



CHRISTIAN FAITH PERSPECTIVES IN
LEADERSHIP AND BUSINESS

The Nature of Biblical Followership, Volume 1

Components and Practice

—
Edited by

KATHLEEN PATTERSON
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Christian Faith Perspectives in Leadership and Business

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PART I

Unit1



CHAPTER 1

Followership and Servant-Leadership: Companions in an Endless Relationship

Robert J. Cruz and Kathleen Patterson

FOLLOWERSHIP: DELEGATED AUTHORITY, INHERITED AUTHORITY, INFLUENCE, AND POWER

This chapter looks at the symbiotic relationship between leaders and followers, specifically servant-leadership and servant followership, indeed an endless relationship. For Chaleff (1997) leadership and followership do not exist without one another; this foundational point rightly shows the

Version of the Bible: New King James Version and English Standard Version

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endless, symbiotic, relationship between leader and follower. Chaleff perhaps said it best when he used the word “inseparable” for the leader and follower relationship. Under the lens of servant-leadership and servant followership, we also urge this degree of inseparable. And while the terminology of servant followership may be new, the concept is not; in fact, the followership and servant-leadership literature are abundant in the nuances lending to this concept; therefore this chapter unpacks these ideas and seeks to show how this is an endless relationship between servants—both leader and follower.

Robert K. Greenleaf is credited with the terminology of Servant-Leadership, advocating servant-leaders are “servant first” (1977, 2008); this advocacy is foundational to understand the servant role in followership. Greenleaf iterates:

As I ponder the fusing of servant and leader, it seems a dangerous creation: dangerous for the natural servant to become a leader, dangerous for the leader to be servant first, and dangerous for a follower to insist on being led by a servant. There are safer and easier alternatives available to all three. But why take them?

One cannot miss the nuance of how Greenleaf (1977, 2008) elevated all three levels here and the inclusion of the follower role. Greenleaf then takes this even further with his insistence of followers in the actual “test” of Servant-Leadership:

The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served. The best test, and the difficult to administer, is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?

It is interesting to note Greenleaf’s test is follower-focused and does not ask if followers become leaders but rather asks if followers become servants. This is a key element lending to the idea of servant followers. We unpack servant under the lens of followership, then present servant followership, and finally take a look at the Biblical perspective looking at Noah and Joseph as followers and Jesus as the ultimate servant follower.

ENTERING THE CONVERSATION

We must consider the interplay between the inner being and self before we discuss the intricacies of delegated and inherited authority, influence, and power shared between the servant-leader and follower. According to Spears (2005) and one of the ten servant-leadership characteristics, awareness, the servant-leader is key not only for self-awareness and followers' awareness but also for harnessing ethics and values. The awareness of inner being, and self, is rarely discussed in some circles. Yet, it holds a prominent position as a concept for the servant-leader and follower to consider. Servant-leaders have a profound impact on how followers react in their followership capacity. The job of a servant-leader is to draw the attention of their followers in such a way that it reaches the crevices of their inner being. The inner being is a place where their mind, will, and emotions reside. It is a place where follower decisions are made with clarity or collide in confusion. The servant-leader must develop a trusting companionship with their followers, connecting with that inner being, so that their relationship will endure through what the two will face together, and the follower must reciprocate in the same manner. The relationship will manifest positively or negatively in institutions, organizations, communities, and professional and personal relationships. It is a companionship that cannot be bought or sold, though some may try. Covey (2001) asserted it is possible to buy someone's hand and back, but not their heart, mind, and spirit (p. 2). He added, the servant-leader is one who seeks to draw from the follower's inner being through inspiration and development of the follower's gifts and talents, which only reside inside the follower (p. 3). Based on this companionship, follower reactions are tantamount to the success of a servant-leader's efforts to reach the inner being and persuade followers to bring their gifts and talents to the table of companionship. Moreover, psychologists have researched the inner being and strengthened its premise by explaining the interplay of the inner being and self.

The inner being, and self, is an association, almost like a couple in a relationship. The activity between the two has a significant impact on the direction of the companionship. Psychologist, Dr. Walter Trinca, professor at the University of Sao Paulo, Brazil, researched the dynamics between the inner being and self. Trinca (2007) described the inner being exists from the beginning of a person's life. It defines who the person is and establishes their deepest foundations. He added, the inner being acts to keep the person in balance and whole in their being and aware of any

external conflicts which contend and cause chaos with its foundation. How the individual manages the external will correlate in their behavior reactions in professional and personal relationships. In terms of the self, Trinca (2007) explained that the notion of self helps one with survival and adaptation to their external environment. Self has the capability to connect with the inner being and cause behavior reactions that effect decisions in “education, social, cultural, racial, religious, family background” and other areas of life (p. 44). Inner being influences self and “becomes the fundamental factor that works towards the effectiveness and organization of the person within the world” (p. 45). Conversely, according to Trinca, insufficient influence of inner being on self can have self-defeating, complicated, and conflicting reactions (p. 45). The inner being and self dynamics are important in persuading and solidifying the servant-leader and follower companionship.

Momentum Shifts Things

Today in America and globally, followership reaction to good and bad leadership is on full display. Followers have plenty of opportunities to pray, examine, critique, applaud, despise, offer solutions, or love and appreciate what they are witnessing. The latter reactions are follower decisions birthed in their inner being and self and drawn out by the influence of their companion leader or servant-leader. Reaction results are measured by the amount of delegated authority one possesses, the inherited authority they realize from their position in life, the amount of influence one recognizes they control, and their awareness of the kind of power to wield. Follower reaction plays out before us as if it were written for a movie script or for a scene in a Broadway play. Ironically, some follower and leader reactions will be recorded in history, and some will be produced as movies, documentaries, and plays. Followers, leaders, and servant-leaders have a direct responsibility for tragic or catastrophic results on one end of the spectrum, while the other end delivers results of joy, happiness, a spirit of success and excellence, or an absolute blessing and divine appointment orchestrated by the power and spirit of God.

The momentum of recent domestic and global events from the end of 2019 through to 2022 has caused leaders and followers to react in a variety of ways. Events erupted with the official advent of the 2020 pandemic which unleashed chaos in ways we could not have fathomed. As a result, leaders and followers respond to each other and navigate through waves of

environmental chaos changing personal and professional life. Today, we find remote work opportunities, racial injustice incidents, COVID-19 medical care inequities, the gig economy, inflation, high gas prices, unemployment, the Supreme Court's Roe versus Wade decision, the January 6th insurrection, and a war between Russia and Ukraine that have global implications.

Followership Aspects

While all the chaos encircles followers, they must still contend with many aspects in their followership capacity. The following discussion will address the aspects of delegated authority, inherited authority, influence, and power. More specifically, how followers manage delegated authority, inherited authority, influence, and power. Each aspect blossoms from the inner being and self union of the follower, but how the follower performs within each aspect is predicated on their companionship relationship with their leader or servant-leader. The aspect discussion will conclude with a reflection of a biblical worldview matching a biblical character and how they addressed the aspects in their biblical world. Then, a brief conclusion will be presented.

Point of Reference

As a point of reference and perspective, the following discussion is derived from the perspective of a servant-leader and follower: one who served as an executive assistant for eighteen years under the leadership of US Air Force general, field, and company officers and senior noncommissioned officers, and later, for twenty-four years, serving chief executive officers (CEO) and their c-suite executive staff in the industries of disaster recovery, museum administration, retail sales, magazine and book publishing, and community health center administration. This point of reference is key to be mindful of as we consider the companionship relationship between the servant-leaders or leaders and followers in their subordinate roles. The distinction between servant-leader and leader is necessary for this discussion. Greenleaf (1977) described them as "two extreme types," explaining "the servant-leader *is* servant first," one who has an inner being and self-desire to serve his followers and help them achieve their highest priority needs (p. 27). Conversely, the leader is one having an inner being and self-desire "to assuage an unusual power drive or to acquire material

possessions. For such, it will be a later choice to serve-after leadership is established” (p. 27). This reference helps to present the origin of the followership aspect perspectives.

Delegated and Inherited Authority

When you are hired for a position in an organization you are presented with a job description at some point along the interview and onboarding processes. The job description is your first acquaintance with delegated authority that is bestowed upon you in your new organization. While it may be presented to you by your human resource department, it was approved by your supervisor, who happens to be either your servant-leader or your leader. The distinction between these two made in the later section will help you determine how your supervisor leads. But understanding your ability to learn and observe how your supervisor leads will not be immediate but will come with time. Servant-leader identification “is a long-term, transformational approach to life and work-in essence, a way of being” (Spears, 2005, p. 3). Hence, another opportunity for the inner being and self to commune for the servant-leader and follower.

Meanwhile, the job description contents will clarify your position title, provide a summary, purpose, job objectives, primary duties, and, in some cases, specify the scope and limits of authority you require to function in the position. According to Bass and Bass (2008), “[D]elegation implies that one has been empowered by one’s superior to take responsibility for certain activities” (p. 362). The servant-leader must develop a trusting companionship with their followers, connecting with that inner being and self. The follower or subordinate must learn to reciprocate and be in harmony with their servant-leader’s inner being and self to earn the superior’s trust, so that the companionship grows and continues to blossom.

Followers must be proactive and take hold of the delegated authority that comes with the job description and own it. A CEO once said, “You are the CEO of your job description.” The statement can be treated as an investment in yourself. Taking this approach will give a strikingly different perspective to your position description, your effort, and behavior toward your job. In essence, as a follower, we could say that one’s inner being and self have struck a positive chord. Meanwhile, delegated authority must be treated delicately. Sometimes one is met with the delegation of tasks without authority. This is a great example of a possible conflict between the inner being and self in terms of behavior reactions. Bass and Bass (2008)

shared how some managers are delegated responsibility without matching authority (p. 363). When managers are expected to display expertise, listening, empathy, awareness, or persuasion—all servant-leadership characteristics—they must be given an identical level of delegation and authority to achieve success (Spears, 2005; Bass & Bass, 2008). Ideal followers, according to Finegan (2021), take a problem in a situation like this and convert it into a positive for the organization. Finegan defines followership in this way:

Those who possess the attributes of positive, active, and independent thinkers, who evaluate actions or decisions as opposed to blindly accepting them; they voice differences in a constructive manner and ultimately support the group's decision as if they were their own. (p. 118)

While serving as a follower or executive assistant for CEOs and senior executives, it was determined that inherited authority comes with the seat you are sitting in. This may sound simplistic or inconceivable; however, to inherit is implied as a succession of the authority just from merely being seen sitting in that seat. The person in this seat must have the gift and talent to function as a servant follower. The expectations for the person are inherited. One is under a constant microscope as the liaison between his or her superior, their staff, and the external people they serve. It is an opportunity for the inner being and self to unite and consistently perform as would a servant follower. Finegan (2021) asserted followers are motivated to be the best servant to the leaders and organizations going above and beyond (p. 132). They go the extra mile to emulate the characteristics of servant-leadership (p. 137). With delegated and inherited authority at their fingertips, followers wield lots of influence, but even influence done well must come from a positive convergence of the inner being and self.

Influence

Followership influence is often an overlooked aspect in the relationship between the servant-leader and the follower. However, influence managed well can dramatically benefit superiors and followers. Conversely, influence dispensed with the wrong motives can result in negative implications. Earlier we said, one must recognize the amount of influence they control. For the follower, influence is derived from the delegated and inherited authority their leader or servant-leader empowered them to possess. With

respect to the inner being and self, this is also where and how influence can be controlled or governed. Again, the association and existence between inner being and self must not go unnoticed but must reside in the conscience of the servant-leader and follower as their companionship relationship deepens. As mentioned earlier, the influence that spawns from the inner being and self will cause behavior reactions that effect professional and personal decisions in “education, social, cultural, racial, religious, family background” and other areas of life (Trinca, p. 44). The follower role is one that should not be taken lightly.

The influence most followers are aware of lead them to listen and persuade other followers they serve. Listening and persuasion are servant-leadership characteristics (Spears, 2005). Followers are found working behind the scenes putting their influence in action. Fairholm (2001) elaborated how most followers are proactive in getting results. He added, “[F]ollowers are those who can comfortably work behind the scenes to help meet organizational goals without special status or recognition ... they are, in essence, the unsung costars by today’s standards” (Fairholm, p. 99). Delegated and inherited authority, matched with influence, gives the follower a level of power.

Power

Power comes in many forms. Power resides in people and their motives govern how it is utilized. It was mentioned that awareness of the servant-leader is key not only for self-awareness and followers’ awareness but also for harnessing ethics and values. In the servant-leader or leader and follower companionship there exists a distribution of power. Ethics and values underlie power in this distribution and weigh heavily on motives that influence power; ethics and values are on full display as power is exerted. Followers are observers of how the superiors wield their power. Followers not only observe but are delegated power from their superior and use it to influence and help communicate their vision, mission, objectives, and goals of their organizations. Power manifests positively or negatively in institutions, organizations, communities, and the professional and personal relationships we find ourselves interacting in today. Power is constant; it never ceases. We wake up with it and go to sleep with it. Power is always at work in our lives. The inner being and self will determine how one attempts to wield the power. Trinca’s (2007) research on inner being and self is important to consider with respect to the management of power

one displays. The job description example describes how the scope and breadth of authority is delegated by the superior; it is at this stage influence surfaces, and power is knowingly or unknowingly transferred to another.

The injection of one's power fueled the events mentioned earlier in this section. It was someone's power, idea, and awareness of the pandemic environment that led to remote work becoming a permanent business strategy and employment tool. It was the power of racial injustice incidents by groups of people and institutions that continually allow our nation to struggle with race and discrimination issues. The power of government continues to lead, whether we agree or not, in the battle of the COVID-19 pandemic that does not seem to disappear. Meanwhile, the pandemic's power caused medical care inequities to reveal across ethnic groups. The power of economies and financial conditions have driven workers to join the gig economy with companies like Uber or Lyft. Inflation, high gas prices, and unemployment have been impacted by the power of economies and financial conditions.

Nation power is just as evident. The power of the US branches of government—legislative, executive, and judicial—has heightened division in our nation as seen through the Supreme Court's Roe versus Wade decision and the January 6th insurrection. Global power is on display in the war between Russia and Ukraine, which is impacting global economies and causing neighboring countries to consider joining the North Atlantic Treaty Organization (NATO). These same neighboring countries have been courageous in exerting their power in helping Ukrainians to resettle in their countries. Power comes in many different shapes, sizes, and from many places. It manifests positively or negatively in institutions, organizations, communities, and the professional and personal relationships we find ourselves interacting in today.

Power is no respecter of persons. Everyone is exposed to power. Bass and Bass (2008) presented five bases of power developed under the French and Raven Model: expert power, referent power, reward power, coercive power, and legitimate power. Bass explained these as follows:

Expert power is based on B's perception of A's competence. Referent Power is based on B's liking of identification with A. Reward power depends on A's ability to provide rewards for B. Coercive power is based on B's perception that A can impose penalties for noncompliance. Legitimate power is based on the internalization of common norms or values. (p. 270)

Each kind of power is resident in the companionship relationship between a servant-leader, leader, and follower. All three have some level of delegated and inherited authority, influence, and power to utilize any of these power bases. The interaction between their inner body and self, and their external environment and experiences will help each one gauge which power base works best or which ones they transition to in any given situation. However, for the sake of the relationship, having a working knowledge of these power bases is worthy of consideration.

Servant Followership

The concept of servant followership is just beginning to enter the narrative in both the followership and servant-leadership literature (Stone et al., 2004; Stone & Patterson, 2022). And while perhaps just entering the narrative conceptually, the ideas and concepts are lived-out realities that are nothing new or novel to leaders, followers, organizations, and even history. The servant follower idea is not new, perhaps nothing is new, but the traction being gained conceptually is worth noting.

Greenleaf (2008) advocates the servant can be either a leader or a follower:

But if one is servant, either leader or follower, one is always searching, listening, expecting that a better wheel for these times is in the making it may emerge any day. Any one of us may find it out of his own experience. I am hopeful.

The servant is not limited to the role of leader, nor limited to the role of follower—the servant can be either or both. This test sets the stage for servant followership in that we can literally see how the symbiotic relationship is to work—the leader serves the follower, and the follower responds, showing great depth in the followership role.

We have already shown Greenleaf's (1977, 2008) nod to the concept of servant followers, though the work of Winston (2003) deserves attention as he is likely the first in the scholarly literature to bring the concept forward. Winston incepted a circular model extending Patterson's (2003) Servant-Leadership work; his model was built to explain how both leader and follower interact, specifically how the servant-leader "affects" and impacts followers, and of interest Winston was conceptualizing—we would say forecasting—how Millennials would need, even require, leaders

to be highly engaged with followers; Winston's work was well ahead of its time in thinking.

Winston (2003) showed how Patterson's (2003) model presented leader to follower engagement but failed to show follower back to leader engagement, thus the extension, or what Winston called the "second half of the story," in essence the full range of how serving in the organization actually looks. Both sides of the "story" include love as a foundation, Agapao love. Agapao love is moral love (Winston, 1999; Patterson 2003) causing one to do the right things, at the right time, and for the right reasons. One can hardly contain oneself if one is looking for leadership or followership that would be high functioning and life-giving to leader, follower, and the organization. Ultimately Winston contributed six servant follower constructs: love, commitment to the leader, self-efficacy, intrinsic motivation, altruism to the leader's interest, and service. Both Winston's and Patterson's models begin with love and end with service.

BIBLICAL WORLDVIEW APPLICATION

The terms authority, inherited, and power have a biblical application in the Old and New Testaments of the bible. A search on these terms was conducted through the New King James Version (NKJV) in the BibleGateway.com application. The search returned 91 results on the term authority, 4 results on the term inherited, and 263 results on the term power. The words are significant spiritually and to God. Many men and woman in the Bible display servant-leader, leader, and follower qualities. Noah was a man in the Old Testament who exemplified relentless followership attributes. He demonstrated how the servant-leader and follower are a companionship in an endless relationship. The terms are also noticeable in Joseph's relational life experiences that evolved in the Old Testament beginning at the young age of seventeen (NKJV, Gen. 37:2). Noah and Joseph were followers who demonstrated the followership aspects in ways uncommon to men and women today.

Noah as Follower

The Lord had become grievous with the evil desires of man and woman, so He allowed the earth to be covered by a flood to destroy them and all living creatures (NKJV, Gen. 6-9). Before this was done, Noah was a man who pleased God; he found favor in the eyes of the Lord (Gen. 6:8). God

chose and delegated His authority to Noah to oversee the project of repopulating the earth. Noah was assigned the task of building an ark with specific construction details, which Noah followed to the letter. Noah used the delegated authority to influence his family to join him to help build and occupy the ark, bringing two of every creature. When the flood subsided, Noah's wife, sons and their wives, and the animals repopulated the earth. God verbally delegated His authority, influence, and power to Noah, his wife, and his sons and their wives by establishing a covenant, which read, "[N]ever again will all life be cut off by the waters of the flood; never again will there be a flood to destroy the earth" (Gen. 9:11). Noah was a man under authority. The greatest kind of authority anyone can receive is God's authority. As a follower he acknowledged the ceaseless image of God's nature and emulated this through the generations of his family. This is an example of exemplifying the servant-leadership and followership companionship.

Joseph as Follower

Joseph was talented and blessed with the gifts of dreams and interpretation. His gifts and talents were recognized by his father and the Egyptian leaders he served under as a follower. Recognition of a follower's gifts and talents is a servant-leader's responsibility as identified by Greenleaf (1977) who deemed the servant-leader is the catalyst to persuade followers to bring their gifts and talents to the table of companionship with the servant-leader. Joseph was persuaded and delegated authority, influence, and power by Potiphar and Pharaoh. They trusted him to oversee their house and nation (NKJV, Gen. 39:2–6). The Lord was with Joseph, and this was ever so evident when his ethics and values were challenged by the likes of Potiphar's wife, who tried to seduce him. But Joseph's ethics and moral values kept him from sinning against God (Gen. 39:9–10). We have discussed Trinca's (2007) theory and the chasm between the inner being and self, which does bring clarity for explaining behavior, and right and wrong decisions.

However, with Joseph, he wanted and chose to have the constant influence of the spirit of God in his life. When allowed to manifest, the spirit of God takes hold of the mind, will, and emotions found in the inner being and self. The spirit of God allows one to become effective in their decisions and behavior in their world, and better able to contend with the chaos and mayhem of the environment the self finds itself exposed to. The

spirit of God offers solutions to mending or closing the chasm between the inner being and self for followers, servant-leaders, and leaders. The New Testament offers solutions. This is one of them:

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever. (English Standard Version, 1 John 2:15–17)

Jesus as Follower

Jesus is often touted as a servant-leader or the ultimate leader, and indeed He was. However one cannot overlook how Jesus was also completely both leader and follower. He bent to His Father's will in the Garden of Gethsemane, “nevertheless, not as I will, but as you will” (English Standard Version, Matthew, 26:39). Jesus also in teaching us to pray (English Standard Version, Matthew 6:10) included the words “Your kingdom come, your will be done”—Jesus was about His Father's business—His will and Kingdom and not His own, He served and He followed.

Jesus had concerned for, loved (Patterson, 2003), His followers—be they His disciples and even the men, women, and children He ministered to. Jesus knew no boundaries in sharing this love with others, ministering, teaching, healing, and serving many. He also loved His Father—and stayed true to the reason He was on our earth, to die and restore mankind to the Father serving us in sacrifice. 1 John 4:14 (English Standard Version): “And we have seen and testify that the Father has sent his Son to be the Savior of the world.”

Jesus showed us the way into serving with both our leadership and followership. The words of Nouwen (1989), “[T]he history of people ever and again tempted to choose power over love, control over the cross, being a leader over being led,” give us hope in our own humanity that we, and you, can surrender our own will and find ourselves as Jesus, being servants in both leader and follower roles.

Jesus also showed us (English Standard Version, John 14:6) that He was the “the way, and the truth, and the life”—and indicated no one could come to His Father “except through me”—showing ultimate servant followership to His Father. Jesus willingly led. Jesus willingly followed.

A Biblical Affirmation of Followership

Noah and Joseph came to understand their calling as followers and servant-leaders in the Old Testament; Jesus was the ultimate leader, ultimate follower, and ultimate servant in the New Testament. We can feel certain they were servant-leaders because first and foremost they had the inner being, natural desire, to meet the highest priority needs of the servant-leaders they served and, later, of the followers they led (Greenleaf, 1977). We submit to you Jesus as the ultimate servant follower and also submit Noah and Joseph as the two men of God who, with integrity, served as examples who demonstrated followership and servant-leadership as companions in an endless relationship.

CONCLUSION

Followership positions itself as a dynamic form of authority, influence, and power. Many would debate this fact, and many have a negative opinion of the terms “followership” and “follower.” Hopefully, this chapter has moved you to see otherwise. We can both lead and follow from a myriad of motivations ranging from the ethical, moral, or virtuous perspectives; a point of clarity in both servant-leadership and servant followership is we are referring to virtue—the moral—the good—the kind side of the leader follower continuum here.

The inner being and self in followers is just as important as they are in servant-leaders and servant-leadership, especially when they are influenced by the spirit of God. Both play important roles in societies, communities, organizations, institutions, governments, nations, and professional and personal relationships. Further study and research would benefit followership and servant-leadership concepts. These concepts deserve their respective focus because followership and servant-leadership will continue to be companions in an endless relationship.

Greenleaf (2008) boldly advocated the role of servant and was clear the servant role was not limited to just the leader, or just the follower. Servant can be servant-leader, it may be servant follower, and it certainly can be both. He was clear the servant—whether it be leader or follower—is “always searching”—may we join this search. And perhaps, just perhaps we may find the “better society” Greenleaf advocated all along.

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CHAPTER 2

Servant Followership and Servant Leadership

Seth Akhilele

INTRODUCTION

Studies on followership may not be widespread, while studies on servant followership are even more unpopular (Akhilele, 2021). The question is, are there servant followers? Can one find servant followers? The pericope under consideration, Ephesians 6:5–9, aimed at providing answers to these challenges observed with the servant leadership and the followership theories in this study (King James Bible, 2021, Ephesians 6: 5–9).

Ephesians 6:5–9 addresses the relationship between employees and employers, who can also be seen as leaders and followers. The text is clear that the employees are accountable to God. The working relationship of Christian workers is essential to God. Daily employees and their masters relate with one another and are expected to be upright, be at the center of God's will, and ultimately make heaven. Today, there is much blame between leaders and followers, otherwise known as bosses and workers. Some of the challenges may be fairness to one another at work.

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The study of servant leadership theory dates back to 1977; one will wonder why individuals and organizations have not put this construct to work like others. Are there challenges associated with its adoption? For instance, Hofstede claimed servant leadership would not work well in a high-power distance culture. Still, it is very unpopular (Hofstede, 2001). Greenleaf believed it would be hard to implement servant leadership (Greenleaf, 1977).

Servant followership construct is seeing Christ as one's boss while wholeheartedly following (Akhilele, 2021; Ephesians 6:5–9). It means serving or following for Christ's sake (1Peter 2:21). This suggests that values such as the fear of God, obedience, trembling (reverence), and sincerity to Christ and man are vital to follow. Greenleaf (1977) argued that the challenges of being a servant leader could be addressed as one focuses on Christ. One can say that servant followers may have the same experiences as they focus on Christ.

deSilva (2004) refers to the issue raised in Ephesians 6:5–9 on masters and servants (leaders and followers) as household issues. In his view, he believes that Christians should understand their roles and allow the knowledge of Christ to shape their relationship with one another. He argued that the enslaved person and master position with Jesus as the master should provide the framework for the duo to fulfill roles in the household. The household here can be the family, Church, or other organizations. What is also worthy of note here is having a common master. What this might mean is that servant leaders exist, and servant followers do. So, this will form the subject of discussion in this book chapter. Also, there will be a review of how servant leaders and followers relate in the same space.

Research Question

From a biblical perspective, what can be learned about the working relationship between leaders and followers?

LITERATURE REVIEW

This study which is about servant followership and leadership was reviewed from biblical perspective and contemporary studies. The study was reviewed on followership, servant leadership, and servant followership. They are discussed extensively below.

Servant Leadership

The servant leadership literature, according to Linda Parris and Welty Peachey, takes its roots in Greenleaf's seminal work in which he contended that servant leaders must tread the path of being servants first (Parris, 2012). Greenleaf characterized servant leadership as one that begins with the natural desire to serve first (Greenleaf, 1977). Afterward, a conscious choice brings the 'servant' to seek to lead. Boone and Makhani claimed that this kind of person is distinctly different from one who is, first of all, a leader (Boone & Makhani, 2012). Sendjaya and Sarros also argued that the major motivation for servant leadership has to do with the desire to serve first, and this is what makes servant leadership different from other types of leadership (Sendjaya & Sarros, 2002). The attitude of the leader is 'I am the leader. Therefore I serve' instead of 'I am the leader. Therefore I lead.'

Servant leadership theory shows that the main concern of leaders should be to nurture, develop, and protect followers (Yukl, 2013). Laub asserted that the servant leader takes great pains to make sure that others' needs are a priority (Laub, 1999). He described servant leadership as an understanding and practice of leadership that places, above the self-interest of the leader, the good of those led.

Leaders who display servanthood assist in building a business environment that produces employee empowerment and ultimately makes business perform better (Liden et al., 2008). Also, the approach of servant leaders brings about a positive environment in the organization, improving workers' job satisfaction and commitment to the organization (Jaramillo et al., 2009).

Greenleaf developed a thought that servant leadership is a way of life rather than a management style and described servant leadership as one that displays and encourages post-conventional moral reasoning (Greenleaf, 1977). He described servant leaders as those focusing on the highest priority needs of followers within and outside an organization. He posed a question whether those served become healthier, freer, more autonomous, wiser, and more likely to become servants while being served? In servant leadership, Greenleaf sees the leader's greatest priority as serving the least privileged by creating an institution that makes people first develop trust, selflessly serving others, while helping followers grow to inspire followers to become servants themselves (Greenleaf, 1977).

Servant leadership is not about self-sacrifice or self-denial. It is about self-fulfillment (Keith, 2008). Greenleaf admitted, though, that servant leadership would be hard to put into operation and apply (Greenleaf, 1977).

Servant leaders are more likely to depend on referent power instead of legitimate authority (French & Raven, 1959). They see power as a way to improve the service that can benefit their team, organization, and community and not as an end in themselves. Servant leaders are not motivated by a yearning for control and status but by a call to servanthood, with the primary obligation to care for others. Greenleaf corroborated this by asserting that coercive power cannot accomplish much of that which is important (Greenleaf, 1977).

Servant leadership is not effective in the power distance common with large hierarchies (Hofstede, 2001). Furthermore, servant leaders, according to Jesus, should be at the service of their followers. Jesus believes that anyone who wants to be great should be willing to serve others (King James Bible, 2021, Mark 10:43–44). Servant leadership is a self-sacrificial model of leadership (Pekerti & Sendjaya, 2010). There is a claim that the spiritual and moral views of servant leadership could apply to secular non-profit organizations which may not necessarily be only religious organizations (Parris & Peachey, 2012). Also, servant leadership provides multifaceted benefits to profit organizations (Grisaffe et al., 2016); in agreement, Schwepker and Schultz found that it can influence sales people's performance.

Avolio claimed that servant leadership might be a way to achieve future leadership development since servant leadership is about followers' success, development, and progression into leader status (Avolio, 2011). This is supported by scholars who claimed that servant leaders help to provide an ethical work climate and reduce behaviors that are unethical (Liden et al., 2014).

CEOs (at least those in the technology industry) might have a potentially positive impact on their firms' performance through more inclusive styles of leadership, such as servant leadership, which are more focused and take into consideration a larger number of stakeholders (Peterson et al., 2012).

There are five identified main attributes necessary to implement servant leadership successfully. They include seeing 'vision' as not everything but the beginning of everything; seeing 'listening' as worth every energy expended and a major investment of personal time; seeing one's job as that of talent hunting and committing to one's staff and followers'

success; knowing that it is a good thing to give away one's power; knowing that servant leadership requires one being a community builder (Boone & Makhani, 2012), in agreement with Aury, who contended that strong corporate social responsibility (CSR) is one of the natural offshoots of servant leadership (Aury, 2001).

Followership

There is the belief that little or no attention has been paid to the study of followership though it is as important as leadership (Nolan & Henry, 1984). The understanding of leader-follower interface as a consumptive occurrence could lead to knowing the different dimensions of the follower that can assist them in increasing their commitment to an organization (Winston, 2005). On the other hand, Kellerman contended that followers are gaining power while the impact of leaders is reducing (Kellerman, 2004). She also noted that developing real followers is as essential as developing good leaders. Kelly argued that followers furnish an approximated 80 percent to the success of the organization (Kelley, 1992). However, it is misleading to separate followership from leadership because one cannot understand leadership properly without accounting for the skills, attitudes, and behaviors of followers (Johnson, 2009). The psychology of the followers has been identified as the key to grasping the leaders' impact (Popper, 2011). Also, be obsessed about leaders and overlooking followers is very myopic (Kellerman, 2008).

Followers are strong individuals who are honest and courageous enough to, rather than chase societal goals such as fame and status, frame their meaning of life (Kelley, 1992). Their goal is not to compete for power or leadership; rather, they cooperate with leaders to accomplish organizational goals and objectives. Followership is the ability to effectively follow the directives of a leader and support his or her efforts to maximize a structured organization (Bjugstad et al., 2006). In contrast, followership can be seen as the process of reaching one's individual goals through being influenced by a leader into taking part in personal or group efforts to achieve organizational goals in a given situation (Wortman, 1982). Another way to define followership is to see it as complementing leadership (Crossman & Crossman, 2011).

Followers are subordinates with less power, influence, and authority than do their superiors and who therefore usually, but not unfailingly, fall into line (Kellerman, 2008). She categorized followers, based on their

level of engagement, as isolates, bystanders, participants, activist, and die-hards. However, alternative terms like ‘constituents,’ ‘collaborators,’ ‘participants,’ and ‘partners’ be used instead for followers as it is passive and subservient (Uhl-Bien, 2006). There are two dimensions of followership: critical thinking and active engagement (Kelley, 1992), which Blanchard et al. (2009) validated, although not exactly as suggested by Kelley. Furthermore, their research indicated that active participation has a positive relationship with job satisfaction and organizational commitment, while independent critical thinking has a negative correlation with organizational commitment and extrinsic job satisfaction.

Courage is an essential trait of the follower (Chaleff, 2009). Followers are responsible for their actions and that of the organization. They serve their leaders through hard work. However, they stand up to and challenge leaders who are engaged in improper behaviors, help leaders change their ways and actions, and leave the organization when the organization or leader refuses to change their unethical conduct.

Followers are important, although often overlooked component in some popular leadership theories. Also, followership theories can be grouped, ranging from leader-centric to follower-centric, according to their degree of emphasis on followers and followership (Johnson, 2009).

The review of the related literature showed that there are still unresolved challenges at work or in organizations in the way followers and leaders relate. Some schools of thought talk of follower’s neglects, while others claimed that they have become very powerful, and some followers even rise to challenge the leadership. Just as work on followership has been few, not much has been done on servant followership. The development of servant followership concept might make it easy for workers or followers to follow.

Servant Followership

Roberts (2015) is of the view that from a Christian worldview perspective, when we pursue leadership skills first, we are putting the proverbial ‘cart before the horse.’ Jesus was a real leader because he practiced servanthood first! He is of the view that Jesus set the values for both followership and leadership by his complete submission to the will of the Father. Robert also claimed that Jesus spent the first thirty years of his life following his parents, being an excellent carpenter, and serving the Lord in an unassuming fashion. From conception to ascension, in his every word and action,

Jesus promoted the mission that the Father anointed him to complete: the work of redemption.

Roberts (2015) also believes that servant followership entails committing every aspect of our work to godly excellence, irrespective of the obstacles and situation ('Work for God, not man,' Colossians 3:23). Servant followership is an offshoot of servant leadership. It encourages altruistic behavior by inciting individuals to remain in a follower role. It reduces conflict and competition for leadership positions (Kelley, 1992). Servant followers recognize that they have duties to their leaders just as servant leaders have responsibilities to their followers. Followers demonstrate the independent thinking and active engagement typical of outstanding or exemplary followers (Johnson, 2009).

METHODOLOGY

Data was collected by using an intertextual analysis of Ephesians 6:5–9. Intertextual analysis is a representation of a given pericope by the utilization of another phenomenon in the 'world' outside the text being interpreted (Robbins, 1999). The forms of intertexture include the use of other text (oral scribal), the use of other cultures (cultural intertexture), social roles institutions, codes and relationships (social intertexture), and the use of historical events or places (historical intertexture).

Social Intertexture

The focus of social intertexture analysis is on words, phrases, concepts, and practices that involve individuals. They include (a) social responsibility, (b) social roles, (c) social codes, (d) social responsibility, and (e) social institution (Robbins, 1999).

Social Roles and Identity

As illustrated in Table 2.1, there are five instances of social roles and identity in the pericope under consideration. The phrase 'bond servant' is used twice, while the word 'master' is used twice, and the phrase 'master in heaven' is used once. In the context in which Paul used these words and phrases, they address work conduct of a servant. It shows how a servant (follower) would relate with his master (leader). The servant is admonished to be of good ethical behavior at work; being disobedient to one's

Table 2.1 Social roles and identity of Ephesians 6:5–9

<i>Verse</i>	<i>Reference</i>
6:5	Bond servants
6:5	Master
6:6	Bond servants
6:9	Master
6:9	Master in heaven

Table 2.2 Social relationships of Ephesians 6:5–9

<i>Verse</i>	<i>Reference</i>
6:5	To your master
6:6	Bond servant of Christ
6:9	Own master also in heaven

boss or leader will be unethical. In other words, Paul addresses how the followers should follow the leader (King James Bible, 2021, Ephesians 6:5–6).

The phrase ‘master also in heaven’ as seen in Ephesians 6 indicates and addresses the master of the bondservant who must remember that he also has a master in heaven (King James Bible, 2021, Ephesians 6:9). The implication of this is that he must deal with the servant (worker or follower) fairly because he has an ultimate boss in heaven to whom he is accountable. The realization that one must serve or follow as unto Christ and be a boss or leader as unto the Lord will bring checks and balances to work.

Social Relationships

There are three occurrences of social relationship in Ephesians 6 as shown in Table 2.2. ‘To your master’ appeared once. It implies that the master has a relationship with Christ. The word ‘bond servant of Christ’ occurred once. The implication of this is that the servant also has a relationship with Christ. Finally, the phrase ‘own master also in heaven’ appeared once. It implied that the boss or leader has an ultimate boss, which is God, and this implies working or leading with the consciousness that God is watching.

Social Codes

In social codes, there is the occurrence of four words. They are as follows:

Obedience: It is the willingness to do or follow. Paul admonished the Christian worker to do what his master tells him or follow his master's instructions (King James Bible, 2021, Ephesians 6:5). In other words, do things the way one's master asks one to do them or follow one's master well.

Fear: The bond servant is told to serve with fear. Fear means with profound reverence.⁶¹ In this case, it implies serving with reverence to Christ (King James Bible, 2021, Ephesians 6:5).

Trembling: It means to shake slightly because of some force. In the Ephesians 6:5 text, it is shaking slightly for Christ (King James Bible, 2021, Ephesians 6:5). That is, the bond servant should work trembling for Christ.

Sincerity: To be sincere is to be honest, pure, true, and transparent. Sincerity is a state of being sincere. Paul admonished the bond servant to work and serve his master with sincerity (King James Bible, 2021, Ephesians 6:5).

These codes describe values the bond servant must keep to at work to be able to deliver service of good standard to his master at work and the master in heaven (King James Bible, 2021, Ephesians 6:5–6, Colossians 3:23–24) (Table 2.3).

Oral Scribal

Oral scribal consists of recitation, reconstruction, reconfiguration, recontextualization, narrative amplification, and thematic elaboration (Robbins, 1999). Building on the sacred textual analysis of Colossians 3:22–25 an intertextual analysis of Ephesians 6:5–9 to understand the two epistles, the

Table 2.3 Social codes

<i>Verse</i>	<i>Reference</i>
6:5	Obedient
6:5	Fear
6:5	Trembling
6:5	Sincerity

Table 2.4 Recitation of Colossians 3:22–25; 4:1 in Ephesians 6:5–9

<i>Argument structure</i>	<i>Scripture reference, Colossians 3:22–25; 4:1</i>	<i>Scripture</i>	<i>Scripture reference, Ephesians 6:5–9</i>	<i>Scripture</i>
Conduct	3:22	Obey in all things	6:5	Be obedient
	3:22	Not with eye service	6:6	Not with eye service
	3:22	Not as men pleasers	6:6	Not as men pleasers
	3:22	Whatever you do, do it heartily to the Lord	6:6	Doing the will from the heart
Reward	3:23	From the Lord, reward of the inheritance	6:8	Receive the same from the Lord
Justice and fairness	3:24	No partiality	6:9	No partiality with Him

advantage in exploring both texts is that they are letters written by the same author, Apostle Paul.

Recitation: There is an attempt to show words and phrases in Ephesians 6:5–9 that are recited in Colossians 3. These phrases ‘Obey in all things,’ ‘Not with eye service,’ ‘Not as men pleasers,’ ‘from the Lord reward of the inheritance,’ and ‘No partiality’ from Ephesians are found recited in the Colossians text as can be seen in Table 2.4. All these phrases except ‘no partiality’ were used by Paul to admonish the bond servant on conduct at work. The ‘no partiality’ phrase that occurred in both passages was addressing the master who was admonished to be fair to the bond servant because he also has a God in heaven who will deal with the servant and master equally.

DISCUSSION AND APPLICATION

So much to learn from the working relationship between workers and their bosses in the Ephesians 6: 5–9 text. Today, to understand this passage, the bond servant is a worker or a follower, while the master is the supervisor or the leader at work (King James Bible, 2021, Ephesians 6: 5–9). An intertextual analysis of the passage opened up many principles

and values that can be applied. One striking revelation from the pericope and confirmed by Colossians 3:22–25 is that the bond servant and the master are both servants of Christ. They both have the same boss. So, one can conclude that they are both servant worker or follower and servant master or leader (King James Bible, 2021, Ephesians 6:5, 9). For the servant leader and the servant follower it is a rich source of work conduct and work ethics. Some of the lessons include the following:

Motivation: The motivation of the bondservant or follower from the text is not just from the boss/leader but Christ (King James Bible, 2021, Ephesians 6:5–6). He will not work or follow the leader with eye service just to please him but to please Christ. His drive to follow the leader comes from Christ and not man. It implies that the follower will follow instructions, work accordingly as a result of Christ consciousness. The understanding that there is another reward for him from Christ is motivation to perform, follow well, and work well (King James Bible, 2021, Ephesians 6:8).

So, he is following and serving for Christ’s sake. He is a servant but a different one. He is one who follows for Christ’s sake. Also, the master which is also the boss or leader is expected to relate with the servant differently. He should remember he also has a master. The implication of this is that he is a servant to someone else (Christ). It means two servants are in the household, office, or church. It, therefore, means there is a servant leader and a servant follower who must all work and lead unto the Lord (King James Bible, 2021, Ephesians 6: 5, 9).

Conducts: Conduct at work is a challenge to many leaders. A major part of what Paul addressed in both passages was the servant’s conduct. The inspiration to be of good behavior because of Christ is addressed by both passages (King James Bible, 2021, Ephesians 6:5–8, Colossians 3:22–25). The servant follower or worker can be of good conduct to his boss/leader by heeding the Pauline counsel. The drive to behave well can always resonate from this text.

Values: The values—honesty, sincerity, fear of the Lord, and trembling unto Christ—are part of what was prescribed to the bond servant (King James Bible, 2021, Ephesians 6: 5, Colossians 3:22). The lesson here is if the modern-day worker or follower can uphold these values, he will be different at work and in his relationship to others. Therefore, it implies that a value-driven servant follower or worker will be sincere to himself and others at work, and work in fear and trembling unto the Lord. It

might be hard for people to be value-driven, but with Christ, it is possible (King James Bible, 2021, Luke 1:37).

Service: The quality of service and how it is done out of goodwill or kindness is also Paul's focus (King James Bible, 2021, Ephesians 6:7). The master (leader or boss) with a servant who is serving unto the Lord will have confidence at all time. The leader knows that the servant, who is a follower of Christ, will deliver quality service.

The Servant Leader

So much has been discussed about servant leadership since 1977, yet it looks as if it is a leadership that is hard to practice and sell to the world of work. With the intertextual analysis of Ephesians 6:9 and Colossians 4:1, it is evident that when leaders see themselves as a servant of Christ, it will be easy to relate to their workers or followers. It is naturally not easy for many who are used to the culture of hierarchy leadership to submit to servant leadership. Jesus modeled this type of leadership and admonished His followers to follow suit (King James Bible, 2021, Philippians 2:5–11, Mark 10:35–45). Paul, writing to the Corinthians Church, asserted that they should follow him as he follows Christ (King James Bible, 2021, 2Corinthians 11:1). To be a true servant leader, one will need to follow Christ. A servant leader is one who follows Christ. It will be easier to serve the follower if one keeps looking at Jesus (King James Bible, 2021, Hebrews 12: 2a). The servant leader must work in the consciousness that he has a master above in leading the follower or worker (King James Bible, 2021, Colossians 4:1, Ephesians 6:9). Here, he is called a servant not because of the service rendered but because of whom he reports to (Christ). The Christ he reports to has the values such as humility and sacrifice that make it easy to serve (King James Bible, 2021, Philippians 2:5–11).

The Servant Follower

The pericope under examination, Ephesians 6 and corroborated by Colossians 3, indicates that there has been a challenge by the servant to serve or follow. One of the key conducts emphasized was 'servant obey,' which was earlier explained to mean following instructions. There is an indication that followers have difficulties to follow. Paul's admonition to the Ephesians and Colossians churches showed that there might have been

challenges then or codes for the saints to avoid challenges in future. Today, there might be followers who find difficulties at work to follow their leaders and organizational goals. The servant follower concept is about seeing Christ as one's main boss at work (King James Bible, 2021, Colossians 3:22–25). It implies that one is working as unto the Lord. The scriptures admonished that one should work as bond servants of Christ (King James Bible, 2021, Philippians 6:6). So, working as a servant of Christ or a follower of Christ. Apostle Peter's writing requested that the saints should note that they are called to follow Christ's steps (King James Bible, 2021, 1Peter 2:21). The values fear of the Lord, obedience, trembling (reverence), and sincerity to man and Christ are necessary to serve or follow as a servant follower.

Paul admonished the Church in Corinth to follow him as He is following Christ. One might interpret the passage as meaning that both Paul and the followers have the same master or leader. They are following Paul, but their eyes are also on Christ. It also implied both are accountable or influenced by the same Christ, which means both are servants of Christ (King James Bible, 2021, 1Corinthians 11:1). The challenge of workers or followers who only serve or follow when the leader is around can be taken care of by the servant follower concept. The servant follower is not an eye service person or a men pleaser. He knows if the earthly boss or leader is not watching, the heavenly one is (King James Bible, 2021, Ephesians 6:6, Colossians 3:22).

CONCLUSION AND LIMITATION OF THE RESEARCH

The understanding of the intertextual analysis of the pericope Ephesians 6 is that both the servant and masters in this work environment are servants of the same person, Christ (King James Bible, 2021, Ephesians 6:5–9). Christ who is the master of both has work values expectations such as: conducts, motivating rewards, and service quality where there must be compliance. Today, the workplace can be different if this servant leadership and followership concept are adopted. It will be a place of work where workers will work as servants of Christ and leaders will lead as servants of Christ. The difficulty of being a servant leader as claimed by Greenleaf can be taken care of if one focuses on Christ (Greenleaf, 1977). The textual analysis was not exhaustive because of time constraint. How not to employ threat to lead and how not to serve at work should be examined in future research.

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CHAPTER 3

Leader–Follower Influence from a Servant Leadership Perspective in a Southern African Context

Karen Cerff

INTRODUCTION

The intentionality of the relationship between a leader and a follower from a leader’s and potentially a follower’s perspective is emphasized in the words of Martinez et al. (2012), namely that “there is perhaps no more important didactic relationship than between a leader and a follower” (p. 142). Kelly (1992), widely regarded as the founder of followership studies, points out that history’s great leaders without their trained followers are simply individuals “with grandiose ambitions” (p. 142). Kelley traced the origin of the concept of follower to its German roots,

Version of the Bible: New King James

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comprising the constructs of “to assist, help, succor, or minister to,” during a historical period in which followers helped to take care of leaders. The context of the concept of follower did not denote any inferior standing, but was considered an honor, in which followers “gained prestige rather than lost it” (Kelly, 1992, p. 35).

Bass (1990) researched the influence of leaders on their followers from the perspective of transformational leaders. Transformational leaders have the innate ability to inspire their followers to achieve greater outcomes than followers would have originally set out to achieve. Transformational leaders demonstrate four constructs, being individual consideration, intellectual stimulation, inspirational motivation, and idealized influence. Bass identified the charisma of transformational leaders as key in their influence over their followers, together with the trust followers held in relation to their leaders. The leader–follower influence is of such a nature that followers become inspired, committed, and empowered to achieve the shared vision of the leader (Bass & Avolio, 1994; Yukl, 2002).

In recent years, studies that have researched leader–follower influence from a transformational leadership perspective include the work of Dvir et al. (2002), who undertook a longitudinal field experiment that sought to test leader–follower influence on two groups, one in which the leaders received transformational leadership training and a control group whose leaders received eclectic leadership training. The results of the study showed that the “leaders in the experimental group had a more positive impact on the direct followers’ development and on indirect followers’ performance” (p. 735) than the leaders in the control group.

Hansbrough (2012) researched leader–follower influence in the field of applied social psychology. Hansbrough utilized attachment theory, which “suggests that unmet needs may filter perception of reality” and “proposed that individuals high in attachment anxiety are predisposed to perceive leaders as capable of meeting their needs” (p. 1533). The findings of Dvir et al. and Hansbrough’s studies reinforce constructs common in transformational leaders, such as the influence of charisma and inspiration to work toward achieving the shared vision of the leader.

As the founder of servant leadership, Greenleaf (1997) states that “the servant leader is servant first” (p. 1), indicating a contrast between the servant leader’s orientation and that of a transformational leader. Consequently, the nature of servant leadership indicates that the influence of servant leaders in relation to their followers may differ from the influence of transformational leaders in relation to their followers. As the

influence of transformational leaders on their followers is closely aligned to their leadership style and associated constructs, the same may be true of servant leaders.

Stone et al. (2003) and Winston (2002) maintain that servant leaders have a high regard for their followers. Winston (2002) calls this foundational construct of servant leadership “Agapao love.”

Patterson’s (2003) model of servant leadership includes the constructs of Agapao love, humility, altruism, vision, trust, empowerment, and service, indicating the interactivity and progression of the constructs when a servant leader practices these behaviors continuously. Winston (2003) further developed Patterson’s (2003) model to a cyclical model indicating leader–follower influence. The inclusion of hope (Cerff & Winston, 2006) in Patterson’s (2003) and Winston’s (2003) models adds another dimension to the dynamics of servant leadership, providing a cyclical eight-construct model that demonstrates the leader–follower influence in a reciprocal relationship as depicted in Fig. 3.1.

This qualitative study utilized the eight constructs of the Extended Model of Servant Leadership with the Inclusion of Hope (Cerff & Winston, 2006) to evaluate the extent of leader–follower influence through the lens of the follower as well as the leader. The study comprised

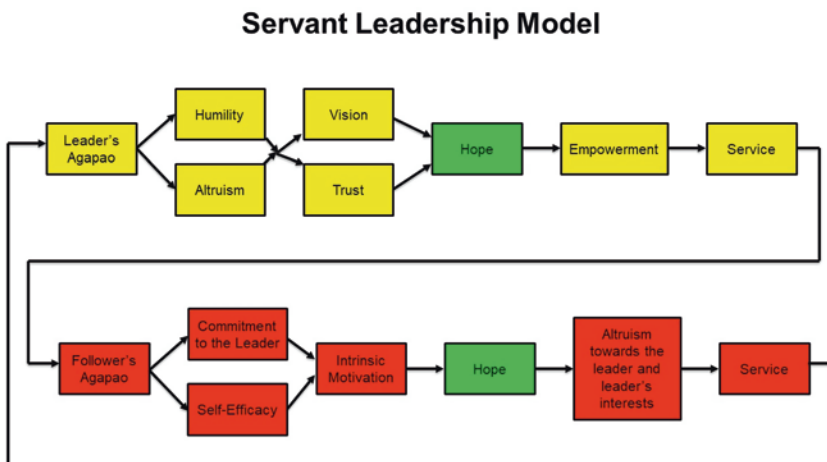


Fig. 3.1 Extended Model of Servant Leadership with the Inclusion of Hope (Cerff & Winston, 2006)

three leaders and twelve of their senior followers from three different organizations, representing a variety of nations in southern Africa. All three leaders were committed Christians who had been intentionally embracing and advancing servant leadership over the last few years. The study aimed to explore the extent of the leader–follower influence in organizational environments in which servant leaders seek to be a “servant first,” as maintained by Greenleaf (1997).

LITERATURE REVIEW

This literature review commences with the historical background to the independent southern African nations from which the leaders and followers in this study emanated. The five nations involved in the study were all colonies for centuries under the leadership and rule of European nations until the twentieth century. South Africa, Zimbabwe, Zambia, and Malawi gained their independence from Britain, while Mozambique gained independence from Portugal. Dahl and Shilimela (2002) point out the impact of centuries of “colonial rule, imperialism and racial discrimination” (p. 1) on African nations. The African history of colonialism and oppression followed by decolonialization and independence, where “command and control leadership styles” (Winston & Bekker, 2004, p. 1) are perpetuated, is customary.

Bass (1990) refers to definitions of leadership by Nash, Tead, and Stogdill, among others, where the leaders’ influence imparted to followers is significant. This influence can be positive or negative. Examples across the continuum of positive and negative leadership can be cited from African nations. The Sentry (2022, n.p.) is an organization that collects evidence and provides “new leverage for human rights, peace, and anti-corruption efforts” in Africa to counter the perpetuation of the extreme limitation of the leadership style and lifestyle modeled during colonial rule. By contrast, the USA signed a collaboratively managed grant of \$350 million for infrastructure projects in Malawi, due to the “good governance” of the new president, Lazarus Chakwera, whose administration has “taken a zero-tolerance stance against corruption” since his election in 2020. US Secretary of State, Anthony Blinken, applauded President Chakwera, who is the current chairperson of SADC, for his “deep commitment to democratic and economic reform” (*eNCA*, 2022, n.p.). Five years prior to his election as president, Chakwera stated, “I believe that I represent the kind of transformational leadership that Malawi needs to stir

her from the seeming vicious cycle of mediocrity, corruption, nepotism, and politics of subsistence to high levels of excellence, integrity, unity and abundance for all” (*Nyasa Times*, 2013, n.p.). Leaders who model values-based leadership styles to their followers are more likely to nurture sustainable development and pass on the baton of healthy leadership through their influence on future generations.

The transformational leadership principles to which Chakwera referred are aligned with the perspective that the leader can effectively inspire followers to reach higher than they initially anticipated and empower their followers to reach these objectives, as argued by Bass and Avolio (1994) and Yukl (2002). The somewhat paradoxical central perspective of servant leadership of serving first as the primary means of leading may be a less “popular” approach (Greenleaf, 1997, p. 24); however, for followers who continuously experience the values and constructs that their servant leaders embrace and advance may exert significant influence on them as followers, and in turn on those within their sphere of influence within the organization, thereby developing a culture of servant leadership in the organization.

According to Patterson (2003), the seven constructs of the servant leadership model commence with Agapao love, “the Greek term for moral love” (p. 12), which Winston (2002) describes as “embracing the judgment and the deliberate assent of the will as a matter of principle, duty and propriety” (p. 5) and in practice could be described as a servant leader regarding followers as “hired hearts” rather than “hired hands” (p. 9).

Agapao love is the foundational construct of servant leadership and is a thermometer that plays an important role in determining the success of servant leaders in relation to their followers. The extent to which the leader practices Agapao love will determine the extent to which Patterson’s (2003) other six virtues of humility, altruism, vision, trust, empowerment, and service are advanced.

The eight constructs of the Extended Model of Servant Leadership with the Inclusion of Hope (Cerff & Winston, 2006) are the following:

Agapao love: The leader’s Agapao love, the foundational construct of servant leadership, is based on the high regard servant leaders have for their followers (Stone et al., 2003) and comprises the outcomes of the leader’s practice of the constructs of servant leadership. Consequently, as leaders advance an increased focus on a vision for their followers as well as trust and empowerment toward them, a greater level of service to the followers is a result (Winston, 2003).

Humility: Humility is defined as a non-overestimation of one's own merits (Hare, 1996), rather than a low regard or meekness. Humility comprises the ability to keep accomplishments and talents in perspective, without the action of flaunting these, and as Sandage and Wiens (2001) state, these characteristics of humility include being others-focused, rather than self-focused. Swindoll (1981) points out that the ability of servant leaders to be both humble and vulnerable counts among their most significant attributes. The ability to be truly humble is possible for someone with a healthy self-esteem.

Altruism: Patterson (2003) states that altruism is the pursuit of helping others simply for the sake of helping. According to Kaplan (2000), altruism involves a combination of good behavior and good motives, while also including the dimensions of personal risk and possible sacrifice involved in advancing altruism. DeYoung (2000) argues that those advancing altruism derive personal pleasure from their unselfish concern for others.

Vision: According to Patterson (2003), the vision of the servant leader is focused on the follower rather than on the organization, thereby regarding the follower as capable and worthy, and actively seeking to empower followers toward achieving this accomplishment. The ability of servant leaders to both see the potential and empower followers to achieve this supports Greenleaf's (1997) observation that servant leaders have an innate ability to enable their followers to achieve a larger vision or purpose than they would be able to achieve for themselves.

Trust: Patterson (2003) argues that a trusting leader empowers followers, who tend to respond without compulsion in serving the organization well. Harris (2002) regards trust as a virtue that is closely linked to integrity, respect for others, and service to the organization. Trust is integral to the leader-follower relationship (Hunt, 2000) and a building block of the organizational culture associated with servant leadership. The extent of the trust of leaders in their followers sets the tone of excellence in the organization. By contrast, a lack of trust results in disharmony and discord (Fairholm & Fairholm, 2000).

Hope: The construct of hope comprises a future-orientation and invisibility. Snyder (1994) states that hope reflects the expectation of goal attainment and is closely related to optimism. Snyder (1994) maintains that hope and optimism can be influenced by situational factors or may be the result of an individual's underlying disposition. Snyder et al. (2003) identified three foundational characteristics relating to high-hope individuals' perceptions of their capabilities, namely their ability to clearly

conceptualize goals, their ability to develop the specific strategy to reach those goals, known as “pathways thinking,” and their ability to initiate and sustain the motivation for using those strategies, known as “agency thinking.”

Empowerment: Buchen (1998) regards empowerment as one of the most important constructs of servant leadership, and Veronesi (2001) states that without sharing power, servant leadership is not possible. Empowerment comprises entrusting followers with power and advancing actions and attitudes that affirm followers, with emphasis on valuing love, equality, and teamwork (Russell & Stone, 2002). Empowerment is also a significant goal of servant leaders (Russell, 2001).

Service: Patterson (2003) argues that service is at the heart of servant leadership, and according to Farling et al. (1999), service is a primary function of leadership that is based on the interests of others, rather than on one’s own. Servant leadership encompasses an attitude of service (Guillen & Gonzalez, 2001), and according to Wis (2002), servant leaders are both called to serve and to regard life as a mission of service, thereby accepting the responsibility for others. Swindoll (1981) points out that a servant leader’s service requires generosity, time, compassion, personal involvement, and authenticity.

Cerff and Winston’s (2006) Extended Model of Servant Leadership includes hope as an essential construct. In the leader’s practice of humility, “followers will necessarily experience increased hope” and become continuously empowered to develop as “highly effective followers who are set for success and future leadership service.” In practice, committed and effective servant leaders inspire these virtues in their followers, producing a positive culture of hope in the organization, which will in turn increase “intrinsic motivation, altruism towards the leader and the leader’s interests, and high levels of service, as a direct consequence” (Cerff & Winston, 2006, p. 5).

This qualitative study explored leader–follower influence from a servant leadership perspective in a southern African context, utilizing the eight constructs of Cerff and Winston’s (2006) Extended Model of Servant Leadership with the Inclusion of Hope to establish the effectiveness of the potentially positive leader–follower influence given the intentionality of the relationship between servant leaders and their followers. The study provided an opportunity to explore the constructs in the unique context described and to explore the development of a culture of servant leadership in organizations, with medium- and long-term ripple effects in

associated families, communities, and nations. Through the application of findings of the study, and the deliberate actions of faith-based servant leaders to advance servant leadership, the potential exists to further develop young leaders in the current and future generations to affect deep and lasting change to achieve a reawakening of what Thabo Mbeki, the second democratically elected president of South Africa, termed an “African Renaissance” (Boloka, 1999), thereby encouraging leaders and followers to rise above circumstances and the impact of history to develop leaders of integrity for the future.

OVERVIEW OF DATA COLLECTION METHOD

The author selected and approached three strong Christian servant leaders who were longstanding clients and were closely linked to the author’s organizational network. Two of the leaders were the founders and CEOs of their organizations and the third held a senior management position in a multinational organization.

During a consultative telephonic discussion with the leaders about the nature, purpose, and process of the proposed research project, each of the leaders responded with enthusiasm regarding the project and its benefits for their organization and the followers who would be respondents. The leaders were additionally particularly interested in the feedback and insights that they would gain from the research as leaders. Each leader agreed to consult with their four selected senior followers with the intention of engaging these followers as respondents for the study. The leaders selected appropriate followers for the research project who continuously had the most consistent interaction and closest working relationship with their leader.

While the leaders of the three organizations were dedicated Christians, their followers were not all practicing Christians, and some emanated from other faith groups. All three leaders resided in South Africa: two were South African citizens and the third was a Zimbabwean citizen with South African residency. Eight of the followers who were respondents were residents of South Africa, and four followers who were respondents resided in Zimbabwe, Mozambique, Zambia, and Malawi. The respondents represented a total of five of the fourteen nations that comprise southern Africa.

The author chose to utilize the eight constructs identified in the Extended Model of Servant Leadership with the Inclusion of Hope (Cerff & Winston, 2006) to form the basis of the qualitative study as well as a

coaching approach to interviews with the individual followers of the three leaders. A Leader-Follower Questionnaire was developed to provide a background to the study, explanations of the constructs to be explored during the coaching interviews, and a demographic data section to be completed. The three leaders received copies of the questionnaire in advance of their followers and arrangements were made for follow-up coaching interviews with the leaders after the data collection and analysis process.

Each follower who was selected as a respondent received a copy of the questionnaire via email in advance of the interview and was requested to complete the demographic section and return the document to the author. The questionnaire was developed in English, which was the first language of some of the respondents, but a second or third language of others. The motivation for providing the questionnaire in advance was to assist the respondents in overcoming any language barriers and to provide them with adequate time to read and potentially research any of the constructs listed, thereby facilitating the most potentially rich and accurate data possible during the coaching interview. The brief descriptions of the constructs to be explored ensured that the context in which the constructs would be used in the coaching interview would be understood in the same context in which they are used in the literature, thereby adding to the validity and reliability of the data to be collected.

Although all respondents completed the questionnaire and agreed to include their names and other details, the completed questionnaires were coded, and the respondents were kept anonymous. The respondents also signed the completed questionnaire indicating their permission and agreement to the author's use of the anonymous data that would be collected. Only the author was privy to the identity of the respondents and the unique data linked to the respondents' interviews.

Appointments were secured with each of the respondents, took place on the Zoom platform, and were recorded. The automatic transcription service was utilized to provide accurate written records.

After the twelve coaching interviews with the followers were completed, a coaching interview was secured with each of the three leaders to provide an opportunity for further analysis, application, and insight. The process of data collection consequently covered leader-follower influence through the lens of both the follower and the leader.

RESEARCH QUESTIONS AND CODING

Research Questions for Followers

The eight research questions emanated from the eight constructs associated with the Extended Model of Servant Leadership with the Inclusion of Hope (Cerff & Winston, 2006) as depicted in Fig. 3.1. The eight research questions pertained to the followers' responses and comprised two parts each. The first part of each question represented the construct examined from the perspective of how the follower perceived the leader demonstrating evidence of the leadership behaviors associated with that construct, and the second part of each question represented the follower's perception of how the leader's behavior regarding the construct continuously influenced him or her as a follower.

The research questions were coded (RQ1) and (RQ1a) pertaining to Agapao love, (RQ2) and (RQ2a) pertaining to humility, and similarly for each of the constructs, ending with (RQ8) and (RQ8a) pertaining to service.

Consequently, there were sixteen questions to which followers were asked to respond. The responses to the sixteen questions represent the leaders' demonstration of servant leadership for each of the constructs, as well as the followers' experience of the influence that each of their leader's behavior exerted on them. The research questions and the responses to the questions are provided for each of the eight constructs in the section on the results of the study.

Research Questions for Leaders

The three leaders were asked to respond to two research questions that emerged during the author's coaching interviews with the followers. The two research questions and the responses of the three leaders are provided in the results of the study.

Coding for Research Questions and Respondents

The three leaders were coded as L1, L2, and L3. The twelve followers were coded F1, F2, F3, and F4 continuously, ending with F12. Consequently, the data for the study were collected through a coaching approach to interviews and utilized a total of fifteen respondents.

For clarity and to link followers to their appropriate leaders, the coding resulted in L1F1, L1F2, L1F3, L1F4, L2F5 continuously to L3F12. In reporting the findings of the results of the followers' data, the same coding was used. The findings of the results of the leaders' data are reported as L1, L2, and L3.

RESULTS OF THE STUDY AMONG THE FOLLOWERS

The following comprises the two-part research questions associated with each of the eight constructs, together with the coded responses from the twelve followers.

Agapao Love

(RQ1) How Have You Seen Your Leader's Agapao Love Demonstrated in His Leadership in the Workplace?

The followers said that all three leaders demonstrated that they "really cared deeply" about all their followers at work, regardless of rank, and said their leaders' genuine interest extended to their family's needs (L1F1, L2F5, L1F3, L2F7, L3F12, L2F6, L3F11). L3F9 pointed out that his leader was "always interested in how we are doing, which goes deeper than the superficial, not just in the workplace, but in life," indicating the integration of work life and personal life in the relationship between the leader and follower. Examples included practical care and concern, such as assisting with payment of schooling for the children of kitchen staff, securing an advocate for an adoption, and showing empathy and practical help for personal losses of loved ones. L2F5 stated that the leader's "door is always open—if he's in a position to help he will readily do so" and that he provided "emotional support." L2F7 identified this trait as "extra-ordinary generosity," combined with a spontaneous desire and ability to solve problems, and sometimes being "overeager" in his desire to meet needs. All three leaders were identified as being very relational by nature in interacting with followers as well as clients.

Followers said the leaders showed compassion and empathy (L2F8, L2F5), and handled relationships in the workplace with sensitivity. Followers explained that new employees were treated with special consideration, particularly during the initial on-boarding process, while "not tolerating sub-standard work" (L1F2). Followers pointed out the significance

of leaders making a concerted effort more than once per week to reach out to them during the isolation period of the COVID-19 pandemic, utilizing Zoom, the telephone, and personal messaging for individual and group calls, and utilizing other communication a few times per week.

Three followers who had been recruited in Zambia, Zimbabwe, and Mozambique during the preceding year made detailed comments about their leader's efforts to enable them to acclimate speedily and excellently. This was accomplished through the leader's regular visits to their organization's offices in their nations, as well as his support, focused listening, and encouragement toward followers' actively applying their own initiative and innovation. The followers said their leader was deeply interested and involved in their successful on-boarding. L1F3 explained that this leadership behavior earned his deep respect as a follower, helped him to "adapt and be assimilated quickly," and led to him developing a "special bond of mutual respect and affection" with his leader. L1F2 and L1F3 pointed out that the characteristic swift and effective on-boarding process with their leader was different from other organizational cultures which they had experienced and that the regular in-person visits from their leader nurtured a deep mutual respect and enabled them to "understand my leader's expectations clearly" (L1F3). L1F2 recounted his personal experience with his leader during his initial growth period in the organization, where a gracious and compassionate attitude was demonstrated toward the follower after an unfortunate mistake. The follower said that the leader chose to respond wisely in handling situations that could have caused conflict, thereby modeling maturity and sensitivity. L1F8 pointed out that his leader showed integrity of character and dedication through his high levels of genuine interest and engagement with him and gave his followers the "space to propose and disclose."

L3F9, L3F10, L3F11, and L3F12 said that in their unique service industry, emergencies often occurred that required them to work very late and sometimes through the night. The followers described their leader's care for them in such circumstances, providing time off for recovery, and said he would not "force you in a situation in which you cannot perform," and that "he gives, and you give in return" (L3F12), indicating consideration and reciprocity in the leader-follower relationships.

(RQ1a) How Has Your Leader's Demonstration of Agapao Love Influenced You?

L1F2 explained the deep impact on him as a follower that he had responded with increased respect, understanding, and wanted to please his leader. He stated that his leader had modeled leadership behavior he had not encountered before and that his leader “showed compassion and I appreciated his generous nature,” and that he wanted to be like him and to treat others in his own team in a similar manner.

L3F12, L2F5, L3F10, L3F9, L1F1, and L2F7 spoke of the lasting influence of their leader's demonstration of Agapao love. L3F9 said, “[H]e made me want to reciprocate and be more generous and relational” and “lead without fear” (L1F1), and that “it gives me the freedom to be myself in the workplace, which is flexible and healthy. I have the liberty to give more and enjoy my work environment, where we are like a family” (L2F5). L3F10 reiterated his gratitude in having a leader who “puts his followers and customers first, and as followers we reciprocate what we see.” L1F4 said his leader's Agapao love made it possible for him as a follower to be vulnerable.

L2F8 stated that her leader's demonstration of Agapao love had encouraged her to “take on greater responsibilities to grow and identify places where help is needed” and had increased her confidence, compassion, and sensitivity toward others, while “equipping me with the tools to become the best that I can be.”

L1F3 related how his leader's behavior had an impact on him and said it was “a special mutual bond of respect and affection,” which reflected a unique organizational culture. As the follower related his response, he spoke of feeling honored and affirmed in his interactions with his leader. L1F4 said his leader's respect had an impact on him, showing that “he valued my spirituality and every other part of my life, family values and how I integrated this with my work life.” L2F5 referred to the high level of gratitude and loyalty she experienced toward the leader for the spontaneous desire to support and for the discretion demonstrated in personal matters. L3F12, L1F2, and L2F8 said the leader influenced them to be their best, and L2F6 explained that she had learnt from her leader how valuable it was “to build the team and the relationship.”

Humility

(RQ2) What Demonstrations of Humility Have You Seen in Your Leader's Behavior in the Workplace?

The followers recounted humility as a significant virtue that their leaders demonstrated and pointed out the apparent contrast between their business success and humility. L2F5, L2F7, and L3F12 referred to their leaders' willingness to engage and said the staff looked to them for advice and wisdom at work and that the leaders made them "feel important" and listened "like my coach before responding." They explained that despite being very busy, the leaders always made themselves available and valued the input and contributions of the followers. L3F12 said the leader modeled the way in menial tasks when needed, such as unpacking supplies, and that followers "know him personally." L2F6, L3F9, and L3F11 referred to their leaders' healthy self-esteem and their ability to admit their own errors, and said they chose to consistently affirm and give credit to the team, rather than being in the limelight themselves.

L1F3 talked of the leader's ability to "treat me like a teammate," while L1F4 said the leader invited his followers' "opinions and allows me to do what is best without making the decision himself." L1F4 discussed the leader's humility and "lack of power distance," contrasted with leadership tendencies in the African culture. L3F12 pointed out that the leader valued the input and contributions of his followers and was always available and accessible.

(RQ2a) How Have Your Leader's Demonstrations of Humility Influenced You?

L2F8 said the leader had many years of experience, yet never made his followers feel intimidated by his knowledge and insight, but rather instilled "courage to approach the leader for help in difficult situations," as he was always approachable, which was liberating. L2F8, L3F10, and L1F2 pointed out that the leader's humility encouraged boldness, confidence, innovation, approachability, loyalty, and mutual respect in them. L2F5 referred to the desire to learn from the leader as an outcome of his influence. L2F7 discussed the significant impact of the leader's deliberate action to pay full attention to anyone who entered his office and spoke of her choice to emulate this behavior, including demonstrating patience and understanding toward staff members. L1F3 said the example of his leader's exemplary leadership behavior "enables me to see myself behaving the

way he does,” which included his attitude to stress management and work ethics.

L2F6 said the leader’s tendency to credit the team for achievements was inclusive, encouraged followers, and imbued them with confidence while adding to the team synergy. The leader communicated these aspects personally and publicly, which boosted the team morale and positive culture in the organization.

L1F1 referred to the impact that the leader made through his approachable nature and his desire to connect with his followers through learning to speak the local language. This congenial attitude demonstrated his friendliness and desire to learn from his followers. L1F1 discussed the kind nature of the leader and how his ability to connect well with all followers engendered respect and said his gracious correction of errors had an impact on his followers, which contrasted with autocratic leaders who had been associated with the organization. As followers, they experienced the courage to admit mistakes to their leader without fear of retribution.

L3F10 said the leader’s humility influenced his followers and customers. The leader’s humility was noticeable in his strengths as a communicator and in his relationships. The follower pointed out the importance of strong relational capital in their organization’s niche field, and how he had learnt much by observing his leader’s natural skills in developing trust relationships with clients as “one of the organization’s core foundations.” As an outcome, the follower sought to emulate his leader. L3F11 and L1F4 also said they sought to emulate their leader’s humility and approachability.

Altruism

(RQ3) Which Acts of Altruism Have You Seen Demonstrated Through Your Leader’s Actions in the Marketplace?

L2F5 listed selflessness as a priority act of altruism, noted particularly during the first hard lockdown of the COVID-19 pandemic when other local organizations in the same niche field were forced to close permanently. During this period, the leader demonstrated unselfish leadership behavior in reducing salaries and provided a bonus in December 2021, while the directors agreed to not receiving their regular salaries. The follower stated that she was aware of the leader’s intention to avoid retrenchment during that period. L2F7 referred to the foresight of the leader in establishing a

non-profit division in the organization to assist with special needs. This division was the source of funding during the pandemic.

L3F12 said the leader had a generous spirit, engaged in various charity work, and had funded followers pursuing further studies. L2F6 identified examples of the leader's altruistic acts and mentioned his gracious attitude in giving without the expectation of the receiver fulfilling an obligation to repay. The follower referred to the healthy attitude of his spirit in giving generously without counting the cost or expecting a return on his investment.

L1F2 said his leader demonstrated altruism in his efforts to ensure the personal development of his followers, seen particularly in his support and encouragement during their performance review process. L3F11 and L3F10 said that his leader "had a kind heart" and L3F10 said that their leader possessed "the simple kindness of helping others" and demonstrated this practically in helping followers solve personal problems, as well as rallying support and assisting communities in an unexpected food shortage need during 2021. L3F4 explained that his leader's altruistic attitude was demonstrated in his consideration and thoughtfulness toward others. L3F9 identified altruistic acts in his leader outside the workplace, including physical and financial support, which often came at the cost of a commitment of time to help others.

(RQ3a) How Have Your Leader's Acts of Altruism Influenced You?

L2F5 said the leader's acts of altruism created a culture in which all the followers felt that they "were in this together and wanted to help to save, while experiencing immense gratitude." The follower also stated that she was aware that she could confidentially refer other followers navigating difficulties to the leader and had the confidence of knowing that the matters would be timeously, wisely, and sensitively addressed, without her needing to know any details.

L2F7 explained that the unselfish acts of foresight planning and swift response during the pandemic had an impact on the personal lives of the organization's followers. L2F7 said that the actions of the leader "stirred compassion in us all" and that the leader's commitment and actions had inspired her, as did his desire to keep his selfless actions confidential. She indicated her great respect for and loyalty to the leader as an outcome.

L1F3 spoke about the selfless acts of kindness his leader extended to him in undertaking a long journey by road to assist him. The follower said the collaborative approach of the leader had been humbling, brought

comfort, and encouraged him during a difficult economic period. L3F12 explained how humbled she had been because of her leader's acts of altruism and the impact this had on her. She stated that the leader's actions made her want to emulate his behavior.

L2F6, L1F1, and L3F9 said they felt inspired to examine their own attitude and to emulate their leaders' behavior. L2F8 referred to how the altruistic behavior contrasted with common business practice and was an inspiration. L1F2 said the leader inspired his followers through his altruistic attitude and actions to ensure the success of his followers. The follower expressed that this leadership behavior had inspired him to excel, and not to let his leader down. L3F10 referred to the impact his leader's many acts of altruism had on him and expressed gratitude in being associated with the leader.

L3F10 said his first response to his leader's altruistic acts was one of gratitude in being associated with such a leader who served and inspired others. L3F11 stated that the modest attitude of his leader had an impact on him.

Vision

(RQ4) How Does Your Leader Demonstrate His Vision for the Future in the Workplace?

L2F5 said the leader placed strong emphasis on communicating his vision for the future in the workplace and kept the followers "accountable to take responsibility for our own growth." The follower said that sometimes she had the impression that the leader saw her beyond where she was and held her accountable to achieve this.

L2F7 said her leader started management meetings during the last two years in which spiritual, moral, and visionary aspects of the organization were discussed. In addition, the leader had been coaching the followers in senior management since that time. The follower said that she experienced the meetings as somewhat uncomfortable at times, but mostly encouraging and uplifting. L2F6 said her leader was vision-focused and facilitated frequent workshops to gauge the progress of individuals and the organization, while continuously inspiring the followers. L2F8 explained that her leader clearly cast the vision and equipped her with the skills to successfully achieve the goals.

L3F10 pointed out that the organization's vision was communicated in an engaging way and that followers believed that they "are a family." L1F1 said her leader consistently communicated with his followers about his future vision, thereby modeling the way and encouraging the followers to develop a plan. The leader assisted his followers to achieve this both formally and informally throughout the year and held them accountable for their progress.

(RQ4a) How Has Your Leader's Demonstration of His Vision for the Future Influenced You?

L2F5 shared that she had willingly given her leader permission to hold her accountable and that this gave her confidence to grow. The follower stated that she wanted "to be the person that he sees me being and I don't want to ever disappoint him." She also credited her leader with inspiring her toward her career achievements and was proud to be a follower in his organization with its servant leadership culture. L2F6 said she admired the leader's ability to clearly see and cast his expansive vision for the organization.

L2F7 said that she initially struggled with the challenge to follow her leader's example in vision casting with her own team; however, the leader's individual coaching had assisted her with new insight, and she experienced his modeling of leadership behaviors, which she began to successfully emulate in her own team. L2F8 said her leader communicated confidence in her as a follower, which encouraged her to lead her own followers. L2F8 pointed out that her leader's belief in her encouraged her to give her best and make her leader proud of her.

L2F6 and L3F12 said the leader inspired them to continuously improve themselves to provide a better service. L2F8 indicated that she wanted to challenge herself and demonstrate that the time invested in her was well spent. L1F3 explained that his leader's first visit to his nation added to his regard for his leader and the awareness of his leader's sacrifice. L1F2 said he was invited to demonstrate his capacity for managing challenges himself, while being innovative and nurturing self-confidence. L1F1 referred to the significant influence the leader had on her and how he helped her to establish her goals and work toward achieving them, while keeping her accountable throughout the process.

L3F10 said his leader's demonstration of his vision made him feel good to be part of the organization and inspired him to want to come to work. L3F11 pointed out that the leader had influenced him significantly

through his priority for relationships and the associated benefits that these add. L3F9 said his leader was not primarily focused on the organization, but on the followers and on their personal and career growth. L3F9 said he was affirmed and encouraged in his own role through this leadership behavior.

Trust

(RQ5) How Has Your Leader Demonstrated That He Can Be Trusted in the Workplace and Trusts You?

L1F1 and L1F2 said their leader demonstrated his trust in them, achieving a relationship including healthy accountability of his followers, which strengthened the followers' trust in their leader and their effectiveness in the workplace. L1F3 said trust played a significant role in enabling him to adapt to his new role quickly and that trust added to the synergy in relying on his leader's experience to advance quickly. The follower said, "[I]t was very important to enable me to adapt fast and understand my role. I relied on his experience to advance quickly." The follower explained that mutual trust played an important role in his success and that he valued the relational dimension that grew from shared interests, values, and work ethic.

L1F4 said he drafted the national budget for the organization, and his leader demonstrated his trust in him throughout the interactions involved in this process. The follower also said that his leader exemplified trust in the way he handled the organization's funds when they were on a business trip. L2F5 said her leader "would not have a vision for me growing and being here long term if he didn't trust me." The follower has worked with the leader for a long time and said, "I know I can trust him, that he would have my back in a crisis, and that he would secure the appropriate help for me if needed."

L2F6 and L2F8 said their leader was accountable and vulnerable where trust was concerned, which they believed made him a more effective leader. L2F7 explained that her leader tested her structured mind continuously in her role in the organization; however, "every time he has challenged me, he has shown me that I can trust him." The follower explained that in her long history of working under the leader, he had consistently demonstrated his absolute trustworthiness.

L3F9 said the healthy trust in him that his leader demonstrated resulted in reciprocity and helped him to emulate the behavior with his own

followers. The follower referred to the cyclical behavior that had emerged and the outcome of a more relaxed atmosphere, with more efficient work at high standards due to the increased self-esteem among the team members.

L3F10 said his leader was naturally trusting and demonstrated trustworthiness. The follower highlighted the act of trust in which the leader gave a set of office keys to new staff members within two weeks. In advancing trust, reciprocity and high levels of loyalty were demonstrated continuously. L3F11 said trust was a foundational dimension of the organization's values, while L3F12 said the mutual trust relationship enabled her to fulfill her responsibilities at work with excellence, while knowing that her leader was available if needed.

(RQ5a) How Has Your Leader's Demonstration of Trust Influenced You?

L1F1 explained that her leader's trust in her enabled her to be more effective, and that she naturally reciprocated in her trust of her leader and her own followers. The follower said, "Once you are trusted, you will also trust others." L1F2 said his leader's trust in him motivated him to perform better and increased his confidence, knowing that he served a leader whom he could trust. The follower responded with reciprocity toward his leader and his own followers.

L1F3 and L1F4 said their leader's trust in them led to reciprocity toward their leader and their own followers. The followers also said that they developed the confidence to admit errors without fear of judgment due to the trust relationship with their leader. L2F5 explained that the trust relationship with her leader provided a safety net and security. L2F6 said that as the leader advanced trust toward her, she reciprocated, and experienced the liberty to "be honest when I have not measured up, and when I lead my team, it encourages me to advance the same behavior."

L2F7 explained that her leader's consistent high levels of trustworthiness over many years had increased her trust in him and her loyalty to the organization, especially during times of crisis. The follower reflected on the confidence she had developed due to the high level of trust that her leader placed in her personally and in her abilities, which she described as liberating. The experience has increased her self-esteem, confidence, and response in emulating trust in leading her followers.

L2F8 said the reciprocal trust relationship between leader and follower was initiated by the leader. The leader's choice to trust the follower first

increased the follower's respect for the leader. L3F9 stated that his leader's trust encouraged him to demonstrate reciprocity toward his followers, peers, and family, which was culturally challenging for him. This led to positive relational changes in his sphere of influence.

L3F10 said the culture of trust that existed in the organization ensured that followers were unafraid to admit errors and increased the interpersonal trust at all levels in the organization. The follower explained that "mutual trust enables me to fulfil my job with greater excellence." L3F12 said the trust relationship was reciprocal with her leader and extended to her followers and boosted her confidence and ability to be a stronger team member. These circumstances empowered her to perform her responsibilities with confidence and efficiency.

Hope

(RQ6) What Demonstrations in Your Leader's Behavior and Demeanor Have You Seen That Provide Indications of His High Level of Hope in Relation to the Marketplace?

L1F1 personally regarded hope as a cornerstone of successful leadership and goal achievement. The follower was grateful for her leader's example of high hope and encouragement to work toward achieving their goals, stating that her leader "fuels hope in his followers." L1F2 said his leader did "not function on the basis of rewards but shows a pathway to growth and considers how work can lead to better versions of ourselves."

L1F3 said his leader's extensive experience and professional approach were contagious and instilled confidence in his followers. The leader's ability to work closely with his followers despite the physical distance was the source of significant encouragement in difficult market circumstances.

L1F4 explained that his leader was able to retain his high-hope approach despite circumstances beyond his control in their niche market. He said, "[T]here was never any gloominess in the atmosphere with him." He appreciated that his leader set high standards, expected high performance, was encouraging, and exemplified high hope in his leadership style.

L2F5 said her leader's calm demeanor and high levels of hope, despite the fluctuations in the market, were a constant encouragement and imbued her with confidence. She further stated that her leader analyzed data continuously and set a positive tone in the organization. L2F6 and L2F8 said

their leader communicated a sense of hope and calmness even when his followers did not see this perspective. L2F6 said that the leader exercised an ability to choose a practical approach and apply possibility thinking in the most challenging circumstances.

L2F7 stated that the leader continuously operated in high levels of hope and gratitude toward all his followers and never gave up in difficult circumstances, including communicating “hope to the staff” and encouragement not to give up during difficult business circumstances and the pandemic. L3F9 referred to his leader’s consistent behavior of high hope, which demonstrated its characteristics in every area of the organization, regardless of circumstances.

L3F11 said that his leader “encourages us with hope” and L3F10 said their leader created “a culture of hope and tackles many things that have never been done before” as they pursued solutions through perseverance and innovation. L3F10 said his leader imbued hope during the uncertain personal and business circumstances of the pandemic and economic downturn. His leader communicated his priority to ensure that followers retained their jobs. The leader initiated regular online contact in groups and with individuals, and thereby “kept hope alive and kept us together.” The follower said he was grateful to be part of an organization like this that created a continuous culture of hope, with transparency, and said the organization’s culture was unique. When reflecting on his leader’s hope, the follower said his leader’s consistency came as no surprise.

(RQ6a) How Has Your Leader’s High Level of Hope Influenced You?

L1F1 said her leader’s example of advancing high hope was contagious and that her reaction of reciprocity was a natural response. L1F2 and L1F3 explained that their leader’s high levels of hope had an impact on their own perspective and encouraged them to emulate the leader in their interaction with their followers as well as in their personal lives.

L1F4 pointed out how contagious his leader’s high hope and optimism were, noting that “I wake up in the morning with high levels of hope, knowing that my attitude counts. It’s a privilege to work with a leader who has high hope, regardless of circumstances.” L2F5 stated that the leader encouraged his followers to trust in God’s provision and modeled the way in staff meetings, opening with an appropriate scripture and reflection, which had become part of the organization’s culture. The leader challenged the staff regularly with biblical reflections and assignments that were part of open and honest discussions. The follower related how much

she valued the culture and focus, saying “this means everything to me, and I have never wanted to look for a job elsewhere.”

L2F6 and L2F7 referred to how their leader’s high levels of hope encouraged them and filled them with confidence. They explained that they were grateful for the unique organizational culture and admired his servant leadership, and said the attributes were contagious in working with him. L2F8 said the high levels of hope modeled by the leader have been a continuous motivation, inspiration, and encouragement to her and to keep on persevering despite circumstances, which motivates the followers and inspires them to use situations innovatively to the organization’s advantage. L2F6, L2F7, and L2F8 said they reciprocated their leader’s behavior in relation to trust in their interactions with their own followers.

L3F10 told of the influence of his leader’s high levels of hope during the challenges of the pandemic, during which he experienced the contagious nature of his leader’s hope during the many uncertainties that prevailed. The follower explained that his leader was the same person of integrity and hope in the most trying of circumstances. L3F11 said his leader’s high levels of hope had a positive impact on him and caused reciprocity in his own leadership.

Empowerment

(RQ7) How Has Your Leader Demonstrated Empowerment in the Workplace?

L1F1 said her leader consistently empowered his followers and gave them authority in the workplace. These actions demonstrated empowerment and his trust in his followers.

L1F4 said his leader gave him the ability to make decisions with minimal oversight. He explained that the performance level of followers was observed and small adjustments when necessary encouraged followers to excel. The leader’s recognition of performance was appreciated and increased the confidence and ability of followers to perform well.

L2F5 explained that her leader advanced the perspective of continuously empowering his followers. This approach inspired the followers to work toward upgraded qualifications and skills, thereby ensuring that they could provide the best possible quality of work for their organization. L2F6 said that her leader demonstrated the insightful ability to see his followers’ individual potential, provided the challenge, allowed them to

make mistakes and be innovative, and trusted his followers with the process of what they thought would be most effective. The follower regarded this course of action as both challenging and empowering.

L2F7 said her leader was passionate and diligent about coaching his senior leadership to empower them and to encourage them to take greater responsibility. The follower said she was empowered in her work skills, grew spiritually, and practiced reciprocity in working with her followers. The follower advanced the strong organizational values to newer members of the team and said of the leader, “He believed in me and has helped me to believe in myself.”

L2F8 said their leader empowered them through giving them the liberty to make necessary decisions and take risks and allowing them to learn from their mistakes. L3F9 stated that empowerment and hope were closely linked, and that his leader placed emphasis on these perspectives to develop the followers. The successful outcomes were demonstrated in the business.

L3F11 said he experienced empowerment to complete responsibilities with excellence, rather than being micro-managed. The follower said that empowerment gave him the liberty to be proactive, which he experienced as being liberating. L3F12 explained that her leader consistently delegated work as part of empowering his followers, while providing the resources to achieve success. She said her leader “gives us the platform to achieve anything you think you can achieve.” The outcome was that followers were being more productive.

(RQ7a) How Has Your Leader’s Demonstration of Empowerment in the Workplace Influenced You?

L1F1 and L1F3 said the leader exemplified humility, trusted his followers, and enabled them to be successful. They referred to the oversight and collaboration in the empowerment process and the extent to which the leader had demonstrated his special interest in them. This process led to increased success and confidence evident in them as followers.

L1F2 said the leader demonstrated empowerment through “cascading authority downwards rather than upwards.” The follower said this leadership approach was liberating. L2F6 said the leader empowered her to overcome her cautious nature and take risks. The follower referred to the security she experienced in being part of the unique family culture and the fulfillment of exercising innovation and taking risks. She quoted the leader’s empowering statement: “Courage is knowing that someone has your

back,” and related how the leader’s empowerment had a positive impact on her confidence.

L3F9 pointed out that the construct of follower influence through empowerment excited him and gave him freedom to explore and explained that his leader was not restrictive in his vision. The follower said this leadership perspective was dynamic and helped him to think creatively, providing him with “the capacity to see beyond the horizon.” The follower said the leader’s empowerment was not restricted to the workplace, and that as a follower he recognized how his leader has empowered him in his personal development both inside and outside the workplace. He explained that the belief in him and his success made him feel worthy and capable.

L3F10 said the leader’s level of trust in him as a follower empowered him to fulfill his responsibilities more effectively and referred to the interplay between the levels of trust and empowerment in achieving greater success and autonomy for the organization’s goals. L3F11 said the leader demonstrated confidence in him and that the symbiotic relationship provided him with opportunities to play to his strengths and liberated him to excel. As a follower, he found this fulfilling and he said the empowerment process took time and trust to develop to higher levels. L3F12 said the empowerment the leader demonstrated toward the followers in her organization engendered greater confidence and mutual trust between the leaders and followers.

Service

(RQ8) How Has Your Leader Demonstrated His Service to His Followers in the Workplace?

L1F1 said the leader served the followers through wanting them to be excellent and assisting them in finding solutions, thereby encouraging the followers to perform with excellence as a team toward achieving a joint goal. L1F2 and L3F11 explained that their leaders demonstrated their service as a combination of the constructs and naturally served in humility. The followers said that the strength of their leaders lay in their ability to serve.

L1F4 told how he had broached a conversation with his leader on serving without overstepping personal versus work boundaries. His leader’s insights had made a deep impression on him and resulted in the follower requesting further assistance in growing in this area. The follower said he

held a deep sense of gratitude toward his leader for their mentoring and coaching relationship.

L2F2 referred to her leader's high level of service and innovative approach during difficult and challenging circumstances. His acts of service included assisting family members of followers in medical emergencies, thereby affirming followers' sense of value to the organization. The follower said these acts contributed to the way she experienced the leader valuing her personally and her role in the organization.

L2F5 related her appreciation for her leader, his effective leadership development program for the organization, and his continuous encouragement. She said her leader's coaching had enabled her to focus on relationships and that she valued the input into her development through a coaching process. L2F6 said the leader demonstrated willingness to assist followers to develop, contributing to the team through his unique service as a problem solver and mentor.

L2F8 explained that the leader gave additional time to assist, teach, and support his followers, thereby developing mutual respect and enabling followers to achieve higher outcomes. L3F9 said his leader served spontaneously in manual labor when needed in unpacking supplies delivered from suppliers. The follower said his leader's ability to model the way made a lasting impression on him.

L3F10 explained that his leader demonstrated his strength in service, which was communicated through the affirmation of being trusted and valued and knowing that the leader held the followers in high esteem. L3F12 told that the leader went to additional lengths to serve and encourage his followers during the pandemic through uplifting them with spiritual encouragement and motivating the team in the workplace and in their personal lives. The leader continued to pay his followers despite the circumstances and encouraged the followers that circumstances would improve.

(RQ8a) How Has Your Leader's Demonstration of Service in the Workplace Influenced You?

L1F1 said she had grown significantly through the demonstration of her leader's service. She said she identified the traits that her leader demonstrated continuously as being those which she sought to emulate in all areas of her life and leadership. L1F2 referred to the impact of the leader's service on the follower's motivation. He explained that he sought to emulate the principles he saw demonstrated in his leader, in dedication to

work, maintaining a healthy work-life balance, and achieving his highest goals for the organization. The follower identified the impact of his leader on his level of loyalty and desire to achieve more within the organization. The follower sought to emulate his leader's service in his family relationships as well.

L1F3 said his leader had affected his own leadership behavior beyond his work environment in a very positive way. The follower explained that he sought to emulate his leader's behavior in relation to stress management, exercising patience, and being more collaborative in his family relationships. L1F4, L2F5, and L3F11 said the unique cultures of service within which they functioned tended to increase their desire to emulate their leaders' levels of service and that they consequently tended to struggle with setting boundaries relating to loyalty to their organizations.

L2F5 said her leader had inspired her to want to offer a similar leadership development process at the branch where she operated. She experienced the support and assistance in this process that her leader offered as encouraging. L2F7 and L3F12 stated that their leaders were consistently appreciative of their followers. They explained that the affirmation increased the followers' confidence, and that the leaders' healthy attitude encouraged reciprocity among their followers. L2F8 explained that the leader created a trust relationship in which followers did not fear challenging tasks because they were confident of the leader's support and assistance when needed. Consequently, followers were inspired to achieve the outcomes they set as goals and experienced high levels of loyalty and work ethic.

L3F9 said his leader's level of service helped him to stay humble and was a reminder that no follower was too good to serve wherever needed. L3F10 explained that he was encouraged through the affirmation of his leader as an act of service, and that it made him proud to be associated with such a leader. The follower referred to the reciprocity that was a result of this leadership behavior. L3F12 said she was able to achieve more in the workplace because of the healthy working environment that led to greater work focus. She further said that she experienced a willingness to serve beyond the call of duty.

RESULTS OF THE STUDY AMONG THE LEADERS

The following comprises the two research questions and responses from the three leaders in individual coaching interviews that took place after the interviews with their followers.

(RQ9L): As a Servant Leader, What Are Your Highest Expectations from Your Followers as a Result of the Influence of Your Leadership Style in Which You Continuously Advance the Eight Constructs of Servant Leadership, Commencing with Agapao Love?

L1 mentioned honesty and following through on commitments made as his highest expectations of his followers. He said he also expected reliability, which was an essential component due to the long distances between the leader and his followers at various centers. These constructs were essential for servicing commercial teams to achieve their goals. The leader said that followers needed to be able to receive both negative and positive feedback to enable growth in excellence. He explained that it was essential for the followers to separate emotions from the real issue, as they represented the organization in serving diverse clients who all needed to feel valued. The leader also expected followers to emulate servant leadership since experiencing the “genuineness of my leadership” and to change their behavior. He said he believed that practicing servant leadership would increase the followers’ commitment, reliability, and reciprocate trust. The leader asked how he could measure this. The leader identified the growth process in his followers as becoming increasingly vulnerable and trusting, with the followers asking for assistance and practicing reciprocity of servant leadership constructs. The leader referred to his gratitude for the culture shift in his followers and the affirmation of followers of other leaders expressing their desire to serve on his team. The leader expected to see the transformation across all areas of their lives with a ripple effect across the followers’ communities.

L2 said he “had not initially thought of influence and expectations,” but that his focus had been on serving his followers. The leader said that he saw increasing evidence of his followers’ growth in embracing and advancing servant leadership and practicing the principles in their spheres of influence. As a result of the potential vulnerabilities of the organization that became apparent during the pandemic, the leader had introduced the

concept of “Everyone Teach One” to provide backup and overcome potential issues that could emerge due to reliance on and absence of a follower fulfilling a particular role. It was necessary for the leader to win the trust and buy-in of senior followers to ensure the success of the concept in the organization and thereby the longevity of the organization in any crisis. Consequently, the leader related how his followers were “finding new levels of trust” and adjusting to him as their leader coaching them in recent months.

L3 said he placed a priority of his leadership relationship with his individual followers, as he emulated the example set by Christ in modeling servant leadership. The leader explained that he expected his followers to grow in their relationship with him and to emulate servant leadership, which he saw demonstrated increasingly among most of his followers. The leader wanted to see his followers serving and caring for people.

RQ10: To What Extent Do You See Evidence of the Influence of Your Leadership on Your Followers’ Behavior, with Specific Reference to the Eight Constructs of Servant Leadership?

L1 said he saw increased performance and commitment among his followers who were “not afraid to raise suggestions and innovation.” The leader explained that the organizational culture increasingly encouraged creativity, commitment, and engagement. The leader identified an example from his organization involving innovation, commitment, and excellence in teamwork at a recent international agricultural show. The hard work of the remote teams involved demonstrated “hearts that are committed, not just hands.” The leader referred to the role of coaching in enhancing the self-esteem of some team members throughout this process and said the organization’s performance resulted in praise for the project from other organizations. The leader stated that he sought to encourage followers to flourish and for them to gain, rather than lose, trust and integrity. In offering his assistance to one of his followers, he told of how his followers had gained the liberty to ask for advice and explained that seeing evidence of his followers increasingly working together as a team was liberating. The leader said the servant leadership culture was engendering trust and affirmed the followers as individuals. Two of the followers had told the leader that they achieved certain goals through the trust and humility of working together.

L2 said that of one his senior followers, L2F6, strongly embraced and advanced servant leadership. Empowerment was among this follower's strongest qualities, and she demonstrated reciprocity in her leadership. An area of value was her oversight of a group of young professionals in the organization, in which there was significant evidence of her leadership influence and excellent feedback from the organization's clients regarding the young professionals' high levels of excellence in service. The leader said that recent evidence demonstrated how the follower's mature team was able to function at high levels of excellence without the oversight and presence of the follower, L2F6. The leader further said that the high levels of expectation and buy-in to the dynamics were less well developed at some of the other branches of the organization; however, his senior followers at the branches, with whom he kept in close communication and whom he coached, were persevering in the development of strong teams and servant leadership constructs in practice.

L3 said he saw the evidence of humility as the strongest construct among his senior followers, although in newer followers this was less evident, as they were still being integrated into the organization's unique culture. The leader spoke of seeing followers developing from extreme introverts into followers who engaged with increasing depth and spontaneity, taking responsibility for vision casting. The culture of the organization was such that academic standing was not a conscious focus among followers. The development of high levels of trust and strong relationships among the followers was evident, despite the demands associated with the 24-hour access nature of their service organization. The leader identified the changes that took place due to the pandemic, which caused followers to withdraw relationally. This situation took an intentional process to restore, which included specific prayer at that time. The leader shared the fulfillment he experienced in seeing followers emulate servant leadership, the examples of personal development in completing qualifications, achieving greater relational growth, and seeing "people grow, come out of themselves and blossom."

DISCUSSION

Patterson's (2003) model of servant leadership, Winston's (2003) cyclical model indicating leader–follower influence, and Cerff and Winston's (2006) Extended Model of Servant Leadership with the Inclusion of Hope formed the foundation of the research in this study that utilized the

eight constructs of servant leadership to explore leader–follower influence in a southern African context. The study focused on three servant leaders and four followers of each leader and aimed to explore the extent to which the leaders demonstrated the eight constructs of Cerff and Winston’s (2006) model in their unique flow, commencing with Agapao love, through the lens of the followers, and the potential influence that the leaders’ behavior might have had on the followers. The reciprocal relationship created in Winston’s (2003) model was also explored. The two research questions that were developed to represent each construct covered the potential leader–follower influence. Two additional questions that were developed for gathering data from the leaders sought to provide insights from the lens of the leaders.

During the data collection, the enthusiasm to participate in the study, the authenticity and vulnerability of all the respondents were outstanding characteristics. Securing appointments for the interviews was a quick process, except for the unavailability of a few respondents in remote areas and others who worked to serve clients in emergencies. The length of the interviews with the followers who were respondents was generally longer than anticipated because the respondents were both open and enthusiastic in their responses, which supported the healthy servant leadership culture in which they functioned. The quality of the data was richer and deeper than anticipated due to respondents’ willingness to serve by adding value to the research.

From the first interview, it became consistently apparent that the leaders fulfilled the criteria for servant leaders, that the positive leader–follower influence was exceptionally high, that the data supported Winston’s (2003) cyclical model, that the followers emulated servant leadership constructs, and that both leaders and followers saw the evidence of the value of practicing servant leadership. The practice of servant leadership was applied effectively in the workplace and in the respondents’ personal lives. The followers took ownership of servant leadership principles and new followers in one of the organizations demonstrated their early ownership of the value and strength of servant leadership constructs. The leaders responded to the two questions they were asked with enthusiasm and insight. The leaders were encouraged and inspired through the initial feedback from the trends and general results of the data that were collected from the followers.

Several of the respondents displayed awareness of desiring to and the advantages of emulating the servant leadership constructs in the

workplace and in their personal lives. It became clear that many of the followers were becoming or had become servant leaders in their own sphere of influence. The leader–follower influence had caused them to become servant followers—a construct that could be explored in more detail.

The responses from followers demonstrated their grasp of the servant leadership constructs and the flow, commencing with Agapao love. L1F3 and L2F5 pointed out the apparent overlap of some of the constructs, noting that one construct was a preparation for another and that the constructs worked together to effectively achieve empowerment through their leader.

The data of the study relating to hope support the value of leaders and followers surrounding “themselves with high hope leaders, thereby continuously and deliberately nurturing a culture of high hope in themselves, since hope is a choice” (Cerff, 2021, p. 21).

The three organizations which the respondents represented were from vastly different industries. The remote leadership component of L1 and his followers represented a multinational organization; however, the results of the study among this group were consistent with those of the other two organizations despite these differences. A common key component was the mindfulness, presence, and availability that defined the relationship with the leader in each of the three organizations. All four followers of L1, three of whom did not have English as their first language, spoke of their leader being a “close leader,” giving expression to the relational dynamics that were common among all the leader–follower relationships associated with this leader.

The open, spontaneous responses and the content provided by the followers during the interviews supported the reality of the constructs being practiced continuously by the leaders and being emulated in the leadership behavior of most of the followers. The extent of the emulation in some of the senior followers was more marked than in others. Some of the followers said that they were acutely conscious of the rare privilege of working in the servant leadership culture of their organization and were enthusiastic about the culture being replicated in other organizations. The data that were collected support the continuous dynamic leader–follower influence taking place in the three organizations—before, during, and after the pandemic.

The deliberate and costly efforts of practicing servant leadership constructs during the prolonged crisis of the pandemic, as well as other crises, underpin the true personal and financial costs of practicing biblical

leadership standards when demonstrating Agapao love. The raw cost of upholding the servant leadership practices in principle, despite the implications of the financial cost, is further evidence of the follower focus of a true servant leader. The principle of applying servant leadership constructs amid pressure and crisis is a challenge to the servant leader's true belief in Micah 6:8: "He has told you, O man, what is good; and what does the Lord require of you, but to do justly, to love mercy, and to walk humbly with your God?"

Two followers were vulnerable and conveyed stories about serving beyond the call of duty due to loyalty to the leader and the great need that the situation required. These acts were accomplished willingly, but at significant cost to the followers and their families. The apparent blurring of personal boundaries could cause tension in families and in organizations, and both leaders had shown their appreciation for their followers' sacrifices and sought ways to overcome the challenges that were encountered to ensure wise stewardship in similar circumstances in the future. These special sacrifices of followers did not go unnoticed and were handled with wisdom and foresight planning by the leaders and followers. The congenial atmosphere and culture in the organizations made it possible for these potentially difficult aspects to be addressed wisely and sensitively.

Recommendations for Further Research

Further research on leader-follower influence from a servant leadership perspective would serve to shed light on the dynamics of the interchange in the unique relationships and cultures of organizations globally where servant leadership is practiced.

There would also be value in ascertaining how different cultures and regions responded to leader-follower influence from a servant leadership perspective. Some of the respondents said that the servant leadership constructs were contrary to the culture with which they were familiar and drew positive aspects from servant leadership that enhanced their interpersonal relationships at work and at home.

CONCLUSION

This study was undertaken to investigate leader-follower influence from a servant leadership perspective in a southern African context. The outcomes of the study demonstrated the unique leader-follower influence

from a servant leadership perspective in a southern African context, thereby validating Patterson's (2003) original seven-construct model, Winston's (2003) cyclical model, and Cerff and Winston's (2006) extended eight-construct model. The use of the eight constructs and the cyclical nature of the model to develop the research questions further validated the model, commencing with Agapao love and flowing continuously toward service as the final construct.

A unique dimension of the study was that the respondents spontaneously raised the way the practice of the eight constructs of servant leadership were able to function and adjust to the untenable levels of pressure and economic and personal crises during the prolonged strain of the pandemic. The high levels of the continuous and sincere practice of servant leadership constructs and leader–follower influence during this period demonstrated the extent of the commitment of the servant leaders and served to further validate the effectiveness of the leader–follower influence and gain additional respect from their followers.

The followers provided many examples relating to their leaders that supported Greenleaf's (1997) statement that the “servant leader is servant first” (p. 1). The data collected from the followers supported the concept that the influence of servant leaders on their followers is closely aligned to the leadership style and associated constructs as leaders who both intentionally and through their inherent nature embrace and advance the constructs of servant leadership in all aspects of their leadership interaction.

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PART II

Unit2



Navigating Toxic Followership Through Strategic Communication

Hanisha Besant

INTRODUCTION

“Any organization will be only as successful as those at the bottom are willing to make it.”—Gen. Bill Creech

This chapter will discuss the role of the follower in creating dynamics that can either help or hurt a leader’s communication and leadership effectiveness. Followers within an organization can be identified based on many characteristics, including their rank within an organization’s hierarchical structure, performance, loyalty, humility, and personality type (Billsberry, 2009; Thomas et al., 2017; Boswell, 2015). Observations of followers have led to broadly categorizing them as good or bad. As the term “bad” suggests, bad followers are toxic or harmful to the organization (Thomas et al., 2017). It is essential to remember that leaders face the challenge of

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communicating and leading good and bad followers and are under pressure to do so in a manner that fosters productivity and healthy work culture.

It is hard to deny that communication is essential to leadership (DeChurch et al., 2010). The communication approach between a leader and a follower can depend on a leader's leadership style, among other factors. Some models of communication that address communication styles between leaders and followers include the groundwork of Tanenbaum and Schmidt (2009) on decision-making styles and leadership, Likert's (1961, 1967) participative decision management theory, and Richmond and McCroskey's (1979) management communication style. In most leadership styles, communication is interpersonal, where both the sender of the message and the receiver of the message are involved in the communicative event. This means that the followers are active participants in the process of communication. The burden of communication is on the leader and the follower. The models mentioned above will be discussed, considering the dynamics between leaders and the actions of good and bad followers.

Situations created by bad followers can lead to organizational conflicts and impede efficiency and morale. Navigating negative situations created by bad followers and coming to a resolution requires skill and strategic communication from a leader (Maxwell, 2005). Some scholars and leadership experts offer insights into conflict resolution. The chapter will also explore their recommendations and address the application of conflict resolution strategies in the context of bad followers.

COMMUNICATION STYLES OF LEADERS

Richmond et al. (2013) recognize that most leaders face two primary responsibilities: concern for the task and the workers or people. Both these responsibilities require communication between leaders and followers. Different leadership approaches address the two concerns with various communication styles. Based on their work on decision-making styles, and leadership, Tannenbaum and Smidt (2009) identify four dimensions of communication styles that leaders demonstrate. These include telling, selling, consulting, and joining. The dimensions span a continuum that moves from autocratic communication to democratic communication.

The telling style is a top-down communication approach where directives come from the leader, and the followers must obey. This

communication style lacks concern for the subordinate and is usually task oriented. This is similar to what Likert (1961, 1967) classified as exploitative authoritative in his participative decision management theory. Leaders following this communication style do not trust followers. Followers are not involved in decision-making. The atmosphere where this is employed as the predominant communication style is filled with fear and mistrust, and employees are reluctant to communicate with their supervisors. It is fair to assess that the tell communication style is not the healthiest approach to communication for an organization. The leader controls the communication, and the follower has little say.

The selling style has persuasive elements. The leader who adopts this communication style tries to persuade the followers that the decisions should be accepted. When the decisions are challenged, the leader uses more persuasion to sway the followers' opinions. This approach can be compared to Likert's (1961, 1967) benevolent authoritative management style. Leaders make most decisions, but few are carried on to followers for their contribution. In this structure, leaders have just a little faith in their followers. If subordinates violate protocol, they know they will be chastised, and their leader can become exploitative authoritative in their approach. This style creates a sense of uncertainty where followers can walk on eggshells around the leader. Though some leaders may get away with this communication style, critical thinkers and high performers will likely have an issue with this approach.

Consulting involves leaders making decisions only after the issue is presented to followers, and a discussion has happened. The leader makes the final decision after considering the followers' input. The well-being of the followers is considered in this style. Likert's (1961, 1967) consultative management style is similar. Leaders have substantial trust and faith in some followers who are generally involved in top management and make decisions for the organization. Decisions that pertain to subordinates are made at lower levels. There is a sense of responsibility toward the organization across the board. Both leaders and followers are involved in communication. However, the leaders hold the ultimate decision-making power.

In the join approach, the leader lays the parameters for decision-making for the followers. The power to make decisions is in the hands of the followers as long as they remain within the scope given to them. Decisions are based on majority opinion. This approach is the most democratic dimension of the communication spectrum of the leadership

communication style. Leaders and followers are equally important regarding communication and decision-making impact.

According to Richmond et al. (2013), the favorite communication style of most employees is the consult communication style because they are not responsible for the final decision. However, a study by Hamzah (2017) revealed that leaders who desire high organizational productivity should employ a join communication style. Employees are responsible for setting the target and deciding how to achieve the target. They are engaged in the decision-making process and the productivity of the organization. In the join approach, it is essential to note that communication happens frequently and across the board. It is vital to have an environment where good followers influence communication and perceptions rather than toxic followers.

The consult and join approaches to communication and leadership styles are essential in creating healthier organizations. However, it is essential to realize that the more leaders adopt these communication approaches, the more power is shared with followers. The more power followers have, toxic followers can cause more harm to the leaders and organizations they are involved with. Considering the significant role followers play in influencing leaders and organizations, the issue of bad followership must be taken seriously. Leaders should adopt strategies to mitigate risks caused by toxic followers. This chapter proposes a three-step approach to assess and mitigate such risk. The first step in the process is to identify the difference between good and bad followers. The second step is to identify the degree of toxicity and the threat posed by the toxic or bad followers. The third step is confronting the toxic follower using conflict resolution communication strategies.

GOOD AND BAD FOLLOWERS

Overview of Studies on Good and Toxic/Bad Followers

In the early 1900s, the focus of leadership studies was on the role of the leader. A leader was considered the focal point of an organization's engine; the head of the proverbial body that directed the growth and design of its functionality. The chief was the one who carried the DNA of greatness, whereas the followers were passive recipients of orders from their superiors (Baker, 2007). The idea that leaders were the center of attention in a

leader-follower relationship was noted by Follett (1996). She admitted that around the 1930s, a well-accepted view was that a person was either a leader or not of much significance (Baker, 2007). High value was placed on the leader while the followers were disregarded. Individuals with outstanding abilities and skills that were usually inherent emerged as leaders. It was assumed that a person had to be born with the qualities of a leader. Leadership development was unheard of (Galton, 1900).

The idea that followers served a passive or insignificant role in an organization started losing ground as theories advocating active followership gained momentum in the post-World War II era. Follett (1996) was among the first to propose that followers played an active part in maintaining the leader's control over a given situation. Hollander and Offermann (1990) assert that leadership and followership are active responsibilities. Heifetz's (1999) observations are in tandem with Hollander, Offermann, and Follett. He contends that good leaders develop followers that are capable of being responsible. Gilbert (1990) sees leaders and followers as partners. Pittman et al. (1998) claim that a partnership is the best relationship between a leader and a follower. Kelley (1991) promotes a partnership where the leader and follower are accountable for the organization's outcomes, and both play equally important roles.

Though a leader and follower hold equally advantageous positions within the structure of an organization, a dance between leading and following is necessary for productivity to happen. Only some people can assume the role of giving directions, and someone needs to submit and act on the directions. Barnard (1987) claims that a leader's authority depends on a follower's willingness to collaborate. Hansen (1987) agrees with Barnard that an active follower is essential for the efficacy of a supervisor. Only if a subordinate responds appropriately to the supervisor's instructions does the supervisor hold legitimate power. Litzinger and Schaefer (1982) point out that followers are active in an organization as they can obey or disobey a leader. Followers understand the organization's goals and can keep the leader accountable to take actions within the boundaries of the goals. If a leader acts outside the guidelines and expectations of a follower, they have the choice not to obey the leader. There is a difference between followers who actively obey and follow their leader and those who rebel against them. The following section looks closely at the difference between such followers.

The Difference in Behaviors Between Good and Bad Followers

The literature on active followership establishes the active nature of followership. However, the action does not equate to goodness. Therefore, active followership is only sometimes synonymous with good followership. Active and good followers support leaders' authority by providing helpful feedback to them. They provide insights into work-related challenges as well as triumphs. They only sometimes agree with the leaders when appropriate course correction is in order. In essence, they are not passively subservient to all that the leaders have to say (Follett, 1996). Hollander (1992) expresses that initiative can come from someone other than the leader. Followers must take the initiative too. Chaleff's (1995) *The Courageous Follower* proposes that a leader's courage is displayed when they are less dominant, whereas followers display courage in being more dominant. The courageous follower is willing to take on responsibility, help, challenge the leader to grow, actively engage in the change process when needed, and disagree with the leader when their actions harm the organization.

Similarly, Litzinger and Schaefer (1982) emphasize that good followers keep their leaders accountable for the objectives and purpose of the organization. A good follower paves the way to being a good leader. A leader must follow the organization's purposes as perceived by their follower (Litzinger & Schaefer, 1982).

The importance of good followership is especially evident in their ability to provide support and exert positive influence within the organization. Apart from being loyal, they are accountable, honest, united in purpose, and help keep the team focused (Leonard, 2021). In other words, good followers are effective. Kelley (1988) describes effective followers as those who express enthusiasm, are intelligent, and are independent or self-reliant in their participation.

In contrast to working with effective followers, leaders face the reality of bad or toxic followers. Leonard (2021) explains that bad followers are everything good followers are not. Toxic followers are not necessarily unintelligent. They are usually critical thinkers but use their intellect against the organization and the leaders for personal gain, immoral or illegal purposes (Billsberry, 2009; Thomas et al., 2017; Boswell, 2015). While good followers actively engage in a constructive relationship with their leader, a bad follower is an unwilling follower that deprives the leader of the power to exert authority (Barnard, 1987). Ineffective followers

tend to place a tremendous amount of value on the hierarchy of an organization. They possess a victim mentality and feel they lack power and the ability to produce a change healthily and effectively. They resort to manipulative tactics to alleviate their fears and fulfill their agenda over the organization's or their team's welfare (Kelley, 1988). Usually, bad followers are either incapable or simply unwilling to work cohesively with a team. To compensate for their lack of competence, they are not shy to adopt unethical or immoral strategies to exert control and influence on the team (Leonard, 2021).

Apart from being manipulative, toxic followers are chronic complainers. They must constantly find flaws in the leader's decision-making process and find their leaders incompetent despite evidence suggesting otherwise (Pease, 2017). Bad followers are often arrogant and blind toward their incompetence. They instead shift the blame on the leader than accept their own mistakes. A toxic follower's actions can ultimately sabotage an organization's goals if not appropriately addressed (Leonard, 2021). The real danger of these traits starts to brew when bad followers covertly turn other followers against the leader (Pease, 2017). Boswell (2015) acknowledges that the effects of toxic leaders are indeed a reality and the outcome of their toxicity "impacts morale and works upward as well as downward." However, Boswell emphasizes that toxic followers are inevitably more hazardous because "they affect all levels of the rank structure." He says, "Not only do they spout venom amongst followers and peers, but also adversely impact the leader."

To avoid being blindsided by toxic followers, it is vital to recognize them within an organization. Several researchers have attempted to categorize followers into types. Most of the archetypes of followers expose personality traits in an organizational context. The next part of the chapter addresses types of good and bad followers and the toxicity levels displayed by bad followers.

Types of Good and Bad Followers in Organizations and Levels of Toxicity

The categorization of followers into types can be traced back to Burns (1978). According to Burns, types of followers include passive, participatory, and close followers. It is essential to understand that all these types of followers play an active role in the organization regarding the impact of their responsibility toward the leader and organization. Passive followers

in an organization provide “indiscriminatory support” (p. 68) in exchange for favors. Participatory followers desire to be a part of the leadership group and selectively negotiate support depending on the favors they receive. Close followers are technically co-leaders but reliant on the leader. The least manipulative followers in the categories described by Burns (1978) are the close followers who carry a certain amount of the weight and responsibility of leadership but fully understand that they must follow the leader and depend on the leader’s vision to make their decisions. They do not compete with the leader but instead resort to healthy boundaries in their functionality. The two other types of followers, passive and participatory followers, described by Burns, present a potential for toxicity depending on the type of favors they expect from the leader and the extent to which they would withhold support if they did not receive what they demanded. The benefits demanded should be fair, within the organization’s policies, and without unethical or immoral implications.

Passive followers are perhaps the least on the spectrum of potential toxicity because they offer indiscriminating support in exchange for benefits. Participatory followers display ambition toward leadership and seek favors through strategic negotiation. If gone unchecked, their ambition for leadership and penchant for strategic bargaining has the potential to go awry. The leader needs to keep a close eye on the types of demands participatory followers place in exchange for their support toward them and the organization. Also, a leader must pay attention to the level of withdrawal from support if the demands of participatory followers are not met and the impact of such revocation of support on the performance of a unit. When participatory followers are unwilling to provide essential support and employ manipulative tactics that make it impossible for the leader to decide whether to grant a favor impartially, they demonstrate toxic traits that need to be managed.

Another popular follower typology used in leadership studies is Kelley’s (1988) followership typology (Thomas et al., 2017). Kelley (1988) identifies five types of followers within an organization: effective followers, survivors, alienated followers, sheep, and yes-men. Each type of follower displays unique patterns in their roles within an organization. Kelley (1992) addresses the power held by each type of follower in his five-typology model of followers. The first type, effective followers, hold positive power as they gear their thoughts and actions toward fulfilling their leader’s and the organization’s vision. They are efficient, can manage their time and resources well, are straightforward, and maintain credibility.

Effective followers are good at troubleshooting and initiating important projects without requiring much from their leader. They do not yield to toxic behavior and are the most desirable within an organization (Thomas et al., 2017). In their communication with their leaders, they might express disagreements. However, they overcome their disagreements or reach a place of compromise and continue working toward building the organization.

The second type of follower in Kelley's (1988) model is the survivor. Survivors, as their name suggests, survive change. They are high in adaptability and change with the organizational atmosphere depending on what it takes from them to subsist. They tend to be unstable in their ideals, values, and ethics because they readily alter them depending on the situation they face. Survivors usually have an ultimate agenda and are willing to endure anything to fulfill their ulterior motives. Their goals are usually self-serving and do not have the leader's or organization's best interests in mind. To them, people in the organization are cogs in a machine and can be used as they please to serve their purposes. These characteristics in a follower can create a high level of toxicity for the leader by influencing them negatively to do possibly cruel things. Some leaders, with the proper toxic support, are capable of brutal behavior (Thomas et al., 2017). Survivors communicate what they must do to slip into the change. They are the politicians of the organizations. Their words can vary from one moment to the next, but their loyalty to the leader appears steadfast to the leader. They use this as a manipulative tactic to maintain the leader's goodwill while leaving a trail of chaos for others around them. Leaders that do not fall prey to the unscrupulous tactics of survivors find themselves cleaning messes caused by them. These dynamics cost the leaders time, resources, and, ultimately, the organization's productivity.

Kelley (1988) describes the third type of followers as alienated followers. These followers do not believe in their leader or the authority model adopted by the organization. The absence of goodwill makes them an opposing force. They tend to quietly follow the instructions of the leader when told to do something. In Kelly's model, alienated followers passively resist the leader's authority while still serving them. Though passive, this can cause toxicity simply because of these followers' negative disposition (Thomas et al., 2017). They do not necessarily communicate their disagreement with the leader. They are more passive in their communication style and prefer to stay "drama-free." It is hard for leaders to please such people, but they do not face a direct threat from alienated followers.

According to Kelley (1988), the fourth follower type is sheep followers. These followers do not apply critical thinking skills. They live moment by moment without taking any initiative to create utility and lack responsibility for their actions. They essentially follow their leader blindly. Consequentially, they become toxic when their leaders ask them to do something wrong and lack the courage, awareness, or capability to resist their wishes (Thomas et al., 2017). The toxic leader controls their communication, and they are easily intimidated into silence. Their silence or even support of the leader under duress can encourage toxic behavior in a leader. A leader that does not have underlying toxic traits can avoid the toxic effects of sheep followers.

The fifth type of follower is called yes-men. They share common ground with sheep because they obey the leader and never question them. The danger in this follower type is that they do not apply critical thinking when adopting the leader's ways. Not only can they encourage bad behavior in their leader by supporting it, but they multiply it by imitating those toxic traits. Toxic leaders tend to reward those most like them through bonuses, gifts, promotions, and accolades, eventually creating a toxic habitat in the organization (Thomas et al., 2017). Leaders that are self-aware and impartial in assessing followers can avoid the negative influence of yes-men. Leaders must demonstrate healthy leadership traits around yes-men because they tend to model the leader.

It is imperative to note that from the five follower types in Kelly's model, survivors carry the most potential for toxicity for even relatively healthy leaders. Alienated followers, as described by Kelley (1992), are toxic but are not as active as survivors. Sheep and yes-men can bring out the worst in leaders that struggle with toxic leadership styles.

Another model that classifies types of followers involves the work of Richmond et al. (2013). They categorize follower types by their approach to organizational culture. They call these "organizational orientations" (p. 82). They identify three organizational orientations that specifically address how people approach their roles. The three organizational orientations include upward mobiles, indifferenters, and ambivalents.

Upward mobiles are most like effective followers in Kelly's typology of followership. They are good followers. Richmond et al. (2013) describe them as high performers, efficient workers, and committed to the organization's goals. They use excellent critical thinking skills for the organization's benefit. Leaders can reward them by providing work that aligns with their ambitions, more decision-making power, and other incentives the

system provides. Upward mobiles maintain high standards and work ethics and expect the same of others. Followers who demonstrate these characteristics tend to communicate easily with others (Richmond et al. (2013). However, if they perceive someone to be a “loser,” they might avoid communicating with them or express their lack of support toward them. People who lack efficiency, are lazy, or are not interested in serving the organization, are perceived as losers by upward mobiles. Despite this tendency, they usually do not display toxic traits that harm the leader or the organization’s health.

The next type of organizational orientation involves indifferents. Unlike upward mobiles who take pride in their work, indifferents work to get by. They are similar to survivors who do what they must to survive in life. They only take the initiative at work and consider additional labor a burden if they are generously compensated. Unlike survivors who can become toxic because of ulterior motives, indifferents lack interest in work. They might have conviction where morals and ideals are concerned. However, their work ethic comprises doing the bare minimum. Indifferents want to be in and out of the workplace and follow the path of least resistance. This can be a toxic trait in environments where workers must be high performers and contribute toward innovation. The main focus of indifferents is their family and other aspects of life such as sports, fishing, or vacationing. They do not bad mouth their leaders or the organization. They avoid talking about work generally and prefer to communicate about family and other areas of their life (Richmond et al., 2013). Unless forced to do more work, indifferents remain unprovoked. Leaders who stay away from pushing work on indifferents can avoid toxic consequences.

Organizations also encounter ambivalents. People with this orientation tend to be unpredictable and challenging to work with. They tend to be critical thinkers but are double-minded at the same time. Their opinion about their position and the organization can change quickly based on what they perceive as positive or negative. They are flakey and often emotional in their assessment, even though they might think they are being objective. They reject the authority structure in an organization and start to speak actively against their leaders. They are verbal about their criticisms and are hard to communicate with. Richmond et al. (2013) warn that when communicating, ambivalents tend to encourage criticism about people in authority and only give an ear to those who complain. However, it is not unusual for ambivalents to throw someone under the bus by quoting their critical comment to the leader. This trait can breed distrust and

toxicity within an organization. They advise keeping conversations with ambivalents superficial and to a minimum. Leaders should be aware of this trait and extend grace to followers who fall prey to the toxicity of ambivalents. The toxicity posed by ambivalents can cost leaders and the organization dearly if kept unchecked.

From the three follower types described by Richmond et al. (2013), ambivalents carry the most toxic traits that can harm the leaders and the organization through their complaining and manipulative tactics. Indifferents are toxic to the organization, but not in an intentional manner.

The toxic follower types from the three models described above that involve the highest risk include the participatory followers, the survivors, and the ambivalents. Participatory followers pose a severe threat to productivity and the functionality of a leader by pulling away from work if their demands are not met, thus putting undue pressure on a leader. Survivors do whatever it takes to survive, including manipulating others for their gain. Their words are not anchored in truth, and their convictions change constantly. They create chaos and confusion around them, making the leader look inefficient. Ambivalents are similar in their unpredictability. However, they do not hesitate to make others unpalatable to a leader. Their toxicity can create a work environment that feels unsafe for followers that encounter them. Their chronic complaining and fault finding not only makes the leaders look bad, but it is counterproductive. The tendencies of toxic followers create conflicts that negatively affect work, relationships, and morale. This is why toxic followers need to be confronted by leaders using conflict resolution strategies once they are identified.

CONFRONT THE CONFLICT

Bad followers create conflict because of bad behavior and toxic actions against an organization or leader. There comes the point when toxic or bad followers need to be confronted. The goal of confrontational communication is to (a) address the bad behavior in a constructive manner where the burden of the action falls on the leader and (b) receive a response from a follower that will result in a change where the burden of the action is on the follower. Leaders do not have to wait for things to go out of hand before confronting toxic followers. Whether good or bad, followers matter to the organization and the leader. They matter enough to be allowed to mend their ways before being shown the exit sign. In *Winning With People*, John Maxwell (2005) emphasizes that conflict is inevitable. He

provides crucial pointers to conflict resolution that can be applied in any situation.

Maxwell suggests that a leader must meet with the person face-to-face or make a phone call as soon as a conflict is identified. Communication immediacy and the mode of communication carry weight. The conflict should be addressed through something other than email. An essential part of the confrontation is caring about the person that is confronted. A leader should care about followers no matter how toxic their traits are. It is easier said than done, but confronting someone is the most productive approach. Maxwell (2005) suggests caring involves considering the person's best interests. For toxic followers, the best interests under consideration cannot involve their ulterior motives or unethical demands from the leader. The leader must have the growth and development of the follower in mind when confronting them.

In confronting a toxic follower, it is easy for leaders to have preconceived notions. These notions can hinder communication and plausibly create hostility between the leader and follower during the confrontation. Maxwell (2005) suggests it is essential to keep an open mind and avoid assumptions. It is beneficial for better listening and can allow the leader to hear what is in the mind of the toxic follower.

Maxwell (2005) then suggests outlining the issue at hand. The follower must understand a leader. Though it might be hard to do, the leader should describe the problem without making statements about the motives of the toxic follower. Next, the leader should inform the follower about how their actions make them feel. The emotions expressed can include frustration, anger, or sadness. Then leaders should express why the issue is essential. It could involve addressing how the followers' traits negatively influence tasks, relationships, and morale.

The leader should then encourage a response. Maxwell (2005) points out that people usually need time to get over their initial emotional response to the confrontation. Leaders should let the follower process the information and give them enough time to respond thoughtfully. Maxwell (2005) reveals that when he confronts people, he found that fifty percent do not realize there is a problem, thirty percent know there is a problem but do not know how to solve it, twenty percent of people realize there is a problem but do not want to solve it. Even a toxic follower should be allowed to choose a favorable resolution.

Finally, Maxwell (2005) encourages creating an action plan that both parties find agreeable. The process involves identifying the issue, agreeing

to solve the issue, listing concrete steps that demonstrate the issue has been solved, a timeline and accountability person to ensure the steps are followed, a deadline for completion, and a commitment to put the issue at hand in the past and move forward. In a formal setting, Maxwell (2005) recommends that the action plan should be put in writing. This provides proper documentation and is indispensable, especially if the resolution does not happen.

Toxic followers might only sometimes respond as desired to conflict resolution. However, these suggestions provide a chance for the follower to mend their toxic ways and an opportunity for the leader to document the issues. If all measures fail and a toxic follower displays bad behavior, the leader can take firmer actions with a clear conscience.

CONCLUDING THOUGHTS

Good followers are treasures that every organization desires. They make it easier for leaders to accomplish their goals by facilitating a healthy work environment that fosters growth and productivity. Good followers take the initiative, offer support, and contribute to the positive development of a leader. They are not afraid to disagree with a leader when their actions can potentially cause damage to the organization. Leaders can easily hold themselves accountable to good followers because of the trust and goodwill in their relationship. However, leaders are also faced with toxic followers.

There are several types of toxic followers that scholars have identified. The chapter discusses the models of Burns (1978), Kelley (1988), and Richmond et al. (2013) that address toxic followers. The high-risk toxic traits are seen in the participatory followers, the survivors, and the ambivalents. Their behavior and manipulative tactics can hinder the growth and development of an organization by causing delays in productivity to fulfill ulterior motives, pressuring the leader into making toxic decisions, and causing unnecessary chaos and conflict in the workplace. The issues that arise consequently affect work, relationships, and morale in the organization in somewhat unpredictable ways and make it harder for the leader to function effectively.

After identifying toxic followers and assessing the risk they create for leaders, the chapter suggests communication strategies based on Maxwell's (2005) conflict resolution techniques. Confronting high-risk toxic followers and their issues before they cause too much damage can save leaders' time, resources, and mental stamina in the long run. The communication

strategies in confronting such toxic followers include communicating face-to-face or arranging a phone call rather than emailing the person involved. Approaching the communication event without bias and listening to the toxic follower is vital to give them a fair chance at explaining their position. A leader must outline the issue and express the details clearly. They should not be afraid to be vulnerable with their followers and share their feelings about the situation. The follower should then be given time to overcome any initial shock and thoughtfully respond to the issue the leader brings up. Finally, and most importantly, the leader should devise an action plan for resolution with the follower. Considering the toxic traits of the follower, a leader might think that expecting change is unrealistic. However, all followers, including toxic followers, should be given guidance and a fair chance to change.

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CHAPTER 5

When Implicit Leadership Styles and Implicit Followership Style Are Misaligned

Bruce E. Winston

INTRODUCTION

In this chapter, I present a follower-leader fit concept that is a sub-dimension of the person-environment concept, within the person-supervisor fit concept as a means of determining an underlying reason for organizational behavior problems. According to Kristof-Brown and Guay (2010), the person-environment fit is “the compatibility that occurs when individual and work environment characteristics are well matched” (p. 3). Among the dimensions of person-environment fit is person-supervisor fit that Chuang et al. (2016) defined as “the match between an individual

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and his or her supervisor in a work environment and is by far the most well-studied dyadic fit in a work setting” (p. 72). This chapter proposes that the notion that person-supervisor fit might also include a sub-dimension of the alignment of implicit follower theory with implicit leadership theory.

The focus of this chapter should help followers understand the benefit of a good follower-leader fit as a means of improving the follower’s well-being and avoiding the reduction to follower well-being from a bad follower-leader fit.

Person-Environment Fit

Kristof-Brown and Guay (2010) posited that employees’ behavior is explained by person-environment fit. This implies that both functional as well as dysfunctional behavior might be explained by the existence or non-existence of a good fit, with the degree of dysfunctional behavior correlating with the degree of misalignment. In Winston (2019), I argued the need for potential employees to discover the potential employer’s environment of values, beliefs, and methods to determine if the employee would be a good fit with the organization. A good fit between the employee and the organization’s environment leads to higher levels of organizational commitment and longevity (Winston, 2021; Winston & Bocarnea, 2022). In past consulting assignments, I noticed a connection between the dysfunctional behavior of employees with the employees’ degree of fit with the organization and the supervisor. Thus, the better the fit between employees and their work environment the greater the employees’ performance and self-perception of their well-being.

Implicit Leadership Theory

Shondrick et al. (2010) posited that “[o]f central importance to this theory is the role of implicit leadership theories (ILT) which are representations unconsciously held by followers that help distinguish ‘leaders’ from ‘non-leaders’” (p. 959). In this chapter, I examine ILT as the employee’s perceptions of desired traits and behaviors of the employee’s leader/supervisor. This aligns with Shondrick et al.’s definition of ILT and “distinguishing ‘leaders.’” The notion of fit is determined by how well the supervisor’s traits and behaviors fit the employee’s perception of the ideal supervisor.

Shondrick et al. (2010) emphasized the importance of employees' past experiences with workplace leaders as well as social norms playing a role in the formation of employees' ILT development. It may be that employees find supervisors who share past experiences and social norms as being a better fit. Thus, employee-supervisor dyads who are from the same/similar generation may produce a better fit than dyads from vastly different generations.

Implicit Followership Theory

Sy, T. (2010) defined implicit followership theories (IFT) as "Implicit followership theories (IFTs) are defined as individuals' assumptions about the traits and behaviors that characterize followers" (p.73). In this chapter, I examine the supervisor's IFT as the supervisor's perceptions of desired traits and behaviors of their employees. Fit is determined by the supervisor as to how well employees' traits and behaviors fit the supervisor's perception of the ideal employee.

Sy (2010) posits that ILT is important to the study of leadership because it integrates the role of the follower. This is in keeping with the person-environment dimensions espoused by Chuang et al. (2016) because the employee/person is always considered as part of the 'fit' and specifically with person-supervisor fit.

Person-Supervisor Fit

Chuang et al. (2016) developed a set of measurement scales for the person-environment fit dimensions of (a) person-job fit, (b) person-organization fit, (c) person-group fit, and (d) person-supervisor fit. Chuang et al.'s person-supervisor fit scale is a five-item scale with items like:

- How would you describe the match between your personality and your supervisor's personality?
- How would you describe the match between your supervisor's leadership style and the leadership style you desire?

The example question about a match to what the employee desires is a good fit for the subsections above where the measure of alignment is against the employee's desired ILT for the leader. The semantic differential 7-point scale, 1 meaning "no match" and 7 meaning

“complete match” aligns with the comments in the subsections above about alignment being the amount of fit between the supervisor and the employee.

ALIGNMENT OR MISALIGNMENT

Because the literature explored leaders’ styles before followers’ styles, I begin this section with a set of leadership styles followed by followership styles that show the benefits of alignment and the detriments of misalignment. Consider the following leader types described in the leadership literature:

- Despotic Autocratic (Zhou et al., 2021)
- Benevolent Autocratic (Chan & Mak, 2011)
- Paternalistic Clan (Winston et al., 2009)
- Transactional (Winston et al., 2009)
- Democratic Political (Barthold et al., 2022)
- Transformational Bass et al., 2003)
- Servant (Greenleaf, 1970)

Despotic autocratic, benevolent autocratic, and paternalistic clan are leader-centric types; transactional is neutral; and democratic political, transformational, and servant are follower-centric types. Table 5.1 adds proposed follower types that align with each leader type. The follower types are described in Table 5.1.

Table 5.1 Leader type and follower type alignment

<i>Leader type</i>	<i>Follower type</i>
Despotic Autocratic (7)	Compliant disengaged
Benevolent Autocratic (Chan & Mak, 2011)	Compliant grateful
Paternalistic Clan (Winston et al., 2009)	Loyal supportive clan member
Contingent Transactional Leader (Winston et al., 2009)	Ambivalent self-supported
Democratic Political (Barthold et al., 2022; Eva et al., 2021)	Independent rights-holder
Transformational (Bass et al., 2003)	Loyal team/group member
Servant (Greenleaf, 1970; Stone et al., 2004)	Independent-thinking disciple

The subsections that follow provide an overview of the follower types and the leader types that align with the follower types.

Compliant Disengaged Follower

The compliant disengaged follower is an employee who works for income but is not interested in the organization's mission. This type of employee is not interested in a work relationship with the supervisor. This does not mean that the employee is antagonistic to the supervisor, but simply disengaged. The employee, being disengaged, does not contribute in work-related discussions unless required.

The compliant disengaged follower is most compatible with a despotic autocratic leader. According to Zhou et al. (2021) the despotic leadership style is related to paternalistic leadership in which the leader has absolute authority and expects absolute compliance by family members/employees. The despotic autocratic leader wants compliant high-performing employees who do not get in the way, or 'meddle' in the leader's affairs. This is not to say that being a despotic autocratic leader is a good type of leader, but rather acknowledging that this type of leader exists and a good fit would be with a compliant disengaged follower.

The despotic autocratic follower's Implicit Leadership Theory describes an ideal leader as one who explains what the task is, how the task is to be done, acknowledges the completion of the task, provides feedback about performance, and provides the expectant payment for the work performed. The ideal leader does not attempt to engage the follower at a personal level and does not expect the follower to engage in extra-organization activities such as socializing or group recreational activities.

The despotic autocratic leader's Implicit Followership Theory describes the ideal follower as compliant, submissive, non-intrusive in the leader's activities, respectful and agreeable to the leader's rules and policies.

Chuang, et al. (2016) stated that when the expectation of the follower and the expectation of the leader align, there is a good person-supervisor fit. If the ILT and IFT are misaligned, harmonies will not exist. A follower who wants to have a mutual-based workplace relationship with the supervisor would be dissatisfied with the work experience and according to Chuang, et al. the follower's work performance would be less without the positive relational experience.

Compliant Grateful Follower

The compliant grateful follower, similar to the compliant disengaged follower, is focused on obedience to the leader but has more allegiance to the leader/organization than the compliant disengaged follower. This does not mean that the employee supports the leader outside the boundaries of the job, but the follower is respectful and more engaged with the leader when compared to the compliant disengaged follower.

The compliant grateful follower is most compatible with the benevolent autocratic. Similar to Zhou et al. (2021), Chan and Mak (2011) stated that this form of autocratic leadership style is related to the paternalistic leadership style. But unlike the despotic autocratic leader, the benevolent leader demonstrates care, concern, and encouragement. Chan and Mak also stated that benevolent leadership emphasizes individualized motivation and compensation to employees. Unlike despotic leadership, benevolent leadership seeks a dyadic positive relationship with the follower showing individualized interest in the follower.

The compliant grateful follower's Implicit Leadership Theory describes an ideal leader as one who is the leader of the organization as a paternalistic role model who is the authority over all organizational activity. The leader is concerned about achieving the organization's goals but also helping the employee develop toward a leadership role within the organization. The follower expects the leader to recognize the employee's performance individually. The leader would engage in reciprocal loyalty and gratitude for each other's service to the other.

The benevolent leader's Implicit Followership Theory describes the ideal follower as loyal and obedient to the leader. The follower could be a high-performing follower who speaks openly and freely, but only in privacy with the leader. The follower, after sharing information and recommendations with the leader, openly and loyally supports the leader's final decision with absolute commitment and support.

Chuang et al. (2016) stated that when the expectation of the follower and the expectation of the leader align, there is a good person-supervisor fit. If the ILT and IFT are misaligned, harmony will not exist. The follower who wants more autonomy within the organization, even if it means going against the will of the leader, will find frustration and dissatisfaction. If the follower wants to leave the organization without the leader's blessing, they may find the leader acting as if the follower's actions are a sign of disloyalty and antagonism against the leader.

Loyal Supportive Clan Member Follower

The loyal supportive clan member follower is an employee who views the organization as a family (Winston et al., 2009) and is comfortable with the role of supporting the leader's autocratic role but knows that the follower can leave the clan when it is appropriate to do so. The clan organization differs from the benevolent organization in that the leader, while still autocratic, does not require/expect the same level of loyalty from employees and expects employees to leave the organization some time. The follower/employee maintains one-to-one and group cohesion with members of the organization but there is less allegiance than what is expected by benevolent and despotic leaders.

The loyal supportive clan member is most compatible with a paternalistic/maternalistic clan leader. According to Winston et al. (2009) the paternalistic/maternalistic clan leader is an autocratic leader who, is like the benevolent leader but is less demanding of obedience and sees the family as a collective unit of which the leader is a member. The paternalistic/maternalistic leader tends toward the democratic political but not with full autonomy. There is still a strong sense of autocracy but less than the previously mentioned autocratic leaders.

The loyal supportive follower's Implicit Leadership Theory describes an ideal leader as one who is head of the organization but earnestly seeks the well-being and development of all employees. The leader solicits employees' suggestions and endeavors to provide individualized consideration while still meeting the needs of the whole organization. The leader expects employees' support and compliance but tolerates/endures some rebellion for the greater growth of employees.

The clan paternalistic leader's Implicit Followership Theory describes the ideal follower as a loyal subordinate in the organization that ascribes to and accepts the greater good of the organization and accepts occasional unequal treatment for the greater good of the family such as when an employee or department needs additional resources to achieve organizational goals that benefit the greater good of the organization. The employees who did not get the extra resources understand and accept the limitation of resource dependency (Finkelstein, 1997) and accept the decision based on the concept of procedural fairness (Folger, 1977) in which employees accept perceived injustice knowing that the procedure equally benefits everyone overall (each employee gets what is needed over time, just not all at the same time).

Chuang et al. (2016) stated that when the expectation of the follower and the expectation of the leader align, there is a good person-supervisor fit. If the ILT and IFT are misaligned, harmonies will not exist. The follower who does not want the collectivist values of togetherness, an affinity for the group, group cohesiveness, and a nurturing leader will sense frustration and the inconvenience of having to help the ‘family’ at the expense of ‘self.’

Ambivalent Self-Supported Follower

The ambivalent self-supported follower is an employee who is interested in the payment of work and neither has an interest in ‘belonging’ to the organization, nor an affinity for the leader. Employees who work on commission or a small salary and a performance bonus are examples of ambivalent self-supported followers. The ambivalent self-supported follower will participate in organizational social celebrations but sees/interprets the celebration as part of the compensation for performance. This type of employee is ambivalent toward supervisors and other employees and sees peers as competitors not to be helped or aided for fear of lowering his/her compensation. The ambivalent self-supported follower will adhere to the organization’s rules and procedures as a self-protective effort to assure that his/her compensation is not jeopardized by an error in the process. This type of employee is out to benefit him/herself.

The ambivalent self-supported follower is most compatible with the contingent transactional leader. Jiang et al. (2019) defined contingent transactional reward leaders as: “the degree to which the leader sets up constructive transactions with followers by clarifying expectations and establishing the rewards for meeting these expectations” (p. 521). Note in Jiang, et al.’s definition there is no mention of relational behavior or expectation that supports the use of ‘ambivalent’ in the descriptor for this type of leader, and also for the follower. This leader is interested in the financial gain of the organization.

The ambivalent self-supported follower’s Implicit Leadership Theory describes an ideal leader as one who follows Jiang et al.’s (2019) definition and provides the appropriate performance expectations and rewards. Further, the follower’s ideal leader either provides the requisite resources to achieve the results or, at least, defines the resources that will be provided. Further, the follower’s ideal leader pays the reward quickly without reservation or restriction.

The contingency transactional leader's Implicit Followership Theory describes the ideal follower as someone who has no expectations from the leader or the organization beyond the transactions referenced in Jiang et al.'s (2019) definition. The ideal follower would not have any expectation for benefits due to tenure, or non-job-related skills or performance.

Chuang et al. (2016) stated that when the expectation of the follower and the expectation of the leader align, there is a good person-supervisor fit. If the ILT and IFT are misaligned, harmonies will not exist. If the follower/employee wants a mentor or other work relationship with the leader, the follower will experience frustration and his/her work performance may suffer.

Independent Rights-Holder Follower

The independent rights-holder follower is an employee who functions best in a collective participative environment where all organizational members experience inclusiveness and have a voice in the governance of the organization (Barthold et al., 2022; Eva et al., 2021). Independent rights-holder followers seek to govern themselves through elected/appointed representatives. Universities that engage in faculty governance are good examples of where an independent rights-holder follower would flourish. Faculty might elect school/department representation to a faculty council that provides the faculty/employee voice to the senior university leaders. Faculty, via the faculty council, have a say in the selection of senior university leaders such as deans, academic vice presidents, and presidents. News reports (2021–2022) (university name redacted) of faculty casting a vote of no-faith about a newly hired president is an example of the independent rights-holder followers' expectation of their role and involvement in organizational governance. Faculty-occupied and faculty-led committees that approve university curricula are another example of the role and expectation of independent rights-holder followers.

Following the thinking of Eva et al. (2021) the independent rights-holder follower is most compatible with a political collectivist leader who seeks to protect the shared democratic rights of the employees. The preferred leader would engage in 'town meetings' or 'fire-side' chats to inform employees and persuade the employees' opinions while allowing employees to have a voice of courteous dissent. Organizational governance would occur through coalitions and administratively directed departments.

The independent rights-holder follower's Implicit Leadership Theory describes an ideal leader as one who appreciates the voice of the employees, respects the knowledge and critical thinking of employees, and who seeks advice from the employees. The ideal leader would engage in dialogue as well as rhetoric framing of the organization in the perspective of its mission, its environment, and the role of employees in achieving the mission.

The political collectivist leader's Implicit Followership Theory describes the ideal follower as someone who understands and respects the political collectivist organization and who respects the role and position of the leader. Dissent is done with respect and accepts the collectivist outcome without showing disloyalty. If the follower is not accepting/tolerating the direction of the political collectivist organization the follower should leave the organization and seek a more compatible organization. This departure should be done quietly and without disrespect.

Chuang et al. (2016) stated that when the expectation of the follower and the expectation of the leader align, there is a good person-supervisor fit. If the ILT and IFT are misaligned, harmonies will not exist. If the follower does not want a say in the organization or wants less of an expected voice, the follower may experience frustration and reduced job performance.

Loyal Team/Group Member Follower

The loyal team/group member follower is an employee who identifies with the organization and the team(s) to which the follower belongs. The loyal team/group member follower is motivated and incentivized by a combination of individual and team-based rewards. The follower wants individualized treatment by the leader as part of a dyadic relationship where the leader participates in the follower's work and career development and the follower's self-development, education, and critical thinking skills. The loyal team/group member enjoys social interaction with other organizational members both at work and after work activities such as company sports teams, employee picnics, and organization-based community-help projects. The follower enjoys participating in positive image-enhancing community activities. The loyal team/group member follower is willing to sacrifice self-enhancing activities for the greater good of the team and the organization.

The loyal team/group member follower is most compatible with a transformational leader who has the organization in mind, while the leader leads, motivates, and incentivizes employees to work toward achieving the organization's goals and mission. Bass et al. (2003) described transformational leadership as where leaders use a combination of individual consideration, inspirational motivation, idealized influence, and intellectual stimulation as part of leading and guiding a group of employees toward accomplishing the organization's goals. In addition, according to Bass et al., transformational leaders elevate employees who are aligned with the transformational leadership style to reach higher levels of organizational identity, organizational commitment, and collective self-efficacy concerning achieving the organization's goals.

The loyal team/group member follower's Implicit Leadership Theory describes an ideal leader as one who has the employees' best interests in mind, both at the individual and the group level. The leader should be highly committed to the organization's mission and the organization's well-being. The leader helps the followers to understand the importance and value of the organization's mission and the importance of achieving the mission.

The transformational leader's Implicit Followership Theory describes the ideal follower as one who is committed to the organization's accomplishment of the organizational mission and works both individually and collectively to accomplish the organization's mission. The ideal follower should be willing to sacrifice personal goal accomplishment for the greater good of the organization. The ideal follower would have both team commitment/identity and organizational commitment/identity.

Chuang et al. (2016) stated that when the expectation of the follower and the expectation of the leader align, there is a good person-supervisor fit. If the ILT and IFT are misaligned, harmonies will not exist. If the follower is more interested in accomplishing his/her mission rather than sacrificing self for the organization, he/she may feel frustrated about the lack of self-goal accomplishment and his/her work performance may suffer.

Independent-Thinking Disciple Follower

The independent-thinking disciple follower is an employee who wants a close relationship with the leader and is willing to work toward the leader's mission while the follower achieves his/her mission. The two missions may be compatible, but the follower's loyalty will be to the follower's

mission. The follower wants the leader to be a mentor and guide, but not to the extent that the follower is an apprentice to the leader as might be the case with a charismatic leader Howell and Shamir (2005). Howell and Shamir pointed out that followers of charismatic leaders are willing to self-sacrifice to achieve what the charismatic leader wishes, which is the opposite of what an independent-thinking disciple follower wants. However, the independent-thinking disciple follower may wish to work with the leader as a disciple to become more like the leader as described in another chapter in the book on the topic of an *akoloutheo* follower. However, the intensity of *akoloutheo* is stronger than what is found in an independent-thinking disciple follower, hence, the use of ‘independent-thinking’ in the name.

The independent-thinking disciple follower is most compatible with a leader who sees his/her role to be a servant first (Greenleaf, 1970). The servant leader would be willing to alter the organization if it meets the needs of the follower and still achieves the organization’s mission. Similarly, the leader would be willing to modify the mission of the organization if the follower’s ideas and knowledge-skills-aptitudes align with the current mission of the organization. This is achieved by adding to or slightly altering the mission of the organization that makes good use of the follower’s mission.

The independent-thinking disciple follower’s Implicit Leadership Theory describes an ideal leader as one who serves employees, who in turn serve the leader (Cerff, 2021). The servant leader would offer to adjust the mission of the organization by incorporating the follower’s mission and blending in the follower’s mission and knowledge-skills-aptitudes. The leader would mentor the follower in a manner that helps the follower achieve his/her mission and goals. The leader and follower form a dyadic relationship in which one serves the other in a manner that there is a back-and-forth upper spiral of joint identity, joint support, and joint development (Cerff, 2021).

The servant leader’s Implicit Followership Theory describes the ideal follower as someone who is positively disposed to the organization’s mission and the leader but wants to achieve his/her goals and mission while helping the organization achieve its goals and mission. The follower would be favorably disposed to a mentor relationship with the leader as a means of follower-self-development while improving his/her knowledge, skills, and aptitude/abilities that would help achieve the organization’s goals and missions.

Chuang et al. (2016) stated that when the expectation of the follower and the expectation of the leader align, there is a good person-supervisor fit. If the ILT and IFT are misaligned, harmonies will not exist. If the follower is not interested in achieving the organization's goals and mission, such as would be the case with an ambivalent self-supported follower, then the follower might feel frustrated, which results in poor work performance.

CONCLUSION

In this chapter, I presented seven types of leader-follower alignments showing why the preferred type of leader and type of follower align. I also showed the problem when the types do not align. In this conclusion, I discuss the value of this chapter to followers, leaders, consultants, and scholars.

Value to Followers

Followers could use this information to better understand their follower type and look for employment where the leader/supervisor fits the preferred leader type. This would result in a better person-supervisor fit and the subsequent higher level of work performance described by Chuang et al. (2016). In addition, the positive leader-follower alignment would add to the employee's overall sense of well-being and a better work-life balance.

Value to Leaders

Similar to the value to followers, leaders can use this information to determine their leader type and look for the preferred followers when hiring, promoting, or transferring employees. Leaders could make different use of this information by understanding different types of followers and adapting his/her leadership style when working with different followers or groups of followers. An example of this is a continuation of the example from the independent rights-holder follower section above. In the university setting, an academic leader who works with faculty may need to interact with independent rights-holder followers but may also work with non-faculty employees who fit the ambivalent self-supported follower type or perhaps employees who are alumni of the university who have a strong

organizational identity to the university and have developed into loyal team/group member followers. The academic leader might be able to become an adaptive-flexible leader and change styles when working with different follower types.

Value to Consultants

Consultants might consider the alignment of leader-follower types as a source of organizational behavior problems. This could be done through observation and interviews. Or, consultants might engage in research projects to design an instrument similar to the Organizational Cultural Assessment Instrument (OCAI) where employees answer questions that identify the current type of organization and identify the desired type of organization (<https://www.ocai-online.com/about-the-Organizational-Culture-Assessment-Instrument-OCAI>). A misalignment implies a possible source of organizational behavior problems. The new instrument would have two parts—part 1 which determines the leader’s type and part 2 which determines the follower’s type. The two types are then compared to a database of type alignments and an intervention could be developed.

Value to Scholars

Scholars could use the alignment of leader-follower types as a base for bounded case studies of those leaders and followers who felt there was a good alignment and those leaders and/or followers who felt there was a misalignment. Case studies might look at just the experience of the alignment conditions/results as well as the intervention (leaving the organization and searching for a better leader-follower fit). The knowledge would add to the person-environment and specifically the person-supervisor fit literature.

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CHAPTER 6

Coaching as a Leader and Follower Development Tool

Diane M. Wiater

INTRODUCTION

There is a song with a phrase that says, “Life’s a dance you learn as you go, sometimes you lead, sometimes you follow. Don’t worry about what you don’t know, life’s a dance you learn as you go” (Shamblin & Seskin, 1992). We do learn as we go, and as implied in these lyrics, at least pertaining to the dance floor, sometimes we lead and sometimes we follow. In referring to the leader and follower dance, Bufalino (2018) notes,

Version of the Bible: New International Version

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Dancing does not mean having a strong leader who pushes a weak partner, and neither does it mean having a strong follower pulling a weak leader around the dance floor. Instead, a winning team can be built through the synergistic combination of both leadership and followership skills. (p. 56)

Robert Kelley (1988) noted that leaders are also followers. He may have academically initiated the idea when he noted that to lead well, leaders need to follow well.

For leaders, learning and development should not be happenstance; rather, they should be intentional, though there is learning and development that occurs serendipitously. Development is future focused on the leader's goals (Yarborough, 2018). If leaders are developing as leaders, could we not infer that leaders should also be developing as followers? If the skills needed for successful leadership are those of effectively following, are we not simply addressing the development of professional competencies? One author notes that an outcome of practicing followership had an outcome of developing students as leaders (Hoption, 2014, p. 7).

Professional identity extends beyond the two roles of leader and follower. We are leaders, followers, colleagues, collaborators, facilitators, and more. Our relationship connections, roles, responsibilities, and expectations are complex and becoming more so. In 2017, Welbourne and Paterson noted that the research on professional identity was limited to two roles. Thus, they set out to create a work identity scale to prioritize professional roles. They noted that most individuals have four to seven roles at work and that our professional identity affects our thoughts, decisions, and behaviors. What does that mean to the individual and their professional development?

I recall from an early professional relationship how one mentor guided me to approach conversations based on roles. His question in approaching conversations was, "Which hat do you have on and which hat do I have on?" The relationship dynamics were complex, and we had no fewer than four separate relationship connections between us. In some of the relationships, he was my boss; in two other relationships, we were peers; and in another relationship, he was my instructor and mentor. In every case, we both brought the best (and all) of who we were into each circumstance. What differed were the roles, responsibilities, and expectations we might have had on one another based on those complexities. In some situations, he had the power of decision. In others, I did, while in others, neither of us did. In all situations, we brought our knowledge, skill, and

experiences—in essence, our competencies—to the table. The competencies exhibited depended on the circumstances.

Coaching is being recognized as a valuable means of leadership development. “A growing body of literature has shown that coaching can have a significant positive effect on performance and skills, well-being, goal-directed self-regulation, and ... tangible and intangible outcomes of coaching” (Lawrence et al., 2018). I suggest there is a three-prong process for leadership development and, thus, follower development. Leader and follower development is comprised of training plus mentoring, plus coaching—all in the context of experience I call a golden trifecta of leadership development (Wiater, 2023). In a study of chief learning officers in 2018, leadership coaching was ranked second as a preferred leader development method in organizations, and those reporting indicated they planned on using it more (Prokopeak, 2018).

How might coaching be applied to developing leaders and followers? This chapter suggests that the partnership of coaching can develop effective followers and leaders and improve competence, performance, and relationships. It is why it is important for both leader and follower to be afforded coaching as a development option. Do organizations not want the best from all members?

FOLLOWERSHIP

What Is Followership?

In agreement with the work of this book, the following will be used in defining followership.

Crossman and Crossman’s (2011) definition of followership builds on Kelley’s (1988) initial description of *star followers*, but nests with more recent scholars like Townsend and Gebhart (1997) or Carsten et al. (2010), both of whom understood an orientation to action as a critical component of followership. Carsten et al.’s (2010) discussion of *upward leadership*, in particular, ties followership and leadership together as a cyclic back-and-forth relationship. This action-oriented view of followership seems fitting with more current trends (Carsten et al., 2018; Kellerman, 2019) while still offering a broad enough range for subsequent scholars to explore. Crossman and Crossman’s (2011) definition states: “Followership is a relational role in which followers have the ability to influence leaders and contribute to the improvement and attainment of

group and organizational objectives. It is primarily a hierarchically upwards influence” (p. 484). Improvement and attainment of group and organizational objectives is a specific tie to coaching outcomes, strengthening the suggestion that coaching should be made available as part of the development efforts for followers.

Developing Followers

Developing followers improves group and organization objectives. In a grounded study on leader and follower dynamics and how followers develop into leaders, Wettig (2019, p. 1) notes that leadership style impacts follower professional growth, but it is the self-improving and aspirational mindset of the follower that sets growth in motion. Supervisors might identify followers for development, but follower intentionality maps the future. In addition, leaders with strong self-efficacy support follower development (Lapierre et al., 2012, p. 768). Wettig (2019) further notes that followers must harness opportunities for their growth (p. 4). Identifying potential leaders has been an expected supervisor task.

Career advancement is a motivation for follower development. Pearce and Manz (2005) challenge traditional models of leader development due to vast organizational demands of knowledge and skill requirements and note that in order to prepare for leadership, followers should be included in leadership development efforts (p. 130). “There is also a growing recognition that leadership development should not be restricted to the few who are in or close to the C-suite” (Moldoveanu & Narayandas, 2019, p. 40). My points precisely! This, essentially, promotes the idea that all organizational members should be afforded opportunity for development (Moldoveanu & Narayandas, 2019, p. 40). In a study on authentic leader and follower development, Woolley et al. (2011) note the development of followers is a key outcome of authentic leadership (p. 438). Woolley et al. note that one way authentic leaders have a positive effect on follower development is through hope in career advancement (p. 440). It is likely expected that as followers advance in their career, they will become leaders. As individuals transition into leader roles, they need support. According to Yip et al. (2020), it is likely leaders take on multiple roles as they transition. Additionally, leaders craft multiple narratives as they integrate new leader roles into identity. Day and Harrison (2007) note that supporting and developing multiple roles assists the leader in transition and, thus, the development system they created accounts for multiple roles (p. 360). Yip et al. (2020) note that “transitioning to a new leader role triggers an

identity development process in which individuals begin to anticipate taking on a new identity and integrating it within their existing set of valued identities” (p. 504). Yip et al. add a suggested framework utilizing coaching principles to assist leaders in identity transition. In addition, they point to coaching as a means of supporting leaders in transitioning into multiple identity roles. Along with the research, experience also bears that transitioning into leadership means taking on multiple roles. Leaders need support to transition well. Coaching provides support leaders need to transition into multiple roles.

LEADERSHIP

Leadership Development

Leadership failure is all around and evident through crises in education, business, the church, and government. Because of the role leaders play in those failures, facilitating leadership development is more important than ever (Gardner et al., 2005, pp. 922–958). Robison (2020) reports Gallup research shows that 7 out of 10 managers identify developing others as one of their primary tasks. Organizations expect leaders to develop more leaders.

“Leadership development is defined as expanding the collective capacity of organizational members to engage effectively in leadership roles and processes” (McCauley et al., 1998, p. 4). Leadership development is expanding an individual leader’s capacity (Hart et al., 2008, p. 632). It is developing abilities within a role. Leadership development is an effort to enhance an individual’s knowledge, skills, ability, motivation, and/or perceived self-concept to enable them to exercise positive influence in the domain of leadership (Avolio & Hannah, 2009, p. 769). The collective capacity of the organization expands with leader development.

Leader development heightens leader self-efficacy, personal strengths, optimization, and extension and increases improved personal belief and self-regulation. Wallace et al. (2021) noted leadership development “reaches beyond the acquisition of knowledge and skills to the incorporation of complex skill sets into one’s mindset” (p. 3). Leader self-efficacy is increased with leader development. In other words, leaders’ view of themselves increases confidence, as does their competence.

Leader development is active. In essence, leadership development is not development unless it is applied. This, in turn, is what makes the

measurement of outcomes and the evaluation of competencies important. Wallace et al. (2021) present a multidimensional leadership development model that includes knowledge and skills, leader maturation, outcomes, and leader motivation. Wallace et al. also present a model of leader and leadership competencies which include interpersonal, intrapersonal, and technical which categorizes the competencies based on cognitive learning, behavioral learning, and motivational learning (p. 5). Leader competencies are demonstrated actively.

COACHING

Leadership Coaching

The International Coaching Federation (ICF) defines *coaching* “as a partnership with a client in a thought-provoking and creative process that inspires the client to maximize their personal and professional potential” (International Coaching Federation, n.d.-a, About section). The Christian Coaches Network International (CCNI) subscribes to this definition of coaching. In addition, the CCNI developed two documents to assist Christian coaches in reflecting and enacting core coach competencies as set forth by the ICF through a biblical and faith perspective. Those documents are Christian Coaching Competencies and Christian Coaching Distinctions (Christian Coaches Network International, n.d., About section).

Leadership development is a \$366 billion global industry, as noted by Westfall (2019). Organizations are adopting coaching as part of their leadership development programs because they believe it can help their leaders maintain innovation while navigating uncertain, complex situations (Keil, 2020). Moldoveanu and Narayandas (2019) present one reason for the adoption of coaching as identifying leader’s core skills and then creating unique development for the individual leader (p. 45). While billions are being spent, it is the individual who counts in coaching and leadership development.

Outcomes of Coaching

Research on coaching effectiveness began with measuring ROI. As reported by Ladegard and Gjerde (2014), there are no universal measures for what constitute successful outcomes in coaching (p. 604). Challenges

to measuring coaching effectiveness have led researchers and practitioners to measure coaching impact through self-efficacy, confidence, behavior change, follower development, goal attainment, productivity, and myriad other measures (Moldoveanu & Narayandas, 2019). Evers et al. (2006) suggest the coaching relationship longevity might impact coaching effectiveness measures. Gallup (n.d.), in promoting CliftonStrengths, focuses on knowing one's strengths and measuring employee engagement and satisfaction at work.

Knowing one's self (self-awareness) is an outcome of effective coaching. In focus groups of a multi-level study, Ladegard and Gjerde (2014) noted two valuable outcome criteria for evaluating coaching effectiveness as confidence in one's ability to be an effective leader and subordinate's ability to take on responsibility. Ratiu et al. (2017) note leaders that complete a coaching program are perceived to have a significantly higher effectiveness performance, which promotes the development of leader engagement and confidence (p. 101). Because of the personalized method of coaching, organizations and individuals can select coaching as a development option (Moldoveanu & Narayandas, 2019, p. 48). As coaching inspires thought-provoking and creative processes to maximize potential, it is becoming a leadership development tool of choice.

Coaching as a Development Tool

Coaching is an individualized approach to leader development that impacts the individual, team, and organization. Coaching is individualized and improves leader and follower productivity, can reduce threats, and focus on priorities (Mosca et al., 2022, pp. 3–4). Westfall (2019) reports from a study of 28,000 business leaders, 63% use coaching for delivering top-rated leader skills. Coaching ranked second on the list of leader development methods, with traditional instructor-led training in the first spot with 74%.

In addition, coaching may replace traditional employee evaluations due to the focus on the employee's feedback, support, and work toward goals and objectives (Mosca et al., 2022). Leaders take responsibility for developing competencies (p. 3). Ratiu et al. (2017) note coaching, as a leader development tool, has potential because it captures transformational leadership scales of developing subordinates (p. 88).

Investment and ROI for Leadership development and coaching are big business globally. To organizations, training and education are expenses

and investments. Organization leaders want to know the ROI on leadership development and coaching to justify the expense and investment. In evaluating coaching as a strategic initiative, Anderson and Anderson (2005) note that understating how coaching creates value is a missing ingredient in measuring coaching (p. 113). Leaders must be able to measure coaching quantitatively and qualitatively. Anderson and Anderson present a model that includes storytelling as part of the framework in measuring ROI. Moseley (2011) utilized this framework, in part, to demonstrate ROI on deploying a coaching initiative in Defense Acquisition, a department in the U.S. Department of Defense (DoD). Moseley's study "concludes that the DAU executive coaching program delivered strategic value to its coaches, and therefore, it should be required as a leadership development option" (p. 102).

According to Westfall (2019), organizations spent about \$366 billion globally in 2018 on training. He goes on to say that "high-growth organizations are focused on improving their talent, and that means enhanced programs for emerging leaders." Prokopeak (2018) reports that some estimates suggest leadership development spending is upward of \$50 billion. Prokopeak also notes that "the top priorities for that spend are to grow the succession pipeline, retain high potential employees and foster innovation and creative thinking" (para. 5). Another point of interest from Prokopeak is that executive coaching was the second highest mode of leadership development delivery behind instructor-led training and ahead of e-learning. The data comes from a survey conducted by Chief Learning Officer Business Intelligence Board, a group of more than 1500 professionals.

Coaching fees vary widely. Tyler (n.d.) reports, "Executive and leadership coaching fees can be \$200 and \$3000 an hour, with an average rate of \$350 an hour." The 2020 Sherpa executive coaching survey reports executive and business coach rates over \$300 per hour with annual individual coach earnings of more than \$110,000 (Sasha Corporation, 2020, p. 59). Followers are part of an organization's current talent, and some emerging leaders are followers in organizations. If organizations are spending leadership development monies on developing leaders, and the second highest preferred mode of development is coaching, and if organizations are recognizing and developing current talent, then it would make sense for organizations to plan and use leadership development dollars on coaching for followers.

Succession Planning and Talent Development

Global coaching expert David Clutterbuck (2005) notes that succession planning is essentially about (a) ensuring there are enough suitable people to step in, (b) motivating and developing them to adapt quickly without damage, and (c) that every role is a learning resource. He notes that organizations might have an “up or out” view, but individuals may be interested in development for a horizontal role to broaden their capabilities. The role of coaches is increasingly to help the individual create and negotiate with the organization a development plan. Clutterbuck reinforces the need for the organization to deploy coaching and mentoring as a means of developing talent.

Hills (2009), like Clutterbuck, suggests succession planning is not just about who is next in line for the throne; it also includes building talent for casting a wider net. When you build talent within your organization you know what you are getting. You can develop talent to meet the organization need and save money. According to Hills,

Succession planning is about more than filling the top spots ... it is a smart talent management strategy that can drive retention of talent throughout the organization—and make sure that the organization has the skills it needs in place, or on hand, to respond to the rapidly shifting sands that make up today’s business environment. We’ve already noted that coaching is a means of leader development. (p. 8)

Hills notes research which indicates people do not receive as much coaching as they would like, stating that “17 per cent receive no coaching; and of those who do, 43 per cent say it is ‘not as much as I want’” (p. 6).

Trust

Trust is so centric to coaching that in my conversations with peers, many professional coaches think you cannot have a coaching relationship without it. Trust begets trust and strengthens the coaching relationship. A breach of trust can implode the coaching relationship. The fourth ICF Core Competency is “Cultivates Trust and Safety.” The definition provided notes, “Partners with the client to create a safe, supportive environment that allows the client to share freely. Maintains a relationship of mutual respect and trust” (International Coaching Federation, n.d.-b, ICF Core Competencies section). The sixth behavior noted within that Core Competency is “Demonstrates openness and transparency as a way

to display vulnerability and build trust with the client” (International Coaching Federation, *n.d.-b*, ICF Core Competencies section).

The responsibility for creating the environment for trust rests with the coach. Coach and client are needed in partnership for the trusting relationship to actualize. Wotruba (2016), in reporting on a qualitative study examining the coaching relationship, notes “the overall finding from the research was that coaches considered it important to develop a trust based relational connection with teams at both an individual and a collective level” (p. 98). In reporting on the construct of trust, Wotruba continues, “The creation of this trusting environment was about enabling individuals to open up about their needs and what they needed from other members of the team as well as from the coach” (p. 104).

Alvey and Barclay (2007) note trust involves taking risk. There are many ways for a coach to demonstrate trust. Among them are disclosure and confidentiality. Alvey and Barclay found “confidentiality as the single-most important factor in developing and maintaining trust” (p. 22).

In talking about the benefits of trust in the coaching relationship, Schiemann et al. (2019) note, “The price to pay for taking risks and being vulnerable seems to be fairly high, but in general, trust is worth the effort” (p. 165). In addition, trust promotes openness and security. Schiemann et al. go on to say that without trust, clients may not disclose hopes and dreams or be willing to be open with the coach. If the client feels unsafe, a supportive coaching relationship cannot be established or maintained. This points to the opening comment in this section that many coaches are aware that a coaching relationship requires trust.

DISCUSSION

The point in this chapter about Robert Kelly’s competencies is not so much what the specific competencies are but that these are applied to leaders and followers. The connection with coaching is that coaching is a development tool. Therefore, the idea that followers and leaders should both be coached is the practicality of advancing the idea that coaching is for everyone.

Leaders acknowledge that developing leaders is part of their role and responsibility in leadership. In my own situation, many took on the responsibility and, I hope, the pleasure of training, mentoring, and teaching me. Some of those leaders provided the contextual experience for me to develop and grow as a leader. It is one of those innate drivers in our own leader development; we are compelled to assist others for their good

and the good of the team and the organization. This coincides with the discipleship mantra from Paul to Timothy (*NIV*, 2 Tim. 2:2) of teaching others what we know, keeping knowledge and practices going forward.

Decades ago, a key argument to not providing training to individuals was the question, “But what if we spend all this money on training them and they leave?” A popular social response was, “What if we don’t and they stay?” I suggest that the same mindset be applied to the coaching arena and to coaching others. The value of coaching to an individual is immeasurable. It can increase their job satisfaction, engagement, and commitment to the organization and further the arguments that coaching should be afforded to all members of the organization.

Coaching is a viable leader development tool rising in popularity, and it is expensive. People self-report that they want more of it because they are benefitting from it. If the individual is benefitting, then does not the team and the organization also benefit? Absolutely they do. I offer a special note of gratitude to those in my life who have trained, mentored, and coached me or provided the context for my leadership development.

CONCLUSION

Summation

Coaching is a viable leader and follower development tool. If followers become leaders, and if leaders are to be followers, should not they both have access to the same development opportunities? Intentionality is a key in leadership development. Career advancement is a motivation for follower development but not the only one. Succession planning also fits into the motivation for developing followers that leaders need to be aware of—not just who will be taking their place, but who will be stepping into organizational roles and even who might be creating roles. Developing the individual benefits the entire organization. Leader failure is part of what prompts and necessitates leadership development.

Gallup research shows that 7 of 10 managers identify developing others as one of their primary tasks. Leadership coaching is a means of leadership development. There are multiple definitions of leadership coaching which involve partnership, client growth, creativity, and potential. Leadership development is big business, and as part of that development, organizations are choosing to adopt or are adopting coaching as part of their development programs. One reason is that it maintains innovation while assisting leaders in navigating uncertainty. Coaching can impact a leader

through self-efficacy, confidence, behavior change, development, and productivity. Used as a leader development tool, coaching may even replace traditional employee evaluations as a means of engagement.

Organizations are spending millions on leadership development. Organizations attempting to only find the economic ROI might be devaluing coaching. Executives must look at the strategic value of a coaching program and engagement yield. Succession planning is not just about who is going to be ready to take the leader's spot when it becomes available, but who is going to be prepared to run the organization and assist it in meeting its goals. Who will become the next leaders but followers? Investing in individuals by providing the opportunity to be coached yields increased performance, satisfaction, leadership engagement, and commitment. Coaching is a valuable resource for leader and follower development.

Recommendations

As this chapter closes, I suggest future coaching research from a biblical perspective on the constructs of feedback, client awareness, organizational commitment, leader mindset, and creating trust.

The recommendations from this chapter are intended for three specific stakeholders: the individual, who is leader and follower; the organization leader, who has the power of decision and budget; and the coach. For the individual (the client), be ready for coaching, have a growth mindset, and take responsibility for self-development. For the organization leader, work to transition the mindset and culture from "up and out" to one of expanding the organization. There will be many leaders at any given time who have the skill, knowledge, and experience to step into a leadership role. Therefore, do not just choose one or two individuals to develop, but allow and provide everyone the opportunity to grow. For the coach, work to show yourself a worthy workman and stand out in the profession, the craft, and the skill of coaching. Be ready for your client through presence, listening, and attentiveness.

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CHAPTER 7

The Follower-Discipler Relationship

Michael R. Gilbert

INTRODUCTION

Since ancient times, leadership has been evident in the advancement of all facets of human activity, production, and behavior. Because the focus has remained primarily on the leader, little has been addressed regarding followership. What's more, the topic of discipleship and making disciples, concerning followership, continues to receive little attention, either academically or in the popular press, leaving a significant deficit in both knowledge and spiritual formation. Lintzinger and Schaefer (1982) relate in revealing how the study of proper leadership is a study of followership.

This chapter addresses the topic of followership as it relates to the leadership topic of discipleship through the definitions of *follow*, *disciple*, and *making disciples* from the perspectives of ancient times, specifically

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through the examples of Jesus Christ, The Twelve, and the Apostle Paul. A hermeneutical solution, from a thorough exegetical analysis of the writings of the New Testament (NT), will unveil *The Model of the Follower-Discipler Relationship* in guiding both the perspective of the follower and the respective discipler (leader) in pursuing a biblically correct relationship. Additionally, the consequences of apathy and passivity during the process are also discussed.

DEFINITIONS

When addressing the terms specific to this work, both contemporary and ancient approaches must be addressed. The reader will learn the contemporary view of followership, followed by an explanation of the Greek language and the NT. Upon learning the similarities and differences of each, the terms themselves are defined. The terms are (a) follow, as an initial response (ἀκολουθέω), (b) follow, as a summons (δεῦτε), (c) disciple (μαθητής), and (d) making disciples (μαθητεύω).

Contemporary Followership

Followership is rarely discussed in contemporary times. Often leaders, and the approaches and skills thereof, become the focus. Few individuals rarely express an interest in learning the art or skills of being a follower. However, the concept of being a follower and a leader are intimately connected and one cannot be fully comprehended without the other (Heller & Van Til, 1982; Lintzinger & Schaefer, 1982). Because of such a level of interconnectedness, clearly defined boundaries between a follower and a leader are not easily seen (Burns, 1978). For example, behaviors associated with good followership include proactivity, competence, effective interpersonal skills, putting forth extra effort, a willingness to volunteer for tasks others often refuse, and possessing a keen understanding of the organization (Campbell, 2000). Such begs the question, “Why are followers not more easily recognized?”

Followers have become known as subordinates in contemporary times, and the operationalization of such often manifests through the organizational structure. In the effort to discover the path of reciprocity between leaders and followers, Boccialetti (1996) revealed when subordinates attempt to initiate any form of structure, it is met with resistance by leaders, rather than the leader recognizing follower initiative. This is the

attempt of leaders to produce deference from subordinates (Watson, 1982). The word “subordinate” is a relatively new term, stemming from the enlightenment period, and deriving from the Latin terms “ordain” and “below” (Subordinate, 2022). The term “followers” was used extensively throughout antiquity and has slowly paled in comparison to “subordinate” only in recent centuries and primarily in the West. Hence, for this work, the term “follower,” and “disciple,” are the most interconnected as the desire to understand the follower-discipler relationship is discussed through the lens of the NT.

The Greek Language and the New Testament

The conquests of Alexander the Great ushered the Hellenistic Period into the world. Such an era was earmarked with carrying the language and culture of the Greek people in the early fourth century BC. The Hellenistic Period continued until the early first century AD and affected the way written communication was universally understood through the Greek dialect of the Common Tongue, *Koine* (Lehmann & Slocum, 2022). Having been indoctrinated by the Hellenistic Period, the world was saturated in the Greek language for over three centuries, spanning several generations. This, in turn, enabled the known world, particularly the Mediterranean Basin, to become fluent in *Koine* Greek. In 63 BC, the Roman Republic occupied Palestine and in 27 BC, the Hellenistic Period came to an end as Augustus Caesar was crowned the first emperor of the Roman Empire, ensuring both Greek and Latin were the primary languages of all territories under Roman rule beyond the time of the birth of Christ in Palestine in approximately 8 to 4 BC. (Seymour & Seymour, 1978).

Follow: As a Response (ἀκολουθέω)

To know how the NT defines the term “follow” or “follower” would be to learn how it was used outside the scope of the NT. From the fifth century BC, many notable Greek figures understood the operational definition of ἀκολουθέω (ak-ol-oo-theh'-o) to indicate *one who either follows, goes after, or obeys another*. The term was frequently used in reference to soldiers and slaves. Aristophanes, the playwright (414 BC/1938), and Xenophon, the military general (381 BC/1921), are just a few. The Philosopher, Plato (375 BC/2017) also used the term to define *one who*

follows a thread of discourse (i.e., homily, address, treaty), and of things to follow up on or be consequent upon (375 BC/2017). During the fourth century BC, the Statesman and Orator, Demosthenes (351 BC/2011) expanded the term's use to include *the following of circumstances*.

The noun ἀκολουθέω is found 90 times in differing grammatical forms throughout the NT. In the case of Simon and Andrew, the term is used to indicate the two brothers leaving their livelihood as fishermen and the stability of the family, specifically their father, to follow Jesus (Matt. 4.20,22; Mk. 1.18; Lk. 5.11). Matthew (Levi), the tax collector is also portrayed as walking away from his profession for the same reason (Matt. 9.9). However, such requirements are difficult to meet as an unnamed scribe also expressed a desire to follow Jesus but was cautioned about the reality of not having a stable home as Jesus exemplified a migrant lifestyle (Matt. 8.19–22).

Follow: To Summon (δεῦτε)

The term for “follow,” as an adverb in the NT, is δεῦτε (dyoo'-tay). The roots of this term are dated farther back than the noun ἀκολουθέω, with earlier usage in the late eighth century BC by Homer (1919), meaning to “Come hither!” when summoning the leaders of Phoenicia to hear the chronicles of a traveling wanderer. The term was maintained through subsequent centuries and well into the Hellenistic Period writings, including the Septuagint, which employed δεῦτε in Genesis as the people were summoned to build what would come to be known as the infamous Tower of Babel (11.4).

Legend birthed out of the Hellenistic Period claims the Septuagint, meaning “70” in Greek, was written by a total of 72 translators, comprising of 6 translators from each of the 12 tribes of Israel, beginning in the third century BC, and ensuring the same number of identical copies were accurately transcribed (Mulder, 1988). A second legend claims Ptolemy III, ruler of Egypt during the same period, summoned the Jewish high priest to Alexandria to have the Hebrew texts translated there (Dines, 2004). While neither of these stories are proven, Origen, an early church father from the Patristic Period, attempted to correct any errors in translation from Hebrew to Greek in the third century AD, as did other scholars (Law, 2013). The outcome would eventually give way to the translation of the Septuagint into the Latin Vulgate in approximately 382 AD (Britannica, 2022). Before the Vulgate, the original definition of

δεῦτε held throughout the NT period and into the Patristic Period of the Early Church.

The adverb δεῦτε is used 12 times throughout the NT. In nearly every situation, an establishment leader offers an invitation but maintains an unorthodox approach. Jesus is such a leader, being a Rabbi, but does not follow Rabbinical protocols in the selection of followers.

The Rabbinical protocols in the first century AD called for mature students of the Torah to select the Rabbi each desired to follow, and the Rabbi would approve or disapprove of the candidate's discipleship (Gracin & Budiselić, 2019). However, Jesus is seen doing the reverse in the gospel of Matthew (4.18–20). Often it would be considered an honor for a pupil to select a Rabbi to the Rabbi's credit. However, the selection of followers by Jesus, including the refusal of some, was highly irregular (Gracin & Budiselić, 2019).

As briefly discussed earlier, Jesus invites Peter and Andrew to be fishers of men, as their profession as fishermen would reflect what each would become in the spiritual leadership (Matt. 4.19; Mk.1.17). However, only a few instances are seen where the NT writers use the adverb δεῦτε to describe a level of urgency regarding the invitations of Jesus. Despite the events being few, each encounter weighs heavily in the decision for one to become a follower.

Matthew observes Jesus offering rest in exchange for following him with the phrase, "Come unto me..." (11.28). In another account, Jesus invites Gentiles to a wedding banquet because his own countrymen refuse the invite (22.4). This same invitation is repeated as Jesus defines himself as the judge of all the nations, rewarding those who follow him (25.34). Matthew and Mark record the parable of the landlord, where Jesus describes the love of his Father, who sent many messengers to warn the people of his coming, only for the Jewish nation to be as wicked tenants who invite others to kill God's Son (Matt. 21.38; Mk.12.7).

John uses δεῦτε to describe the invitation Jesus extended to his disciples to come have breakfast after the resurrection (Jn. 21.12) and the monumental incident of the Samaritan woman inviting the entire city of Sychar to come and meet Jesus at the well (Jn. 4.29). Additional occasions where the adverb δεῦτε is used include the angels inviting the women to enter and see the empty tomb (Matt. 28.6) and to describe an angel inviting birds to feast upon the bodies of the fallen in the Valley of Megiddo (Rev 19.17). However, Mark uses δεῦτε as an imperative to describe Jesus' charge to the disciples to withdraw from the multitude and seek rest (Mk.6.31).

The Disciple as an Individual (μαθητής)

Determining if an individual meets the construct of a disciple is difficult to see. Often a disciple cannot be easily identified should one pass by on the street. But the NT writers provide the motives and outcomes of what an individual can do to be considered on the path to discipleship.

An individual who chooses to undertake the discipleship construct is defined by Liddell and Scott as one who strives to obtain the mental ability to think something through (Liddell & Scott, 1996). In the case of a Christian disciple, such an outcome occurs through the candidate's choosing to learn the scripture and practice the prescribed lifestyle. Liddell and Scott also define the Greek term μαθητής (math-ay-tes') as a learner or a pupil. The Greek term eventually was translated into the Latin *discipulus* from the writings of the Persian historian Herodotus, and Greek philosopher Plato (n.d./1903). For this work, the Greek word μαθητής will be the standard as it is the original term used by the NT writers.

Μαθητής derives from μανθάνω, indicating one acquiring a habit of getting used to, to perceive, mark, or notice, and to understand or learn something plainly, as to why something is occurring (Liddell & Scott, 1996). The word disciple (μαθητής) in various forms is used 263 times throughout the NT, first, as disciples of John the Baptist and eventually as disciples of Jesus Christ (Matt. 9.14). What is certain is the Pharisees recognized both groups through exerted opposition (Matt. 12.2; 15.2).

Making Disciples (μαθητεύω)

In Matthew, Jesus instructs his disciples to go into the world and make disciples of all the nations (28.18–20). But what exactly is a disciple and how was the word “disciple” defined in antiquity? The Greek term μαθητεύω (math-ayt-yoo'-o), noted by Liddell and Scott (1996), indicates an individual who chooses to undertake a constant progression of training and development with maturity as the desired outcome. According to the Greek historian and biographer, Plutarch, a tenured leader is responsible for the process of training and development (100 AD/2007). However, the larger and more important emphasis of μαθητεύω lay with the individual in his or her commitment to the process of being a pupil, and ultimately becoming a disciple, which anyone may be able to attain (100 AD/2007). This responsibility, however, cannot be fulfilled by the leader.

Despite having various forms, μαθητεύω is only used four times in the NT. In the parable of the dragnet, Jesus explains the process of discipleship among Jewish scribes. All scribes are instructed in the responsibility of using the writings of antiquity by relating ancient concepts to contemporary issues and not the opposite (Matt. 13.52). The second instance involves the example of Joseph of Arimathea, a wealthy member of both the Pharisaic Order and the Sanhedrin, who became a disciple of Jesus (Matt. 27.57). This further supports the earlier statement regarding Plutarch's advocating for anyone as being eligible to enter a discipleship process. In the third account, as recorded by Matthew, the gospel writer affirms the command of Jesus to make disciples of all nations, indicating specifically all ethnic groups of the world and to teach them everything Jesus showed The Twelve (28.18–20). Thus, the command of inclusion of all people around the globe, regardless of differing backgrounds or derivatives is to be observed. The final account is written by Luke concerning the first missionary journey of the Apostle Paul during his planting of four churches in the region of Galatia (contemporary Turkey). Paul is stoned and left for dead in Antioch Iconium and would flee to Derbe where he and Barnabas would make disciples (Acts 14.19–22). While μαθητεύω indicates the action or process of one becoming a disciple, the question then must be asked how an individual committed to the process would know if he or she is effectively becoming a disciple.

THE FOLLOWER (DISCIPLER) CONSTRUCT

The selection and conditions of discipleship are often maintained by the discipler (leader), despite outward influences attempting to disrupt the process. The discipler (leader), in this case, Jesus, is depicted extending a personal invitation to an individual who must choose to respond immediately (Matt. 8.22; 9.9; Mk.2.14; Lk. 5.27, 28). If the candidate accepts, the follower (disciple) would understand the total commitment to the process above all others.

In the Gospel of Matthew, Jesus demands his disciples forsake numerous elements crucial to one's identity and survival to follow (ἀκολουθῶ) him. The elements include (a) foregoing family identity, (b) forfeiture of one's individuality, (c) finding worth in the discipler (leader), (d) figuring the cost of followership, and (e) forming intimacy with the discipler (leader). Before one enters the follower (disciple) process, it must be viewed as an act of surrender.

Foregoing Family Identity

The decision to follow Jesus will inevitably become the catalyst for the separation of families through the parabolical use of a sword (Matt. 10.34–36). What’s more, Jesus explains how deciding to become a follower can adversely affect a marriage, through the parents (in-laws) of a disciple’s spouse, hence the notation of Jesus using the parabolic sword to bring division from one’s own family, both nuclear and extended (10.35). In summary, when addressing the topic of family, Jesus assures any who chooses to be a follower (disciple) will experience his or her household as their greatest enemy (10.35, 36).

Forfeiture of Individuality

In the subsequent passage of Matthew, Jesus demands one take up their cross and follow (ἀκολουθῶ) him if they are to have any worth as a disciple (10.38). A follower (disciple) must forsake his or her own path for the life Jesus will provide (Matt. 10.38, 39; Mk. 8.34, 35; Lk. 9.23, 24; 17.33; Jn. 12.25). Frequently, the individual will perceive this process as an undoing of all that is familiar, along with a natural and accompanying sense of wandering, as the Greek term used by the Gospel writers for “losing” indicate an expectation of such a perception. However, the litmus test for having forfeited one’s individuality is when others easily recognize Jesus as the primary element of the follower’s (disciple’s) life, and not one of his or her own making (Matt. 10.39).

Finding Worth in the Disciple (Leader)

Being a follower (disciple) requires one know the difference between value and worth. Luke writes of Mary and Martha as having these two opposing views (10.38–42). Martha perceives worth in task performance; Mary is seen finding worth in sitting at the feet of Jesus and hearing his message (Lk. 10.39, 40). Martha is insistent Jesus validate her approach by instructing Mary to assist her. Jesus, however, corrects Martha in what she is focused upon brings only trouble and worry (10.41), hence subjective value. Jesus commends Mary as she finds worth in himself, having chosen what is good (10.42). Luke uses the Greek term ἀγαθὴν (ag-ath-ay-n) for “good,” which means “what originates from God” (Liddell & Scott, 1996). Peter also found worth in the words (message) of Jesus, confessing he alone has the words of life (Jn. 6.68). Jesus makes a clear statement that worth is found in what is from God, while works originate from man and has little value and no place in the life of the follower (disciple).

Figuring the Cost of Followership

Luke records an exchange between Jesus and an individual who offers to follow him anywhere (9.57), but Jesus warns the individual of the loss of stability and security (9.58). Jesus then invites another person to follow him, but he responds with the urgency to first bury his father (9.59). Jewish custom required the man bury his father to secure his inheritance (Hiers, 1993). Letting the dead bury the dead indicates the expectation of followers to be willing to forego material wealth when in conflict with following Jesus (Lk. 9.60). A third individual offers to follow Jesus but is warned how divided loyalties will cost the individual and the Kingdom of God (9.61–62). John adds to the narrative of one finding his or her life by losing it to serve and follow Jesus (12.26).

Forming Intimacy with the Disciplex (Leader)

One of the most important elements in followership is one's relationship with the leader. John writes how Jesus proclaimed himself a shepherd (10.3–5) as a shepherd will always remain with the sheep to which he is assigned. The signifier of followership, as Jesus frames in this discourse, occurs when the follower, represented by a sheep, knows the voice of the discipler (leader), represented by a shepherd. A better understanding of the relationship between the follower (disciple/sheep) and the discipler (leader/shepherd) is defined in Psalm 23.

Approximately 1000 years before the gospels were written, David, a boy who would one day be made King of Israel, watched over and protected the sheep belonging to his father, Jesse (1 Sam 16.11; 17.34, 35). David would write the parallels between being a shepherd and how God views his followers in Psalm 23. Describing the Lord as a shepherd, David defines the role of God the shepherd as one who rules and tends to the flock which identifies with himself, yet he does so as a friend who provides everything needed for his sheep to rest and have consolation (23.1, 2). The responsibility, however, is placed upon the sheep (follower) as the individual is to allow the Shepherd (The Lord) to lead (23.3). Should the follower decide to remain with the Lord, and allow him to lead, a promise of protection is given as the follower navigates seasons of peril, distress, and weeping, without the need for fear, as the Lord uses such venues to discipline and strengthen those who follow and remain in repentance in turning toward him (23.4). Jesus reaffirms himself as the good shepherd,

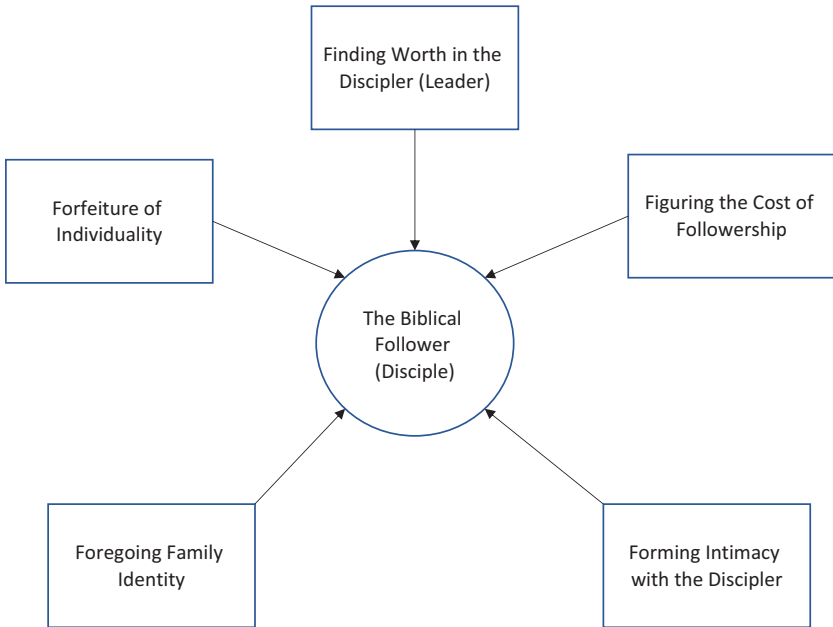


Fig. 7.1 *The model of the follower (disciple) construct.* (Adapted from the Greek terms ἀκολουθέω and δεῦτε as used by the NT writers)

and all who choose to follow him, and remain close, will be able to hear and discern his voice from all others (Jn. 10.27). The biblical elements of the follower (disciple) construct enable *The Model of The Follower (Disciple) Construct* to appear (see Fig. 7.1).

THE DISCIPLER (LEADER) CONSTRUCT

The construct of the discipler (leader) comprises of several elements. The elements are (a) providing guidance and correction, (b) personal humility, (c) preparing followers for rejection, (d) procuring disconnected followers, and (e) promoting. A detailed understanding of each is warranted for a potential discipler (leader) to know his or her role, biblically.

Provide Guidance and Correction

Jesus was forthright about the Father guiding his every word and action (Jn. 5.19; 6.38; 12.49). Likewise, Jesus instructed his followers to be led by the Holy Spirit and to maintain a proper focus by doing everything in his name to the glory of the Father (Jn. 14.13; 16.13). Despite a follower's best effort, correction will be needed throughout one's life. Often correction and guidance are provided at the same time.

Jesus is approached by a man known for three things. First, he is a ruler (Lk. 18.18), although his level of authority is not specified. Second, the man is young (Matt. 19.20), and third, he is known for being rich and having great possessions (Matt. 19.22; Lk. 18.23). The man approaches Jesus, calls him "good," and asks how he can "inherit" eternal life (Matt. 19.16; Lk. 18.18). By framing eternal life as something to be inherited, the man clearly gained his wealth through the estate of a deceased individual. Jesus advises the man to keep the commandments to enter into eternal life, to which the ruler claimed to have kept all of the law his entire life (Matt. 19.17–19; Lk. 18.19–21). Responding to his statement of self-promotion, Jesus advises the man to give away everything to gain eternal life only he can provide (Lk. 9.3, 4). Jesus also corrects the man calling him "good" (Mk.10.17) declaring only God knows what is good and his limited perception of the term is a dismissive statement to influence Jesus (10.18). Other, various, dynamics surrounding this brief encounter with the rich young ruler will be discussed later in avoiding misconceptions, but it's important to note Jesus responded to the man with love, using a Socratic method of discussion to enable the rich young ruler to see a heavenly perspective of his situation.

Personal Humility

Jesus challenged his followers to forego personal interests and views, but rather seek his Kingdom (Matt. 6.33). The worry and concern for one's basic needs and sustenance including food, water, clothing, money, and shelter were never to be a distraction (Matt. 6.31; Lk. 9.3, 4). The purpose of such a challenging command was to avoid behavior remotely resembling the world, as well as believers in Christ who refused to be followers (disciples) (Matt. 6.32). Jesus challenges his followers to trust him for provision in all things (Lk. 14.33). Jesus also made such requirements known to the multitudes and crowds (Lk. 14.25). Luke provides a list of the proper focus of a follower, including bearing one's cross and forsaking all one has (14.25–33).

Peter attempts to thwart Jesus from going to Jerusalem after foretelling of his pending arrest and crucifixion (Matt. 16.21, 22). Jesus rebukes Peter, going so far as to call him Satan and an offense, due to Peter's focus being upon the ways of man and not God (16.23), addressing his self-preservation, Jesus immediately reminds his disciples how each must learn to take up his cross and follow himself, if necessary, in like manner (16.24).

James and John, biological brothers among The Twelve, approached Jesus, requesting one of them to sit at his right hand and the other to his left, as such would make them the second and third most powerful people in his Kingdom (Mk.10.35–37). Matthew records the mother of James and John coming on their behalf to Jesus, requesting the same for them (20.20). In response, the other members of The Twelve became angry with the brothers, most likely due to wanting the same recognition themselves (Matt. 20.24; Mk.10.41). However, Jesus warns the entire group what promotion truly looks like in the Kingdom of God, as it includes drinking the same cup from which he drinks, meaning the almost certainty of severe persecution, even death (Matt. 20.21–23; 26.39–42; Mk.10.38–40; Lk. 22.41, 42). Through these examples Jesus reinforces the need for his followers (disciples) to live and practice personal humility.

Prepare Followers for Rejection

The servant-leadership approach of Jesus was not well-received. Despite his demonstration of miracles, signs, wonders, and teachings, the ability of Jesus to draw a multitude was not met with appreciation by the religious and political sects of his day. Much of the resistance Jesus encountered, and the number of times the gospel writers record their presence, include the Pharisees (89), Chief Priests (84), Scribes (59), Elders (25), Sadducees (9), Herodians (3), and Zealots (3). However, it was Jesus' own family and hometown where he experienced the greatest rejection.

When Jesus returns to his home of Nazareth, in the northern territory of Galilee, he has since become a Rabbi, and his disciples are accompanying him. Upon entering the Synagogue and teaching the people, all those who knew him, most likely from his youth, responded with offense because of the wisdom and miraculous ability Jesus possessed (Mk. 6.2). Mark uses the Greek term ἐξεπλήσσοντο (*ex-eh-plēss-onto*) describing the people as striking out, having panic, and being in shock (Liddell & Scott, 1996). Those present continued to discredit Jesus' abilities by invoking his family

as a disqualifying factor (6.3). The people insinuated Jesus should not be able to possess such abilities. Jesus responds how he was given no honor among his own countrymen (6.4). Throughout the gospels, the disciples witness how Jesus was rejected to the point of physical harm and death (Lk 4.28, 29; Jn. 7.1–5). Jesus warns his followers how rejection, even persecution, will be an earmark of a disciple (Matt. 5.11; 10.16).

Jesus uses very strong descriptors to describe family members proactively persecuting followers (disciples). Brothers, fathers, and children will all take part in killing family members who choose to follow Jesus (Matt 10. 21, 22). All will hate the name of Jesus as followers (disciples) will be driven from city to city (10. 23).

Procure Disconnected Followers

Shortly after being baptized by John and John's arrest, Jesus is approached by Andrew, one of John's former disciples (Jn. 1.40). Andrew introduces Jesus to his brother, Simon Peter, and the two begin to follow Jesus (Jn. 1.37–43). Gracin and Budiselić (2019) note how candidates of the Jewish Rabbi system would select a Rabbi to follow and the Rabbi, in turn, would either accept or deny the potential disciple. Jesus deviates from the protocols for candidate selection as neither Andrew, Simon, nor any of The Twelve had any formal training with the Jewish elders beyond childhood (Gracin & Budiselić, 2019).

Promote Follower Care

During the initial stages of his ministry, a multitude followed Jesus into what Matthew describes as a deserted place, where he sought to be alone to no avail (14.13). Jesus healed many of those following, and as evening fell, the disciples advised Jesus to send the people away (14.15). Jesus' compassion persevered as he miraculously fed the multitude comprised of several thousand followers (14.16–21). Jesus uses the incident to reinforce the need for follower care as he met the basic need of the multitude while teaching his followers how to depend upon him, rather than send the multitude away.

Jesus washed the feet of his disciples, despite the custom calling for the servant to wash the feet of the master (Jn. 13.12, 13). This irritated The Twelve, specifically Peter, but Jesus continued to wash his disciples' feet

and then instructed them to wash the feet of one another (13.14), declaring no one is greater than one's master (13.14). The Discipler (leader) must lead by example in the provision of follower care. In the instances describing Jesus providing follower care, it's important to recognize he did not meet every need, only what was minimally required.

The biblical elements of the discipler (leader) construct charge the discipler (leader) to ensure the follower is properly trained to become an effective disciple of Jesus Christ (see Fig. 7.2). The discipler (leader) is often presumed to be the one in control, but the responsibility of maintaining the discipleship process is delegated to the follower (disciple). Jesus demonstrates the elements of *The Model of the Discipler (Leader) Construct* when the reader traces the Greek terms for disciple (μαθητής) and making disciples (μαθητεύω).

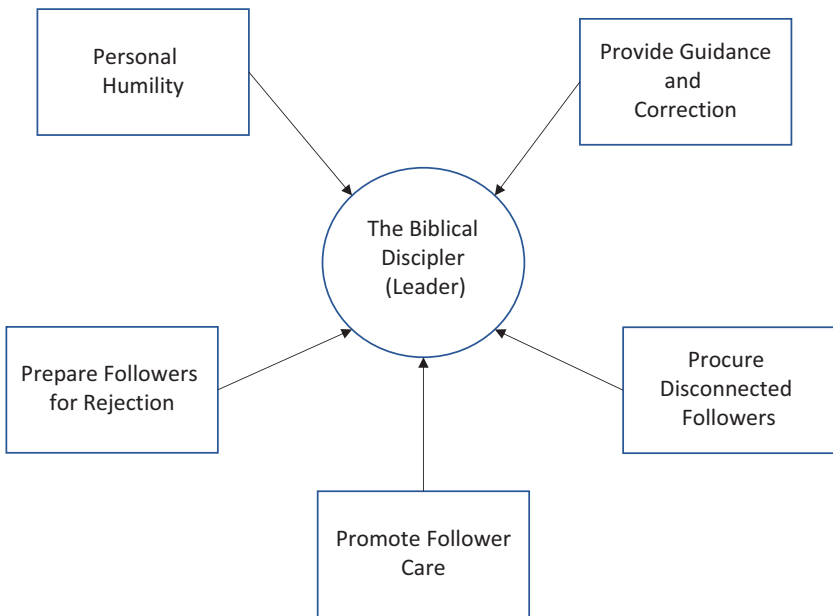


Fig. 7.2 *The model of the discipler (leader) construct.* (Adapted from the Greek terms μαθητής and μαθητεύω as used by the NT writers)

CONSEQUENCES, MISCONCEPTIONS, AND BARRIERS

When individuals enter the follower-discipler relationship, numerous consequences and misconceptions can occur. The most notable consequences are (a) religious retaliation, (b) misunderstanding the purpose of followership, (c) following with wrong motives, (d) fleeing persecution, (e) follower exclusivity, and (f) focusing upon a multitude or crowd.

Religious Retaliation

Jesus foretells how the religious establishment will be the primary catalyst of his death, noting the chief priests and the scribes will seek to kill him (10.33). Additionally, Jesus advises his followers of the treatment of being mocked, scourged, and spit upon (10.34). Jesus also taught his followers they too will suffer at the hands of religious leadership in both religious and governmental institutions wanting them to be executed (Matt. 10.16–18).

Misunderstanding the Purpose of Followership

In the Gospel of John, Simon Peter seeks clarification concerning Jesus' assertion of going to a place where no one could follow (13.33). Asking why one could not accompany Jesus on the unknown journey, Jesus advises Peter he cannot come for the time but would follow in the future (13.36). Peter asserts he would lay his life down for Jesus, only for Jesus to inform Peter of his pending denial (13.37, 38). The account of the gospels indicates the impending torture and death of Jesus, which would be experienced by Peter and many other disciples, indicating some would eventually lay their lives down, but at a future time. It is at this juncture, many of Jesus' followers receive a sobering clarification of death becoming a requirement in many cases. Peter's inquiry reveals the potential misunderstanding of being a follower of Jesus.

Following with Wrong Motives

As previously discussed, Jesus invited many individuals to follow him. Some would refuse, citing reasons they could not at the time of the invitation. However, many others followed Jesus without really understanding the reason for doing so. Yet, these believed Jesus was bringing life to his

followers with eternal implications (Jn. 6.68). In one account, an individual proactively approaches Jesus for benefits he could receive at the moment.

As discussed earlier, the rich young ruler approached Jesus seeking to inherit eternal life (Mk.10.17; Lk. 18.18). The indication of the ruler being young, rich, and having a level of authority is clear, although exactly what this entailed is not discussed. The man now seeks to “inherit” eternal life as he did his authority and wealth.

Jesus advises how a focus on material possessions and financial wealth will only detract a follower (Mk.10.23–25; Lk. 18.24, 25). While the rich young ruler was required to sell everything, Peter reiterates how those who were currently following Jesus already left everything to be a disciple, or one of The Twelve (Matt. 19.27, 28; Lk. 18.28). Jesus assures Peter of the rewards to those who follow him, not only in this life and the next, but especially to those who would make him the priority above all things, including close family (Mk.10.29, 30; Lk. 18.29, 30). Jesus assures those who follow him and forsake everything competing against him will receive an eternal promotion (Mk.10.31). Despite the struggle of individuals having wrong motives, one account exists where an entire multitude is depicted as having a collectively wrong motive in their perception of Jesus as a leader.

Upon entering Jerusalem, a multitude greets Jesus in the streets described as having palm leaves and throwing them on the ground, in addition to some of their clothing, in front of the donkey he is riding (Matt. 21.7, 8; Lk. 19.35, 36; Jn. 12.13). The multitude is shouting hosanna in the highest as a gesture of national pride and patriotism (Matt. 21.9; Mk. 11.9, 10; Lk. 19.38; Jn. 12.13) as the multitude seeks a king to rule over Israel and remove the Roman occupiers in Palestine. But Jesus begins to weep as the multitude is missing the point of his purpose and arrival (Lk. 19.41–44). Jesus’ purpose is one of a spiritual nature, not a political one. Yet the people fail to discern this difference and are following and praising Jesus for political reasons, the wrong reasons, much like the rich young ruler, and even some of Jesus’ closest followers.

Fleeing Persecution

After the arrest of Jesus, Peter follows the temple guard and Roman cohort to learn Jesus was taken to the courtyard of the High Priest (Matt. 26.58; Mk.14.54; Lk. 22.54). John writes of a second, unidentified disciple being

present (18.15–17) sitting in the courtyard with the servants, warming by a fire (Mk.14.54; Lk. 22.55; Jn. 18.18). Peter is recognized by three people as a follower of Jesus and responds with a denial each time, just as Jesus warned (Matt. 26.69–73; Mk.14.68–72; Lk. 22.57–60; Jn. 18.17, 25–27). Luke notes Jesus witnessing the denial, hence Peter weeping bitterly as a result (22.61, 62). This event portraying Peter as following Jesus to the place makes him unique. Ten other disciples, save the “unknown disciple” described earlier, fled upon his arrest as fear gripped them in the face of the temple guard and the Roman cohort, which accompanied Judas to the Garden of Gethsemane (Matt. 26.47–56).

Follower Exclusivity

The gospels of Mark and Luke record a conversation between Jesus and The Twelve concerning an individual carrying out similar acts, but who was not one of them. John is identified as the disciple, and a member of The Twelve, who stopped the unknown man for the sole reason he was not one of The Twelve (Mk.9.38; Lk. 9.49). In the same passages, John also states he was helped by the others in thwarting the unidentified man, who was specifically casting out demons.

Jesus corrects John and the others, noting how the man was casting out demons in his name, thus aligning the individual with himself (Mk.9.39, 40; Lk. 9.50). This is important as Jesus notes how identification with The Twelve is not the litmus test for being a follower of Jesus, but whether the individual performs his acts in his name. Through this correction, The Twelve learn they are not the only followers of Jesus and any who operate in his name can be his followers.

Focusing Upon a Multitude or Crowd

The gospel writers use ἀκολουθέω to depict several instances where multitudes or crowds are following Jesus. It was the first public acts of Jesus in Galilee, which led to the formation of a crowd, eventually resulting in Jesus preaching a message of repentance in the synagogues (Matt. 4.12–17; Mk.1.14–22; Lk. 4.14–32; Jn. 4.1–3; 43–46). During a brief time in the Samaritan city of Sychar, Jesus encounters the woman at the well, which led to the entire city coming to meet him (Jn. 4.1–42). Jesus also accompanies Peter and Andrew to Peter’s home where Jesus healed Peter’s Mother-in-Law (Mk.1.29–31; Lk. 4.38–39). This, in turn, led to a Nazarean

multitude gathering and Jesus healing many who were sick and demonized as the demons audibly cried out how Jesus was the Christ (Mk. 1.32–34; Lk. 4.40–41).

Jesus called Levi, the tax collector, to follow him, which led to Levi hosting a great feast at his house (Matt. 9.10–13; Mk. 2.15; Lk. 5.29). Additionally, a great number of people, comprised of tax collectors and sinners, meet with Jesus and His disciples (Matt. 9.10; Mk. 2.16). As a result of the diversity of the multitude, religious leaders question why Jesus would target such a demographic to be His followers (Matt 9.11; Mk. 2.16).

Continuing His ministry in Galilee, Jesus is portrayed as teaching in the local synagogue, preaching the gospel, and performing acts of healing. Witnesses began to report the event throughout the region, leading to a multitude forming from Syria and following Jesus, bringing many suffering from illness or being tormented by demons (4.24). Although the number of the multitude is not specifically stated, the demographic of the multitude began to expand even further to include additional populations from Galilee, Decapolis, Jerusalem, Judea, and beyond the Jordan River (Matt. 4.25).

Upon drawing such a diverse multitude of both Jews and Gentiles, Jesus uses the opportunity to initiate the public discourses known as the Beatitudes and the Sermon on the Mount (SOM). Jesus reaffirms the Law of Moses but goes further to include the spiritual condition, addressing the motives of the heart (Matt. 5–7). The multitude continues to follow Jesus, being amazed by his teaching, as many begin to see how they have followed the law but not with a clear conscience (7.28, 29).

Immediately following the SOM, Matthew relates a great multitude continuing to follow Jesus as he heals an individual with leprosy after he or she calls him “Lord” (8.1). As a result, despite the multitude witnessing the event, Jesus instructs the healed individual to share what happened with no one except the priest as the Levitical Law required the priest to be informed (Mk. 1.44; Lk. 5.14).

The gospel writers share an encounter Jesus had with a Roman Centurion (Matt. 8.5–13; Lk. 7.1–10; Jn. 4.46b–54) and how the cohort leader expressed a level of belief in God’s ability to heal without Jesus being present. What makes this incident so pivotal is Jesus demonstrating

to the multitude how anyone believing in God can affect a radical change in an individual's life, regardless of one's ethnicity or worldview (Matt. 8.11–12). Nevertheless, the multitude continued to follow Jesus as Jairus, a ruler of a local synagogue, asks Jesus to follow him to his ill-stricken daughter (Mk. 5.22, 23). The multitude presses in on him, according to Mark (5.24) and Luke (8.41) and they all witness Jesus raising the girl from the dead.

As the ministry of Jesus continued, the four gospels indicate a large crowd or multitude was either immediately present or nearby. As he approached the city of Jericho the narrative shifts to two blind men calling for help as a multitude accompanied him (Matt. 20.29–34; Mk. 10.46–52; Lk. 18.35–43). The largest multitude is chronicled in the Gospel of John as Jesus feeds 5000 followers, not including women and children, making the estimate upward of 20,000 people after the crowd followed Jesus for three days (6.1–40) after seeing or hearing of the miraculous healing of a man who was lame for 38 years at the pool of Bethesda (5.1–15). Because of the number of years the man suffered, coupled with his miraculous healing by Jesus at the infamous pool, word of such an event would travel quickly and easily gather a large crowd, until it disbanded after Jesus demand they follow him completely and on his terms (Jn. 6).

A model can be constructed given the events surrounding the forming, growth, and disbanding of the multitudes and crowds which followed Jesus. The noun ἀκολουθέω, once a catalyst for the forming of a multitude, becomes the reason for the disbanding of the same as Jesus called for a commitment of one's life and the responsibilities and consequences of such a decision to follow him (Jn. 6). *The Cycle of Multitude or Crowd Followership* continues to be seen in contemporary times as it was during the ministry of Jesus (see Fig. 7.3).

THE MODEL OF THE FOLLOWER-DISCIPLER RELATIONSHIP

Incorporating the models previously presented, *The Model of the Follower-Discippler Relationship* surfaces (see Fig. 7.4). When incorporating the consequences, misconceptions, and barriers often interrupting or interfering with the genuine relationship needed between the follower and the discipler, the reader can begin to recognize why the process of making disciples

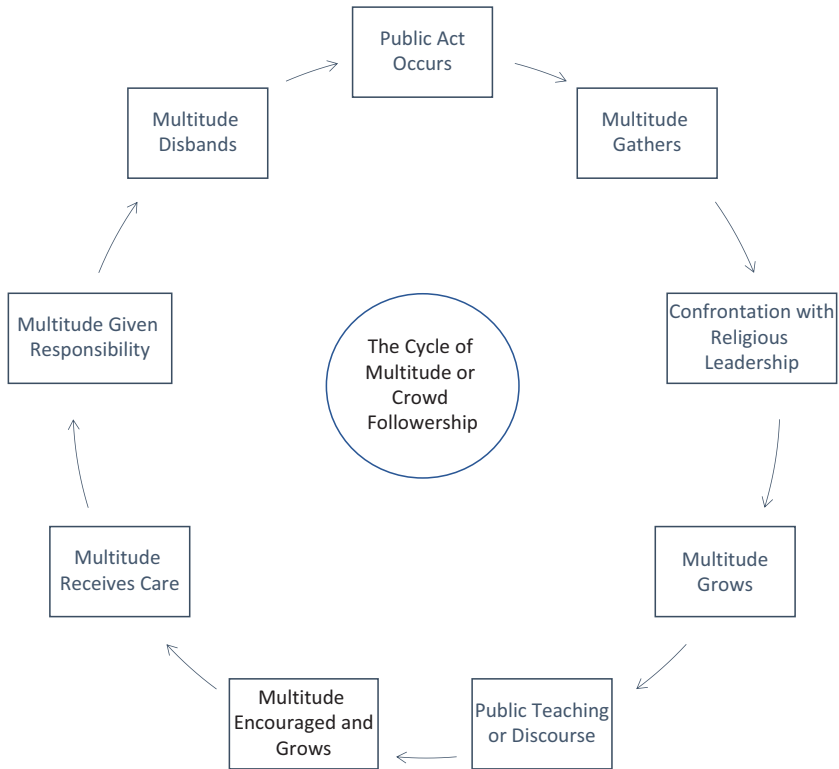


Fig. 7.3 *The cycle of multitude or crowd followership.* (Adapted from the Greek term ἀκολουθέω as used by the NT writers)

was a difficult task for Jesus, The Twelve, and ultimately the 120 who were present in the Upper Room on the Day of Pentecost. The Apostle Paul also experienced such distractions through his missionary journeys, as once loyal followers of the Great Commission eventually abandoned or fell to self-preservation or self-promotion (2 Tim. 4). Upon reviewing the model, contemporary disciple-makers can be encouraged, despite the expected disappointments and setbacks, which the gospel writers and the Apostle Paul noted throughout each of their respective writings.

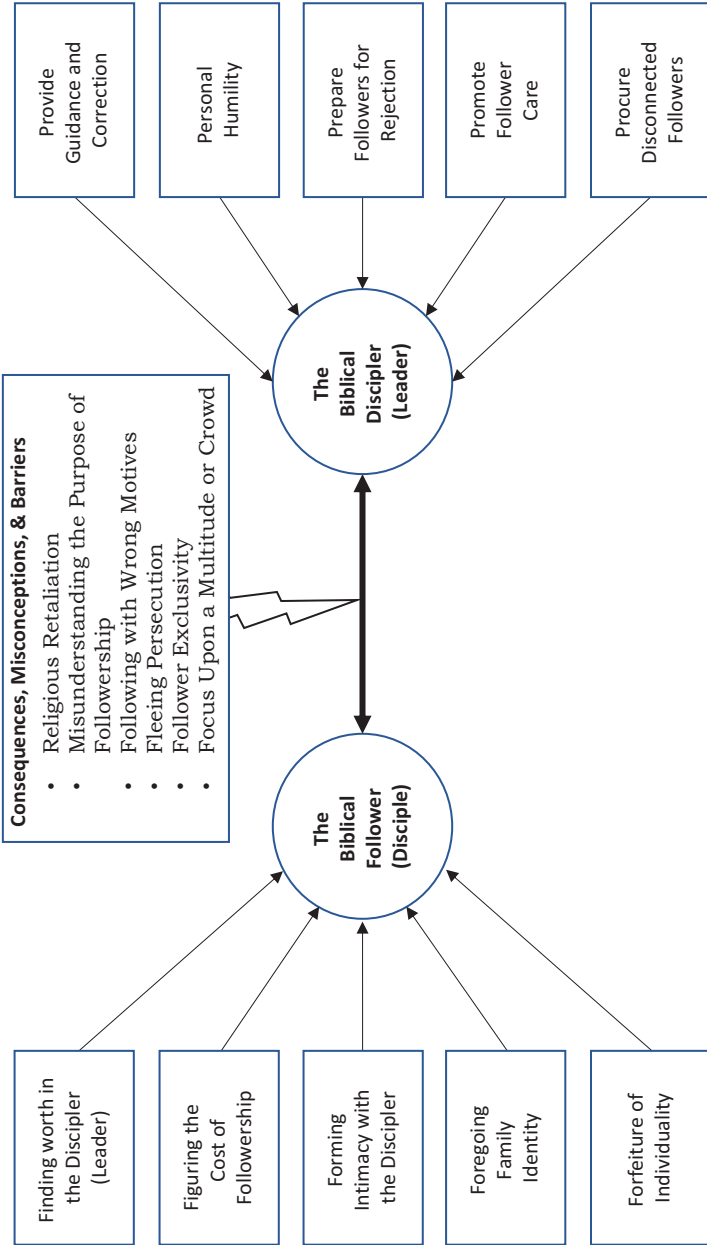


Fig. 7.4 *The model of the follower-discippler relationship.* Incorporating the model constructs of the Follower (Disciple) and the Discippler (Leader), incorporating the consequences, misconceptions, and barriers, thereto

HERMENEUTICAL APPLICATIONS

Choosing an Appropriate Follower

In contemporary times, leaders are often found seeking anyone who will follow without discerning if the individual is willing to undertake a level of appropriate biblical followership. For many, followership is rarely thought to be an issue for discussion. Schyns et al. (2019) discuss what is known as dark triad traits leaders should note when avoiding certain followers. The three (triad) traits are narcissism (self-aggrandizing), psychopathy (dismissive of consequences), and Machiavellianism (manipulative and materialistic) (Schyns et al., 2019). Noting the triad of behavior is not healthy for any follower-leader relationship, the result is often negative interpersonal behavior, often exploitative. Such was the case with Judas who wanted more attention than the other members of The Twelve but often received the least as his motives were not appropriate and were at times outright dishonest and self-promoting (Matt. 10.4; 26.14, 15; Lk. 22.48; Jn. 12.6; 13.2).

The literature reveals how accountability forces individuals exhibiting dark triad behavior to justify their actions (Schyns et al., 2019, quoting Cohen, 2016). Jesus defines accountability in the life of a disciple as constantly remaining in the scripture so one may act as an appropriate follower (disciple), knowing a neglect thereof will be apparent in both action and speech (Matt. 10.32; 12.36; Jn. 8.31–32). The Apostle Paul also reiterated such somber warnings to the early church (Rom 14.11) knowing all will one day answer for every act (2 Cor. 5.9–11).

National culture and language often dictate the relationship between a follower and a leader and especially how a follower will view his or her role (Blair & Bligh, 2018; Chaleeff, 2020). Regardless of cultural settings, a leader must be careful how to attribute success or failure in any given situation. But following the constructs of the theories of servant-leadership and transformational leadership theory have proven to function well, regardless of culture, as both theories call for leaders to share power and responsibility (Bass & Bass, 2008).

Jesus was clear in vocalizing his restriction to the people of Israel (Matt. 15.24). While most of his encounters were among the Jewish people of Palestine, he would also experience outlier encounters among Samaritans, Romans, and Gadarenes (Mk. 5; Lk. 7.1–10; Jn. 4). Not so for the Apostle Paul who was able to move about the Mediterranean Basin, given his qualifications to work among different cultures and citizenry (Acts 16; 18; 22; Phil. 3.4–8). Regardless of his multicultural ability to communicate, organize, and make disciples, Paul nonetheless would place indigenous people from the local population into leadership to ensure a level of loyalty and compatibility to further the gospel being preached and the continuation of effectively making disciples (Acts 16.11–40; 18; Philem.).

Choosing an Appropriate Discippler (Leader)

It is paramount a follower maintains a proper understanding and mindset toward the selection of the follower-discippler relationship. Such a process should be dyadic and not only monolithic from the leader's perspective. First, Popper (2016) discusses how a follower must have an appropriate level of security, order, and identity. Security is dormant in contemporary times and the need for security, particularly during times of situational and organizational crises, is greater than ever before, as followers look to leadership to handle such matters (Popper, 2016).

The need for security is met when followers gain a sense of confidence, knowing the leader he or she chooses to follow has the tenure and competency to affirm followers will not be taken advantage of (Popper, 2016). Second, regarding the need for order, Shils (1975), Weick (1995), and Heider (1944), as cited in Popper (2016), affirm order as a vital psychological need, noted pervasively in the literature, indicating the need for the environment to simply make sense within complex environments. Third, the need for identity translates into the practical need for meaning which is demonstrated by the moral character of the leader (Popper, 2016).

Monzani et al. (2015) add emotional competencies and goal setting are variables directly contributing to trust in leadership, which primarily accompany a good relationship. However, followers are limited through hierarchy and control (Blair & Bligh, 2018). Jesus was very clear with his

followers about the need for a relationship with himself, the Father, and each other (Jn. 14.10, 20; 15.15; 16.23, 26). The greatest outcomes involve the interconnectedness of an appropriate follower with an appropriate disciple-maker and such will be evident from the relationship itself (Jn. 13.34, 35).

The Example of the Women Who Followed Jesus

Throughout the gospel accounts, never once are women depicted as turning from or betraying Jesus. Further, the women who were closest to Jesus demonstrated greater levels of followership through bravery and leadership qualities, despite the danger and fear they also suffered. One account reveals the steadfast example of the women.

After his burial, Roman soldiers were assigned to guard the tomb of Jesus to protect it from any attempt to remove the body (Matt. 27.62–66). As a result, none of The Twelve attempted to go near the tomb and remained in hiding, for fear of death. However, this would not be the case with women.

Because of the presence of the Roman guards, the women would have been refused access, but they proceeded to the tomb, despite the risk to their safety (Matt. 28.1). Mark describes the event in greater detail as the women approach the tomb with the assumption someone would roll away the stone from the entrance, despite being guarded and brandished with a Roman seal (Mk. 16.2, 3). Upon finding the stone already removed, the women continue to enter the tomb to anoint the body of Jesus, which could have resulted in death should the Roman guards return to find them inside the tomb (Mk. 16.5; Lk. 24.3).

The consequences and misconceptions of the follower-discipler relationship demonstrate the nature of human behavior. The danger occurs when a consensus of individuals with a wrong view or misconception of the follower-discipler relationship takes place, forming a collective effort, as we see in the formation of multitudes or crowds, mostly for the wrong motives or reasons. Contemporary leaders and followers must know how to identify and approach the follower-discipler relationship in an appropriate, biblical, fashion.

DISCUSSION

Current research indicates the major areas of concern for church leaders in the West include healthier communities, generosity, social division, and multi-site management (Barna, 2022). When considering such issues, none reflect what the NT or contemporary literature defines as a proper focus for a follower or a leader of Jesus Christ. With this shifted focus, leaders ultimately are found straying from the biblical elements demonstrated and taught by Jesus, and the example of the Apostle Paul in his continuity of the follower-discipler relationship in his approach to Timothy in Ephesus, Aquilla and Priscilla in Corinth, Philemon in Colossae, Titus in Crete, and Lydia in Philippi. The overall tone of the scripture indicates the requirement for closer relationships and a rejection of a multitude-based approach as seen in contemporary Western societies. The literature reveals the majority of followers, associated with a multitude or crowd, are usually unstable, inconsistent, and seek a charismatic leader who is directive and favored by the majority (Shamir & Howell, 1999).

Leaders should proactively seek followers who fit the biblically based *Model of the Follower-Discipler Relationship*. While leaders are expected to act with humility, avoiding the dark triad traits, followers are responsible for whom he or she chooses to follow, as it was during the era of the ministry of Jesus. The Apostle Paul equally warns followers (disciples) of the responsibility, as well as the consequences, of merely submitting to a leader (discipler) without thought, or because the national or local culture dictates otherwise.

A leader who places himself or herself at the center of the follower-discipler relationship, rather than Christ, is out of order (2 Cor. 4.1–6). Some of the elements of a wrong leader include, but are not limited to, a lack of repentance, concealment, striving to achieve selfish goals, using people, and distorting the scriptures (4.2). The chief consequence of individuals not exercising proper judgment in leadership selection is when God permits darkness to spiritually enshroud and blind such a follower, hence the inability to understand the scriptures (4.4). Passivity on either side of the selection process will reap the same consequences. Paul addresses a proper leader (discipler) keeping his or her focus on Jesus and off oneself as a servant, who in response receives the light of God's glory in the person of Jesus (4.6). Regardless, both the disciple (follower) and

the leader (discipler) are equally responsible for his or her selection of one another in forming a proper follower-discipler relationship.

CONCLUSION

The follower-discipler relationship is explicit in the NT with the added support of contemporary literature. From a leadership perspective, the contemporary church has drifted from the biblically based, follower-discipler model, as demonstrated by Jesus and The Twelve with respect to the specific terms of follower and disciple. The Apostle Paul warns followers (disciples) of the sobering consequences when choosing to be led by the wrong discipler (leader). Leaders (disciplers) should reinforce personal character and approaches by adhering to the biblical example of Jesus in discipling others and ultimately forming a deepening friendship with followers (disciples).

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CHAPTER 8

Follower Power and Power Dynamics Within the Leader-Follower Relationship

Fred Wantante Settuba-Male

INTRODUCTION

A Washington Post–ABC News poll in May 2020 asked Americans, “Do you think Trump has the mental sharpness it takes to serve effectively as president?” Fifty-two percent of respondents said no, with only 46 percent saying yes. Often the popular press has reported that Trump’s rhetoric is demeaning, divisive, and full of bigotry. However, the question that begs an answer is, “What is the secret behind the charisma and influence of Donald Trump?” Many believe that Trump dares to state what many fear speaking in public. According to a national survey, 62 percent of Americans are afraid to say things they believe because others might find them

Version of the Bible: New King James Version

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offensive (Ekins, 2020). Trump was careful to articulate ideas and policies that followers endorsed, allowing followers to dictate the message and tone of his leadership. “I need your immediate feedback from the first debate in order to win the second one,” read an email from Trump’s campaign sent to supporters 11 days before the second presidential debate (Richter, 2016). Consequently, thousands of followers empowered Trump and propelled him into the highest office in the country.

Uhl-Bien et al. (2014) posit that “The study of followership involves an investigation of the nature and impact of followers and following in the leadership process” (p. 15). The definition unpacks followership into two categories: a role or position and a social process. Various scholars have demanded that researchers “reverse the lens” (Shamir, 2009; Uhl-Bien & Carsten, 2018) and investigate leadership performance, behaviors, attitudes, and resultant organizational outcomes with the follower as the primary focus (Khan et al., 2020). If the leadership process is based on the leader’s influence on the followers’ behaviors, then the followers’ characteristics play a vital role in the outcomes of that process (Lemoine & Blum, 2013). For example, how are follower characteristics such as the source of power and a sense of divine calling related to leadership styles, leadership behavior, and leadership performance? How is a follower’s source of power related to his tolerance, affinity, or aversion to certain leadership styles and behaviors? These questions form the basis and focus of this chapter.

Based on the literature review, the followership theory needs to address sources of follower power, the impact of power differentials, and power dynamics within the leader-follower relationship (Thorson, 2021). The call for more follower-centric research continues to grow (Carsten et al., 2019; Metz, 2021; Thorson, 2021). It is reasonable to expect that the follower power sources impact the leadership process and outcomes in organizations and influence the power dynamics within the leader-follower relationship. Thus, this chapter seeks to fill the gap in the three strands of literature: sources of follower power, followers with a sense of divine calling, and power dynamics within the leader-follower relationship.

The study commences with a discussion of the paucity of studies that explore the sources of power available to followers and the power dynamics in the leader-follower relationship using follower-centric models. A brief review of research on the sense of calling, transcendent summons, divine power, power differentials, and power dynamics within the leader-follower relationship follows. Finally, a qualitative study using sacred texture analysis of King Uzziah’s encounter with the priests in 2 Chronicles 26

will reveal sources of follower power and the power dynamics in the leader-follower relationship. The findings, implications, and recommendations for future study are examined, concluding the study.

Theoretical Background

Definitions of Followers and Followership

From the early 80s, the term “follower” has been increasingly used as a synonym for the term “subordinate” (Crossman & Crossman, 2011). However, some argue that the term subordinate has negative connotations, and it fails to reveal all the roles and functions of followers (Agho, 2009). According to Agho (2009), the lack of research and appreciation of the importance of followership in leadership is partly due to the terminology used to describe followers. Unflattering terms that depict followers as passive, low-status individuals, unimaginative, and unable to make independent judgments relegate followership to a subsidiary position. Scholars have suggested more acceptable terms such as “participants,” “collaborators,” and “partners” (Uhl-Bien, 2006). Another term “constituent” has been suggested as inherently neutral (DuBrin et al., 2006). Scholars who study leadership within a more political framework prefer to use that term in describing followers (Crossman & Crossman, 2011). However, Yukl (2013) uses “subordinate” to denote the existence of a formal authority arrangement and the term “follower” for those influenced by a leader in the absence of a direct formal relationship. Similarly, Kellerman (2008) describes “followers” in relation to a hierarchy involving leaders and subordinates.

According to Pey et al. (2021), the evolution of followership literature has revealed three common concept definitions: a) followership is portrayed as a construct independent of leadership, and it involves the recognition of followers’ characteristics; b) it is illustrated as a relationship of cause and effect within the leadership process; and finally, c) followers are recognized as assets.

Studies That Explore Sources of Follower Power

The ubiquitous influence of power is a fact of organizational life, and power in itself is neither good nor bad. Power is adequately described as the potential or the resource that enables a leader to influence or induce compliance in others (Hersey et al., 1979). Thus, the two concepts,

leadership and power, are inseparable. Interestingly, Anderson et al. (2012) posit that one's power is relative to the relationships one has with other individuals in the group. According to Kovach (2020), the selection and use of a particular power base is a function of several factors, including a) the attitude and loyalty the employees have toward the leader or organization and b) the prevailing professional relationship between the leader and employee or team collectively. According to Hofstede et al. (2010), the use of power is culturally based, and different social groups accept different levels of "power distance" (i.e., the degree to which members of a culture feel comfortable with inequalities in power within an organization). These studies and many others reveal the importance of "followers," yet follower-centric investigations remain an underexplored domain in literature.

Additionally, mainstream discussions of leadership in the literature have largely neglected power dynamics in the leader-follower relationship (Collinson, 2011; Gordon, 2011), and where they do discuss it, it is typically about the power that leaders have over their followers (Gilani et al., 2019). More studies are needed to explore the sources of power available to followers and the power dynamics in the leader-follower relationship using follower-centric models.

French et al. (1959) six sources of power: Coercive, Reward, Legitimate, Expert, Referent, and Informational, and several other bases have been identified as potential means of influencing others. The scope of this chapter does not permit a detailed discussion, but the sense of calling from a transcendent source and divine power is briefly defined and discussed in the following paragraphs.

Calling, Transcendent Summons, and Divine Power

The notion of calling goes back to the idea of a vocation, or the Latin *vocatio* (i.e., to call), and it depicts the deep religious roots of the concept. The idea of calling originated in the Protestant Reformation, with Martin Luther expressing his work of reforming the church as his "call" from God. Since that time, Christian workers have used the term "calling" to refer to their service in their careers. Now research has been expanded to all those who live a purposeful life and work (Duffy et al., 2011). However, there is a fissure between the tradition-based and the expressivist understandings of "calling" (Wightman et al., 2022). The expressivist view holds that calling does not have to originate from a divine or transcendent source but must be deeply felt by those who experience it. The "caller"

can be a deity, nature, societal needs going unmet, or fate interacting to confirm a good fit within a particular career (Dik & Duffy, 2009). However, the tradition-based view holds that there must be an external caller. In his book *Redeeming Work: A Guide to Discovering God's Calling for Your Career*, Dik describes “transcendent summons” as a divine call from God to particular work (2020). In two recent studies, Marsh and Dik (2021) found that transcendent summons accounted for robust portions of unique variance in perceptions of calling for undergraduates and working adults (p. 570).

Hence, abandoning the idea of the transcendent summons as a divine call from a deity (i.e., a spiritual entity greater than self) strips the concept of its spiritual motivation and the potential source of divine power and enablement to fulfill the call. That divine power from a transcendent source often manifests as “charisma” (Greek *charis*), meaning divine favor. Genuine charisma is often perceived as a gift of the “gods” (Roman, 2020). According to Max Weber (1978), specific individuals are set apart from ordinary people. They are endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities that are “regarded as divine in origin or as exemplary” (Weber, 1978, p. 241). In the context of the New Testament, the charismata are spiritual gifts given to both leaders and the laity to fulfill specific functions in the church and society (Joosse, 2014). Divine power or enablement from a transcendent source is available to both leaders and followers to accomplish tasks that defy human abilities.

Follower Power and Power Dynamics Within the Leader-Follower Relationship

The term “follower” (or “subordinate”) reinforces a hierarchical sense which serves to reinforce the power imbalance in the leader-follower relationship (Carsten et al., 2014; Crossman & Crossman, 2011; Jackson & Parry, 2018), affording leaders a higher degree of power (Gordon, 2011). Dissecting the anatomy of power suggests one dimension in common: follower submission (Galbraith, 1993). Thus, the traditional view of power is downward—having power over someone else (Firth & Carroll, 2017). However, subordinates can also wield power upward, influencing the decisions and behavior of their leaders.

Furthermore, it is worth noting that power is not just a measure of a person's potential to get others to do what he wants them to do, but it is the capacity to avoid being forced by others to do what he does not want

to do (Rue & Byars, 2005). Investigations indicate that within leader-follower relations, there is potential for resistance and dissent (Collinson, 2011, 2014), bringing to light the significance of followers' influence in the process. In the twenty-first century, with modern communication technology, the power relationship between a leader and a follower is changing, and there is a greater need to investigate the power dynamics of the leader-follower relationship (Gilani et al., 2019).

According to Kellerman (2019), followers can co-create their leaders using social media, highlighting how technology is shifting the power dynamics between leaders and followers in favor of the follower. Kellerman (2019) argues that social media has “put leaders on a leash” and provides a voice for followers they never had before. Bennis (2008) argues that blogging provides power to followers, and they are emboldened to pressure and push leaders in unprecedented ways.

Sacred Texture Analysis of 2 Chronicles 26:1-16

According to Robbins (1996), the sacred texture analysis explicitly explores aspects of deity, holy person, divine history, human redemption, human commitment, religious community, and ethics embedded in a text. It refers to how the text conveys insight in the relationship between man and God.

Deity

The title “God” appears six times (vs. 5, 7, 16, and 18), and the title “Lord” appears nine times (vs. 4, 5, 16, 17, 18, 19, and 20) in the passage. The titles trace a progression from a humble beginning at the age of 16 years, growth, great success, pride, and calamity. The common denominator in these verses is a relationship or lack of relationship with God. As long as Uzziah “sought the Lord, God made him prosper” (v. 5, NKJV). Earlier in his life, Uzziah had a godly mentor in Zechariah, “who had understanding in the visions of God” (v. 5, NKJV), and his phenomenal success came from his relationship with God. Unfortunately, his tragic fall was occasioned by his sin against God (v. 16).

Holy Person

The next sub-texture of sacred texture analysis examined is that of holy persons or those “who have a special relationship to God or to divine

powers” (Robbins, 2002). The high priest, Azariah, represents this passage’s holy person of focus. In the biblical narrative, Azariah, the high priest, came in as the king was burning incense and courageously confronted him with the support of 80 priests (v. 17). It is reasonable to assume that King Uzziah was successful as a leader, and the Kingdom of Judah experienced a golden era because Azariah and 80 other priests checked excesses and abuse of power by the king. They had the power and courage to stand up to a mighty and victorious king and remind him what he could and could not do (v. 18). These 81 subordinates wielded power upwards and probably saved the king from instant death. They had and used the following sources of power:

1. Legitimate or Positional Power

Positional power is derived from the individual’s role and status within an organization. It involves formal authority delegated to the holder of the position. The high priest was the only one permitted to pronounce the priestly blessing over Israel (Numbers 6:22-27) and to enter the Most Holy Place behind the veil to stand before God (Leviticus 16:14-15).

2. Expert Power

Expert power draws from a person’s expertise, skills, and knowledge. It is particularly potent when there is a high need for that expertise and knowledge. In the Old Testament, the call and functions of the high priest set him apart spiritually and authoritatively from all other Israelites (Exodus 29:7; Leviticus 8:12). There were essential duties and functions exclusively assigned to him.

3. Connection Power

Connection power is based on one’s connections with influential or important people. The high priest functioned as an intermediary between the human and the divine.

4. Divine Power

Divine power is supernatural enablement from a deity (i.e., the “caller”) available to the “called” to fulfill a particular task or calling. The unique calling and divine power accorded the high priest were demonstrated by the unique properties of the anointing oil, the location and time of his anointment, and the method with which he was anointed (Biggerstaff, 2009). Additionally, the high priest wore the Urim (“lights”) and Thummin (“perfections”). They were gem-

stones that the high priest of Israel carried on the ephod or priestly garments (Exodus 28:30). The high priest used them to determine God's will supernaturally in some situations.

Human Commitment

The sacred texture analysis considers how a text provides insight into the connections between humans and the divine. It refers to the faithful following and support of individuals who play a part in revealing God to humans. In 2 Chronicles 26:1-26, several individuals play significant roles in the revelation of God to others. Azariah, the high priest, and 80 other priests withstood and reminded King Uzziah, "It is not for you, Uzziah, to burn incense to the Lord" (v. 18, NKJV). All leaders, even the most gifted, can develop a blind side. They need courageous followers (Chaleff, 2009) to give regular feedback. Leaders need restraint from the outside lest they recklessly misuse the authority entrusted to them by God and men. In Kelley's emphasis on the importance and purpose of followers, he stresses the fact that followers are the major force against toxic leadership (Kelley, 2008, p. 14). There is evidence in scripture that God never intended to designate all power and authority to one individual to lead others.

In Exodus 18, God, through Jethro, encouraged Moses to institute shared leadership in Israel by appointing capable men to assist him in leading and serving as judges over thousands, hundreds, fifties, and tens. Again in Numbers 11:16-29, God instructed Moses to appoint 70 elders to assist him in his overall leadership role. Jesus also confirms the model of shared leadership in Mark 3:13-15:

And He went up on the mountain and called to Him those He Himself wanted. And they came to Him. Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sickness and to cast out demons. (NKJV)

In the book of Acts, chapter 15, the early apostles utilized the concept of shared leadership with the Apostle James as the team leader of the council of elders. They jointly made decisions through consultations and shared the early church's leadership. A recent study by Lahat and Sabah (2021) confirmed the significance of shared leadership and its positive impact on organizational trust. Rost (2008) described followership as "collaborative leadership" (p. 57). The description of followership as

collaborative leadership is refreshing because it presents followership as a form of leadership. Followers need to “adopt some characteristics of leadership” (Jerry, 2013, p. 348). However, though followers sometimes change places and become leaders, they must be able to exert influence through the use of power resources (Crossman & Crossman, 2011).

Ethics

The ethics sub-texture refers to the responsibility of humans to think and act according to the ways of God despite the circumstances (Robbins, 1996). When addressed in the context of religious commitment, the special ways of thinking and acting are motivated by a commitment to God (Robbins, 1996). In 2 Chronicles 26:16, the Bible states that when King Uzziah was strong, “his heart was lifted up, to his destruction, for he transgressed against the Lord his God by entering the temple of the Lord to burn incense on the altar of incense” (NKJV).

Out of pride, King Uzziah acted unethically. He somehow secured the censer, overstepped his responsibility, and entered the Holy Place to offer incense on the altar as a priest. For anyone other than a priest, that was strictly forbidden by the Mosaic law (Exodus 30; Numbers 16 & 18). However, though a leader may independently act unethically, a leader often requires that at least one person grant the individual the leadership role and accept the follower role (DeRue & Ashford, 2010). Thus, some forms of unethical behavior in leaders can only occur when a follower’s characteristics render them susceptible to unethical behavior (Krasikova et al., 2013). Azariah, the high priest, was not powerless when faced with the king’s unethical behavior. He had several power sources available: positional, expert, connection, and divine power. The more sources of power to which a person has access, the greater the individual’s overall capacity and ability to influence others or resist being influenced by others.

Human Redemption

Human redemption is yet another form of sacred texture analysis found in 2 Chronicles 26:1-20. Human redemption is defined as:

The benefit transmitted from the divine realm to humans as a result of events, rituals, or practices. This benefit could take the form of a transformation of the mortal nature of humans to an immortal nature or the removal of impurity or guilt so that a person is liberated from powers or practices that are debilitating and destructive. (Robbins, 1996)

It is evident that the pericope offers the readers human redemption through the example of Uzziah's life. The tragic end of Uzziah's life serves as an object lesson and warning to modern leaders about the dangers of pride. The Apostle Paul reminds believers that all that happened to the saints of the Old Testament was written for our learning (1 Corinthians 10:11).

Humility is generally considered a character strength that is a prerequisite in the interdependent nature of today's organizations and marketplaces (Frostenson, 2015), the current emphasis on flatter organizations and bottom-up communication (Groysberg & Slind, 2012), and work environments that require constant learning. Whether a leader or a follower, humility is a dispositional quality that reflects "a self-view that something greater than the self exists" (Ou et al., 2015, p. 37).

Humble persons, whether in a leadership or follower role, possess a self-regulatory capacity that is an antidote against excess and fosters prosocial tendencies (Jankowski et al., 2013; Owens et al., 2013). Humility mitigates self-aggrandizement and abuse of power (Peterson & Seligman, 2004).

DISCUSSION

When Uzziah stepped out of his boundaries as king by assuming the high priest's role, it affected his ability to use both legitimate and referent power. However, as the only authorized person to offer incense, the high priest used expert, legitimate, and referent power to challenge the illegal entry of the king into the Holy Place (2 Chronicles 26:18).

The study showed that the more sources of power available to an individual, the greater their overall power and discretion to resist or prevent an action. According to Kellerman (2019), "followers do not always follow, any more than leaders always lead" (p. 42). The attempt to usurp the priests' authority led to a palace revolt that cost Uzziah the throne and left him an outcast for the rest of his life (2 Chronicles 26:21). The study has demonstrated that within leader-follower relations, the potential for resistance and dissent increases as the leader loses power, particularly legitimate power, bringing to light the significance of followers' influence in the process.

So Azariah the priest went in after him, and with him were eighty priests of the LORD—valiant men. And they withstood King Uzziah, and said to

him, “It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You shall have no honor from the LORD God.” 2 Chronicles 26: 17–18

The investigation has confirmed that power bases are neither a given nor static. It is also worth noting that several power sources are available or partially available to both leaders and followers experiencing transcendental summons. Previous studies indicate three primary sources of a calling: external summons, destiny, and perfect fit (Duffy et al., 2013). Unlike passive followership (Bjugstad et al., 2006), which involves unquestioning obedience and high deference to one’s leader, followers responding to transcendental summons are likely to wield several sources of power upward, increasing their likelihood to resist unethical leadership behavior.

In this investigation, leaders and followers obtain divine power by virtue of their transcendental summons but can only maintain it through submission to the caller. Divine power or enablement from a transcendent source is another source of power that enables individuals to be inspirational, dare to face adversity, and lead with vision. King Uzziah lost divine power when he transgressed against God.

But when he was strong his heart was lifted up, to his destruction, for he transgressed against the LORD his God by entering the temple of the LORD to burn incense on the altar of incense. 2 Chronicles 26:16

Thus, leaders with external summons must live with a paradoxical understanding of being both leaders and followers simultaneously. As followers, they must submit to the authority and instructions of the external caller. In Deuteronomy 17, God instructed Israel that the human king must remain subject to the rule of law for his own sake and the people he leads. Human fallibility is a signature of all humanity. Furthermore, leaders with divine calling identify as leaders and followers to remain open to further instruction and accountability. Grant et al. (2020) posit that leaders should be exemplary followers. The study confirms that as leaders intentionally become good followers, they are more likely to inspire ethical behavior within the organization.

According to Lipkin (2013), often power tends to go to people’s heads because they are not prepared to handle it. This study has highlighted the need for intentional or voluntary simplicity in the lifestyle of leaders.

History has ample evidence to suggest that the more flamboyant the life-style, the greater the risk of failure as a leader.

Also he built towers in the desert. He dug many wells, for he had much livestock, both in the lowlands and in the plains; he also had farmers and vinedressers in the mountains and in Carmel, for he loved the soil. 2 Chronicles 26:10

Uzziah's success included the excessive accumulation of personal wealth, particularly the abundance of flocks, herds, and crops. There is great wisdom in the restrictions found in Deuteronomy 17: 14-20. A leader obsessed with acquiring massive personal wealth for himself and those close to him could easily come to see the nation as existing for his sake rather than the other way around. Greed for excessive wealth and unlimited power and authority gives a leader (consciously or unconsciously) a false belief that he is answerable to no one. That was prohibited in guidelines regarding the installation of a king in Israel. The ruler was encouraged to espouse a life of simplicity consciously. Keltner (2016) describes the "power paradox" as our good qualities rewarding us with power, which then triggers our bad qualities to surface. Recent studies show that higher social class and wealth are associated with more unethical behavior, increased feelings of entitlement, and narcissism (Anciaes et al., 2020; Coughenour et al., 2020). Unfortunately, in many organizational structures, the higher one is promoted, the less accountability is required. Hence, simplicity is a conscious choice one needs to make to mitigate the risk of misusing power.

Suggestions for Future Research

It is likely as we continue to see the moral failure of many great leaders in modern times that becoming a follower with a sense of calling will become as important as becoming an effective leader. This type of follower is more likely to engage in proactive behaviors and thrive with leaders who recognize and respect their calling. Followers with a strong sense of calling in the workplace will likely struggle to work under a tight authoritarian bureaucracy that provides little opportunity for follower contribution in the leadership process. Future empirical research should investigate the leader-follower fit of various leadership styles and followers with a transcendental calling.

Exemplary followers exhibit independent and critical thinking and are prepared to challenge leaders by providing alternative solutions if they disagree with the leader (Kelley, 1992). Future studies could compare the levels of proactive behavior, critical thinking, and job performance among exemplary followers and followers with a sense of calling in the workplace, particularly those responding to the transcendental summons.

CONCLUSION

Based on the literature review, the followership theory needs to address sources of follower power, the impact of power differentials, and power dynamics within the leader-follower relationship (Thorson, 2021). It is reasonable to expect that the follower power sources impact the leadership process and outcomes in organizations and influence the power dynamics within the leader-follower relationship. Thus, this chapter seeks to fill the gap in the three strands of literature: sources of follower power, followers with a sense of divine calling, and power dynamics within the leader-follower relationship. Mainstream discussions of leadership in the literature have largely neglected power dynamics in the leader-follower relationship (Collinson, 2011; Gordon, 2011), and where they do discuss it, it is typically about the power that leaders have over their followers (Gilani et al., 2019).

This qualitative study used a sacred texture analysis of King Uzziah's encounter with the priests in 2 Chronicles 26 to reveal sources of follower power and the power dynamics in the leader-follower relationship. The findings revealed that the more sources of power available to an individual, the greater their overall power and discretion to resist or prevent an action. The potential for resistance and dissent increases as the leader loses power, particularly legitimate power, bringing to light the significance of followers' influence in the process. Followers responding to transcendental summons will likely wield several sources of power upward, increasing their likelihood of resisting unethical leadership behavior. Leaders with external summons must live with a paradoxical understanding of being both leaders and followers simultaneously. As followers, they must submit to the authority and instructions of the external caller.

Lastly, simplicity as a lifestyle is a conscious choice leaders and followers must make to mitigate the risk of misusing power. In the twenty-first century, through wasteful expenditure and extravagant lifestyles, leaders in developing countries have shackled their nationals to burdensome debt

payments for many generations. Pseudo-investors serving the interests of selfish national leaders are awarded huge tax breaks and vast swaths of land. In contrast, nationals are disproportionately taxed and rendered landless in their own countries. The twenty-first-century leaders need to be reminded that the more flamboyant and extravagant the lifestyle, the greater the risk of failure as a leader.

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Mentoring and Followership: Exploring the Impact of Dyadic Symbiosis

Valerie Arguello

INTRODUCTION

The leader-follower relationship is extensively studied, researched, and analyzed within the field of leadership. Uhl-Bien et al.'s (2014) definition of this dyadic relationship can be summarized as “The study of followership involves an investigation of the nature and impact of followers and following in the leadership process” (p. 15). This definition elucidates that “followership is the study of the follower roles and the following behavior during the process of leadership” (Khan et al., 2019, p. 170) and illustrates that mentoring is co-created through leaders’ and followers’ relational and developmental interactions (DeRue & Ashford, 2010; Fairhurst & Uhl-Bien, 2012). Mentoring has become a prevalent component in various organizational domains and is present in some form within the most successful organizations (Ghosh & Reio, 2013; Hegstad &

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Wentling, 2004). Moreover, it is essential to understand the workplace developmental and relational processes that occur when employees implement mentoring. Prior literature research highlights that mentoring in the leader-follower dyadic relationship significantly impacts effective leadership, succession planning, organizational support, and career development (Lester et al., 2011). While the result of mentoring is well researched and often reports positive outcomes for followers, limited research exists exploring how developmental activities and relational processes influence the leader and follower, respectively. This chapter discusses how mentoring is a construct that positively impacts the development of a mutually beneficial dynamic for *both* the leader/mentor and follower/protégé.

In the management of organizational contexts, especially within the field of leadership development in business, mentoring relationships develop between leaders/mentors and followers/protégés when individuals enter dyadic associations either by choice (e.g., professional mentoring programs), by default (e.g., assigned manager-employee relationships), or by nature (e.g., interpersonal work friendships). Dyadic mentoring relationships between mentors and protégés form and facilitate the leadership process through various means and methods. A major controversy in the extant leadership literature is the persistent misperception regarding conceptual aspects that characterize the leadership process. In contrast, scholars only recently have researched leadership from the follower-centered perspective (Avolio, 2007; Uhl-Bien et al., 2014; Yang et al., 2020) rather than from a leader-center approach. Despite the potential benefits that the current research on leadership as a process holds, DeRue and Wellman (2009) observed that there is a limited amount of research on “the processes” by which leaders and followers individually “develop the skills and capabilities necessary to lead effectively” (p. 869). Further, Yang et al. argue that follower-centered research represents a gap in theory and is critical in conceptualizing the dynamic leadership process.

In response to the lack of follower-centered research, Adamson (2012) examined the relational dynamics of dyads through the lens of symbolic interactionism to address the literature gap identified in research for the need to explore other variables that influence the leadership process (Uhl-Bien, 2006) to gain greater insight. Overall, the concept of followership demonstrates the importance of cultivating a culture that is not unidirectional or top-down but empowers leaders and followers to be an active, responsible part of the dyadic relationship. This chapter explores the mentor-protégé dyadic relationship as an interdependent dyad, with each

participant influencing a mentoring relationship. Toward that end, symbiosis becomes synonymous with *interdependence* by understanding how individuals perpetuate the relationship through a shared process. Therefore, this chapter employs *symbiosis* as an interdependent relationship that perpetuates mutually beneficial outcomes for the leader/mentor and follower/protégé in effective mentoring relationships.

Adamson's (2012) theoretical framework of the symbiotic relationship between the leader and follower builds on the followership theory (Uhl-Bien et al., 2014) by positing that the leader-follower dyad exists as a symbiotic relationship with each mutually responsible for creating a beneficial relationship. The data suggest that the success of symbiosis occurs when the result of two individuals (e.g., leader-follower dyad) coming together is more significant than that individually accomplished. This chapter extends symbiotic relationship research to suggest that mentoring can be leveraged as a conduit to positively support the development of mutual benefit for *both* the mentor and protégé. The chapter's following sections briefly overview the mentoring literature and highlights the current benefits and outcomes of the mentoring leader-follower dyad relationship. Next, a summary of the factors that hinder mentoring practices illustrate why mentoring relationships often negatively impact the leader-follower dyad. Lastly, the chapter summarizes dyadic symbiosis and suggests key areas of mentoring that are likely to support the development of a mutually beneficial leader-follower dyad based on the evidence from Adamson's (2012) research. The chapter concludes by discussing the theoretical implications and suggestions for future research. The goal of this discussion is to recommend that in discussing followership, it is critical to include the evaluation of the impact of followers on leaders. In the end, the success of dyadic symbiosis requires balancing the needs of both individuals to perpetuate a long-term, mutually beneficial relationship, and mentoring is a means to that end.

The Concept of Mentoring

The concept of mentoring has been around since the days of Homer's *Odyssey* (Homer & Lattimore, 1967). The ancient Greek poem depicts the goddess Athena as a mentor to Odysseus's young son Telemachus when she takes on the appearance of an older man and mentors him through trials and tribulations. At the same time, his father, Odysseus, fights in the Trojan war. This example of mentoring refers to the

traditional model of mentorship in which mentoring refers to a “relationship between a younger adult/protégé, and older more experienced adult/mentor” (i.e., mentoring dyad) in which the mentor guides the protégé to “learn to navigate the adult world and the world of work” (Kram, 1985, p. 2). While mentoring is an ancient archetype dating back to Greek mythology (Homer & Lattimore, 1967), leadership scholars suggest mentorship is not a myth but an authentic relationship that has been essential to spiritual, social, and workplace environments for thousands of years. According to Chawla (2014), spiritual mentoring and workplace spirituality has become many organizations’ foci. The results of their study show that the concept of spiritual development through dyadic spiritual mentorship enhances individual development and organizational performance. Hezlett and Gibson (2007) argue that conventional professions have recognized the positive effects of mentoring in the workplace to enhance the professional development of their employees. Allen et al. (2017) also identified that mentored individuals are more successful in their careers. Furthermore, as current workplace environments see the need to implement a mentorship program, organizations must become more intentional about how their employees build mentoring relationships and develop their careers.

Research in mentoring integrates a broad spectrum of sociology, psychology, and business and management theory. Mentoring has been the focus of comprehensive study and discussion over the past three decades, as shown by the numerous literature reviews (e.g., Allen et al., 2017; Allen et al., 2008; Chandler, 2011; Haggard et al., 2011; Wanberg et al., 2003) and meta-analyses (e.g., Allen et al., 2008; Chandler, 2011). Existing mentorship theory primarily conducts quantitative methodologies analyzing the antecedents and outcomes of the leader-follower mentoring relationship (Allen et al., 2008; Chandler, 2011). However, mentoring research has focused primarily on the benefits obtained by protégés from the relationship (Allen et al., 2004; Tong & Kram, 2013), with little attention paid to understanding the impact of mentoring on leaders/mentors themselves. As paradigmatic shifts occur and mentorship expands in contemporary times, researchers have begun to allow alternate modes of thinking that embrace alternative mentoring practices for mentoring theories, processes, programs, and organizations. Therefore, researchers in the field of leadership have acknowledged the need to understand the in-depth nature of the leader-follower dyadic relationship best studied using qualitative measures (Patton, 2002).

Overview of Mentoring

The definitions of mentoring have been prolific in existing literature research. Mentoring conjures innumerable definitions, lived relational experiences, and communicative functioning descriptions. Although various definitions of mentoring exist in the literature, scholars in the field have built on the work of each other to suggest a broad agreement on an overview of mentoring founded on Kram's (1985) foundational work. As cited by Kram (1985), mentoring "is relational and developmental," has essential mentoring "career and psychosocial functions," and mentoring includes a series of "development phrases and transitions" identified by Kram as *initiation*, *cultivation*, *separation*, and *redefinition* (p. 11). Moreover, mentoring refers to a relational and developmental relationship in which the mentor/leader supports the personal growth and professional development of the mentee/follower (Eby & Robertson, 2020; Kram, 1985; Ragins & Kram, 2007).

Various researchers support Kram's (1985) work that mentoring commonly evolves through the following phases: *initiation* involves engaging in interaction for the mentoring relationship to form; *cultivation* is where the mentoring functions of career support and psychosocial are performing in which the mentor supports the personal or professional growth of the mentee; during *separation* is when the mentor's support becomes secondary, and the mentee acts more independently; and in *redefinition*, the mentoring relationship ends and becomes a peer-like relationship (Chao, 1997; Hunt & Michael, 1983; Kram, 1983; Mullen & Schunk, 2012; Pollock, 1995). Kram's mentoring model also identified two critical mentoring relationship functions (career support and social support) that capture the roles mentors should effectively perform in the mentoring relationship. Jacobi (1991) also extended Kram's work by adding role modeling as a third mentoring function. Furthermore, the research identifies that these essential mentoring functions capture the roles played by mentors in the mentorship relationship. For instance, career support refers to preparing the mentee for career advancement, social support refers to providing positive interest and tangible help to the mentee, and role modeling refers to conveying appropriate attitudes, values, and behaviors to the mentee (Dreher & Ash, 1990; Kram, 1985; Noe, 1988; Ragins & McFarlin, 1990; Scandura, 1992, 1997; Scandura & Ragins, 1993; Viator & Scandura). Indeed, Kram's (1985) and Jacobi's (Jacobi, 1991) research provide an overview of mentoring and the roles mentors play.

Consistent with Kram's (1985) phases of the mentorship relationship, many authors suggest that mentoring is only made possible through a type

of leader/mentor-follower/mentee interaction (Kram, 1985) and, in its most positive form, is referred to as relational mentoring (Ragins, 2012; Ragins et al., 2017; Ragins & Verbos, 2007). While mentoring studies have long focused on the outcomes of the leader-follower relationship, the complexity of the relational mentoring process needs exploring to understand how the leader-follower dyadic in mentoring relationships develops. To provide a baseline for understanding how mentoring is a construct that positively impacts the development of a mutually beneficial dynamic for both the leader and follower. The following discussion on the current benefits and outcomes of the leader-follower dyad relationship is reviewed, followed by the factors that hinder mentoring practices to illustrate why mentoring relationships often negatively impact the leader-follower dyadic relationship.

Mentoring Benefits and Outcomes

A large part of the research on mentoring highlights the benefits attained by protégés from this leader-follower dyad relationship (Allen et al., 2004; Tong & Kram, 2013). Allen et al. (2008) discussed a comprehensive overview of the positive benefits of workplace mentoring in various aspects of a business and management setting, including teamwork, empowerment, support, and organizational development. Smith (2007) found that mentoring positively affects career success and advancement. This is also supported by Metz and Tharenou (2001), who found that mentoring is essential to career advancement and leadership success in an organization. Based on a literature review, various factors impact the development of an effective mentorship that generates positive outcomes and leads to overall success. Research by Audet and Couteret (2012) suggested that a successful mentoring relationship relies on the mentor's and the protégé's competencies. Correspondingly, mentoring requires both the mentor and protégé to be receptive to learning and open to change, as there is an influencing learning process between the mentor and the protégé to accomplish a mutual purpose or perform required tasks. Furthermore, to understand the relationship between a mentor/leader more comprehensively, it is essential to explore how mentorship is practiced in various aspects of a leader-follower dyadic relationship structure. Importantly, this helps to understand how the benefits and outcomes of mentoring in workplace environments can impact mentees/protégés, mentors, and even the organization itself.

Mentoring Benefits and Outcomes for Protégés

For over 35 years, mentoring and its many positive benefits have been studied and discussed in the management literature (Allen et al., 2017). A review of the mentoring literature shows that mentorship is about the mentor providing the protégé with “guidance, support, knowledge, and opportunities” for some time that both the mentor and protégé consider this help necessary (Burlew, 1991; Steele et al., 2013). Keller and Pryce (2012) suggested that an effective leader-follower mentoring relationship is essential in developing the emotional, social, and educational support areas for protégé development. Goldner and Scharf (2014) found that protégé personal growth and development is the most crucial process of the mentoring relationship and that protégés linked a positive mentoring relationship with increased self-awareness. Research also shows that mentoring is linked to positive outcomes of higher protégé career satisfaction, promotion, salary, and performance (Dreher & Ash, 1990; Tong & Kram, 2013). Additionally, research findings by Tichy (2012) reveal that many mid-level organizational leaders lack the necessary leadership skills and capabilities necessary to be influential leaders. Organizational leaders must build efficient leaders by planning and implementing learning development and mentorship programs that provide opportunities to develop the needed leadership skills for leaders to reach their full potential.

Mentoring Benefits and Outcomes for Mentors

In addition to protégé support, mentoring offers various benefits to mentors, such as skill development (e.g., leadership development; Grocutt et al., 2022), professional goal attainment (Read et al., 2020), networking (Abalkhail & Allan, 2015), and personal growth (Ragins, 2016). However, Eby (2007) found that such benefits are highly contingent on the mentoring relationship between mentors and protégés. Mentoring is more likely to result in desired mutual benefits when there is mutual respect, trust, and interest between protégés and mentors (Ragins, 2016). Although most research has focused on leadership development outcomes of mentoring for proteges (Lester et al., 2011), mentoring can also influence mentors’ leadership attitudes by allowing them to practice and reflect on their leadership skills outside of the mentoring relationship. Research also shows that having positive mentoring relationships in the workplace is critical for employee retention and job satisfaction (Jensen et al., 2017). Understanding how mentoring relationships form organically between a mentor and protégé can help organizations improve the developmental

and relational process in mentoring to become mutually beneficial. Strong evidence supports that the benefits gained from a successful mentoring relationship for both the mentor and protégé depend on both parties' active, mutual participation.

Next, a summary of the factors that hinder mentoring practices illustrate why mentoring relationships often negatively impact the leader-follower dyad.

Factors That Hinder Mentoring Practices

Identifying the events that hinder mentoring and leadership development in organizations can lead to establishing an effective mentoring program to help improve leadership effectiveness (Lester et al., 2011). While the literature often shows positive outcomes to mentoring practices, mentoring research has examined the processes and outcomes that develop when a relationship becomes negative or dysfunctional, such as high levels of turnover in organizations (Eby & McManus, 2004; Eby et al., 2008, 2010). Although dysfunction in mentorship research is not high, Scandura (1998) and Eby et al. (2010) emphasized that negative mentoring practices can have destructive consequences, especially on the protégé. Dysfunction in mentorship occurs when one or both individuals in the mentoring relationship are not positively benefiting from the relationship, and there is distress due to the situation (Scandura, 1998). More specifically, the dysfunction of mentoring in workplace environments is reflected in career damage (Scandura, 1998). Current research indicates that dysfunction or negative mentoring is related to higher stress, burnout, lower job satisfaction, depression, and work withdrawal (Eby & McManus, 2004; Eby et al., 2008), which results in a decline in the relationship. Williams et al. (2021) study results show how self-esteem and job-related anxiety play a role in the dysfunctional or negative mentoring experience. Furthermore, the experience of dysfunction and negative mentoring may emerge due to conflicting perceptions and expectations of the mentoring relationship (Viator & Pasewark, 2005). While mentorship can become dysfunctional, it is increasingly important for organizations to train mentors and protégés to develop effective mutual relationships by learning how to move past negative roadblocks in mentoring relationships.

Next, dyadic symbiosis is reviewed, followed by dyadic interaction that provides the foundation for developing the mentoring leader-follower dyadic relationship.

The Concept of Dyadic Symbiosis

Symbiosis, as defined in ecology, occurs when relations form between two organisms over a long period and exchange physiological interactions and resources (Cain et al., 2008; Douglas, 1994, 2010). This chapter is about how symbiosis is a process that brings two individuals (leader-follower dyad) together into an interdependent mentoring relationship. The term symbiosis rarely has been used in leadership and management literature compared to the extent the phenomenon has been discussed within the natural sciences. Adamson (2012) employed an ecological symbiosis analogy to investigate the leader-follower dyad's relational dynamics under a symbolic interactionist paradigm. More specifically, a paradigm that views "dyadic relationships as created through perpetual interaction" to conceptualize "how to understand the long-term impacts of relationship development through interdependent action" (Adamson, 2012, p. iii). Adamson's study suggests that the challenge of leadership is not rooted in self-interest but in balancing the needs of both leaders and followers to create a relationship in which they both benefit, initiate, assume responsibility, and contribute to the long-term success of the dyad.

Changing leader-follower dyadic relational expectations has been explored in several bodies of research. For instance, followership is an emerging perspective in leadership research that places as much focus on the follower as the leader (Baker, 2007; Bennis, 2007; Blanchard et al., 2009; Carsten et al., 2010; Hollander, 1995; Kelley, 1992;). Theorists have considered followership under post-structural (Collinson, 2006) and social constructionism (Carsten et al., 2010) paradigms as well as trait-based behaviors (Blanchard et al., 2009). Further theoretical development has removed the titles of leader and follower to prioritize constructing the relationship within the social process (Hosking, 2007). Followership research may deepen understanding of dyadic symbiosis by further investigating a follower's role, identity, and trait behaviors. Overall, the concept of followership illustrates the importance of cultivating a culture that is not unidirectional and top-down but empowers leaders and followers to be an active, responsible part of the dyadic relationship. In the end, the success of dyadic symbiosis requires balancing the needs of both individuals (leader-follower) to perpetuate a long-term, mutually beneficial relationship.

Dyadic Interaction

Dyadic studies have focused considerably on the leader-follower relationship. Through various means and methods, dyadic relationships between leaders and followers primarily form and facilitate the leadership process. While research has emerged to integrate many other variables that influence leadership, the dyadic relationship remains central to understanding the leadership process (Uhl-Bien, 2003). Within the applications of science to leadership literature (i.e., complexity sciences, quantum physics, biological applications), the concept of symbioses, as it relates to ecology, has been absent. However, in recent years, there has been an increased focus on the ecological implications of science in human and organizational development.

Dyads under Symbolic Interactionism

With relationships as an outcome, Uhl-Bien (2006) suggested that “the focus of the investigation is on how leadership relationships are produced by social interactions” (p. 669). Uhl-Bien (2006) suggested several methods for studying relationships as outcomes, including positive or negative relationships. Processes found within natural ecology have been compared to human development (Merchant, 2008) and leadership (Wheatley, 2006). This chapter extends on Adamson’s (2012) view of symbiosis as a scientific analogy that enlightens how to understand the development of mutually beneficial dyadic interaction in mentoring rather than a system that defines it.

Symbiosis in Leadership

The idea of symbiotics in leadership has been well developed but under alternative terminologies and conceptual frameworks mostly related to dyadic studies. The term itself has rarely been used. Grandy and Holton (2010) discussed the symbiotic nature between learning and change. Rajagopal and Rajagopal (2008) explored the symbiosis between the cognitive drivers of team members and team culture in performing the tasks. Yelder and Codling (2004) developed a model that delineated the symbiotic relationship between the academic leader and the operational manager. Some authors have related symbiosis directly to leadership (Frisina, 2005; Gilbert & Matviuk, 2008); however, none have directly explored the implication of an ecological analogy. Most authors have used the term to describe an interrelated relationship between leader and follower,

colleagues, or team members rather than fully developing and integrating a symbiotic relationship's implications and outcomes.

Overall, this chapter briefly overviews the mentoring literature and highlights the current benefits and outcomes of mentoring in the leader-follower dyad relationship, followed by a summary of the factors that hinder mentoring practices to illustrate why mentoring relationships often negatively impact the leader-follower dyad. Next, the following section summarizes dyadic symbiosis. It suggests key areas of mentoring that are likely to support the development of a mutually beneficial leader-follower dyad based on the evidence from Adamson's research.

Mentoring: A Mutually Beneficial Dyadic Relationship

The cat and flea, the clown fish and sea anemone, and the bee and flower represent symbiotic relationships in nature. In symbiosis, two or more species live together in a close, long-term association. Symbiotic relationships can benefit both organisms or one organism and leave the other harmed or unaffected. The ingenuity of symbiosis is in how the outcome is greater when two are together rather than apart. Successful and beneficial partnerships result when organisms work together to produce benefits more significant than the cost for each organism (Cain et al., 2008). As stated by E. J. Mason, a pathologist with an extensive background of research in cell disease, "The success of symbiosis occurs when the result from two organisms coming together is greater than what can be accomplished individually" (personal communication, September 28, 2010). Different types of symbioses may produce positive (+/+), negative (+/-), or neutral (+/0) effects on the species involved (Cain et al., 2008). The outcome of symbiosis depends on how the symbionts continue the exchange over time and how successful they are in resolving the perpetual conflict over the cost/benefit of sharing resources (Douglas, 2010). Therefore, symbiosis is the process of two living entities forming an interdependent relationship that produces beneficial, neutral, or detrimental effects (Fig. 9.1).

This chapter explores how dyadic symbiosis perpetuates mutually beneficial relationships within a mentoring leader-follower dyad context. Based on Adamson's (2012) narrative research and thematic analysis, data suggest that a mutually beneficial relationship emerges when individual value is prioritized. On the other hand, detrimental relationships harm at least one of the dyadic members when individuality is suppressed or



Fig. 9.1 Mentoring symbiosis as an equation

confined. Individual value can be defined and constructed in a variety of ways. Data in Adamson's study implied that value was directly connected to the individual ability to act, speak, suggest, learn, and share within the dyadic relationship. However, it was not as clear in the data why subjects prioritized individual values. Additionally, the contradiction of self-interest in the data suggests that one way to cultivate mutualism is for both parties (e.g., leader/mentor and follower/protégé) to assume responsibility within the relationship. This concept is fostered by theories such as followership and relational identity. Moreover, the results of Adamson's (2012) study provide the support that mentoring is a construct that positively impacts the development of a mutually beneficial dynamic for both the leader and follower in the leadership process. Particularly, this chapter reviews the extended past assertions that mentoring is a leadership process and that the process of mentoring interaction produces beneficial and detrimental effects on *both* mentors and protégés.

Adamson's (2012) study concluded that mutual responsibility between the leader/mentor and follower/protégé is necessary for beneficial relationships within a leader-follower dyadic context. The overall study findings suggested dyadic relationships benefited from personal friendship, investment, and time. Furthermore, success in current dyadic relationships likely resulted from a partnership, the freedom to express one's voice, feeling valued, presenting a shared front, and resolving conflict. These patterns suggested that how mutually beneficial relationships form was based on individual value as realized within the dyad. Overall, Adamson's research provides initial insight into key areas of mentoring that are likely to support the development of a mutually beneficial leader-follower dyad. The study directly supports mentoring factors linked to expectations and perceptions of mutual mentoring relationships within a dyadic relationship (Viator & Pasewark, 2005).

Summary of Findings and Interpretations

Adamson's (2012) data findings produced several categories of patterns and subsequent themes associated with the dyadic mentoring relationship:

1. The narrative patterns addressed commonalities in how subjects reconstructed their story: (a) subjects defined their dyads as unique, (b) a variety of influencers contributed to the development of their professional timelines, and (c) experiences are often perceived as black or white.
2. Based upon the previous steps, commonalities among subjects' past experiences revealed personal friendship, investment, and time indicative of positive relationships and control, self-interest, and avoidance to be evident in destructive relationships.
3. An evaluation of the data from current interaction perpetuated a beneficial dyadic relationship when constructs of partnership, expressive voice, value, a shared front, and conflict resolution were present.
4. A final analysis produced several significant themes.

Relational interaction themes suggested that human freedom, expressed through communication, choice, and self-awareness, perpetuated the relationship. Mutually beneficial relationships evolve when individual value is prioritized. On the other hand, destructive relationships develop when one organism benefits while the other is harmed (Cain et al., 2008). Even though mutualism may exist, symbiotic relationships are not established out of altruism but out of self-interest by both partners (Cain et al., 2008). Conflict arises when partners steal resources from one another to benefit themselves. The second primary purpose of this chapter was to identify what relational patterns harmed the individuals involved in the mentoring process. Adamson's (2012) study support data that directly supports mentoring dynamics that link to the factors that hinder mentoring practices to illustrate why mentoring relationships often negatively impact the leader-follower dyad. Overall, findings based on Adamson's research and interpretations of the data suggest that the relational side of mentorship can cultivate highly beneficial or extremely detrimental long-term effects.

Discussion of Followership

Adamson's (2012) study findings present an ironic tension. On the one hand, the most common theme in negative narratives was the suppression

of the individual. On the other hand, the most beneficial theme related to patterns that supported individual values. In contrast, leaders were criticized for self-interest, and followers most desired outcomes were driven by self-interest. The tension may be a product of how self-interest is culturally defined. The data suggested that if leaders appear to be acting out of self-interest, it is perceived negatively. Comparatively, if followers exhibit self-interest, it is perceived as more acceptable. Regardless, the tension between both parties' self-interests highlights the responsibility of both the leader and follower.

Expanding on Adamson's (2012) study results, the challenge for leadership (e.g., mentorship) is to create a culture where both individuals benefit and assume responsibility (Winston & Patterson, 2006). Even though both organisms are driven by self-interest, both can still benefit and survive. Symbioses succeed when self-interest does not harm the other organism (Cain et al., 2008; Douglas, 2010). Findings based on the Adamson's research and symbioses analogy suggest that the mentorship challenge is not rooted in self-interest but in balancing the needs of both the mentor and protégé to create a relationship where both benefit, initiate, assume responsibility, and contribute to the long-term success of the dyad. In this model, the mentor is no longer solely responsible as the protegee also takes an equal role.

Changing leader–follower relational expectations has been explored in several research studies. For instance, followership is an emerging perspective in leadership research that places as much focus on the follower as the leader (Baker, 2007; Bennis, 2007; Blanchard et al., 2009; Carsten et al., 2010; Collinson, 2006; Hollander, 1995; Kelley, 1992). Theorists have considered followership under post-structural (Collinson, 2006) and social constructionist (Carsten et al., 2010) paradigms as well as trait-based behaviors (Blanchard et al., 2009). Further theoretical development has removed the titles of leader and follower to prioritize constructing the relationship within the social process (Hosking, 2007). Followership research may deepen understanding of dyadic symbiosis by further investigating a follower's role, identity, and trait behaviors. Overall, the concept of followership illustrates the importance of cultivating a culture that is not unidirectional or top-down but empowers leaders and followers both to be an active, responsible part of the dyadic relationship. In the end, the success of dyadic symbiosis requires balancing the needs of both individuals to perpetuate a long-term, mutually beneficial relationship.

The final section of this chapter concludes by discussing the theoretical implications and suggestions for future research. The goal of this discussion is to recommend that in discussing followership, it is critical to include the evaluation of the impact of followers on leaders. In the end, the success of dyadic symbiosis requires balancing the needs of both individuals to perpetuate a long-term, mutually beneficial relationship, and mentoring is a means to that end.

Theoretical Implications

This chapter contributes to the theoretical development of mentorship in several ways. First, this study contributes to the philosophical development of mentorship by employing an underutilized paradigm. A symbolic interactionist paradigm enabled the researcher to prioritize the interaction process over the result of mentorship. Secondly, this study contributes to the development of mentoring as a process. This chapter directly responded to Uhl-Bien's (2006) call for research that integrates entity and relational perspectives. Lastly, this study contributes to the framework of mentorship understanding by refocusing on the effects of long-term leader/mentor-follower/protégé interaction. Mentoring relationships naturally require time to develop (Hosking, 2007). This chapter emphasized the importance of time by prioritizing the process of relational development between mentor and protégé. Therefore, these implications are important as they address emerging areas of interest in organizational leadership development and mentorship programs.

Suggestions for Future Research

The research in this chapter provides the basis for future research in the areas of symbolic interactionism and cultural context. Future studies could research potential moderating characteristics such as the mentoring leadership process phase, mentoring course of time, and mentoring beneficial and detrimental effects on both mentors and proteges. Future studies could also research the interactions at the micro level by attempting to understand how phases of action influence the dyadic mentoring relationship. Emotion is another construct important to interaction in mentoring. Emotion is essential in how dyadic interactions create mentorship perceptions (Medvedeff & Lord, 2003). Additional research could focus on the role of emotion in establishing beneficial or detrimental mentoring relationships. Lastly, symbolic interactionism provides an alternative perspective of the decision-making process. Rowland and Parry (2009) found a

significant correlation between a relational leadership style and the positive decision-making process in top-level teams. Conducting this study through a lens that prioritizes the interaction process would provide additional insight into creating beneficial mentoring relationships.

CONCLUSION

This chapter addresses how mentoring is a construct that positively impacts the development of a mutually beneficial dynamic for both the leader/mentor and follower/protégé. Overall, the success of dyadic symbiosis requires balancing the needs of both individuals to perpetuate a long-term, mutually beneficial relationship, and mentoring is a means to that end. Symbiosis is a process, a process that brings two organisms into an interdependent relationship. The method of symbiosis represents how a dyadic relationship can negotiate, cooperate, and create interdependent patterns that perpetuate the survival and success of each individual. Human symbiosis relationships are differentiated from organic dyads because humans are unique. Studying human symbiosis relationships require understanding the complex world of human freedom, free will, choice, emotion, action, and decision, a pursuit well worth the time and effort. And finally, Adamson's (2012) research concludes to end at the beginning:

Most men live from day to day and finally come to the end of life's journey without having looked to either the right or left of their own narrow way. Some of us look too far into the future, while others are reveling in the past. We should examine life about us, live in the present; that is, to concentrate, to observe, to think, and to have an intelligent curiosity. It is well that some should have the above characteristics for they give us things of interest, things of use, and things by which we progress and measure our progress. It is to men of such characteristics that we owe the study of Symbiosis. (Rostorfer, 1930, p. 23)

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PART III

Unit3



Akoloutheo as an Intensive Follower Style

Bruce E. Winston

INTRODUCTION

In this chapter, I present an intense form of followership based on the Biblical Greek term—ἀκολουθέω (akoloutheo). Akoloutheo is used in the four gospels and the Book of Acts to describe a relationship and behaviors of a person who follows another as a disciple (Kingsbury, 1978; Wead, 1970), companion (Kingsbury, 1978), mentee, devotee, and so on. This form of followership is a significant decision on the follower's part and should not be taken lightly. Similarly, a leader should seriously consider the responsibility toward an akoloutheo-type follower.

Followership was defined by Kelley (2008) using two dimensions: (a) are followers using independent thinking and (b) are followers whose energy is characterized as positive, negative, or passive (p. 7). From these

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two dimensions, Kelley proposed five types of followers: (a) sheep, (b) yes-people, (c) alienated, (d) pragmatics, and (e) star followers (pp. 7–8). Akoloutheo does not fit into Kelley’s five follower types. Akoloutheo is a different form of follower that may well have both independent thinking and positive energy, but also have a strong affiliation toward the leader and the leader’s calling/mission as presented above in the follower’s method of being a disciple, companion, mentee, devotee, and so on.

Chaleff (2009) proffered five dimensions of followers’ behaviors: (a) courage to assume responsibility, (b) having the courage to serve, (c) courage to challenge, (d) courage to participate in transformation, and (e) courage to take moral action (pp. 7–8). The definition of Akoloutheo above is compatible with Chaleff’s five follower dimensions. Akoloutheo focuses firstly on the follower’s relationship with the leader but secondly could include Chaleff’s five dimensions.

VanWhy (2015) built on Kelley’s (2008), Chaleff’s (2009), and Avolio and Gardner’s (2005) concepts resulting in the concept of authentic followership and an instrument to measure the concept. VanWhy’s study showed similarities between authentic leaders and authentic followers, which is helpful when looking for a follower-leader fit. VanWhy stated that authentic followers demonstrate the same four dimensions of authentic leadership: (a) internalized moral perspective, (b) self-awareness, (c) relational transparency, and (d) psychological ownership. VanWhy’s dimensions focus on the internal state of the follower, while Akoloutheo focused on the external relationship with the leader. Akoloutheo is about how the follower serves and supports the leader.

The introduction to the concept of akoloutheo presented the similarities and differences between akoloutheo and Kelley’s followership concepts, Chaleff’s concepts of courageous followers, and VanWhy’s concept of authentic followership. The next section defines akoloutheo and presents the use of the term in the four gospels and the Book of Acts.

Akoloutheo differs from other Biblical Greek terms that have been translated as ‘follow’ such as (a) *deute* (*deute*) that translates as ‘come here,’ (b) *opiso* (*Opiso*) that we translate as something following in time—‘later,’ (c) *stoicheo* (*Stoicheo*) that means to proceed in order as if in a parade, (d) *mimeomai* (*mimeomai*) that implies ‘to imitate,’ (d) *epakolouqeo* (*epakolouqeo*) that refers to one walking in another’s footsteps as if to imitate, (e) *meta* (*meta*) meaning to be ‘behind,’ and (f) *exakolouqeo* (*exakolouqeo*) that describes someone yielding to another or obeying another’s authority.

Akoloutheo Defined

Liddell-Scott-Jones (n.d.)' *Greek-English Lexicon* portrays akoloutheo as one who follows after another seeking to serve and learn from the leader, or someone who is discipled by another (<http://stephanus.tlg.uci.edu/ljs/#eid=3433>). Strong's Concordance Word 0190 mirrors Liddell-Scott-Jones' Lexicon in that akoloutheo is one who follows, joins as an attendant, and becomes a disciple to another (<https://www.biblestudytools.com/lexicons/greek/nas/akoloutheo.html>).

Issler (2010) stated that akoloutheo only occurs in the Gospels and Acts. Elsewhere, according to Issler, the writers of the epistles refer to mimeomai (mimeomai), which means to imitate. This is reasonable since throughout the epistles, the call is for people to imitate Christ rather than engage with another as an akoloutheo follower. In each of the 26 passages below, 'follow' is translated from the Biblical Greek 'akoloutheo.'

Matthew 4:18–22: “Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, ‘Follow * Me, and I will make you fishers of men.’ Immediately they left their nets and followed Him. Going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. Immediately they left the boat and their father, and followed Him.” Kingsbury (1978) points out that Jesus commands four men to follow him and they immediately comply. Kingsbury states that the use of akoloutheo in these verses refer to a call to discipleship by Jesus (p. 58).

Matthew 8:19–22: “Then a scribe came and said to Him, ‘Teacher, I will follow You wherever * You go.’” Jesus points out the high cost of being an akoloutheo-type follower. The scribe then asks Jesus for time to bury his mother and father, a colloquial phrase meaning that after I have done all of my obligations, I will be free to follow you (Kuwornu-Adjaottor & Nartey, 2019, p. 82). Jesus' response challenges the scribe's commitment to be an akoloutheo-type follower “Follow Me, and allow the dead to bury their own dead.” Jesus' response seems to place a higher commitment aligning with the leader than to a person's perceived obligations. Kingsbury (1978) points out here that Jesus' use of the term to follow implies the act of accompanying Jesus on His journey *(p. 60).

Matthew 9:9: “As Jesus went on from there, He saw a man called Matthew, sitting in the tax collector's booth; and He said to him, “Follow

Me!” And he got up and followed Him.” In contrast to Matthew 8:19–20, Jesus invites someone to become an *akoloutheo*-type follower. The context of the verse does not inform us why Jesus selected the tax collector to become a follower. Henry (1706/1991) portrays the tax collector as Matthew, a subsequent disciple of Jesus.

Matthew 9:19: “19 Jesus got up and began to follow him, and so did His disciples.” This verse follows the synagogue official’s request of Jesus to come heal the official’s daughter. This verse refers to a single act of an *akoloutheo*-type follower. It also implies that a leader may also be a follower of others.

Matthew 10:37–39: “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who has found his life will lose it, and he who has lost his life for My sake will find it.” This passage emphasizes Jesus’ warning to the scribe in Matthew 8:19–22. The commitment is significant for an *akoloutheo*-type follower. This passage shows the importance of the leader explaining to the person who wants to be an *akoloutheo*-type follower of the leader’s expectations of the follower. This is not to say that all leaders require a loyalty that forsakes family, just the importance of the *akoloutheo*-type follower understanding the cost of commitment to the relationship.

Matthew 16:24: “Then Jesus said to His disciples, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.” This verse is another example of explaining to the person who wants to be an *akoloutheo*-type follower what is required in the relationship. Kingsbury (1978) presents the potentially high cost of being a disciple to someone (p. 61). *Proposition 1: akoloutheo-type followership is that both parties (follower and leader) must know the requirements to be in the relationship.*

Matthew 19:21: “Jesus said to him, ‘If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me.’” This verse continues with the theme of knowing the cost of being an *akoloutheo*-type follower.

Mark 2: 14: 14 “As He passed by, He saw Levi the son of Alphaeus sitting in the tax booth, and He said to him, ‘Follow Me!’ And he got up and followed Him.” This verse parallels Matthew 9:9, where Jesus invites someone to be an *akoloutheo*-type follower.

Mark 8: 34: “And He summoned the crowd with His disciples, and said to them, ‘If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.’” This verse echoes verses like Matthew 19:21 where Jesus states the cost/commitment to be an akoloutheo-type follower to Him.

Mark 10:21 “Looking at him, Jesus felt a love for him and said to him, ‘One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me.’” This verse is from Jesus’ discourse with a man who asked Jesus for advice on how to live his life. Jesus presented the man with the invitation to become an akoloutheo type of follower. In keeping with Mark 8:34, Jesus points out the high commitment of being an akoloutheo follower.

Mark 10:46–52: “Then they came to Jericho. And as He was leaving Jericho with his disciples and a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road. When he heard that it was Jesus the Nazarene, he began to cry out and say, ‘Jesus, Son of David, have mercy on me!’ Many were sternly telling him to be quiet, but he kept crying out all the more, ‘Son of David, have mercy on me!’ And Jesus stopped and said, ‘Call him here.’ So they called the blind man, saying to him, ‘Take courage, stand up! He is calling for you. Throwing aside his cloak, he jumped up and came to Jesus. And answering him, Jesus said, ‘What do you want Me to do for you?’ And the blind man said to Him, ‘Rabboni, I want to regain my sight!’ And Jesus said to him, ‘Go; your faith has made you well.’ Immediately he regained his sight and began following Him on the road.” Clark-Soles (2016) points out that in this case, the man who was healed became an akoloutheo follower without being asked or asking permission. Clark-Soles contrasts this with the account of Jesus healing a man in Mark 8:26 and Jesus telling the man to go home (p. 166). *Proposition 2: becoming an akoloutheo follower can be instigated by the follower without asking permission.*

Mark 14:13: “And He sent two of His disciples and said to them, ‘Go into the city, and a man will meet you carrying a pitcher of water; follow him.’” Jesus in this discourse recalled by Mark 14:12–16 tells his disciples to be akoloutheo followers for someone whom they will meet in the city. This seems to imply that akoloutheo followers can have a short tenure with a leader since the action Jesus called them to perform was for the Passover meal. *Proposition 3: potential akoloutheo followers should understand the length of time the akoloutheo relationship will last.*

Mark 15:40–41: “There were also some women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome. When He was in Galilee, they used to follow Him and minister to Him; and there were many other women who came up with Him to Jerusalem.” Mark recounts the scene at Jesus’ crucifixion and describes the women there as being *akoloutheo* followers of Jesus. Kingsbury (1978) points out the *akoloutheo* status of the women who had accompanied Jesus on His journey from Galilee. *Proposition 4: akoloutheo followership is not gender-specific or gender-related.*

Luke 5:27–28: “After that He went out and noticed a tax collector named Levi sitting in the tax booth, and He said to him, ‘Follow Me.’ And he left everything behind, and got up and began to follow Him.” This is the same account as Matthew 9:9.

Luke 9:23: “And He was saying to them all, ‘If anyone wishes to come after Me, he must deny himself, and take up his cross daily * and follow Me.’” This is part of Luke 9:19–27 when Jesus questioned the disciples about who the people say Jesus is. This discourse underscores the high commitment/cost of being a long-term *akoloutheo* follower. This relates to Proposition 1.

Luke 9:49: “John answered and said, ‘Master, we saw someone casting out demons in Your name; and we tried to prevent him because he does not follow along with us.’” According to Luke’s account, the disciples recognized that they were *akoloutheo* followers and questioned the authenticity of another person acting like an *akoloutheo* follower. Jesus’ reply in Luke 9:50, “But Jesus said to him, ‘Do not hinder him; for he who is not against you is for you,’” implies *Proposition 5: that an akoloutheo follower does not need approval or direct contact with the leader. Thus, akoloutheo followership can occur in a virtual environment.*

Luke 9:57–62: “As they were going along the road, someone said to Him, ‘I will follow You wherever You go.’ And Jesus said to him, ‘The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head.’ And He said to another, ‘Follow Me.’ But he said, ‘Lord, permit me first to go and bury my father.’ But He said to him, ‘Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God.’ Another also said, ‘I will follow You, Lord; but first permit me to say goodbye to those at home.’ But Jesus said to him, ‘No one, after putting his hand to the plow and looking back, is fit for the kingdom of God.’” This is another account of Matthew 8:19–22 emphasizing the potential long-term commitment/cost of *akoloutheo*

followership. Of importance here is that we observe in gospels accounts of long-term and short-term akoloutheo followership referenced in Proposition 2.

Luke 18:18–24: “A ruler questioned Him, saying, ‘Good Teacher, what shall I do to inherit eternal life?’ And Jesus said to him, /Why do you call Me good? No one is good except God alone. You know the commandments, ‘DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR YOUR FATHER AND MOTHER.’ And he said, ‘All these things I have kept from my youth.’ When Jesus heard this, He said to him, ‘One thing you still lack; sell all that you possess and distribute it to the poor, and you shall have treasure in heaven; and come, follow Me.’ But when he had heard these things, he became very sad, for he was extremely rich. And Jesus looked at him and said, ‘How hard it is for those who are wealthy to enter the kingdom of God!’” This discourse is another account of Mark 10: 21. The leader-follower timeline here is implied to be eternal based on Jesus’ reference to entering the ‘kingdom of God.’ There is a lesson for akoloutheo followership in the physical world that the leader and follower must search the followers’ mind for latent issues that might prevent the intense relationship and commitment needed for akoloutheo followership. The intended duration of the akoloutheo relationship should be specified if we follow Jesus’ conversation with others in the Gospels about following Jesus during His ministry, following the stranger who would help prepare for Passover, or instructing the ruler on what is needed to be a follower in Heaven.

Luke 22:10: “And He said to them, ‘When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters.’” This is another account of Mark 14:13. Luke’s account supports Proposition 2.

John 1:43: “The next day He purposed to go into Galilee, and He found Philip. And Jesus said to him, ‘Follow Me.’” Jesus called Philip to be an akoloutheo follower. This is similar to Matthew 9:9 where Jesus called someone to be an akoloutheo follower.

John 10:4–5: “‘When he puts forth all his own, he goes ahead of them, and the sheep follow him because they know his voice.’ ‘A stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers.’” Jesus uses a simile to explain an aspect of akoloutheo followership in that the follower can recognize the leader amid environmental chaos.

John 10:25–27: “Jesus answered them, ‘I told you, and you do not believe; the works that I do in My Father’s name, these testify of Me. But you do not believe because you are not of My sheep. My sheep hear My voice, and I know them, and they follow Me.’” Jesus admonishes the Jews near him, telling them they cannot understand because they are not *akoloutheo* followers.

John 12: 26: 6 “‘If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.’” Jesus explains to the Greeks who were seeking Jesus that it was near the time for Jesus’ death. Jesus informs the listeners that his close followers would be near him at this time.

John 13:36–37: “Simon Peter said to Him, ‘Lord, where are You going?’ Jesus answered, ‘Where I go, you cannot follow Me now; but you will follow later.’ Peter said to Him, ‘Lord, why can I not follow You right now? I will lay down my life for You.’” Jesus advises Peter that Peter cannot be with Jesus in the near-term *akoloutheo* follower relationship. Jesus then foretells Peter’s denial of Jesus.

John 21:19–22: “Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, ‘Follow Me!’ Peter, turning around, saw the disciple whom Jesus loved following them; the one who also had leaned back on His bosom at the supper and said, ‘Lord, who is the one who betrays You?’ So Peter seeing him said to Jesus, ‘Lord, and what about this man?’ Jesus said to him, ‘If I want him to remain until I come, what is that to you? You follow Me!’” Jesus’ comments imply that the *akoloutheo* relationship is individualistic with the relationship between leader and follower to be unlike other *akoloutheo* relationships. There is no equality or common treatment between dyads. *Proposition 6: the akoloutheo dyadic relationship is different for each dyad. One leader with multiple akoloutheo followers does not treat all akoloutheo followers alike. There is no standard relationship treatment.*

Acts 12:8–9: “And the angel said to him, ‘Gird yourself and put on your sandals.’ And he did so. And he said to him, ‘Wrap your cloak around you and follow me.’ And he went out and continued to follow, and he did not know that what was being done by the angel was real, but thought he was seeing a vision.” These verses imply that an *akoloutheo* relationship can occur with an Angel. The interaction between Peter and the Angel appears to have been brief, which is similar to Mark 14:13 which produced Proposition 2. However, the Angel did not make clear to Peter how long the *akoloutheo* relationship would be.

Summary of Propositions

The following propositions emerged from the review of biblical passages that included akoloutheo:

- *Proposition 1: akoloutheo-type followership is that both parties (follower and leader) must know the requirements to be in the relationship.*
- *Proposition 2: becoming an akoloutheo follower can be instigated by the follower without asking permission.*
- *Proposition 3: potential akoloutheo followers should understand the length of time the akoloutheo relationship will last.*
- *Proposition 4: akoloutheo followership is not gender-specific or gender-related.*
- *Proposition 5: that an akoloutheo follower does not need approval or direct contact with the leader. Thus, akoloutheo followership can occur in a virtual environment.*
- *Proposition 6: The akoloutheo dyadic relationship is different for each dyad. One leader with multiple akoloutheo followers does not treat all akoloutheo followers alike. There is no standard relationship treatment.*

CASE STUDY OF AKOLOUTHEO FOLLOWERS

To further understand the concept of akoloutheo followers I conducted a bounded case study with four self-identified akoloutheo followers. I posted a request on Facebook for volunteers who met the following conditions:

[A]n akoloutheo follower is an intense commitment by a follower to a leader to: serve, support, be a companion to, learn from, as an apprentice and disciple of the leader. It can be for a defined period of time, such as an apprentice, or a lifetime, as a disciple.

Locating and Selecting Purposeful Participants

In the Facebook post, I asked those that fit the criteria if they would agree to be interviewed on the following three interview questions:

1. Please explain why you formed this akoloutheo follower relationship.
2. Please describe how the relationship worked—what did you do and how did you do it.
3. Please explain what benefits accrued to you as an akoloutheo follower.

Interview question 1 was based on all six propositions and provides insight into who instigated the akoloutheo follower relationship, both genders involved in akoloutheo relationships, if both the leader and follower understood the length of time for the relationship, if both the leader and follower agreed to the relationship, if the relationship occurred in a temporal or virtual relationship, and if the akoloutheo relationship varied for different dyads.

Interview question 2 was based on propositions three, five, and six.

Interview question 3 was based on proposition six.

Of the five people who responded to my Facebook post, four met the criteria of being an akoloutheo follower. Participants one and three were female, while participants two and four were male. Of the two female akoloutheo followers, one was an akoloutheo follower of a female leader, and the other followed a male leader. The two male participants were akoloutheo followers of male leaders.

I used Zoom's online meeting program for the interviews. The interviews lasted from 20 to 45 minutes. I recorded audio only and used Word 365 online to transcribe the audio to text. I used In Vivo coding, which Miles et al. (2020) said is the most common choice for coding and useful for qualitative studies such as this case study (p. 65).

Research Design

I chose an in-depth interview method using purposeful participants who were bounded by the case parameters. In-depth interviews allow the use of initial interview questions that align with the research questions and as needed, probing questions to gain more detail (Yin, 2018). The codes are in italics and shown in brackets.

Interview Topic 1: Please Explain Why You Formed this Akoloutheo Follower Relationship

Participant 1:

The akoloutheo follower relationship was formed naturally [*relationship just developed*]. When we (my husband and I) started the follower relationship, we did not realize that it was going to end up being more of the akoloutheo type of relationship. We joined a ministry where we served up under a senior pastor. We were babes in Christ, newly saved and so we actually only had an opportunity to follow this. About one year into our time at the ministry, the

associate pastor asked the senior pastor if he take us with him to a revival [*leader initiated activity*] in North Carolina, and that would be our honeymoon because we were new babes in Christ. The senior pastor thought it was a great idea. We thought it was a great idea and so we ended up with the associate pastor at the revival and from there the relationship just continued to progress.

We began traveling with the associate. The pastor did more evangelistic-type work. We ended up traveling with him all over everywhere [*became a companion*]: Georgia, Florida, South Carolina, North Carolina. We traveled with him to revivals; we traveled with him to check on others. We traveled with him to just go in and pray with people and to meet the needs of different people who were in our ministry as well as others who was outside of the ministry because he was considered a traveling evangelist. He had developed some really great relationships and so he did a lot of work helping different people in different regions, and so our followership expanded to doing everything with him. He spent time training us and teaching us as babes on things you do inside, you know, inside the pulpit how you behave outside of the pulpit; how you handle my ‘God people’ as he would always say, and that we should handle people how God handled those people and so he would just train us on so many different things [*learned from the leader*]. He taught us about fasting, prayer, reading the word, being givers, tithing, and he trained us towards discipleship as followers [*was a student of the leader*].

Participant 2:

I was really in a very discouraged low place and one night. During the teaching I submitted the comment/question because it was a social media presentation and I’ve been following this leader for some time, I said, ‘Bishop I love God, but I don’t trust the church.’ The response that she gave just had tears pouring down my face and I then joined that church. I shared with her that her response to me that night resulted in me understanding what Lazarus must have felt like when he heard his name and it called him out of the tomb and brought him back to life. [*connected with the leader’s compassion and insight*] My relationship with the Bishop first started because it was her voice, her teaching that called me out of my tomb and brought me back to life. And for that I will definitely be forever grateful.

But, God also spoke to me just before that and said “I want you to serve her ministry.” [*God’s calling led to the relationship*] So I contacted her and offered to edit some books for her, and she responded back saying this is fascinating because I had just talked to God about this. She said she asked God how she could use me in her ministry [*leader followed God’s advice about the relationship*]. I have been privileged and blessed to not only have

that spiritual call pull on me to bring me out of a dark place and do something for me personally, But, then there was also that instant connection. When the connection was made that Bishop has been very invested in my healing, my wholeness, my progress, my spiritual gifts and using what she saws in me to be an assistance and a blessing to her ministry.

Participant 3:

The main reason why I had done so is because there are very few opportunities amongst the Christian leadership community where that's available. I know it may seem hard to believe, but I have found that in light of the scripture, and it seems like many of the leaders, that I have had such a relationship with, actually failed.

They read scriptures like first Timothy 3 that if someone desires to be a leader, they seek a good thing. So, the idea is a lot of them are not proactively recruiting. They are looking for people who are saying, 'hey, I feel like I'm called to be this.; And that's all well and good, but more often than not, I'm finding there are people that need a little nudge too, but, the reason I formed the *akoloutheo* relationships with three different individuals in my lifetime was to make sure that I was being mentored appropriately on a scriptural level on what it means to be a leader in In God's Kingdom [*sought to be mentored by a leader in God's Kingdom*].

There's different views and viewpoints, and the reason I had three different of those relationships is because you have three different backgrounds, three different people, and three different ways of doing things, and I wanted to make sure that I did not do things incorrectly or at least minimized by learning from their mistakes, but also learning other relationships of who they are, what kind of a person on a personal level should I be? [*had multiple akoloutheo relationships over the years*]

We read the scripture, but it's like a textbook. You can read a textbook, but until you do practical application, all you know is theory. So, I wanted to learn practical application, not just the scriptural teachings. [*wanted to learn*]

Participant 4:

I was 24 years old at the time. I'm a good four decades more than that now, but I met this mentor in an academic context, I was going to an Institute of Bible Institute in the summer—part of employee training for a Christian organization and he was teaching a course and it was at that time that I got word that my primary job ended. I was released from that agency. But I met this mentor. He was teaching on history and Christian movements, and we

went back to his room to continue a conversation. He started to repair the bottom of his shoe with glue. Now he was a professor at a first-class seminary in the United States, and I asked why he was repairing his shoe? He said: "I wear them until they wear out. I can repair this one." He had served in an indigenous context, as a missionary, he had been a graduate of Caltech and then a linguistic school, and then the Princeton Seminary. He had served for probably 15 years at least with an Indian dialect of people in Guatemala. And so right away I was attracted to his lifestyle. [*attracted to the leader's lifestyle*]

You asked why I formed a relationship with him. It became a work relationship. But first he asked me to raise some money for him. [*the akoloutheo relationship grew out of a work relationship*] They were purchasing a campus in the West Coast, and so I went back to my friends in my current employment, it continued for two or three weeks, and I put together some mail letters. Anyway, I raised \$16,000 through sort of a chain letter approach. I found myself, within a month, out at the campus that he was attempting to buy and I quickly just became useful. I entered into the relationship at his invitation [*leader initiated the relationship*], but it gave me a deep sense of significance to a cause. In this case, this mentor, who was a public thought leader in world mission, framed it as reaching the unreached peoples, so his frameworks were grand. I felt that I was part of a last generation to fulfill the great commission [*follower felt part of the leader's mission*]. So, from what I did, I experienced a deep sense of belonging. [*follower's sense of belong to the mission*] It affirmed my early call to follow Christ. It affirmed my own sense of being a significant actor and of course a follower of Christ.

From that I was able to exercise my skills, [*the relationship allowed the follower to grow in knowledge and effectiveness*] my general agency or efficacy and that I was part of a vanguard and I could do anything I set my mind to because I had the youth, the energy, the technical, the media, competency organizing ability. [*follower grew in self-efficacy*] It was a mutually supportive relationship in that it gave me opportunity to learn from that person to have a social mentor and model in my life, not that I didn't have great parents, but I also got some opportunity for service and I got rewarded because of accomplishments. [*learned from the mentor*]

Clusters of Codes

The following codes emerged from analyzing the transcripts (frequencies shown in parentheses):

- relationship just developed
- leader initiated activity
- became a companion

- learned from the leader
- was a student of the leader
- connected with the leader's compassion and insight
- God's calling led to the relationship
- leader followed God's advice about the relationship
- sought to be mentored by a leader in God's Kingdom
- had multiple akoloutheo relationships over the years
- wanted to learn
- attracted to the leader's lifestyle
- the akoloutheo relationship grew out of a work relationship
- leader initiated the relationship
- follower felt part of the leader's mission
- follower's sense of belonging to the mission

Similar codes:

- relationship just developed
- leader initiated activity
- connected with the leader's compassion and insight
- God's calling led to the relationship
- leader followed God's advice about the relationship
- sought to be mentored by a leader in God's Kingdom
- had multiple akoloutheo relationships over the years
- the akoloutheo relationship grew out of a work relationship
- leader initiated the relationship
 - Cluster name: relationship initiated by God, the leader, or the follower

Similar codes:

- became a companion
- learned from the leader
- was a student of the leader
- wanted to learn
- attracted to the leader's lifestyle
- follower felt part of the leader's mission
- follower's sense of belonging to the mission
 - Cluster name: commitment to the leader or the leader's mission

Interview Topic 2: Please Describe How the Relationship Worked—What Did You Do and How Did You Do It

Participant 1:

We began traveling with the associate. The pastor did more evangelistic-type work. We ended up traveling with him all over everywhere [*became a companion*]: Georgia, Florida, South Carolina, North Carolina. We traveled with him to revivals; we traveled with him to check on others. We traveled with him to just go in and pray with people and to meet the needs of different people who were in our ministry as well as others who were outside of the ministry because he was considered a traveling evangelist. He had developed some really great relationships and so he did a lot of work helping different people in different regions, and so our followership expanded to doing everything with him. He spent time training us and teaching us as babes on things you do inside, you know, inside the pulpit how you behave outside of the pulpit; how you handle my ‘God people’ as he would always say, and that we should handle people how God handled those people and so he would just train us on so many different things [*learned from the leader*]. He taught us about fasting, prayer, reading the word, being givers, tithing, and he trained us towards discipleship as followers [*was a student of the leader*].

Participant 2:

Yeah, my first offer was that she has some books on Amazon and I had read through some of her books, and I saw some things that I could help make better, and so I offered to do some editing. [*supported the leader’s work*] She told me that she had never trusted anybody to be in possession of her manuscripts for her books. So, the fact that she sent them to me was just a privilege to have that level of trust. [*leader and follower built trust in the relationship*]

As I worked with her on the editing I said to her, ‘you do realize you and I are not doing business, God told me to serve your ministry.’ She had planned on paying me and I said: ‘no ma’am, not when God tells me to serve somebody’s vision.’ [*built the relationship on God’s calling*]

In our very first phone conversation, I said to her ‘Bishop, I am going to say 3 words to you that I did not think I would ever say again to a spiritual leader and that is I trust you.’ I trusted her and so that is the basis and the core of our relationship, and it has just expanded. [*built trust*]

God has used me, so I went to meet her in person because I was a virtual member. Although I became very busy with that and helping with some

social media things. And, then when I went to meet her in person. What I didn't know was that she had officially designated me as the Evangelist for the ministry, and that has since elevated, she also has a network for ministries that she covers and that has also advanced to me, being the national evangelist for that ministry. [*leader places follower in positions of authority and influence*]

I continued to help her grow the social media evangelism of particularly affirming an inclusive community; To say to the LGBTQ community 'if people told you God doesn't love you' they lied to you.' So, I'm in a rescue recovery mission with her for people who have been wounded by the church to the point that they just went away and said I don't want anything else to do with it. So I am passionate about souls and with outreach ministry, and social justice ministry [*follower grows in commitment to the mission*]. And so, I'm just totally excited about being part of something that has a 21st century vision to it. We know that God does not change, but strategies change, and for me, the Bible is strategic all day long in how to reach people and how to make the message effective and that is what this leader does. She taps into my skills and what I can bring to the table, and so it's just being a tremendous delightful relationship.

I have studied her messages. [*follower as a student*] She's got a lot of them on YouTube and so forth, so I have literally studied her ministry so that I can be effective with what I do in that ministry. [*follower gains in effectiveness*]

Participant 3:

The one individual that I think of came from nowhere. he ended up not going to seminary, not going the educational route, and ended up learning from other people in his church where he had grown up. He had this view of excellence in ministry, and in that view of the excellence of ministry it was about following the leader and oftentimes without question, don't question, just do it. Sometimes there would be questioning aloud. It was more of sitting at one's feet. [*follower as proactive learner*] If you would, which I'm not necessarily against that, but that's how it worked and I found out about ministries and investment—if I am the one who is interested in ministry and interested in whether it's even in business for that matter I have to be the one to be proactive in maintaining the relationship [*follower is proactive in building the relationship*] and that the person that I was following on an akoloutheo level it was not their responsibility to run after me. It was not their responsibility to chase me. It was left up to me to make the contact was left up to me to make the time needed with this person to reschedule things in my own life to match theirs because they were the ones in the position of

authority. They had other things to do. They had real-world responsibilities. It wasn't that they were a dictator. [*follower accommodated the leader's agenda*] Their real-world responsibilities and caring for the congregation and in some cases, there was the business end of the church they were responsible for that and I could tell they were learning that as well as I was trying to learn the spiritual things from them [*follower as learner*]. The relationship worked well when I began to be developed. It was there that I found that I had a good teaching gift, [*follower grows in abilities and gifts*] at least in the church, although I had been teaching on a secular level, in the corporate world, and also even in the public schools at some point. But I have found that on a spiritual level, there are certain people called to be spiritual teachers and spiritual leaders. And others who are not. I found that I was called to be that, not because this man I was in a relationship with affirmed it, but because he showed me how to seek the Lord and how to sit at his feet and that he is the ultimate one we are to be the actual akoloutheo follower in this to Jesus. [*follower learned at a deeper spiritual level*] And that's where I learned the seeds of what it means to follow the Lord by following an individual who also follows a similar pathway as Timothy would to the apostle Paul in the book of Acts and in First and Second Timothy.

Participant 4:

My role was a protégé and an entrepreneur. [*follower's role was as a protégé*] He had the IT knowledge and was sort of the architect and I was the contractor. [*follower's role fit the needs of the leader*] If you think of it that way, I did some day labor and I recruited team member to do labor. I was a contractor building programs. In this case, I built an academic mission study. He had spun off something from a similar program he had taught, with emphasis on the biblical, historical, cultural, and strategic perspectives. So, I spun that off in terms of an extension program. He was raising money to bring students to our campus, and I told him that 20 out of 100 could ever come to our campus, so he allowed me to launch extension programs next to college campuses or within local churches or otherwise, you know, adult study programs and student study programs, usually 15 weeks, and so the relationship worked in that I would do things for which I got accolades and attention as well as kudos in his context for doing breakout entrepreneurial work?

I think by the time I've served with him from 1978 to 1982, I brought in about 2000 people on an annual basis, and I did that through many ways. You know, that are beyond your study. [*follower gained expertise and credentials during the relationship*] But you know, teacher training coordinator, curriculum workshops developing curriculum. It became the widest mission

study curriculum in history, and it continues today with about 10,000 folks a year in multiple languages.

He worked well bringing younger people under him as students or professors or mentees to a mentor. He was a mentor. It worked well for the first three years, and I did the programmatic work I mentioned. I served before that as a personnel director for him of about 100 folks, and then moved into this program. I was, in a sense, putting a megaphone to his ideology. I mentioned the program work, but I created an activist movement behind his cause. [*follower develops initiatives compatible with the leader's mission*]

There was loyalty involved from me to him, and as a follower, I got loyalty from him. [*follower and leader had reciprocal loyalty*] But at some point, loyalty needs to be substantiated in consistency as well as integrity. If a leader doesn't reciprocate over time, in Integrity or collaboration or in listening, rather just a directive style at some point after the 3rd or 4th year I sensed that I had taken this as far as I could. I loved the vision and the relationship was positive. But in terms of me building a program, not just launching the program, beyond the initial enrollments I was doing it to keep revenue part of it.

I knew I needed to move beyond a directive relationship. The relationship did continue later in life with him. I related to him for another 25 years in different capacities, some as his advocate and some of his is, you know, as an adversary but not publicly. But you know privately.

Clusters of Codes

The following codes emerged from analyzing the transcripts (frequencies shown in parentheses):

- became a companion
- learned from the leader
- was a student of the leader
- supported the leader's work
- leader and follower built trust in the relationship
- not when God tells me to serve somebody's vision [*built the relationship on God's calling*]
- built trust
- leader places follower in positions of authority and influence
- follower grows in commitment to the mission
- follower as a student
- follower gains in effectiveness
- follower as proactive learner

- follower accommodated the leader's agenda
- follower as learner
- follower grows in abilities and gifts
- follower learned at a deeper spiritual level
- follower's role fit the needs of the leader
- follower gained expertise and credentials during the relationship
- follower develops initiatives compatible with the leader's mission
- follower and leader had reciprocal loyalty

Similar codes:

- became a companion
- supported the leader's work
- leader and follower built trust in the relationship
- not when God tells me to serve somebody's vision [built the relationship on God's calling]
- built trust
- leader places follower in positions of authority and influence
- follower grows in commitment to the mission
- follower gains in effectiveness
- follower accommodated the leader's agenda
- follower grows in abilities and gifts
- follower's role fit the needs of the leader
- follower gained expertise and credentials during the relationship
- follower develops initiatives compatible with the leader's mission
- follower and leader had reciprocal loyalty
 - Cluster name: growth in capabilities and commitment to the mission

Similar codes:

- learned from the leader
- was a student of the leader
- follower as a student
- follower as proactive learner
- follower as learner
 - Cluster name: proactive learner

Interview Topic 3: Please Explain What Benefits Accrued to You as an Akoloutheo Follower

Participant 1:

So as an akoloutheo follower, the benefits that accrued was a solid strong foundation as a babe in Christ. I learned about the power of prayer, giving, tithing, servant leadership, and serving others. [*matured in Christian faith and comprehension*]

I learned how to function inside of the church as well as outside of the church, and I developed a passion to help people—those that were in need, and we helped by giving away clothing, food, money, etc. I also had an opportunity to utilize my giftings inside of the ministry, more so from the hospitality side. But I also transitioned to work inside the Finance Office. I served on several boards within the ministry. I participated on the pastoral care committee and so. [*learned in various contexts*]

I think one of the great greatest benefits was the respect we received as akoloutheo followers. [*gained respect from others*]

Oftentimes, I ended up with many adults who had been saved much longer than I and them coming to me to pray with them. They shared confidential information with me, and so all of those things helped me grow in Christ and so I developed a thirst and a hunger for the things of God, as well as a life of fasting and prayer.

Researcher:

You mentioned that you were given more authority. Do you think that was because of your interaction with the leader? Kind of a leader-member exchange process or was that just simply from your expertise?

Participant 1 continued:

This wasn't from the leader, Two years later the Associate pastor became our senior pastor and so my sharing is reflective of our relationship with the associate pastor, who then became the senior pastor. Initially, when he was the associate pastor, no one within the congregation noticed the relationship that we had with him. However, after he became the senior pastor, then it was noticeable to the congregants. Eventually, they started to put pressure on him and said that he favored us. The people, the congregants, and those who were over different auxiliaries, were the ones who would solicit my help. They would go to the senior pastor and solicit my help because they recognized the different giftings and talents. They requested my assistance in everything from inside church to outside the church. [*sought by others for advice*]

Participant 2:

Well, there are several. One, I am privileged to be up close now to my leader and so I have the opportunity to just have a lot of conversation and to ask questions because, again, my leader is a Bishop and so the level of responsibility that she shoulders is tremendous. [*gained access to the leader*] In some cases she's got nationwide responsibilities and so I get to be part of that and for me, a great benefit, a privilege, and a responsibility is simply the fact that she trusts enough to share with me. She'll ask me how I saw something happening. She would guide me in my thinking and explain to me why something would not work and/or what modifications need to be made. And so it's a tremendous learning experience. [*great learning experience*] It also has broadened my scope of thinking in a very, very big way. [*broadened my thinking*] I have always been drawn to the gay community, so to speak, and they have always been drawn to me, but now I'm inside the community doing a work and that is like being at the ballpark and you're sitting in the bench and you're yelling, 'run, run, steal second.' And that's great, but that's different than being the one on the field and actually participating and so God has opened breathtaking doors for me to see and to experience leadership at a whole different level, and it is equally fascinating to me because I am a leader in my own right, [*deepened by own leadership expertise*] but, I am elevating because I surrendered. There are days that I will say 'Bishop, how can I make your day brighter? How can I lighten your load today?' She knows she's going to get top-quality level work coming from me. I developed peace of mind, unlike anything I had ever experienced. In addition to my spiritual journey, there were financial blessings, not because she had given me money, but because I'm sowing seed into good ground. I'm seeing personal financial blessings come my way. [*spiritual and financial blessings*] I am not just seeing spiritual, but I'm also seeing natural benefits from it. I'm now in uh Wellness group. I'm not good with self-care and she is excellent with health care. so I'm learning to be more at peace with myself to take care of myself to not be so hard on myself. [*improved physical and health well-being*]

Participant 3:

James Chapter 4 is an incredible chapter that I studied through, not because of the person that I was the akoloutheo follower. I learned through my study that James Chapter 4 is an incredible blueprint of conflict and I learned to understand Scripture for what they say, not so much the English side of it. I found that tools that help us get to the roots, such as in this case the meaning of akoloutheo.

You know we read the word follow or followed we get into the original wording as used by the authors of the New Testament; we tend to see it in a more clear light of it. And, so I learned from watching how the leader handled conflict, which more often than not was neither accurate nor biblically accurate. I saw more of a business side to the person I was the akoloutheo follower to and the leader was very business minded and in some cases in some respect that kind of led to a fragmentation of the relationship between myself and him because I saw the scripture one way and he wouldn't necessarily consider the way to the scripture he would see the business principles of economics, and that was kind of difficult for me. When I tried to discuss it with him, it didn't seem to be available for discussion. And, so I learned that if I was ever to be any kind of a leader where I would develop akoloutheo followers for myself, or for lack of a better way of saying it that God would want me to do I had better be authentic and transparent and that I had better be willing to hear what they have to say, and I can learn from them as much as they can learn from me. [*learned about following by following and studying scripture about the concept*]

That was one of the biggest negative aspects that I got from the akoloutheo relationship I had with the leader. [*gained insight into people—followers, leaders, and people in general*] A positive thing that I learned was how people treat leaders naturally, that people are fickle people are often dumb. It's easy to be a self-serving person. People would only come to you when they need something from you, or they only want something to do with you because of what you can do for them. One thing that I learned as an akoloutheo follower was through some of the fragmenting of that relationship in time, I found what Paul described in Second Corinthians that we're going to be held responsible for who we decide to follow. God is going to hold us responsible for that. There are certain situations that we were put into, for example, the President of the United States, where every voting citizen votes, and through the Republican system that we have of the Republic that is how our leader is chosen. Whether I agree with that leader being chosen or not, it doesn't matter. They are the leader. It's been appointed for me, but when it comes to a spiritual situation, Paul makes it very clear to the church in 2nd Corinthians, that we are going to be held responsible for the manner and the reasons we decided to follow who we followed. [I will answer for the criteria that I used as I seek out an akoloutheo relationship with a leader.] *gained understanding of responsibility for our choices* [I will answer for what was my criteria and I wish I could sit here and say it was all pure].

Participant 4:

I went from the minor leagues to the major leagues by becoming an akouloutheo follower in the sense that I was following a master practitioner. Not only was he a PhD, but he was at the senior mature stage of his career. He was a master builder. He built ideas and he sort of built in the laboratory taking the product or the experiment and diffusing it beyond, raising expectations and having a cult following, in the positive sense of cult. He worked well with juniors.

The benefit to me was it gave me access to what Wiskowski says is an approximate zone of consciousness. I was able to share in his consciousness which was advanced in terms of, you know, 30 years older than me. So in a sense what I gained was a worldview. He reinforced my life foundations and my calling, and in my vocation, you would call it. It enabled me after four years to spin off and do other ventures. It gave me access to his network even though I was a junior. I did keep a relationship with him. [*gained insight into calling and vocation*]

From that I was able to exercise my skills, [*the relationship allowed the follower to grow in knowledge and effectiveness*] my general agency or efficacy and that I was part of a vanguard and I could do anything I set my mind to because I had the youth, the energy, the technical, the media, competency organizing ability. [*follower grew in self-efficacy*] It was a mutually supportive relationship in that it gave me an opportunity to learn from that person to have a social mentor and model in my life, not that I didn't have great parents, but I also got some service opportunity and I got rewarded because of accomplishments. [*learned from the mentor*]

Clusters of Codes

The following codes emerged from analyzing the transcripts (frequencies shown in parentheses):

- matured in Christian faith and comprehension
- learned in various contexts
- gained respect from others
- sought by others for advice
- gained access to the leader
- great learning experience
- broadened my thinking
- deepened by own leadership expertise
- spiritual and financial blessings
- improved physical and health well-being

- learned about following by following and studying scripture about the concept
- gained understanding of responsibility for our choices
- gained insight into calling and vocation
- the relationship allowed the follower to grow in knowledge and effectiveness
- follower grew in self-efficacy
- learned from the mentor

Similar codes:

- matured in Christian faith and comprehension
- gained respect from others
- sought by others for advice
- gained access to the leader
- deepened my own leadership expertise
- spiritual and financial blessings
- improved physical and health well-being
- gained understanding of responsibility for our choices
- gained insight into calling and vocation
- the relationship allowed the follower to grow in knowledge and effectiveness
- follower grew in self-efficacy
 - Cluster name: growth in capability and performance

Similar codes:

- learned in various contexts
- great learning experience
- broadened my thinking
- learned about following by following and studying scripture about the concept
 - Cluster name: learning

DISCUSSION

The themes from interview question 1 indicate that the formation of the akoloutheo relation came at the urging of God, the leader, or the follower. The reason that developed was a commitment to the leader and the

leader's mission. The themes from interview question 2 infer that the process had two foci: (a) a focus on accomplishing the leader's mission and (b) the leader's development as a proactive learner. The themes from interview question 3 show the benefits to the akoloutheo follower to be: (a) the growth capability and performance of the akoloutheo follower and (b) the subsequent learning gained by the follower. All of the participants in this case study were highly educated; three had earned a Ph.D., and the fourth was nearing completion of the Ph.D. degree; thus, more focused on education than might be found in the general population.

Value of the Findings to the Scholarly Research

The results from studying the Bible, contemporary literature, and the bounded case study contribute to scholars' understanding of the akoloutheo follower concept as an intense form of follower who is intently focused on the leader and leader's mission. The follower becomes a disciple of the leader, a companion with the leader, a voice of the leader, a committed participant in the achievement of the leader's mission, and identifies with the leader, but the follower does not seem to lose the follower's own identity. The akoloutheo relationship can be short term or long term, but from the case study, the follower is the one who ends the intense relationship, although may continue as a follower and peer in the years that follow the intense relationship.

Future research might contribute to the scholarly insight of akoloutheo through the use of case studies of less-educated followers, longitudinal case studies, and paired case studies in which the research conducts parallel interviews with both the akoloutheo follower and the leader. Future research may seek to understand the type of leader that is more likely to enter into an akoloutheo relationship. Charismatic leaders, according to Sy et al. (2018), generate within the followers: (a) awe, (b) aspiration, (c) commitment to the leader's mission, and identification with the leader. Research on the leader type may contribute insight into why akoloutheo leaders are drawn to a particular leader.

CONCLUSION

In this study, I examined the akoloutheo follower concept by reviewing 26 uses of the term 'akoloutheo' (akoloutheo). Liddell & Scott (1996) and Strong (2010) describe akoloutheo as one who follows after another

seeking to serve and learn from the leader, someone who is disciplined by another, and one who joins as companion/attendant. The biblical study and the contemporary literature review produced six propositions:

- *Proposition 1: akoloutheo-type followership is that both parties (follower and leader) must know the requirements to be in the relationship.*
- *Proposition 2: becoming an akoloutheo follower can be instigated by the follower without asking permission.*
- *Proposition 3: potential akoloutheo followers should understand the length of time the akoloutheo relationship will last.*
- *Proposition 4: akoloutheo followership is not gender-specific or gender-related.*
- *Proposition 5: an akoloutheo follower does not need approval or direct contact with the leader. Thus, akoloutheo followership can occur in a virtual environment.*
- *Proposition 6: the akoloutheo dyadic relationship is different for each dyad. One leader with multiple akoloutheo followers does not treat all akoloutheo followers alike. There is no standard relationship treatment.*

The subsequent case study of four akoloutheo followers confirmed the six propositions and showed the reasons for entering the relationship was focused on the leader and the leader's mission. The relationship followed a process similar to being a protégé and/or an apprenticeship. The follower gained skills and improved performance, which led to the followers' promotion and the leaders' trust, similar to the scripture verse: Luke 16:10 "He who is faithful in a very little thing is faithful also in much, and he who is unrighteous in a very little thing is unrighteous also in much" (NAS). Akoloutheo followers reported their benefits included insight into the leader, a deeper understanding of the leader's mission, and learning the concepts related to the mission and the organization's context.

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CHAPTER 11

Followership and Exchange: Examining Costs and Gains in Obeying the Call to Follow

Ashley Whitaker

INTRODUCTION

Leadership and followership illustrate a relational transaction where power, commitment, and submission exist in varying degrees. “Conceiving leadership as a relation-oriented social process demands we give attention to the important role that follower attitudes and motivations play in the leadership process” (Wood & Dibben, 2015). Leader behaviors and traits often take center stage; however, it is the transformation of followers that demonstrates a compelling picture of how the decision to follow

Version of the Bible: (The King James Version is used for this chapter.)

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transcends obedience and inspires a radical reckoning with one's values, carnal fears, familial loyalties, personal ambitions, and sense of self, identity, and eternity. "Culture moderates the leader-follower relationship and, as a result, impacts specific behaviors such as follower willingness to express insights or divergent thoughts" (Blair & Bligh, 2018). The cost of followership extends beyond loyalty to a leader or a cause, thereby allowing followers to realize two-fold gains that are both temporal and eternal. While Blair and Bligh (2018) affirm that "cultural norms of leadership often marginalize followers, defining them as passive recipients of a leader's direction," other researchers elevate the agency of followers as "trusting a leader will depend more on followers' feelings and expectancies of others' intentions than a 'calculated risk assessment'" (Monzani et al., 2015). The followership exchange expressed between the 300 men of Israel and Gideon, the prophets Elisha and Elijah, and Ruth and her mother-in-law Naomi creates a frame upon which to examine the vulnerability, introspection, and resilience required for followership to yield its greatest gains.

300 Men of Israel and Gideon

Assuming the position of follower can occur in many iterations from volunteering to support a noble cause to the motivation to increase one's station in life by meeting the requirements of an organizational other. In some cases, the decision to follow is a reluctant one, met by one whose estimation of his own ability is lacking and one who has lost faith that his station can be improved. It is to these followers that the mystery of transformation is most remarkably revealed. They see neither their participation as being of import to either their own success or the success of others. Their deficit perspective insists that followers' sense of self must be restored before any other meaningful action can occur (Monzani et al., 2015). Such is the case of Gideon, a man resigned to defeat, who is discovered threshing wheat in a winepress to escape the notice of an oppressive enemy.

By angelic announcement the Lord establishes a compassionate leader-follower relationship with Gideon and asserts that He is with him, noting that despite Gideon's current circumstance, Gideon is a "mighty man of valor" (Judges 6:12, KJV). Gideon rejects the affirmation and concludes that the angelic announcement must be mistaken in view of his position as the least in his father's household, an unremarkable son from a poor family of Manasseh. Unmoved by Gideon's low self-esteem, the Lord invites Gideon to change the course of his life and that of his family by choosing

to believe God and respond to the invitation. God promises, “Surely I will be with thee and thou shalt smite the Midianites as one man” (Judges 6:16, KJV). Gideon struggled to embrace the promise of overcoming Midianite oppression because he was stuck in his own identity crisis. Gideon had to first believe that there was nothing in his past or current condition that sabotaged his ability to move forward to fulfill the task before him. He had to embrace the hope that there was a potential for change and that his past would not define him. “Implicit followership theory suggests that people create individual beliefs regarding the qualities that characterize followers” and Gideon’s new identity as a mighty man of valor would be pivotal to his willingness to follow the Lord’s directive and subsequently lead others (Zhang & Wang, 2021).

Compelled into action by a heavenly directive and armed with a renewed sense of self, Gideon assumes the duality of followership toward God and leadership toward those who would join him in deposing the Midianites. Despite self-acknowledged weakness and fear, Gideon acts boldly in the cover of night to demonstrate his alignment with godly values by throwing down his father’s pagan altar to Baal and facing the deadly ire of the men of Manasseh (Judges 6:26–32, KJV). Like many followers, Gideon demonstrates the incremental cycle of trust and action that allows followers to gain confidence in their ability to shape and affect the future of the leaders they serve. Emboldened by his success, and affirmed by God’s protection, Gideon returns to the mandate to overthrow Midian. As Gideon obediently responds to God’s command, he emerges from the negative connotations of the follower label, “accordingly, we expect that the follower label most often communicates subpar qualities (e.g., submissiveness, lack of independent thought) of those to whom the label is applied” (Hoption et al., 2012). Gideon gathers men to join him in battle while trusting God with his fear of defeat. Though he is afraid, Gideon moves forward. The test of the fleece, recorded in Judges 6:36–40, becomes a token of God’s reliability and empowers Gideon to assume the identity and opportunity God has provided for him. Gideon’s positive affect powerfully changes the trajectory of his followership as he sees himself supporting critical leader roles to accomplish God’s mission (Hoption et al., 2012). Though nothing has changed about his perception of himself and his encounter with God, Gideon entrusts the Lord to prune his already modest army of 22,000 men to a mere 300 warriors.

The transformation of Gideon’s army is miraculous as an accelerated system of sifting causes the men, who gather by familial loyalty, to

acknowledge that their fear and their position of introspection or vigilance when taking water to qualify or disqualify them from participation in the battle. The size of the army guarantees that the battle outcome would not be assigned to any other power than that of Gideon's leader: God.

And the Lord said unto Gideon, The people that are with thee are too any for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. (Judges 7:2, KJV)

Gideon's deliberate paring down of his army may have appeared strange, but those who remained subjugated their trust to the man whose confidence in God compelled him to throw down idolatrous altars and cling to his commission to war. These men, 300 by number, reflect those followers who chose to willingly surrender their lives to save their nation, and accomplish a task they could only hope would end successfully under the guidance of their unconventional leader.

Though Gideon is credited with the victory, his responsive obedience to God's direction causes him to overhear the enemy's declaration of defeat. Now, fully assuming the truth of his position as a mighty man of valor (Judges 6:12, KJV), Gideon confidently instructs his army to follow: "...Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do" (Judges 7:17, KJV). Following was the essence of his leadership. It would be unnecessary to engage in hand-to-hand combat while resting in the affirmation that the battle had already been won in their favor. They would simply allow their voices and torches to illuminate and amplify God's victory. Three hundred warriors obeyed the command to not fight. Fearless though they were, their strength was most valued in their willingness to follow, hold their weapons idle, and observe their leader. While other men of Israel would eventually pursue the enemy in flight, the 300 stood as witnesses that it was the sword of the Lord and of Gideon which secured their victory.

Submission to leadership is more powerful than battlefield advantage or vast armies. In their submission, Gideon as God's follower and the 300 warriors as followers of Gideon discovered that their lives lay in the balance of their willingness to align their actions with submission rather than personal identity, familial loyalty, or a sense of self that elevated their opinions over the guidance of their leader. The spoils of war were not only material but eternal as Israel experienced peace in their land for the next

40 years and the notoriety of God's supremacy was retold as the Champion of Israel.

Leaders and followers alike have much to gather from this episode in the life of Israel to discover that from the meekest of men in the most meager circumstances, leadership and followership work in tandem as personal identities and fears are abandoned in agreement with God's pronouncement and direction. From an organizational perspective, Gideon carried forth the mission while being assured that the organization was reliable and able to withstand the opposition he faced on its behalf. When followers have this kind of confidence, their influence is multiplied, and their values orientation ignites action in others (Xu et al., 2019). Each warrior, each follower would be esteemed for his election to go to battle but would inevitably be forced to acknowledge the transformative power of following as a key to an entire nation experiencing unprecedented victory.

Elisha and Elijah

Impossible victories and formidable opponents are not uncommon for the leaders in Scripture. It is in these environments of impossibility that the direction of the Lord and the feebleness of man's independence are most obvious. Against this frame, the Prophet Elijah emerges, panicked after a resounding victory over Jezebel and Ahab, yet convinced that he is adrift, a lone leader for righteousness, single, and without hope in the face of a relentless enemy. God responds by giving him both space and natural comfort, and then a word of instruction concerning what is to come (1 Kings 19:15–17, KJV). In this instruction, God gives Elijah an answer to his most pressing need: God directs Elijah to those who will follow.

Faithful followers are the solution to Elijah's isolation and distress. God acknowledges the leadership crisis that exists when leaders, no matter how talented, have no one to influence on behalf of the organization. Lofty goals and righteous indignation fall flat without another person to take up the charge and aid in its realization, whether in the world of politics, business, or on behalf of the Lord. Followers ignite heart of the leader and provide what is most necessary to accomplish one's mission. Elijah's bravery and fearless obedience led him to slay the prophets of Jezebel. God's plan of removing Jezebel's destructive influence over Israel would be left to those who chose to obey Elijah's invitation to follow. 1 Kings 19:15–17 demonstrates God's succession plan and reveals that the path to leadership

is through faithful followership. Elijah had accomplished successful solo pursuits, but it was now left to those who followed to complete the task. Elijah followed God faithfully, and his pattern of obedience would be a model for Elisha to follow.

Like many contemporary leaders, Elijah knows that roles shift and change in any organization. However, Elijah offers contemporary leaders a pattern in the way such transitions should occur. Elijah knows the demands of the prophetic office and he does not allow Elisha's inexperience to hinder his selection. Whatever growth Elisha will require can be gained as they walk forward together. Followers benefit greatly when their leaders are humble enough to simply be their authentic selves in their presence. Elisha is a man of no renown, found in humble circumstances as a farmer doing the work of a servant, plowing his own fields with 12 yokes of oxen. A man of modest means, laboring alongside others and not simply ruling over them, Elisha on the surface has nothing to offer but a willingness to acknowledge the invitation to follow. For God, it was enough. For Elijah, it had to be enough.

In 1 Kings 19:19, Elisha's yes was without pomp and circumstance; it was in an immediate recognition that the cloak of a man such as Elijah would not be tossed carelessly and whatever accompanied such an action warranted an immediate response. In that moment, Elisha's willing heart is laid bare. He is fully invested in the task of field labor, but his mind is ready for something more. He, like many people who faithfully report to their jobs each day, is poised and ready for the next opportunity. Elijah did not arrive with a procession, but Elisha discerned the opportunity. He identified with the leader and knew that to follow such a man, it could not be done half-heartedly. Elijah's stature created a mold for Elisha to aspire to fill. The traits that made Elijah revered in Israel were ones Elisha did not need in the field of his father, but they reflected a new way of life for Elisha. Following Elijah meant that everything in Elisha's life would change. For followers like Elisha, the mourning over such change is short-lived because though they may not know what lies ahead, they have an indication that their lives would be forever profitably changed by their decision to follow.

Elisha humbly seeks permission to honor and serve his parents one last time before destroying the implements of his former life in using the tools of the oxen to prepare his parting feast. In a bold, unhindered gesture, Elisha announces by his actions that his old life is past, old family allegiances are abandoned, and his prior preoccupations are done away with.

They are burned in the fire of his decision to follow a man he was pleased to serve and a man for whom he would leave all else behind. With family responsibilities aside, Elisha is not rebuffed when Elijah's gruff response is unwelcoming (1 Kings 19:20–21, KJV). It is remarkable how the most profound followers are not those who have to be compelled by their leaders to follow, but those who view followership as such a supreme privilege and apply themselves immediately to serve.

Into this unexpected transition, Elisha demonstrates his willingness to be whatever Elijah needs him to be. Without form, title, promise, or elevation, Elisha ministers to Elijah in exchange for the honor of observation. It is not such a great leader that engenders this kind of release; it is in the heart of a follower to find a cause for which to empty himself. To devote oneself so quickly implies that the very pump of following has been primed in the heart and mind long before the arrival of opportunity and leadership to follow.

One might wonder what Elisha wanted from Elijah. Transactional leader-follower orientation suggests that Elisha's motivation was to gain some tangible reward because of his service (Xu et al., 2019). Would Elisha aspire to the life of one with a constant death threat at his back, an enemy of kings, and a terror to false prophets? Would Elisha be presumptuous enough to consider that he would walk in the path of God's prophet, a man to whom was entrusted the very wisdom and counsel of God? These considerations oppose the character revealed in Elisha's behavior. His mission was simply to serve. Service is an offering that enriches the leader but fulfills the servant in knowing that his or her contribution supplies a need that would otherwise go unmet, and to accomplish a goal that would otherwise be unsatisfied. Elisha demonstrates an elevation of followership that eliminates the pursuit of accolades and affirmations of the leader. For in these days Elisha serves Elijah as other men are established in roles of leadership as the Lord has directed. Elijah does not fill Elisha's days in his employ with tales of how many miracles he would perform and indications of how he would be revered among the wise men in Israel. Elisha stands in his role as follower with a sense of anticipation because what is necessary is what is now, to serve and to be a witness to the leadership of another.

Leaders often indicate the loneliness that occurs at the top of organizations and though unnamed, it is the loneliness of leadership that drove Elijah to the cave in desperation in 1 Kings 19. It was the solitude of winning without a witness that caused Elijah to complain about the lack of righteous prophets in Israel. But God supplied him in not only providing

a follower, but a witness. It is in this compelling role that Elijah's eventual transition evolves. 2 Kings 2:1–6, documents Elijah's journey from Gilgal to Bethel to Jericho and the spreading news that he would be taken away in a whirlwind by the God of Israel (2 Kings 2:1–11, KJV). Though Bible readers are not privy to Elisha's concern about the matter, outwardly he silences those who question his future and continues to follow Elijah. On each occasion in their procession toward the Jordan River, Elijah gives Elisha opportunity to abandon his post, honorably with the widespread knowledge that the follower would very shortly be without a leader. Once again, the character of the one who abandoned his oxen and plow emerges: "...And (Elisha) said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And the two went on" (2 Kings 2:6b, KJV). The impact of Elisha's confession is momentous, "as the Lord liveth," indicates Elisha's eternal view of his followership in the context of his current service to Elijah. Not only was his loyalty embedded in his present, but it was also embedded in his hopes for the future. Elisha's declaration hearkens back to the eternal nature of God posited by Abraham in Genesis 21:33 (KJV), "And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God." In bold confession, Elisha attaches eternal weight to his obedience in stating that though Elijah's time may be short, his attention toward Elijah's commands would be the focus of his days. Such a vow in the face of a prophet in a moment of divine transition is significant for it reveals that his commitment was not to Elijah only, it was to the God of Elijah, the God of Israel. Elisha couches his resistance to abandoning Elisha in the context of his temporal service to a man of God and utter devotion to God himself. Elisha's consecration to man and to God blends into an action that causes him to ignore the questions of others and to face an uncertain future.

In response to Elisha's devotion, Elijah turns himself toward completing his earthly role as God's prophet, "And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground" (2 Kings 2:8, KJV). In view of 50 prophetic onlookers in the distance, Elijah and Elisha walk together through the Jordan River. It is curious that in a moment where Elijah would say his last words to men on the earth, he did not look for an audience of his peers. He preferred to walk with the one who had left all to walk with him. Elisha was granted the privilege of walking through the River Jordan at Elijah's side. Elisha walked in service into God's miraculous providence and will. It was after this crossing over that

Elijah does something more remarkable than the parting of the waters; he sees, acknowledges, and seeks to be a blessing to Elisha. In giving him an opportunity to make his request known, Elisha is gifted with a moment that revealed the integrity of his heart. Would he ask for wealth, or like Solomon, for wisdom (1 Kings 3:9, KJV)? What is the heart's desire of a man who would follow a leader known for angering kings (1 Kings 19:2, KJV), causing droughts (1 Kings 17:1, KJV), and unleashing famine (1 Kings 17:14, KJV)? Elisha responds graciously but asks with boldness for the unthinkable. He asks for a double portion of the spirit that rests upon his master and father, Elijah. 2 Kings 2:9 reveals the exchange:

and it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. (KJV)

Elisha asks for something that Elijah did not himself control. It would be left to the will of God if such a thing would be (2 Kings 2:10, KJV). God's directive was for Elijah to establish Elisha in the role of the prophet, but Elisha's growing maturity and discernment caused him to understand that a positional leadership shift would not be enough. To be known as the one who stepped into the shadow of the revered Elijah would be enough to secure the admiration of the other prophets and the honor among the people, but Elijah's impact was more than miracles. After walking with Elijah as a servant and son, Elisha craved the spirit that rested upon his father, to be passed down as if by biology and heredity to him as a recipient, for whatever cause God would assign. Elisha became a leader as a natural outgrowth of his humble service, not by seeking the favor or approval from others (Lee et al., 2019). Elisha asks Elijah to give him the opportunity and the grace to be greater, not for his own name's sake, but as an act of identification with the impartation and DNA of his leader.

The method of Elisha's followership suggests that he knows that his positioning is not for show or for his own comfort. His witness to the life of Elijah was not incidental or casual, but his followership allowed him to see well beyond the miracles to the man who had depended on God for everything, even to be fed by the birds at his command (1 Kings 17:6, KJV). To request a double portion of his spirit implies that Elisha knows that what he lacks in lived experience may be supplemented by a double portion of his beloved father. Elisha's service to Elijah was one dimension

of his commitment to God. God had opened the door of opportunity and Elijah was God's choice in equipping Elisha for greater godly service.

Elisha's transition was more than positional elevation. It reflected Elisha's character in a posture of submission and humility with keen awareness that there is nothing in man that makes him fit to lead other than the spirit that rests upon and resides in him. Elisha's request was based on the trust he had in Elijah and who Elijah served. Trust compelled him to ask for a gift that would not emerge in one moment, but one that would reveal itself over the span of his life as a follower of God and a leader of God's people (Monzani et al., 2015). The power of the request stirs Elijah to respond that Elisha has "asked a hard thing" (2 Kings 2:9, KJV), which seems odd for one whose feet were still warm from walking through the Jordan River on dry ground. Perhaps it is hard because it is not a slight thing to walk in the spirit of another man. Performance of a leadership task is one element of leadership, but to do so with the heart orientation that is honorable is another matter altogether. Elisha did not ask for skill, he asked for the mind, the intent, and the heart leanings of his leader. Elisha learned the true essence of what it meant for him to assume prophetic leadership: he had to be meek, humble, and dependent enough to hear the still, small voice of God's leadership despite the earthquakes and fires around him (1 Kings 19:12, KJV).

Elisha did not waiver. Standing with his gaze upward as Elijah is taken away in a whirlwind, Elisha cries out with anguish for the loss of his father, and thus rends his own clothes. Tearing away his own mantle, he is left with no other option than to put on the mantle of Elijah. With Elijah's ascension, there is no one on earth for Elisha to follow and it is his former followership identity that is rent and put aside. His serving days as are fulfilled, and it is now his opportunity to walk in the hope of his request. Rather than moving forward on his own path, he turns to face the Jordan River, yet again impassible without miraculous intervention. His leadership begins in the footsteps of his predecessor. With the new mantle in hand, he faithfully steps into his new identity as God's prophet and, by this evidence, makes clear to those standing by that he walks not only in the role but the very spirit of Elijah (2 Kings 2:15). Like his father in faith, Elisha would accomplish many miracles and lead as a standard bearer for righteousness in Israel. His life completely transformed, Elisha's new life is intertwined with that of his father and that of the God he faithfully served. By the conclusion of his life, he had done twice the miracles of Elijah and received in full what Elijah had declared to be a hard thing. The hard thing

became possible in the hands of one who had the heart of his leader, despite his leader's absence. Elijah's lack of physical presence and oversight did not diminish Elisha's service; it was a complement to Elijah that his successor would serve God so faithfully. Elisha's example demonstrates the radical evolution that happens in the hearts of men and women when they surrender themselves to attain leadership character over position. J. R. Miller, in *The Building of Character*, concedes, "No one can understand that mysterious thing we call influence... yet... every one of us continually exerts influence, either to heal, to bless, to leave marks of beauty; or to wound, to hurt, to poison, to stain other lives" (Miller, 1995, p. 95). What an indelible mark remains from the life of Elisha. Eternal reward and impact shone through the life of Elisha even as his bones carried the power of resurrection to impact others (2 Kings 13:21, KJV). Would that leaders become worthy of such followers who press more for the heart life of the leader rather than the lifestyle that leadership position affords? The life of the heart compels eternal transformation and raises the standard of what it means to truly follow.

Ruth and Naomi

The notion of followership can almost feel romantic when one considers how little task orientation influences those who follow from the heart. Like Elisha and Gideon's men, the temporal crisis may herald the call to follow, but it is not the sustaining force that establishes one's leader as worthy of long-term commitment. There must be something more. In the lives of Ruth and her mother-in-law Naomi, there is more to consider, and it is realized in the grief of two people who have lost everything. Ruth 1 recounts the bitter experiences of Naomi, a woman of Israel, over the course of a decade, estranged from her home by the decision of her husband Elimelech (Ruth 1:4, KJV). Now, bereft and feeling alone, Naomi wisely assesses her condition as a widow in Moab, without her husband and now childless following the deaths of her adult sons Mahlon and Chilion. There is no time for prolonged mourning, for the urgency of the hour demands that she seek some way to sustain herself. With the famine past, there is bread in Israel, the land of her people and it is time to return. In so doing, Naomi informs her daughters-in-law, Orpah and Ruth, that she seeks their well-being best by returning them to their people and sending them to fulfill their days in households where they could enjoy the provision of a husband and the joy of children. Naomi looks beyond her

own loss to chart a favorable course for the two young women who were, at least for a time, part of her family.

With compassion, the women hold no grudge against Naomi and protest with honest tears, which demonstrates their high regard and love and her personal impact on their lives. However, regarding Naomi's emotional, but logical request, a divergence in loyalty emerges. While Orpah accepts the opportunity to remain in Moab, the land of her birth, Ruth protests. Ruth clings to her identity as the daughter-in-law of Naomi, rendering her husband's death as insufficient to nullify her commitment as Naomi's daughter (Ruth 1:5, KJV). In clinging to Naomi, Ruth attests to her loyalty in abandoning her Moabite heritage in leaving behind her home, her family, and her gods.

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God; Where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if ought but death part me and thee. (Ruth 1:16–17, KJV)

Beyond her commitment to remain with Naomi, Ruth requests that the door of opportunity be irreversibly closed. No longer would she be Ruth of Moab, she would be Ruth of Israel, daughter of Naomi. The journey from Moab to Bethlehem in Israel was not exceptional in natural distance, but in character and conscience, it was worlds away. For generations, Israel had been warned against mixing with Moab and being influenced both by its women and by its idolatry (Judges 10:6, KJV). Despite the God-ordained historical separation, Ruth yields herself to the land, the culture, and the God of Israel. Unrelenting, Ruth denies any inclination to return to her former identity and commits her days unto death to be Naomi's companion. Her destiny would be forever shaped by the life she rejected and an unknown future. Ruth's boldness was enough to silence Naomi's entreaty to find a new life. In some regard, Naomi allowed Ruth to determine her own end, just as Naomi was poised to do in ending her time in Moab.

What fears may have accosted Ruth's mind as they traveled, the scripture does not detail, but Ruth's dependency on Naomi's wisdom is palpable. With no experience in the land of God's chosen people, what would a young widow know, whose heritage was marked by idolatrous worship? She knew little of life in Israel, but she knew much of the character of

Naomi. Ruth's presence would not weigh Naomi down in her transition to reclaim her place in the daily life in Bethlehem; in fact it would be the combination of Naomi's wisdom and Ruth's faithful obedience that would create an environment for both women to survive. Unwilling to allow herself to remain destitute, Ruth works diligently in the field of a wealthy benefactor, while unbeknownst to her, her service to Naomi captures the attention of the community. There is no need to announce herself as others witness the uncommon zeal with which she works, her service commanding notice, despite her status as a foreigner and her poverty as a widow. With unfailing loyalty, Ruth shows no signs of missing the imagined comforts of life in Moab. With each passing day, Ruth's sacrificial service created a new life in fields of Bethlehem under Naomi's gentle tutelage.

Ruth's blossoming virtue is noted by the owner of a field and kindness follows. The barriers of heredity and nationality are eclipsed by the quality of Ruth's commitment to glean barley with honor, taking only what she is permitted and finding no occasion to bring reproach upon herself as a foreigner or shame upon Naomi (Ruth 2:4–19, KJV). In so doing, Ruth notices that she has found favor. Naomi also notes how Ruth's labors are yielding unexpected rewards as additional grain is provided to their family in the bountiful fields of Boaz. Ruth served faithfully in a place where her presence was not requested. Nevertheless, her quiet, diligent demeanor created opportunities, and instead of rejection, she found acceptance and protection. She is given grace to glean with the maidens of Israel and to dwell safely under the watchful eyes of Boaz's servants. It seems it would have been enough to continue in this way, but Ruth's faith-filled service compelled others to act (Ruth 2:6–9, KJV). In the bounty of such favor, Naomi awakens to the blessing that has been afforded to her by Ruth's presence in Israel. With wisdom borne of her experience as a daughter of Israel, Naomi recognizes a kinsman redemption opportunity that would have been aforesaid obscured.

As Ruth set her heart to meet the family's daily needs, Naomi discovers that she had not been forsaken in returning home. The laws and customs of Israel were in their favor and Ruth's presence would offer their future a hope. Ruth was more than a companion; she was a partner in the redemption act that would sustain their family name. In an unexpected turn of events, Naomi teaches Ruth how to present herself to Boaz. With dignity and grace, beautifully clothed and armed with advice, Ruth extends herself to Boaz and seeks his acceptance as a kinsman (Ruth 3:1–4, KJV). The

very idea of Ruth's foreign birth makes his acceptance even more improbable, but Ruth obeys Naomi, buoyed by the confidence that her obedience would be enough. As a hallmark of her character, Ruth fully obeys and places herself at the feet of Boaz, just as Naomi has directed. Her allure was woven in her faith to follow each element of Naomi's wise counsel. At the proper moment, Ruth did not speak out of turn or use her own wisdom, she relied on what she had been taught, and it was her virtue that spoke most profoundly. Boaz was pleased to respond because Ruth's character had not escaped his notice. Ruth discovered that the dignity and grace of Israel's daughters was not only something she could ascribe to, but it was also something she had come to possess. She was no longer a stranger, an idolatrous woman of Moab. Her obedience made the difference in her present circumstance and for the future of her family.

Boaz's business savvy eventually allowed the transaction of kinsman redemption to occur, propelling Ruth from the position of foreign-born servant to beloved wife and mother. This providence evolved from Ruth's loyalty and obedience, in that all she did in Israel was by the word of Naomi. Her commitment, revealed in Ruth 3:5, "And (Ruth) said unto (Naomi), All that thou sayest unto me I will do," is as powerful as her commitment to remain with Naomi even unto death (Ruth 1:17, KJV). Ruth was not ignorant and blindly compliant; she chose gracious obedience. She submitted the wisdom of what it meant to be a wife in Moab to become what Naomi needed her to be as a daughter of Israel. "All that thou sayest" is not a mindless confession; it is a confident decision that recognizes the joy of following an experienced leader and realizing that the opportunity to follow is not one of oppression or powerlessness but one of empowerment as each person performs the unique functions of their role. Ruth's security in her voiced commitment to Naomi allowed her to rest the weight of her life in an environment where everything was strange and unpredictable. In the safety of Naomi's wisdom, Ruth's life was changed, and she discovered that it was her willingness to serve that endeared her to those who would secure her future. According to Ruth 3:5b, KJV Boaz took responsibility for Ruth and took up the cause as her kinsman, "... for all the city of my people doth know that thou art a virtuous woman." Ruth's virtue was well known, and the people of Bethlehem acknowledged her character. Ruth had become like Naomi—one whose compelling virtue gave courage to life-changing decisions. Ruth's presence changed Boaz's life and caused him to receive her, a foreigner and

accept her as his wife in Israel. Ruth became a mother who did not forget the mother, the gracious woman who allowed her to follow.

Naomi's role in Ruth's life began in Moab in famine and in crisis, and despite death and loss, Ruth was a catalyst for the life that Naomi never thought possible. Ruth functions as an ideal follower, a self-motivated, problem solver who shows their commitment by their behavior (Xu, et al., 2019). After the death of her husband and sons, Naomi's desire was to return to Israel and simply wait to die, with nothing more to offer. It took Ruth's compelling loyalty to help Naomi recognize the latent leadership that lay dormant in who she was as a mother in Israel. Her wisdom would not chart an easy path forward, but that which she knew was enough to establish Ruth in her new home and ensure that she would thrive. Ruth put a demand on who Naomi was and who she needed Naomi to be. She needed Naomi's wisdom, not her strength, and Ruth helped Naomi to realize that the mother-in-law she was in Moab was as valuable as the mother she needed in Bethlehem. Ruth opened Naomi's eyes to see potential and to take advantage of where they were rather than mourning what had happened to them. Ruth's identity was lost in who she was to Naomi, and it was her refusal to strive for her own name and place that allowed her to obtain favor with others. Ruth's submission not only transformed her life, but the life of her mother, Naomi. Rather than consigning herself to death as the bitter widow of Elimelech, Naomi became known as the mother-in-law of virtuous Ruth,

And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. (Ruth 4:14–15, KJV)

The God of Israel became the God of Ruth, her idolatrous past left far behind. For eternity she would be known as the mother of Obed, in the lineage of Jesus Christ. Unexpectedly, Ruth becomes the hero of her own story because she chose to follow rightly. She chose to submit her ways, her wisdom, her faith, and her future to a woman who offered her leadership and love. The transaction of their relationship yielded righteous fruit that soothed Naomi in her old age, giving her more than she could ever dream of, better than the blessing of seven sons. Ruth is a portrait of resilience in the face of adversity and shows how graceful strength can be

uncovered in individuals who may be pushed aside or left behind (Xu et al., 2019). What could be gained if the oft-silenced voices of followers like Ruth were instead acknowledged, nurtured, and engaged? Ruth did not have to know what to do, she was willing, and her life was changed. Willingness was the secret; saying “I will do...” (Ruth 3:5, KJV) was enough to transform her life and the lives of those she loved.

Implications for Followers and Leaders

Uncommon followers share a common trait in that they quickly recognize that the call to follow is an identity-shifting experience. Whether facing an enemy army, a radical prophet, or a grieving mother, each follower came face to face with themselves and their conception of who they were before they could embrace the leader whose role it was to position them for a changed life. The leader-member exchange rests heavily on who the leader is in relation to the follower, but the most important transaction first occurs in the follower’s mind (Lee et al., 2019). A decision must be quickly but not hastily made. The decision is whether one can see himself beyond his current condition. It is only with this sight that one has the courage to abandon the past and accept new opportunities. In the best of cases, one might rely on training and skill, but for most followers, much of following is based in hope of the future, rather than passive reliance upon the competence of their leader.

Abandoning the past, obeying even in fear, and serving without restraint transforms the lives of followers because their actions are not based on rewards controlled by the leader. Future-oriented followers look further. They serve from a heart conviction of fulfilling their potential in service and optimistically discerning opportunities that can be met by their diligent resolve. Their teachable spirit absorbs lessons with vigor and appetite. Like Gideon’s warriors, such individuals do not become a mighty by individual strength; their confidence grows in seeing God affirm them as they submit themselves in obedience. Through many private trials and personal sacrifices toward God in hope, like Elisha, they gain the confidence to influence others. Finally, like Ruth, in a committed resilience and obedience, fragile followership rests in full dependence on godly counsel for a future far better and more fulfilling than one could ever imagine.

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CHAPTER 12

Followership, Submission, and Self-Efficacy

Sally V. Fry

INTRODUCTION

Our understanding of the followership role influences our interpretation of how certain words are defined. Followership implies a hierarchical relationship in which the roles have different responsibilities. There is a leader and a follower who both have influence in the relationship. Whether through an employment contract, an ecclesiastical agreement, or other arrangements, a follower has submitted themselves to a certain degree to a leader. The understanding of the Biblical concept of submission shapes the relationship dynamic between the leader and the follower. This, in turn, may impact the self-efficacy of the follower. Self-efficacy is the belief that the completion of a task is achievable (Bandura, 1997). This chapter

Version of the Bible: New American Standard, 1995.

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seeks to examine the potential impact a broader understanding of the Biblical concept of submission could have on the self-efficacy of followers.

Does a narrow understanding of submitting to leaders reduce the self-efficacy and effectiveness of followers? Does the extreme interpretation of submission as “do as you’re told” silence the voice of followers and decrease their contribution to their organization? Questions such as these display the value of challenging our underlying assumptions (Schein, 2017) about the submission to leaders in an organization. Kittel et al. (1972) provides a definition of submit that includes a wide range of meanings based on the context of a situation rather than a singular meaning. However, many factors influence how followers view submission, including culture, religion, gender, family dynamics, and generational differences. When these influences encourage a narrow definition of submission, it can impact followers and reduce their self-efficacy and effectiveness. In addition, these factors can create personal tension for those who understand submission as simply doing what one is told to do. In this chapter, I suggest that challenging our underlying assumptions about submission impacts the self-efficacy of followers. Also, this chapter examines the self-efficacy of two Old Testament Biblical characters in followership roles related to their submission to leaders. Daniel and Abigail provide examples of followers displaying self-efficacy while navigating challenging situations in followership roles.

Followership

The term followership has gained traction over the years, and for many, there is a realization that followers in an organization have equal importance as leaders. Several years ago, Kelley (1988) stated, “followership is not a person but a role, and what distinguishes followers from leaders is not intelligence or character but the role they play” (p. 146). Depending on a person’s work or life situation, they may be in both the role of a follower and a leader in the course of a day. As a result, it is beneficial for all leaders and followers to continue expanding their knowledge about these roles.

As we consider followership in relation to submission and self-efficacy, we will use the definition developed by Crossman and Crossman (2011). The authors stated that “followership is a relational role in which followers have the ability to influence leaders and contribute to the improvement and attainment of group and organizational objectives. It is primarily a

hierarchically upwards influence” (Crossman & Crossman, 2011, p. 484). Followership is not meant to be a passive role. Organizations need followers who engage in innovation or direct communication when required with their leaders (Gobble, 2017). When followers are disengaged or face constructs that limit their engagement, the organization loses out on their contributions. Therefore, it is helpful for us all to consider the benefits of creating an environment where followers are engaged and challenge any misconceptions that may hold them back from full engagement.

Submission

Throughout my time working in higher education, I noticed a pattern of followers commenting in a defeated fashion about their lack of voice in the organization. I often heard statements such as, “[W]ell, she’s the one in charge” or “I guess we’ll have to do it because he’s the boss.” Even when these followers had insights and knowledge from the front lines of their areas that could positively influence the decision-making process, there was a sense that they were not permitted to speak and must submit to their leaders without input.

Many factors influence a follower’s interpretation of submission in the workplace. Cultural background, religious beliefs, gender role attitudes, family of origin, and generational differences all have the potential to impact a follower’s understanding of how to engage with a leader effectively. Followers often navigate the tensions between these factors and what they experience in their followership role.

Followers are impacted by their cultural experiences and often filter the world through these influences. One cultural dimension that connects with the concept of submission to leaders is power distance. Hofstede (2001) described the concept of power distance which measures the amount of “interpersonal power or influence” (p. 83) between two individuals involved in a hierarchical relationship. Power distance varies worldwide, with some countries having a greater power difference, resulting in followers not questioning their leaders. Other countries with less power distance reflect a more collaborative mindset between followers and leaders (Perez, 2017).

Religious beliefs influence followers’ understanding of submission to their leaders. Throughout the world, there are religious environments where complete submission is required, and it is not permissible to question those in authority. There are also religious structures that are more

egalitarian and may influence how followers view submission to leaders. In evangelical circles in the western world, an emphasis on submission in church and home situations, particularly for women, may impact the assumptions that followers bring to the workforce. Purser and Hennigan (2017) state that some religious-based employment training programs strongly emphasize submission to employers without providing a space for employees to express positive or negative insights to the organization.

From childhood, many people are conditioned to submit to authority and are aware that adverse consequences may result if they question those in authority over them (Chaleff, 1996). Followers who grew up in strict households with an authoritarian parent or parents may view the concept of submission to leaders differently. Authoritarian parenting centers on control and discipline without permitting autonomy to the child (Kuppens & Ceulemans, 2019). A study by Yousaf (2015) discovered that an authoritarian parenting approach negatively impacts a person's self-efficacy. Often one-way communication is linked to an authoritarian style (Johnson & Hackman, 2018). While one-way communication is effective for younger children for instruction and safety reasons, as they develop, two-way communication provides a space for them to learn how to use their voice appropriately to have their needs met.

Generational differences may also impact how a follower interprets submission in the workplace. Older workers are more likely to respect a hierarchical system, while younger workers are more likely to be skeptical about structures until they are convinced (Smith, 2021). The views of followers in an organization on when to use their voice and when to complete tasks without questioning are likely to vary and include multiple influences along with their generational age.

For those approaching this topic from a Biblical framework, the word submit in the Bible is often used to describe how we should relate to each other. In the New Testament, the Greek word *hupotasso* typically translates as "submit." According to Kittel, in the *Theological Dictionary of the New Testament* (1972), this word "embraces a whole series of meanings from subjection to authority on the one side to considerate submission to others on the other. As regards the detailed meaning this can finally be decided only from the material context" (p. 45). Often, the Biblical understanding of the word "submit" is relegated to the authority side of the continuum and not defined based on a particular situation. A deeper understanding of submission may influence the way followers view their roles.

We are all born with certain personality traits which impact how we interact as followers and leaders. The concept of submission is a philosophy or pattern of thought that is influenced and developed throughout our lifetimes. For example, a follower may submit to their leader outwardly, but inwardly they may not possess the characteristics of someone with the agreeableness personality trait. Therefore, their outward observable behavior may not align with what they think or feel privately.

So, how does the concept of submission in the workplace differ from the personality trait of agreeableness? In the five-factor model of personality, agreeableness is one of the traits, along with openness to experience, extraversion, conscientiousness, and emotional stability (McCrae & Costa, 1996). Agreeableness is defined as “helpful, good-natured, cooperative, sympathetic, trusting, and forgiving” (Parks-Leduc et al., 2015, p. 4). Conversely, a person who is not agreeable may be “rude, selfish, hostile, uncooperative, and unkind” (Parks-Leduc et al., 2015, p. 4).

While agreeableness is a positive personality trait for the workplace, it does not require silencing a follower’s voice. Agreeableness is not contradictory to a follower using their voice to express ideas, questions, or uncertainty toward a presented idea or assigned task. Submitting to a leader can include these expressions and still be done in an agreeable fashion. How a follower interacts with their leader is influenced by their personality traits along with other dynamics such as self-efficacy.

Self-Efficacy

Bandura (1997) states that “self-efficacy refers to beliefs in one’s capabilities to organize and execute the courses of action required to produce given attainments” (p. 3). The concept of self-efficacy encompasses the followers’ belief that they possess the ability to accomplish tasks needed in their position. It is different from self-esteem, which centers around a person’s sense of worth but instead centers on a level of confidence in producing accomplishments (Trzesniewski et al., 2013). A high level of self-efficacy is displayed by the sense that a person can accomplish the task or challenge before them.

Closely tied to self-efficacy is the concept of locus of control developed by Rotter (1966), which engages a person’s belief in their ability to control events in their life. Locus of control focuses on the control a person believes they have over a situation and not on the ability to complete a task with competence (Strauser et al., 2002). A follower with an internal locus

of control believes that their actions control the outcome of a situation. In contrast, a follower with an external locus of control believes that outside factors influence the outcome, such as luck, fate, and other individuals (Rotter, 1966). It is important to distinguish between self-efficacy and locus of control as both impact a follower's performance.

Throughout my years working in higher education, I witnessed students taking responsibility when they did not complete a task or assignment and students placing the blame on the circumstances around them or other individuals. It was often relatively easy to determine which students were operating with an internal locus of control versus an external locus of control. According to Judge and Bono (2001), individuals were more likely to be satisfied with their jobs and perform well when they possessed a higher level of "core self-evaluation traits" (p. 80) which include internal locus of control along with self-esteem, self-efficacy, and emotional stability. All these traits hold importance when considering how followers perform in the workplace. However, we will proceed by examining the development of self-efficacy in individuals.

Sources of Self-Efficacy Beliefs

Bandura (1997) indicated that people's beliefs about their self-efficacy arise from four primary sources. Mastery experiences, vicarious experiences, verbal persuasion, and emotional and physiological states provide information that a person engages with as they understand their self-efficacy (Bandura, 1997). These four sources reflect the concepts of doing, seeing, hearing, and feeling (Halliwell et al., 2021). You will see these four simplified concepts reflected in the sources of self-efficacy as we explore their meanings.

Mastery experiences or the actual accomplishments of an individual provide the understanding that they have the skills and ability to perform a task (Bandura, 1997). For example, when we successfully organize an event, deliver a speech at a luncheon, or prepare the annual departmental budget, we have proof that we can accomplish the assignments given to us. This provides support for challenging those we are leading or mentoring to undertake tasks they have the skills for but may not yet have experienced. Petrie (2015), a Senior Faculty member with the Center for Creative Leadership, uses the term "heat experiences" to describe putting someone into a situation to expand their skills by stretching them (p. 3). These experiences increase a follower's sense of self-efficacy. When a follower experiences failure in completing a task, self-efficacy is potentially

lowered (Bandura, 1997). The response of those around them regarding failure can help alleviate the sense that they will never be able to accomplish a task, or it can feed into this fear.

Vicarious experiences or observing others like themselves complete tasks provide feedback to a person that they also are likely to succeed at the same task (Bandura, 1997). When working alongside others, there is a natural tendency to observe, compare, and make assessments of others' accomplishments (Bandura, 1997). When we observe others accomplishing tasks or succeeding with a challenge, our perspective and belief that we could also have that same success increase. This increase in self-efficacy does not require having the experience ourselves, but only that we have observed another follower like us meet a challenge.

Bandura (1997) explained that verbal persuasion provides another source for developing self-efficacy. When others communicate that they believe in a person's capabilities to achieve the desired outcome, this bolsters the self-efficacy within the person (Bandura, 1997). The impact may be positive or negative depending on who is influencing the followers' self-efficacy beliefs through verbal persuasion. Consistent messages that a person is not intelligent, capable, or permitted to think independently hamper their ability to develop self-efficacy. Not all voices speaking into a follower's life are equally beneficial.

Emotional and physiological states relate to how a person feels while completing tasks (Bandura, 1997). When there are negative physical symptoms such as a sense of anxiety, an upset stomach, bodily tensing, rapid heartbeat, or shaking when facing a task, a person reads these signals as indicators that they will not succeed in accomplishing the task (Bandura, 1997). People focus on their somatic reactions at various levels. Some resolve the tension by stopping the task, and others by pushing through and concentrating on signals outside their body to complete it (Bandura, 1997).

Incorporating reflection into the rhythms of life of the followers provides a space to consider the impact emotional and physiological states have on their self-efficacy (Pfitzner-Eden, 2016). The need for reflection supports the concept of coaching followers as well as leaders. As other authors in this book explore the role of coaching with followers, I will not go deeply into this territory but will advocate the benefit of followers finding a way to incorporate coaching into their development and understanding of their self-efficacy.

Self-awareness of the benefit of expanding self-efficacy, along with the ability to recognize the value of relationships to support this goal, is essential (Aron et al., 2013). Self-expansion theory proposes that “people have a basic motivation to expand their efficacy and building close relationships with others is a major way to achieve self-expansion” (Duan et al., 2022). In reviewing the four primary sources of self-efficacy (Bandura, 1997), a clear connection of the value of relationships is observed. Both vicarious experiences and verbal persuasion rely on relationship connections. Through these relationships, a follower benefits from the resources and perspectives of individuals around them (Aron et al., 2013). Observing how others interpret submission in the workplace could influence a follower to expand their interpretation of this concept.

Biblical Examples

In considering the connection between submission and self-efficacy in followers, two characters in the Old Testament provide rich examples of individuals who displayed a high level of self-efficacy while remaining in a submissive posture. The passages about Daniel reveal a lifetime of effective followership. Throughout the book of Daniel, examples provide clarity on his self-efficacy, starting from when he was a young man and extending to his experiences with several rulers. Although Scriptures provide only one significant section regarding Abigail’s life, the interactions in this segment display her high level of self-efficacy as a follower.

Daniel

Daniel, a character from the Old Testament, provides an example of a follower who submitted to his leaders and God while displaying a high level of self-efficacy. As a Jewish follower of God, Daniel faced many challenges when he was taken to Babylon and put into the service of King Nebuchadnezzar (Daniel 1:1–6). The Babylonian King imposed his role as a follower upon him, but his role as a follower of God remained his choice and top priority. As a strongly committed follower of God, Daniel knew God had protected people in dire situations throughout the centuries. These vicarious experiences would have emboldened him as he balanced his follower roles.

Daniel lived as a follower of God “at the highest levels of pagan political authority,” along with his friends, and was faithful in his service and true to God (Wright, 2004, p. 241). It is important to note that to “these four

youths, God gave them knowledge and intelligence in every branch of literature and wisdom” (Daniel 1:17, NAS). God equipped Daniel and his friends for the work they were to do in Babylon. When Daniel stood before the king to interpret a dream, he continued to give God all the credit for his abilities (Daniel 2:28). Daniel’s self-efficacy was likely impacted through verbal persuasion, through his relationship with both God and his fellow peers.

Even at a young age, Daniel appeared to possess an “expert level” of development which required him to understand his role, the role of others, and to adjust his behavior to what was happening at the moment (Van Velsor et al., 2010, p. 150). For example, one of Daniel’s first actions recorded involved a request not to eat the king’s diet, which required him to resist the desires of his new leader (Rindge, 2010). Daniel was aware that meat was often offered to idols in his new culture, and he “made up his mind that he would not defile himself” by disobeying God (Daniel 1:8, NAS). These mastery experiences built upon each other throughout his life, increasing his self-efficacy.

Under King Darius, Daniel did not compromise his beliefs and was thrown into a den of lions and subsequently protected by God (Daniel 6:16). This situation undoubtedly produced a level of intense emotional and physiological reactions that did not result in Daniel altering his stance. It is possible to feel strong somatic responses when facing a difficult situation and press forward with God’s strength. Daniel and his friends rose to the highest levels of government, according to Wright (2004), while remaining devoted to God. Daniel remained faithful to God throughout his long life as an advisor to the rulers in Babylon.

Daniel’s excellent reputation and unwavering integrity allowed him to stay in service through many changes in sovereign rulers (Wright, 2004). He served in a follower role for his entire service in Babylon. As evidenced by the amount of trust placed in him by his leaders, we can surmise that he possessed a high level of self-efficacy. Daniel displayed an understanding that he knew that his skills came from God, and he used these skills effectively as he served his leaders.

Abigail

Abigail provides an example of a woman who displayed a high amount of self-efficacy while remaining in a submissive position to David, the future King of Israel. When Abigail confronted the leader David in 1 Samuel 25, we have an excellent case of a person selecting the correct technique to

challenge a leader. As a result of her God-given wisdom in this situation, her household was spared, and David did not act rashly.

In this story, Abigail goes to meet David with the intention of persuading him not to destroy her household due to a disrespectful exchange her husband Nabal had with messengers sent by David. Abigail persuaded David by bringing perspective to the situation and focused his attention on the future and the harm that would occur if he chose to commit murder due to vengeance (Carman, 2015). Abigail framed her speech with the understanding she was speaking to the next anointed King of Israel by referencing his dynasty and the negative impact that bloodshed would have on his future (Carman, 2015). She understood his motivation was to serve God and that a rash decision would not be in alignment with this desire (van Wolde, 2002).

Abigail provided a different plan of action by requesting forgiveness from David for her household and explaining that he would benefit by not having murder on his conscience (van Wolde, 2002). Her willingness to run toward danger and give a compelling speech resulted in David recognizing her “good judgment” (1 Sam. 25:33, NAS) and acknowledging that she had diverted him from a terrible situation (Hyman, 1995). By providing a positive response to Abigail, David offered a form of verbal persuasion to her, reinforcing that she was capable of persuading and protecting her family.

Chaleff (2003) recommends that when followers find themselves needing to challenge a leader, they select the correct technique to encourage a leader to view a decision from a new angle. Abigail did this well by persuading David to spare her household and not blemish his reputation as the next King. She was likely experienced in using this technique with her husband Nabal, who was described as “harsh and evil in his dealings” (1 Samuel 25:3, NAS). These mastery experiences prepared her for the encounter that she had with David and probably impacted her effectiveness. Her self-efficacy as a follower is evident in her speed of action and ability to navigate a tense situation successfully.

Daniel and Abigail Submitted to God and Earthly Leaders

Both Daniel and Abigail displayed appropriate submission to the leaders they interacted with and demonstrated self-efficacy in their interactions. Daniel’s self-efficacy was evident in the way that he confidently used his voice to interact with those in authority over him. He was respectful in his discourse while balancing the tension of honoring God as he served his

captors. Although the information about Abigail only allowed a glimpse into her life, her self-efficacy was apparent in her interactions with David. She also balanced the dual role of obeying God while engaging in a challenging dialogue with the future King of Israel. These two Biblical characters provide examples to followers who desire to submit to those in authority over them with a style that reflects a high level of self-efficacy.

The concept of submission in Scripture varies based on whom a follower is submitting to in a particular situation. While we understand that our submission to God is different from our submission to human authority, we also see situations where individuals question God about what he asks of them. For example, Abraham questioned God about the destruction of Sodom and Gomorrah (Genesis 18), and David, throughout the book of Psalms, questioned God while remaining submitted to him. Submission to an authority does not mean that a follower cannot engage in dialogue to understand a situation better or attempt to influence their leader.

Being fully submitted to God looks different than submitting to an earthly leader. God is omniscient and cannot overlook important information. His nature does not leave room for errors or misjudgments. Followers of God can safely submit to his instruction and leading without concern that a misstep by God may occur. Submission is both an observable behavior and an attitude of the heart. As displayed by the examples of Daniel and Abigail, it is possible for followers to possess high levels of self-efficacy, express concepts and concerns to their leaders, and remain in an appropriate submissive posture in challenging situations.

Connecting the Concepts

In the workplace, effective followership will require the follower to practice agility by interpreting which situations require compliance without questions and which cases invite their input. This agility will likely require a mindset shift from interpreting each instruction from a leader as a directive to evaluating instructions through a different lens. The follower would then consider whether or not there is additional information that they could add to the situation to provide clarity or perhaps innovation. This increased participation could result in a more collaborative partnership between followers and leaders. The subsequent positive impact on followers' self-efficacy provides an incentive to continue to partner with their leaders. As followers develop into strong contributors in the workplace,

there is a positive impact on organizational objectives (Crossman & Crossman, 2011).

Devastating results can occur if followers do not speak up during critical situations. When followers understand submission in the workplace to mean that they are not permitted to question leaders, this may result in the withholding of valuable information. For example, a British plane crashed in England in 1989 after the pilots turned off the wrong engine while dealing with an engine fire (Guenter et al., 2017). One of the survivors indicated that the cabin crew members noticed the mistake but chose not to tell the pilots as they did not want to question the authority of their leader. As a result of this decision, 47 people died in this crash. The crew members appear to have interpreted submission to their leader as doing what they are told instead of understanding they would still be respecting their leader by being proactive and providing information about the error. Terms such as “proactive followership (Guenter et al., 2017),” “courageous followership (Chaleff, 1996, p. 16),” and “intelligent disobedience (Chaleff, 2015, p. 1)” are used by leadership experts to adjust the paradigm in complex situations when fully submitting to a nonomniscient leader is unwise.

Organizational leaders who observe followers displaying a narrow view of submission in the workplace are positioned to engage the followers in conversation about their beliefs around this topic. Approaching these conversations using a coaching framework by asking questions and listening to the nuance in the follower’s responses is a helpful first step to shifting the mindset of the follower and potentially increasing their self-efficacy.

Leaders can directly impact self-efficacy development by intentionally using verbal persuasion. Verbally encouraging followers when they are completing tasks provides an environment that fosters self-efficacy. When followers successfully complete tasks, they then have mastery experiences to reference when facing the next challenge. Leaders can also showcase followers in the organization who have successfully completed assignments. These vicarious experiences provide evidence to followers that there is a likelihood of success when they face these assignments. When followers express that they are experiencing negative emotional and physiological states, leaders can provide a safe environment to express these concerns. Offering coaching to followers at all organizational levels gives them space for reflection. It also provides accountability for followers who desire to press forward when experiencing these emotional and physical impacts.

The concept of follower voice ties in closely with our focus on self-efficacy and the proper understanding of submission in the workplace. Morrison (2014) defined employee voice as communication by an employee or, in our case, a follower which contains “ideas, suggestions, concerns, information about problems, or opinions about work-related issues to persons who might be able to take appropriate action, with the intent to bring about improvement or change” (p. 174). Followers who have the freedom to communicate to their leaders their ideas and insights have the potential to positively impact their organization (Chen et al., 2021; Crossman & Crossman, 2011).

If followers have internalized the message that they are not free to exert influence up their hierarchical chain, the organization risks losing out on valuable insights, observations, and innovations. A clear understanding of what it means to be an effective follower while submitting to the leadership structure includes using their voice, their influence, and practicing self-efficacy in their role.

Encouraging an organizational culture that supports employee voice, collaboration, partnership, and innovation benefits the group and can provide fresh viewpoints and resources for the leaders (Morrison, 2014). In addition, intentionally inviting followers to participate, when appropriate, in organizational decision-making offers the opportunity to engage different voices. These efforts strengthen the organization while also strengthening the self-efficacy of the followers.

CONCLUSION

This chapter examined the connections between followers’ understanding of submission and their self-efficacy. Embracing the extreme interpretation of submission as “do as you’re told” reduces the voice of followers and decreases their contribution to their organization. When followers are silent, their influence in the organization decreases along with any positive impact their input would have yielded. For some followers, this will require a mindset shift and re-examining the dynamics between followers and leaders. This shift in mindset may permit followers to use their employee voice in a way they formerly thought was off-limits.

Leaders can impact how submission is viewed in their organization by encouraging followers to engage when appropriate. Directly supporting followers by using verbal persuasion, providing opportunities for mastery experiences, and offering coaching as an option for reflection can also

positively impact followers. Without overlooking the complexities of the followership role, the impact that embracing a broader view of submission could have on a person's self-efficacy for the benefit of organizations is worth exploring more.

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Trust in Followership

Keisha N. Morris

INTRODUCTION

Trust is an essential element of any relationship. On the one hand, when trust is present, it strengthens relationships. On the other hand, when trust is absent, there lies the force to demolish the relationship. Rousseau et al. (1998) defined trust as “a psychological state comprising the intention to accept vulnerability based upon positive expectation of the intentions or behavior of another” (p. 395). That word expectation is critical in understanding the fertile ground that will birth and nurture a fractured leader-follower relationship. When the follower’s expectation of a leader is unmet, emotions such as disappointment, delusion, anger, bitterness, and resentment can arise. In addition, the unmet expectation will likely hurt the follower’s attitude and overall behavior, such as neglecting role responsibilities, reduced engagement with others, and exhibiting unsupportive behaviors toward individuals, objectives, and organizations. In addition, it

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can increase attempts to separate from the organization or group altogether (Turnley & Feldman, 2000).

When trust is present, it renders positive follower outcomes, such as performance and organizational citizenship (Grover et al., 2014). Trust is not one-directional. The leader and follower must give and receive trust for psychological safety, vulnerability, and commitment (loyalty) to exist in that relationship. Burke et al. (2007) state that trust is strengthened or weakened based on a given relationship's experiences, interactions, and context. Trust is a fragile yet necessary string in the intricately woven tapestry of human relationships. It must be protected from violation in everyday leadership interactions (Grover et al., 2014).

WHAT IS TRUST?

Trust is the foundational element of any relationship and a key component of social exchange (Soderberg & Romney, 2022) and is recognized as the glue that activates and facilitates relationships (Schoorman et al., 2007). Trust binds the leader to their followers and provides the capacity for organizational and leadership success (Mineo, 2014). Rousseau et al. (1998) defined trust as "a psychological state comprising the intention to accept vulnerability based upon positive expectation of the intentions or behavior of another" (p. 395). Schoorman et al. (2007) assert that trust is "the willingness to take risk, and the level of trust is an indication of the amount of risk that one is willing to take" (p. 346). While many scholars believe that trust is a belief, action, intention, propensity, or psychological state (Caldwell et al., 2008), Senge (1990) offered that organizations depended on the behaviors of those that trusted.

Trust is demonstrated on a continuum and shows the degree to which an individual is willing to give their complete commitment to the party being trusted (Caldwell & Hansen, 2010). It is earned by being trustworthy (Caldwell et al., 2002). McAllister (1995) suggested that trust is either cognitive or affective. Cognitive trust reflects reliability, integrity, honesty, and fairness toward one another. Affective trust reflects a special relationship with an individual that may cause them to demonstrate concern about another's welfare. For example, cognitive trust would be present in statements such as "I believe my manager has high integrity." Affective trust would be present in a statement such as "If I shared my problems with my leader, I know they would respond constructively and caringly" (Dirks & Ferrin, 2002, p. 616).

Trust within Followership can exist with a direct leader (e.g., manager, supervisor, work group leader) or toward organizational leadership (e.g., executive leadership team, collective set of leaders). Trust toward a direct leader can be centered around managing performance and day-to-day job activities. In contrast, trust related to organizational leaders is focused on performance around strategic functions, such as the allocation of resources, human resources practices, and the communication of goals pertaining to the organization.

TRUST IN A FOLLOWERSHIP RELATIONSHIP

A follower's decision to trust a leader is linked to the expectation that the leader will deliver a sought-after benefit within their capabilities (Solomon & Flores, 2001). This expectation recognizes that "there is both an acknowledged duty owed and a potential harm that could occur to the trusting party if that duty is breached" (Caldwell et al., 2008, p. 159).

When followers decide to trust their leader (direct or organizational), they are making themselves vulnerable by choosing the risk of making something they hold valuable vulnerable to another (Feltman, 2021). This act of vulnerability is the building block of the Followership relationship. It emboldens the follower with "the ability to competently and proactively follow the instructions and support the efforts of their superior to achieve organizational goals" (Agho, 2009, p. 159). Without trust, the drive and motivation of the follower to expend their human ability and freely offer their support to someone other than themselves to achieve an organizational goal would not exist.

When followers demonstrate trust, they acknowledge their desire to enter a social contract with another party and willingly accept the risks involved in that relationship. This trust demonstration means that follower relinquishes control and personal choice to the leader with the expectation that the leader will honor the duties they believe are owed to them within that relationship (Caldwell & Clapham, 2003). This willingness to relinquish control is based upon an internal, personal, and subjective choice where they accept the leader's authority and actively cooperate, collaborate with the leader (Caldwell et al., 2008), and operate within the role(s) requested of them by the leader (Solomon & Flores, 2001) to achieve the desired goal or outcome.

It is important to mention that the trust decision made by the follower is based on more than just the leader. The follower's trust decision

incorporates their beliefs about the world and subjective perceptions about the leader's behaviors. Caldwell et al. (2008) explained the six fundamental beliefs that shape a follower's perception regarding relationships and view of the world. The fundamental beliefs are as below:

Beliefs about self—how one views their talents, worth, role in life, and nature of their spiritual origination.

Beliefs about others—are the summation of the key relationships in one's life, how one views the concept regarding the nature of people and organizations, relationship to society, and the expectations surrounding one's duty to others.

Beliefs about the nature of God—How an individual views the nature and character of God, the role God plays in the world and one's daily life,

Beliefs about the past—This belief centers around the influence past events, personal and family history, and past relationships have on our current circumstances and the limitations it causes on an individual's current view of the world.

Beliefs about current reality—Based upon how one interprets and filters information obtained in a boundedly rational and moral world.

Beliefs about the future—How one envisions the future based on their vision and future expectations, in correlation with an assessment of the current reality.

These six beliefs account for how each person views their responsibility (duty) toward others and what they expect in a follower relationship, the values they consider personally meaningful, and the biases they hold about how their world should operate (Caldwell et al., 2002). These six beliefs also provide the guidepost by which followers assess the trustworthiness of their leader.

THE ELEMENTS OF TRUST

The willingness of a follower to trust is the result of a careful assessment of available data based on the leader's trustworthiness and the follower's trust propensity. Trust propensity is defined as a generalized observation and evaluation of the trustworthiness of others (Kramer, 1999; Mayer et al., 1995). For followers, a leader's ability to be trusted is a crucial indicator of whether the leader is seen in a positive or negative light (Zenger & Folkman, 2019).

According to Dirks and Ferrin (2002), scholars have offered different explanations for how trust is formed. One perspective is the relationship-based perspective. This perspective focuses on the nature of the leader-follower relationship (or how the follower understands the nature of the relationship). When trust is formed from this perspective, followers see the relationship with their leader beyond the economic contract that tends to exist. Instead, this type of relationship is established and operates based on trust, goodwill, and the perception of mutual obligations (Blau, 1964). This type of relationship is high quality because care and consideration are central elements.

The second perspective is the character-based perspective. This perspective focuses on the perception of the leader's character and how it influences a follower's sense of vulnerability within the relationship (Mayer et al., 1995). According to this perspective, trust-related concerns about a leader's character are essential because the leader has the authority to make decisions that significantly impact a follower and the follower's ability to achieve their goals (e.g., promotions, pay, work assignments, layoffs, and other related events). This perspective suggests that followers attempt to draw inferences about the leader's characteristics, such as integrity, dependability, fairness, and ability. These inferences have consequences for work behavior and attitudes.

Zenger and Folkman (2019) contend that three elements constitute and shape trust, regardless of the perspective. These elements are positive relationships, good judgment/expertise, and consistency.

Positive Relationships

Zenger and Folkman (2019) contend that trust is based on how much a leader can create positive relationships with other people and groups. Therefore, for a follower to trust a leader, the leader must be intentional about staying in touch with the issues and concerns of the follower; the leader must also balance the expectation for results with genuine concern for the follower, facilitate cooperation between the follower and others, resolve conflict, and give honest feedback in a helpful way.

Good Judgment/Expertise

Followers also base their trust in leaders to the extent that they are well-informed, knowledgeable, exercise sound judgment, and have a depth of

experience (expertise) in each area. What this looks like to the follower is the use of sound judgment when making decisions; the leader's ideas and opinions are trusted by others and often sought out, and the leader's knowledge and expertise significantly contribute to achieving results. They can anticipate and respond quickly to problems (Zenger & Folkman, 2019).

Consistency

This final element of trust is mainly attributed to how followers experience how leaders walk their talk and do what they say they will do. Consistency by leaders is seen in consistent behavior, as in being a role model and setting a good example. It is also experienced in the follower witnessing the leader walk the talk, honoring and following through on their commitments, keeping promises, and the leader's willingness to go above and beyond what needs to be done (Zenger & Folkman, 2019).

When these elements are present, a leader is considered trustworthy. As a result, their leadership effectiveness improves (Zenger & Folkman, 2019), organizational commitment improves, the intent to quit decreases, commitment to established goals, and the belief in information shared (Dirks & Ferrin, 2002).

THE NEUROSCIENCE BEHIND TRUST (WHAT HAPPENS IN MY BRAIN WHEN I TRUST MY LEADER)

It is important to note and remember that trust is not just a feeling or an inclination. Trust produces a neurological reaction in the brain and nervous system (otherwise known as neurobiology) that is measurable when we trust or distrust someone. According to the research, when we experience trust or distrust, our neurobiology initiates sensations, thoughts, and feelings based on the individual's choice to trust or distrust (Feltman, 2009).

Dimoka (2010) asserts two parallel networks within our neurobiology. One network is our trust network that engenders feelings of safety, openness, and desire to connect and create with others. The other network is a distrust network designed to keep us safe (physically and psychologically) by generating thoughts and emotions related to fear, suspicion, and defensiveness. The research makes further correlations between the levels of trust in social interactions and the level of oxytocin in the brain. Oxytocin is associated with attachment, bonding (van Zeeland-van der Holst &

Henseler, 2018), social recognition, and trust (Kirsch et al., 2005). Its presence modulates stress hormones in the brain and reduces the fear of trusting a stranger (Zak, 2017).

When an individual decides to trust, the brain's prefrontal cortex, associated with reasoning, strategizing, and reconciling competing concepts, is activated. This activation allows the brain to critically analyze, think creatively, think logically, and the ability to clearly articulate verbally is readily available for use. However, when distrust is present, there is an increased level of cortisol (the stress hormone) and testosterone. These hormones are ignited by the amygdala, the part of the brain responsible for scanning the environment for and initiating reactions to threats. When the amygdala is initiated, the individual will experience anxiety, fear, and anger and be on full alert for any perceived or actual threats (Feltman, 2009).

Trust is felt. When followers trust their leader, they can be their best selves and produce their best work. When a follower trusts their organizational leadership (senior leadership and C-Suite teams), there is an increase in organizational commitment. When a follower trusts their individual or direct leader, there is increased performance, altruism, a reduction in intent to quit, and increased job satisfaction (Zak, 2017)

HOW TO KNOW WHEN TRUST IS PRESENT IN THE FOLLOWERSHIP RELATIONSHIP

Trust is demonstrated at the organizational leadership level (senior leadership team or C-Suite) and the individual leadership level (supervisor, manager, and above). When trust exists in these relationships, the follower has decided that the leader (organizational or individual) is trustworthy. When trust is present in a followership relationship, care, sincerity, reliability, and competence are all demonstrated in that relationship (Feltman, 2009).

When care is present, decisions are made, and actions are performed with the other person's interest in mind and one's own. Feltman contends that care is the most important for building lasting trust out of the four trustworthiness assessments. The reason for this is that when followers believe that their leaders are only concerned with themselves and do not consider the interests of others, they will limit trust only to include sincerity, reliability, and competence. This limitation means they will only trust others in certain situations or transactions. However, when followers

believe their leader has their best interest in mind, they will extend their trust more broadly to them.

When sincerity is present, followers experience their leaders as honest. This honesty translates into the followers experiencing the leader as meaning what they do or say. Followers also experience sincerity when a leader expresses an opinion; the follower views the sincere action as valid, useful, and supported by sound thinking and evidence.

In addition, reliability is the third element in a trustworthy relationship. When a leader is reliable, they are known for meeting their commitments and keeping their promises. High trust in reliability assists organizations in working through crises and problems. When crises and problems arise, followers trust, based on prior experiences, that the reliable leadership in place can meet present challenges (Shockley-Zalabak & Morreale, 2011).

Finally, there is competence. When followers deem their leader competent, they demonstrate that their leader has the ability, capacity, skill, knowledge, and resources to do a particular task or job. There is complete confidence in what they do and propose to do in the future.

BENEFITS OF TRUST IN FOLLOWERSHIP

Trust paves the way for increased risk in any given situation. The more individuals trust others, the more risk they are willing to take with them (Schoorman et al., 2007). Trust increases the follower's confidence in the risk taken by the leader. It allows them to go beyond their limits and boundaries.

When trust is present, organizations and teams benefit not only in the bottom line but also in creating an environment of collaboration, innovation, and creativity—all leading to a competitive advantage (Schoorman et al., 2007).

Trust enables followers to be confident that the leader can provide a secure environment (Colquitt et al., 2007), is benevolent, and can attend to their needs (Burke et al., 2007; McAllister, 1995).

Trust also enables followers to feel safe. This feeling of safety is essential for building and maintaining trustful relationships. When followers look to determine if there is safety in a leader-follower relationship, they search for trust indicators that signal that a leader acts beneficially toward them and can perform appropriate behaviors, even when the situation is stressful or dangerous (Buyukcan-Tetik et al., 2015).

BARRIERS TO TRUST IN FOLLOWERSHIP

The main barrier to trust is distrust. While this single barrier may seem simple, distrust is complicated. According to Keyton and Smith (2009), much of the conceptualizing about distrust suggests no consensus about terminology or definition. The terminology of distrust presents in the literature as lack of trust, distrust, and mistrust, which are all interchangeable.

Scholars have associated distrust with trust resulting in six theoretical formulations. Distrust has been characterized as (a) violations of trust (e.g., Bies & Tripp, 1996; Elangovan & Shapiro, 1998; Lewicki & Bunker, 1995; McAllister, 1997; Sitkin & Roth, 1993; Robinson, 1996), (b) low levels of trust (Dirks & Ferrin, 2001), (c) absence of trust (Gilbert & Tang, 1998), (d) one end of a continuum with optimal trust as the other anchor (Shockley-Zalabak et al., 1999), (e) features opposite of trust (Butler & Cantrell, 1984), or (f) features orthogonal to trust (Clark & Payne, 1997; Robinson et al., 1991; Lewicki et al., 1998).

Despite the inconsistency in definitional features and its relationship to trust, the construct of distrust and its definition are emerging. Lewicki et al. (1998) defined distrust as the “confident negative expectations regarding another’s conduct” (p. 439). Sitkin and Roth (1993) defined distrust as a “belief that a person’s values or motives will lead them to approach all situations in an unacceptable manner” (p. 373). Other scholars like Worchel (1979), Bies and Tripp (1996) defined distrust based on actions that violate trust, while Dirks and Ferrin (2001) defined distrust in terms of it being a lower level of trust. Even though a universal definition is emerging, Keyton and Smith (2009) offers the following to best encapsulate the essence of these definitions by stating that distrust embodies a trustor’s negative expectation of the trustee.

It is important to remember that distrust can only develop if one party in a relationship says or does something to which the other party assigns the meaning of a negative expectation (Keyton & Smith, 2009). The negative expectation can be the result of poor communication—not communicating appropriate feedback or information; incompetence—the inability to do one’s job well or to agreed-upon standards; disloyalty, inconsistency—related to actions, decisions, and values; lack of integrity—lack of honesty, fairness, and history of taking advantage (improper care) of others (Dirks & Ferrin, 2002); and lack of protection or support (Pennington, 2017).

BUILDING AND SUSTAINING TRUST IN FOLLOWERSHIP

Trust is an earned currency in every relationship. It plays a crucial role in shaping follower attitudes and behaviors. It builds human connection and provides the foundation for stability, meaning, and growth. The research shows that when a follower trusts a leader, the leader is perceived to have increased leadership effectiveness (Dirks & Ferrin, 2002). Numerous studies have confirmed the relationship between trust and effectiveness (DeOrtentis et al., 2013; Pangil & Moi Chan, 2014) and are recognized as a necessary element of effective collaboration, which influences the managerial approach (Radomska et al., 2019).

Leadership effectiveness requires a range of skills and capabilities, and trust is the glue that binds it all (Reddington, 2022). One such skill is the ability of the leader to communicate. When a leader attempts to build trust, how a leader communicates is a crucial factor. Soderberg and Romney (2022) offer two ways that allow leaders to build trust with their followers: humble communication and demonstrating compassionate behaviors.

Humble communication is a term coined by Soderberg and Romney to capture these various forms of communication that leaders engaged in that were successful in helping them to build trust with others. Although humility is often considered a more passive, less-dominant characteristic (Owens & Hekman, 2012), it is crucial to building trust. In order for leaders to be more proactive and authentic at conveying humility, Soderberg and Romney found six specific tools to exercise and demonstrate humble communication in order to build trust: providing positive and negative feedback, asking and encouraging questions of others, gathering expertise from others and involving them in the decision-making process; coordinating employees' task responsibilities; and actively listening.

Providing Positive and Negative Feedback

The first aspect of humble communication, providing positive and negative feedback, is precious for leaders when cultivating trust among followers. This tool is about more than just providing feedback on a particular task or demonstrated behavior. It is also about sharing information that is received that has the potential to impact others. At its core, this tool demonstrates the flow of information from the top down and reassures

followers that their leader is not hiding anything from them. Feedback is essential to followers, so they feel included in knowing important information and are not caught off guard when someone asks them about something. When feedback is delivered, trust can improve. A leader who provides feedback signals to others that their growth and development are significant enough to them to take the time to share feedback with them. This action conveys unselfishness and a sense of humility toward followers and fosters trusting relationships when feedback (positive or negative) is shared.

Asking and Encouraging Questions of Others

Although this may seem counterintuitive, the research from Soderberg & Romney shows that when an individual is willing to ask questions, they are likely to be trusted because their questions demonstrate humility. By asking questions, the leader signals to the follower that rather than prioritizing being correct, the leader is more concerned with doing right. The study also found that asking questions and encouraging the asking of questions also helped to build trust. Questions often help to encourage the exchange of valuable and essential information among group members. From a follower's perspective, a leader who creates an environment where it is safe to ask questions fosters trust toward the leader and among the followers. Followers then feel safe to admit when they do not have all the answers, enhancing the feeling of trust among coworkers.

Coordinating Employees' Task Responsibilities

Even though coordinating tasks may seem like a mundane leader responsibility, it serves a multi-faceted purpose, increasing followers' trust in their leader. When a leader intentionally communicates their efforts to ensure all tasks are covered and everyone on the team has what they need in their unique roles, it portrays the leader's humility and amplifies the need for everyone to work together. Greater coordination of the work enables the team to plan better for upcoming changes and helps followers feel more trust in their leaders, thereby building stronger relationships of trust within the organization.

Actively Listening

When leaders listen, it helps them demonstrate their humility by acknowledging the value of what others say rather than just doing what they think is best. Thus, being willing to listen actively and sincerely to employees' concerns and ideas helps increase feelings of trust among them. Listening also demonstrates the value possessed by that person and what they say. In addition, the research is also clear about avoiding and eliminating gossip from the team and their lips. The research shows that trust decreases when individuals engage in gossip (actively or by allowing it to occur). Leaders who avoid gossiping themselves and help eliminate it from workplace conversations demonstrate humility and respect for others, which in turn permits the trust to grow.

The second way leaders can build trust with followers is to demonstrate compassionate behaviors. According to the research conducted by Soderberg and Romney, there are four unique ways leaders can exhibit compassion to build trust: leading by example, demonstrating kindness and politeness to others, teaching others while giving them space to learn, walking the walk, and following through.

Leading by Example

The first compassionate behavior is leading by example. This action is described as “the willingness of leaders to lead by example and to engage in the same work they were asking of their employees” (Soderberg & Romney, 2022, p. 179).

Demonstrating Kindness and Politeness to Others

The second compassionate behavior is demonstrating kindness and politeness to others. When followers see that their leader treats them politely, it helps them feel trusted, and they are more willing to trust the leader as a result.

Teaching Others While Giving Them Space to Learn

The third compassionate behavior centers around being willing to teach someone how to do what has been asked of them while intentionally stepping back and giving them autonomy to learn and figure out the details

independently. Even though a leader may feel frustrated if an employee is not picking up on something as fast as they would like, trust is built when leaders are compassionate enough to teach employees the necessary knowledge to carry out tasks while also allowing them time and space to learn through trial and error toward successful execution.

Walking the Walk and Following Through

The fourth and final compassionate behavior is walking the walk and following through. Trust suffers when leaders do not follow through in actions with what they say in words. If leaders want to earn respect and trust of their employees, walking the walk or being willing to tell the truth and then following through on doing what they say is a crucial way for trust to develop.

On the other hand, when a follower builds trust with a leader, the follower must demonstrate competence or ability, benevolence, and integrity (Colquitt et al., 2007; Mayer et al., 1995) during their interactions with their leader.

According to Gabarro (1978), competence or ability denotes whether the follower possesses the skills and abilities to act appropriately in a given situation or in completing a task. This competence is demonstrated by their ability to capture the knowledge and display the skills needed to do a specific job, coupled with the interpersonal skills and general wisdom required to succeed (Colquitt et al., 2007).

Benevolence is “the extent to which the follower is believed to want to act in the best interest of the leader” (Colquitt et al., 2007, p. 910). This best interest is apart from any profit motives. Synonyms that can be interchanged with benevolence are loyalty, openness, caring, or supportiveness (Mayer et al., 1995). Benevolence creates an emotional attachment to the leader because of the demonstrated care and support.

Integrity (referred to also as fairness, justice, consistency, and promise fulfillment) is defined as “the extent to which the follower is believed to adhere to sound moral and ethical principles” (Colquitt et al., 2007, p. 910). Integrity represents a very rational reason to trust someone, as a sense of fairness or moral character provides the kind of long-term predictability that can help individuals cope with uncertainty (Lind, 2001).

As demonstrated throughout this chapter, building trust is multi-dimensional. Trust is not built by one action or behavior. Instead, it is built as a result of a combination of actions and behaviors individuals

demonstrate as individuals develop trusting relationships and build an environment where trust abides. Finding the right formula will take experimentation. A one-size-fits-all-approach does not exist, but there is the joy of finding the formula that works! Keeping in mind that trust is a two-way street, sustaining trust is the responsibility of the follower and the leader. To sustain the level of trust built, the leader and follower must continuously demonstrate the action and behaviors mentioned above.

WHEN TRUST IS BROKEN, WHAT HAPPENS TO THE FOLLOWERSHIP RELATIONSHIP? CONSEQUENCES OF DISTRUST IN THE FOLLOWERSHIP RELATIONSHIP

The violation of trust is bound to happen in any relationship. Why? Well, the followership relationship is a relationship between human beings. All humans are fallible and will disappoint another human on one level or another at any point in the relationship. Grover et al. (2017) describe this trust violation as a normal course of affairs in which leaders say things that are not true (intentionally or unintentionally), make promises that are broken, take advantage of followers' goodwill, or fail to provide the necessary support when needed. When trust is violated, it must be restored for the relationship to continue in a positive direction. Not restoring trust could lead to follower withdrawal, revenge, and diminished performance (Grover et al., 2014; Robinson & Rousseau, 1994).

It is also important to keep in mind that a violation of trust is a traumatic event and has the potential to not only derail a project, an objective, or a goal but also significantly hinder a person. When a follower experiences a violation of trust initiated by the leader, the leader needs to be aware of the violation and initiate trust recovery. Violation of trust is an emotional event for the individual who experienced the violation (Schoorman et al., 2007), and it will take considerable trust recovery to repair the damage and restore the trust among those involved in the violation.

According to Slovic (1993), when trust is lost, it can take considerable time to rebuild it among affected parties, and in some cases will not be restored. Whether or not the trusting relationship can be recovered depends mainly on the kind of apologetic action the violator takes (Grover et al., 2014).

When a follower makes themselves vulnerable to a leader and the leader, in turn, acts in a detrimental way to the follower, this is a clear indication of trust violation in the leader-follower relationship. This action violates the follower's trust because they placed themselves in a vulnerable position with positive expectations which are not met. As a result, there is an erosion in the level of trust between these parties (Grover et al., 2017), and distrust ensues.

REBUILDING TRUST IN FOLLOWERSHIP

When trust is violated, it is essential to acknowledge and apologize for the violation. Acknowledging the betrayal means recognizing that the action taken was wrong or damaging in the other party's eye—even if it was an intentional act. The second step is apologizing, taking responsibility for the action, asking for forgiveness, and stating the intention to redeem oneself and the situation (Feltman, 2009).

According to Grover et al. (2017), an apology is “generally defined as a combined statement of an acknowledgment of wrongdoing and an expression of guilt” (Leunissen et al., 2013, p. 316). In situations where trust has been violated, it is crucial to offer a high-quality apology. Otherwise, the apology will have little meaning and not offer what is needed to rebuild trust in the relationship. According to Fehr and Gelfand (2010), a high-quality apology comprises three elements—empathy, acceptance of responsibility, and compensation in the form of penance.

When trust violators incorporate empathy in their apology, they acknowledge and signal their understanding of the wrong done to the person violated and its effect on them (Koesten & Rowland, 2004). The second element of a high-quality apology is the violator's acceptance of responsibility. When this occurs, the violator mitigates the need to offer an excuse for the action or attribute the cause to contributing factors, which can further damage and anger the victim. Finally, by offering penance, the violator provides compensation or conciliation to address the wrong that has occurred within the exchange (Bottom et al., 2002). It is important to note that while a verbal apology is a form of penance, it could be seen as cheap talk with little significance (Farrell & Rabin, 2009) unless coupled with repeated trustworthy behavior (Schweitzer et al., 2006). Dirks et al. (2011) found that consistent and substantive action bolsters subsequent trust better than verbal apologies. With a higher level of apology, forgiveness is more readily achieved (Grover et al., 2017)

Forgiveness is “a deliberate decision by the victim to relinquish anger, resentment, and the desire to punish a party held responsible for inflicting harm” (Aquino et al., 2001, p. 53). Enright (1994) described forgiveness as a form of mercy whereby the victim acknowledges the harm but consciously decides to continue or restore the relationship with the offending party. When a follower forgives, it not only allows the relationship to move forward by taking the necessary steps to repair the relationship but also provides the victim with inner peace (DeCaporale-Ryan et al., 2013). In addition, when followers extend forgiveness, they reduce the replaying of the experience in their minds and release the cognitive space and frame of mind to pursue a more positive relationship (Exline et al., 2003).

FROM THE INSIDE OUT, MODELING TRUST IN FOLLOWERSHIP TO OTHERS

Modeling trust in Followership is a challenging task. It takes the intentional decision of both the leader and the follower to risk making themselves vulnerable to each other. When individuals demonstrate vulnerability, they openly expose themselves to uncertainty, risk, and emotional exposure. By intentionally removing all barriers and relinquishing control, an individual puts everything they hold dear in the hands of another. To many, this is an inconceivable thought. Allowing someone else to hold their fate is too dangerous. Nevertheless, it can be done.

When modeling trust in Followership to others, an individual can recognize excellence in others; give others the space to do their work; share information freely and broadly; build strong relationships; prioritize personal and professional growth; and show vulnerability. The trust effect on followers, leaders, and organizations is powerful. Trust increases productivity and an individual’s energy, engagement, loyalty, organizational commitment; enjoyment of work; and empathy for colleagues (Zak, 2017). Trust in Followership—it is a risk worth taking

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CHAPTER 14

Empowerment and Followership: Nine Pivotal Values that Shape Effective Followers

Sheba L. Wilburn

INTRODUCTION

Empowerment is a social process that renders crucial decision-making power. It grants access to vital information and resources, including learning and development opportunities. These avenues provide us with the tools to make the best choices and become the best representatives for our associations (Chamberlin & Schene, 1997). Empowerment challenges beliefs and assumptions about possibilities and potential (Page & Czuba, 1999). It allows us to understand the correlation between our goals and how to achieve them. Goals are quintessential in the life of every

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individual. Maintaining an empowering attitude is imperative to success in any workplace, corporate setting, personal space, and ministry.

Followership, the reciprocal to leadership, is a simple concept and is the ability to follow directions, comply with rules and regulations, work as a team, and fulfill obligations. Unfortunately, followership seemingly is a second runner-up. However, having the competence to take direction well is just as critical to an organization's success as the capacity of leaders to lead (McCallum, 2013). Followership is a lifestyle and journey that allows individuals to serve, learn, grow, add value, and develop into phenomenal leaders. Followers are the backbone of any mission, team, organization, and successful outcome. Followers complement leaders. They take ownership of their role predicated upon the positional and personal power granted by the leader. Without power, influence does not exist. Positional power grants individuals the authority to influence behaviors based on their roles and responsibilities (Weber et al., 2022). Furthermore, personal power stems from the individual's character, abilities, and values.

Values are an essential aspect of followership efficacy. Values are underlying beliefs that inform or influence behaviors and involve morals and ethics. They help individuals determine what is important to them. Values carry a depth that often impacts professionals and those they partner with, extending beyond their awareness levels (Hultman, 2017). Ethical values serve as guideposts for best practices. Joshua and Elisha are two extraordinary, empowered followers in the Bible that exemplify nine fundamental values necessary for success that others can model today.

MEET THE MANTLE HOLDERS—JOSHUA AND ELISHA

Before taking a deep dive, it is essential to introduce Joshua and Elisha, their backgrounds, roles, responsibilities, similarities, purpose, and substantial accomplishments. This backdrop will help us gain better insight into the lives of these prominent figures. Understanding a person's history is often necessary to appreciate their future, stature, and destiny.

The Hebrew meaning of Joshua is "God is deliverance" or "God is my Salvation." Joshua, a formerly enslaved Egyptian, initially accepts his position as a follower of Moses in Exodus 17:8–16. He later becomes a prophet of God. First, of many substantial tasks, Moses chooses Joshua to lead the Israelite army in battle against the Amalekites. Moses gives specific instructions to Joshua. He tells him to select the army of men and to go out to

fight. Joshua follows those directions precisely, defeating Amalek and his army with a sword.

As Joshua continues in his role, he receives another big assignment. He assists Moses up to the mountain to get the Ten Commandments from God (Exodus 24:13). Joshua later witnesses Moses' righteous indignation when he notices the people worshipping the golden calf. In anger, Moses throws the tablets from the mountain and shatters them (Exodus 32:19). Afterward, Joshua encounters the holy communion between Moses and God as he stands guard at the tent meeting (Exodus 33:11). These are pivotal moments as Joshua later succeeds Moses per the mandate from God (Numbers 27:15–21). Subsequently, Joshua leads the Israelites into the promised land. Notice some of the similarities between Joshua and Elisha.

The Hebrew meaning of Elisha is also “God is my salvation.” Elisha, a former farmer, initially accepts his position as a follower of Elijah in 1 Kings 19. He is Elijah's protégé, personal assistant, and prophet of God. First, of many tasks, Elisha embraces the call to duty without hesitation. He leaves the familiar for a journey of the unknown (1 Kings 19:19–21). This level of service requires much sacrifice. His mission is to teach the people God's ways.

Elisha and Elijah later cross the Jordan River on dry land. Elisha realizes that Elijah will soon die. As a result, he requests a double portion of Elijah's spirit. He then witnesses a chariot of fire transport Elijah directly into heaven. Next, Elisha takes up Elijah's mantle and utilizes it to cross the Jordan on dry land for a second time (2 Kings 2). He receives the double portion he seeks and performs countless miracles in Israel. Some phenomena include him purifying the contaminated water of Jericho (2 Kings 2:19–22), multiplying a widow's oil to fill many containers (2 Kings 4:1–7), and notably resurrecting a dead boy (2 Kings 4:32–37). The leaders of their nation and those in the company of prophets highly value Elijah and Elisha (2 Kings 1 & 2 Kings 4:38–41). During a dark period in Israel's history, their influence causes some Israelites to awaken. God trusts them both to lead the charge for justice during the wicked reigns of Ahab and Ahaziah (Bible Study Tools & Crosswalk Staff, 2022, p. 3; Lowe, 2022, p. 2). Influence is such a powerful force that impacts generations to come.

Joshua and Elisha both pick up where their leaders cease. In Deuteronomy 34:9, we see Moses pass his prophetic mantle of leadership to his successor Joshua by laying his hands on him. Similarly, in 1 Kings

19:19, we see Elijah approach Elisha and throw his mantle garment on him, symbolizing the passing of his authority. While understudying Moses and Elijah, these two striking mantle holders behold life-changing events. They achieve significantly more triumphs than their predecessors. Their purpose is to bring deliverance and salvation, as evidenced by their names and projects. By taking their assignments seriously, these competent followers become remarkable leaders.

DEFINING TERMS ASSOCIATED WITH MANTLE HOLDERS

After showcasing the mantle holders, it is imperative to present the concept of empowerment, the notion of followership and the follower, and the idea of values and their motives relating to the extraordinary successes of Joshua and Elisha.

The Concept of Empowerment

Empowerment is a social process inherent in followership. It challenges beliefs about how things should and could be. It confronts fundamental assumptions about power, assisting, accomplishing, and succeeding (Page & Czuba, 1999, p. 1). When individuals grow to recognize a deeper connection between their goals and a pathway to achieving them, they experience empowerment. They value the parallel of their actions to their outcomes (Mechanic, 1991). Leveraging Rosabeth Kanter's organizational empowerment theory and other research findings, Laschinger and Finegan (2005) demonstrate that empowerment has a rippling effect on corporate trust, job satisfaction, and commitment. Moses and Elijah were such great leaders. We see trust develop between them and their followers. Likewise, Joshua and Elisha own their power, and they choose to trust their leadership. We can also mark their satisfaction in knowing they could duplicate some of the firsthand miracles they encountered with their leaders. They not only learned but also applied what they learned and succeeded. Undoubtedly, their commitment to follow is evident.

Employee innovation intertwines with empowerment (Rhee et al., 2017). The idea of power rests at the heart of the empowerment concept, and this concept depends on two things. Empowerment is achievable if power can first shift and second if it can expand. Thus, individuals become emboldened to take charge of their own lives first before moving on to affect change in the lives of others (Page & Czuba, 1999). Acting on

matters they deem necessary, individuals develop the ability to empower themselves, their communities, and their organizations through strategic planning (Brumm & Drury, 2013). The principle of empowerment is critical because it gives employees a sense of purpose and drives competence, autonomy, and impact, which makes them more productive (Spreitzer, 1995). We certainly see a powershift and expansion in the lives of Joshua and Elisha. Joshua strategically leads the Israelites to the promised land, which Moses cannot. Likewise, Elisha brings greater revival and performs double the miracles of Elijah. Shifting requires a move or position from one place to another. Furthermore, expansion extends beyond the norm into a space of growth. Nonetheless, these two superpowers ignite strategic transformation.

Followership and the Follower

Just as leadership and its meaning have evolved, so has the notion of followership (Chaleff, 2009). Similar to power and empowerment, followership and leadership are intrinsically linked. There can be no leaders without followers (Chaleff, 2009). An organization's success depends on qualified leadership and followership (Pujiastuti et al., 2020). Nearly every individual is a follower in some leader-follower dynamic. For example, a Chief Executive Officer (CEO) must report to a board of directors. There is a growing recognition that followers' commitment and hard work help leaders achieve their inspiring goals (Chaleff, 2009). Collaboration between followers and leaders is key to individual and corporate success (Weber et al., 2022). Moses exhibits an apostolic grace, as God distinguishes him from other prophets (Numbers 12:6–7). While apostles and prophets are alike, the apostolic ministry holds a heavier weight due to the spiritual authority of the office (Evans, 2005). Thus, Moses, a prophet with an apostolic mantle, set Joshua's framework. In collaboration with Moses, Joshua produces miracles, signs, and wonders more fruitfully without reinventing the wheel. This partnership is a type that empowers.

The same is apparent for Elijah and Elisha. There is a lengthy mentoring process in which Elisha spends much of his life as a protégé to Elijah (Pugh, 2016). Respectively, a partnership offers followers more control over their future, increased work efficacy, and an appreciation for their personal worth (Hamlin, 2016). Gleaning from and building upon Kelley (1988), Townsend and Gebhardt (1997), and Carsten et al. (2010), Crossman and Crossman (2011) define followership as “a relational role

in which followers have the ability to influence leaders and contribute to the improvement and attainment of group and organizational objectives. It is primarily a hierarchically upwards influence” (p. 484). A follower is a person who actively participates in the accomplishment of company goals, offers input, and provides solutions to emerging problems that arise. A great leader starts as a great follower before becoming a trusted leader (Pujiastuti et al., 2020). A follower is someone who understands and participates not only in the vision and goals of the leader but also in the organization’s vision and mission (Pujiastuti et al., 2020). We see this with Elisha. He embodies a disciple and, in specific ways, an extension of Elijah. Elijah’s mission was incomplete, and a virtual replica of him was required to fulfill essential tasks like anointing Hazael as king over Syria and Jehu as king over Israel (Pugh, 2016). Hence, Elisha arrives on the scene at the appointed time of the power transfer and serves to complete Elijah’s commission—one of the tasks which Elisha summons a son of the prophets to complete (2 Kings 9:1–6). The power of followership is a gift that keeps on giving.

Weber et al. (2022) further expound on the definition and defines followership as “the leadership practiced by individuals who are in positions of responsibility, but not authority, whereby they exert their influence to execute the vision of their leaders or accomplish organizational goals” (p. 47). Their definition emphasizes two critical aspects of followership. First, leadership is not limited to positions of power. Leadership skills are universal, regardless of one’s position in a hierarchy. At any given time, an individual’s current position delineates the scope of responsibility and sphere of influence. Second, effective followers lead intending to assist their leaders and organizations. Leaders, however, bear the brunt of accountability for decisions made. They must take ownership of the success or failure of the mission. By this same token, followers can determine a leader’s or organization’s success or failure by wielding influence and taking ownership (Weber et al., 2022, p. 47). Weber et al. (2022) make solid points concerning followership. However, we must challenge the notion that followers do not hold a position of authority. For instance, a vice president most certainly has the authority to make vital decisions. While they do not hold authority over the president, they indeed hold authority over their direct reports and assistants.

In channeling the above thought process, Moses answers to God. Similarly, Joshua answers to Moses and God. Accordingly, the Israelites are beholden to and follow Joshua into the promised land. In that same

way, Elijah answers to God. Comparably, Elisha answers to Elijah and God. Accordingly, Gehazi, a servant to Elisha, reports to and follows Elisha. Joshua and Elisha exercise authority in their miracle-working power in carrying out their assignments for the greater good of the Kingdom of Israel and God. These paralleled examples are a sort of proactive followership. In empowered milieus, proactive followership is most commonly a response to supportive or shared leadership (Reed, 2016, p. 78). Below are some action items for proactive followers.

- They are empowered;
- They share responsibility;
- They offer suggestions;
- They communicate their opinions at the risk of the leader shutting them down;
- They challenge assumptions;
- They identify potential problems;
- They maintain forward-thinking; and
- They complete tasks and assignments (Reed, 2016, p. 83).

We will see these evidenced in Joshua and Elisha more as we dive deeper into values.

Values and Their Motives

The concept of values serves as a foundation for all social sciences, according to Milton Rokeach (1973). Values play a vital role when examining culture, society, and personality. Thus, it is necessary to pay special attention to social attitudes and behavior (p. ix). Hultman (2002) argues that ethical values are the criteria of good versus bad or right versus wrong behavior. Comparatively, moral values are guidelines for avoiding or mitigating harmful, destructive, and wrong behavior (Hultman, 2002, p. 21). Further, we will examine values from the aspects of desirable outcomes and preferred methods for achieving those outcomes, as demonstrated by Joshua and Elisha.

Individuals are prone to judge others, their actions, and events based on what is fundamentally important to them. An appropriate lens to view what is truly meaningful to an individual lies within the framework of their values (Biber et al., 2008). According to those fundamental values, Schwartz (2006) expounds and describes values as beliefs that include

desirable goals that transcend specific actions and situations. People who value social order, justice, and goodwill strive to work toward achieving these goals (Schwartz, 2012, p. 3). Based on the culture of humanity, the virtues of God, and his commandments to Israel, Joshua and Elisha unlock distinct values that render them successful.

Moses and Joshua ultimately value freedom for the Israelites under Egyptian rule as God deemed those who make it to the Promised Land as His chosen people (Zucker, 2012). As part of their inheritance, they could receive stability, rest, wealth, and expansion of territory (Numbers 34:1–12). Furthermore, there were conditions to the promise. The Nation of Israel was to trust, follow, and worship God. As a warning, they were to steer clear of idolatry (Deuteronomy 7:12–15).

Elijah and Elisha value the preservation of the faithfulness of the Nation of Israel to God during times of paganism and persecution (Zucker, 2012). The means to accomplish this required believing in miracles through God, supernatural order, and obedience to God’s commandments (1 Kings 1–2). There were blessings or curses on either side for the people of Israel, depending on their chosen side.

People generally rank values by importance. These values serve as benchmarks for criteria. Thus, the relative importance of values determines people’s actions (Schwartz, 2006, p. 143). We see this distinctively with the two mantle holders, Joshua and Elisha. They both value the commands of God, their leaders, their assignments, and the process of their becoming. Biber et al., (2008) follow Schwartz’s theory, describing values as desirable and a universal notion or convictions concerning goals. The significance of these objectives as guiding principles in the lives of others varies (Biber et al., 2008, p. 610). The Open Education Sociology dictionary (2013) defines values as “ideals or principles that determine what is correct, desirable, or morally proper.” Some examples include honesty and a strong work ethic (Open Education Sociology Dictionary, 2013). As such, values can influence choice (Hultman, 2017). Going forward, we will see this play out through the designations of Joshua and Elisha.

FOLLOW THE STARS AND CATCH THE MANTLE

Joshua and Elisha present as two star-players in the field of followership. They both understand their respective assignments. Even more, they gain a sense of empowerment from their leaders. As they understudy Moses and Elijah, they develop peculiar values that position them front and

center as exceptional apprentices. Notably, they both are assets and not liabilities. They honor the call of God on their lives and the visions of their predecessors.

Joshua follows and assists Moses for around 40 years before leading the Israelites into the Promised Land (Dray, 2005). Before taking up Elijah's mantle and performing far more miracles, Elisha followed and served him for approximately six years (Zucker, 2012). These are mentor exchanges at their finest.

In Numbers 27:18–19 (NASB), The Lord told Moses, “Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him; and have him stand before Eleazar, the priest and before all the congregation, and commission him in their sight.” At this moment, Joshua walks into the spirit of leadership. God saw him as wise and worthy of leadership, even as a follower, because he carried the Spirit of the Lord with him (Guzik, 2022). What is exciting is that God always declares the end from the beginning (Isaiah 46:10). Consider this equivalence in the workplace. As followers, we can walk in a leadership spirit no matter our designation. We can add value and affect change regardless of our roles and responsibilities. As we begin our positions as followers with a spirit of excellence, our work gets noticed by supervisors, managers, and executives, eventually opening doors to even greater opportunities with our names on them.

Similarly, in 1 Kings 19:16–17 (NASB), The Lord told Elijah, “...You shall anoint Elisha the son of Shaphat of Abel-meholah as prophet in your place ... and the one who escapes from the sword of Jehu, Elisha shall put to death.” To anoint is a form of empowerment, and Elijah needed just that. Anoint means “to smear, rub [as to saturate], to choose by divine election, or to designate by ritual” (Merriam-Webster, n.d.). During this time, Elijah is in despair. God gave him many instructions, but he also gave him a gift in Elisha. God presented to Elijah a friend, a successor, and a foreshadowing that his legacy would continue (Guzik, 2018). At this moment, Elijah finds assurance that justice will prevail. God created us for a sense of community. That is why collaboration, teamwork, and mentorship are intrinsic to success.

God handpicked both Joshua and Elisha. Thus, he placed value upon their capabilities to lead in the future. Before they can fulfill their ultimate purpose, they must first follow well. Their empowerment constructs position them to function at their highest potential. As they grow in stature, they grow in character, capacity, astuteness, and power. Moses and Elijah

are the resources that Joshua and Elisha need to catapult them into their destinies. Luke 12:48 advises that to whom much is given, much is required. Likewise, to whom much is entrusted, all the more is expected. Such hefty responsibilities require values.

The Art of Values

The values of individuals are analogous to the instincts of animals. Life as we know it would not be possible without the ability to create and live by values (Hultman, 2005). Values are necessary for survival and success. Although people have a range of demands, the values they adopt to meet their psychological and social needs impact how they behave, even in the workplace (Hultman, 2005). Rokeach (1973) differentiated between terminal values, which emphasize desired outcomes or goals, and instrumental values, which emphasize anticipated methods for reaching those desired results (Hultman, 2017). The nuances, motifs, and art of values will emerge as we delve deeper into this topic. We will examine how those terminal and instrumental values correspond to implementing practical strategies for contemporary followers in the workplace.

Keeping the End in Mind—Five Terminal Values for Effective Followership

Again, terminal values express the ultimate goal we wish to achieve. They contain two essential elements. First, our mission or purpose delineates the reason for our existence. Second, our future dreams or personal vision depicts our becoming. We each have an idealistic self-image of what we wish to become in addition to our existing self-image. We are motivated to strive toward the former through terminal values (Hultman, 2005, p. 40). Thus, terminal values inspire us to seek who we wish to become.

Five key terminal values mold effective followers demonstrated through Joshua and Elisha. These are *freedom, loyalty, optimism, wisdom, and reciprocity*. Within these five terminal values are guiding principles that measure and provide the value framework, particularly in the workplace.

Freedom

Freedom is a critical end goal for any successful follower. This first terminal value entails the freedom to decide, yielding a sense of justice and self-direction. *Justice* in the workplace is treating people equally and assessing

them fairly without bias (Jurkiewicz & Giacalone, 2004, p. 131). *Self-direction* involves independent thought. It is an action to choose, create, and explore (Biber et al., 2008, p. 611). It unleashes the freedom to make choices and the creativity to think beyond the norm (Biber et al., 2008, p. 611). Joshua experiences a freedom that is two-fold. In Joshua 11:23, he encounters the Promised Land but also acquires the entire land, gives it to Israel as their own, divides it up, and gives each tribe its share. As a result, the land has peace and rest.

Similarly, Elisha succeeds Elijah in defending Israel from its religious and moral decline. Elisha becomes a change agent in response to these issues. He assesses the situation and makes changes that enhance the quality of life for individuals and communities (Nantenaina et al., 2015). As did Joshua and Elisha, we can operate in freedom in the workplace by following the lead of the Holy Spirit, which will allow us to receive insights unknown to the average person. Through freedom and forward-thinking, we can make clear-cut decisions within reasonable bounds to create something new and groundbreaking.

Loyalty

Loyalty is a second terminal value necessary for rich followership to ensue. Loyalty produces integrity and benevolence. *Integrity* is an unwavering adherence to guidelines and procedures (Jurkiewicz & Giacalone, 2004, p. 131). Integrity serves as a best practice for conducting business. *Benevolence* is an act of kindness toward others and an effort to support the success and happiness of employees and other workplace stakeholders (Biber et al., 2008, p. 611). Joshua demonstrates loyalty as Moses' assistant, particularly in Exodus 33:11, when he guards the tent meeting between God and Moses. Here God speaks to Moses, face to face as a friend, openly and freely, and Joshua witnesses it. This demonstration of Moses drawing close to God prompts Joshua also to draw closer to God.

Elisha, likewise, in 2 Kings 2:6–10, refuses to stay behind when Elijah goes to Jordan. He vows never to leave Elijah. As a result, they cross the Jordan River onto dry ground. Elijah performs this miracle by taking his folded coat and striking the waters. The waters then divide. Before being taken away, Elijah asks Elisha what he can do for him. Elisha requests a double portion of his spirit, which he later receives. Like Joshua and Elisha, we can display loyalty in the workplace through integrity and kindness. We can seek knowledge and more responsibility. Loyalty ensures that best practices are upheld, and that warmth yields a thriving culture.

Optimism

Optimism is a third terminal value that pushes the barometer of effective followership. It is necessary for individual development, organizational readiness, and change. Optimism creates receptivity and achievement. *Receptivity* is having an open mind and flexible thinking. It promotes ingenuity and calculated risk-taking efforts (Jurkiewicz & Giacalone, 2004, p. 131). *Achievement* is a type of personal success that exhibits competence per social norms (Biber et al., 2008, p. 611). Joshua shows optimism in Numbers Chapter 13 when he, along with 11 other men, goes to spy out the land. Only Joshua and Caleb, of the 12 men, advocate for conquering the land and come back with a favorable report. The other ten advise against it, fearing going up against the land's inhabitants.

Elisha also shows optimism when his servant fears the Syrian army at Dothan and feels hopeless. Calmly and with a directive, Elisha responds, "Do not be afraid, for those who are with us are greater than those who are with them" (2 Kings 6:16, NASB). In short, with the help of the Lord, their enemies are struck blind and captured. Elisha's prayer was a creative miracle. It is through optimism that creativity and innovation occur. We must think positively, challenge assumptions, offer suggestions, and communicate at the risk of a leader shutting down our ideas. As a result of this drive, the organization organically attracts success and markets itself.

Wisdom

Wisdom is a fourth terminal value of any efficacious follower and propagates a sense of humanism and universalism. *Humanism* offers an opportunity for personal development congruent with organizational goals. The focus lies on practices that affirm the value of each employee (Jurkiewicz & Giacalone, 2004, p. 131). *Universalism* constitutes empathy, appreciation, acceptance, and protection for the well-being of all people and cultures (Biber et al., 2008, p. 611). The emphasis is equality, unity, and open-mindedness. Joshua and Elisha apply wisdom on many occasions. As they suffer many trials and tribulations, they learn from them and grow stronger and wiser, depending on God as their complete source. They both lean on God, his law, and his Spirit to provide wise counsel. Resultantly, they produce miracles of healing and deliverance. When we apply wisdom, the outcome is personal growth and development for ourselves and the organization. As we share responsibility and seek to prevent pitfalls, this outcome breeds a culture of collaboration, commemoration, and success.

Table 14.1 Five terminal values, ten guiding principles, and five outcomes of effective followers

<i>Five terminal values</i>	<i>Guiding principles</i>	<i>Outcome</i>
Freedom	<i>Justice</i> <i>Self-direction</i>	Ability to make clear-cut decisions within reasonable bounds to create something new and groundbreaking
Loyalty	<i>Integrity</i> <i>Benevolence</i>	Best practices are upheld, and warmth yields a thriving culture
Optimism	<i>Receptivity</i> <i>Achievement</i>	Creativity and innovation spur and the organization organically attracts success and markets itself
Wisdom	<i>Humanism</i> <i>Universalism</i>	Personal growth and development for self and the organization that breeds a culture of collaboration and commemoration
Reciprocity	<i>Mutuality</i> <i>Security</i>	Contribution, collaboration, and common ground ensure a contented, fulfilled, empowered culture

Note: Adapted from Jurkiewicz and Giacalone (2004) and Biber et al. (2008)

Reciprocity

Reciprocity is the fifth and last terminal value that emboldens productive followership. It induces an experience of mutuality and security. *Mutuality* indicates that all employees are mutually connected and reliant upon each other. Collaborating with others allows each to contribute to a positive outcome (Jurkiewicz & Giacalone, 2004, p. 131). *Security* implies the safety of self, relationships, and harmony with others (Biber et al., 2008, p. 611). Joshua and Elisha encounter exchanges with their leaders. Their relationships were not one-sided, and there was mutual respect and honor. They protect, encourage, and strengthen one another. When we serve in reciprocity, contribution and common ground ensure a contented, fulfilled, empowered culture.

See Table 14.1.

The Means to an End—Four Instrumental Values for Effective Followership

As previously stated, instrumental values indicate how we plan to achieve our mission, vision, and purpose. Our preferred mode of behavior substantiates this action. When individuals refer to “value,” they typically mean instrumental values, which spotlight their competence, integrity, and character (Hultman, 2005, p. 40). Joshua and Elisha model four

compelling instrumental values that shape effective followers. These are *obedience, learning, engagement, and surrender*. Within these four instrumental values are guiding principles that measure and provide the value framework, particularly in the workplace.

Obedience

Though an unpopular term, **obedience** is necessary for any successful follower. This first instrumental value examines obedience from a compliance standpoint for excellency. Hence, obedience sparks generativity and conformity. *Generativity* is a long-term approach that shows regard for how one's choices might influence the future. It represents respect for coming generations (Jurkiewicz & Giacalone, 2004, p. 131). *Conformity* is control of behavior, tendencies, and urges most likely to disturb, hurt, or breach societal norms. It requires self-control, civility, respect for parents and elders, and obedience (Biber et al., 2008, p. 611). Joshua and Elisha display obedience when they precisely follow the instructions of their leaders and the Lord. They regard the ways God intended for his people to coexist in society. Their prophetic ministries and obedience help position Israel in a better place for generations to come. Through obedience, we can leave a legacy to future generations by virtue of our gifts, talents, abilities, and a healthy respect for authority.

Learning

Learning is a second instrumental value indispensable to effective discipleship. Learning is a catalyst for responsibility and stimulation. Regardless of difficulties or challenges, *responsibility* independently follows through on goal fulfillment. It is more concerned with doing the "right thing" versus the right thing itself (Jurkiewicz & Giacalone, 2004, p. 131). *Stimulation* is excitement, newness, and a challenge. It encompasses a life that is brave, diversified, and fascinating (Biber et al., 2008, p. 611). Joshua and Elisha learn to hear from God quickly and follow instructions well. They learn how their leaders deal with adversity. They learn what to model and what not to. Their level of responsibility and stimulation allows them to perform miracles. Through learning, we can fortify the power to navigate obstacles and achieve goals with enthusiasm and through inspiration and new ways of discovery.

Engagement

Engagement is a third instrumental value that pushes the barometer of efficient followership. It fosters a partnership and produces a sense of trust and power. *Trust* is the ability to rely on the integrity and truth of an organization and its representatives with confidence (Jurkiewicz & Giacalone, 2004, p. 131). Social status and prestige represent *power*. It takes on a form of control or dominance over individuals and resources. Examples include authority, social power, affluence, and preserving one's public image (Biber et al., 2008, p. 611). Joshua and Elisha's assignments come with high-level authority. Through all of their processes, both demonstrate a level of involvement. They must trust God, their leaders, and their assistants. Through engagement, we can foster an organizational trust that does not impose abuse of power but empowers employees to participate actively in collective projects.

Surrender

A fourth and last instrumental value that bolsters fruitful followership is **surrender**. It yields respect and a sense of tradition. *Respect* holds people in high esteem and treats them with care and concern (Jurkiewicz & Giacalone, 2004, p. 131). Valuing one's employees is a sign of respect. *Tradition* is the adherence to, respect for, and acceptance of traditional culture or religious practices. It requires devotion, humility, and respect for customs (Biber et al., 2008, p. 611). Joshua and Elisha embody surrender. Despite the Israelites' tendency to murmur, complain, and defy authority, Joshua and Elisha surrendered their wills to the will of God. They display a healthy respect for God's plan for Israel and their lives as mantle holders. They remain humble, committed to the cause, and awaken many Israelites. We can perpetuate a loving culture of esteem and valued employees through respect for the organization's mission, vision, and values through surrender.

See Table 14.2.

CONCLUSION

Empowerment is multi-dimensional and impels individuals to dominate their lives with a greater sense of purpose. Followership arises from this determination and commitment. As such, nine pivotal values ring forth that shape competent followers. Old Testament prophets Joshua and Elisha demonstrate these values in Exodus and First and Second Kings.

Table 14.2 Four instrumental values, eight guiding principles, and four outcomes of effective followers

<i>Four instrumental values</i>	<i>Guiding principles</i>	<i>Outcome</i>
Obedience	<i>Generativity Conformity</i>	Ability to leave a legacy to future generations by virtue of the follower's gifts, talents, abilities, and a healthy respect for authority
Learning	<i>Responsibility Stimulation</i>	Fortifies the power of the follower to navigate obstacles and achieve goals with enthusiasm and through inspiration and new ways of discovery
Engagement	<i>Trust Power</i>	Fosters organizational trust that does not impose abuse of power but empowers employees to actively participate in collective projects
Surrender	<i>Respect Tradition</i>	Perpetuates loving culture of esteem and valued employees through respect for the mission, vision, and values of the organization

Note: Adapted from Jurkiewicz and Giacalone (2004) and Biber et al. (2008)

Empowerment is the stepping stone to acknowledging a goal, garnering resources, and taking action to achieve it. Followership is simply following directions well and fulfilling obligations. Followership is a role of influence, improvement of processes, and meeting objectives. This role is no small feat. Followers must use their power wisely and build core values congruent with the overall organizational mission. Values influence behaviors, and they are deciding factors of what is chief. Ethical values serve as guideposts for best practices.

We can take away three modern-day lessons from Joshua and Elisha as effective followers. First, where we come from is not indicative of our destinies. God has a plan for all of us. He knows the thoughts he thinks toward us and the plans he has for us, according to Jeremiah 29:11. We must consider God's thoughts toward our positions in life. Freedom, loyalty, and optimism are terminal values that can reduce turnover, shape a warm, welcoming culture, and increase the organization's bottom line.

Second, God will name us according to our mantle assignments. Joshua and Elisha were both deliverers who brought salvation. In our quiet time with God, we should ponder the name he calls us when he speaks to us. Wisdom, reciprocity, and obedience fuse terminal and instrumental values. They enable us to make the best decisions, add value to the organization

and its stakeholders, and uphold best practices through proper compliance. Perhaps, we are called change agents, thought leaders, and pioneers positioned to supersede some of the most significant corporate giants and business moguls.

Third, it is vitally important for us to marry life, business, and ministry. We do not leave life and ministry at home when we go to work because they are all a part of who we are in our spheres of influence. They help produce the miracles released through us and help us deliver others to their place of promise and prominence. We should understand how our life, business, and ministry work in tandem with each other. Learning, engagement, and surrender are instrumental values that cause us to be great. Learning elicits motivation, confidence, and improvement. Engagement and surrender keep us involved, geared to see the perspectives of others, and dedicated to the overarching customs of the organization. These values prompt us to add value to our organizations and colleagues. We must also pursue mentors who deposit into us and speak to our future selves. Furthermore, we must focus on the mentor's assignment before qualifying for our own.

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CHAPTER 15

My Brother's Keeper: Broken Leader-Follower Compacts in the US Armed Forces

David Boisselle and Jeanne McDonnell

INTRODUCTION

The US military services have long been respected and admired, known for discipline, bravery, and leadership. Each service has core values that guide its members. The Navy and Marine Corps share the values of Honor, Courage, and Commitment. The Army Core Values are Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal Courage. The Air Force's values are similar: Integrity First, Service Before Self, and Excellence in All We Do. These inspired values give direction and fortitude to both followers and leaders in each branch. Gehrlein (2020) reflects that although the military is not a Christian organization, these values are

Version of the Bible: New International Version (NIV)

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based on our nation's values which "were originally founded on biblical values" and "...align with things that Christians value" (para. 7). Each of these values were clearly espoused (see the Beatitudes in Matt. 51-12, NIV) and displayed by Jesus Christ throughout His time on Earth including the ultimate sacrifice He made for our sins. After Jesus's death, His followers adopted these values as they built the worldwide Christian church and bravely faced torture and death to follow Him. Just as in the time of Jesus, not everyone has followed these Christian values, resulting in broken compacts between leaders and followers. In turn, these broken compacts have carried an exorbitant price in lost time, money, and lives.

Broken leader-follower compacts are not new in the military. During the Vietnam War, there were at least 800 documented cases of fragging (Gregory, 2017). Fragging was a phenomenon where a follower would throw a hand grenade into a place where a leader (typically an officer) was sleeping, often killing or maiming them. Others were shot in the back as they charged into battle. Gregory (2017) reported, "the target was often a leader who was hated because he was incompetent in leading men, or excessively harsh in his discipline..." (para. 3). Since the 1970s, service members have expressed dissatisfaction with their leadership through other means such as desertion or suicide. Desertion happens when a service member leaves their appointed duty place, leaving a hard-to-fill gap. A survey of over 200 Navy deserters in 2002 found that at least 85% had deserted because of a broken leader-follower compact (McDonnell, 2001). This type of broken compact was also discovered as a cause of the recent suicides of seven sailors stationed on the nuclear aircraft carrier USS *George Washington* (Martin & Watson, 2022). This instance and other military cases will be discussed in more detail later in the chapter.

Some are surprised by these leadership failures in what is considered the world's greatest military. After all, Stricklin (2013) reports the reason the Armed Forces has so many great leaders is that "the military deliberately develops dynamic followers from day one of basic training through retirement" (para. 2). Every service member swears an oath to followership when they are enlisted or commissioned saying, in part, "I do solemnly swear that I will support and defend the Constitution of the United States...and I will obey the orders of the President of the United States and the orders of the officers appointed over me... So help me God" (10 US Code 50). As Stricklin points out, "every military member is a follower. It is a necessity of military service" (2013, para. 4). The military chain of command delineates who are the leaders and who are the

followers, from the newest recruit to the President of the United States (also known as the Commander-in-Chief). The role of leaders in the military is significant. They are charged with carrying out the mission of national defense by influencing their followers. Their tasks include leading their followers from the mundane through life-or-death circumstances. Service members learn to “leave no man behind” and to be prepared to die for others. This commitment makes the military leader-follower compact unlike any other. It cannot just be an “I outrank you” situation. Both leaders and followers must hold up their end of the compact, or the result can be the loss of freedom, well-being, or even lives. Even though leaders carry this weighty role, there can be no victory without followers. The leader-follower compact within the military is considered a sacred bond to most service members and forms the backbone of their core values. The flip side of this compact is that the nature of the military can put the follower into a susceptible position when under the command of an inept or toxic leader.

In a recent message to soldiers, Sergeant Major of the Army Michael Grinston defined followership as:

Being a better follower means being proactive and knowing how and what leaders and managers need to lead. This means anticipating future organizational needs and ensuring you are supporting leaders’ and managers’ support or information requirements. Being a better follower is also a form of servant leadership. (Duran-Stanton & Masson, 2021, Know Your People section, para. 1)

The author of Hebrews also offers advice on followership, “Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you” (Heb. 13:17).

This chapter will discuss the importance of followership in the US military through several broken leader-follower compact case studies, the costs, and the consequences. It will also offer recommendations to restore and strengthen the leader-follower bond through mentorship and servant leadership.

DISCUSSION

Followership and mentorship *should be* hand-in-glove concepts—a symbiotic relationship—yet often, we see followers who are not mentored and mentors who are not good followers. After all, says Chaleff (2009), “The mark of a great leader is the development and growth of followers. The mark of a great follower is the growth of leaders” (p. 29). The concept of followership in the US Armed Forces will be examined—how it correlates with Service core values and creeds, where and how it is taught, trained, and practiced, and some high-profile examples where it has failed in practice and the costs incurred therein.

Followership in the Military

Military followership is incorporated into the DNA of the respective Service core values, as well as Scriptures espoused in the Bible in Table 15.1:

Followership in the military is incorporated into the DNA of the respective various noncommissioned officer (NCO) creeds in Table 15.2:

Followership is woven into the fabric of the armed forces espoused values and creeds. Examined next will be a sampling of how followership is taught and trained in the armed forces.

Survey of Followership Education in the Military

While followership is solidly interwoven with Service core values and creeds, it surprisingly and unfortunately largely dissipates in the service academy and “continuing education” phase for both officers and enlisted.

Service Academies

United States Naval Academy. A review of the course descriptions reveals that general leadership theory and styles are taught in a survey approach. While several courses address teamwork and group formation, there appears to be no explicit instruction on followership (United States Naval Academy, 2022).

United States Military Academy. There is a core course on Military Leadership, yet it does not appear to include explicit instruction on followership (United States Military Academy, 2022).

United States Air Force Academy. A course in Character and Leadership includes a service learning opportunity emphasizing followership. Notably, all cadets must attain nine proficiencies for graduation,

Table 15.1 Service core values, followership, and the scriptures

<i>Service</i>	<i>Core value</i>	<i>Followership</i>	<i>Scriptures</i>
Navy & Marine Corps	Commitment	Foster respect up and down the chain of command	~ Commit to the LORD whatever you do, and your plans will succeed. (Prov. 16:3) ~ But your hearts must be fully committed to the LORD our God, to live by His decrees and obey His commands, as at this time. (1 Kings 8:61)
Army	Loyalty	A loyal soldier is one who supports the leadership and stands up for fellow soldiers	~ He who pursues righteousness and love [or loyalty] finds life, prosperity, and honor. (Prov. 21:21) ~ Many a man claims to have unfailling love, but a faithful man who can find? (Prov. 20:6)
Air Force	Integrity first	A person of integrity and humility grasps and is sobered by the awesome task of defending the Constitution of the United States of America	~ Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. (Phil. 4:8) ~ For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of men. (2 Cor. 8:21)

Adapted from:

The Core Values of the Navy (www.benjaminspall.com); Army Core Values <https://www.army.mil/values/index.html>; United States Air Force Core Values (www.airforcemombsmt.org)

including “exhibiting effective personal leadership and followership” (United States Air Force Academy, 2022).

Professional Military Education (PME). PME is Graduate-Level “Continuing Education” for Military Officers

Naval Leadership and Ethics Center at Newport, RI. There is no evidence that “followership” is taught in the various curricula in Newport (Naval Leadership and Ethics Center, 2022).

Table 15.2 Noncommissioned officer creeds and followership

<i>Service</i>	<i>NCO creed (abridged)</i>
Army	Officers of my unit will have maximum time to accomplish their duties; they will not have to accomplish mine...I will be loyal to those with whom I serve; seniors, peers, and subordinates alike.
Navy	I am loyal to my subordinates, peers, and those officers appointed over me. I cannot favor either; my integrity must be beyond reproach.
Marine Corps	I will be honest with myself, with those under my charge, and with my superiors.
Air Force	I will never leave an Airman behind, I will never falter, and I will not fail.

Adapted from:

<https://www.army.mil/values/nco.html>; <https://renofcpoa.wordpress.com/petty-officers-creed/>; <https://www.airforce.com/mission/vision>; <https://www.devildogdepot.com/usmc/marine-non-commissioned-officers-nco-creed/>

Marine Corps University at Quantico, VA. A search of the MCU website reveals no curricula discussing “followership” (Marine Corps University, 2022).

US Army Command & General Staff College at Fort Leavenworth, KS. A review of the CGSC course catalog reveals only a three-hour lesson in “Followership” (US Army Command and General Staff College, 2022, August 15).

The need for more education and training on followership in the armed forces is a longstanding disconnect. Latour & Rast asserted in 2004 that “Few professional development programs—including those of the US military—spend time developing effective follower cultures and skills. Instead...professional military curricula focus on developing *leaders* [emphasis ours]” (Latour & Rast, 2004, p. 102). Examining the US Air Force, Lieutenant Colonels Latour & Rast concluded that “our service expends most of its resources educating a fraction of its members, communicating their value to the institution, and establishing career paths founded on assessing selected leadership characteristics—while seemingly ignoring the vast majority who ‘merely’ follow” (Latour & Rast, 2004, p. 103).

Shipmate/Battle Buddy/Wingman Concept

Then the Lord said to Cain, “Where is your brother Abel?” “I don’t know,” he replied. Am I my brother’s keeper?” (Gen. 4:9)

The military aspires to exemplify the “I am my brother’s keeper” concept that is replete throughout the Bible. Not only as espoused in their respective core values and creeds, but in everyday lingo and forms of address and expression of camaraderie to fellow sailors (“shipmate”) or soldiers (“battle buddy”) or airmen (“wingman”). In the Army, the “battle buddy” concept has been formally adopted into their ACE Suicide Prevention Program, which guides actions for soldiers to talk with a buddy to prevent suicide: **A**sk your buddy, **C**are for your buddy, **E**scort your buddy (Dunz, [n.d.](#))

Broken Compacts

The willingness with which our young people are likely to serve in any war, no matter how justified, shall be directly proportional as to how they perceive the veterans of earlier wars were treated and appreciated by their Nation. (**George Washington**)

Nevertheless, for all the emphasis on leadership and followership in core values, creeds, and (less so in) education and training, the military has suffered some egregious examples of broken leader-follower compacts.

USS *George Washington* (CVN 73)

One of only twelve nuclear aircraft carriers in the Navy’s fleet, the USS *George Washington* entered the Huntington Ingalls shipyard in Newport News, Virginia, in 2017 for her mid-service life overhaul, scheduled to last four years. Unforeseen repairs and the COVID-19 pandemic adversely affected the pace of operations at the shipyard, causing the ship’s complex overhaul to extend into a fifth year. Shipyard periods are highly stressful for a ship’s crew—none more so than for the mostly young and single sailors who must live aboard the ship, which is under repair day and night. These circumstances challenge crew morale, including for senior enlisted and officer leadership charged with maintaining it. Tragically, the Navy has been investigating seven sailor deaths from the crew since 2020, including five suicides within the 2021–2022 time frame (Chan, [2022](#), April 21). Sailors have complained about sleeping in their cars to avoid night work noise, 45-minute walks to their cars, and lack of internet access or fast food in the shipyard (Lagrone & Mongilio, [2022](#)). Visiting the ship in April 2022, Master Chief Petty Officer of the Navy Russell Smith held an all-hands call with the crew to address their concerns. Asked by a sailor

what the Navy could do to improve habitability aboard the ship, the master chief responded,

I hear your concerns, and you should always raise them, but you have to do so with reasonable expectations... What you're not doing is sleeping in a foxhole like a Marine.... What you are doing is going home at night, most nights, unlike the *Harry S Truman* [a deployed aircraft carrier]. So when you're here, some of it is that you have some more stability in that you're here. The downside is some of the [expletive deleted] that you have to go through logistically will drive you crazy. (Navy.mil, n.d.)

While the master chief's remarks may have seemed overly casual or dismissive, he did conclude this meeting by exhorting the crew to "look out for each other, 'cause we are each other's keepers" (Navy.mil, n.d.).

Texas Army National Guard

In a case eerily similar to the USS *George Washington*, four Texas Army National Guardsmen committed suicide in a three-month period in 2021. This was not unprecedented, unfortunately, as nine Texas Guardsmen took their own lives in 2017. Texas Governor Greg Abbott's Operation Lone Star began in 2021 to curb illegal immigration on the Texas-Mexico border. In less than a year, the number of Texas National Guardsmen went from 500 volunteers to over 10,000 mandatorily activated Guardsmen (Yamada, 2022).

After being activated with little notice, many Guardsmen could not prepare adequately for their families or jobs before they deployed (Garcia, 2022). To add to the stressful situation, upon arrival, the Guardsmen experienced confusion on mission parameters, chronic pay issues, and substandard living and housing conditions (Garcia, 2022).

Sergeant Major Jason Featherston, a former enlisted adviser to the Texas National Guard, reported that the four suicides resulted from a lack of timely planning and poor execution (Garcia, 2022). Featherston further stated, "no one took into account the individual soldier and what their needs are. That's a mistake because if you are not taking care of the soldier, he is going to be distracted, and they're not going to focus on the mission" (Garcia, 2022, para. 11).

As with the *George Washington* case, there is plenty of blame to go around. Fingers are pointing all the way from the President to the Governor to a Platoon Commander. In reality, there were many leadership

failures throughout, resulting in frustration, stress, desertions, and suicides. Some say the President's failed immigration policies are at fault because they encouraged the massing of undocumented immigrants on the border. Others suggest that Governor Abbott botched the deployment and acted too hastily (Findell, 2022). Generals have been relieved and replaced in hopes of the situation improving. On the tactical level, requests for soldiers to take time off for family hardships were denied leaving the soldiers with little hope (Kheel, 2022). Broken leader-follower compacts at all levels have devastated these Texas Army National Guard soldiers and their families.

Fort Hood Army Base

Fort Hood, the world's largest Army base, has been nicknamed "The Great Place" because of the quality of life the post and area offer Soldiers and their families (Fort Hood, n.d.). However, many soldiers and their families may disagree. In 2020, 31 soldiers died there, and many others were victims of bullying and harassment. Of these soldiers, eleven were suicides, five were homicides, while the other deaths were caused by training accidents, car crashes, and natural causes (Pelisek, 2020). One of these cases involved the disappearance of Army Specialist Vanessa Guillen. Two months after she went missing, it was found that she had been sexually harassed and then murdered by a fellow soldier to cover it up (Tomlinson & Rambaran, 2020). The command investigation revealed numerous instances of harassment and toxic behavior, resulting in the Secretary of the Army, Ryan McCarthy, sending a five-person civilian investigation team to probe into the command culture. Investigators found "a deficient climate at Fort Hood, including ineffective implementation of the Sexual Harassment/Assault Response and Prevention (SHARP) program that resulted in a pervasive lack of confidence, fear of retaliation, and significant underreporting of cases, particularly within the enlisted ranks" (Tomlinson & Rambaran, 2020, para. 4). Their report allegedly "found hundreds of unreported sexual harassment and sexual assault incidents as well as no proactive efforts to address drug issues, violent crimes or suicides" (Pelisek, 2020, para. 8).

The Army Values include loyalty, duty, respect, selfless service, honor, integrity, and personal courage. These values are emphasized for all soldiers regardless of rank. Juxtaposing these values against the existing culture at the world's largest Army base in 2020 is bewildering and devastating to the families of servicemembers impacted by the toxic culture. The

leaders were supposed to support, guide, and mentor their followers. Instead, the culture at Fort Hood was one where many leaders turned their heads or were complicit in the abuse and harassment of their followers.

When Specialist Vanessa Guillen disappeared, her family begged Army Commanders at Fort Hood to do something to help them find her (Pelisek, 2020). A full-fledged search for Vanessa did not happen until the family waged a social media campaign and contacted news organizations and politicians. The family had said that Vanessa had told them an unnamed senior had been sexually harassing her, and her mother begged Vanessa to report it (Pelisek, 2020). Vanessa said others had reported the same person, and those cases were dismissed, so she was uneasy (Pelisek, 2020). The Army blamed false leads for the two-month delay.

Army Secretary Ryan McCarthy ultimately concluded that the Army had let Vanessa and her family down and ordered the firing of 14 senior leaders at Fort Hood for creating a toxic environment for soldiers (Yang et al., 2020). It is difficult to determine how many men and women had voluntarily stood up to defend their country only to suffer under this type of broken leader-follower covenant. Regarding the final 136-page investigation, the Military Law Task Force reported, “The findings are truly shocking, and unfortunately confirm the worst fears of activists and counter-recruiters about the pervasive abuse and neglect of soldiers by their superiors” (Lake, 2021, para. 4). Vanessa’s 17-year-old sister Lupe’s comment hit hard, “They were supposed to respect her and protect her” (Pelisek, 2020, para. 14). Most parents are proud of their child’s decision to serve their country and know they could be put in harm’s way. What is not expected is that their child would be put in jeopardy, not by the enemy, but by their own chain of command.

In the first six months of 2022, the Navy relieved 13 commanding officers for cause (NBCNews.com). This is less than 1% of its commanding officers, but they impacted thousands of sailors. These 13 commanding officers were also the only ones who were caught. A survey of US Army officers reported that 20% of Army leaders exhibit toxic leadership (Elle, 2012). Although the Navy has not done a survey to measure bad leadership behavior, the results likely indicate a similar problem. These statistics make one wonder how many of our service members are just trying to survive and waiting for a transfer or end-of-service date. Besides the pain the followers experience and the embarrassment of the service branch, there is a steep price tag for the American taxpayer.

Costs

The costs of broken leader-follower compacts are difficult to quantify accurately. Who can put a price on a mental health breakdown or a ruined career? What can a lack of trust or poor loyalty between a follower and leader cost? There are also some things no one can put a price on, such as the suicides in the USS *George Washington* and the Texas Army National Guard cases. Despite the challenges, progress has been made in identifying costs in the military and the corporate world.

The Society for Human Resource Management (SHRM) reported that poor workplace leadership and culture cost corporate America an estimated \$223 billion over five years, from 2014 to 2019 (SHRM, 2020). In their comprehensive study, they also found that “nearly half of employees (49 percent) have thought about leaving their current organization, while nearly one in five has left a job due to culture in the past five years” (SHRM, 2020, Key Findings). They also found that over a third of employees say their manager cannot lead, and one in four employees dread going to work (SHRM, 2020). Forbes came up with a higher estimate reporting a 2016 Gallup poll that suggested that poor leadership costs corporate America up to \$550 billion annually (Hougaard, 2018). Although these costs vary, one can agree that they are incredibly high. These costs include turnover, absenteeism, reduced productivity, workers’ compensation, increased health costs, hiring and recruiting costs, and reduced trust and loyalty.

Within the military, several apparent toxic leadership behaviors threaten the leader-follower compact. Although not all-inclusive, these can include misuse of authority, belittling, bullying, harassment, physical abuse or assault, sabotage of work, threatening behavior, and a general lack of regard for others. Army Colonel (Chaplain) Kenneth R. Williams has taken the lead in determining the devastating costs of this type of leadership within the Department of Defense (DoD), both in the military and government civilian components (Williams, 2019). Williams took a five-step approach to estimate the costs within the DoD. Starting with determining the prevalence, he also calculated the number of people impacted, their salary, and the various impacts, and then added up the final costs. Despite not including the costs of Inspector General investigations, the time of leaders trying to manage violators, and degraded performance, the results were nearly a staggering \$3 billion in taxpayer dollars annually (Williams, 2019).

WAY AHEAD

While the military's institutional pillars of core values, creeds, and followership are "talked about," they are not always "walked." Perhaps a unique leadership style explicitly aligned with followership is the prescription for fixing the broken leader-follower compacts in the armed forces: servant leadership.

Philosophy of Servant Leadership

What is servant leadership, and what makes it unique as a proposed leadership stratagem for the military?

Servant leadership may be understood through the lives of its exemplar, Jesus of Nazareth (Akuchie, 1993; Blanchard, 1997; Ford, 1991; Russell, 2000; Sendjaya & Sarros, 2002; Swindoll, 1981; Takamine, 2002), its first and foremost chronicler, Robert K. Greenleaf (Spears, 1995), and perhaps the greatest American military leader of modern times, George C. Marshall (Husted, 2006).

Jesus intended for his leadership to become a model for his followers to emulate (Ford, 1991). At the Last Supper with His disciples, Jesus got up from the meal, removed His robe, poured water in a basin, and knelt before each of the ten in turn, washed their feet, and dried them with his robe. When He had finished washing their feet, He put back on his clothes and said,

Do you understand what I have done for you? he asked them. You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than one who sent him. Now that you know these things, you will be blessed if you do them. (Jn. 13:12-17)

Robert K. Greenleaf was a native Hoosier who spent a superlative career with AT&T as their Director of Management Research (Frick, 2004, p. 173). He was inspired by Herman Hesse's (1956) short novel, *The Journey to the East*, about a band of seekers on a mystical journey who were motivated by their manservant who was ultimately revealed as the expedition's true leader. Greenleaf wrote his seminal essay, *The Servant as Leader*

(1970), in which he called for “leadership as a meaningful lifestyle, towards which an individual may progress by conscious preparation” (p. 275). Greenleaf (1977) defined the servant-leader:

The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. (p. 15)

Greenleaf (1977) then explained what made servant leadership unique: its explicit focus on followers:

The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? (p. 15)

Inspired by Greenleaf’s clarion call, Spears (1995) advanced the nascent servant leadership theory by identifying ten critical characteristics of a servant leader: *Listening, Empathy, Healing, Awareness, Persuasion, Conceptualization, Foresight, Stewardship, Commitment to the Growth of People, and Building Community.*

In the 52 years since Greenleaf’s seminal essay, *The Servant as Leader*, the concept of servant leadership has continued to grow in influence and impact. Says Spears (2010), “Times are now only beginning to catch up with Robert Greenleaf’s visionary call to servant leadership” (p. 11). Van Dierendonck (2011) notes, “In view of the current demand for more ethical, people-centered management, leadership inspired by the ideas from servant leadership theory may very well be what organizations need now” (p. 1228).

The US Navy, for example, has not instituted a new, transformative leadership approach since it adopted Total Quality Leadership (TQL) in the 1980s and 1990s. Using Edward Deming’s quality management approach and statistical process control tools, TQL provided a “means for Department of the Navy (DON) organizations to more efficiently and effectively respond to current and future mission requirements” (Houston & Dockstader, 1997, p. 9). More recently, Admiral Vernon C. Clark, Chief of Naval Operations from 2000 to 2005, espoused *covenant leadership*:

There should be a commitment from the leadership for the promise sailors make to us. I believe that promise has to be kept by people like me—to make sure people have the tools that they need to succeed. We’ve got to offer to them a chance to make a difference. They want us to give them a chance to show what they can contribute. They want a chance to grow and develop. (Kennedy, 2000, retrieved from www.navy.mil)

Numerous examples abound in the commercial sector of companies that espouse servant-leadership and thus achieve strategic objectives and business success, including TDIndustries, Wegmans, Marriott International, Southwest Airlines, Chick-fil-A, and more. While corporate exemplars of servant leadership abound, can servant leadership work in the military? One study by Earnhardt (2008) of 200 military members validated Patterson’s (2003) constructs of (a) love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service as existing within a military (Navy) context. Some examples where this was clearly demonstrated at the highest levels of military leadership include the following.

As described earlier, Admiral Clark did not give lip service to his covenant leadership philosophy; he lived it out. He took valuable time out of his tight schedule to personally reenlist deployed Sailors on board the USS *Theodore Roosevelt* (CVN 71) in 2002. After traveling to the other side of the world, he told his Sailors, “I came here to look you in the eye, and tell you something that I couldn’t tell you if I just sent you a message. I came here to look at you and tell you that the American people are so proud of what you’re doing” (Clark, 2002).

General Peter Pace, the 16th Chairman of the Joint Chiefs of Staff (CJCS), was the highest-ranking military officer in the country in 2007. General Pace was always clear about what he felt was most important—the Sailors, Soldiers, Airmen, and Marines he led. Due to politics, he was told he would not be renominated for his position as CJCS. The then-Secretary of Defense Robert M. Gates told Pace he should voluntarily retire to avoid awkwardness with the Bush Administration. He refused. When asked why he would not step down, he replied, “I said I could not do it for one very fundamental reason, and that is ‘Pfc. Pace’ in Baghdad should not ever think that his Chairman, whoever that person is, could have stayed in the battle and voluntarily walked off the battlefield” (Smith, 2007, para. 7). Out of his sense of leadership, he could not even consider the idea and did not submit his retirement papers until after it became publicly known that he was not going to be renominated. “The other piece for me personally

was that some 40 years ago, I left some guys on the battlefield in Vietnam who lost their lives following Second Lieutenant Pace,” he said. “I promised myself then that I will serve this country until I was no longer needed” (Smith, 2007, para. 11).

After Pace’s retirement, he demonstrated an even more significant commitment to the leader-follower compact. Leaving the ceremony, Pace went to the Vietnam Wall War Memorial. Under the names of the fallen men he had led, Pace left a handwritten note and a set of his four-star general insignia for each. The notes were similar to this one: “For Guido Farinaro USMC, These are yours—not mine! With love and respect, your platoon leader, Pete Pace” (Military Hall of Honor, 2021). It is hard not to compare this example of servant leadership with the inept leadership which led to fragging in the same war.

Given the extraordinary stress on the military since prosecuting 20 years of wars in Iraq and Afghanistan and in ongoing leader scandals, the conditions are ripe for a servant leadership approach that naturally aligns with the respective Service core values and the tenets of the NCO Creeds.

Followership

The motto of the US Army’s Infantry School at Fort Benning, GA, is “Follow Me!” This ethos generally pervades the US armed forces in general. However, such training schools are more about teaching *leadership* than *followership*, as we have seen earlier.

What is “followership,” and how can the military better teach and train on it?

Perhaps the foremost scholars of followership are Ira Chaleff and Robert Kelley. Writing his seminal book about the “power of followership,” Kelley (1992) posited a response to the “leadership aristocracy” who lorded over the rank-and-file (p. 8). “Followership,” asserted Kelley, “is just as important as leadership, sometimes more important” (p. 12). Driving this point home, Kelley cited the followers of Jesus Christ as indispensable to His ministry, “Without them, Jesus would have been like many of his contemporaries, just another ‘voice in the wilderness.’ With them, He changed the course of history” (p. 23). Chaleff (2009) extended the prevailing construct of “shared leadership” by creating a “dynamic model of followership that balances and supports dynamic leadership (p. 1).” He coined the concept of the “courageous follower” because it was “antithetical to the prevailing image of followers and so crucial to

balancing the relationship with leaders [emphasis added]” (p. 4). Under this model, courageous followers assume organizational responsibility and oppose the paternalistic image of the leader/organization as master. Courageous followers initiate “values-based action” through “ownership of the common purpose” (p. 6). Chaleff’s Five Dimensions of Courageous Followership emphasize the courage *to assume responsibility, to serve, to challenge, to participate in transformation, and to take moral action* (p. 7).

While the general leadership ethos of the military is “follow me,” it nevertheless perpetuates a *leader-centric* view that mission accomplishment depends mainly on the quality of leadership. This is not to say that positive, effective leadership is not essential to mission accomplishment. What is missing, however, is the *equal action of the follower* to collaborate with the leader to achieve strategic goals and objectives. Perhaps we need a more balanced illustration of leadership and followership. Let us consider the ancient Chinese concept of *yin-yang*, which might be adapted to the concepts of leadership and followership. Fang (2011, citing Chen, 2002) provides a concise description of *yin-yang*:

The Yin Yang symbol is denoted by a circle divided into two halves by a curvy line, one side of which is black (Yin) and the other white (Yang). According to the Yin Yang philosophy, all universal phenomena are shaped by the integration of two opposite cosmic energies, namely Yin and Yang. The curvy line in the symbol signifies that there are *no absolute separations between opposites* [emphasis ours]. The Yin Yang principle thus embodies duality, paradox, unity in diversity, change, and harmony, offering a holistic approach to problem-solving. (pp. 25–26)

While Fang (2011) proposed a yin-yang perspective to understand *culture*, we think its opposite yet ultimately complementary forces can be applied to the leader-follower construct.

Mentorship

Mentoring, according to Bell and Goldsmith (2013), is “simply the act of helping another learn” (p. 1). The mentor, they continue, is a “teacher, a guide, a sage, and foremost a person acting to the best of his or her ability, in a whole or compassionate way in plain view of the protegee” (p. 5). Mentoring is also “collective pursuit”—“mentors growing with proteges, proteges growing with mentors” (p. 6). In a spiritual context, Clinton and

Clinton (1991) define mentorship as a “relational experience in which one person, the mentor, empowers another person, the mentoree, by sharing God-given resources” (pp. 1–4).

Biblical Basis for Mentoring

God used relationships in His Word to demonstrate mentoring:

- Jesus mentored His disciples
- Jethro mentored Moses
- Moses mentored Joshua
- Naomi mentored Ruth
- Elizabeth, the mother of John the Baptist, mentored Mary, the mother of Jesus
- Barnabas mentored Paul in his wilderness phase
- Paul mentored Titus and Timothy

Nexus Between Followership and Mentorship

Ideally, followers are mentored by their leaders in a *yin-yang* dyad, mutually beneficial to both. Absent this, leaders and followers tend toward transactional (vice transformational) outcomes. Goffee and Jones (2001) assert that “leadership must be seen for what it is: part of a duality or a relationship. There can be no leaders without followers.” Kellerman (2008) agrees, “Mentees’ follow because they are likely to benefit from establishing close relationships with people higher positioned than they” (p. 80). Latour and Rast (2004) advocate that “follower-development programs should take advantage of opportunities to instill/reinforce institutional values, model effective follower roles and behaviors, and begin the mentoring process” (p. 103).

Mentoring in the US Military

There are several preeminent military mentors in our nation’s history.

Army Major General Fox Conner. In the words of his biographer Edward Cox, Fox Conner is “the most famous general that you’ve never heard of” (Cox, 2014, July 16). Conner, a West Point graduate from Mississippi, was an Artillery Officer who quickly caught the eyes of his superiors, who saw great promise in him. Eventually catching the attention of the commander of the American Expeditionary Force (AEF) in World War I, General John “Black Jack” Pershing, Conner served as his G3 or Operations Officer. In the process, Conner mentored a colleague,

the then-Lieutenant Colonel George C. Marshall. Before and during his AEF service, Conner also mentored fellow AEF staff officers and future generals George Patton and Dwight Eisenhower. All of these officers played crucial roles in the allied victory in Europe. When Conner retired from the Army as a major general in 1938, he maintained relations with his proteges, all of whom would come to outrank him yet still referred to Conner as “the General.” In the year of Conner’s retirement, Pershing told him, “I could have spared any other man in the AEF better than you” (Cox, 2011, p. 102).

General of the Army George C. Marshall. Of all the superlatives used to describe George C. Marshall, one that recurs most frequently is “selfless.” David Abshire, former US ambassador to NATO, said, “Under close examination, the most stunning characteristic about Marshall is that he was not a leader of blind ambition who sought power and self-aggrandizement but, to the contrary, he was an unparalleled servant-leader” (Husted, 2006, p. 169).

Marshall was not only selfless in his personal demeanor, but he extended that virtue into his public persona, where he believed that the military officer must put the public interest ahead of self or narrow organizational interests (Pops, 2006). Perhaps the best example of Marshall’s philosophy comes from Husted’s account of Marshall’s consideration by President Franklin Roosevelt for command of Operation *Overlord*, the Allied storming of the beaches of Normandy to retake Europe from the Nazis. Marshall had completed his four-year term as Army Chief of Staff and was ready to move to Europe to command the D-Day invasion. However, former Army Chief of Staff Pershing and others lobbied Roosevelt to retain Marshall in Washington, where he was more critically needed. While a professionally ambitious officer, Marshall could not bring himself to ask FDR for the job, so he demurred when Roosevelt asked his preference. General Dwight D. Eisenhower, Marshall’s junior and protégé, got the job, and Marshall was retained as Chief of Staff. Said Marshall later, “The war was too big for personal feelings or desires to be considered” (Husted, 2006, pp. 170–171). This was perhaps the greatest act of selfless service given by a man who led a life of sacrifice for the good of humanity (Husted, 2006).

Marshall indeed passes Greenleaf’s test: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? (Greenleaf, 2007, p. 27). In multiple assignments from battalion to brigade, division commander to chief of staff, Marshall trained and personally selected many

of the great battle captains of World War II: Bradley, Allen, Stilwell, and Ridgway. Fully 160 members of the Fort Benning faculty and Infantry School who caught Marshall's eye when he was assistant commandant became general officers in WWII (Husted, 2006). Perhaps General Walter Bedell Smith, who was a major on Marshall's Army Staff, said it best in a letter to the general upon Marshall's retirement:

I doubt if you ever could realize the deep and sincere affection you inspired, particularly in those of us who had the good fortune to serve directly under you. I wish that I could be like you. I never can, of course, because I have a bad temper and get irritable over small things, but I have tried very hard to be, and will continue to do so, as long as I live. (Carver, 2009)

Air Force Colonel John Boyd. Born into the lake port town of Erie, Pennsylvania, in 1927, John Boyd would become the finest fighter pilot of his day, serving in World War II, Korea, and Vietnam. Showing an early proclivity not only for aerial combat prowess, Boyd became, in the words of his biographer Robert Coram, "a *thinking* fighter pilot" (2002, p. 5). While still a junior officer, Boyd developed and wrote the *Aerial Attack Study*, which became Air Force doctrine or the "bible of air combat" (Coram, 2002, p. 5). Later as the "Mad Major," Boyd created his Energy-Maneuverability Theory, which helped birth the future fighter workhorses of the Air Force, the F-15 *Eagle*, and F-16 *Fighting Falcon*. Throughout his long career in uniform and as a federal civilian employee, Boyd attracted and mentored a coterie of followers (e.g., military officers, engineers, and scientists) who became known as the "Acolytes." Perceived by all who knew him as the consummate maverick, Boyd cultivated followers who helped him to drive not only the projects mentioned above to completion but a genuine "revolution in military affairs." Says Hammond (2012), "He inspired intellectual respect and virtual awe, intense loyalty, and unbounded compassion for those who became 'the acolytes' ... To those who believed in him and his causes, he was more than a hero, he was a virtual saint, and they would have followed him anywhere and taken on any foe, regardless of the odds" (pp. 7–8). Boyd's leadership and mentorship philosophies are summed up by one of his dictums, "Ask for my loyalty, and I'll give you my honesty. Ask for my honesty, and I'll give you my loyalty" (Hammond, 2001, p. 211).

CONCLUSION AND RECOMMENDATIONS

This chapter examined the nexus of followership, servant leadership, and mentorship in the US Armed Forces through several broken leader-follower compact case studies, the costs, and the consequences. While “followership” is robustly espoused and voiced in the military (*“Follow me!”*), it is curiously and glaringly all but absent from formal military education and training curricula. As in the business community, followership in the military appears to take a back seat to the emphasis on “leadership” in formal education and training. This scarcity of emphasis on the follower and a lack of servant leadership have resulted in ruined careers, untold costs to American taxpayers, and loss of life. The loss of life has not only devastated families; it has caused a lack of trust by many in the abilities of top US military leaders. In order to magnify the importance of keeping the leader-follower compact sacred, the following recommendations are offered:

1. **Adopt servant-leadership:** Teach it/train it/live it/promote it/reward it.
2. **Evaluate/grade mentorship and followership** in performance reports through 360-degree appraisals.
3. **Fully incorporate the topic of followership** into service academy and professional military education, including Chaleff’s and Kelley’s seminal texts.
4. **Incorporate a Fleet-up system** where the Executive Officer is mentored by the Commanding Officer and moves into the position, hopefully adopting a servant-leadership approach.
5. **Implement a viable mentoring program** within the services, considering lessons learned from past attempts.
6. **Ensure viable feedback or reporting channels are available** for followers to report toxic cultures or dangerous leaders.

The US military has been blessed with many true servant leaders throughout the years who have brilliantly upheld their leader-follower covenants. Although their stellar example is followed by many, toxic leaders continue to break these covenants regularly. Despite these failures, there is no greater military than the US Armed Forces in the world. By implementing the recommendations contained herein, it is hoped that

military leaders and followers will be able to strengthen their mutual covenant to promote unity and strengthen their ability to defend the nation.

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