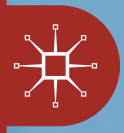

CHRISTIAN FAITH PERSPECTIVES IN LEADERSHIP AND BUSINESS

The Nature of Biblical Followership, Volume 2

Organizational and Cultural Values

Edited by
KATHLEEN PATTERSON
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Christian Faith Perspectives in Leadership and Business

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Kathleen Patterson • Bruce E. Winston
Editors

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PART I

CHAPTER 1

The Way: Biblically-Based Followership

Steven L. B. Jones

The Way: Biblically-Based Followership

What is biblically-based followership? I remember playing a game as a child entitled, Follow the Leader. The game participants consisted of one leader and at least one follower. What is unique about this game is that the follower's effort to mimic the leader is not a mental exercise of the imagination. On the contrary, it is the strictly animated copying of every move executed by the leader. Essentially, the leader expects the follower to do what the leader does precisely the way the leader does it.

Conversely, the follower's expectation of the leader is a succession of exaggerated gestures meant to mentor the follower, keeping them on course and in "The Way" (Sarver, 2020). The term "The Way" is a

Version of the Bible: New International Version

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biblically-based paradigm for followership. "The Way" Hodos in the Greek language is interpreted to mean road or, by implication, a route, act, or distance (Stoops, 1989; Strong, 2001). The first time "The Way" is encountered in scripture is when Saul sought letters to the synagogues at Damascus granting permission to bind and transport both men and women found belonging to "The Way" (Acts 9:1–2). Again, we encounter the phrase when used by citizens of Ephesus to single out Spirit-filled and baptized followers of Jesus. Their accusation was these were they who were threatening the livelihood of area shop owners by their teachings (Acts 19:9). Indeed, Jesus described himself as a light illuminating an otherwise dark Way (John 8:12), and thereby, Jesus revealed his mind and expectation of the biblical follower to follow him.

Furthermore, as the Way, Jesus made it known that he wanted His followers to follow Him as the Father expected of him (John 5:19). Consequently, the argument is that biblically-based followership is a jointly agreed upon intimate mimicking of a leader by a follower in preparation to lead other followers. According to Jesus, It is following a light in the hope of becoming a light for others to follow (Matthew 5:14–16). Coleman (2006) argued that Jesus was not concerned with multitudes of programs aimed at drawing the masses but with men and women whom the masses would follow. From the leaders' perspective, this looks like a visionary, trusting, and empowering leader, three of the seven components of Servant Leadership (Patterson, 2003). From the follower's point of view, this looks like discipleship or mentorship (Geiger & Peck, 2016). Servant Leaders believe their ultimate goal is to develop leadership behaviors within followers (Uhl-Bien et al., 2014). Likewise, the biblical objective of followership is for followers to become the expressed image of their leader (Ephesians 4:13).

Uhl-Bien et al. (2014) argued that followers also develop ideas, strategies, and courses of action within teams and organizations that are adopted and advanced. In other words, followers engage in leadership behaviors. Conversely, wise leaders may elect to follow the initiatives of team members. Thus, in the real world, leaders do not just do leadership and followers do not just do followership (Uhl-Bien et al., 2014). Instead, they all work together to advance the collective objective forward. As such, I will survey recent biblically-based followership literature. I will further examine the example of biblically-based followership demonstrated between Elisha and Elijah (1 Kings 19:19, 2 Kings 2–13). Additionally, I will

discuss why biblically-based followership is relevant, how biblically-based follower ideas, strategies, and courses of action influence teams and organizations, and the biblically-based follower's transition to leadership.

Relationship: Followership Literature

The construct of relationship is the understated element of any followership/leadership paradigm. The necessity for developing relationships is particularly keen in bible-based followership. Click (2017) posited that a mature leader first seeks to initiate a relationship. Therefore, a relationship is vital to biblically-based followership. Relationships deepen the bond between follower and leader beyond a performance-based expectation (Click, 2017). This bond was present in Jesus' daily interaction with his disciples. Jesus' consistent efforts to cover and protect His disciples against the legal charges of misconduct from the rules and legal expertise of his day (Matthew 12:1; Matthew 15:1–9; Hebrews 7:25) demonstrate his doting rapport. Accordingly, Jesus had a heightened focus on developing a love-based relationship between His disciple in addition to a conduct-based relationship (1 John 4:19–21). Scripture admonishes us as followers to check the condition of our hearts, arguing that the heart betrays the nature of men and women (Proverbs 4:23). Jesus understood the relationship between a person's heart and their actions. Consequently, Jesus knew that if He had His follower's hearts, that relational commitment would dictate their commitment to the Way (John 21:17).

Further, when considering the construct of relationship and its guiding principles, its impact on bible-based followership, and its illustration within scripture, we should do so in the context of Dahl's (1957) argument regarding the concept of power and influence. Not to do so would be to ignore the notion that both exist within scripture and organizations. Further, it is the applied pressure from both, in tandem, that motivates followers. Dahl contended power as A's authority over B to do something B would not otherwise do and influence as B induced by A to behave a certain way. The leadership-followership relationship is most effective when both exist (Fleishman, 1953).

Dahl's (1957) concept of power and influence is essentially Fleishman's (1953) two-factor leadership theory developed at Ohio State University after World War II. There Fleishman developed the concepts of Initiating structure and Consideration. The Ohio State University study's premise

was that the most effective leadership style consists of a high degree of both. The Initiating structure is leader organized and driven. As such, authority rests with the leader to define the follower-leader relationship.

Conversely, Consideration's construct consisted of friendship, mutual trust, respect, warmth, and rapport (Ivancevich et al., 2013). Furthermore, Ivancevich et al. (2013) stated that "a review of the literature revealed that the Initiating Structure was consistently associated with leaders and group performance and Consideration was associated with followers satisfaction, motivation, and leader effectiveness" (p. 408). In fact, legitimate Power or Initiating Structure and Referent Power or Influence live at either extreme of the power pendulum (Ivancevich et al., 2013). Yet, according to Ivancevich et al., both ends of the pendulum are essential to effect a leader-follower exchange to any situationally appropriate degree. Indeed scripture reminds us that Jesus was both Lion and Lamb (John 1:29; Revelation 5:5; MacLeod, 2007).

Bennis (1999) claimed, circumstance notwithstanding, good leaders always inject into their followership/leadership exchange (1) meaning, direction, and vision, (2) a sense of trust, (3) a sense of adventure and risk-taking to succeed, (4) hope, optimism, and a constant aroura of success. Click (2017) asserted that the findings from his field research on the follower-leader relationship indicated that the overwhelming consensus of participants was that perceived responsibility for initiating the follower-leader relationship falls to the follower. Click asserted that in specific models, the research participants experienced that if the follower is hungry for growth, persistent, and pursues the established leader, then the follower is worthy of the designated leader's investment. Yet Click confesses that this paradigm contradicts scripture. On the contrary, Click continues, "the biblical antecedents for a follower-leader relationship illustrated that Moses, Elijah, and Jesus initiated the relationship with their closest followers" (p. 142). Further, Click highlights a critical distinction between the level of intimacy in the relationships Moses, Elijah, and Jesus had with their closest follower versus the general crowd. Scripturally, this nuanced relationship differentiating levels of intimacy demonstrated by Moses, Elijah, and Jesus can be explained by what Matthew described as the difference between knowing the Lord and being known of Him (Matthew 7:23).

Further, this nuanced relational difference separates biblically-based followership from nonbiblical-based followership. In biblically-based followership, a shift in onus takes place. In biblically-based followership, the

follower's responsibility is only their response to the invitation. The leader, on the other hand, is responsible for initiating the invitation. This onus shift is evident in observed behavior. The biblically-based follower-leader exchange is less charismatic and more servant. Patterson (2003) posited a servant leader's commitment is one of accountability and consistent with a commitment to valuing and developing followers. Likewise, a bible-based follower's response to the invitation to follow and the act of following advances from pure obedience to a relationship also couched in friendship, curious inquiry, mutual trust, respect, warmth, and rapport. It is the closeness exemplified by Moses and Joshua, Jesus and His twelve disciples, and Elijah and Elisha. It is a relationship wherein both a respect for the authority of the followed exists and the real intimacy found in Fleishman's (1953) Consideration. It is a relationship devoid of ego where one friend learns how to complete a task from the example of another friend (Greenleaf, 1998). It is a relationship that immerses a follower in practical training. It develops them for leadership, prepares them for succession, and passes on what they learned (1 Corinthians 15:3–8; 1 Corinthians 11:23). Jesus declared to his disciples that they would accomplish greater things than they have seen from Him (John 14:12–14). Scripture plays this theme out repeatedly: in the lives of Moses and Joshua, Jesus and His twelve disciples, and Elijah and Elisha.

Elisha Sets out to Follow Elijah: Biblically-Based Followership

Elijah and Elisha's relationship will be the focus of this exegetical inquiry. Their relationship is particularly germane to this discussion of biblically-based followership. It hermeneutically deals with the prophetic office into which both were called (Osborne, 2006). Peterson (1998) described the prophetic role as "seer", an itinerant holy man of God integrated into the Israelite society (p. 4). Fee and Stuart (2014) contended that prophets appeared during this time in history for three reasons:

1. Unprecedented upheaval in the political, military, economic, and social spheres led to a terrible crisis
2. There was religious upheaval as the divided kingdom progressively turned from Yahweh and his covenant to serve pagan gods
3. Shifts in population and national boundaries led to constant unsettled conditions (Osborne, 2006, p. 258)

Consequently, God sought to reinsert His message because unprecedented political, military, economic, and religious upheaval needed course correction. To make that correction, God chose His prophets (Fee & Stuart, 2014). In Elisha's case, Click (2017) asserted that stepping into the role of a prophet, let alone being the successor to anyone, was the furthest thing from his mind. Elisha knew nothing of the life of a prophet. His life consisted of working on his family's land (1 Kings 19:19). Therefore, if God wanted him to be a prophet, someone would need to show him the "Way". Click intimated that Elijah, having experienced the weight of the prophetic call, and knowing its burdened responsibility and significance, seemed to impress upon Elisha that he should "Go Back". Further asking after placing his mantle on Elisha, "What have I done to you" (1 Kings 19:20)? Notwithstanding, bigger things were at play here: purpose, destiny, and calling. In biblically-based followership, the invitation may be the leader's to give, but the response falls squarely on the shoulders of the follower. Moreover, what is at stake is more than the typical training. The leader asks the follower to suspend all bias, remain open-minded, and fully commit to co-travel along the leader's journey (Han, 2015). When Elijah placed his mantle on Elisha, argued Click, Elijah's obedience to God was satisfied; Elisha's response was now required. In the case of Elisha and Elijah, the bond between the two was more than a simple choice. It, instead, was God's call to successfully execute the removal of Baal worship from Israel and restore political order. It is like that teacher to whom you positively responded when they took a special interest in your progress. The reason is more of a qualitative phenomenon than scientifically quantitative.

Elijah's Mantle

Han (2015) notes in this Old Testament narrative criticism that from the beginning of their union, as Elisha assisted Elijah in the final years of his ministry, there was something bigger at stake. Elisha leaving the life he knew from a youth, much like David, meant Elisha's immediate future would consist of the training that would soon make him Elijah's successor to the people of Israel. That biblically-based transformative power of followership is seen in Elisha's response to Elijah, "my father, my father" (2 Kings 2:12). Han describes the transfer of Elijah's mantle as a handing over of leadership. Elijah's mantle was an outward sign that Elijah bequeathed to Elisha, his protégé. Moreover, Elijah's mantle represented

public evidence that Elisha now held Elijah's power and authority (1 Kings 19:19; 2 Kings 2:13).

Therefore, upon Elisha's return, the company of prophets, who witnessed the taking up of Elijah, declared that he walked in the same spirit as Elijah (2 Kings 2:15). Han argued that the "true mantle of leadership could not be demanded; it could only be given through earning people's trust through authentic relationships and servanthood" (p. 37). When motivated by love, servant leaders understand the actual value of people and are mindful to include them.

Click (2017) concluded that what was God's implied mind, the laying on of hands between Moses and Joshua revealed (Numbers 27:18–23), Jesus breathing on his disciples exercised (John 20:22), and also the transfer of Elijah's mantle to Elisha accomplished. The willful picking up of Elijah's mantle sealed the succession, the transfer of authority, and finalized Elisha's position. Today, by implication, the same is carried on in transferring an inheritance to children, the handpicking of corporate leadership successors, and the ordination of emerging leaders within Christian organizations.

Double Portion: On the Shoulders of Your Leader

Elisha's faithful followership assured him he would be where he needed to be to receive Elijah's promise of the double portion. The scripture makes it plain that this was no accident. It wasn't a coincidence. Neither was it due solely to God's favor. Elijah made it clear from the moment Elisha made the request that what he was asking for depended solely on his commitment to the process. In other words, Elisha was being challenged to stick with Elijah until the end (Matthew 24:13). The pericope of 2 Kings 2:1–15 comes fast and furious as Elijah scuttles from Bethel to Jericho and then to the Jordan, as though Elijah was trying to lose Elisha in the process. Yet like a seasoned follow-the-leader player, Elisha would not let Elijah out of his sight (2 Kings 2:6–10). Bellamy (2013) argued that, although Elijah challenged Elisha to be present during his ascension, the succession and transfer of authority were never in doubt.

Nonetheless, the choice to press on until the end remained with Elisha. Now, it was Elisha's time. Elisha was known to all the company of prophets as Elijah's successor. Two crossed over the Jordan, but only one returned, and although Elisha was by himself, he was not alone. Elisha now stood on the shoulders of Elijah. He had become a man who was more than the sum total of his part. The experience, exposure, lessons,

training, mentorship, and friendship Elisha received from Elijah had now become the wisdom and understanding Elisha gained through yielding to the followership process. The shoes Elisha now stood in are more than just his own; his responsibility is no longer to himself alone, and Elisha knows this. When Elijah stood in the mouth of the cave, having run from Ahab to listen to God's still, small voice. Elijah knew what would come next was more than a route encounter with a neophyte needing training. Biblically-based followership is not just about being prepared and mentored to do good work. On the contrary, it carries the weighted responsibility to continue the work for which the follower is a successor. The work God had started through Elijah had only just begun. Consequently, God needed a man who could be inspired to continue it.

Purpose: Elisha Will Finish the Work of Jehu

Indeed, there was work left for Elisha to do. It is that work that is of exegetical significance to this storyline. Of the threefold task God commissioned Elijah to do, he only completed one: the appointment of Elisha to succeed him (1 Kings 19:16). There yet remained the tasks to anoint Hazael as king of Aram and to anoint Jehu as king of Israel (Bellamy, 2013). So, following Elijah's ascension in a fiery chariot, Elisha is left to carry on (Miscall, 1989). Miscall (1989) noted that after all of Elisha's mentoring and training, although he walked in Elijah's authority and granted a double portion, he remained uniquely Elisha. Biblically-based followership transforms you but does not alter your authentic self (Miscall, 1989). Miscall posited that Elisha was more a wonder worker than a great prophet of the Lord. However, like Joshua and Jesus' disciples, Elisha would accomplish things that Elijah could not, in particular, the destruction of the house of Ahab, the anointing of Jehu, the removal of Baal worship from Israel, *and steps toward a united kingdom* (Miscall, 1989). Because Elisha walked in the authority of Elijah and his foretelling was revered, he was able, as his mentor, to gain favor and influence the affairs of men (Fleishman, 1953; Ivancevich et al., 2013).

Further, as do all good biblically-based follower/leader exchanges, the relationship, and ultimate succession were pregnant with purpose and meaning. Also, albeit subtle, was the responsibility to pass on what he received. Elisha did not disappoint. That pattern held with Elisha, who passed on to Gehazi what was given to him (2 Kings 4–8). However, what we see in Gehazi, as a follower, is what is true of biblically-based followership in general. The onus to extend the invitation may shift to the leader

in the relationship. Still, the responsibility to obediently follow is solely on the followers. Unfortunately, there is little written about Gehazi. He started with great promise, but personal greed disqualified him from finishing (2 King 5:25–27). As such, we see that the follower's success is not guaranteed.

Biblically-Based Followership's Relevance and Influence

It might be fair to say that, perhaps, unbeknown to us, we have all experienced or witnessed biblically-based followership in action to one degree or another. Whether in a family where a father secretly hopes his son will be a better athlete than he, stands with him over home plate, and together they take a swing at the next pitch. Perhaps a mother invites her daughter into the kitchen to help with meal preparation and, in doing so, is planting a seed that may flower into a famous chef. Maybe the teacher or executive sees something in their student or a new hire that they may not see in themselves. Within these examples, a leader initiates and carries the authority to command each situation, nourishes the relationship to build trust and push the experience beyond simple training, and casts the vision or driving purpose. In response, there is a willing follower to accept the invitation and see it wholly through.

Moreover, what is relevant about each follower Rolle (2018) identified as a biblical follower are traits such as showing respect, mindfulness to do what is right, a heart to avoid slandering their leader, a strong work ethic, and the desire to obediently follow their leader. These, at a glance, might seem trivial, but they highlight the difference between Elisha and Gehazi. This deeper understanding provides an exegetical psychological dimension to this discussion. As such, it sets an antecedent against which to measure a potential follower. A person of honor. A brand protector is how Rolle has described them. Robbins (1996) noted that honor as a social and cultural construct comes with status.

Moreover, honor is also descriptive of how an individual sees and values themself (Aslani et al., 2016). Okaiwele (2009) and Robbins (1996) declared that honor was a station someone earned or inherited during the time of King David. Robbins reported that attributed honor is a function of reputation, and reputation is earned and also often inherited from someone in a position of power. The definition of ascribed honor applies to how God, or someone in a powerful position, can give status or honor to someone worthy. Honor and reputation gained in corporate circles

make room for biblically-based follower ideas, strategies, and courses of action which then influence teams and organizations.

Biblically-based followership is relevant because it begs those who would accept the invitation to be worthy and a fierce protector of honor and reputation, both theirs and their leader's. In essence, whether parent, teacher, or corporate mentor, each recognized, in the moment, the value of servant-type leadership, whose particular archetype shows their chosen follower the Way. Scripture differentiates Moses and Joshua, Jesus and the disciples, and Elijah and Elisha's experience from that experienced by others in Moses', Joshua's, and Elijah's company and how their biblical-based follower traits showed them to be men of honor that their leader could trust. All is quintessentially how biblically-based follower ideas, strategies, and courses of action influence teams and organizations.

Influence Teams and Organizations

Influence is therefore evidenced in the mimicking of a leader by a follower. Further trust built between leader and follower makes room for shared leadership. Shared leadership does not negate the vertical leadership position inherent in biblically-based followership. Rather it enhances this dynamic and improves teamwork effectiveness (Ensley et al., 2006). It is the same effectiveness arguably produced within the leader-follower relationships characterized by servant leadership (Patterson, 2003). True servant leaders, although hierarchically responsible with conferred authority, functionally position themselves as a leader among leaders (Greenleaf, 1998). Biblically-based followers mentored by servant leaders get thrust into a co-leadership paradigm that enables their purpose. In fact, the "shared leadership" paradigm has proven effective in today's increasingly complex and contextually challenged business environment (Pearce & Sims, 2002). A shared context fosters a rich bed of innovative ideas, strategies, and courses of action where vertical leadership alone falls short (Small & Rentsch, 2010). The creative pool of ideas from shared leadership produces more innovative paths to problem-solving (Small & Rentsch, 2010).

Consequently, shared leadership nurtures followers and encourages them to engage in leadership behaviors. Therefore, biblically-based leaders produce follower-wise leaders who have elected to follow. Thus, in the real world, leaders do not just do leadership, and followers don't just do followership (Uhl-Bien et al., 2014).

Purposeful Transition to Leadership

The goal of biblically-based followership is to secure a purposeful transition. Biblically-based followership is about succession. As such, it involves a process that respects authority, honors friendship, builds trust, and requires obedience. Likewise, a bible-based follower's response to the invitation to follow and the act of following should be purely authentic, couched in friendship, curious inquiry, mutual trust, and respect. Consequently, followers need to know who they are following and why they are following them. They are two sides of the same coin. Mutual trust, respect, honor, and a good reputation are the hallmarks of a good relationship, and without a relationship, there is no biblically-based followership.

The followership/leadership exchange ought to be pregnant with purpose. In fact, the aim is to prepare the follower for what follows the succession. The biblical stories referred to again and again in this discussion, Moses and Joshua, Jesus and His twelve disciples, and Elijah and Elisha, each makes it clear that as renowned as the players, the objective overshadowed them all. For Moses and Joshua (Deuteronomy 31:1–8; 34:9), it was the completed task of getting the people of god to the promised land and the conquest of Canaan. With Jesus and His twelve disciples, it was and still is the foolishness of the gospel and its preaching which is able to save men's souls (1 Corinthians 1:12). For Elijah and Elisha, it was the destruction of the house of Ahab, the anointing of Jehu, and the removal of Baal worship from Israel (Miscall, 1989).

Discussion

Very little literature is available on biblically-based followership. Much of the existing literature is limited to discussions of discipleship, followership, mentorship, biblically-based leadership, and leadership development. For example, Walker (2015) contends that the object of Christian discipleship is Christ-centeredness. Its focus is a relationship with Jesus, whose aim is to share in the life of Jesus. Christ-centeredness is a growing reality with an eye on eternity. On the other hand, followership is not solely a Christian-based construct. Generally, it encompasses the active acceptance of influence (Uhl-Bien et al., 2014). I argue in this chapter that biblically-based followership includes elements of all the above and so much more. Primarily I argue that biblically-based followership is the purposeful union of a follower with a leader enjoined by the follower's acceptance of an

invitation which, while preparing the follower for succession, further instills in them a sense of responsibility to pass on what is inherited. First-century practitioners of biblically-based followership were known as people belonging to "The Way". I discussed some aspects of the prophetical message and narrative criticism concerning Elijah and Elisha in the text. The biblical narrative included the story of Elijah and Elisha, which I chose for its rich relational context. Nonetheless, exegetical research gaps remain. A formal social-rhetorical analysis could address one gap. Doing so could expand upon this definition and perhaps add more qualitative insight to the phenomenon, helping to advance the topic.

Conclusion

I sought to answer in this chapter the question, what is biblically-based followership? In doing so, I explored some first-century scriptural references to those thought to practice biblically-based followership and discovered they believed to be people who followed the "Way". The term "The Way" is a biblically-based paradigm for followership. "The Way" Hodos in Greek, interpreted as road or, by implication, a route, act, or distance (Stoops, 1989; Strong, 2001), describes the first-century believer based on their behavior. These believers were known for what they were doing and how they were doing it.

Moreover, it became clear that these first-century followers acted as they did because they mimicked what they had seen in Jesus. In fact, these first-century followers' sole explicit goal was to do what Jesus did. Jesus described himself as the way, the truth, and the life (John 14:6). In other words, Jesus said He is a light illuminating an otherwise dark Way (John 8:12), and thereby, Jesus revealed his mind and expectation of the biblical follower, to follow him.

Furthermore, Jesus made it known that he was asking from His followers precisely what the Father asked of him (John 5:19). I further argued that the glue to any biblically-based followership/leadership paradigm is the construct of relationship (Click, 2017). As such, I explored the relationship between Elijah and Elisha in detail as an example of biblically-based followership. Elijah and Elisha's relationship taught that biblically-based followership aims to secure purposeful transition. Additionally, biblically-based followership is about succession. As such, it involves a process that respects authority, honors friendship, builds trust, and requires obedience. Likewise, a bible-based follower's response to an

invitation to follow and the act of following should be purely authentic, couched in friendship, curious inquiry, mutual trust, and respect. Finally, the followership/leadership exchange ought to be pregnant with purpose. In fact, the aim is to prepare the follower for what follows the succession.

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CHAPTER 2

The Model Disciple: A Comparison of Jesus and Judas Iscariot Using LMX Theory

Elizabeth K. Hunt

Introduction

What does a person's character have to do with the dyadic relationship between a leader and a follower? In the case of Judas Iscariot, it meant everything. His character, or in this case, his lack of character, led to his eventual betrayal of Jesus and his description as an untrustworthy follower.

The following chapter provides a perspective of trust as shown through ability, benevolence, and integrity within the Leader-Member Exchange (LMX) theory (Amogbokpa, 2010) in light of the leader-follower relationship between Jesus and Judas Iscariot throughout the gospel accounts. Using narrative analysis to identify ways the gospel authors used showing

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and telling to develop both Jesus's and Judas's character, Jesus's character represents the model disciple by which Judas's character can be contrasted. More specifically, Jesus's character develops as trustworthy through his ability, benevolence, and integrity, which results in trustworthiness. The results show that despite a high-quality LMX relationship developed by Jesus with Judas, Judas's lack of character eventually caused him to betray the relationship.

Followership

Followership represents an emerging area of scholarship seeking to understand the reciprocal relationship between leader and follower. Uhl-Bien et al. (2014) argued that the ambiguity of both followership constructs and the relationship of followership to leadership have significantly influenced the lack of conceptualization and operationalization of followership theory and the subsequent collection of empirical data. However, scholars agree that followers play an active role in the leader-follower relationship, and their skills, behaviors, and attitudes influence the overall outcomes of leadership (Howell & Mendez, 2008; Maroosis, 2008; Uhl-Bien et al., 2014).

The study of followership focuses on identifying specific follower behaviors that influence leadership outcomes (Chaleff, 2008; Kelley, 2008; Howell & Mendez, 2008; Stech, 2008; Uhl-Bien et al., 2014). Various followership models exist (Chaleff, 2008; Kelley, 2008). Scholars have identified several types of followers, including "malevolent followers" who are "driven by greed, envy, and competitiveness" (Lipman-Blumen, 2005 as cited in Uhl-Bien et al., 2014, p. 91). Scholars view followership as a learning role encompassing ethical and moral components (Maroosis, 2008). While LMX theory focuses more heavily on the leader, it provides an avenue to understand the influence of exchanges between a leader and follower (Uhl-Bien et al., 2014).

LMX Theory

LMX theory describes the development of a relationship between a leader and a follower over time (Dansereau et al., 1975; Ferris et al., 2009; Graen & Uhl-Bien, 1995; Schriesheim et al., 1999). The leader-follower dyad forms a relationship based on compatibility and the ability to be mutually beneficial. The original vertical-dyad theory argued that leaders treat

followers differently, creating in-groups and out-groups (Dansereau et al., 1975). The in-group receives a greater volume of information and influence and becomes more highly involved in the organization's inner workings (Dansereau et al., 1975; Schriesheim et al., 1999).

In-group members experience a high-exchange relationship with the leader. High-quality exchanges exhibit respect, affection, shared values, reciprocity, obligation, and trust (Graen & Uhl-Bien, 1995; Schriesheim et al., 1999). The in-group members, over time, develop high levels of trust, dependency, and loyalty to the leader (Graen & Uhl-Bien, 1995; Schriesheim et al., 1999). In other words, leaders form high-exchange relationships with a small number of trusted and loyal followers.

Amogbokpa (2010) researched the influence of leader and follower trust and LMX. Using the antecedents of ability, benevolence, and integrity, Amogobkpa found evidence for their reciprocal influence on creating trust between the leader and follower. According to Amogobkpa, ability refers to an individual's possession of a set of "skills, competencies, and characteristics that enable a party to have influence" (p. 37). Benevolence refers to how much a leader or follower wants to do good for others, outside personal gain. Finally, integrity refers to the perception each has of the other's adherence to a set of acceptable principles. In sum, consistency of behavior, the credibility of action, commitment to fairness, and congruence of word and deed signify integrity (Amogbokpa, 2010, p. 47). The characteristics outlined here emerge partly because of the reciprocal influence between the leader and follower.

Character in the Greco-Roman World

Wright (2009) argued that authors in the Greco-Roman world used the concept of character to present particular viewpoints. Using this type of construction allowed them to place people within a specific "ethical framework" and to treat them as both "psychological and moral agent" (Wright, 2009, p. 545). Treating individuals as psychological and moral agents provided the means of judgment related to "intentional actions" (Wright, 2009, p. 545). As such, an individual's character remained directly linked to their morality and the evaluation of that morality in light of their character (Wright, 2009).

Moreover, a person's character stems directly from their "words and deeds", providing a way to measure an individual's virtuousness (Wright, 2009, p. 545). Aristotle articulated four qualities of character that authors

should utilize: goodness, appropriateness, likeness, and consistency (Aristotle, 1984). When characters within a story make good or morally correct choices, the author presents their character as good (Wright, 2009). Choosing to exhibit particular behaviors also represents the appropriateness of their character (Wright, 2009). Goodness and appropriateness parallel Amogbokpa's (2010) description of benevolence when viewed in relation to the behaviors and choices of the model disciple of Jesus. Likeness refers to the character being a "lifelike" representation of a human being (Wright, 2009). Judas, a fallible sinful human, provides a highly believable representation of a lifelike character. Finally, consistency refers to a character upholding their moral quality and consistently acting in accordance with the moral quality (Wright, 2009), which parallels Amogbokpa's (2010) articulation of ability.

An essential part of storytelling within the Greco-Roman world included the focal evaluation of character within the narrative. As such, viewing the apostles from the character perspective provides a means to evaluate the LMX relationship between Jesus and the disciples. In this analysis, the focus rests on Judas Iscariot, the betrayer.

Jesus and Judas: Character in the Gospel Accounts

Each of the gospel accounts presents a particular characterization of Judas Iscariot. The following section reviews specific aspects of each gospel account, highlighting particular actions and descriptions of Jesus that direct the disciples regarding the character of a disciple. As well, any specific encounters with Judas provide a contrast between his character and the model disciple presented by the actions and descriptions of Jesus. Together, the accounts provide a broad picture of both Jesus's and Judas's character, which will then be contrasted with Amogbokpa's (2010) three antecedents of trust: ability, benevolence, and integrity.

Using narrative analysis, the character of a particular actor within the narrative emerges through showing or telling (MacDonald, 2013; Thatcher, 1996). When an author uses showing, they tell the reader about a character using specific information to develop a particular reality within the reader's mind. Showing uses specific details about the characters' actions, words, and thoughts and links them to plot and setting (MacDonald, 2013). An author uses telling by directly stating the reality they wish the reader to know about a particular character (MacDonald, 2013; Thatcher, 1996). Often, these statements appear evaluative in

nature (Thatcher, 1996). The use of showing and telling provide the basis for analyzing the character development of Jesus and Judas within the gospel accounts.

Jesus: The Model Disciple

In many ways, the authors of the gospel accounts describe the model disciple through showing and telling of the character of Jesus. Moreover, by the time Judas enters the gospel accounts, Jesus has already been established as reliable and trustworthy (MacDonald, 2013). As such, the character of Jesus acts as the model disciple and character of the apostles, such that Judas can be measured against that established role model.

As noted, narrative analysis seeks to find how authors use showing and telling to present an actor's character within the narrative. The gospel accounts show Jesus possessing a character rich in healing, feeding, teaching, giving, and serving (MacDonald, 2013). Much of Jesus's dialogue within the accounts also tells the reader about the expected character of a disciple.

Healing

The gospel narratives show and tell of healing in several ways. First, the gospel accounts show numerous examples of Jesus engaged in healing. The leper's cleansing takes place in the gospel accounts of Matthew 8:1–4, Mark 1:40–45, and Luke 5:12–16. In each of these accounts, the narrators show Jesus's character trait of healing by engaging Jesus in the act of touching the man and saying, "I will; be clean" (Mark 8:3; Mark 1:41; Luke 5:13).

The healing of many takes place in Matthew 8:14–17, Mark 1:29–34, and Luke 4:38–41. In the Matthew and Mark accounts, the authors show Jesus's character trait of healing by indicating Jesus touched the woman who was ill (Matthew 8:15; Mark 1:31). In the gospel of Luke, the author shows Jesus's character trait of healing by indicating that "he stood over her and rebuked the fever" (v. 39, ESV). All accounts show the reader healing through Jesus's actions and words.

Finally, the gospel of John presents a story of Jesus healing a man at the pool on the Sabbath (John 5:1–17), when Jesus asks the man, "Do you want to be healed?…Get up, take your bed, and walk" (John 5:6, ESV). For the story of the man at the pool, the author shows Jesus's character trait of healing by stating that Jesus asked the man if he wanted to be healed and commanded him to rise.

These examples indicate the authors' use of showing and telling to establish Jesus as possessing a character of healing through his words and actions (Culpepper, 2016). The authors provide evidence of the model disciple characteristic of healing by showing Jesus in the action of healing. The gospel authors also tell the reader that Jesus bestowed the ability to heal on the apostles. Matthew 10:1 gave them the power to cast out demons and heal, "And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction" (ESV). Mark 3:15 stated, "and have authority to cast out demons" (ESV), which represents a form of healing (Luccock, 1984). Finally, Luke 9:1–2 indicated, "And he called the twelve together and gave them power and authority over all demons and to cure disease, and he sent them out to proclaim the kingdom of God and to heal" (ESV).

Healing emerged as an essential part of Jesus's mission (Dods, 1900). The gospel texts indicate a character of healing for the disciples by saying that Jesus selected the twelve apostles and permitted them to cast out demons, heal, and teach about the kingdom of God (Matthew 10:1, Mark 3:45, Luck 9:1–2). The Matthew 10:1 text bestowed the authority to heal on the disciples (Buttrick, 1984). A good disciple would exemplify a character of healing. While the reader never reads about a specific instance of Judas healing, it is implied in his membership in the twelve that he engaged in healing at some point.

Feeding

The showing of feeding presents most significantly in the stories of the feeding of people. The Matthew 14:13–21 and Mark 6:34–44 accounts describe the feeding of 5000. In the Matthew account, Jesus had just found out about the death of John the Baptist, and Jesus may have been grieving for both the loss of John and his impending death. Regardless of his emotional state, his character demanded that he feed the hungry. In contrast, the disciples advised Jesus to send the people away hungry. Not only did the disciples go against the character of the model disciple in feeding the hungry, but they also lacked faith that Jesus could feed the hungry.

Similar to Matthew, the Mark 6:34–44 account shows Jesus feeding the 5000 following the news of John the Baptist's death. In Mark's account, the disciple's actions show that they are too tired to be concerned about feeding the people and do not want to spend the money to feed all the people, showing their lack of benevolence and ability. Jesus's response to

the disciples represents a kind reprimand to remember benevolence and have faith in him, to act with integrity befitting a disciple (Luccock, 1984).

While the accounts provided in Luke 9:10–17 and John 6:1–15 do not indicate the feeding following the news of John the Baptist, they follow a similar pattern, indicating the disciples' lack of character in goodness and appropriateness related to feeding and Jesus's model character in the feeding. The contrast between Jesus and the disciples becomes stark when taking into account that in all the gospel accounts, the disciples expressed a desire to have the people leave so that they would not be responsible for their hunger, something Jesus refused to support (Bowie et al., 1984; Gossip, 1984; Luccock, 1984). Finally, the accounts in Mark and John both highlight the disciples' concern about spending money to feed the hungry, a sure sign of their lack of benevolence toward others (Gossip, 1984; Luccock, 1984). However, the disciples, including Judas, feed the 5000 at the behest of Jesus. Again, the author's use of the words and actions of Jesus shows the model character of a disciple, that of benevolence enacted through goodness and appropriateness.

Teaching

The gospel authors tell of Jesus's teaching in several ways, including announcing the start of his ministry in Matthew 4:12–17, Mark 1:14–15, and Luke 4:14–15. In the Matthew 4:12–17 text, the narrator uses both showing and telling by simply stating, "From that time Jesus began to preach" (Matthew, 4:17a, ESV). However, the narrator also shows Jesus in the act of teaching, using Jesus's own words by compelling the sentence with "saying, 'Repent, for the kingdom of heaven is at hand" (Matthew 4:17b, ESV). The gospel of Mark follows the same structure by first telling and then showing, "Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel'" (1:14–15, ESV). The gospel of Luke uses telling only by stating, "And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding community. And he taught in their synagogues, being glorified by all" (4:14–15, ESV).

In addition, the first three gospels show the reader how Jesus taught through the parables. For example, Matthew 13:1–9, Mark 4:1–9, and Luke 8:4–8 provide the same parable of the sower. However, in the gospel of Mark, the narrator tells the reader that Jesus taught, "Again, he began

to teach beside the sea" (Mark 4:1), followed by showing the reader Jesus's action in retelling the parable.

Finally, Matthew 13:10–17, Mark 4:10–20, and Luke 8:9–15 all provide a narrative of Jesus explaining the purpose of the parables to the apostles as teaching tools, as veiled truths for true believers (Bowie et al., 1984; Gilmour, 1984). Here the narrators provide a showing of Jesus teaching about teaching. Jesus's words and actions indicate the true heart of a teacher in that he not only seeks to teach those who do not know at all but also to instruct further those who have intimate knowledge, his in-group of disciples (Grant, 1984). Jesus models goodness and appropriateness through teaching both the parables and teaching of the meaning of the parables to the disciples. Again, while the gospel accounts do not indicate specific instances of Judas teaching, it can be implied that as a member of the twelve, he engaged in teaching when commanded by Jesus. Judas, at some point, possessed the ability to teach.

Giving and Serving

The gospels all present a significant example of giving in the story of the woman anointing Jesus with expensive oil. The significance of the story rests in the negative response of the disciples to the extravagance of the gift. Matthew 26:8–9 indicates that the disciples were "indignant, saying, 'why this waste? For this could have been sold for a large sum and given to the poor" (ESV). However, Jesus's response lifted the woman's actions as good and wise, "'Why do you trouble the woman? For she has done a beautiful thing to me….wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her'" (Matthew 26:10–13).

While most scholars agree that the passage highlights the woman anointing Jesus as the Messiah (English, 2012), Jesus's response indicates the connection between giving and serving. Specifically, his response highlights the importance of the intent of the gift over the mere process of giving. The woman's intent behind the gift far outweighed the mere act of giving. The gift had a purpose and meaning; it was symbolic, something that is magnified in the character of giving Jesus represented (Buttrick, 1984). Jesus ultimately gave the greatest gift of all, wrapped in the greatest form of service, eternal life for all, in exchange for his death and resurrection.

The narration looks similar in Mark 14:3–9, Luke 7:36–50, and John 12:1–8. While the apostles questioned her gift, Jesus praised it and raised

up the true character of the gift as being in reverence to a proclamation of the gospel message and seeking forgiveness for sins (English, 2012). The stories of Jesus represent giving stemming from a place of serving others. Much as the woman in these verses anointed Jesus with oil as an act of giving and service, Jesus's acts of giving often reflected his service.

Another example of showing and telling about serving emerges in the gospel of John. Jesus serves the apostles when he washes their feet (John 13:4–17). The narrator tells the reader through the words of Jesus about the importance of serving others, no matter the station,

> he said to them, 'Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them. (John 13:4–20, ESV)

Next, in Matthew 18:1–5, Mark 9:33–37, and Luke 9:46–48, Jesus responds to the question of who is the greatest among them. In these verses, the narrator tells us through Jesus's words that the least are the greatest and the first are those who serve, "And he said to them, 'if anyone would be first, he must be last of all and servant of all'" (Mark 9:35, ESV).

Finally, when asked who would be seated next to Jesus in heaven (Matthew 20:20–28; Mark 10:35–45; Luke 22:24–30), the narrators again use Jesus's words to tell the reader that even he came to serve. Matthew 20:28 states, "even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (ESV). Mark 10:43–45 states, "whoever would be great among you must be a servant…even the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (ESV). And finally, Luke 22:26–27 states, "Rather, let the greatest among you become as the youngest, and the leader as one who serves…But I am among you as the one who serves" (ESV). The examples highlight Jesus's attempts to tell and show the disciples that any form of greatness stems from selfless service (Akuchie, 1993; Sendjaya & Sarros, 2002). Jesus modeled service and, in doing so, modeled integrity of character and benevolence.

Summary

As shown, the narrators within the gospel accounts develop the character of Jesus by showing his actions, using his words, and narrating the story. The character of Jesus stems from his willingness to serve through teaching, feeding, giving, and healing. The evidence presented here shows that the character of Jesus provided (1) ability, or the competence to lead, (2) benevolence, or the willingness to serve and help others, and (3) integrity, or the adherence to a set of moral principles (Amogbokpa, 2010). He possessed the ability to teach, heal, give, feed, and serve. His nature continued to present itself as benevolent in seeking to serve others. Finally, Jesus presented himself as full of integrity when he practiced what he preached to perfection.

Judas

First, when looking at the character of Judas Iscariot, the reader must remember that he was one of the chosen twelve. Judas Iscariot did not seek Jesus out. Instead, Jesus sought him out and chose him to be a part of his intimate, close council (Matthew 10:1–4; Mark 3:13–20; Luke 6:12–16) (Aarflot, 2013). In calling the apostles, Jesus gave them the authority to cast out demons, heal, teach, and proclaim the gospel. As shown, Jesus provided the disciples with instruction and modeling for all they needed to have ability, benevolence, and integrity. More than that, Jesus called the twelve disciples to be with him (Yang, 2004). The calling of the twelve indicates Jesus's desire for an intimate relationship, which includes a strong sense of loyalty and commitment (MacDonald, 2013). However, much can be learned from the gospel authors' introduction of Judas, Judas's response to the woman who anoints Jesus with expensive oil, and his actions in preparation for and during the betrayal. Judas's character, as shown and told by the gospel narrators, emerges as untrustworthy in stark contrast to the model disciple represented by Jesus.

The Introduction of Judas

The introduction of Judas presents a fascinating view of his character. The gospels of Matthew and Mark introduce Judas in the same way as "Judas Iscariot, who betrayed him" (Matthew 10:4; Mark 3:19, ESV). However, the gospel of Luke introduced Judas as "Judas Iscariot, who became a traitor" (6:16, ESV). Finally, in the gospel of John, the first time the reader hears of Judas Iscariot, John himself describes him as a "devil" and the

narrator explains that "he spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him" (6:70–71, ESV). The meaning of Iscariot remains uncertain, but many scholars believe it to mean man of towns, insurgent, liar or a false one, red dyer or ruddy, or to deliver (Taylor, 2010). Regardless of the actual meaning, the gospel narrators make sure that the reader understands that the character of Judas represents a betrayer by explicitly telling the reader that he is a betrayer (Aarflot, 2013; Romano, 2021; Willmington, 2018). However, the text in Luke and John presents an interesting difference. The Luke text indicated that Judas would eventually become a traitor, not that he was a betrayer by nature, signifying the possibility of a change in character. In addition, the text in John stated that Judas would eventually betray him. However, the narrator does not provide evidence of Judas's character prior to the betrayal. All the gospel accounts describe Judas through the action of betrayal, showing the reader a significant and defining part of his character. As a betrayer, the narrators tell the reader that Judas represents a character willing to break faith and willing to be disloyal, deceive, and commit treason (McCutcheon, 2003). In essence, he lacked the integrity to remain loyal to the principles of the Christian faith (Errington, 2004).

The Woman with the Oil

In the gospels of Matthew 26:6–3, Mark 14:3–9, and John 12:1–8, the narrators show the reader the importance of giving by Jesus's reaction in the story of the woman at Bethany anointing Him with expensive oil. In the Matthew and Mark accounts, the narrator tells the reader that all the apostles were "indignant" at the seeming waste of an expensive oil that could be sold to feed and help the poor. However, in the John account, the narrator shows Judas asking why Jesus allowed the waste and tells the reader that his question stemmed from his character as a thief from the group's moneybag, unconcern for the poor, and eventual betrayal. While the author in John directly provides Judas as the actor, the authors of Matthew and Mark still imply him as an actor in his role as one of the twelve.

Judas's orientation to money and wealth reveals much about his character. Some scholars have argued that Jesus made Judas the treasurer of the group to deter the devil's influence since Matthew as a tax collector would have been a better choice (Laeuchli, 1953). This argument indicates that Jesus put in Judas's hands the thing he loved most, money, in an attempt to give him peace (Laeuchli, 1953). However, as a person of

unworthy character, Judas lost whatever character remained, threw Jesus's gift back, and forfeited his peace (Laeuchli, 1953).

The story of the woman at Bethany portrays Judas as a character thick with lust for money and lacking benevolence. Moreover, the narrators portray the woman in contrast to the apostles and Judas. The woman gave up financial gain for Jesus, while Judas gave up Jesus for financial gain (MacDonald, 2013). Judas's indignation at the waste of oil while secretly conspiring to steal from the group's moneybag indicates a lack of genuine concern for others. Most importantly, the action indicated Judas's lack of benevolence toward Jesus himself as Lord.

Preparing to Betray

Each of the gospel accounts uses the process of showing to highlight the character of Judas as betrayer through his actions. Matthew 26:14–16 and Mark 14:3–9 showed Judas going to the chief priests and exchanging a promise of delivering Jesus to them for money. The authors both follow the indignant response to the woman at Bethany with an act of betrayal on Judas's part as he went, asked, and sought to betray Jesus.

In a different light, the gospels of Luke 22:3–6 and John 13:27–30 both emphasize the role of Satan in Judas's betrayal. In Luke, the author indicated that "Satan entered into Judas" (22:3, ESV). In John 13:27–30, during the last supper after Judas had taken the sop from Jesus it tells us, "Then after he had taken the morsel, Satan entered into him. Jesus said to him, 'What you are going to do, do quickly.' …so, after receiving the morsel of bread he immediately went out" (ESV). Here the narrators indicated the influence of Satan on Judas's actions (Aarflot, 2013; Willmington, 2018). However, Judas's actions remain the same as he goes, asks the counsel of the chiefs and priests for money to betray Jesus, and seeks an opportunity to betray Jesus.

Jesus's command to beware of the Pharisees and scribes is vital to understanding the significance of Judas's actions. In Matthew 15:13, 16:9–12, 23:13–15, Mark 12:38–40, and Luke 20:45–47, Jesus admonishes the apostles to be wary of keeping company with the Pharisees and Sadducees and scribes. However, in the case of Judas's betrayal, these are the same groups of people he seeks out. Judas keeps bad company even after repeatedly being told not to trust this group of people (Kozar, 2000).

The narrators show Judas's inability to resist outside influences and pressures competently and give in to personal weakness (Errington, 2004). Judas represents an individual without the ability, competence, or

character necessary to resist temptation and do God's work (Amogbokpa, 2010). Judas lacked the 'armor' of God and the 'shield' of faith (Laeuchli, 1953). However, Judas had been a good disciple to this point, so the other disciples had no reason to suspect his betrayal (Laeuchli, 1953). Judas's action remained unknown to the other disciples because the atmosphere in Jesus's inner circle was one of trust (Harrison, 1945). Judas represented the 'intimate outsider' (Kozar, 2000).

The Betrayal

The gospel authors tell and show the reader several key things during Judas's betrayal. First, Matthew and Mark include the use of the title "Rabbi" with the famous kiss of betrayal. Judas's use of the title "Rabbi" is significant in Matthew's narrative as a token of respect (Zondervan, 2008). MacDonald (2013) noted that the use of "Rabbi" rather than Lord signified Judas's move from being a disciple. Judas first used the term "Rabbi" in Matthew 26:25 when he asked Jesus if he would be the betrayer, marking his descent into betrayal and away from the inner circle. In addition, Judas, in the ultimate act of insincerity, the kiss, disguises his ultimate act of betrayal (Carlson, 2010).

The account in the gospel of Luke (22:47–48) includes the mention of the kiss but indicates that Jesus stops Judas short of actually kissing him. Similarly, the gospel of John does not even mention the kiss and has Jesus stepping forward, asking, "Whom do you seek?" (John 18:4, ESV).

In Luke and John, Jesus acted so that Judas did not have to stand forward in betraying Jesus to the chief priests, perhaps a benevolent act on Jesus's part. However, Judas's betrayal remained final in his choice to stand with the chief priests. Judas's action of ultimate betrayal showed his lack of ability, benevolence, and integrity.

Conclusion

As shown, Jesus's model character shines through in the narrational telling and showing of his ability, benevolence, and integrity through his healing, feeding, teaching, giving, and serving. The narrators tell the reader about Jesus's character and support that by telling by showing his character through his words and actions throughout the gospel accounts. Jesus represents a trustworthy leader.

In contrast, Judas's character emerges in stark contrast to Jesus's model by telling his character as a betrayer and showing his character through his

actions and words. Despite being provided with all the instruction and modeling he needed to grow in his ability, benevolence, and integrity through Jesus, the gospel accounts show that Judas's words and actions portray a man who lacks the ability to follow Jesus competently, lacks the benevolence to put others before himself, and lacks the integrity to follow the model of a good disciple.

Amogbokpa (2010) indicated that a mutual understanding between leader and follower regarding the relationship of ability, benevolence, integrity, and overall trust provides a point of reference for each party to evaluate the other's behavior. In the case of Jesus and Judas, Jesus clearly outlined what behaviors constituted ability, benevolence, and integrity for a disciple. However, Judas's character was unable to meet those guidelines, providing evidence that even within high-exchange LMX relationships, incongruences of thought and belief between leader and follower and a lack of character may result in significant violations of trust, even complete betrayal.

Scholars have argued whether or not Judas acted because he was fated to do so, but most agree that Judas possessed free will and retained the ability to choose (Carlson, 2010; Laeuchli, 1953). Judas kept bad company, lost his membership in the twelve, and ultimately lost eternal life because of his lack of character (Kozar, 2000). Did Judas once possess good character and lose it? Perhaps so, perhaps not. However, the gospel accounts tell the reader that in the end, Judas's lack of character and unwillingness to embrace the relationship of reciprocity between him and Jesus fully made him untrustworthy and unable to maintain his part in the high-quality LMX relationship with Jesus.

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CHAPTER 3

Implicit Followership Theories with Biblical and Practical Applications

E. Ashley Newcomb

Introduction

Organizations can take on many different shapes and sizes. Regardless of the type of organization, certain key components remain the same. Public sector, private sector, formal, or informal organizations all possess a human component that provides an identity for the entity. The human component within organizations often falls into a leader-follower dyad, with the leader and follower agreeing on organizational identity, goals, and direction. A social contract recognized as the leadership-followership relationship is accomplished "when (1) a potential leader perceives or infers a group of individuals to be his or her followers or (2) when individuals in a

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group begin to view themselves as members of a larger group led by a leader" (Shondrick & Lord, 2010, p. 9). Much of the organizational behavior research throughout the years has focused on this social contract from the vantage of the leader, with implications revolving around the behavior, responsibilities, and influence of the leader. However, in more recent years, a heavier concentration of organizational behavior research has focused on the followership concentration. As researchers dedicate new work designed to offer a more complete understanding of relationships of influence within organizational settings, enriched followership theories emerge, complementing the existing field of research.

As researchers continue to study organizational behavior, implicit followership theories are gaining attention. Similar to implicit leadership theories, implicit followership theories draw from the follower's traits, beliefs, and core values to explain phenomena and form relationships with leaders and other followers within an organization. Implicit followership theories give voice to the natural occurrence of sensemaking as followers use their own personal experiences and belief systems to process incoming information and form appropriate responses to stimuli (Sy, 2010). Also naturally occurring within the leader-follower dyad are opportunities to foster the Pygmalion theory and the Golem effect. Both Pygmalion and Golem can drastically impact the relationship between leaders and followers and cause either party to increase or decrease support levels for the other. Relationships discussed in the Bible contain examples of the components of implicit followership theories, as well as the Pygmalion theory and the Golem effect. Although the Bible is considered primarily a reference for Christian believers, the relational examples contained within are applicable to all human interactions in all settings, including that involving organizational behavior, regardless of religious or spiritual orientation.

Organizational Leadership and Followership

The relationship between leaders and followers within an organizational setting has many moving parts. The organization itself often contains cultures and subcultures that define the identity of organizational members. The climate and history of the organization can also dictate relational boundaries between members. To understand implicit followership, one must also understand the foundational pieces to this relationship.

Organizations

At the base of examining and deciphering organizational behavior and the relationships occurring in an organizational setting is an understanding of what constitutes an organization. McShane and Von Glinow (2015) define an organization as a group of individuals "who work independently toward some purpose" (p. 4). Daft (2016) noted that organizations exist as "(1) social entities that (2) are goal-directed, (3) are designed as deliberately structured and coordinated activity systems, and (4) are linked to the external environment" (p. 13). Daft (2016) explained that organizations are established to accomplish a set goal, to meet a predetermined need. However, the need that organizations strives to meet may evolve as the external environment grows or changes.

As defined in prior research, the categorization of an entity as an organization does not depend on formalities or physical locations. Rather, organizations are identified as such based on the involvement of people who are unified by goals and action plans. The identity of the organization is dependent on the people and culture making up the organization. In turn, the identities of the organizational members are also influenced by their role in the organization and the culture and climate of the organization. Thus, the function, health, and productivity of the organization is affected by the behavior of and interactions among the members of the organization (Eisenberg et al., 2016).

Organizational Leadership

The leader-follower dyad exists with two seemingly obvious components: leadership and followership. Throughout developing organizational behavior research, researchers have debated what constitutes a leader and, therefore, leadership. The prevailing opinion holds that the leadership positions in organizations are not exclusively limited to formal positions (Shondrick & Lord, 2010). Northouse (2019) defined the term leadership as "a process whereby an individual influences a group of individuals to achieve a common goal" (p. 5). Northouse (2019) expanded this by describing leadership as a "transactional event that occurs between the leader and the followers" (p. 5). Yukl (2013) defined leadership as "the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives" (p. 7).

Yukl (2013) noted that leadership roles were not confined to direct acts of influence but could also be considered through the indirect influence of others. Dvir et al. (2002) defined indirect leadership as "the influence of focal leaders on individuals not reporting directly to them" (p. 737). Indirect leadership includes such actions as a cascade effect in which someone of higher authority influences "middle managers" to levy their influence on others, exercising influence by controlling budgetary, human capital, or physical resources, and acts impacting the overarching culture of an organization (Yukl, 2013). Thus, according to prior studies, the individual who either formally or informally, directly or indirectly levies the influence is the leader in a given scenario. However, it is also important to acknowledge that the position both formally and informally identified as the follower in the leader-follower dyad is not without influence or a level of authority (Matthews et al., 2021).

Organizational Followership

As an organization exists to accomplish a predetermined and often evolving goal, the members of that organization are tasked with differing roles created with the intention of accomplishing that goal. While the behaviors of the leaders are necessary for the success of the organization, the behaviors of followers within the organization are equally necessary (Johnson & Hackman, 2018). Northouse (2019) defined followership as "a process whereby an individual or individuals accept the influence of others to accomplish a common goal" (p. 295). Again, research defines a component of relationships in an organization as a process rather than a simple function or one-dimensional behavior. Organizational followers are also, in part, morally responsible for the impact of the organization and leadership behavior in addition to their own behavior (Chaleff, 2008). For the leadership-followership relationship to occur, the follower must accept and comply with the directions of the leader (Northouse, 2019).

Researchers have created many archetypes to describe organizational followers in an attempt to explain the leadership-followership phenomenon. Kelley (2008) listed five categories of follower behavior as sheep, yes-people, alienated, pragmatists, and star followers as determined by the energy and effort naturally put forth by the individual labeled as a follower within an organization. Chaleff (2008) discussed followers as resources, individualists, implementers, and partners as defined by the individual's level of support for and willingness to challenge the leader. Howell and

Mendez (2008) described differing identities of followers within an organization as interactive, independent, and shifting roles as oriented by how the follower views their role as related to the position of leader in the organization. These categories and descriptions of followership place untold influence in the follower's hands by virtue of the follower's acceptance of the leader, their vision for their role in the organization, their understanding of the mission of the organization, and their execution of a mission plan to achieve the established organizational goals.

Implicit Followership Theory

Sy (2010) explained that a basic function of human behavior is to examine and categorize subjects existing in one's environment. Past experiences, behaviors, and personal characteristics trigger interpretations and projections of behavior that one observes in others (Shondrick & Lord, 2010). Implicit followership theories are a process of categorizing the traits and behaviors of followers that is then used to understand and respond to these traits and behaviors (Sy, 2010). Sy (2010) further explained that implicit followership theories could impact the leader-follower exchange as implicit followership theories can "(1) serve as benchmarks from which individuals judge and respond to followers, and (2) predispose individuals to judge and respond to followers in a certain fashion" (p. 74).

Implicit followership theories often influence personnel decisions within organizations and are used, with or without bias, to determine a follower's estimated potential (Sy, 2010). Cultural identity, personal beliefs, and past experiences serve to influence an individual's interpretation and understanding of a follower's traits and behaviors (Shondrick & Lord, 2010; Yang et al., 2020). Thus, the evaluator's background is as influential as the follower's behavior and traits in implicit followership theories.

Individuals use their backgrounds coupled with their interpretations of follower behavior and traits to construct positive and negative prototypes under implicit followership theories (Yang et al., 2020). Individuals may also use social and cultural cues related to the physical location in a space and existing social capital to enhance or alter their assessments under implicit followership theories (Shondrick & Lord, 2010). Sy (2010) distinguished followership prototypes identified as industry, enthusiasm, good organizational citizenship, and followership antiprototype identified as conformity, insubordination, and incompetence. In research performed

with a population consisting of leaders based in the United States recruited from online sources and from a coffee house franchise, Sy (2010) found that the followership prototypes identified in the study positively related to (1) liking for and relationship quality with leaders, (2) liking for and relationship quality with other followers, (3) follower's trust in leaders, and (4) follower's job satisfaction. Conversely, followership antiprototypes were negatively related to these topics.

Yang et al. (2020) conducted research into positive followership prototypes and negative followership prototypes in follower implicit followership theory under a Confucian culture. Whereas general implicit followership theories are based on the experiences and perceptions of any individual, either leader or follower, follower implicit followership theories focus exclusively on the vantage point of the follower (Yang et al., 2020). The researchers in this study identified positive prototypes as firm, decisive, careful, curious, strong execution, persistence, proactive, competent, efficient, passionate, clear-cut, cooperative, intelligent, responsible, practical, resistant, confident, mature, and dedicated (Yang et al., 2020). They identified negative prototypes as lazy, indifferent, passive, slack, procrastinating, conspiring, complaining, scholasticism, carelessness, embarrassment, half-hearted, and nonconforming (Yang et al., 2020). Yang et al. (2020) found that the implicit attitudes of the followers in Confucian-based organizations more closely matched the positive followership prototypes. The researchers also found that the traits of this prototype had a significant and positive correlation to the self-reported quality of collegial relationships. Conversely, the researchers recorded the opposite result for the negative followership prototypes (Yang, et al., 2020).

Pygmalion Theory and Golem Effect

As established above, the leader-follower relationship entails a level of influence of one party over the other party. In many cases, the art of influence causes byproducts of mirrored, mimicked, and altered behavior or even personal identity. These side effects of the act of leadership are described as the Pygmalion theory and the Golem effect. Bezuijen et al. (2009) described the Pygmalion theory as a self-fulfilling prophecy in which a leader engages specific behaviors and resources in order to mold, direct, mentor, or otherwise influence employees to become what the leader expected of them. The Pygmalion theory is positive in orientation. In the Pygmalion theory, the leader has high expectations of the followers

and invests in the followers in such a way as to achieve the desired behavior from the followers (Veestraeten et al., 2021). For example, if the leader believes that a follower possesses great potential and will eventually be able to accomplish great tasks within the organization, the leader will invest time and resources in the follower. Eventually, this follower will, in theory, begin to exhibit the desired behavior the leader foresaw (Johnson & Hackman, 2018). The question for the researcher becomes—did the desired effect result from these innate capabilities within the follower which the leader discovered and nurtured? Or, were the desired effects created by the leader and the leader's drive to see these effects manifested?

Veestraeten et al. (2021) conducted research to examine the relationship between the implicit followership theory dimension of follower industry (IFTI) and the Pygmalion theory. The researchers noted that IFTI assumes a belief that followers are "generally hardworking, productive, and willing to go above and beyond," and followers use this lens to guide them in their interpretations of and reactions to leader behavior and expectations (Veestraeten et al., 2021, p. 138). Veestraeten et al. (2021) posited that by understanding implicit followership theories and the impacts such has on leader behavior, leaders can further understand the origin of their expectations for follower performance and behavior within the organization. As the natural role of the leader is to direct work performance in an organization, the leader organically shapes the context, culture, and climate of the organization, which, in turn, shapes follower attitude, behavior, and engagement (Veestraeten et al., 2021). The findings of this study suggest that a relationship exists between the leader's expectations of the follower's behaviors and the follower's understanding of the leader's conscious and unconscious expectations for the follower. Thus, in general, when both the leader and the follower demonstrate high IFTI, followers were more likely to view the leader's beliefs in a positive manner, and the follower was more likely to benefit from the leader's investments. However, when leader and follower IFTI were out of congruence, the follower was less likely to view the leader's beliefs as positive and benefit from leadership investment.

Bezuijen et al. (2009) conducted a study to examine the correlation between follower learning engagement and leader behavior in the context of the Pygmalion theory. The researchers used an approach based on a four-factor model for Pygmalionism in which teachers select certain students and "(a) create a warmer socio-emotional climate, (b) teach more and increasingly difficult material, (c) give greater opportunities for

responding and practice, and (d) provide more feedback as to how these students have been performing and how they can improve" (Bezuijen et al., 2009, p. 1250). The results of this study indicated that leader expectations were directly related to follower engagement during follower learning activities, and follower engagement during learning activities was directly related to leader expectations involving those learning events. The researchers concluded that leaders influence follower behaviors through "goal setting and the provisions of learning activities" (Bezuijen et al., 2009, p. 1260). It is important to note that this study also assumed a posture of LMX leadership theory in examining the relationship between leaders and followers when generalizing their hypotheses to the organizational setting.

As with most leadership and followership theories, there is a contrasting effect to the Pygmalion theory. Converse to Pygmalionism, the Golem effect is a negatively oriented self-fulfilling prophecy in which the leader projects negative or low expectations onto a follower, and, thus, the follower demonstrates the negative outcome initially assumed by the leader (Elshaer et al., 2022). For example, if a leader believes that a follower is inept or incapable of achieving above the minimum performance expectations, the leader will redirect time and resources away from what the leader may perceive as a "lost cause." Eventually, the follower will fail to progress or meet/exceed standard performance goals. The leader will then feel justified in withholding resources due to the follower's performance failures. The question here for the researchers is, did the failure to perform result from the follower's innate inabilities? Or did the failure manifest from the leader's actions?

Rowe and O'Brien (2002) explained that the Golem effect originates with the low expectation of a leader for a follower's performance. Due to this lower expectation, the leader provides lower levels or quality of leadership behavior toward the follower. As the follower perceives and receives this lower standard, the follower begins to experience reduced confidence in his own performance, reduced motivation, and reduced productivity (Rowe & O'Brien, 2002). With this, a self-fulfilling prophecy is created and completed. Rowe and O'Brien (2002) explained that authority figures might inadvertently create and foster the Golem effect while attempting to safeguard against opportunistic behavior while trying to encourage learning. Negative outcomes occur when the authority figure becomes so fixated on discovering and eliminating opportunistic behavior and those that operate under such that the authority figure demonstrates a lack of

trust of and belief in all followers, therefore fostering an entire climate subject to the Golem effect (Rowe & O'Brien, 2002).

Leung and Sy (2018) conducted research to examine the relationship between team- or group-level implicit followership theory and the Golem effect. Leung and Sy (2018) noted that while leader expectations do often influence follower performance, these expectations are not always positive in nature, and the influence does not always yield positive results. Group implicit followership theories (GIFTs) represent IFT applied at a group, or team, level (Leung & Sy, 2018). Whereas IFTs are applied on an individual level and are more reflective of a relationship exclusively between the leader and the follower, the GIFTs have an added relationship component of fellow group members. In addition to leader influence, individual behavior can also be influenced by overall group identity and individual identity as related to the group, group acceptance, and perceived competency (Leung & Sy, 2018). Followers in a group setting are subject to leader expectations as well as expectations established under the prototypical group member behavior and performance (Leung & Sy, 2018). Leung and Sy (2018) found that the followers "who internalize more negative prototypical follower attributes of the group viewed themselves as less capable" (p. 7). Thus, followers who perceive that they do not possess more of the positive traits or perform to the higher standards associated with the overall group identity will experience the Golem effect. Leung and Sy (2018) added that this might have been impacted by social loafing or the tendency of individuals to exert lower performance levels when operating in a group.

Implicit Followership Theories from the Bible

The Bible contains information recognized by Christians to be facts and truths regarding the Christian's relationship with God. The Bible itself was designed to be a guide using past events to educate believers as to the origin of Man and the journey to salvation and Truth. Biblical narratives document many intimate relationships. The Bible also contains examples of the basic nature of human behavior including leadership and followership activities. Both believers and non-believers can review the text to gain insight into implicit followership theories.

Martha and Mary

Martha and Mary were followers of Jesus discussed in the books of John and Luke. Martha and Mary were the sisters of Lazarus. In John 11:5, the Bible notes that Jesus loved both Martha and Mary. Although they were sisters and both were loved by Jesus, they had very different followership styles. Martha and Mary demonstrated these followership behaviors when Jesus went to Bethany immediately after the death of their brother Lazarus and also when Jesus visited their home.

John 11:17 through 44 documents the interactions between Jesus and Martha and Mary upon his arrival after Lazarus' death. In this pericope, Martha and Mary demonstrated similar and different behaviors directed toward Jesus. This excerpt is set following the death of their brother while many people were at their home to comfort them. Martha and Mary both heard that Jesus had arrived in Bethany. Martha immediately left the comfort of their visitors to seek out Jesus, while Mary remained at home with their supporters until specifically summoned by Jesus. However, both sisters had such faith in Jesus that they declared that had he been present, Lazarus would not have died, and they opened the tomb when Jesus commanded it.

Luke 10:38 through 42 also documents an interaction between the sisters and Jesus. During this interaction, Martha invited Jesus into her home, and he began teaching. While he was teaching, Martha continued her work consisting of preparations for his stay. Mary, however, ceased her portion of the work and sat at Jesus' feet, listening to him. Martha became upset and approached Jesus with a complaint. However, instead of rebuking Mary for not helping Martha, Jesus supported Mary, stating that listening to his teachings was more important than preparing for his stay. On a separate occasion, Jesus visited the siblings, and it is noted that while Martha served dinner to the guests, Mary anointed Jesus with expensive perfume (John 12:1–8, Mark 14:3–9).

Beavis (2012) noted that Martha represented the follower trait of active service, while Mary represented contemplation. In the gospel, Martha is portrayed with a more dominant and distracted personality, while Mary is portrayed as a quiet and focused follower (Beavis, 2012). Both sisters submitted to and declared Jesus the Messiah either by word (Martha's confession after the death of Lazarus) or deed (Mary anointing Jesus with perfume) (Beavis, 2012). Important to note, both sisters, the followers, mirrored components of Jesus', the leader's, behavior. The service that

Martha provided her guests was customary and a matter of honor during the First Century (DeSilva, 2018). Jesus was aware of this custom and relayed this teaching to his disciples (Bryant, 2017). Scripture provides examples of Jesus serving others, such as when he turned water to wine during a wedding feast (John 2:1–10), when he fed the masses with only five loaves of bread and two fish (Matthew 14:15–21, Mark 6:35–44, Luke 9:12–17, John 6:5–13), and when he washed the feet of his disciples (John 13:2–17). The contemplative and attentive behavior of Mary was also demonstrated by Jesus in the biblical text. For example, Luke 2:42–52 describes a scenario in which Jesus, as a child, was left behind in Jerusalem and spent several days "sitting among the teachers, listening to them and asking them questions" (Luke 2:46).

As discussed earlier, implicit followership theories acknowledge that followers use their cultural identity, beliefs, and experiences to connect or disconnect with leaders and other followers. It is rational to posit that both Mary and Martha interacted with Jesus in a manner they, individually, viewed as appropriate and proper. It is also rational to posit that each sister believed that their actions were filling a need, Martha by serving others, and Mary by listening to the teachings of Jesus. Jesus also lived in a manner to fulfill a need, as evidenced by Scripture such as Romans 5:18–21. These focal needs were both influenced and altered by cultural and personal identities and beliefs based on a common background. Thus, as followers of Jesus, Martha and Mary each displayed cultural and personal traits in alignment with those demonstrated by Jesus as their leader.

Naomi and Ruth

The discussion of the relationship between Naomi, an Israelite, and Ruth, a Moabite, appears in the Book of Ruth. Naomi, her husband, and her sons travel to Moab, seeking relief from a drought (Ruth 1:1–2). Once there, her sons each took a wife from among the Moabites (Ruth 1:4). Unfortunately, Naomi's husband and sons died, leaving her to care for her two daughters-in-law (Ruth 1:3–5). Naomi released her daughters-in-law to return to their respective families; while one did, the other, Ruth, elected to stay with Naomi (Ruth 1:8–18). As the elder and the matriarch of the family, Naomi levied influence over Ruth, thereby assuming a leadership role. Ruth, in turn, accepted Naomi as a guiding force, as Scripture says, "But Ruth replied, 'Don't urge me to leave you or turn back from you. Where you go, I will go, and where you stay, I will stay. Your people

will be my people and your God my God'" (Ruth 1:16–17). The women shared a common history with the familial ties established via Ruth's marriage to Naomi's son (Webb, 2015). After Naomi determined that Ruth would not leave her to return to Ruth's family, Naomi returned to her homeland with Ruth (Ruth 1:18–19).

In discussing leadership and followership theories, the Pygmalion theory applies when a leader recognizes or believes he or she recognizes an underlying potential in the follower and creates a nurturing environment to develop the follower's potential (Johnson & Hackman, 2018). Scripture notes that Naomi found Ruth to be kind (Ruth 1:8). As Ruth was previously married to Naomi's now-deceased son and Naomi found Ruth to be kind, Naomi recognized Ruth's potential for a second marriage. Naomi began to create circumstances to increase Ruth's chances for security. During the contemporary era, security for a woman primarily meant marriage (Webb, 2015). Naomi and Ruth had already returned to Naomi's homeland and were among Naomi's relatives. To obtain food for the women, Ruth went to the fields to glean grain after the harvesters collected the bulk of the crop (Ruth 2:2–3). Ruth entered a field belonging to Naomi's relative Boaz, and he treated her with favor because someone told him of Ruth's kindness and dedication to Naomi (Ruth 2). After discovering that Ruth gleaned in the field of Boaz and he treated her kindly, Naomi instructed Ruth how to behave in such a way as to ultimately secure a marriage with Boaz. Ruth followed Naomi's instructions and eventually married Boaz, thereby securing her future. Ruth was kind to Naomi, chose to remain by her side, chose to follow Naomi to her homeland, chose to follow Naomi's directions, and secured a safe circumstance for both Ruth and Naomi.

Saul and David

The relationship between Saul and David was tumultuous. Saul was the King of Israel and, as such, was the formal leader of the nation. David submitted to Saul's authority and recognized him as the leader. However, God selected David to succeed Saul (1 Samuel 16:12–13). Initially, Saul does not know that David has been anointed as his successor and summons David to the palace to ease his discontent caused by an evil spirit (1 Samuel 16:17–23). David won Saul's favor, became one of Saul's armorbearers, and remained in his service (1 Samuel 16:21–22). During a battle with the Philistines, David defeated the Philistines' champion (1 Samuel

17). David also befriended Saul's son Jonathan (1 Samuel 18:1–4). David was highly successful in Saul's army, as well (1 Samuel 18:5). Saul began experiencing jealousy against David (1 Samuel 18:8). Although Saul was initially pleased greatly by David, he eventually became David's enemy because of the favor David found in God. First Samuel 18:28–29 (NIV) states, "When Saul realized that the Lord was with David and that his daughter Michal loved David, Saul became still more afraid of him and he remained his enemy for the rest of his days." In addition to attempting to murder David several times, Saul also repeatedly sent David out to fight difficult battles expecting that the enemy would defeat and perhaps kill David. David was confused by Saul's hatred. David turned to Saul's son for answers regarding the cause of Saul's hatred (1 Samuel 20:1). However, when David was given the opportunity to kill Saul, he refused to do so. Instead, David cut Saul's garment as evidence that he had the opportunity and then felt remorse for acting out against Saul as David's king and leader (1 Samuel 24:3–7). David spared Saul's life again in the Desert of Ziph (1 Samuel 26:1–22).

David willingly entered into a leader-follower relationship with Saul. David continued to submit to Saul as his king and as God's anointed ruler despite the evils that Saul intended for David and others. Borgman (2008) explained that Saul was an ineffective leader, allowing his fear to rule his life and cloud his judgment. Borgman (2008) noted that David also experienced fear, but David's fear did not paralyze him from action, and in his fear, David relied on God. As members of the same nation and religion, David and Saul shared common cultural identity traits. However, many of their action plans did not align, with Saul committing to kill David out of fear and David refusing to harm Saul out of respect for God's choice for Israel's first king. Upon review of the relationship between David and Saul in 1 Samuel, evident discontentment exists between both parties. It is logical to posit that David remained in the relationship and loyal to Saul based exclusively on his morals, beliefs, and personal values rather than any shared morals, beliefs, or values.

Discussion

Implicit followership theories and directly related supporting theories rely heavily on individual perception and other foundational components that are often independent of the organization. Many of these mitigating factors have little to nothing to do with the organization, the mission of the

organization, or action plans designed for the organization. As independent as these variables can be from the organization, such factors can have a significant impact on organizational performance, job satisfaction, loyalty, and organizational citizenship markers. Derler and Weibler (2014) posited that leader-oriented implicit followership theories sought to measure the leader's idea of the ideal organizational traits and behaviors. However, as with the case of Mary and Martha from the New Testament, followers can and do use their personal experience to gauge what they believe to be the appropriate behavior fitting a situation. As discussed above, Jesus modeled behavior aligning with Martha's response to the situations, serving others to ensure those under her care were comfortable and well-fed, and aligning with Mary's behavior, sitting at the feet of those teaching God's word. Of the three parties, only Jesus possessed the knowledge that he was soon to pass from this world. Perhaps if Martha knew that her remaining time with direct access to Jesus was extremely limited, she would have taken Mary's course of action. Conversely, as Mary anointed his head with oil, denoting her understanding of Christ as the Messiah (Beavis, 2012), if she had known of Jesus' pending departure, she might have chosen to see to his physical comfort instead of sitting at his feet. Conjecture aside, Martha and Mary chose their course of action, and how they followed Jesus based on their existing knowledge, values, and beliefs.

In examining implicit followership theories to identify ideal and counter-ideal traits for organizational followers, Junker et al. (2016) explained two difficulties: (1) participants in their study produced many ideal traits but failed to identify a substantial number of counter-ideal traits, and (2) levels of desirability for traits will differ between cultures. The first point may suggest that their study participants were focused on the positive behavior possible for organizational followers. The second point discussed is consistent with the cultural identity influence related to implicit followership theories (Junker et al., 2016). Junker et al. (2016) also explained that an interpretation of implicit followership theories regarding typical desired traits as compared to ideal desired traits can impact whether a follower is seen as an average performer or an exceptional performer in the organizational setting. Alignment of these interpretations and understanding of standards between leadership and followership can improve leader-follower satisfaction rates (Junker et al., 2016).

Opportunities for the organizational leader and follower to bond arise as the pair interacts. In considering implicit followership theories, each party uses personal identity and past experiences to interpret the behavior of the other party, which could cause one party to project his or her own feelings onto the other party (Veestraeten et al., 2021). As stated earlier, it is a basic human function to try to identify with the other person in a relationship based on one's personal feelings, beliefs, and life experiences (Sy, 2010). Research has also noted that this projection and bonding can cause biased behavior in organizations. For example, in a professional organization, biased behavior could positively or negatively affect a performance appraisal, a work assignment, or employee loyalty (Shondrick & Lord, 2010; Yang et al., 2020). That bias could also be the source of the Pygmalion theory or the Golem effects in the organization. Revisiting the discussion of Naomi and Ruth, Ruth was married to Naomi's son; both women were widowed; both women traveled to a foreign land to escape famine and hardship; both women relied on marriage for survival. The similarities between the older Naomi and the younger Ruth were numerous. It is likely that these similarities strengthened the bond between the women and further endeared Ruth to Naomi. Naomi traveled from Moab to Bethlehem during a period of famine while under emotional distress. She had no guarantee that she would be able to provide for herself, let alone Ruth, as well. However, she saw and valued Ruth's kindness and dedication, so she took Ruth to Bethlehem with her and set in motion events that would lead to Ruth's prosperity and Naomi's security as well. Naomi wanted Ruth to succeed and invested significantly in Ruth toward that success.

The relationship between David and Saul proved different from the Pygmalion nature of Ruth and Naomi. Although Saul initially found pleasure with David and comfort in his company, Saul soon grew jealous and resentful of David. It is important to note that David was not a direct threat to Saul's power or authority. David did not challenge Saul. David did not attempt to overthrow Saul. David simply succeeded in the tasks assigned to him by Saul. Saul's resentment developed when others began to notice David's value and praise him for his accomplishments. Saul's hatred of David was so extreme that Saul tried to murder him multiple times. Saul also attempted to set up David for failure by assigning him difficult tasks that could have led to his death, such as battling the Philistines. With the Golem effect, leaders often withhold resources, rationalizing that the resources would be better served allocated to a follower with more

potential (Reynolds, 2007; Rowe & O'Brien, 2002). With the Golem effect, leaders also assign followers to difficult tasks and scenarios anticipating that the follower will fail at the assignment (Reynolds, 2007; Rowe & O'Brien, 2002). Saul anticipated a negative outcome to the extreme, continuing to send David out to battle the Philistines with the anticipation that David would eventually die in battle. Although David continued to succeed despite Saul's attempts at sabotage directly due to God's favor, this is not often the case with followers under the Golem effect. Reynolds (2007) explained that the results of the Golem effect "can emerge either as a net decline in the quality of subordinates' performance or simply as lower-than-otherwise-attainable levels of performance" (p. 477). Thus, the case of David yielded abnormal results. Instead of succeeding, David should have failed, in theory, had it not been for the mitigating factor of God's grace.

Conclusion

Research on organizational behavior focused almost exclusively on furthering the understanding of the leader's role within the organization for decades. Recent research movements recognize the value and power behind the follower's role. Followership is recognized as the complementary force to leadership, a supporting role. However, many researchers see followership in a more proactive context. Northouse (2019) identifies the process of acceptance in the leader-follower dyad, implying that the follower actively grants the authority of influence to the leader. Implicit followership theories offer further insight into understanding why followers accept the influence of organizational leaders.

Implicit followership theories acknowledge and focus on the human component of organizational relationships (Shondrick & Lord, 2010; Sy, 2010). Implicit followership theories take into account the factors that shape leaders and followers as individuals and examine how these factors come into play when members make their decisions, engage in relationships, and develop organizational identity. Implicit followership theories outline the variables that influence bonding between leaders and followers and discuss how those variables influence the perception of job performance, potential, and personal value as interpreted by leadership and followers. The Pygmalion theory explains the phenomenon in which the leader favors the follower, assumes that the follower has potential for success, and invests resources capable of contributing to the follower's

realized success. However, it is clinically unclear if the follower would have achieved the same realized level of success had the leader not intervened. Conversely, the Golem effect speaks, in general, to the self-fulling prophecy of follower failure when the leader, perceiving a lack of potential, fails or refuses to invest resources dedicated to the follower. As with the Pygmalion theory, it cannot be consistently proven that the follower would have failed had the follower been granted access to the proper resources or been assigned to the proper assignments.

Organizational behaviors can be observed in many settings. This work reviewed relationships documented in the Bible to contextualize implicit followership theories. Mary and Martha shared cultural identity, beliefs, and values with Jesus. They willingly submitted to him as an authority, recognizing him as the Messiah. Each sister demonstrated different behaviors, but both sets of behaviors were previously modeled and taught by Jesus. In the relationship between Naomi and Ruth, the two women shared a similar background created by life events. Naomi recognized the potential in Ruth, nurtured that potential, and created a situation for Ruth to succeed, which Ruth ultimately did by marrying a prosperous relative of Naomi. It is unknown whether Ruth would have been successful in securing a prosperous future, as determined by the norms of the era, had Naomi not intervened. With David and Saul, Saul feared David; he created situations that he intended for David's downfall. Saul may have been successful in destroying David had it not been for God's intervention. However, even though David had God's favor, Saul still created barriers and unpleasant circumstances that made life difficult for David until Saul's death.

These scenarios can be easily observed in contemporary organizational settings: the followers who identify with the same leader but interpret their roles in different ways based on the modeled behavior of the leader; the leader who identifies with the follower, sees potential, and works toward the follower's success; and the leader who becomes jealous of the follower's success and moves to discourage the follower from further success so that the follower does not garner more accolades than the leader. Implicit followership theories assist in explaining and forecasting behaviors, relationships, and organizational citizenship of current and potential organizational members. Future research in this field will continue to enhance the understanding of the humanity in organizational behavior.

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CHAPTER 4

Esther as a Courageous Follower

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Introduction

This chapter explores the role of Esther as an active, courageous follower verses the perceived passivity and negative connotation of followership. The roles of leadership and followership are intrinsically intertwined and without followers, there can be no leaders; still there is a stigma associated with being a follower (Hollander, 1992). Most papers (Adeney, 1987; Akinyele, 2009; Friedman & Friedman, 2012; Olusola, 2016) written on Esther approach from a leadership standpoint, this is a counterview examining Esther as a courageous follower.

One of the most common definitions of leadership is from Yukl (2013): the ability of a leader to influence followers to achieve an organization, vision, mission, and goals. Courageous followership requires a dynamic relationship between a leader and a follower that requires the follower to

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have an active role and not simply be submissive to achieve the leaders objective (Chaleff, 2009). Collinson (2006) argues that leadership and followership are positions and that at times a person is a leader, but within the same organizations under different conditions, they are a follower. Based on these definitions the story of Esther will be examined using exegetical methods and building on previous literature.

In the book of Esther, she pleads for the lives of the Jews to King Ahasuerus, this is often viewed a form of leadership, but this proposal is to instead explore Queen Esther as a courageous follower. This research will examine King Ahasuerus as an all-powerful leader with the right of life and death over the Jewish people and Queen Esther as follower in a culture that did not empower women and specifically as a Jewish woman using narrative analysis and socio-rhetorical criticism (Osborne, 2017; Robbins, 1996).

The purpose of this paper is not to demote the role of Esther from a leader to a follower, but instead to elevate the role of followership and promote the value of positive followership traits. This proposal intends to explore how a courageous follower can use moral actions to challenge a leader and achieve successful results. This research effort does not imply in any way that women cannot be leaders or that the Bible does not support women as leaders. At times it takes more bravery to be a follower, than a leader (Chaleff, 2009; Ricketson, 2008).

Definition of Terms

Courageous follower—A follower with courage, power, integrity, responsibility, and sense of service (Chaleff, 2009).

Servant Leader—A leader who attends to the needs of their followers and empowers followers instead of using power to dominate (Greenleaf, 1998).

Literature Review

The literature review is organized by first discussing the concepts of courageous followership and the importance of followership. Next, literature on the book of Esther is reviewed.

Courageous Followership

Followership is essential to leadership and organizations are unable to function without followers (Collinson, 2006). Chaleff (2009) explains that the model between leaders and followers needs to be more dynamic, not simply assuming that followers are weak and submissive. Leadership and followership cannot be viewed as two separate entities, but instead leadership and followership need to be viewed as intertwined and overlapping (Collinson, 2006). The leader and follower relationship is not static and both leaders and followers will react differently and display different traits in each unique dyad (Collinson, 2006).

Leaders in many organizations are viewed as the decision makers and followers are viewed as "second-fiddle" (Chaleff, 2009). Second doesn't have to be bad though, and followers are in a position to support and empower the leader; to be influencers and shapers (Chaleff, 2009). Chaleff (2009) argues that stereotypes of leadership as good and followership as bad needs to be destroyed; leadership and followership are a relationship. Agho (2009) found that both effective followers and effective leaders were viewed as being able to influence work performance, building cohesive work units, producing quality work, and able to impact the satisfaction and morale of the environment. Agho (2009) argues that followership is under studied for four reasons: negative connotation of followership, traditional view of followers as passive, assumption that people instinctively know how to follow, and lack of scholarly research that captures effective and ineffective followership skills (Agho, 2009).

Courageous followership is not about being right or wrong, but the courage to be different and the willingness to share and explore unique perspectives (Chaleff, 2009). There are five dimensions that were developed by Chaleff (2009): the courage to be responsible, the courage to serve, the courage to transform, the courage to challenge, and the courage to take moral action. A key to developing courageous followership is communications and the interpersonal relationship developed between a leader and a follower (Chaleff, 2009).

Esther

The book of Esther in the Old Testament is part of the Jewish Bible, the Tanakh, which is composed of three sections (Moore, 2008). The first section of the Tanakh is the Torah, also called the law, the second section

is the Nevi'im, often called the Book of Prophets, and the third section is the Ketuvim, also called the writings (Moore, 2008). The story of Esther is located in the third section and is considered an important book of understanding Jewish persecution through the ages (Moore, 2008).

Esther is a rare book in that it also focuses on a Jewish woman in a very unique role during the time of the Persian Empire (Moore, 2008). Esther is also a rare book as the name of God does not appear anywhere in the document (Friedman & Friedman, 2012). Fountain (2010) argues that there is no need for the name of God to appear in the book as it is clearly inspired by the holy spirit. Bellis (2007) describes Esther as the foil to Jezebel.

Ginzberg et al. (1998) describe Esther as ray of light on one of the Jews darkest days and a reminder to the Jewish people to look to beacons of hope in unexpected places when they face trials and tribulation. Esther, like Ruth, is a positive female role model in the Bible that is written in a narrative focusing on a woman as a main character instead of a supporting character (Bellis, 2007). Some view the story to be how women are a supporting character and only have power through their husbands (Bellis, 2007). Moore (2008) focuses on the human struggle of Esther being an orphan and a minority during politically charged times. Esther is a woman, a minority of a disenfranchised people, yet because of her beauty still becomes a queen (Nixon, 2015).

Esther is a female, in a society where she is valued for her looks, a woman who has two strong males that she must answer to, and she must balance their requests of her (Friedman & Friedman, 2012). Esther is fostered by her cousin Mordechai a Jew, but also in a powerful position as a servant to the King (Friedman & Friedman, 2012). Once Vashti, the previous queen, displeases the King Ahasuerus he seeks out a new queen, solely selected for her beauty, to replace the previous queen (Friedman & Friedman, 2012). King Ahasuerus is a leader who is focused on his own "glory and fame" (Friedman & Friedman, 2012). Haman, the Grand Vizier to the King, is second only to the King and passes an edict to have the Jews killed when Mordechai, Esther's cousin, refuses to bow to him (Friedman & Friedman, 2012).

Modern researchers have viewed Esther within the context of servant leadership (Akinyele, 2009; Friedman & Friedman, 2012; Nixon, 2015). Akinyele (2009) assets that Esther is a servant leader because she "exerts influence, does not seek fame, nor does she seek to hold on to the power inherent in her leadership." Nixon (2015) describes Esther as a bridge between two patriarchal worlds who must traverse the dangers of gaining

safety for her people. Olusola (2016) examines how modern women in patriarchal societies can learn and apply leadership lessons from Esther in their own situations.

Akinyele (2009) states that Esther leads from what appears to be a powerless position under an oppressive system where she has little authority. Friedman and Friedman (2012) make a case that King Ahasuerus and Haman adhere to a leadership style that is leader first, whereas Esther displays traits of servant leadership. Interestingly, Friedman and Friedman (2012) do not address the leadership style of Esther's cousin Mordechai who refused to bow to Haman, resulting in the proclamation of death to the Jewish people.

Method

Exegetical research papers are based on the primary source, in this case the book of Esther, and secondary source documents to include journal articles (Osborne, 2017). Both narrative analysis and socio-rhetorical criticism will be used to examine the book of Esther in the Old Testament (Osborne, 2017; Robbins, 1996). The researcher used the New Revised Standard Version of the Bible to explore the book of Esther, based on its clear and accurate translation from original manuscripts (Fee & Strauss, 2007). Research regarding linguistics and translations will be noted when applicable, but original translations will not be used for this study.

Osborne (2017) explains that a failure of scholars is that they often break the pieces of narrative into small textual items; instead the narrative should not be isolated but examined as a whole. Another method is to combine source criticism and redaction criticism together while placing within a historical context (Osborne, 2017). Esther is a Biblical narrative and though written as stories, Biblical narratives are true historical accounts, the Bible consists of approximately 40 percent narrative (Moore, 2008). Biblical narrative follows the same genre as fiction to include characters, plot, dialogue, and dramatic tension (Osborne, 2017).

When reviewing Old Testament works, source criticism is especially important (Osborne, 2017). When studying narratives, a researcher needs to read the narrative thoroughly and in its entirety (Osborne, 2017). Moore (2008) highlights the difference defined by Stuart, that Biblical narratives are different than other stories because they are inspired by the Holy Spirit. Osborne (2017) states that the use of close reading to

understand the setting and point of view of the characters is important gaining insight. Narratives are composed of two elements, the poetics that are the linguistic nuances, and the message, or meaning of the text (Osborne, 2017).

Despite its many strengths, narrative criticism has weaknesses; to include the lack of historical context (Osborne, 2017). To address the need for historical context, socio-rhetorical criticism is used. Socio-rhetorical analysis is a process that allows a researcher to connect the reading to the cultural and historic context (Robbins, 1996). Socio-rhetorical criticism consists of the interpreter's location and ideology, inner texture, intertexture, social and cultural texture, and ideological texture (Robbins, 1996).

A significant risk to this study is that the researcher needs to constantly address bias to prevent eisegesis. Eisegesis occurs when a researcher imposes their interpretation on to text rather than drawing meaning from the text (Osborne, 2017). Using both narrative criticism with socio-rhetorical criticism is a technique to ensure that the narrative is reviewed both in its entirety and within the cultural and historical context to minimize the risk of taking excerpts out of context. Eisegesis commonly occurs when small portions of a passage are used to fit a modern situation (Osborne, 2017).

Analysis

This research explores the role of Esther as a courageous follower and demonstrates that she displayed the five dimensions of a courageous follower as defined by Chaleff (2009). Further the continuum of leadership and followership to break the stereotype of followers as docile sheep is explored (Collinson, 2006). This research explores along the leader-follower continuum that Esther exhibits traits of a courageous followership but does not refute that her traits could also be applied to servant leadership.

Narrative Analysis

Narrative analysis consists of three essential elements: source criticism, form criticism, and redaction criticism, ignoring any aspect does an injustice to the passage (Osborne, 2017). Narrative analysis views the Bible as an art and explores the entire passage, not simply a discrete segment

(Osborne, 2017). The story of Esther contains ten chapters that build on each other to a climax and then with a conclusion at the end, the analysis takes into account all ten chapters of the story.

Source Criticism

Source criticism explores who wrote the material and what were the sources used (Osborne, 2017). Bellis (2007) argues that Esther is not a true account of a historical event, but a historical fiction as part of narrative about Jewish Queens. The reign of King Ahasuerus can be traced through historical records as the first son of King Darius I after he was crowned and the Book of Extra connects Ahasuerus to Atossa in the book of Ezra (Moore, 2008). Walvoord and Zuck (1983) make a case for the author of Esther being an eyewitness, another Jewish exile, and influenced by the prophets Ezra and Nehemiah.

Esther is estimated to have been written in a time when the Jews were in exile and is an example of how the Jewish people survived in Diaspora (Akinyele, 2009). Friedman and Friedman (2012) note that Esther was written during a time when the Persian King Darius Hystaspes permitted the Jewish people to rebuild the sacred temple. Esther is the foundation for the celebration of the feast of Purim in Jewish society today (Walvoord & Zuck, 1983).

Form Criticism

Form criticism addresses how much the work changed from the original historical actions until the time when the action was written down (Osborne, 2017). According to Walvoord and Zuck (1983) the story was written soon after the events and would not have changed much. If the story is fiction, as asserted by Bellis (2007), this would not be as relevant as it is a teaching story of relevance to Jews in exile.

Redaction Criticism

Redaction criticism is the theological and sociological bias that impact the communicative strategies of the author (Osborne, 2017). A significant theological and sociological concern of Esther is that the book does not contain the name God throughout the book (Friedman & Friedman, 2012). Fountain (2010) states that some early Christian scholars felt that the book of Esther had so little theological value to the Christian community that it should not have been included in the original Canon. The entire book when viewed holistically, however, is a story that shows that

even in the worst exile and against great powers, God will guide and provide (Fountain, 2010).

Narrative Criticism

Narrative criticism expands from the author to the reader and includes the story, plot, dialogue, characters, and setting (Osborne, 2017). Whether researchers believe Esther to be historical fact or fiction, all agree that it is tale with a clear plot and storyline (Bellmann, 2017).

The book of Esther opens with the deposition of Queen Vashti, who displeases King Ahasuerus. The first chapter is dedicated to setting the scene of how the position of queen becomes vacant and that by not appearing before the King when he asked was enough to have Queen Vashti removed. This scene setting is important as it clearly demonstrates that the position of Queen is not a peer relationship to the King, and in fact subject to his whims.

Chapter two of Esther introduces Esther as both an orphan and a Jewish young woman. Book two provides two separate examples of Esther as a follower willing to serve. Esther chapter two verses nine willing submits to going to the harem and immediately gains favor with the King's eunuch, Hagai. Esther chapter 2 verse 15 learns from Hagai and only asks the King for those things which the eunuch advised. Esther chapter 2 verse 10 also serves Mordecai, her uncle, who has charged her to keep her heritage a secret.

Chapter three of Esther introduces the character of Haman, a chief advisor to the King and an adversary of Mordecai. It is not clear why Mordechai is so opposed to Haman, but the refusal of Mordecai leads to grave circumstances for the Jewish people. Haman decides to punish all Jews, not just Mordecai for his refusal to show obeisance and gains the King's permission to have all the Jews executed for having separate laws and being different than the other people under the King.

Chapter four shows when Esther embraces the courage of accountability. She does not call out Mordecai for creating this situation, but instead asks him to gather the people to fast, while she and her maids fast. Esther has been reminded by Mordecai that she as a Jew has everything on the line and that perhaps she was placed in the royal palace to save the Jews.

Chapter five shows that Esther has transformed and has learned how to interact within the court. Esther approaches the King, and he lets her approach him and offers up to half his kingdom. Esther does not

immediately ask the King for a stay of the execution of the Jews, but instead asks to hold a banquet for the King and his trusted advisor Haman. Haman is so pleased that he boasts to others about the banquet planned by Esther and his desire to punish Mordecai.

Chapter six does not focus on Esther, but instead a turn of events happens, and the King is reminded of a great service which Mordecai performed for him in preventing an assignation attempt. The King orders Haman to robe Mordecai, give him a horse, and honor him. Haman tells of this to his wife and friends who are very concerned at this turn of events.

In chapter seven, Esther demonstrates both the dimensions of the courage to take moral action and the courage to challenge. Esther asks the King to go against the edict of Haman and to not kill the Jewish people and herself, revealing that she is a Jew. Esther is physically confronted by Haman while she is reclining on a couch and Haman is taken away by the King's eunuchs and hanged from the same gallows he had prepared for Mordecai. Table 4.1 below shows the narrative agents of this passage based on Robbins (1996, p. 50).

Esther builds her story to challenge the edict of Haman to the king and does so by building up the king and his power. Esther also for the first time identifies herself as a Jew and her impassioned pleas are both for herself and her people; calling the person who has decreed their demise a foe and an enemy to the king. It is only once the King asks her to provide a name, that she names Haman, as this foe, even calling him "wicked Haman."

In chapter eight, the King gives Esther the house of Haman to set Mordecai up as the new house leader. By revealing Mordecai to be her uncle, Esther is again demonstrating courage to transform. She and Mordecai can change the previous edict of the King and the Jews are given the right to assemble and defend themselves. Mordecai was robed and wore a crown and joy and festivities took place in the city of Susa, the capital.

In chapter nine Esther is consulted by King on what action to take regarding the capture of Haman's ten sons and others that have wronged the Jews. Esther advises that the ten sons of Haman be hanged from the gallows. The Jews were also given permission to kill those that had wronged them, but they did not plunder. Mordecai sent forth letters to the provinces of the King and established the celebration of Purim, based on Queen Esther coming to King Ahasuerus and overturning the plot against the Jews.

Table 4.1 Narrative agents of Esther 7

Verse	*Esther*	*Ahasuerus*	*Haman*	*Jews*	*Mordecai*	*Harbona*
1	Queen Esther	King	Haman			
2	Esther, Queen, You	King				
3	Queen Esther, I, Me	O King, king			My people	
4	I, I	King, king	Enemy	We	My people, we, men and women	
5	Queen Esther	King Ahasuerus	He, He			
6	Esther, queen	King	Foe	Enemy, Wicked Haman, Haman		
7	Queen Esther	King		Haman, he, him		
8	Esther, Queen	King, my, Own house, king		Haman, himself, he	Mordecai	
9		King, King, King		Haman, Haman's house, him	Mordecai	
10		King, king		Haman, he	Mordecai	they

Chapter ten concludes with Mordecai as the second only to the King. Esther is not mentioned in the concluding chapter of the book named after her.

Socio-rhetorical Criticism

Social-rhetorical criticism requires the reader to read and reread a passage from different perspectives to provide a deeper understanding of the text within the context of the world in which it was written (Robbins, 1996). Social-rhetorical criticism is an approach that generates multiple strategies for reading and interpreting text (Robbins, 1996). In the narrative analysis above, Esther was examined as a Biblical story, but the historic customs, culture, and societal elements were not explored. In addition,

social-rhetorical criticism moves the reader from an ethnocentric viewpoint to an understanding of the Biblical times which the passage was written (Malina & Pilch, 2001). Robbins (1996) explains that interpreters rely on their own personal lives and experiences when processing text.

Social and Cultural Texture

Intertexture builds on the foundational exchange between a writer and reader and expands this approach to include the role of the texts (Robbins, 1996). Robbins (1996) describes social and cultural analysis as using the full resources of social sciences to conduct exegetical interpretation. Understanding the social and cultural dynamics of the times highlights the courage that was required by Esther to confront King Ahasuerus.

Women during this period and in both Jewish and Persian cultures were not as valued as men (Bellis, 2007). Vashti, a Persian woman from a wealthy family, was removed by King Ahasuerus for displeasing him during a banquet (Friedman & Friedman, 2012). Esther is constantly following the men who are set-up as leaders in her life; whether her uncle, husband, or even the eunuch who prepares her to serve the king. Esther is not mentioned in the final chapter of the book, once again highlighting that she understands the courage to serve as defined by Chaleff (2009).

Esther had been raised as both an orphan and a Jew, dependent on the kindness of others (Friedman & Friedman, 2012). Esther leaves behind her life and goes to the harem based on the commands from Mordecai, knowing that she is breaking the laws and that there is no return for her to Jewish society (Nixon, 2015). King Ahasuerus is a man whose actions in chapter one of Esther and throughout the story portray a ruler who wants to be admired and in charge; Esther uses this knowledge of the King to build up to revealing her identity and to name Haman a foe (Moore, 2008). Esther shows that she is able to embrace the transformation required in herself to become the queen that King Ahasuerus and the Jewish people need, demonstrating the courage to transform as described by Chaleff (2009).

The courage to be accountable is a foundation of the five dimensions of courageous followership (Chaleff, 2009). Initially upon hearing the plight of the Jews, Esther tries to deflect her opportunity and potential role to save her people (Nixon, 2015). The second time Mordecai contacts her, he points out that her position will most likely not save her from the fate of her people (Moore, 2008). Esther was also aware that Vashti had

displeased the King and was removed, so Mordecai's point regarding her vulnerability and need to act was heeded (Bellis, 2007). Esther demonstrated that people can falter, but still some through in the end; she does embrace the courage to be accountable the second time.

The courage to take moral action as defined by Chaleff (2009) is particularly hard under the circumstances faced by Esther. Esther, even as the queen, is unable to approach the king without his express permission (Olusola, 2016). In a male-dominated society and the royal palace, Esther is risking her life, simply to get an audience with the king to address the plight of her people (Friedman & Friedman, 2012).

Once Esther gains an audience with the King, she is faced with the difficult situation of how to challenge him, without doing so in a way that will anger him. The justification for removing Vashti was that her willful disobedience would be seen by other women and emulated (Ginzberg et al., 1998). Esther instead sets up the challenge in such a way that the King realizes that someone, Haman, has abused the trust and authority of the king (Moore, 2008). Chaleff (2009) explains that the courage to challenge requires the follower to assist the leader with reviewing their own beliefs and assumptions.

Conclusion

Both narrative analysis and socio-rhetorical criticism support that Esther demonstrates the five dimensions of courageous followership defined by Chaleff (2009). In leadership studies the role of the follower is often viewed as weak and less than that of being a leader, instead of being an essential member of a team (Buford, 2018). Esther demonstrates an essential awareness that leadership and followership are positional throughout the narrative, following the men in her society as is the custom, but also leading her maids in fasting in preparation for her interaction with the King.

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CHAPTER 5

Queen Esther as Courageous Follower

Lisa D. Foster

Introduction

The misconception that leaders lead in a vacuum has contributed to a view of followers as unimportant (Dale, 1987). The conceptual and empirical literature opposes this inaccurate conception of followers by describing how leaders and followers reciprocally relate to one another in operating on their environment to affect positive organizational outcomes (Chaleff, 1995, 2008, 2009, 2010, 2012; Dale, 1987; Dixon, 2009; Dixon & Westbrook, 2003; Kellerman, 2008; Kelley, 1992, 2008). Ira Chaleff (1995, 2008, 2009) has proposed a model of courageous followership whereby "courageous followers" engage in behaviors marked by (1) service and support, (2) responsibility, (3) moral action, (4) challenge, and

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(5) transformation as they partner with the leader to achieve a common purpose. According to Bunch (2012), "The Christian concept of followership stems from the ideas of service and discipleship" (p. 65). A disciple of Christ who serves as a "good follower" is described by Bunch (2012) in a manner that is consistent with the conceptual model of courageous followership proposed by Chaleff (1995, 2008, 2009). Specifically, both the "good follower" (Bunch, 2012) and "courageous follower" (Chaleff, 1995, 2008, 2009) collaborate with the leader to serve a common purpose, challenge the leader, and when morally called upon make the choice to leave the leader. The importance played by courageous followers in relationship with the leader is demonstrated in Biblical narrative. Stories about obedient soldiers (e.g., Luke 7:7–10), loyal subjects (e.g., Esther 2:21–23), and faithful worshipers (e.g., Psalms of David), for example, show how the healthy interdependency of relationship between followers and their respective leaders work together to effectively serve a common purpose and ultimately "advance the kingdom of God" (Dale, 1987, p. 28). Queen Esther of the Bible has been described in the literature (e.g., Akinyele, 2009) as a servant leader, largely due to the servant-oriented devotion she demonstrated as the matriarch of the Jewish people. Chapters 1 through 10 of the Book of Esther paint a portrait of Queen Esther as a dynamic leader who exemplified the humility, moral integrity, empathy, and trustworthiness that epitomizes servant leadership. Missing from the literature, however, is scholarship examining the followership qualities of Esther. The current study addresses this gap in the literature by conducting a narrative analysis of the Book of Esther to demonstrate that Queen Esther qualifies as a courageous follower and fits the follower style of partner. More specifically, this study provides evidence to support the proposition that Queen Esther qualifies as a courageous follower (Chaleff, 1995, 2008, 2009) based on her engagement in behaviors marked by service and support, responsibility, moral action, challenge, and transformation as she partnered with King Ahasuerus to achieve the common purpose of foiling Haman's evil plot to annihilate the Jewish people. Presented below is the Chaleff model of courageous followership, a review of the scholarly literature that supports the validity of the Chaleff model, and the study method and analysis.

Conceptual Model of Courageous Followership

Chaleff (1995, 2008, 2009) proposed a five-dimensional model of courageous followership whereby "leaders and followers serve a common purpose, each from their own role" (p. 72). According to the model, courageous followers engage in behaviors marked by (1) service and support, (2) responsibility, (3) moral action, (4) challenge, and (5) transformation as they collaborate with the leader to achieve a common purpose. For this study, the common purpose was defined as the partnership between Queen Esther and King Ahasuerus to foil Haman's evil plot of annihilating the Jewish people. Described below are each of the five dimensions of courageous followership and four followership styles (Chaleff, 1995, 2008, 2009; Dixon, 2009; Rolle, 2019).

Chaleff's first dimension of courageous followership postulates that courageous followers serve and support the leader in partnering together to achieve the common purpose. This includes doing everything they can to contribute to the leader's success, serving as productive team members and taking on extra work tasks. Chaleff's second dimension of courageous followership proposes that courageous followers take responsibility for their part in working with the leader to achieve a common purpose. This includes embracing the organizational mission and vision and developing innovative solutions to address organizational problems. Chaleff's third dimension of courageous followership posits that courageous followers take moral action in response to unethical behavior. This means that courageous followers, when warranted, make the choice to leave organizations where leaders behave in ways that are harmful to employees, stakeholders, and the organization. Chaleff's fourth dimension of courageous followership postulates that courageous followers challenge counterproductive ideas, behaviors, and policies that threaten achievement of the common purpose or harm the organization and associated stakeholders. Chaleff's fifth dimension of courageous followership proposes that courageous followers engage in change or transformation processes necessary for improving the leader-follower relationship and organizational outcomes.

Four styles of followership—*implementers*, *partners*, *resources*, and *individualists*—emerge from a matrix composed of what Chaleff (2008) views as the "two most crucial behaviors" of courageous followership: the courage to serve and support and the courage to challenge (p. 73). Implementers give to the leader high service and support with low challenge. According

to Chaleff (2008), leaders value implementers for the high quality of service and support they offer. That implementers do not challenge leaders on costly ideas and policies, however, leaves the leader vulnerable to negative consequences. Partners contribute high service and support with high challenge. According to Chaleff (2008), partners are valued because they take full responsibility for their own and the leader's behavior and then act accordingly (p. 75). Resources offer to the leader low service and support with low challenge. According to Chaleff (2008), resources will do just enough to remain employed in their position. Lastly, individualists provide to the leader low service and support with high challenge. According to Chaleff (2008), the value of any challenge offered by individualists is offset by their "chronically contrarian" attitude (p. 74). Presented next is an overview of the literature that supports the validity of the Chaleff model of courageous followership.

Literature Support for the Courageous Followership Model

The social science literature supports the notion that for too long society has stereotyped followers as passive conformists who remain dependent on leaders for direction on how to proceed throughout the work day (Chaleff, 1995, 2008, 2009, 2010, 2012; Kellerman, 2008; Raffo, 2013). A challenge to this biased conception of followers is reflected in the scholarly work of researchers such as Kelley (1992), Chaleff (1995, 2008, 2009), and Kellerman (2008). Ira Chaleff (1995, 2008, 2009), for example, has proposed a conceptual model of courageous followership whereby followers collaborate with the leader to serve a common purpose. As previously described, courageous followers engage in behaviors marked by service and support, responsibility, moral action, challenge, and transformation in partnering with the leader to serve a common purpose. Literature that supports the validity of the Chaleff model is presented below.

The notion that leaders act while followers passively watch and wait is, according to Hollander (1992), "misconceived even in traditional hierarchies" (p. 71). Despite a power imbalance, both leaders and followers exert influence in ways that result in auspicious organizational outcomes (Hollander, 1992, p. 71). According to Hollander (1992), "Our understanding of leadership is incomplete if we do not recognize its unity with followership" (p. 74). Hollander argued that it is no longer appropriate to

view the leader-follower relationship as a closed system. Instead, viewing the leader-follower dyad as an open system supports the notion that followers take on leadership functions such as decision-making and goal-setting (Hollander, 1992). Hollander's proposed view of the leader-follower dyad is consistent with the concept of courage to take responsibility highlighted in the Chaleff model.

Dixon and Westbrook (2003) measured self-attributions of the five courageous followership behaviors (Chaleff, 1995, 2008, 2009) by administering The Followership Profile (TFP) to approximately 300 participants. Results showed that the TFP functions as a valid and reliable instrument for measuring courageous followership. In addition, findings revealed that respondents from all organizational levels (i.e., executive, operation, and middle management) credited themselves with four of the five courageous follower attributes. Courage to engage in transformation processes was the only attribute of courageous followership that was not significant across all organizational levels.

Prilipko et al. (2011) applied the concept of a rainbow to illustrate "the functionality and importance of proposed follower attributes and their application in the work place" (p. 80). Based on data from respondents living in Russia and Belarus, Prilipko et al. (2011) found that the courageous follower behaviors of reliability, support, and making contributions to the group were the highest rated follower attributes according to respondents. Capacity to learn and embrace change (i.e., transformation) received the lowest ratings by respondents. That transformation was the lowest rated attribute is consistent with Dixon and Westbrook's (2003) finding that transformation was the only courageous followership attribute not significant across all organizational levels.

Ricketson (2008) found evidence to support the notion that all four dimensions of transformational leadership (i.e., *idealized influence*, *inspirational motivation*, *individualized consideration*, and *intellectual stimulation*) relate to attributes of courageous followership such as freedom to take initiative (i.e., courage to take responsibility) and willingness to challenge the leader (i.e., courage to challenge). Khan et al. (2020) applied the concept of "reversing the lens" to examine the role of followership dimensions in transformational leadership. The researchers examined the role of trust in the leader as a mediating variable between followership and transformational leadership. Results indicated that two dimensions of followership, active engagement and independent critical thinking, were positively related to the four dimensions of transformational leadership. Findings

revealed, as well, that trust in the leader partially mediated the direct relationship between followership and transformational leadership. Based on these findings, Khan et al. (2020) concluded that followers operate as active participants in the leader-follower unit and demonstrate a commitment to establishing a strong relationship with the leader. Of importance for the proposed study is the notion that the two dimensions of followership noted above (i.e., active engagement and independent critical thinking) empower courageous followers to serve and support, take responsibility and moral action, challenge the leader, and engage in transformation processes as they partner with the leader to achieve the common purpose.

Using a mixed-method design, Busari et al. (2020) found that transformational leadership positively related to three employee reaction factors: (a) frequency of change, (b) trust in management, and (c) employee participation. Results supported the role of followership as a moderating variable. Collectively, these findings support the notion that followers play an important role in achieving successful implementation of change in an organizational context. These findings provide support for the validity of the transformation dimension of the courageous followership model.

Banutu-Gomez (2004) maintained that effective followership is a universal construct that requires important skills and sound values. Effective followers initiate appropriate action in the absence of orders, take responsibility for their action, make sound and timely decisions, set an example for others, keep the leader informed, act ethically, and demonstrate courageous conscience when called upon to separate from unethical leadership (Antelo et al., 2010; Banutu-Gomez, 2004; Townsend & Gebhardt, 1997). These follower behaviors are all consistent with the five dimensions represented in the Chaleff model of courageous followership.

Agho (2009) surveyed senior-level executives to find out what characteristics differentiate effective leaders from effective followers. Results indicated that respondents ranked honesty and competence as important characteristics for both effective leaders and effective followers. Dependability, loyalty, and cooperation were rated as more desirable of effective followers. Rankings of the characteristics of effective leaders and followers and respondents' views on the importance of followers were consistent across gender, ethnicity, level of education, and years of leadership experience. Results showed, as well, that a majority of the sample agreed that leadership and followership are interrelated; both leadership and followership skills must be learned; leaders and followers influence organizational outcomes such as work performance, job satisfaction, and

work group cohesiveness; and lastly, more attention needs to be devoted to research on followership.

Kim and Schachter (2015) found empirical evidence to support the notion that effective followership mediates the relationship between participative leadership and public organization performance. Regression analyses showed that effective followership significantly affected the relationship between participative leadership and organizational performance, suggesting that effective followership operates as an important criterion for organizational performance. Results indicated, as well, that behaviors associated with *best followership* included active engagement, communication, and the provision of ideas and constructive suggestions, whereas *worst followership* involved no engagement, no communication, no ownership, and no commitment. Again, these findings support the value and purpose of courageous follower behaviors for positive organizational outcomes.

Manning and Robertson (2016a, 2016b, 2016c) provided empirical evidence that supported the validity and reliability of a proposed three-factor model of followership. The model explains what makes an effective follower based on three categories of behaviors (i.e., relations, task, and change). Study findings showed that follower behaviors associated with the *relations* behaviors factor included provision of active listening, support, praise and encouragement, a sense of security, and flexibility in working with others. Follower behaviors belonging to the *task* behaviors factor included planning of work activities, task implementation and completion, supplying information, and utilizing knowledge and skills. Follower behaviors belonging to the *change* behaviors factor included critical thinking, creative thinking, scanning the wider environment, persuasive influencing, demonstrating commitment, and enthusiasm. Collectively, the findings of Manning and Robertson (2016a, 2016b, 2016c) provide support for the Chaleff model of courageous followership by delineating the behaviors that define courageous (i.e., effective) followers.

Using an experimental design, Carsten and Uhl-Bien (2013) examined whether follower characteristics were related to intention to engage in unethical behavior (p. 49). A vignette depicting a leader making an unethical demand was first presented to followers. Next, followers were asked to indicate if they would comply with the leader's unethical demand or, instead, challenge the leader on the unethical request. Results indicated that followers with weaker co-production beliefs demonstrated a stronger intent to comply with the leader's unethical request, whereas followers

with stronger co-production beliefs reported a stronger intention to resist the leader on the unethical demand. The researchers found, as well, that "displacement of responsibility" partially mediated this relationship and that followers with stronger co-production beliefs who romanticized leaders were more likely to demonstrate a willingness to comply with an unethical request. These results provide empirical support for the value and purpose of the courageous follower dimension of courage to challenge the leader.

Method

Genre identification is important for understanding the nature, purpose, and basic message of Scripture (Osborne, 2006; Weiland, 2002). Osborne (2006) described the genre of biblical narrative as the history and theology of the text coming together to tell a story that uses plot, characters, dialogue, and dramatic tension to convey its message. As readers identify the various features of the story, they are able "to detect the flow of the text and therefore to see the hand of God as he has inspired the biblical author to develop his story" (Osborne, 2006, p. 202). McGeough (2008) and Weiland (2002) classified the Book of Esther as heroic narrative literature. And Rossow (1987) maintained that the book is "an artistic narration of history rather than of fiction" (p. 232). For this study a narrative analysis of the Book of Esther was conducted to demonstrate that Esther fits the follower style of partner and qualifies as a courageous follower based on her engagement in behaviors marked by service and support, responsibility, moral action, challenge, and transformation as she partnered with King Ahasuerus to achieve the common purpose of foiling Haman's evil plot to annihilate the Jewish people. A summary of the Esther narrative is presented next.

Summary of Esther Narrative

According to Weiland (2002), the author(s) of the Book of Esther used typical plot form composed of setting, body of the story, and epilogue. The setting is framed by the introductory plot conflict in Chapter 1 (verse 12) of Queen Vashti's refusal to comply with King Ahasuerus' command to perform for his party guests (Weiland, 2002, p. 159). Part one of the body of the story begins with the major plot conflict of Haman's rage at Mordecai as described in Chapter 3 (verses 1–5). In short, Mordecai

refuses to bow before Haman. Next, the convolution of the central conflict unfolds in Chapter 3 (verses 6–7) where the text reveals Haman's plan to annihilate the Jewish people. Part three of the body of the story, disclosed in Chapters 4 and 5, conveys the rising tension created when Queen Esther withholds her request from the king at the first banquet. Next, the turning point of the story occurs in Chapter 6 (verses 1–14) when the king, unable to sleep, learns that Mordecai had foiled the plot of two eunuchs to assassinate him. In response to this good and gracious deed, the king honors Mordecai publicly. Part five of the body of the story presents the climax in Chapter 7 (verses 1–10) when Queen Esther exposes Haman's plot to kill the Jews. Following this revelation, the king issues the decree for Haman to be hanged on the very gallows intended for Mordecai. Finally, the resolution of the story is played out in Chapter 9 (verses 1–19) where the Jewish people act on the king's edict that allows them to defend themselves and defeat their enemies. Finally, the epilogue in Chapter 10 (verses 1–3) functions as a tribute to the greatness of Mordecai's leadership. A list of study propositions is presented next.

Study Propositions

Based on the courageous followership model proposed by Chaleff (1995, 2008, 2009), a narrative analysis of the Book of Esther will support six propositions:

1. Queen Esther qualifies as a courageous follower based on her engagement in behaviors marked by *service and support* as she partnered with King Ahasuerus to achieve the common purpose of foiling Haman's evil plot to annihilate the Jewish people.
2. Queen Esther qualifies as a courageous follower based on her engagement in behaviors marked by *responsibility* as she partnered with King Ahasuerus to achieve the common purpose of foiling Haman's evil plot to annihilate the Jewish people.
3. Queen Esther qualifies as a courageous follower based on her engagement in behaviors marked by *moral action* as she partnered with King Ahasuerus to achieve the common purpose of foiling Haman's evil plot to annihilate the Jewish people.
4. Queen Esther qualifies as a courageous follower based on her engagement in behaviors marked by *challenge* as she partnered with

King Ahasuerus to achieve the common purpose of foiling Haman's evil plot to annihilate the Jewish people.
5. Queen Esther qualifies as a courageous follower based on her engagement in behaviors marked by *transformation* as she partnered with King Ahasuerus to achieve the common purpose of foiling Haman's evil plot to annihilate the Jewish people.
6. Queen Esther fits the Chaleff follower type of *partner* based on behavior displayed in the Esther narrative that demonstrates high levels of service and support as well as high challenge.

Narrative Analysis of the Book of Esther

Presented below is a narrative analysis of the Book of Esther that supports the six study propositions outlined above. The results of the analysis are organized in six sections consistent with the Chaleff model of courageous followership: Courage to Serve and Support, Courage to Assume Responsibility, Courage to Take Moral Action, Courage to Challenge, Courage to Engage in Transformation, and Queen Esther as Partner.

Courage to Serve and Support

Chaleff's first dimension of courageous followership postulates that courageous followers serve and support the leader in partnering together to achieve the common purpose. This includes doing everything they can to contribute to the leader's success, serving as productive team members, and taking on extra work tasks.

Esther served and supported her immediate family, the Jewish people, and the king. Most importantly, though, Esther modeled a heart attitude of true submissiveness to God in answering His call on her life to serve as a vessel for delivering the Jewish people (4:14) and advancing the kingdom of God (Dale, 1987). Regarding Esther's dedication and devotion to serve her immediate family, she showed deep concern for Mordecai in learning of his grievous reaction to the king's edict (McGeough, 2008). In chapter 4:4–5 the text states:

> When Esther's young women and her eunuchs came and told her, the queen was deeply distressed. She sent garments to clothe Mordecai, so that he might take off his sackcloth, but he would not accept them. Then Esther called for Hathach, one of the king's eunuchs, who had been appointed to

> attend her, and ordered him to go to Mordecai to learn what this was and why it was. (ESV)

Regarding her dedication and devotion to serve her people, Esther expresses a willingness to die trying to save them from Haman's sinister plot. Esther responds to Mordecai's command to go to the king and plead on behalf of the Jews with the words (4:11):

> All the king's servants and the people of the king's provinces know that if any man or woman goes to the king inside the inner court without being called, there is but one law—to be put to death, except the one to whom the king holds out the golden scepter so that he may live. But as for me, I have not been called to come in to the king these thirty days. (ESV)

Five verses later, Esther declared, "I will go to the king, though it is against the law, and if I perish, I perish" (ESV).

Regarding her dedication and devotion to serve the king, Esther displays a heart attitude of reverence when in his presence. Scholars contend, for example, that Esther's unassuming and quiet persistence upon entering the royal court inspired gentleness in the king rather than anger (Costas, 1988; Jackowski, 1989). A followership style marked by such behavior resulted in transforming the king from a leader "bent on destroying the Jews" to one who instead became their "ally, champion, protector, and savior" (Jackowski, 1989, p. 411). Moreover, in partnering with King Ahasuerus to foil Haman's malicious plot, Esther highlights the leadership strength and success of the king (Dale, 1987, p. 28).

Of greatest importance, Esther modeled a heart attitude of true submissiveness to God in answering His call on her life to serve as a vessel for delivering the Jewish people. Such is demonstrated in the narrative when Esther calls on Mordecai and all the Jews of Susa to join her in fasting for three days (Mills, 2006; Wetter, 2012). Taking this action modeled for others Esther's conviction that provision and protection come first from God (Costas, 1988; Greenberger, 2017).

Courage to Assume Responsibility

Chaleff's second dimension of courageous followership proposes that courageous followers take responsibility for their part in working with the leader to achieve a common purpose. This includes embracing the organizational mission and vision and developing innovative solutions to address

organizational problems. Chaleff (2012) contended that it is the responsibility of followers to keep the relationship with the leader "honest, authentic, and courageous" (p. 90). Esther demonstrates a gift for discernment in decision-making that allowed her to take responsibility for maintaining an "honest, authentic, and courageous" relationship with the king. Supporting Esther in this mission is her ability to intuitively know when to speak and when to remain quiet (McGeough, 2008).

Early in the narrative the text indicates that Esther discerned the importance of complying with Mordecai's directive to remain silent about her ethnicity: "Esther had not made known her kindred or her people, as Mordecai had commanded her, for Esther obeyed Mordecai just as when she was brought up by him" (2:20 ESV). Further along in the text, Esther discerns the proper time to reveal to the king her relationship to Mordecai (McGeough, 2008): "On that day King Ahasuerus gave to Queen Esther the house of Haman, the enemy of the Jews. And Mordecai came before the king, for Esther had told what he was to her" (8:1 ESV).

Esther also rightly discerns that she dwells in a culture where "most political decisions are taken during dinner parties" (Wetter, 2012, p. 330). Judiciously applying this knowledge, Esther invites the king and Haman to not one, but two banquets as part of her strategy to expose the wicked plot of Haman. While attending the first banquet, Esther discerns that the time is not yet appropriate to reveal to the king her ethnicity and Haman's sinister plot (McGeough, 2008). Instead, she waits until the second feast to reveal this information (7:3–6). In doing so, Hertzberg (2015) remarked that Esther has employed "a savvy politics of responsibility that will preserve the Jews as a people" (p. 397).

After Esther exposes Haman's evil plot, the king "arose in his wrath from the wine-drinking and went into the palace garden, but Haman stayed to beg for his life from Queen Esther, for he saw that harm was determined against him by the king" (7:7 ESV). Upon returning from the palace garden, the king erroneously believes Haman has accosted the queen. At this moment, Esther once again discerns the need to remain silent (McGeough, 2008). In doing so, the king rages at Haman unimpeded and sentences him to hanging (7:8). The scene ends with Haman prepared by the king's officials to hang on the gallows originally intended for Mordecai (7:7–10). Lastly, as noted by McGeough (2008), Esther discerns that she must once again stand in the inner court before the king (8:3–4) to intercede on behalf of her people (8:5–6). Doing so results in the deliverance of the Jews (8:7–8).

The value of discernment is addressed in both the Old (e.g., Psalm 119:66) and New (e.g., 1 Corinthians 12:10) Testaments. In the Old Testament, for example, the Psalmist petitioned God to "Teach me good judgement and knowledge, for I believe in your commandments" (Psalm 119:66 ESV). In the New Testament, discernment is represented as a spiritual gift (1 Corinthians 12:10). Reed (2016) calls this spiritual gift "effective discernment" and argued that it is nourished in the lives of believers through "honest self-reflection" and growing in maturity "toward the image of Christ" (p. 52).

Effective discernment is important for leadership and followership alike. With respect to followership specifically, Winston (2019) asserted that effective followers have a responsibility to discern whether a leader is the "right person to which to be attached" (p. 56). When making such an important decision, human wisdom alone is incomplete and can, according to Carson (2013), be foolishly applied in "self-sufficient attempts to control the world, others, and God" (p. 77). True wisdom and effective discernment come by diligent study of Scripture and revelation from the Holy Spirit (Carson, 2013).

The above analysis provides support for the notion that Esther demonstrated a gift for "effective discernment" and "honest self-reflection" in decision-making that allowed her to take responsibility for maintaining an "honest, authentic, and courageous" relationship with the king. In addition, although the text does not specifically indicate that Esther studied Scripture in advance of making important decisions, it is reasonable to believe that having been adopted and raised by her Uncle Mordecai, a God-fearing Jewish man, that Esther had been taught by him the value of seeking the will of God. Finally, consistent with Winston's (2019) assertion about attaching to the right leader, Esther appears to have discerned appropriately that King Ahasuerus is not only the right leader to which to be attached but that he will partner with her around the common purpose of saving the Jewish race.

Courage to Take Moral Action

Courageous followers take moral action to challenge leaders on rethinking harmful ideas and policies (Chaleff, 2012). Esther engages in a series of behaviors as a strategy to challenge the edict of King Ahasuerus to annihilate the Jews. First, Esther takes moral action by calling on all the Jews of Susa to join her in fasting for three days (Mills, 2006; Wetter, 2012). Esther directs messengers to reply to Modecai (4:16):

> Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and do not eat or drink for three days, night or day. I and my young women will also fast as you do. Then I will go to the king, though it is against the law, and if I perish, I perish. (ESV)

Mills (2006) maintained that the act of fasting represented the removal of the self from "normal living space" to be purified and cleansed (p. 418). For Wetter (2012) the ritual of fasting served to socially align Esther with the people and set the Jews apart from the native Persians. In other words, by fasting and asking the Jews to join her in this activity, "Esther is making a movement back to her people" (Wetter, 2012, p. 331).

Second, as described in Chapter 5:1, Esther takes moral action to protect and preserve her home culture by putting on "the bodily clothes of a foreign wife and queen" and standing before the king in the inner court even though to do so could result in her death (Mills, 2006, p. 419). Hertzberg (2015) remarked that Esther violated Persian law by entering the inner court without invitation from the king. Such action, as indicated in the text, would have been punishable by death. Gertel (2012) remarked that Esther would have likely known of the king's predisposition to fits of inappropriate, sporadic, and terrifying rage. To know this of the king's temperament and to nonetheless proceed with her plan demonstrates the risk Esther was willing to take to protect her people. Third, Esther takes moral action by inviting the king and Haman to two banquets that will ultimately serve to undermine Haman's negative influence over her husband (Mills, 2006).

Fourth, Esther takes moral action at the second banquet by revealing Haman's malevolent intentions to the king (7:3–5):

> Then Queen Esther answered, "If I have found favor in your sight, O king, and if it please the king, let my life be granted me for my wish, and my people for my request. For we have been sold, I and my people, to be destroyed, to be killed, and to be annihilated. If we had been sold merely as slaves, men and women, I would have been silent, for our affliction is not to be compared with the loss to the king". (ESV)

In response to the king's query to know who has dared to commit such wickedness, the queen courageously replies, "A foe and enemy! This wicked Haman!" (7:6 ESV).

Fifth, Esther takes moral action on behalf of her people by standing for a second time before the king in the inner court. The king once again extends the golden scepter to Esther and she says (8:5–6):

> If it please the king, and if I have found favor in his sight, and if the thing seems right before the king, and I am pleasing in his eyes, let an order be written to revoke the letters devised by Haman the Agagite, the son of Hammedatha, which he wrote to destroy the Jews who are in all the provinces of the king. For how can I bear to see the calamity that is coming to my people? Or how can I bear to see the destruction of my kindred? (ESV)

In hearing the plea of Esther, the king declares, "you may write as you please with regard to the Jews, in the name of the king, and seal it with the king's ring, for an edict written in the name of the king and sealed with the king's ring cannot be revoked" (8:8 ESV). And with these words Esther, the courageous follower, has succeeded in partnering with King Ahasuerus to achieve the common purpose of saving the Jewish people from annihilation.

Courage to Challenge

Chaleff's fourth dimension of courageous followership posits that courageous followers challenge counterproductive ideas, behaviors, and policies that threaten achievement of the common purpose or harm the organization and associated stakeholders. As indicated in the text (3:13), King Ahasuerus thoughtlessly acted on the lies of Haman when issuing the decree to annihilate the Jews in every province of the kingdom. In doing so, McGeough (2008) remarked that the king is now "a danger to himself, to those around him, and to the people of his land" (p. 58). Based on Chaleff's conceptualization of the courage to challenge, the king's decree certainly qualifies as a counterproductive policy that when acted upon will harm valued members of his kingdom, including Queen Esther. The soundness of the king's decree is challenged by Esther as evidenced by the series of actions (presented above) which she initiated to influence the king's thinking about how his decision will threaten both his kingdom and his leadership. According to Chaleff (2012), followers must be allowed to influence the thinking of leaders because they are the ones who have more direct experience with the people and processes that impact organizational outcomes. Esther's close ties with her eunuchs, female attendants, and

Mordecai (4:4–5) certainly allowed her to quickly learn of the king's ill-advised decision and act accordingly.

Chaleff (2012) argued that courageous followers demonstrate the "better way to live" when they risk challenging the status quo (p. 91). Queen Esther, a woman of integrity and self-respect, certainly chooses the "better way to live" by alerting the king to the ways in which his decree will be a "danger to himself, to those around him, and to the people of his land" (McGeough, 2008). Chaleff (2012), as well, remarked that, "It is the quality of the relationships of leaders and followers, all the way up and down the organizational chart, that makes or breaks organizations" (p. 90). That Esther positively influences the king's decision-making speaks to the quality of the relationship they shared in partnering together to serve a common purpose that ultimately advanced the kingdom of God (Dale, 1987).

Courage to Engage in Transformation

Chaleff's fifth dimension of courageous followership proposes that courageous followers engage in change or transformation processes necessary for improving the leader-follower relationship and organizational outcomes. In this vein, Rosenbach et al. (2012) remarked that courageous followers do not hide from or ignore change; instead they see change as an opportunity for personal growth and positive organizational outcomes.

The plot and character of the Esther narrative, in the words of Mills (2006), "contextualize diasporic issues" (p. 419). Alienated from her childhood home, Esther is living in an unknown land and forced to adapt to a culture that is very different from her own (Welch, 2020). According to Mills (2006), Esther maintains two identities as a diaspora Jew and in playing these two roles functions "as a porous boundary that can be used to ensure the survival of an ethnic group" (p. 413). Although Esther identifies as a Jew who loves her people at all cost, she also embraces God's call on her life to adapt to Persian culture which will ultimately empower her to partner with King Ahasuerus to save the Jewish race. Examples of the ways in which the queen adapts to Persian culture are discussed below.

Early in the narrative, Queen Vashti angers King Ahasuerus by refusing to comply with his command to entertain his party quests. In response to Queen Vashti's refusal one of the king's wise men suggested (2:19):

> If it please the king, let a royal order go out from him, and let it be written among the laws of the Persians and the Medes so that it may not be repealed,

> that Vashti is never again to come before King Ahasuerus. And let the king give her royal position to another who is better than she. (ESV)

To select a new queen, beautiful young virgins from all the king's provinces were gathered together under the custody of Hegai, the king's eunuch, and provided with "beauty treatments" (2:2–3 ESV). According to Wetter (2012), Esther and the other chosen women will now engage in a process whereby they are transformed on the outside (body) as well as the inside (identity) to remove all social ties to previous life. In the words of Mills (2006), "Esther has agreed to a foreign lifestyle, eating, dressing and sleeping according to foreign ways" (p. 417). Despite engaging in this transformation process, Mills (2006) argued that Esther remains true to her Jewish identity, "while also accepting and embodying change and development" (p. 420). This process culminates in a rites-de-passage (Wetter, 2012) whereby Esther ultimately transforms in social status from virgin to queen (2:16–17):

> And when Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, which is the month of Teboth, in the seventh year of his reign, the king loved Esther more than all the women, and she won grace and favor in his sight more than all the virgins, so that he set the royal crown on her head and made her queen instead of Vashti. (ESV)

As queen, Esther will use her influence to partner with King Ahasuerus in building the Jewish community and preserving their identity as the chosen people of God (Mills, 2006).

Queen Esther as Partner

Chaleff (2008) maintained that the "two most crucial behaviors" of courageous followership include the courage to serve and support and the courage to challenge (p. 73). Using these two dimensions, Chaleff constructed a matrix whereby four followership styles emerge: implementers, partners, resources, and individualists. According to the model, partners give to the leader high service and support with high challenge. Rosenbach et al. (2012) added that, "The role of partner is reserved for mature team members who are high performers with the experience and commitment to understand the big picture" (p. 80). As indicated in the above analysis, Esther consistently demonstrated behavior marked by maturity, collaboration, and understanding the big picture of how the crisis of the king's

edict impacted both her family and the Jewish nation. Partners also align themselves with the organizational mission, demonstrate a commitment to high performance, engage in courageous communication, and build relationships on a foundation of trust and respect (Rosenbach et al., 2012). Esther utilized her skills and resources to connect with the king and others (e.g., Mordecai, eunuchs) in ways that demonstrated her commitment to the common purpose, honest communication, and establishing relationships built on trust and respect. Chaleff (2008) maintained that partners "earn the right to be viewed as partners" (p. 74). Throughout the narrative, as demonstrated in the above analysis, Esther conducted herself in a manner that allowed her to be viewed as a partner by King Ahasuerus and together they achieved the common purpose of saving the Jewish race and advancing the kingdom of God (Dale, 1987).

Conclusion

Described by scholars as a strong and courageous woman, Esther is remembered for her strength of purpose in disobeying "the law of the empire in order to obey God" (Costas, 1988, p. 70). Although such behavior represents a common followership quality, to date there has not been a study specifically focused on understanding Queen Esther as a courageous follower. Instead the research has focused on her leadership qualities (e.g., Akinyele, 2009). The present exegetical study addressed this gap in the literature by conducting a narrative analysis of the Book of Esther to provide evidence for six propositions: Queen Esther qualifies as a courageous follower (Chaleff, 1995, 2008, 2009) based on her engagement in behaviors marked by service and support (P1), responsibility (P2), moral action (P3), challenge (P4), and transformation (P5) as she partnered with King Ahasuerus to achieve the common purpose of foiling Haman's malicious plot to annihilate the Jews. In addition, it was proposed that Queen Esther fits the Chaleff (2008) follower style of partner based on behavior displayed in the Esther narrative that demonstrates high levels of service and support as well as high challenge (P6). Consistent with the Chaleff model of courageous followership, data gathered from the narrative analysis provided evidence to support all six propositions.

According to Chaleff (2012), "We are a society in love with leadership and uncomfortable with followership, though the subjects are inseparable" (p. 90). Despite a power imbalance, both leaders and followers exert influence in ways that result in auspicious organizational outcomes

(Hollander, 1992, p. 71). Curious is the finding that leaders add a mere 20% to organizational success as compared to the 80% contributed by followers (Kelley, 1992; Prilipko et al., 2011). It is hoped that as a result of the current study, scholars will begin to focus more attention on the study of followership since, as Chaleff (2008) argued, leadership and followership are both "honorable" roles when performed with "strength and accountability" (p. 72).

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PART II

CHAPTER 6

Second-Half Followership in Titus 2:1–4a

Steve Mickel

Introduction

Very little research exists in non-religious peer-reviewed journals regarding the relationship between biblical principles and organizational leadership. A search for the keywords "Bible" and "biblical" in The Leadership Quarterly only produced three articles (Bauman, 2013; Nice, 1998; Whittington et al., 2005). While this chapter does not seek to address this specific problem, it shows how biblical principles might impact organizational life, specifically implicit followership theory.

Even though 70 to 90 percent of a typical workday involves following rather than leading, most research investigated leadership theories rather than followership (Kelley, 1992; Uhl-Bien et al., 2014). Understanding the preferred traits of followers enables managers and leaders to provide resources and opportunities for followers in every organization (Johnson, 2014). Although followership failed to provide one encompassing

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framework to describe its features (Johnson, 2014), several researchers developed practical followership models (Carsten et al., 2010; Chaleff, 2009; Kelley, 1992; Sy, 2010). However, these models rarely addressed generational differences in follower attributes.

Studies revealed that every generation brings varying traits to the workplace based on age and family origin (Johnson, 2014). The research found little empirical evidence that generational differences impacted followership behavior or attitudes (Costanza & Finkelstein, 2015). Researchers did find that a lifespan developmental model better assisted researchers in understanding follower traits (Rudolph et al., 2018; Zacher, 2015). For example, age differences between leaders and followers influenced follower attributions (Zacher, 2015). The more significant average age difference between younger leaders and older followers resulted in more negative emotions and poorer organizational performance (Kunze & Menges, 2017). However, the research also found a moderating relationship when older followers expressed their feelings toward their younger leaders, which resulted in better organizational performance (Kunze & Menges, 2017).

Unhealthy stereotypes, a lack of understanding, and poor communication exist between generations in the workforce (Hirsch, 2020; North & Fiske, 2012; Posthuma & Campion, 2009; Sanner-Stiehr & Vandermause, 2017). As a result, poor productivity and unhealthy organizational culture exist in multigenerational workplaces (Hirsch, 2020). A fundamental prejudice in the workforce is ageism (age-based prejudice) (North & Fiske, 2012; Stegmann et al., 2020). Regarding ageism toward the older generation, the most common work-related stereotypes included poorer job performance, less willingness to change, and less developmental potential (Posthuma & Campion, 2009). However, no empirical evidence exists substantiating the stereotype that older workers perform worse than their younger coworkers (Costanza et al., 2012; Hirsch, 2020; Posthuma & Campion, 2009; Stegmann et al., 2020).

Very little research guided followership attributes in the older generations. As the workforce ages, organizations must find ways to resource their more senior employees as they follow younger leaders (Beal, 1983). Christian leaders in every segment of organizational life can reverse the effects of ageism and release the potential of every generation.

The significance of this study is that it provides examples of follower attributes that flow out of biblical principles. This chapter aims to discover

essential traits of followers in their second half of life and the influence of biblical ideals on followership characteristics through an exegetical analysis of Paul's letter to Titus, specifically Chap. 2, verses 1 through 4.

Second-Half Followership

Second Half of Life

By 2030 the last of the baby boomer generation will turn 65 years old (Cohn & Taylor, 2020). On average, over two million baby boomers retire yearly (Fry, 2020). For many, retirement leads to anxiety, depression, and poor health (Smith & Wilson, 2016). However, those who find purpose in their second half of life are healthier and happier (Smith & Wilson, 2016). Buford (2011), one of the first to discuss the significance of the second half of life, argued that those in their late thirties to fifties still have the best years of their lives.

Mannheim (1952), one of the first to explore generations and their effect on organizations, defined a generation as a group with shared experiences, common beliefs, attitudes, values, and perceptions regarding the world. Distinctive generational attributes often lead to unhealthy stereotypes, a lack of understanding, and poor communication between generations (Hirsch, 2020; North & Fiske, 2012; Posthuma & Campion, 2009; Sanner-Stiehr & Vandermause, 2017). As a result, poor productivity and unhealthy organizational culture exist in multigenerational workplaces (Hirsch, 2020).

A fundamental prejudice in the workforce is ageism (age-based prejudice) (North & Fiske, 2012; Stegman et al., 2020). The most common work-related stereotypes of the older generation included poorer job performance, less willingness to change, and less developmental potential (Posthuma & Campion, 2009). However, no empirical evidence exists substantiating the stereotype that older workers perform worse than their younger coworkers (Costanza et al., 2012; Hirsch, 2020; Posthuma & Campion, 2009; Stegmann et al., 2020). Even the older generation assumed their overseers perceived them less favorably than the younger generations (Stegmann et al., 2020). Although ageism exists, organizations must do more to leverage the benefits of their aging workforce.

Followership

Even though 70 to 90 percent of a typical workday involves following rather than leading, most research investigated leadership theories rather than followership (Kelley, 1992; Uhl-Bien et al., 2014). Sy (2010) defined and developed implicit followership theory (IFT) as "…an individual's personal assumptions about the traits and behaviors that characterize followers" (p. 74). Burns (1978) described the lack of emphasis on followers as a failure in leadership research. However, Burns (1978) also failed to imagine the full potential of interdependency between leader and follower, choosing only to study the influence of leaders over followers. On the other hand, many researchers found followership necessary for organizational and leadership success (Collinson, 2006; Fairhurst & Uhl-Bien, 2012; Kelley, 1988; Uhl-Bien et al., 2014).

Followers are not subordinates. Subordinates follow because they have to, and followers follow because they choose to (Spalding, 2012). Most people will choose to follow someone during their lifetime (Gobble, 2017; Villiers, 2014). Thankfully followership, like leadership, can be taught and learned over time. Fairhurst and Uhl-Bien (2012) highlighted a constructionist approach that sees followership as a relational interaction with leadership. Graen and Uhl-Bien (1995) were among the first to apply a relationship-based approach between leader and follower. Understanding the preferred traits of followers enables managers and leaders to provide resources and opportunities for followers in every organization (Johnson, 2014; Uhl-Bien et al., 2014).

Although followership needed one encompassing framework to describe its features (Johnson, 2014), several researchers developed practical followership models. Table 6.1 summarizes the various followership models and follower characteristics promoted by those models. Also, organizations might consider utilizing Junker et al.'s (2016) reliable and valid scale to measure followers' ideal and counter-ideal characteristics.

Sy (2010) provided a six-factor model of followership that encompassed both prototypical and anti-prototypical traits: (1) industry; (2) enthusiasm; (3) good citizen; (4) conformity; (5) insubordination; (6) incompetence (p. 76). Kelley (1992) developed a model of five different follower styles based on two dimensions: dependent and independent thinking and passive to active participation. The five styles included: exemplary, alienated, conformist, pragmatist, and passive (Kelley, 1992).

Table 6.1 Summary of followership models

Author	*Dimensions*	*Followership Attributes*
Sy (2010)	Industry	Hardworking, Productive, Going above and beyond
	Enthusiasm	Excited, Outgoing, Happy
	Good citizen	Loyalty, Reliability, Team player
	Conformity	Ease of influence, Trend followers, Soft spoken
	Insubordination	Arrogant, Rude, Bad temper
	Incompetence	Uneducated, Slow, Inexperienced
Kelley (1992)	Exemplary	Think for themselves, active, positive energy
	Alienated	Think for themselves, negative energy, skeptical
	Conformist	Yes-people who do not think for themselves, active
	Pragmatist	Status quo, get on board once a decision is made
	Passive	Do not think for themselves, passive
Carsten et al. (2010)	Active	Team player
	Passive	Positive attitude
	Proactive	Initiative/proactive behavior
		Expressing opinions
		Flexibility/openness
		Obedience/deference
		Communication skills
		Loyalty/support
		Responsibility/dependability
		Taking ownership
		Mission conscience
		Integrity
Chaleff (2009)	Implementer	Assume responsibility: a sense of ownership
	Partner	Serve: conviction & commitment to vision and mission
	Individualist	Challenge: seek consistency in words and actions
	Resource	Transform: participate in change
		Take moral action: resolve to separate if needed

Carsten et al. (2010) described the follower role as active, passive, and proactive, while Chaleff (2009) identified four follower styles: implementer, partner, individualist, and resource.

Second Half of Life and Followership

Studies revealed that every generation brings varying traits to the workplace based on age and family origin (Johnson, 2014). These traits describe a generation's values, behaviors, and interactions with other generations

(Johnson, 2014). However, generational differences do not fully explain follower traits within each generation (Johnson, 2014; Sy, 2010). The research found little empirical evidence that generational differences impact followership behavior or attitudes (Costanza & Finkelstein, 2015). Rudolph et al. (2018) argued for a moratorium on applying generational differences to followership theory and practice.

Researchers did find that a lifespan developmental model better assists researchers in understanding follower traits (Rudolph et al., 2018; Zacher, 2015). Rather than focusing on a specific age and stage of life, a lifespan perspective sees age as a continuous variable (Zacher, 2015). Thus, follower attributes continue to develop throughout the life of a follower (Baltes et al., 1980).

Age differences between leaders and followers influenced follower attributions (Zacher, 2015). The more significant average age difference between younger leaders and older followers resulted in more negative emotions and poorer organizational performance (Kunze & Menges, 2017). However, they also found a moderating relationship when older followers expressed their feelings toward their younger leaders, which resulted in better organizational performance (Kunze & Menges, 2017). How older followers respond and react to younger leaders is essential for the health and strength of the organization. An exegetical analysis of Apostle Paul's letter to Titus provides examples of follower attributes for an aging workforce.

Grammatical-Historical Analysis of Titus 2:1–4a

The Bible contains relevant principles for today's leaders (Henson et al., 2020). A grammatical-historical analysis of Titus 2:1–4a interpreted the author's original intent and applied its principles to present-day leadership. An analysis of the letter's location is followed by a grammatical-historical interpretation utilizing the methodologies provided by Henson et al. (2020).

Location

Part of a grammatical-historical interpretation of the pericope includes the historical background and context, often called "location." Determining the location of a text requires several analyses. First, consideration is given to the original author. The second is the original audience. Third, the date

of authorship. Investigating the author, the audience, and other social-cultural aspects provides clues to when the letter was written (Henson et al., 2020). Fourth, the purpose and intent of the letter are analyzed.

Implied Author

Attempting to identify the implied author of a biblical text begins by looking at the text itself (Henson et al., 2020). This simplified approach to identifying the implied author is sometimes rejected (deSilva, 2018), and debate does exist regarding the actual author of Titus. However, Pauline's authorship of Titus was not doubted in the early church and was only questioned in the modern era (Gaebelein et al., 1984). Most commentaries believe there is enough evidence to support Paul as the author (Henson, 2015). This researcher followed the tendency of Henson et al. (2020) to accept the authorial declaration of the text itself. Thus, the first sentence in the book of Titus identified its author: "Paul, a servant of God and an apostle of Jesus Christ" (English Standard Version, 2001/2016, Tit 1:1a).

Implied Audience

Just as there is an implied author, there is also an implied audience (Robbins, 1996). In the same way, the author is sometimes identified within the text, and so is the intended audience. Paul addressed the letter "To Titus, my true child in a common faith" (English Standard Version, 2001/2016, Tit 4:a). As with many pastoral epistles, Paul wrote Titus as a private letter to a specific person.

Paul's words to Titus as his "true child in a common faith" identified a close and loving relationship between Paul and Titus (Gaebelein et al., 1984). When Paul journeyed from Antioch to Jerusalem, he took Titus as an example of God's work among the Gentiles (Gal 2:1–3). Later in Titus' ministry, Paul sent him to Corinth on critical missions, including when Paul collected financial gifts for the Christians in Judea (1 Cor 16:1–4) (deSilva, 2018). Titus most likely carried Paul's second letter to the Corinthians to the church in Corinth (deSilva, 2018).

When Paul wrote to Titus, Titus was on the island of Crete. The few references to Titus in the New Testament revealed a trustworthy and valued coworker of the Apostle Paul. One of the crucial distinctions in the Pastoral Epistles is the personal nature of the letters. Paul did not write the letter to Titus to correct or persuade churches to do something. Instead, he wrote Titus as a mentor to a friend regarding what a particular local

church needed to accomplish (deSilva, 2018). Scholars also argued that Paul's wording to Titus identified him as a younger leader (Gaebelein et al., 1984).

Date

Most of the books included in the New Testament were written within 30 years (Henson et al., 2020). Most scholars agree that Titus must have been written before 112 CE (deSilva, 2018). However, it is unclear if the letter's writing happened decades before or much closer to 112 CE. The debate over the dating of the letter to Titus is inextricably linked to the debate regarding authorship (deSilva, 2018).

Implied Purpose

When the purpose of ancient texts lacks certainty, the term "implied purpose" is used (Henson et al., 2020). Research of ancient texts must consider the generalizability of the text. One must first grasp, as much as possible, the original intent of the letter and then look for its present significance (Osborne, 2010). Applying what the author intended to our present situation requires a careful and contextualized approach to the text.

Paul's letter to Titus is part of what scholars call the "Pastoral" Epistles (deSilva, 2018). 1 and 2 Timothy and Titus directly related to the roles and responsibilities of those in pastoral ministry. As a letter from a mentor to a friend and coworker, the letter encouraged Titus. However, the letter also served as a transitional genre between a letter and a code of conduct (deSilva, 2018).

Paul's intent in writing the letter to Titus was, in part, to help the early church know how to live within the surrounding culture without being viewed as subversive (Henson, 2015; Merkel, 2014; Towner, 1994). Paul directed Titus to appoint morally and doctrinally qualified church leaders (Tit 1:5–9). In light of the low moral standards in Crete and the false teachers attempting to sway the church, this task was of great importance (deSilva, 2018).

The purpose of this particular section (Titus 2:1–4a) was to help older men and women live out the way of Jesus in a relevant and respectful way (Stott, 2021). Although life spans were shorter when Paul wrote this letter, most historians believe the division between older and younger was between 40 and 60 (Arndt et al., 2000; Fee, 2011; Yarbrough, 2018). Paul encouraged Titus to promote the type of conduct that supported the social order of their period (deSilva, 2018). A broader purpose of the

letter to Titus was Paul's desire to encourage and strengthen this young leader as Paul's representative on the island of Crete (Gaebelein et al., 1984).

Grammatical-Historical Interpretation

Examining "the words, the sentences, the paragraphs, and books of the text of Scripture to understand the meaning of the text" is the purpose of grammatical-historical interpretation (Henson et al., 2020, p. 31). The grammar enables the researcher to grasp better the relationship between the words, the narrative, and the background (Osborne, 2010). Word studies aid in understanding the holistic picture of a passage but should not be used in isolation to determine the intended meaning of the pericope (Osborne, 2010).

Leading up to the selected pericope, Paul reminded Titus of his mission and described vital components of the false teachers. Paul has been describing how things are or should be (Yarbrough, 2018). Paul employed a more imperative style in Chap. 2, directing Titus regarding desired behaviors.

Teach Sound Doctrine

The Apostle Paul commands Titus to teach others how to live out the Christian message (Tit 2:1). In other words, Christian ethics should align with espoused Christian values (Gaebelein et al., 1984). Teaching sound doctrine has less to do with ensuring Christians know certain things than living certain things regarding the Christian life (Fee, 2011). This command aligns with Paul's purpose in writing: to help the early church Christians know how to live within the surrounding culture with integrity and credibility (Stott, 2021). The statements in verses 2–4a to older men and women described specific ways to live out the Christian ethic in contrast to the unhealthy leaders teaching unsound doctrine regarding the Christian life (Towner, 1994).

An exciting discovery was that "teach" means not only public discourse but also informal communication (Arndt et al., 2000). This understanding focused on Titus to utilize every opportunity of oratory to influence the older generation, including through prayers and personal interactions (Yarbrough, 2018). Leaders realize their influence occurs through multiple means, including speaking and modeling.

Sober-Minded, Dignified, and Self-Controlled

Many scholars believe the intent of Paul's wording to be sober-minded, dignified, and self-controlled encouraged Christians to live a life worthy of respect (Towner, 1994). Paul borrowed language from secular ethicists to describe a peaceful and self-controlled life to model a lifestyle younger Christians might imitate (Beale, 2018). In other words, their example showed how they chose to live (Gaebelein et al., 1984).

Sober-minded meant abstaining from wine, but the broader understanding was one who is clear-headed and wise in moderation (Arndt et al., 2000). In a first-century culture such as Crete, temperance may have been a value but not a lived value (Yarbrough, 2018). Paul used this word for older men and women to describe their behavior as sensible and sound-minded, contrary to the majority culture's expression of modesty (Fee, 2011).

Dignified (*semnos)* meant living in a way worthy of respect (Gaebelein et al., 1984). This type of dignity marks the aged's character and evokes reverence from others (Yarbrough, 2018). Paul used this same word in Philippians 4:8 to describe the intended thought-life and practice of Christ-followers. Paul wrote, "whatever is honorable (Greek *semnos*)…think about these things…practice these things" (English Standard Version, 2001/2016, Phil 4:8–9).

The first-century Greco-Roman world used the word self-controlled often, as did Paul in the pastoral epistles (Fee, 2011). Clement of Rome sent his letter to Corinth with trustworthy, prudent, and blameless men, and Justin Martyr used the word to describe the sound reason (Chevallier, 1833). A Hellenic use of the word described people qualified for public service (Arndt et al., 2000). Titus instructed the older men to avoid impulsiveness and rashness in their Christian life and service (Yarbrough, 2018).

Sound in Faith, in Love, and Steadfastness

Most translations, including the ESV, suggest these three qualities are different behaviors. Towner (1994), however, argued that soundness in faith, love, and steadfastness are not three different behaviors, but the cause of the behavior described as sober-minded, dignified, and self-controlled. Fee (2011) recognized that older men and women must exemplify these fundamental Christian virtues of love, faith, and endurance.

Even though the word "sound" described doctrine in verse one, here, it described character (Gaebelein et al., 1984). Living sound doctrine is

impossible without faith, love, and endurance (Yarbrough, 2018). Being sound in these three areas means maturity in their faith in Christ, their exercise of genuine love, and their endurance, especially in their old age (Gaebelein et al., 1984). Steadfastness connoted a personal responsibility and strength of character to endure (Gaebelein et al., 1984).

It is worthwhile noting that Paul used the Greek word *agape* to describe the type of love older men and women should live out. This type of love is not only expressed to God but also to one another (Arndt et al., 2000). The concept of *agape* love is fundamental to the Christian life and describes the unconditional love of Christ in sacrificing himself for humanity.

Reverent, not Slanderers or Enslaved to Wine

Paul encouraged Titus to teach, speak, and model a way of life to older women (Yarbrough, 2018). The same goal of living a life of respectability is encouraged here (Towner, 1994). Although Rolle (2018) rightfully recognized the cultural characteristics mentioned for older men and women, they also found they were supra-cultural. These qualities are relevant today and gender-specific. While this chapter focuses on age, the passage deals with gender issues and women's struggle for equality in the early church (Krause & Elliott, 2016). Paul addressed the importance of women's behavior and influence in the same way he addressed men's behavior and influence and elevated the role of women in the early church.

Interestingly, Paul's use of the phrase "reverent in behavior" was often used to describe the behavior of women priests (Arndt et al., 2000; Stott, 2021). This behavior is a way of life that expresses one's inner character (Gaebelein et al., 1984). Followers of Christ are encouraged to live a higher calling that leads to others' respect and admiration.

The reverence in behavior encompassed slander and overindulgence (Yarbrough, 2018). Older followers of Christ should not practice slander, which means not gossiping or repeating unfounded rumors (Gaebelein et al., 1984; Yarbrough, 2018). As with older men, overindulgence in alcohol was discouraged ("sober-minded"). Scholars noted that overindulgence in alcohol was common in Hellenistic and Jewish contexts (Yarbrough, 2018). Thus, Paul encouraged Titus to help the older Christians exempt themselves from common abuses within their culture and set a different example (Fee, 2011).

Teach What Is Good/Train the Younger

Paul reminded Titus to encourage older people to teach younger people how to behave appropriately in this life (Arndt et al., 2000). The original language denoted informal teaching through life-on-life interaction (Towner, 1994). As a result, behaviors, such as living a life of respectability, become so important. Older people model a particular way of living that demands respect and can be used to train younger people to live a life of self-control, discretion, and moderation (Gaebelein et al., 1984; Yarbrough, 2018). However, Paul did not intend for older people to see themselves above the younger but to live in a way that urged and advised the younger to live in another way that was distinct from their culture (Yarbrough, 2018).

Application of Titus 2:1–4a to Second-Half Followership

Organizations should consider embracing a followership typology that includes generational differences, experiences, and values (Dixon et al., 2013; Kellerman, 2008; Spalding, 2012). Older followers in organizations can strengthen the younger generation's stewardship of the mission and vision of their organizations (Dixon et al., 2013). However, only purposeful training of workers can reveal how followers might support one another, their leaders, and the organizations more effectively (Gobble, 2017).

Age differences between leaders and followers impact the organization (Zacher, 2015). The greater average age disparity between younger leaders and older followers did result in more significant conflict between generations and lower organizational effectiveness (Kunze & Menges, 2017). However, older followers' support toward younger leaders moderates the effect of generational disparities (Kunze & Menges, 2017).

Thus, organizations would do well to focus on supporting older followers in discovering their purpose and place. The research found that those who find purpose during their second half of life are healthier and happier (Smith & Wilson, 2016). Aging workers still have the best years of their lives, which can significantly affect organizational effectiveness (Buford, 2011).

A grammatical-historical analysis of Paul's letter to Titus, specifically Chap. 2, verses 1 to 4a, revealed several guidelines for followers in their

second half of life. The guidelines included: (1) faith, love, and perseverance as a foundation of second-half followership, (2) a model of second-half followers who are exemplary, responsible, and active model citizens, (3) followership as mentorship, and (4) a word to younger leaders. These findings should assist organizations in resourcing aging workers toward a healthier organizational culture and ethos.

Foundational Followership Guidelines

Paul's encouragement to Titus regarding older men and women revolved around the foundational principles of faith, love, and perseverance. One could argue that the only way to live out the "sound doctrine" Paul exhorted was for those in the second half of life to exemplify "sound character" (Gaebelein et al., 1984). Sound doctrine is impossible without the character qualities of faith, love, and steadfastness (Yarbrough, 2018). Older men and women in organizations must exemplify these fundamental Christian virtues (Fee, 2011).

While research showed that faith provided positive characteristics in the workplace, such as more internal local of control, good moral habits, and resilience, it also showed that followers with a strong faith in God were described as passive rather than active (Krause et al., 2021). One of the founders of followership theory described one end of the spectrum of follower traits as passive sheep who lacked initiative and a sense of responsibility (Kelley, 1992). However, as discussed, Paul described an active faith of followership rather than a passive one. Older followers can model a mature and active faith by implementing the subsequent model of second-half followership.

While the research found a relationship between the foundation of leadership and the virtue of love (Winston, 2018), no such relationship exists with followership. However, imagine an organization in which its employees apply the characteristics of agape love to followership. Just as Winston (2018) applied what love is and what love is not in leadership, an interesting and helpful study would be to apply the same passage on love to the qualities of followers. The foundation of followership in agape love means that followers are long-suffering, kind, rejoice in the truth, bear all things, believe all things, and hope all things (1 Cor. 13). Also, followers would not act unbecomingly, seek their own, be easily provoked, or rejoice in unrighteousness (1 Cor. 13). Older followers with a mature faith and a mature love display a strong foundation of followership.

Older men and women have generally experienced more change, failure, and success than younger leaders. Their presence in the organization directly relates to their ability to persevere and endure years of change. A common stereotype of the older generation is their inability to adapt and change (Posthuma & Campion, 2009). However, perseverance is one of the marks of authentic followership (Koontz, 2021). Thus, older generations' perseverance amid change is a foundation of followership. Older followers can strengthen their followership through their ability to adapt to an ever-changing corporate world.

A Model for Second-Half Followers

Studies revealed that every generation brings varying traits to the workplace based on age and family origin (Johnson, 2014). These traits describe a generation's values, behaviors, and interactions with other generations (Johnson, 2014). However, follower attributes can continue to develop throughout the life of a follower (Baltes et al., 1980).

The ability of older men and women to follow younger leaders directly relates to organizational performance (Kunze & Menges, 2017). How older followers respond and react to younger leaders is essential for the health and strength of the organization. Paul provided Titus a framework, or model, for second-half followership that described exemplary, responsible, and active model citizens. These followership qualities apply to modern followership trait theory (Rolle, 2018).

An exemplary follower was an active employee who thought for themselves, brought positive energy to the workplace, and was responsible and dependable (Carsten et al., 2010; Kelley, 1992). Employees as good citizens were described as reliable and not arrogant or rude (Sy, 2010). Paul's model of followership incorporated many of these same descriptives.

Paul instructed Titus to teach the older men and women to be soberminded, dignified, self-controlled, reverent, not slanderers, and not enslaved to wine. Responsible and dependable followers practice moderation. Older men and women can model a lifestyle of moderation that does not allow excess to influence the organization negatively.

A life that is worthy of respect means living a life of integrity. Paul called older followers to a higher level of behavior, much like the expectations placed on priests. A second half of life follower displays consistency between what they believe and what they do. As polarization increases in

society, older followers who refuse to slander or gossip about others, especially their leaders, will model a better way of living and relating to one another.

Followership as Mentorship

Paul's reminder to encourage older people to teach younger people how to behave appropriately in this life denoted an informal teaching style through life-on-life interaction (Arndt et al., 2000; Towner, 1994). Older followers that model a way of living that produces respect are more able to train younger workers in self-control, discretion, and moderation (Gaebelein et al., 1984; Yarbrough, 2018). Paul did not intend for the older to see themselves as better, more intelligent, or wise than their younger counterparts.

As dignity and reverence mark older followers' mentorship, credibility is evident to the younger generation. Older followers seek to understand other generations' viewpoints and values; younger followers are more apt to listen (Dixon et al., 2013; Sanner-Stiehr & Vandermause, 2017). Paul described "secrets of godly living" that the older generation understands and can share with the younger generation (Towner, 1994). Who better to guide the younger generation than those who have gone before? However, organizations must encourage and equip the older generation on how to mentor and whom to mentor.

A Word to Younger Leaders

Younger generations of Christian leaders can reverse the effects of ageism and release the potential of the older workforce. Younger leaders who seek to understand the values and traits of the older generation will not only experience the result of greater loyalty but also be able to provide resources and opportunities for the older generation (Johnson, 2014; Uhl-Bien et al., 2014).

Titus was a younger leader, encouraged by an older leader (Paul) to mentor the older generation in his church. As younger leaders consider their relationships, they must find and foster relationships above and below them. Every younger leader should have a "Paul" in their lives to provide guidance, instruction, friendship, and mentorship. Every younger leader should also have older followers in their circle of influence that they can encourage, learn from, and release to influential roles in the organization.

Also, Paul did not describe a hierarchical structure in this pericope. It was a relational structure of friendship and influence. Older followers teaching and training younger workers does not mean a formal role or structure but describes a relational life-on-life interaction.

Future Research

A grammatical-historical analysis of Titus 2:1–4a revealed several findings regarding the second-half followership theory. First, the foundation of second-half followership includes maturity in faith, love, and perseverance. Future research should investigate the relationship of these foundational principles to followership. Second, a model of second-half followership included exemplary, responsible, and active model citizens. Future research should consider biblically based case studies of followership attributes such as the disciples toward Jesus. Third, the discussion regarding followership as mentorship encouraged exploring the role of followers in mentoring relationships in the workforce. Fourth, younger leaders are critical to second-half followership. Future research should discover leadership attributes of younger leaders that effectively manage older employees.

Lastly, not only does age bias exist in followership theory, but gender bias also exists in implicit followership theories. For example, men were more managerial, while women were more follower-oriented (Braun et al., 2017). While this chapter focused on age, the chosen pericope raised gender issues and women's struggle for equality in the early church (Krause & Elliott, 2016). Future research could look at second-half followership from a gender perspective to compare and contrast the differences between older men and older women in the workforce.

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CHAPTER 7

Followership and the Matrix Organization

Lisa Tyson

Introduction

Organizational structures are designed or redesigned to help the organization achieve its goals, creating a context that supports greater responsiveness, resource coordination, communication, and flexibility (Hall, 2013; McPhail, 2016). Weick (1993, as cited in Carsten et al., 2010) suggests that the organizational context influences leader-follower roles and interactions. One structure in particular, the matrix structure, breaks from the traditional hierarchical model to promote more collaboration, cross-functional strategic initiatives, and increases speed to project completion (Hall, 2013). This structure has many advantages but is complex and may create challenges for those operating within the system, including

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ambiguity with multiple lines of authority, competing agendas, and power struggles (Lukinaite & Sondaite, 2017). This chapter will explore the effects of organizational complexity on follower behaviors, particularly behaviors related to active engagement and independent critical thinking and makes recommendations for follower success in a matrix organization.

Organizational Complexity and the Matrix

My primary experience in organizations has been in those we would consider traditional, top-down structures. Over the last number of years, however, my own organization has begun a slow shift toward more of a matrix structure. I attribute this change to changes within the higher education landscape. Demands within higher education are at all-time highs while resources to meet those demands are ever in decline. In my experience, higher education institutions everywhere are looking at programs, at policies, and at people to assess how they can move forward successfully, given the challenges faced by colleges and universities across the nation.

Like mine, organizations across the globe use a structure they hope will allow them to meet their organizational goals. This may look like the traditional hierarchical model, based on function or departments, or like a matrix organization, where there are multiple layers of function and reporting. And everywhere in between. The traditional functional organization is considered a tall, hierarchical model, with top-down governance and clearly defined, very independent divisions or units with their own functions (McPhail, 2016). In this model, followers find themselves at the bottom of the pack with little power or influence (Kellerman, 2019). In a matrix structure, power is shared among multiple managers/divisions and generally includes both functional and project-related reporting lines (Horney & O'Shea, 2015; Hall, 2013). Over time, organizations worldwide have changed their structures to the matrix in order to meet new demands within their own markets and respond faster to stakeholder needs (Ostroff, 1999). While these moves to the matrix have their advantages, there are challenges that must be met head-on if the structure is to successfully support the organization's mission and goals.

Context matters when considering the broader leadership system within an organization. (Kellerman, 2016; Weick, 1993, as cited in Carsten et al., 2010). And it's this system that will need to be evaluated for both its impact on leaders and on those that make up the foundation of

organizations—the followers. The problem is that leadership and followership can be hard in a traditional organization, and the move to a matrix structure complicates things even more, making the relationships needed for effectively carrying out the goals of the organization even more important. Understanding this relationship in the context of a matrix structure will help organizations weigh the benefits, be aware of the challenges, and hopefully prioritize the followers, who are essential to the accomplishment of organizational goals.

Organizational Effectiveness and Innovation

Innovation and agility are buzzwords in organizations everywhere. For most, this means change. If we expect organizations to increase agility and productivity and create the innovation they will need for the future, we can't expect those new ideas to be accomplished within an old organizational structure (McPhail, 2016). The matrix structure sets the stage for innovation and progress, allowing an organization, and the communication within it to move quickly (Sy et al., 2005). When structural elements, such as relationships, reporting, and process, are properly connected, a matrix structure enables the successful execution of organizational strategy.

This ability to move quickly and the idea of progress sounds like a move to greater efficiency. And it is to some degree. But conversations about the organization's purpose and goals, priorities and plans, and its impact on people, help the organization to prioritize effectiveness over efficiency. It's important that changes made in an organization be focused on addressing the challenges within the organization, so changes should be real, not just in name (Todnem & Kauffeld, 2015). And followers will need to understand where the organization is going if they are to be a valuable contributor.

Ambiguity, Role Confusion, and Conflict

Some of the challenges that come with a matrix structure may be attributed to the lack of focus on people. It could be that organizations didn't take time to have conversations about where they were going, how they would get there, and the risks to their people before they made the move to a matrix structure. These challenges include ambiguity, role confusion, and conflict. The whole idea of these challenges within a matrix reminds me of the game "Tag," that we played as children. In this game, children are moving erratically, some trying to tag others, and some trying to avoid

being "tagged." Just think of all of them running crazy with their hands in the air moving in no pattern and with seemingly no reason—just trying to protect themselves. Working in a matrix structure can feel very much like this game, but for adults. It's a game which essentially has no purpose or rules if you're just observing, or if you're a new player. Are you the "tagger" or the "tagged?" And maybe you're both. I'm now remembering why I didn't like that game. For those, like myself, who prefer things to be orderly, structured, and calm, a matrix feels like chaos. And it does to a multitude of followers who find themselves in systems that have both vertical and horizontal lines of authority. These sometimes complicated lines of authority in a matrix structure can lead to confusion about reporting to more than one supervisor, can result in tension between leaders and followers, and can uncover power struggles among leaders (McPhail, 2016).

When organizations have complicated reporting structures, both followers and leaders find themselves working with people from different teams. Often, because these teams aren't in proximity to one another, communication is a challenge and resources aren't shared. In one of California's higher education institutions, leaders were accountable to each other for creating a synergistic system where outcomes would be maximized between departments instead of leaders being solely accountable to their supervisor. Both leader and follower identities then, were no longer solely to one department but to many, because they were members of a network of programs and services (Koester et al., 2008). In my own organization, a structural change resulted in enormous confusion about where followers go to both communicate about particular issues and receive information critical to the success of their work, and the customers they served. Complicating it even further was the fact that now many employees from different departments, with different cultural norms and communication preferences, were now expected to work together, reporting to both the leader of this new initiative and to the department leaders this initiative served. Tensions were high as the expectations were confusing, role identities were being tested, and processes were being refined for maximum efficiency. These challenges are still being resolved as the transition to the new structure is still very new.

Further complicating matters is the question of "who owns this?" In a matrix structure where individuals work in a system of networks, organizational projects and other work find their way into the hands of many people. While not always great for promoting efficiency, the effectiveness and innovation that results when people come together and collaborate

within these networks can be a huge win for the organization. Unfortunately, it's this idea of many hands that can make it hard to ascertain who exactly is responsible for the work being accomplished, or for any breakdown that might be occurring. At the end of the day, someone still must be in charge, be accountable, and own the work. Breakdowns that occur within that system are likely due to a lack of communication and understanding about who is doing what, and when. Hence, the need for even more heightened communication and clarity about roles.

Having multiple leaders makes reporting blurry for followers, but it's these blurred boundaries created by matrix structures that create opportunities to reconsider personal and organizational assumptions about power and authority, roles and responsibilities, and collaboration (Koester et al., 2008). For organizations that invest in the matrix structure and support those who work within it, it looks less like a game of tag and more like a sophisticated network of power players who understand their role, the roles of others, and how their contributions together build something the organization can be proud of.

Theoretical Perspectives and The Matrix

The matrix is a complex organizational structure. And the larger the organization, the more complex things become. There are generally two features of complex systems, including a large number of people who interact with each other, and an appearance of order or patterns that comes about because of the group's behaviors as a whole (Morel & Ramanujam, 1999).

Over the years, several theories have been discussed as having some connection with complex organizations. They help give us insight into the dynamics that followers may experience within those systems. Complexity Theory, for one, explains how interactions within an organization not only benefit the individuals but help to improve the power of the organization or system as a whole (Dess & Shaw, 2001). Complexity Theory was derived from other theories including, but not limited to, Chaos Theory and Dynamic Systems Theory (Colbert, 2004). Complex adaptive systems suggest that participants within the network are both independent and interdependent and actively respond to stimuli in order to create a positive outcome. It's this network that can strengthen the organization, creating an environment that can withstand resistance and support the innovation needed to innovate and grow (Marion & Uhl-Bien, 2001). In the end, the theories suggest that complex organizations are ever-adapting and evolving to accomplish their objectives.

The matrix, as a complex system, is a living, breathing entity. Part of that living is adapting to new environments and internal and/or external stimuli. Colbert (2004) suggests that the Resource Based View (RBV) aligns with complexity theory and looks at appropriate ways to nurture that living thing as part of the greater human resource strategy. Within the RBV, many of the policies and practices will be created from the teams themselves, as they relate to the particular context those teams are working in. Essentially, they adapt to their environment. It's this adaptability, however, that also creates more complexity and ambiguity.

Adaptive and situational leadership theories find alignment with the matrix concept for obvious reason. As Heifetz (1994) suggests, the emphasis in adaptive leadership is the existence of complex interactions that occur in varying situations. The premise of situational leadership is that there must be a fit between the organizational structure or context, and environmental factors (Daft, 2016). These theories look at the organizations and leader responsiveness to the many factors, characteristics, and behaviors that impact their success.

Social exchange and self-leadership theories also contribute perspective to complex organizations. Social exchange theory is often associated with employee engagement. The more engaged an employee is, the greater loyalty to the organization, and the more enthusiastic the employee, which is critical to organizational sustainability (Bailey et al., 2011; Hurtienne, 2021). The theory tells us that followers will make decisions based on leadership, and their perceived benefits from the relationship. This partnership is critical to producing results that positively impact the follower and the organization. Self-leadership theory puts the power in the hands of followers, suggesting that followers take on more authority and responsibility, and leaders then, take on more of a coaching and coordination role (Manz & Sims, 1987). The cognitive and behavioral strategies behind self-leadership help followers take control of their behavior, and ultimately, their influence on themselves and others (Manz & Neck, 2004).

These theories support a bottom-up, or follower-up approach to the coordination of organizational activities and ideas. It's this approach that can empower individuals to be more creative, and innovate in ways they can't in a top-down, leader-controlled environment (Thomas & Velthouse, 1990).

Followership Revisited

The idea that a follower is weak has no merit. The truth is that followers hold much power within the organization. Crossman and Crossman's (2011) definition of followership suggests "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). The words *influence* and *contribute* denote action. It's this action that Townsend and Gebhart (1997) and Carsten et al. (2014) say are essential to followership. In fact, the influence and contribution of followers, or "upwards leadership," can result in a mutually beneficial relationship between followers and their leaders.

Leaders need to rethink this leader-follower relationship and recognize that followers are the engine of organizations, not the caboose. While the leader sets the vision and direction, it's followers who can influence leaders and help determine how to move the organization down the track to the desired destination.

Followership Behaviors, Beliefs, and Assumptions

As we think about the characteristics of followers, they can generally be categorized as passive, defiant, or engaged (Carsten et al., 2014, Chaleff, 2009). Passive followers are those who remain silent and don't typically question leaders. These followers may or may not agree with their leader(s) or the direction of their work unit, but their preference is not to rock the boat or be a party to conflict. Often, these passive followers remain silent because they don't perceive their input as valuable or impactful. To gain the insights of these followers on teams, I've had to be intentional about pulling them into conversations, often with very direct and specific questions about the work. As a leader, it's our job to help them see that their contribution matters, that they can help to influence the direction of projects and initiatives.

Defiant followers resist the control of leaders (Carsten et al., 2014, Chaleff, 2009; Uhl-Bien et al., 2014). Unfortunately, these defiant followers can dig their heels in and slow down your efforts. Personality differences, past experiences, personal and professional frustrations, and general apathy can contribute to the defiance seen in some followers. While organizations would love to see only happy and engaged followers, that's just not reality.

The proactive follower is the one who takes responsibility for his or her actions and behaviors, often initiating activities without directives from leaders. Proactive followers feel empowered and are comfortable challenging their leaders (Carsten et al., 2014, Chaleff, 2009). That empowerment and challenge, at the wrong time and place, however, can seem a disruption to the leadership system and might be misconstrued as defiance. Leaders must establish and clarify the expectations of followers, explaining that these roles are mutually beneficial, are not static in nature, and are essential to the accomplishing of organizational goals.

The Matrix Mindset and Follower Behaviors

Within a matrix organization, there are specific behaviors followers need to support for a successful system. Wellman (2007), as cited in Lukinaite and Sondaite (2017, p. 145) believes these five behaviors are essential in the matrix: "Empowerment (Accountability, Trust, Allow Mistakes), Support (Open Relationship, Active Listening, Access), Decision-Making (Active Listening, Decisiveness), Flexibility & Balance (Tools, Processes)." Hall (2013) also believes the matrix mindset includes the following skills and attitudes: self-leadership, breadth (global perspective), adaptability, being comfortable with ambiguity, and being influential. Followers in a matrix organization should demonstrate attitudes and behaviors reflective of a global perspective and a broad vision of the organizational values (Lukinaite & Sondaite, 2017).

While we know there are characteristics that are associated with a follower, things we would say make a good follower, our focus should be on the effectiveness of those follower activities. This approach will help us to recognize that followers should not be considered as those who are subservient to the leader, but as critical players within a system that celebrates mutually supportive activities (Benson et al., 2015). Two that are essential to this mutually beneficial relationship are active engagement and critical thinking.

Active Engagement

Good followers are active (Frisina, 2005). They work well with others, they trust their teams and leaders, and accept and embrace that change is a reality of life. They share a leader's vision, and work diligently alongside leadership to accomplish organizational objectives (Latour & Rast, 2004).

The activity that accompanies the ideas of empowerment, support, and decision-making is what organizations need not only to survive but thrive. Followers who are active agents experience a number of benefits, including increased well-being, better overall health, decision-making, and an increase in overall performance (Wanberg & Kammeyer-Mueller, 2000; Dooley & Fryxell, 1999; Thomas et al., 2010). Active engagement is also linked to greater organizational commitment, job satisfaction, and retention (Schaufeli & Bakker, 2004). We know from leader-member exchange (LMX) theory that followers who are more actively engaged are more enthusiastic, and have a greater LMX, resulting in even higher follower performance (Liden & Graen, 1980; Dulebohn et al., 2011; Whiteley et al., 2012). It's easy to see why followers are appreciated by their leaders for their proactive approach to organizational goals.

But what are these followers actually doing? They're taking initiative, claiming ownership, and actively participating in their work. They're speaking up and providing different points of view, they're challenging the process (Carsten et al., 2018). In fact, they're not just challenging a leader, but challenging team members and providing ideas and solutions to help overcome challenges within the group (Van Puyenbroeck et al., 2018). It's the breadth of ideas generated by followers that helps to drive innovation and change (Blair & Bligh, 2018). These are signs of empowered followers, which are critical to organizational success in the matrix. A change in organizational structure is not real change if followers are not empowered (Todnem & Kauffeld, 2015).

Critical Thinking

Good followers think critically. In the workplace today, critical thinking is considered essential, especially in organizations that are driving change and adapting to meet new demands. In fact, in the World Economic Forum's Future of Jobs Report 2020, critical thinking and problem-solving top the list, along with analytical thinking and innovation, creativity and initiative, as well as new skills in self-management, such as flexibility, resilience, and active learning. The list represents the top ten work skills needed in jobs through 2025. Followers who think critically can help not only identify a problem, but determine the best way to address the problem, and then see that solution through to resolve the problem. Research does suggest, however, that those who think critically often find themselves more aware of negative factors within their jobs and won't

necessarily feel a sense of commitment to the organization or high satisfaction with their jobs (Blanchard et al., 2009). This is often mitigated by very active engagement, but not always.

Implications for Leaders and Followers Within a Matrix Structure

Organizations worldwide are looking for people with the characteristics of a good follower. We understand that having followers with the characteristics and behaviors we've discussed will help our organizations succeed on multiple levels. Not only will innovation, creativity, and production increase, but followers will be valued, loyal participants in the mission we serve. But that's only true if leaders within the matrix understand and address the inherent challenges of the matrix, build trust, and prioritize communication and collaboration. They need to know what motivates a follower, what followers need, and in what context and situations they thrive. Investing in these areas helps promote the active engagement and critical thinking skills we need in the leader-follower relationship in a matrix structure.

Trust

Trust is built on relationship over time. Do followers believe leaders will be truthful, transparent, authentic in their behavior and do what they say they will do? Trust is hard enough to build in a singular leader-follower relationship, but what happens when there are multiple leaders? We know that as followers feel valued by the leader, they move "up" in their status within the relationship. They begin to hold places of respect and find themselves with greater access to their leaders and needed resources (Anderson et al., 2015). This trust is essential to the leader-follower relationship (Burke et al., 2007). When followers feel they can trust the leader, and the leader trusts them, they exercise more rights and responsibility in the organization. How is this trust built? The answer is simple: communication and collaboration.

Communication

Communication in a matrix organization is complex in and of itself. In this structure, communication may be taking place in person, by email, or using a web-based program. Followers may be invested in multiple projects, come from divisions with their own cultural norms and business practices, and may speak different languages. Communication must be

deliberate and continuous if leaders are going to guide their teams to accomplish organizational goals. Part of this is aligning followers with a common purpose and communicating support for each team member.

Communication goes both ways, however, and leaders must be receptive to feedback from their followers. I am reminded that much money is spent annually in organizations to elicit feedback from their stakeholders. Unfortunately, organizations sometimes fail to remember that followers are also stakeholders. Those leading within a matrix structure must be intentional about encouraging that feedback, as it will help make the conversations, deliberations, and decisions richer. Studies show that robust, honest conversations between athletes and coaches are vital to predicting how the team performs (Davis et al., 2019). The same is true within matrix teams. It's not just the idea of communication that matters, but the quality of that communication that can influence success. Are followers and leaders held accountable through communication? Is there communication about successes and challenges? Is there appropriate and sufficient data exchange between multiple levels within the organization? These conversations create trust, motivating followers to take initiative, to become active agents within the organization, and to help the organization begin to solve problems that don't yet exist. That is the heart of innovation in the matrix system. And it's why leaders need to embrace their followers, invest in their followers, and communicate with their followers, understanding that they are the key to an organization's tomorrow.

Collaboration

Collaboration in a matrix structure is a test of our flexibility, of our hierarchical norms. For many organizations, structure is related to divisions and functions with individual leaders and minimal collaboration between groups. Collaboration, however, divests us of our traditional controls and creates a pool of meaning that has many contributors. It's no longer "us" against "them," but a corporate "team win." If information is power, as the saying goes, a collaborate environment should be a petri dish of opportunity. While this should be the goal, especially within a matrix structure, getting there may take some time. Old habits and all that. When we face the tensions that surround a matrix's blurred boundaries, we must rethink our roles, authority, and what it means to collaborate (Koester et al., 2008). We must think about collective responsibility and partnering for greater effectiveness. We must let go of our identity as it relates to one department or division and see ourselves as an integral part of a thriving

network of programs or services (Koester et al., 2008). We must be accountable to each other. We must let go of our need to control and trust that the pool of meaning created will produce a synergy that will drive innovation and success within the organization.

The Leaders Followers Follow

"The perceived nature of followership depends critically on *who* a follower is seen to be following" (Steffens et al., 2018). Is the follower persuaded or coerced? This may depend on the leader. It stands to reason that not every leadership style will support followers in a complex, matrix organization. When evaluating opportunities to change structure, organizations should look at the types of leaders that will be part of these systems. Followers often identify with their leaders to some degree (Ashforth et al., 2016), which makes leadership in the matrix an important topic of conversation. Three leadership styles, in particular, seem to align best with complex systems: transformational leadership, adaptive leadership, and authentic leadership. All promote trust and communication among followers. Interestingly, when a follower identifies with a leader they trust and respect, they are more likely to imitate them, adopting some of their leader behaviors (Ashforth et al., 2016; Bass & Riggio, 2006). Therefore, a leader who inspires vision, encourages and recognizes follower efforts, and sets and communicates expectations, will build trust in the relationship (Bass & Riggio, 2006).

Transformational leaders are not controlling leaders, but facilitators, encouraging followers to take responsibility and ask questions. It's the shared values, trust, and communication in the transformational leader-follower relationship that can help create a healthy culture and drive organizational performance. Adaptive leaders keep internal and external situations at the forefront, navigating changes in direction and encouraging followers to tackle the challenges that come their way (Yukl & Mahsud, 2010; Heifetz et al., 2009). Adaptive leaders encourage collaboration and collective learning in order to create positive change in the organization (Kahn, N., 2017). Trust and respect are built by authentic leaders because their behavior aligns with their values (Kleynhans et al., 2021). Authentic leadership is relational, promoting openness (communication) and trust, hope, and optimism (Avolio et al., 2004; Braun & Peus, 2018). Leadership styles in matrix organizations matter, as followers thrive in contexts that facilitate personal and professional success.

The Biblical Mandate to Follow

According to Merriam Webster (n.d.), a Christian is one who follows the teachings of Christ. More specifically, scripture tells us that we were made in his image (Genesis 1:26-27 ESV). As Christ followers, we are to strive to have both a behavior and a heart that reflects Him. We were made to follow. It's this followership that has been characterized by Ntewo (2019, p. 19, 52) as a "disposition to imitate" and a "sustaining force…of true and effective leadership."

Unfortunately, as believers, our faithfulness to follow Christ personally doesn't always mean we will faithfully follow others. If God has placed people in positions of authority over us, how can we faithfully follow Christ if we're not following those he has gifted and called to leadership (Ntewo, 2019). As we accept that Christ has given those to be in authority over us, it should become easier for us to follow. In fact, Colossians 3:23-24 ESV reminds us that "Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ."

We know as believers that there are characteristics that indicate we belong to Christ and are walking in the Spirit, including patience, self-control, kindness, goodness, and faithfulness, to name a few (Galatians, 5:22). Ntewo (2019) asserts there are a number of character traits of godly followers, including self and situational awareness, vision, evaluate and test, loyalty, submission, simulsight, and inquisitiveness. Self-awareness and situational awareness help followers to see the need for change and respond to things going on in the environment. Vision helps followers to see and desire a specific outcome.

The Call to Be Actively Engaged

Simulsight refers to the ability to maintain simultaneous focus on both the leader and the vision God has given the leader. Simulsight is not passive, as godly followers are always examining themselves, and their situations, in order to take action in areas that need change (Ntewo, 2019). "Leadership that fosters life and productivity will always be found established on followership, specifically of the kind that complies with God's commands and imitates his character, as well as his nature" (Ntewo, 2019, p. 59). Philippians 2:3-4 says we should do nothing from selfish ambition or conceit, but in humility count others more significant than ourselves, looking not only at our own interests, but also the interests of others. Our job as followers in our workplaces is to not just be preoccupied with our personal work, but the work that has been placed in the hands of our leader.

The Call to Think Critically

As followers, God expects those who follow will test and evaluate those they follow and their visions. Inquiry fosters both thoughtfulness and engagement. These traits, along with inquisitiveness promote the critical thinking that is essential to good followership (Ntewo, 2019). Throughout the Bible, there are many scriptures that encourage us as followers, to think critically, giving thought to his steps, testing, and examining everything (Proverbs 14:15; 1 Thessalonians 5:21; Proverbs 18:17; Romans 12:2 ESV).

The Bible is clear in that we should be actively engaged and think critically as followers, not just of Him, but of our earthly authority figures. As Christ-followers, our behaviors reflect this higher calling we have on our lives and should translate into our everyday workplaces. As we strive to be better followers of Christ, we'll be better followers of others.

Concluding Thoughts

Organizations cannot succeed by doing what they've always done. As our learning organizations pivot to meet new demands in the marketplace, we must invest in structures that support new direction, innovation, and increased productivity. Followers are essential to this new direction and the interaction between leaders and followers must also evolve. When considering the advantages of a matrix structure, we must recognize that these changes in structure are hard, and followers will need more from their leaders in these complex systems. Understanding the benefits of actively engaged critical thinkers within our organizations will help us overcome the challenges of those operating within these systems. Meeting follower needs will help to promote a healthy leader-follower relationship in the midst of complexity. As followers of Christ, let us all submit our will, following well with hearts that reflect Him.

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CHAPTER 8

Followership and Organizational Commitment Through the Generational Lens

Sarah E. Walters

Introduction

Definition of Followership

Followers. Often defined by how they behave within their workplace, but best understood by their intent. Researchers struggled to define followers for many decades and rightly so without empirical research to describe what exactly makes an individual a follower. Crossman and Crossman

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(2011) posit followers differ from leaders in that they do not determine the vision, rather they carry it out. They often do not care who receives the credit but prefer to be recognized for their contribution. Thus, how do we define a follower? Let me set the stage.

Christy is a middle manager in her organization. She leads a team of over 300 employees with 5 direct reports. She is poised, conscientious, and task-oriented. She values checking off her to-do list. Without carrying out her to-do list, she struggles to find meaning in her work. She does not think twice about staying late or arriving early to start her day because, sometimes, that is what it takes to get the job done.

Angela is one of Christy's direct reports. She too is a middle manager, but with less authority than Christy. She sees herself as the glue that holds it all together. While she values her work, she also values her time away from work and has stricter boundaries than Christy about when she arrives at work and when she leaves for the day. She cares deeply for the organization and focuses on maximizing the time she is at work so she can maximize the time away from work. She values her time and prefers to be paid for going above and beyond her normal job duties.

Hilary is Angela's direct report. She is an executor with no one reporting to her. She has the freedom to accomplish her tasks and stick to a consistent routine. She values the purpose behind her work. She changed jobs at least three times and is only five years into her career. While she is equally as hard-working as Christy and Angela, she prefers to see her job as a means to enjoy her life.

As we discuss followership differences between generations, we will refer to each of these individuals from time to time to see how they interact with each other in the workplace.

Followership dominates the workplace in terms of numbers. There are far more followers than leaders in any given organization. However, for many decades, the literature emphasizes leadership over followership. Why? I posit there's not enough empirical data to support what we know anecdotally about followers. Schindler (2014) defines followers as those who follow a leader to achieve organizational goals. Kelley (1992) describes followers as those who pursue a common course of action with a leader to accomplish a common organizational goal. Kelley takes their definition one step further to describe effective followers are those who make an active decision to contribute toward the achievement of a goal while demonstrating vigor and collaboration to arrive at the intended

outcome. Effective followers also have their thoughts and opinions, voice them, and hold themselves accountable for their words and actions.

If followers are independent as Schindler (2014) and Kelley (1992; 2008) define them, then why are they followers? Why not be a leader? I'm glad you asked.

Followers look and behave differently depending on the social and societal cultures from which they emerge. Often followership behaviors are influenced by the individual's upbringing (Twenge & Campbell, 2008). Lapierre and Carsten (2014) suggest there are three main behavior types exhibited by followers: passivity, anti-authoritarian, and proactive behaviors. Chaleff (2003) posits there are four specific behaviors: assuming responsibility, service, challenging the leader, and taking moral action.

Five Main Types of Followers

Most widely accepted are Kelley's five main types of followers with several sub-categories or variations suggested by a multitude of researchers. Kelley (2008) suggests the five types of followers are sheep, yes-people, alienated, pragmatics, and star followers.

Sheep are passive and do not want to think for themselves. Yes-people support the leader, but do not want to think for themselves. Alienated followers think for themselves but are negative in nature. They do not want to come up with solutions but will likely have an opinion about why something will or will not work. They tend to be more response-oriented, not proactive. Pragmatics wait before they act. They want to hear both sides of the story before forming an opinion. Once they know the direction of the wind, they will likely lean in a similar direction. They respond from survival, not because they feel the need to be proactive. When they see where the majority are headed, they go with the flow. Lastly, star followers think for themselves and have a positive orientation. When they agree with the leader's suppositions, they jump in wholeheartedly to support the leader's vision. If they disagree, they give constructive feedback about why they do not agree. They then provide alternative solutions to help the leader. Let's go back to our employees.

Christy is a pragmatic follower. She struggles to find the balance between leading her people and resourcing them to do their jobs and following her lead. She finds herself spending lots of time thinking through all the possible scenarios and what-ifs surrounding her leader's requests. She also asks for feedback from Angela and Hilary about the potential impact an idea could have on the department. She will pause to act until

either she feels sure of the decision, or she garners enough emotional support to carry out her leader's requests.

Angela is a mixture of pragmatics and a star follower. While she is not afraid to state her opinion, she does not want to upset anyone or rock the boat. She's known to withhold her opinion until asked to not appear too assertive. However, when asked she provides constructive feedback and provides alternative solutions.

Hilary is a mixture of a star follower and a yes-person. She leans toward the star follower, but because of her age, she can often say yes to too many tasks and find herself doing them without questioning why ultimately leading to burnout.

You might be wondering; how do these three employees get anything done? Is the environment tense?

Reciprocity of Leadership/Followership Relationship

To understand how leaders and followers interact, it is important to understand how they perceive each other. Everyone has perceptions of the people around them. Everyone also has a self-constructed identity they portray to the world (Jaser, 2020). Team structures evolved from social perception processes and an individual's identity within the process. Simply stated, people make up teams, and each team member brings an identity to the team. Other team members' perceptions of each person's identities begin to inform their judgments about the fluidity of the team. Jaser warns the perceptions team members to have of each other must remain flexible as members engage with one another and get to know one another. In teams where there is little flexibility, there is less connection between team members. The same is true for leaders and followers (Jaser, 2020). If the connection between leaders and followers is missing, there is likely no forward movement toward accomplishing organizational goals.

Lapierre and Carsten (2014) suggest emotional growth in humans creates implicit expectations between leaders and followers. As the connection suggested by Jaser continues toward growth, there is an emotional bond formed between leaders and followers, thus creating expectations informed by both the follower and leader. There is a downside to these expectations. If they do not communicate, there is a certain level of obscurity hampering the connection between the leader and the follower. In leader-follower relationships, each role ascribes the person, with positive or negative experiences, and is the reason for the outcome rather than the

circumstances surrounding the experience. This implies in the leader-follower relationship, the nature of the connection is reciprocal and informs their worldview at that time. Leaders are symbols of culture and followers must decide if they want to be identified by their leaders' behaviors. If this does not align with their self-constructed identity, they likely will cease to be a part of the team and find a new place of employment.

Thus, the connection between Christy, Angela, and Hilary is founded on self-identity and connection. Christy, Angela, and Hilary have deep mutual respect because of the amount of time they've spent building their working relationship. Even though Christy's generational orientation leans toward Generation X with some boomer traits, which we will discuss soon, they have enough flexibility in their team to appreciate the strengths Angela and Hilary bring to the team. Angela leans mostly toward Generation Y with some traits from Generation X and Hilary purely toward Generation Y. Angela and Hilary value their time but connect with the organization's mission which is why they support Christy, the leader they've developed a connection with. Christy, Angela, and Hilary's values resonate with the organization's values thus creating positive experiences within the team supporting emotional growth and positive implicit expectations.

Multi-Generational Leadership Models

Twenge (2010) discussed generational differences in work attitudes between generations. To understand generational differences, it is important to understand the motivations behind each generation.

Definition of Generations

Baby boomers are those born between 1946 and 1964. They value organizational loyalty and are somewhat reluctant to external change and thus prefer to advance with the same organization throughout their career. They are work-centric and favor intrinsic motivations such as learning new skills, seeing results from their hard work, and enjoying working in general. They prefer to use their job to meet the needs of their families and are somewhat motivated by fear that their leaders view them negatively (Twenge, 2010). Salahuddin suggested, "Baby boomers are team building, good at relationships are consensus-oriented." Their self-constructed identity will likely paint them as hard workers with lots to contribute to the organization while including as many team members as possible.

Generation X are those born between 1965 and 1981. They value personal time much more than boomers and tend to have stricter work boundaries. They are deeply committed to the organization, but not to the point of sacrificing their well-being. They are family-centric and prefer to use their work to find personal satisfaction. They are somewhat neutral about intrinsic and extrinsic values such as learning new skills or money (Twenge, 2010). Generation X is adaptable, independent, creative, and authentic (Salahuddin, 2010). Their self-constructed identity will likely paint them as hard-working, flexible, capable, and authentic so long as you do not ask them to stay late without compensating for their time.

Generation Y are those born between 1982 and 1996. They value personality over long work hours and desire purpose behind their work for the greater good. They see work to an end, are family-centric, and favor status and prestige over money (Twenge, 2010). Generation Y is generally optimistic and goal-oriented with a can-do attitude with a preference for transformation (Salahuddin, 2010). Their self-constructed identity will likely paint them as do-good employees who want to be recognized for their sacrifices to accomplish the organization's mission. Without recognition for their work and contributions, they are likely to not stay with the company for long.

Organizational Communication and Employee Engagement

Teams are more effective when leaders' and followers' traits and behaviors match each other's expectations (Kong et al., 2022). These expectations are called implicit prototypes. Implicit prototypes are positive assumptions of the characteristics and behaviors a role should have. Thus, the implicit prototypes leaders expect from followers are generally positive behaviors and traits such as effective communication, involvement in team projects toward accomplishing a goal, and flexibility for the dynamics within a team. The reverse is also true for followers in that they also expect their leaders to exude positive behaviors and traits appropriate to their roles. However, how an individual defines positive is influenced as determined previously by their upbringing and social/societal norms (Lord & Maher, 2002). I limited social and societal norms to generational norms. The leaders' or followers' behaviors ultimately impact their attitudes. Those attitudes are how individuals carry themselves because of their self-constructed identities and interactions with their teams. It is essentially where the rubber meets the road in teams. It is the collision between self

and others and the fluidity necessary between the two to support the connection.

Andert et al. (2019) state Generation Y prefers their leaders to use servant leadership, and thus their natural response to servant leadership is to commit to their work. They resonate with their leader's self-sacrifice and will in turn increase their organizational commitment. There is a strong relationship between organizational commitment and employee engagement, and Generation Y is highly collaborative, thus encouraging leaders to invite Generation Y to have a seat at the table.

Salahuddin (2010) proposes followers who identify with Generation X will likely have creative solutions and so long as the organization is providing them with opportunities to acquire new skills, they are likely to stay with the company.

Baby boomers are the most rigid of the three generations, but their rigidity provides a level of stability to the workforce that some generations may not be able to appreciate until it is no longer there. Since baby boomers are inclusive by nature and deeply loyal to their organizations, they are likely to be the most engaged and committed to engaging other employees around them to join the cause. Their participatory style of leadership or followership is strongly rooted in their desire to be relationship oriented which takes strong communication skills (Salahuddin, 2010). Without these communication skills, organizations will likely see a shift in team dynamics and employee engagement.

Kong et al. (2022) suggest role theory explains our expectations in teamwork which ultimately lends itself toward employee engagement.

Through the Multi-Generational Lens

Role Orientation Dependent on Generations

Andert et al. (2019) state employers are particularly concerned about how the differences between generations evolve in the workplace. With three different generations in the workplace and three different perspectives, is it possible for leaders and followers to have strong communication and employee engagement? The inter-relationships of workers are antecedents to predicting employee behaviors. These behaviors can then be categorized based on generational norms.

In-Role Behavior

Let's start by defining in-role behavior. In-role behaviors are behaviors that employees demonstrate because of the role they play within the organization. These roles are typically assigned formally but may also include self-assigned roles based on the perceptions individuals create from teamwork and interactions with colleagues (Kong et al., 2022). Most employees regardless of a generation tend to prefer to work within their assigned role to not burn themselves out. However, personality which is not discussed in this chapter could influence the roles employees take on whether assigned or not (Kong et al., 2022).

Role Expectations Versus Realistic Reactions

We need to examine role expectations versus realistic reactions. Role expectations and realistic reactions are founded on the premise that every employee engages in three types of workplace behaviors: proactive behaviors, in-role behaviors, and organizational citizenship behaviors (Kong et al., 2022).

Proactive behaviors include actions such as pre-emptively acting to provide a solution before it is identified one is needed. These behaviors are often spontaneous and transformative. In-role behaviors are what the employee is expected to accomplish based on their job description, and employees are evaluated based on their performance of in-role behaviors. Organizational citizenship behaviors (OCBs) are those actions more personal to individual employees that are not specifically clarified, but they produce positive work environments within organizations. Organizational citizenship behaviors are beneficial because they improve the effectiveness of the organization.

Let's go back to Christy, Angela, and Hilary.

One day, Christy was assigned to bring together a team of individuals who could navigate a change within their department that would affect all employees within the department. Christy chose to invite Angela and Hilary to be a part of the team because of the connection they shared. However, as the team began to examine all the options for implementing a division-wide change, role expectations began to become blurry, and the realistic reactions were catastrophic. Christy asked Angela to take the lead on researching best practices related to implementing a new workflow and asked Hilary to examine the potential impact on employees and customers. Christy would gain clarifications from the c-suite executives as needed to maintain strategic plan alignment. As the team began to meet to discuss

the implementation of the change initiative, Angela shared what they found about best practices and Hilary began to share their reflections on the potential impact the change would have. Christy began to feel their team's presentation which included evidence-supported solutions was not in direct alignment with Christy's preferences. This created tension for Christy as the team began to articulate potential strategies to carry out the initiative. Because Angela immersed herself in the literature and Hilary considered the potential impact, Christy was forced to face realistic reactions to the project implementation that differed from Christy's own. As Christy reported to her leaders about the team's progress, she found herself not able to clearly articulate the plan because she realized she was unable to pick a side of the fence. Her superiors were also seemingly split on either side of the fence, making it even more difficult for Christy to hear clearly what next steps her team needed to take.

As Christy continued to meet with her team, she continued to receive realistic reactions. As the team implemented the solution, the realistic reactions then began to reach her from every level of the division. Christy then fell into her pragmatic followership style and started to make concessions for employees under her supervision. As Christy's leaders continued to hear reports from Christy about the implementation of the change initiative, they began to realize the foundation on which the change was being built was rocky, and there was tension between the expectations of the executives and Christy and the team.

Angela could sense the project implementation was not going as planned and as a follower of Christy began to operate in a star-follower orientation. Angela was honest with Christy, but because of Christy's generational orientation toward passivity and participatory engagement, Christy began to avoid communication with Angela. This confused Angela because Angela felt as though she was doing what is right by pointing out the potential gaps in the plan. Angela then began to question Christy's role in the team and organization as Angela processed why Christy wouldn't want to hear the facts about implementation.

Hilary became a yes-person. She began to say yes to every request of Christy and Angela and became somewhat detached from the team as she slowly started to lose her purpose in her work because of the team's communication breakdown. As a member of Generation Y, Hilary began to wonder if she needed to change her place of employment because while she shared values with the organization, she was not seeing the same value

base in her leaders during project implementation. Hilary then realized she must now consider how the realistic reactions impacted her.

Congruence of Role Orientation Between Followers and Leaders and the Outcomes on Followers

Follower role orientation theory explains why followers hold the beliefs they do about how to best interact with their leaders (Carsten et al. 2016). Followers want to share values, beliefs, and views about work with their leaders. They prefer these three elements to align with their leaders' values, beliefs, and views. It is so important some employees will leave their organization because of the lack of congruence with their leader. Carsten et al. suggest LMX leadership theory's reciprocity is how leaders should seek to maintain the congruence of role orientation with their followers. This then will lead to realistic reactions that followers expect and will encourage more engagement. Since we know leaders thrive when followers trust them, it behooves the leader to spend time building trust with their followers by clearly defining the roles of followers in their care. It is likely baby boomers did this well as they value participatory work environments. Generations X and Y may struggle to build trust if their leaders do not exude generational values such as authenticity and optimism in the workplace. As can be expected, if the leader and follower are from the same generation, it is likely this congruence will more naturally evolve than if one leader is two generations removed from another. This may become particularly tricky if the leader is from a younger generation than the follower. This can lead to unnecessary distress in the workplace. Carsten et al. suggest congruence between values, beliefs, and views regardless of generational orientation must be established to produce eustress (positive stress) that propels a team toward positive outcomes. This means the team must foster effective communication which ultimately leads to employee engagement.

Multi-Generational Followership Impacts on Organizational Commitment

Operational Definition of Organizational Commitment

Walden et al. suggest communication is a moderator for organizational commitment among Generation Y. There's a positive relationship between

communication and commitment in organizations among this generation. It's worth noting here organizational commitment is not equivalent to engagement. Saks (2006) describes commitment as an individual's attitude toward their organization and their internal attachment, whereas engagement includes the level of "absorption" one has in their work. More comprehensively, organizational commitment is "the extent to which each party believes that the relationship is worth spending energy to maintain and promote" (Hon & Grunig, 1999, as cited by Walden et al., 2017).

Organizational Communication and Engagement

The co-production of leadership is another way of discussing the interplay between the leader and follower relationship. More recognized terminology includes followership. Carsten and Uhl-Bien examined the role of upward communication on co-production or the ability of the leader and follower to accomplish work together. Communication is not meant to only be a downward flow as much as it is a dialogue between two people, and in this context, a leader and follower(s). Carsten and Uhl-Bien found it is important to understand how followers view followers and what impact it has on upward communication with a leader. Further, Carsten and Uhl-Bien suggest context matters in this upward communication and its impact on production or engagement. In their work, every aspect of co-production was influenced by upward communication, including relationship quality, consideration leadership, autonomous work climate, and voice (Carsten & Uhl-Bien, 2012). This means upward communication promotes employee engagement, not just for followers but for leaders as well. This affirms the relationship between leaders and followers is reciprocal. Giving followers a voice is important to how followers interact with each other and their leaders.

In our example, Christy seemingly allows Angela to speak and to behave as a star follower but is not willing to give consideration the "voice" Angela gave which in certain terms deflated the morale Angela was willing to bring to the team and only reinforced Christy's pragmatic stance throughout the situation. Christy wasn't willing to take what Angela said to her superiors for fear of being judged for not understanding and waiting too long to ask for clarification. How might this change if followers are part-time?

In the literature, employees consist of many different types including full-time, part-time, and contract workers. Thus, the question arises, what

does commitment look like for part-time and contract workers? Choi et al. (2021) call these part-time workers irregular workers in their research. Choi et al. suggest irregular workers are slowly climbing in organizations thus considering their commitment and how they communicate with other employees in the organization is pivotal to an organization's success. In Choi et al.'s research, job satisfaction had a mediating effect on the relationship between organizational communication and commitment. Proving this effect suggests it is important for part-time employees (followers) to receive regular and meaningful communication to promote job satisfaction which in turn promotes organizational commitment regardless of the generation. This adds another layer of complexity to the organization we did not previously discuss with generations. Are there differences between irregular workers and full-time workers from the same generation? Is this perhaps why the part-time or irregular worker wanted to be part-time? There are too many variables beyond the scope of this chapter to explore, but it is worth mentioning for future publications.

Collaboration and Support

Interestingly, Togna (2014) found at one organization once trust reached a certain threshold, organizational commitment did not increase. Until the threshold, organizational commitment and trust had a positive relationship; however, upon reaching the threshold, commitment remained constant even as trust increased. Thus, we need to consider the relationships between followers while built on trust may not directly impact a follower's commitment to the organization as defined by Hon and Grunig in Walden et al. There's a certain point where followers recognize no matter how much they trust each other and their leader, it may not be worth expending more energy to maintain and promote the organization's goals or initiatives. While there's no substantial research on the interactions between multi-generational followers, one may posit this plateau in organizational commitment is due to the impacts of a generation's perspective on their life as a whole. Since Angela and Hilary are Generation Y, they found it difficult to set aside their boundaries and priorities to continue to engage in the assigned task because it became evident the project was going nowhere without Christy's commitment to change. This type of behavior suggests followers' behaviors are independent of one another but have lasting effects on the outcomes of a team. Conversely, we could argue if Christy took a different stance and was more open to change, perhaps she would have heard Angela's concerns and given Angela and Hilary

clearer direction about the project. If Christy as both a follower and a leader had chosen to take the position of a star follower and shown openness to Angela's ideas, perhaps the team would still be together. Instead, Christy's lack of resolve to become a star follower of her executive leadership and express her concerns to them caused Angela to leave the organization and Hilary to transfer to a different department.

Employee Engagement

Hafiz (2022) found through a smaller study in India that Generation Y employees' work engagement and organizational commitment showed a strong relationship with authentic leadership. While this chapter is not specifically about leadership, but rather followership, followers need to be aware of their preferred leadership style and its impact on their ability to foster commitment and communication with their leader from the same or different generation. While Generation Y (millennials) tends to prefer authentic leadership, so does Generation X. You might remember, Christy identified with Generation X and Angela and Hilary were from Generation Y. Therefore, it is easy to think these three followers would interact well because of their preference for authentic leadership.

However, as our case study unfolded, I told you Christy's c-suite leadership was unclear about their expectations for the project with Christy; thus Christy was unable to communicate the expectations to her team. This eventually led to mistrust between Christy and her project team. When Angela attempted to operate as a star follower, she began to become annoyed with Christy because Christy was unable to express the c-suite's desires and expectations. After all, she was unwilling to return to her c-suite leadership to clarify. Christy felt as though she was a part of the decision and participated in the design of the intended outcome but could not articulate it to her team. This pushed her further into her pragmatic tendency to wait and see if she received further direction from her superiors. Ultimately, her engagement declined, and she lost the affective desire to complete her work. Authentic leadership defined by Hafiz is a leader's ability to understand themselves and their followers. Thus, Christy's first challenge was understanding herself. Her second challenge was understanding her team member's points of view and recommendations. Because Christy failed to clarify the project with her superiors, she was not able to use authentic leadership to engage with her followers which directly impacted how Angela and Hilary responded. Hilary began to say yes to every request from Christy and Angela in fear of forgetting something and

would sometimes find herself completing a singular task multiple times out of fear of underperforming. She did not feel safe expressing her lack of confidence because she felt misunderstood by Christy. Wow, what tangled webs are weaved by a lack of engagement from communication? Fit between leader and follower results in employee engagement which if the fit is good positively impacts the organization's outcomes and the likelihood the employee will stay engaged in their work (Kong et al., 2022). Harmony is a natural byproduct of a strong leader/follower fit because their foundation is built on trust (Kong et al., 2022).

Recommendations for Multi-Generational Leaders and Followers

Find Common Purpose

Chaleff suggests leaders and followers find a common purpose to improve communication. This purpose may vary based on values or generational norms. It stands to say generations likely prefer different modalities in the work environment, but finding common ground helps create strong co-production and co-leadership. Follower contributions ultimately impact the leader's ability to achieve organizational outcomes, thus must be balanced through follower behavior engagement styles such as co-production and passivity (Carsten et al., 2018). Furthermore, common purpose establishes trust (Chaleff, 2008, p. 71). This trust builds psychological safety among followers and in their leaders to increase and ultimately elevate employee communication. Chaleff suggests most employees don't aspire to only ever be followers; rather they prefer to be leaders. This raises the question, are followers too quick to rush into leadership roles without honoring their roles as followers? Perhaps they are not rushing into leadership roles, but rather are simply attempting to provide more resources for their family, which is undoubtedly a good thing. However, as it relates to Christy, Angela, and Hilary, there are some glaring differences between how they perform as followers. If Christy had employed the skill of finding common ground with Angela and Hilary, how different might the outcome have been? Likely, very different, but unfortunately, Christy refused to take an active stance to fight for her team and ultimately lost her team as a result. Angela and Hilary tried to use star followership to center their leader (who is also a follower) and help her also become a star follower to

her superiors. However, because there was a lack of common purpose and clarity, Angela and Hilary became frustrated and gave up on their leader. They attempted to foster courage in place of their leader's lack of courage, and for that were commended by Christy's superiors.

Foster Courage

Any follower regardless of generation will have to foster courage at some point. Ira Chaleff (2008, pp. 72–77) wrote about courageous followership and described five dimensions:

1. *The courage to support the leader and do everything possible to contribute to the leader's success.*
2. *The courage to assume responsibility for the common purpose and act whether or not receiving direct orders from the leader.*
3. *The courage to constructively challenge the leader or group's behaviors or policies if these threaten the common purpose.*
4. *The courage to participate in any transformation is needed to improve the leader-follower relationship and the organization's performance.*
5. *The courage to take a moral stand when warranted to prevent ethical abuses or, at the very least, to refuse to participate in them.*

Angela and Hilary demonstrated four of the five dimensions (1–4) and demonstrated a significant commitment to the organization. However, unfortunately, this situation resulted in negative outcomes. This should not discourage followers from choosing a courageous path but rather remind followers we are only responsible for our actions. As Christians, we are called to take courage Joshua 1:9 says, "This is my command-be strong and courageous! Do not be afraid or discouraged. For the Lord, your God is with you wherever you go." We can rest in the fact that God goes before us in our work, and we only need to be obedient to His prompting.

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CHAPTER 9

Impacting Followership During Transitions in Leadership

Chad M. Minor

Introduction

Transitional leadership theory has been traditionally linked to succession planning theory, which focuses on the steps an organization takes when navigating a change in leadership. Even though research has been completed on transitional leadership and succession planning, the connection between the transition in leadership and follower emotion during change has not gained the attention of researchers to date. Redman (2006) noted that leadership succession plans involve assessing and planning for future leadership and organizational needs. Although succession planning seems to be the primary focus for researchers analyzing leadership changes, transitional leadership has garnered some focus. Pratt et al. (2019) detailed that future research-based transitional leadership during conflict and change and its effect on followers would benefit organizations and leaders.

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Ballinger et al. (2010) explained that a follower's commitment to the organization might serve as a contractual force or a follower's relationship with fellow employees might serve as a constituent force, both increasing a follower's connection to the organization and, therefore, decreasing the possibility of follower turnover during a transition in leadership.

Although transitional leadership theory and succession planning highlight the effect of leadership change on the individual and organization, an additional theory is necessary to explain what, if anything, positively and negatively affects follower emotions during a transition in leadership. Pratt et al. (2019) demonstrated that any perception of dysfunction during a transition in leadership leads to a loss of confidence in an organization's followers and, in many cases, a general feeling of disappointment with the organization. Transitional leadership theory focuses on a singular leader entering or exiting an organization and their transitional journey. Hayes (2020) articulated that influential transitioning leaders understand the context of their leadership role, where to concentrate their energy, and the various methods and activities that create effective outcomes for themselves and the organization. According to Farah et al. (2020), future research on leadership succession that examines the methods and factors that increase the possibility of successfully planned successions and decrease the likelihood of unplanned and random succession would provide organizations with a blueprint for future transitions in leadership. Shirey (2016) detailed that leadership transitions do not just affect the incoming leader; they positively or negatively impact the entire organization. Currently, no author has attempted to outline the impact of a change in leadership on follower emotions and the effect this has throughout the organization. McCoy and Sulpizio (2011) detailed that focusing on follower emotion is the foundation of transitional leadership and creates meaningful actions and outcomes.

In this study, a contribution to previous research on transitional leadership and followership theory will be made. First, an in-depth definition of transitional leadership theory, its language, definition, and terminology will be made. Second, an exploration into succession planning and its focus on the organization and productivity. Finally, current research on transitions in leadership and succession planning is not incorrect. This research attempts to highlight the impact that transitions in leadership have on follower emotion and the effect this has on organizational productivity. How these changes impact followers can be analyzed by connecting transitional and successional leadership theories to a new

followership theory. This way, a contribution to the growing body followership research could be provided.

Transitional Leadership Theory

According to Redman (2006), current research on transitions in leadership highlights numerous best practices that help to ensure that a pipeline of leaders is available if needed. But according to Turner (2016), there is currently no blueprint for transitions in leadership but rather a basic structure surrounding the unpredictability of people, their emotions, and psychological motivations. McCoy and Sulpizio (2011) articulated that during a transition in leadership, purpose does not remain static; instead, it grows as the organization grows, highlighting that purpose should be the foundation of any transition in leadership. Pratt et al. (2019) articulated that during transitions in leadership, organizations should focus on three goals:

- Resolving conflict
- Resolving the well-being of followers
- Appointment of a new leader

Hayes (2020) detailed that a successful transitional leader creates opportunities for closing skills and knowledge gaps, increasing their individual effectiveness in current roles, and taking proactive steps toward creating a path for future personal and organizational development. Lam et al. (2018) outlined that organizations should identify the advantages of finding a proactive, change-oriented individual who creates an effective leadership transition, with minimal disruption, that helps the organization and followers change their agendas. A foundational component of leadership is gathering support for change (McCoy & Sulpizio, 2011). White (2016) stated that transitions are difficult for larger organizations overseen by a board of directors and surrounded by political intrigue. According to Li (2019), when faced with a transition in leadership, the incoming leader's strategic plan can overshadow the effect of a dysfunctional board and help to achieve positive post-transition performance.

Hearld et al. (2015) explained that leadership transitions create issues and opportunities. How these affect people depends on when the transition happens and how the incoming leader and group members handle it. Turner (2016) explained that transitions usually change individuals' and

organizations' social and organizational relationships, roles, and responsibilities. Herrmann and Nadkarni (2014) detailed that finding leaders with the appropriate personality traits might help organizations navigate a transition in leadership and, in turn, reap the benefits of the change. Yi et al. (2020) detailed that the outgoing leader's social behaviors and attitude could have a negative effect on the transition. Redman (2006) described that transitions in leadership are a long-term business strategy that requires both conscious thinking and action to ensure that the leadership gap within an organization is anticipated. Leadership abilities are sufficiently developed in those with the potential for future leadership roles. Turner outlined that because individuals and their organizations do not usually enjoy upheaval, they will usually challenge the growth that can occur through change. According to Yi et al., the incoming leader's social behaviors and attitude can reduce the negative impact of the change on followers, understanding that the integration of positive leaders minimizes the effect of a negative exiting leader.

McCoy and Sulpizio (2011) explained that research into the phenomenon of transitional leadership highlights the system, identifying the difficulties of navigating the change organizationally and personally. Pratt et al. (2019) stated that for a period of time, the incoming leader should focus on the emotional well-being of their followers, offering the support necessary to help them navigate any emotional issues that may be caused by the change as well as identifying the cause of any negative issues and working with followers to remedy problems. McGill et al. (2019) explained that the unexpected and emotional toll that change and challenge have on leaders means less value is placed on flexibility and encouragement during transitions in leadership. Turner (2016) detailed that the exiting leader's perception, experience, and behavior during transition becomes foundational to understanding how some transitions succeed and some fail. According to Turner (2016), what affected the transitioning process for the positive leaders was their reflective abilities and maturity, and how this impacted their behaviors to navigate the transition positively while dealing with their negative emotions so they did not sabotage the transition process. Ballinger et al. (2010) found that followers with higher-quality relationships with their leaders were considerably more likely to remain at the organization during a change if the leader stayed; this shifted when the leader left the organization.

According to Shirey (2016), organizations' transitioning leadership is at an all-time high, with some industries having rates as high as 18%.

Redman (2006) articulated that even though significant weight is given to leadership transitions and an organization's future needs, many organizations do not devote time and energy to the process, nor do they have a succession plan that ensures the organization's well-being. Marques-Quinteiro et al. (2022) detailed healthy transitions happen when an organization member identifies the need for change and new leadership arrangements are brought to the group so that all members are involved in discussing the pros and cons of the new leadership. Hayes (2020) explained that transitioning leaders should understand the various stages of leadership transitions and the methods of change that support effective practices and outcomes. Saporito and Winum (2012) explained the difficulty for leaders to step down from their positions and hand these positions over to another person, understanding that power is difficult to surrender to another. Saporito and Winum articulated that many organizations have failed at transitioning leaders. For many, the negative results happened quickly, adding to the possible loss of stock and vital people within the organization.

Turner (2016) found that a critical component of transitioning leadership was how the exiting leader's psychological response to the transition connects to the way they freely release themselves from their leadership role, grow with the change and needs of the organization, or become inflexible and hold on to their role as leader. According to Kuntz et al. (2019), transitioning from a transactional to a transformational leader might have a greater impact on motivation and behavioral outcomes than operational outcomes. Current research highlights that becoming a new leader requires significant development so people can successfully transition from focusing on their performance to coordinating the organization's efforts toward a singular goal (Redman, 2006). Ballinger et al. (2009) found that incoming leaders should strive to establish a positive perception of their capabilities with each person within the group, understanding that group members' perception of them as a leader begins directly after the first meeting or interaction. McCoy and Sulpizio (2011) stated that whatever the action, navigating transitions in leadership requires the strength to behave and process authentically, embracing new ideas and communicating them in a way that enhances relationships while remaining humble during difficult situations.

According to McGill et al. (2019), understanding both the entering and exiting leaders' psychological makeup would help researchers and

organizations provide a guidepost for successful transitions in leadership. McGill et al. (2019) found three themes to transitions in leadership:

1. A period of considerable change, difficulty, and emotional struggle
2. The value of executive mediators
3. Successful components to navigating the transition

According to Marques-Quinteiro et al. (2022), there are three specific approaches to transitions in leadership: democratic, group-based, and intervening. Marques-Quinteiro et al. explained that the four stages of leadership transition (anticipating, agreeable, responsive, and slow-moving) create a specific sequence, and there are times when not all four steps take place. Shirey (2016) explained that with the fast-paced changes within most industries, organizations should begin to plan for transitions in leadership so performance targets are not negatively impacted.

McCoy and Sulpizio (2011) defined leadership as the ability to navigate the transitional processes of an organization in a method that helps followers and the organization remain committed to the mission and vision, helping people through the emotions of the change process. Pratt et al. (2019) stated that a leader's primary focus should be working with people rather than completing tasks to navigate change successfully. Hayes (2020) explained that when leaders know different contextual changes and healthy boundaries of their leadership roles, they can mitigate the risk of creating unnecessary issues for themselves and the organization. Turner (2016) found that the exiting leaders in the positive cases devoted considerable time and energy to work on their attitude, leadership style, and responses to negative stimuli that previously drove them to adverse reactions during the challenge.

Lam et al. (2018) found that if the former leader were a Laze-Faire leader, selecting a new, proactive leader would increase the organization and its follower's receptiveness to the transition of a new leader. Lam et al. explained that the outgoing Laze-Faire leader would not affect the organization's experience of the change in leadership. Still, the unity of the group and the new leader's proactive leadership style helps to motivate the organization's engagement and communicate thoughts toward the incoming leader's agenda. According to Shirey (2016), during transitions in leadership, organizations should understand the surrounding cultural intricacies, as these nuances may disrupt the incoming leader and negatively affect his or her efforts. According to Lam et al., organizations

should provide training to help the new leaders demonstrate and highlight their specialized, positive, and proactive leadership traits to their followers and learn cultural nuances.

According to McCoy and Sulpizio (2011), facing change requires strength, and navigating change requires action, with the understanding that leaders who help to guide followers through the transition in leadership must encourage and strengthen themselves and their followers. According to Hayes (2020), successfully navigating transitions requires leaders to also navigate their transitional journey. Ballinger et al. (2009) explained that leaders who succeed in their new roles overcome any possible damage caused by a negative transition. McGill et al. (2019) stated that while many leaders understand that the transition will be challenging, few predict the unavoidable challenges; instead, the leaders gradually realize the difficulties, taking them by surprise. According to Ballinger et al. (2009), organizations should devote time and energy to developing training to create new leaders who can succeed when transitioning into leadership roles.

According to Marques-Quinteiro et al. (2022), in an intervening transition in leadership, a single person will assume the leadership role, understanding that the new leadership arrangement will be immediately enacted rather than proposed and discussed. Gerth and Peppard (2020) found that the type of transition directly influenced the amount of change that leadership sought to implement but did not influence the phases of the new leader assuming their role or the transition timeline. Shirey (2016) explained the importance of 90-day leadership transition plans, where incoming leaders have expectations for the structure, systems, services, and technologies connected to their role communicated to them. Gerth and Peppard explained that transitions in leadership do not mean that an organization radically changes its strategic direction.

Marques-Quinteiro et al. (2022) articulated that due to the responsive and slow-moving transitions in leadership, usually having a coalition or intervening style of change, they preclude a consensus discussion, trial period, or evaluation. Peet (2012) outlined that the development of general communication standards, policies, and methods, both formal and informal, that encourage individuals to engage in various interpersonal communication styles strengthens their individual and organizational efforts during transitions in leadership. Marques-Quinteiro et al. argued that transitions in leadership that reactively occur and bring a mismatch for the organization that the group needs are less likely to be identified or

agreed upon. Therefore, the incoming leader has a greater possibility of failure. Marques-Quinteiro et al. (2022) proposed that

1. Leadership transitions change group dynamics because group members perceive a mismatch between organizational needs and the current leadership arrangement.
2. A change in leadership can happen at any time.
3. Group members navigate the transition in leadership through democratic, coalition, and intervening styles.

According to Saporito and Winum (2012), there is no more critical process to navigate than the transition from one leader to another, understanding the positive or negative impact the transition has on retaining members, operations, and stock market value. Kilpatrick (2022) found that a lack of preparation for a leadership transition was one of the more significant challenges to confidence for most leaders. According to Marquart et al. (2021), leaders who effectively navigate changes with flexibility and efficiency can drive the transformation of their organization and career. Despite their desire to help the organization, most leaders struggle to transition from their current position. Spears (2018) explained that most organizations' current culture of change is that they do not devote time and energy to a transition in leadership, succession planning, or reflection on past transitions to identify things that might have worked. Kilpatrick explained that leadership transitions require individuals to change what has defined them within their professional lives for a considerable amount of time.

According to McGill et al. (2019), a contrast between the underlying negative feelings and a need to appear confident was a struggle for many incoming leaders. McGill et al. expressed the importance of incoming leaders having a safe space to process emotions and be open and honest without fearing the negative implications they were struggling with during the transition. Each leader within McGill et al.'s research placed significant value on an outside source of coaching during the transition, which helped mitigate their issues, solve problems, and navigate pitfalls. Shirey (2016) articulated that to navigate the new role successfully, an incoming leader should understand the expectations, priorities, resources, onboarding methods, work styles, and goals for personal and professional development. McGill et al. explained that leaders expressed the importance of a safe space to process negative emotions, allowing them to openly

communicate personal issues and gain outside insight into problems and individuals. McGill et al. articulated that having a space to process allowed the incoming leader to work through issues and develop solutions safely. Marquart et al. (2021) outlined the difficulty for leaders to adapt to challenges and role requirements when navigating sudden, unannounced changes that could create growth opportunities.

According to Spears (2018), the rapid turnover in leadership hinders organizations in today's fast-paced global economy. Looking back on how transitions worked as an afterthought, most organizations do not successfully glean information from positive and negative leadership transitions. According to Marquart et al. (2021), leadership transitions are formal, coming from within and hiring an individual through a change in an individual's job title by being promoted or moved from a different part of the organization, or informal, where the new leader comes into the organization through a hiring process. According to Saporito and Winum (2012), people who strive to become leaders are ambitious, motivated, and driven; therefore, most activities surrounding the interaction of different personalities, behaviors, egos, and legacies present difficult obstacles when navigating the transition from one leader to another. Spears detailed that being a successful transitional leader means that the leader processes each decision before making it, understanding that scrutiny will come from all sides; therefore, decisions must accurately reflect positive values and priorities. Marquart et al. (2021) articulated that individuals who informally transition into positions should strive to earn the trust of the various groups in the organization.

Current research about transitional leadership and its effect on an organization has been shaped by research surrounding a leader's behavior, emotions, and leadership methods while identifying how this affects an organization. Most of today's research focuses on how the transition in leadership impacts the organization and its approach to a change in leadership, omitting the emotional toll that change has on followers, which affects the entire organization. Current research identifying various organizational strategies to change, such as transitional leadership theory, tends to focus on the exiting leader, incoming leader, or issues the organization navigates through when transitioning leaders. Future research highlighting the emotional toll that transitioning leadership has on followers could produce new insights for followership theory.

Theme 1: A transitioning leader's emotions affect change.
Theme 2: A transition in leadership impacts the organization.
Theme 3: A transition in leadership affects follower emotions.

Succession Planning

Succession planning involves a change in leadership and the incoming leader entering the organization and understanding the strategy, mission, and vision while navigating opportunities and constraints (Li, 2019). According to Li, many argue that succession in leadership enhances the organization's performance as the change brings new information and encourages organizational learning. Others argue that successions in leadership diminish performance as it disrupts work routines and enhances follower insecurity. Redman (2006) explained leadership succession as a vital organizational strategy to help leaders and followers to handle their emotions during future events. Herrmann and Nadkarni (2014) explained that a leader's personality represents how an organization remains aligned with its mission and vision through shifting competitive, technological, and cultural environments, which usually threaten their survival and success.

Li (2019) outlined that most research on succession in leadership is disjointed and scattered, with no concrete findings. Li detailed that when leaders leave a mainly small and young organization, they take a significant amount of knowledge, exposing the risk of failure. Research completed by Herrmann and Nadkarni (2014) provides a practical application for practitioners navigating change by pointing to the leader's personality behaviors needed for implementing change and maximizing the organizational performance that stemmed from implementing such change. Li indicated that the political and founder's control are foundational components to the success of a transition in leadership.

Theme 4: Succession planning enhances follower emotion during leadership change.

Theme 5: Succession planning helps organizations survive leadership change.

Theme 6: Succession planning keeps work routines from being disrupted.

Followership

Pratt et al. (2019) highlighted that a leadership style that focuses on others is vital during a transition and identified numerous follower-centric behaviors within the context of changing leadership. According to McCoy and Sulpizio (2011), communicating the organization's purpose helps to keep positive momentum, direction, and focus for followers. Ballinger et al. (2010) articulated that a high-quality leader-member exchange (LMX) relationship created positive effects that served as a foundation to help embed a person into an organization and make them hesitant to leave during a transition in leadership. Ballinger et al. found that LMX can serve as a cause that drives follower turnover after a transition in leadership, suggesting that greater attention should be paid to the possible countervailing forces that may lessen these effects. According to Shirey (2016), the potential ripple effect of disastrous leadership transitions underpins creating effective transitions that positively impact the organization.

Hearld et al. (2015) found that organizational members who underwent a leadership change reported higher and lower participation benefits and costs depending on the leadership change. Ballinger et al. (2009) indicated that organizations where followers had better relationships with the exiting leader suffered in their work performance. These individuals usually had trouble forming connections with the new leader. Research by Hearld et al. found that various people within an organization reported greater levels of benefits and lower levels of cost, which suggested that efforts to maintain a sense of cohesiveness during times of transition might be able to identify specific types of people. According to Turner (2016), since most people struggle with change, a vital part of the transition in the leadership process is the behavior of the exiting leader.

Yi et al. (2020) found that expressing positive social influence behaviors might enhance the new leader's relational capacity with followers but hinder their relationships with non-organization members. Ballinger et al. (2009) stated that immediate success positively enhances the perception of the new leader's ability, increasing followers' trust in the new leader. According to Ballinger et al. (2009), early success for the incoming leader increases how much faith is placed in them and helps mitigate adverse reactions to the old leader's departure. According to Peet (2012), when individuals move into a new leadership role, they have a gap in their knowledge of the new position and organization. Kuntz et al. (2019) suggested that although followers identified organizational goals and how to

achieve them under the exiting leader, followers were not engaged by them; however, under the new leader, followers had a clear awareness of the organization's mission and vision, and they engaged in the strategy while remaining optimistic about the future.

Theme 7: A negative transition in leadership significantly impacts followers.

Theme 8: New leaders enhance follower trust through immediate success.

Theme 9: Clearly stating the organization's mission and vision enhances follower engagement.

Summary of Themes and Items

Organizational approaches to a change in leadership tend to omit the difficulty that change has on followers, which affects the organization. Many researchers focusing on organizational strategies to change, such as transitional leadership theory, tend to focus on the exiting leader, incoming leader, or issues that the organization navigates through when transitioning leaders, with few identifying how an adverse change in leadership negatively impacts a follower. Future research highlighting the emotional toll that transitioning leadership has on followers could produce new insights for followership theory.

Theme 1: A transitioning leader's emotions affect change.

Theme 2: A transition in leadership impacts the organization.

Theme 3: A transition in leadership affects follower emotions.

Theme 4: Succession planning enhances follower emotion during leadership change.

Theme 5: Succession planning helps organizations survive leadership change.

Theme 6: Succession planning keeps work routines from being disrupted.

Theme 7: A negative transition in leadership significantly impacts followers.

Theme 8: New leaders enhance follower trust through immediate success.

Theme 9: Clearly stating the organization's mission and vision enhances follower engagement.

Future Research

Through this research, an attempt was made to highlight transitional leadership theory, the difficulty that followers have during these changes, and the connection of a possible followership during transitions theory that could impact an organization's market shares, productivity, and absenteeism during such change. Turner (2016) stated that the foundation of the transition in leadership surrounds the exiting leader having healthy self-awareness regarding their personality and how that affects their behaviors during times of distress. According to Pratt et al. (2019), research on the impact of transitional leadership on followers would offer insight into how organizations handle the exit of the current leader during conflict and successfully navigate the transitional period of bringing in a new leader so the organization and its members continue to operate in a positive direction.

Even though researchers have begun to focus on transitional leadership theory and succession planning and the effect of leadership change on the individual and organization, an additional theory is necessary to explain what, if anything, positively and negatively affects follower emotions during a transition in leadership. McCoy and Sulpizio (2011) detailed that many organizations struggle with issues and conflicts during change because most people involved in the transition lose sight of the organization's purpose. Peet (2012) explained that creating a strategic plan for a transition in leadership that anchors the core mission and values of the organization through the development of policies, structures, and communication methods helps support the general knowledge of followers.

Summary of Data

Although current research about transitional leadership has been shaped by theories surrounding leadership behaviors and succession planning within an organization, very little research has focused on follower emotions during such change. Shirey (2016) stated that if an organization has multiple failed leadership transitions, the combined negative effect on the organization could be catastrophic. In today's increasingly fluid business environment, which enhances changes in competition, technologies, and customer preferences, successfully preparing and implementing a change in leadership becomes a source of competitive advantage over other organizations. Kuntz et al. (2019) explained that although the degree to which employees understood the organization's mission and vision did increase

over time, the transition from a transactional to a transformational leader did not propel a meaningful increase in aligning with the incoming leader. Instead, the only significant increase was during the outgoing leader's tenure. Farah et al. (2020) detailed that researching the impact of environmental attributes on succession, such as its impact on followers, would positively impact leadership succession research and create practical applications for organizations. The findings highlight that even though researchers have begun to focus on transitional leadership theory and succession planning and the effect that leadership change has on the individual and organization, a followership theory during transitions in leadership is necessary to explain what, if anything, positively and negatively affects follower emotions during a change in leadership.

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CHAPTER 10

Turnover Intention

Jorge Flores

Introduction

According to the 2022 NSI National Healthcare Retention and RN Staffing Report, in 2021, registered nurse turnover increased by 8.4%, resulting in a national average of 27.1%. However, in October 2022, the participating hospitals yielded a turnover rate among registered nurses of 1.96%, which is lower than the national average. The hospitals in question shared a chief nursing officer (CNO) who has worked in this setting throughout the pandemic as a nurse director and was promoted to this executive position. Given the unusually low turnover rate among the two hospitals, I decided to investigate the perceptions of followers, nurse managers, and directors who work under this executive leader and the impact of said leader on the turnover rate in the two healthcare facilities.

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Conceptual Framework

This study aims to understand better the perceptions of nurse directors and managers who work for a chief nursing officer (CNO) regarding the leader's impact on the turnover rate among registered nurses within a healthcare network. The perceptions of the nurse directors and managers were studied from the theoretical perspectives of organizational commitment and group identity because both concepts have been studied in association with the concept of turnover intention in organizations. Because the purpose of the study is to understand the perceptions of followers regarding the leader's influence on the turnover rate, the following research question is proposed.

Research question: What does the CNO do that lowers turnover among registered nurses in this hospital?

In this section, I present a literature review regarding the primary concepts of followership, turnover intention, and the associated concepts of organizational commitment and group identity and their identified relevance with turnover intention. Followership. Scholars agree that, traditionally, followership has been defined as the process by which followers are the recipients of the leader's influence or the builders of leaders and leadership (Uhl-Bien et al., 2014). For instance, Crossman and Crossman (2011) documented early definitions of followership in the context of military service that conveyed the role of followers as subordinates who recognize their responsibility to comply with orders from their leaders and take appropriate action to carry out those orders to the best of their abilities (p. 485).

Wortman (1982) offered a definition of followership that considered the role of the follower and the situational context when he suggested that followership is the process of achieving one's goals by being influenced by a leader to participate in efforts toward the success of an organization in a specific situation (p. 373). Uhl-Bien et al. (2014) performed a comprehensive literature review and suggested the following categorizations of the concept of followership. The leader-centric view conveys the understanding of followers as recipients of the leader's efforts and influence and who perform the orders and vision of the leader faithfully because they are inspired or compelled by the traits and behaviors of charismatic or positional leaders. The follower-centric approach focuses on the role of followers in the follower-leader relationship. It recognizes the internal and psychological drivers that motivate a follower to consider a leader as a

"good" or "bad" leader. Such psychological drivers could be socially constructed and derived from the social context from which followers obtain their self-conceptualization.

The relational view of followership acknowledges the social dynamics between followers and leaders, including their mutual influence on one another. The best representation of the relational view of followership is observed in the leader-member exchange (LMX) theory on the relational exchange or transaction between leaders and followers (Liden et al., 1997). However, the LMX mainly focuses on the leader's influence on the relational dynamic. Uhl-Bien et al. (2014) stated that the role-based approach views followership depending on whether individuals play a formal or informal position such as "manager" or "team member." Constructionist followership conveys the idea followership is a relational interaction that results in the co-creation of the relationship through a series of behaviors of following and leading. For the purposes of this study, I will adopt the understanding of followership advanced by Somers (2022), which posits reciprocity theory as the central construct of the construct. Reciprocity theory focuses on the co-created environments between followers and leadership and how context is essential in understanding followership in organizations. Another reason reciprocity theory is relevant to this study is the nature of the social contract between employers and employees, which is never static. According to Dixon and Westbrook (2003), leaders no longer have control of the employer-employee contract, and followers are now considered loyal to their professional discipline instead of their employers.

Chaleff (1995) illustrated the reciprocal model with the framework of courageous followership, which describes the underlying follower commitment, not to the leader, but to the shared purpose to that, the leader has committed his efforts. The five dimensions of the model entail the courage displayed by the follower to:

1. support the leader and work toward the leader's success;
2. assume responsibility for the shared purpose;
3. constructively challenge the leader if the leader has deviated from the shared purpose;
4. participate in efforts to improve the leader-follower relationship;
5. take a moral stand against moral or ethical abuses.

Through this study, I will explore the reciprocal nature of the relationship between nurse managers and the CNO and the perceived effects of the CNO's influence on the organizational outcome of turnover intention.

Organizational commitment. The concept of organizational commitment is relevant to this study because it explores the psychological contract between employee and employer and highlights the contributions between followers and leaders to an organization (Chew, 2004). The assumption is that employees will agree to demonstrate effort and show strong belief and action on behalf of the organization within this psychological contract. Chew (2009) documented the role of organizational commitment in the expressed desire to stay in the organization and remain on the job. Humayra and Mahendra (2019) stated that organizational commitment explains the consistency between attitude, confidence, and behavior. Therefore, the relationship between work attitude and turnover intention is observed when the employee wants to leave the organization. The foundational work by Mowday et al. (1979) identified the main dimensions of organizational commitment. The first associated dimension was commitment-related behaviors, such as exceeding expectations or aligning personal values and practices with the organization's values. Attitudinal commitment takes place when the identity of the organization and the identity of the employee become integrated or congruent.

According to Mowday et al. (1979), leaders reinforce organizational commitment when they are able to instill in the followers a strong belief in the organization's values, a willingness to invest more effort to help the organization succeed, and a desire to remain in the organization. Such dimensions are included in the interview guide used in this study. For the purposes of this study, commitment represents something beyond attitudinal agreement on the part of followers, and it manifests when followers are willing to practice something to contribute to the success of the organization. According to Caldwell et al. (1990), one of the important precedents of commitment is specific socialization practices that managers use to understand better the organization's values, norms, and objectives. The research presented by Caldwell et al. (1990) suggested that the degree that organizations formalized socialization patterns were related to increased organizational commitment. According to O'Reilly and Chatman (1986), commitment could be defined as the basis for a person's identification with the organization. Leaders nurture a commitment to the company when they help followers feel that they belong to the organization and nurture a sense of loyalty toward the workplace (Khan et al.,

2014). The concepts of belonging, loyalty, and effort are included in the interview guide used in this study.

O'Reilly and Chatman provided evidence that the levels of identification with an organization vary according to the person's attachment to the company. Finally, Humayra and Mahendra (2019) analyzed twelve academic journals that explored the relationship between organizational commitment and turnover intention. The identified findings suggested that organizational commitment affects turnover intention and that the higher the commitment, the lower the turnover intention on the part of employees. Cohen (2007) warns organizational leaders and human resource professionals that they should consider the differences between commitment propensity and post-entry commitment and that leaders should use validated instruments to evaluate the levels of an employee's commitment after starting their tenure in the organization. Human resource professionals could measure the impact of the pre-boarding, onboarding, and orientation experiences on organizational commitment and the inferred impact on the desire to stay in the company among employees. The interview guide used in this study inquired about the participants' desire to stay in the organization after experiencing the impact of the CNO's leadership.

Group identity. Nursing professionals experience their professional and personal identity in the context of a group or clinical unit. The context for increased or decreased organizational commitment and the gestation of turnover intention occurs in real-life scenarios experienced in their hospital unit. Ledgerwood and Liviatan (2010) stated that group identity could be conceptualized as a goal toward which members strive by seeking out socially recognized symbols and shared realities. The concept of shared reality is the foundation of group identity because social validation helps members create subjective experiences that are factual, real, and objective (Hardin & Conley, 2013). In light of the unprecedented turnover rates in the nation among healthcare organizations, it is helpful to observe how nurses identify and look for a shared reality in their clinical units. Nurse directors and executive officers have a role to play in developing group identification among nurses and nurse managers.

Apker et al. (2009) stated that nurses' organizational and team identification is influenced by mentoring and mediates these variables' relationship to tenure intention. This means that the influence, coaching, and accessibility of leaders could impact nurses' perceived levels of identification with their units and, by extension, influence their increased or

decreased turnover intention. According to Rafferty et al. (2001), work-group identity is strongly associated with job satisfaction, involvement, and motivation; therefore, when nurses work together as a cohesive group, they experience increased job satisfaction. The research presented by Haslam (2004) and Moreland et al. (2015) supports the notion that group attachment and identification predict staying intentions. In this study, I asked participants about their leader's impact on identifying with their units and subsequent perceptions of their tenure intentions.

Turnover intention. I will use the definition posited by Azeez et al. (2016) of turnover intention as the intent of a follower to leave their workplace as explained by the social exchange theory. Given the mutual exchange between followers and leaders, the intent to leave an organization occurs in the context of the tangible or intangible activity and more or less rewarding or costly between at least two persons (Cook & Rice, 2006).

Case Study on Turnover Intention

I chose a single case study that focuses on a single event, in this case, the decreased turnover rate recorded in the two hospitals where the CNO exercises leadership. According to Creswell and Creswell (2017), case studies allow the researcher to select an individual as the case, in this case, the CNO's leadership and its effect on the turnover rate in the said hospitals. The case study approach is also appropriate because it provides an identifiable case with boundaries and allows for an in-depth understanding of the case. I used in-depth interviews to collect the data. The interview questions aligned with the research question and are informed by the literature review.

Purposeful Participants

The purposeful participants are nurse managers or directors working under the CNO who leads two hospitals within the same healthcare system. The criteria to participate in this study includes full-time employment as a nurse manager or leader with at least six months of exposure to the leader's influence.

Because this is a single case study, the purposeful participants will be located using the purposive sampling approach as outlined by Creswell

and Creswell (2018). Participants are selected because they have the characteristics needed in the sample. This approach was also chosen because nurse managers and directors have greater exposure to the leader's influence than a patient-facing registered nurse. According to Creswell and Creswell (2018), purposive sampling is useful when the research requires information-rich cases to inform the exploration of the study. According to Creswell and Creswell (2017), the appropriate number of participants for a case study could be four to five participants in a single case study because this number of participants could provide ample opportunity to identify themes within the single case.

Conducting the Interviews

Following the guidelines by Padgett (2016), I conducted individual interviews, which were scheduled in advance and took place in a private setting. The interviews were audio recorded, with the consent of the participants, and were guided by the interview guide, which has been informed by the review of the literature and identified relevant information proven to be associated with the concept of organizational commitment, group identity, and their subsequent effect on turnover intention.

Analysis

This study followed the inductive data analysis approach because it allows research findings to emerge from "frequent, dominant, or significant themes inherent in raw data" (Thomas, 2006, p. 238). The inductive approach allows the researcher to extensive text data into a summary format. It establishes clear links between the emerged themes, the summary of findings, and the research question. The study followed the In Vivo coding method because it captures language-based data from words or short phrases expressed by participants (Saldaña, 2021). In Vivo coding was used because it is one of the coding methods that best honor the voice of the participants. Following the inductive method approach, the following section presents the language-based raw data and subsequent coding.

Interview Topic 1: What Has the Leader Done to Help You Feel That You Belong to the Organization?
Participant 1:

> She is very focused on the nursing team [people orientation]. She makes it clear that we're all in this together [togetherness], and she expects collaboration between the department [collaboration]. So, she wants communication between the departments. I mean, if there's anything that we need any resource, you know, we'll let her know. She makes sure that other departments follow up [action oriented] because you know she's very focused on our department so that we can excel within the hospital. We're a part of each other and rely on each [collaboration] other to keep the entire hospital functioning as a whole. For instance, um, when she found out that we were having some IT issues, she wanted to find out if any other departments were having the same issues, and then you know, worked to get IT involved, clinical informatics, environment, all on one team so that could tackle the issues [collaboration].

Derived codes:

The codes from Interview Question 1 described the leader's behaviors that made the employee feel belonging to the organization. The codes included in the first category were (a) collaboration and (3) this cluster is named collaboration. The codes included in the second category were (a) togetherness (1), (b) people orientation (1); this cluster is named people oriented. The code in the third category was (a) action-oriented (1); this cluster is named action.

Interview Topic 2: How Has the Leader Inspired Team Members to Put in More Effort to Help the Organization Be Successful?

Participant 1:

> When she's setting expectations [expectations], she usually gives an excellent reason why: she wants this to be a hospital that, you know, we can bring our families to. There is a concern that we're not advocating [advocacy] or our teams are not advocating enough, and she wants to see more in that department or that aspect. You know, it's about reminding like, hey, you know this could be your mother, somebody's mother that's coming in here, these are actual people. So, it's keeping everyone grounded in why we're doing what we do. It's not because we're trying to flip some metric on a scorecard. We're legit caring for people, and we want those people to come here for care [people care]. We want them to know they'll get excellent care here. She keeps it grounded to real reasons why we do what we do: these are actual people and human beings we treat [people care]. And she's unequivocal that the scorecard will follow if you treat the people and provide good

> care. She would say: "Okay, we're not going to focus just on the metrics; we are going to focus on the people; we're going to focus on the patients."

Derived codes:

The codes from Interview Question 2 described the leader's influence and motivated employees to put more effort into helping the organization succeed. The codes included in the first category were (a) people care and (2) this cluster is named human care. The codes included in the second category were (a) expectations (1), this cluster is named workplace expectations. The code in the third category was (a) advocacy (1), this cluster patient advocacy.

Interview Topic 3: What Did the Leader Say Or Do That Inspired You to Tell Others That You Love Working with the Said Leader?

Participant 1:

> So, coming through the emergency room unit, you learn quickly that you must make rapid decisions. And then, of course, if you're someone where you suddenly become the person that everyone's looking at to make that decision in a critical situation, you have to find self-confidence. It's hard to say, you know, "what I do is the right way to do it, and that's the way it's going to be," I mean, you can't go on that you can't do that. So, you have to find something within you that says, you know I'm doing this because it's it makes sense if that's the right thing to do for the outcome you want, and when you're surrounded by other people in this hospital that want the same thing [alignment]. And the reason why you're doing it again, it goes back to where we're treating patients, you find confidence in your decision making, knowing that you're doing the right thing [confidence]. You know, it's for the betterment of somebody else. You keep pushing that and eventually become where you're now helping out your colleagues to do the same thing, and you're following up with them. Eventually, you see that you're guiding people as well [teamwork], so it's not that I'm not trying to make anyone follow me, but I'm trying to guide them in saying, you know, this is we're doing this because it's the right thing to do [alignment]. And you know that having that leadership coming from my CNO where she's got the exact expectations goes a long way [support].

Derived codes

The codes from Interview Question 3 described what the leader did that inspired the employee to express pride in working with the leader.

The codes included in the first category were (a) alignment and (2) this cluster is named alignment. The code included in the second category was (a) confidence (1); this cluster is named confidence. The code in the third category was (a) teamwork (1); this cluster was named teamwork.

Interview Topic 4: How Has the Leader Nurtured Loyalty to the Organization Or Unit?

Participant 1

So, the CNO is very aware of relevant clinical points for the department, such as patient throughput and patient satisfaction [knowledgeable]. Instead of saying it needs to be improved, she understands why the challenges exist the way they are; you know, she understands what the environment was with the pandemic. She knew that the front door or the hospital that could never close, you know, she's very much understanding of those challenges [empathy], and works with us to find ways to adapt to that, you know, what's working and what isn't working, what can we try next? She understands the challenges we're facing too to our barriers essentially [knowledgeable]. Extending that understanding makes me feel that she's not only asking for something to be done but also understanding what kind of challenges will be coming. So, it's not me to explain every little detail, like why this isn't working or anything; she understands it [empathy]. And it helps it quickly reach the point of trying to come up with new ideas to improve instead of trying to justify why things are not working.

Derived codes

The codes from Interview Question 4 described what the leader did that motivated the employee to feel inspired and express pride in working with the leader. The codes included in the first category were (a) empathy, and (2) this cluster named empathetic leadership. The code included in the second category was (a) knowledgeable (2); this cluster is named knowledgeable leadership.

Interview Topic 5: What Has the Leader Done to Help You Identify with the Organization's Values?

Participant 1:

> Um, she's very much grounded in the spirituality aspect of it [spirituality]. She's given us a pathway to where, for example, chaplains are not only here for patients but also for the staff [employee care]. I have an associate on

> bereavement agreement; she's okay with chaplain services contacting that associate to ensure everything's going okay. Do they have any questions? Chaplin services are also available for ethical consults that staff may have with patient care and as patient advocates [access to resources]. So, if someone wants to talk to somebody independent that's off the care team, she's got chaplain services available for that as well. So, when it comes to the spiritual aspect of it, just being a third-party advocate for the patients, you know, she has them available for that [access to resources]. In bringing the mission to all we do, it goes back to being patient-centered for leadership. You know, if we're asking our nurses to be patient-centered, leadership should be associate center [employee care], we should be focusing on them as well, making sure that they have the tools that they need to do their job, you know, their resources are available, we're eliminating the barriers to them performing their job whether it's simply, you know, something charting related or if it's, you know, we're not getting this promptly—outside resources available for services to our patients that are leaving the department or the hospital.

Derived codes

The codes from Interview Question 5 described what the leader did to help the employee feel identified with the organization's values. The codes included in the first category was (a) spirituality and (1); this cluster is named spiritual leadership. The code included in the second category was (a) access to resources (2); this cluster is named access. The codes included in the third category was (a) employee care (1); this cluster is named employee care.

Interview Topic 6: How Has the Leader Helped You Feel Connected to Your Unit?

Participant 1:

> Well that that one's a little trickier because, I mean most of my background is in ambulatory services and the emergency room. But speaking of the CNO, I mean she's very much in tune with the issues that we're facing, which are specifically such as maybe M. S. Volume changes in that. You know, she's very receptive to my ideas in correcting that and doing specific marketing for the department, additional service lines, that we think we need for the department, she's very open to my feedback [open to feedback] on that and my input in growing the department and how it's going to help go to the hospital. I guess that it's because she's validating [validation] that I'm in the correct position because she's very open to my feedback.

Derived codes

The codes from Interview Question 6 described what the leader did to help the employee feel connected to the unit. The codes included in the first category was (a) open to feedback (1); this cluster is named openness. The code included in the second category was (a) validation of feedback (2); this cluster is named validation.

Interview Topic 7: What Has the Leader Done to Get You Actively Involved in Your Unit?

Participant 1:

> Yes, it has actually because she's opened to my feedback [open to feedback] and it allows me to expand and almost challenge new ways to increase volume in the E. R. and improve throughput specific department, find ways to get, you know, increase EMS volume in here because we do have competing hospitals.

Derived codes

The codes from Interview Question 7 described what the leader did to motivate the employee to become actively involved in the unit. The codes included in the first category was (a) open to feedback (1); this cluster is named openness.

Interview Topic 8: What Has the Leader Done to Get You to Participate with Other Unit Members?

Participant 1:

> Some of the growth here in the department requires further growth in other areas for one specific, you know, there's with the facilities I'm trying to get an expansion on the department, and it's looking at what ways can we do it. I had to find creative ways to find different ways to spend the apartment that is very value oriented. I'm working with facilities on that. In addition, if we can do an offsite immediate care center, what services can we provide to the community, such as lab, outpatient lab, or outpatient radiology? I've worked with those departments too to see what square foot the requirements are they would need and what they kind of capital required would be, so kind of just kind of more like a discovery phase or something, and then once they all that information to get put together, I would run that by the CNO in the upper administration to see if that's something that they see value in [open

> to feedback]. So, I don't have a choice in terms of trying to grow services and an emergency care service for the community. Still, I have to talk to other departments to see their needs if we want to provide increased services for the community [cross-unit collaboration]. So you know, asking how can we grow in that way, I mean, it makes me go to other departments, say what do you need and how can we make this work and have it be self-sustaining and functional.

Derived codes

The codes from Interview Question 8 described what the leader did to motivate the employee to participate with another employee in the unit. The codes included in the first category was (a) open to feedback (1); this cluster is named openness.

Interview Topic 9: How Does Involvement in Your Unit Help You Feel Connected with the Larger Organization?

Participant 1:

> Well, they are very present since the since the sun setting of AMITA, they've been very vocal present and they communicate that they're happy to have us under their wing [high involvement], the "Welcoming Home for Associates" that occurred on April 1st. And then again, they're very positive about the acquisition with the University of Chicago. They seem to be very interested in improving the infrastructure here [improved conditions], such as bringing the Epic system, you know, they provide support, and then of course with the market analysis and market adjustments to make our pay competitive [improved compensation], they've been very vocal about that, that they want to be supportive of staff and make sure that you know they are being supported in that way too [high involvement].

Derived codes

The codes from Interview Question 9 described what the leader did to motivate employees to feel connected to the larger organization. The code included in the first category was (a) improved conditions (1); this cluster is named conditions. The code included in the second category was (a) high involvement (1); this cluster is named involvement. The code included in the third category was (a) improved compensation (1); this cluster is named competitive compensation.

Interview Topic 10: How Has Your Involvement in Your Unit Helped You Feel That You Want to stay in Your Job?
Participant 1:

> It makes me feel very involved in the hospital process [personal involvement]. So I'm feeling very much involved in not just a day to day operations of the hospital. Still, the growth of the hospital and what direction we're going [care for the organization] in, and of course, they're very open to issues and barriers that we're having in the department. They're very open with how they try to mitigate those issues [openness], you know, being the entry point to the hospital. You know, anything upstream can cause issues in the E. R. They're very open about what their challenges and what they're seeing, and you know, it's, it's not being a middleman, but very much part of the process to you know, kind of the gatekeeper between, the E. R and the rest of the hospital, so I feel a part of that process [personal involvement] very much.

Derived codes

The codes from Interview Question 10 described how the involvement with the unit makes the employee desire to stay in the organization. The codes included in the first category were (a) personal involvement and (2), involvement. The code included in the second category was (a) care for the organization (1); this cluster is organizational affection. The code included in the third category was (a) openness to ideas (1); this cluster is named openness.

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PART III

CHAPTER 11

The Sociology of Followers: Collective Followership

Becca Janiak and Charity Remington

Introduction

Followers are often an afterthought in leadership texts and given limited research consideration (Uhl-Bein et al., 2013). Yet half, and some may say all, of the leadership equation involves followership. When considered, followers may be thought of as individuals who make straightforward decisions about who they follow and when. Yet followers are just people, with both collective and individual identities. These identities are often complex and may conflict with one another, complicating the leader/follower relationship. Within organizations, followers' individual identities,

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whether personal, religious, cultural, or otherwise sometimes clash with the larger collective identity, creating dissonance in followership and impacting the organization's mission and function (Hogg et al., 2012).

For the Christian leader or follower, the tension between collective and individual identities is familiar and as old as the faith itself. Jesus called His followers to both individual followership as disciples and to collective followership as the body of Christ. Christians were to see themselves as "members of one another" and inhabitants of the greater "household of faith," with a loyalty and devotion to those with a shared collective identity that, at times, would be called to supersede natural and cultural identities (Romans 12:4-5; Galatians 6:10). This dual calling has fueled both the great unity of the church and its great diversity, while also serving as a source of discord and challenge.

In this chapter we will examine the nature of followership through the lens of collective identity. We will compare and contrast collective followership with individual followership and discuss some common group identities and how they may impact the follower/leader dynamic, seeking to draw implications for organizations from the historic Christian call to both individual and collective followership.

Followership

Before we discuss collective followership, it is important to ask ourselves, what is followership?

Followership has been defined in many ways—as an act, a role, a function, and even a process. Some theories view followership as leadership's opposite, while others view followership as leadership's relational complement; a type of "upward leadership" in its own right (Crossman and Crossman, 2011). In its simplest definition, followership has been described as the clear act of following a leader. Followers are those who choose to follow, whether they want to or not, the leadership or guidance of someone else. Those who see followership as an act tend to believe that yielding to the leadership of another is the essence of followership. The *Oxford Dictionary of Organizational Behavior* describes this view, defining followership as, "the process of following or being guided by a leader (2019)." From this perspective, followers are only followers when they follow.

Other theories view followership from a positional perspective, equating followers with "subordinates." Followers are viewed as powerless

because they are without authority. Their followership is characterized by their deprivation of power in relation to their leader. In contrast, many theories reject the reduction of followership to such simple means. As Kellerman (2019) writes, "followers do not always follow, any more than leaders always lead." Instead, followership is viewed as a dynamic process of mutual influence between the leader and follower—a process that is far more complex than that of "command and obey." Both followers and leaders can wield influence, direct organizational behavior, and hold others accountable. They both have consequential power over the other, but the locus of that power varies among roles.

Because of this, such theories define followership by its relationship to a common organizational goal. Followers and leaders are united by common purpose, influencing and shaping one another and outcomes as they interact. Ira Chaleff explains (2021), "in every level of society, followership and leadership are intertwined and consequential. Leaders and followers are mutually responsible for positive outcomes of their collective activities and accountable for undesirable outcomes."

Followership is central to our understanding and application of leadership. Followers and leaders mold the relational concept of their interactions, purposefully or inadvertently designing a view of the other's duties and responsibilities. "Leaders and followers together create the leadership relationship, and without an understanding of the process of following, our understanding of leadership is incomplete" (Northouse, 293).

Though the idea of mutually developing concepts of what it means to lead and follow may seem intuitive, more recent research into the field of followership has yielded a variety of approaches, insights, and understanding of how followership comes to be, its purpose in the dynamic, and its authority within it. Some propose that the moral fortitude of followers is paramount to challenging and keeping leaders ethical. Other theories suggest that the roles of each party must be operationalized based on the organizational ideals. Hogg in Riggio et al. (2008) write that, "Effective leadership rests increasingly on the leader's being perceived by followers to possess prototypical properties of the group. This is an analysis that quite explicitly assigns followers a significant role in creating the characteristics of its leadership or even creating the leadership itself" (p. 269).

The concept of "reversing the lens" opened up research to the idea that followers could in turn have an influence and impact upon leaders. Much like leadership, the multifaceted concept of followership opens itself up to a myriad of ideas and interpretations, a nod to Christians of the complexity

of individuals and relationships that God has designed. Though the possibility of uncovering new insights and understanding at each new intersection of application, followership must also be operationalized when discussing it in-depth so that the reader and writer may mutually approach the subject from the same beginning. "Because social identity theory is about the relationship between group processes and self-concept, the social identity theory of leadership speaks to the identity dimension of leadership" (Hogg et al., 2012, p. 273). Social identity theory can serve as a jumping off point, because it provides initial dimensions from which to begin to understand and conceptualize the relational and identity aspects of the leader-follower dynamic. Hogg continues, "Leaders of salient groups have influence over the group, but only with the normative parameters set by their followers. In this respect, followers have an enormous influence over their leaders" (p. 274). If, as Hogg states, leaders are pinned in by the relational understanding that exists between leaders and followers, as followers help shape the expectation of the leaders based on organizational norms (prototypical), and leaders in turn act in the organizationally affirming manner that followers expect and endorse, then we can see how one might say that the co-dependent relationship is girded by the identity expected and acted out by each party.

Defining Followership

For the purpose of this chapter, we accept the definition of followership by Northouse (2019), who writes that, "Followership is a process whereby an individual or individuals accept the influence of others to accomplish a common goal" (p. 295). This definition is useful in approaching this chapter, because it is less complex and more straightforward than other definitions and clearly delineates between an individual and individuals. It also notes the acceptance of influence, implying there is a choice in allowing oneself to be a follower or not.

As previously discussed, one approach to followership defines the relationship between leaders and followers to be "a social construction created by followers" (Uhl-Bein et al., p. 86). Even within this more nuanced interpretation of followership, the Northouse (2019) definition leaves room for this view as it enunciates the aspect of process and acceptance of influence. Both could require a mutual understanding and definition. A difficulty in accepting the use of this definition is its implied reliance on the leader in the process of developing followership and it leaves the process, common goal, and influence undefined and unspecified. Nevertheless,

it is a substantial building block to build the remaining discussion of the chapter.

Again, what we see within the Northouse (2019) definition of followership is the distinction between an individual (singular) and individuals (group). When discussing the collective identity and behavior of followers as groups, in contrast to individual followership, one consideration is the cultural expectations of followership. Within this particular discussion are the cultural markers proposed by Geert Hofstede and his colleagues, *collectivist* and *individualist*.

These labels allow us to see the continuum of cultural identity and are defined as the way in which interests prevail. For instance, collectivism is defined as the group interest taking precedence over individual interest. Hofstede loosely describes this group as "we." Similarly, individualism is defined as individual interest taking precedence over group interest, conversely deemed "I."

This very simplistic overview helps set the stage for a larger discussion in the next section, but it is valuable to point out that one's experience may impact their expectation. As the Northouse (2019) definition places the emphasis on the acceptance, "accept the influence of others to accomplish a common goal," the ways in which a leader may try to accomplish the acceptance could be culturally bound. Followers within a staunchly individualistic culture, such as the United States, may come from collectivist enclaves, like traditional Asian immigrants or orthodox Jewish communities. Though the larger culture has a preferred way of navigating the world, the smaller units of culture also have their own preferences, which could be in contrast to the larger norm. One recent popular example of nesting dolls of culture is the prevalence of the conversation around code-switching. This identity marker involves speakers changing their diction, syntax, and vocabulary based upon the group to which they are speaking. The identification of code-switching indicates that individuals are able to identify social norms based upon groups and context, allowing them to better comply. As we delve deeper into collectivist and individualistic implications within followership, it is important to consider that the expectations of followers will differ based upon their backgrounds.

Group Versus Individual Followership

Any discussion of group followership (also known as collective followership) must begin with an understanding of how it relates to and differs from individual followership. Though group followership, and all that it

entails, is a frequent point of followership discussion, little has been done to define it as a separate form of followership that is distinct from individual followership.

For the purpose of this chapter we think it is important to define group followership in relation to Northouse's (2019) general definition above. Group followership is the process by which members of a collective join together to "accept the influence of others to accomplish a common goal." This includes how the group's decision to follow a leader is made and how the group and leader interact as they pursue their shared purpose.

While collective followership and individual followership share many similar features, such as the receiving of influence and power differentials, there are also a number of things about collective followership that are unique. Individual followership is focused on the personal interactions between leader and follower and the relationship of mutual influence that arises from those interactions. The primary variables in individual followership are the leader and follower. How they relate to one another as they pursue their mutual purpose is shaped by their personal communication, beliefs, willingness, and actions. In contrast, collective followership is far more complicated. It is not only the sum total of a leader's interactions with multiple followers, but is also determined by the way in which those followers relate to one another, including a wide variety of group dynamics that influence how followers unite or fracture toward their larger collected purpose. As mentioned in the introduction, just as individual followers are simply people, collective followership is also "simply people," but defined by the group interest, dynamics, and experiences which they share. Individual followers maintain their own unique followership while also sharing in the collective followership, as a whole. This can take place on multiple levels such as committees within departments within organizations, as well as unions, congregations, political parties, and any variety of other situations.

It is this social psychology or dynamics of power, influence, communication, and relationship of group followership that sets it apart from individual followership. How the group members perceive their individual relationship with the leader they follow influences the entire group, but so do their relationships with one another, their in-group challenges, group experiences, and individual personalities. For example, in many cases, someone's individual followership may conflict with their collective followership within the same organization. Separate modes of collective followership may even conflict with one another, while power differentials

between competing groups within groups may impact the collective followership as a whole. These multiple layers of followership and the sociological synergy and challenge they bring to the leadership relationship are what set collective followership apart as something in and of itself.

For Christians, an understanding of the calling to both individual and collective Christian followership is vital to both leader and follower alike.

Christian Perspective

Galatians 3:28 (ESV) states, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus." The Cultural Backgrounds Study Bible (p. 2049, 2016) comments on the significance of this statement at the time of the early church. "Only a minority of groups even claimed to surmount ethnic and class divisions; the Diaspora churches who brought diverse peoples and classes together were thus distinct." As Christians engaging in the acts of followership and leadership, it is vital to consider how we might challenge our mindsets and set our hearts. As Paul boldly proclaims in the Galatians' verse above, equality is truly a hallmark and distinction of Christianity. This reality, unfortunately, does not always translate to a real-world, day-to-day experience in all Christian churches. Nevertheless, it is the truth God declared when Jesus tore the veil and allowed all to come boldly before the throne.

The worldly culture that requires hierarchy and proof of worthiness can often invade our churches. As we see churches and Christian run organizations that require attendance numbers over discipleship and business over relationships, we consider the role of the Christian follower within these structures.

Ira Chaleff would contend that followers hold an ethical obligation to speak up when questionable practices occur. Therefore, how do Christian leaders and followers engage in a worldly, and sometimes holy environment where the equality established by God does not always reign? One may say that it begins by acting out of the spirit of equality God has set before us. Modern vernacular would declare it "being seen," but those who have experienced this feeling may describe it as being valued and treated as an individual person. Ironically, this value is most deeply rooted in our collective identity as Christians and with those who share these deepest and most consequential beliefs. Any Christian who has stumbled upon another Christian in the world and engaged in life-breathed

conversation understands the feeling of true connection and collectiveness that comes from interacting with those in whom the Spirit of God also dwells.

We see in Exodus 16 how a portion of the tribe of Levi sought to rebel against God by rebelling against his chosen intermediary, Moses. Yet, Moses and Aaron interceded on behalf of the rest of the Israelites asking God if the sin of one would doom them all. God responds by holding those who rebelled accountable through death. Aaron intercedes and stops the death from spreading. The story is stark, jolting, and tragic. It underscores that God holds those he calls to represent Him more accountable, both in blessing and in consequences. James 3:1 warns of this very idea.

What we see throughout the Bible is how we are called to both an individual and a collective salvation. We are called as Christians to "work out our salvation with fear and trembling" and yet we are also called to be part of one body of believers. We have both an individual identity in Christ and a collective identity demonstrating how the concept of followership for Christians has both an inherent individual component and a collectivist one because we are accountable in both aspects.

Collective and Individual Identities in Christ

As previously described, an individualist identity is one where a personal or individual interest supersedes that of the group, and a collective identity is one where the group interest supersedes that of the individuals. Christians operating in their full, God-directed capacity, must fully embrace both at the same time. Frequently, we are called to seemingly non-coherent ideas as believers. For example, we are called to have a perfect heart toward the Lord, but we are also told we see through a mirror dimly lit. We embrace the Kingdom of God Jesus brought forth on Earth, yet we look forward to the Kingdom of Heaven in its full glory after the events foretold in the book of Revelation. We must hold the tension of both truths at the same time.

Similarly, we are asked to be who God has created us to be as individuals, while adhering to our call as global brothers and sisters in Christ. Unfortunately, this truth can sometimes be diminished in Western churches where the cultural emphasis is one's individual walk with God. The reality remains that God continually calls us to consider our brothers and sisters in Christ. Paul demonstrates this frequently by drawing our attention to the details of other churches as he writes to bodies of

believers. Proverbs also speaks of training, or aiming, a child in the way they should go, and when they are older they will not depart from it. Some suggest this means helping a child along a path suited to special talents God has put inside them. Ephesians 4:1-16 demarcates this idea even further by stating that each believer has a grace and describing the different roles believers can take to serve the body as a whole. Each has been given a separate grace, yet its purpose is to serve the collective body.

As Christians we are asked to trust our own convictions given to us by the Holy Spirit, but we are also called to consider those convictions in light of our brother and sister's own convictions. In 1 Corinthians 8:9 Paul declares when speaking about the food sacrificed to idols, "Therefore, if food makes my brother stumble, I will never eat meat, lest I make my brother stumble." Jesus warns, too, that if someone causes a child to sin, it would be better to be cast into the ocean. Though we are called to accountability in our actions, it is not only for our relationship with God, but also for those around us. We see in the book of Acts on the day of Pentecost how the new Christian church was gathered collectively and each then began speaking individually.

All of these examples demonstrate how as Christians, God continually calls us to identities as both individuals and as a collective group. One is integral to the other. The personal relationship we espouse to have with Jesus is key to stepping into our purpose as a member of the body of Christ, and our role within the Church is impacted by the depth of our relationship with Jesus. In studying followership we must not neglect either aspect. It is important to consider the reality of our many collective identities within an organization, and our individual relationship as leaders and followers, as the intricacies of both are deeply woven into who we are as imagers of God.

Throughout the Bible we see a sharp distinction between followers of Yahweh and followers of other gods, such as Baal. We see how a document synonymous with morality today, the Ten Commandments, was given to the Israelites as a way of separating them and providing clarity and security, rather than the chaos of other gods. The corporate identity was vital to who they were. They were Yahweh's, and as such, they would act differently, and acting according to the ancient Hebrews, demonstrated their faith.

Conflict Individual Versus Group Membership

From some of the church's earliest history, these dual identities and callings of followership have come into conflict with one another. In Galatians 2, the apostle Paul describes his conflict with some of the other apostles, including Peter, who were withdrawing from their gentile brothers and sisters out of a fear of offending other Jews. Paul describes how he "opposed [Peter] to his face," reminding his fellow apostles that both gentiles and Jews alike found their justification before God in faith in Christ alone. Earlier in the same letter (Galatians 1:10), Paul explains, "If I were still trying to please man, I would not be a follower of Christ!" Paul's individual followership of Christ superseded the followership of the larger group, even among those who were considered more "influential" and "super apostles" (2 Corinthians 11:5). Yet this same Paul, considered the collective followership of the Church at large to be of utmost importance. In Ephesians 4:3 he writes that believers are to be "eager to maintain the unity of the Spirit in the bond of peace" and to view themselves as servants of one another.

The church is described as a body, with each part working in unison under the directive of the head of the Church, Christ himself (Colossians 2). No part is independent, no part functions alone. Those who attempt to "follow alone" quickly lose "connection to the head from whom the whole body supported and knit together by its joints and ligaments, grows as God causes it to grow." According to the Scriptures, this precious collective followership must always be secondary to the call to individual obedience to Christ. When the will of the group is at odds with the will of the leader [i.e. Christ], the individuals are called to follow the leader—even if they must do so alone.

In Revelation 2, Jesus sends letters to the 7 churches along the famous mail route of Asia, praising their obedience and correcting them where they have strayed. He specifically calls out the church of Thyatira for tolerating group members who engage in and promote sexual immorality, despite its commonality. He later says that their coming correction will cause, "all the churches to know that I am the one who examines minds and hearts, and I will give to each of you according to your works." According to Jesus, collective followership does not replace individual followership and its rewards and responsibilities.

Throughout Christian history, the church has faced similar challenges—time and again. From medieval Christians standing against the decadence and immorality of the priesthood to William Wilberforce denouncing

churches that promoted slavery as the will of God, the conflict between group followership and individual followership is perennial.

In more recent years, numerous global Christian denominations have faced such followership conflict. In 2019, The United Methodist Church faced internal dissonance over a proposed unity plan that would affirm LGBTQ identifying clergy, same-sex weddings, and other LGBTQ-related decisions made by Methodist churches in the West. The denominations' African church members steadfastly resisted this attempt, declaring their determination to follow Christ and the demands of Scripture even if led to disruption of the unity of the group. Dr. Jerry P. Kulah, the Dean of Gbarnga School of Theology, explained, "We are grounded in God's Word and the gracious and clear teachings of our church. On that we will not yield! We will not take a road that leads us from the truth! We will take the road that leads to the making of disciples of Jesus Christ for transformation of the world! I hope and pray, for your sake, that you will walk down that road with us. We would warmly welcome you as our traveling companions, but if you choose another road, we Africans cannot go with you."

This statement, among others, clearly demonstrates this issue of conflict between group and individual followership within the church. When faced with the choice between group loyalty and individual followership to Christ, difficult decisions must be made; decisions that sometimes involve defying in-group leadership. Dr. Kulah's commitment to following Scriptural standards, along with commitment of other African believers, led the denomination to vote against the proposal—a move that surprised many. Similar divisions of unity vs. individual followership continue to take place throughout the global church. As both group followers of Christ and individual disciples, Christians must navigate this tension, seeking to love the Body of Christ while serving Him faithfully.

Relationships

Understanding relationships, namely the way in which successful relationships are formed and develop, is key to our understanding of the leader/follower dynamic. In our discussion of collective followership, the relationship of followers among themselves takes on particular salience. We may also consider the relationship followers have with themselves as they continually refine their membership in particular groups. For instance, those who consider themselves part of the collective of believers in Christ

may wax and wane within any period of time. Dr. Kulah's declaration illustrates the self-evaluation evolution of group memberships. As the process of crafting relationships is considered largely important in understanding the interplay of the leader/follower dynamic, it is worth considering the complexities of the many relationships that compose it.

Relationship to Job/Task

Wrzenieswski and Dutton (2001) present interesting research regarding an individual's relationship with their job and ways to shape this relationship. They call this "job crafting" and describe job crafting as essentially composed of three prongs: task crafting which can be defined as changing the boundaries of work; relational crafting which is changing relationships and the way we engage with others; and cognitive crafting which includes changing mindsets and can also be related to task and relational crafting. These tenets of job crafting are done primarily within the scope of current duties and responsibilities and allow some actual changing of roles, but also involve shifting perceptions and understanding. What the authors' work highlights is the ever-increasing complexity of even our own internal relationships with work and those we interact with there—leaders, followers, peers, etc… Anyone who has to mentally reprimand themselves after a sharp response to a family member, or even a stranger, understands that the way in which we frame our relationship with someone else can change based on our own internal interwoven narrative.

Kurt Lewin's research on social psychology underscores this principle. Lewin believed that the behavior of the individual was a result of the complete, or total social situation or field (Lewin, 1939). He states, "Behavior = Function of person and environment = Function of life-space" (p. 878). If, as Lewin discusses, behavior is a result, or function, of a person within their environment, we can conclude that behavior can change as variables within the environmental change. As relationships ebb and flow, and a follower's sense of individual and/or collective self evolves, we can except that their relationships will likewise evolve. This ever-changing interpretation of their place in their world will inevitably change how they interact with their fellow followers, which will in turn influence how this group of followers interacts with them, either reinforcing or changing the dynamics as a whole. We see this dynamic play out each election season as the Republican and Democratic parties go after different voting blocs. Each voting bloc, and individuals within each voting bloc, redefine what is important to them in the election. Republicans and Democrats evolve

their platforms to what they think will best align with the voting blocs they prefer and subtle changes are made to campaigns.

The role relationships have in the leader/follower dynamic is vital. First, we have the leader/follower themselves, as they develop their own sub-culture. Then, we have followers among themselves as individuals. Next, followers as groups, whether they are teams, projected-based, or geographic, as well as followers who self-select into groups based on age, religion, gender, lifestyle, etc. This swirl of relationships could continue tumbling down with many more examples, but the underlying point is again, the way in which successful relationships are formed and develop, is key to our understanding of the leader/follower dynamic.

Group Identities

The object of this chapter is to underscore the importance of collective followership in leadership studies. Like the Baader-Meinholf Phenomenon states, once you are aware of something you see it everywhere. Systems thinking describes the interwoven and complex systems that create an organization or group. With this in mind, we now look to some examples of possible collective identities. This is in no way exhaustive, it's only a way to see the myriad of collective identities that compose any group of people and begin to understand the dynamics that underlie the leader/follower interaction.

As previously discussed, a follower's individual values and loyalties and preferences can be at variance with their position as a follower within the collective. Just as individual followership is shaped and modified by a variety of lenses, so is collective followership. Followers can be members of one group or many and their various subgroups and identities play a role in both their individual followership and that of the group as a whole. Age, gender, religion, national identities, ethnic culture, socio-economic status—these identities and many more can significantly impact the leader/follower dynamic.

National Identity

When considering the genre of national culture and its impact on collective followership, the quickest way to cover the sheer vastness of the topic is to look at Geert Hofstede's framework of cultural dimensions which was discussed earlier. It is built upon the assumption that all cultures share the same problems, but answer them differently. Hofstede's cultural

dimensions include power distance, uncertainty avoidance, individualism/collectivism, masculinity/femininity, and added later on, long-term orientation and indulgence verses restraint. These cultural dimensions are not without criticism or fault, but are invaluable for providing common language and terms from which to begin to see cultural differences. These cultural dimensions place the culture of a country along a continuum. It should be noted that the cultural dimensions look at the majority culture of a country, not the sub-cultures. Therefore, regional cultures may vary from the "prevailing" culture of the country. For instance, as mentioned before, the United States is considered individualistic, but sub-cultures within may have collectivist tendencies. One relevant note is that the concepts of high/low context countries and shame (saving-face) vs. guilt can be found within the continuum of individualism and collectivism.

The awareness of Hofstede's research and conclusions goes a long way in creating new paradigms with which to view interactions and cultural practices. Just knowing that some cultures value egalitarianism and some value inequality can be immensely helpful. Hofstede's research is not irrevocable truth. It is merely quantitative data turned into qualitative insight. The purpose of reviewing this and other cultural information is to help reveal cultural tendencies and understand how they may influence followership in its individual and collectivist (group) form.

Socio-economic

What is interesting to note about Hofstede's power distance measurement is that within countries that are considered low on power distance index, socio-economic class matters. Individuals who are members of the working class within low power distance countries, such as the United States, report power distance as high. Though they live in in what could be classified as a low power distance country, these lower-class individuals feel as though there is a higher power distance within their realm of operation. When considering that power distance is a term for emotional distance, the logic of this distinction becomes clearer. These individuals may not feel as though they are truly on equal footing with those in authority. They may feel they lack the ability to express their contradictions and opinions.

In Gladwell's book *Outliers* (2011), he recounts a research study that focused on class differences between low- and middle-class children. Middle-class children through interactions with parents, teachers, doctors, and other authority figures learn what is called "entitlement." This is the ability to influence the flow of conversation and attention of authority to

gain an advantage. Some might label this self-efficacy. The middle-class child learns how to utilize their resources to help gain what they want, because they believe they can have influence. The lower-class child, on the other hand, learns a different set of coping skills from parents. Children pick up the "distance" that is felt between authority and their family's place in society. This study, though completed decades after Hofstede's research, shows the pervasion of this class distinction. Hofstede notes that those working-class individuals in low power distance cultures often carry their sense of high power distance with them throughout their multiple roles, for instance from work to home. This cultural tendency can even be applied within any culture, if it fits the low power distance, middle-class characteristics, as American culture does. Thus, a collectivist learned understanding can influence individual followership behaviors.

Generations

Just as national identity and socio-economic backgrounds impact how followers follow collectively, so can many other factors, such as followers' ages. Different generations share different experiences, values, and social/cultural factors that can lead to trends among groups. This separation into follower groups by age begins from the time children are young as they are separated into age cohorts from preschool onward. While assumptions and stereotypes should be avoided, we do know that different generations tend to have different values, loyalties, and life priorities, as well as different ways of interacting within groups and as followers. For example, research shows that employees in organizations tend to have different expectations of their leaders and different organizational desires depending on the generation of which they are a part.

Younger workers, such as Millennials and those in Generation Z, tend to be less loyal to organizations while desiring greater meaning and fulfillment to their work. These younger workers are also more likely to seek flexibility, nontraditional working hours, and desire to work in an organization that shares their social values. They are more willing than older workers to demand social change within their organization or to seek to hold leaders to account. According to research by Aguas (2019), Millennials and members of Generation Z share similar views on leadership, looking to follower leaders that are, "influential, results-driven, and service-minded," while also desiring for their leaders to be compassionate, transparent, and emotionally intelligent. In contrast, older workers may tend to seek stability and career growth and take less interest in

organizational values matching their personal value systems. Older workers are often more willing to "leave work at work" and have less expectations of transparency and organizational culture. These different priorities can impact the organization as a whole, influencing culture, leadership, and direction.

Religion

In the same way, religious beliefs can also play a powerful role in both individual followership and collective followership. Everything from clear expectations of holiday observances, to religious practices, social norms, and moral standards can play a role within the collective.

Follower cohorts composed of individual members with diverse religious beliefs can sometimes experience conflict, rather than synergy, while more homogenous groups can wield strong influence. The strength and pervasive influence of such beliefs can have a potent impact on organizational culture, human resource practices, and even organizational priorities.

Ethnic Culture

Ethnic cultural differences have been commonplace since the origin of people. The tower of Babel provides an origin story for some linguistically differences. As routine as it is to find ethnic differences in every nation, ethnic similarities also unite people groups across national boundaries as well. Slavic people can be found in Russia, Poland, Ukraine, Slovak to name but a few. Examples abound globally of ethnic groups crossing country borders that themselves shift and change over time. Some people may find ethnic unity from someone who shares the same ethnicity in totality or in part, or even with those who appreciate their ethnic expression, such as food, dance, festivals, etc. An opportunity that may arise out the collective followership of followers with a shared ethnic interest is the ability to teach others about it, and therefore increase the unity of collective followers.

Conclusion

In this chapter we've discussed collective followership, its nature, importance, and impact on organizations of all types and sizes. Collective followership is everywhere and has been part of each person's life from birth, whether they recognize it or not. From our first interactions as children in a family to learning to follow and influence in an organization, we are ever

participating in this important part of the leader/follower equation. Those within any group have a choice whether to follow or not follow. From rebellious children to workers who simply refuse to follow directions, the choice to "be influenced" is one each person can make. We repeatedly and collectively make the choice everyday which groups we choose to align with. Our participation in collective followership is not a choice, we are all part of some group, as has been discussed throughout the chapter, but our choice of which group, and to what extent we align, is up to individual followers.

This should be both exhausting and exhilarating news. Exhausting in the sense that we must now consider collective followership along with individual followership, but exhilarating because the dynamics can still rest on the relationship of the leader and follower. Collective followership is not discussed to supplant individual followership, but rather to highlight the complexity that leaders and followers must contend with. While collective followership may, at times, feel overwhelming and complex, it is important to remember that it is at its simplest, en masse, individual followership and that every individual plays an important role in the collective. Ultimately followership relies on individuals making choices—a choice whether to follow or not.

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CHAPTER 12

Gender Differences in Followership

Merium Leverett

Introduction

This chapter will discuss gender differences between men and women in the area of followership. Throughout history men and women have been known to have differences in the way they carry out certain task, carry out certain ideas, solve the problem, tend to family and social gatherings, and operate in every other walk of life. There are numerous research projects on gender differences in many disciplines of thought. In other words, men and women are different in almost every walk of life, by God's design. The Bible tells us in Genesis that God made man and gave him a help meet which was woman. That tells us there are differences in how we see things.

Gender differences of followers within secular and church organizations have been witnessed in both the areas of leadership and followership

Version of the Bible: New International Version

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throughout history. However, the one area that has not had much change or growth has been in religious organizations. The reason for this is that many religious organizations, mainly churches, use the scripture of 1 Timothy 2:11–12 (NIV) "A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet" in a literal sense of the Word and not in context to the times in which Timothy made this assertion. Therefore, women continue to be held in more of a quiet follower role than a leadership role. In the late first century, first half of the second century, this was understandable as women were not seen in a role of authority or influence in any way.

Throughout history we have seen slight growth in areas of women versus men in leadership and followership positions. In fact, we are now in the twenty-first century and some organizations are still adhering to a strict policy of permitting women a role of followership in a limited capacity not taking into consideration the value they have to offer the organization in either position. On the surface, it appears that secular and religious organizations are growing in the area of accepting women into the roles of leadership. And as such one would expect they are accepting followership roles as well. However, as the church continues to appear to grow in accepting women in a greater leadership and of course followership capacity, there still appears to be some constraints in the areas of leader/follower within the church. Upon closer examination, it would most likely be found that these constraints are in the secular organizations as well and are attributed to the gender differences in thought of how to lead and how to follow. While there is much literature concerning the gender differences regarding leadership, there is very little discussion concerning gender differences in followership. These gender differences are similar in both leadership and followership. Evaluation of the extent gender plays a role in how people lead and follow is difficult; however, research shows men and women differ in perception, communication, self-efficacy, attitude toward success, relationship, and morale (Górska, 2016). By understanding better how women lead and follow, we can develop change in organizations throughout the globe.

The question now is how is this practice acceptable in the twenty-first century when we talk about equal rights for everyone? And is every person truly equal? To answer these questions, we would need to understand what is meant by the terms of equality, leadership, and followership. In researching the followership, we find that leadership and followership are

two sides of the same coin with two attribute categories which play a big role for both—agentic and communal (Braun et al., 2017). At any given time, a simple google search could yield over three billion hits for the definition of equality, two billion hits for the definition of leadership, and six hundred thousand hits for the definition of followership. For this chapter, we will use the following definition to discuss gender differences between men and women in followership roles. "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). For the remainder of this chapter when we refer to followership roles, we will use this definition as our basis of talking about the differences between men and women followers.

History of Men and Women Followership

Research into the history of men and women in followership indicates that little has changed since the beginning of time. The difference between the two is similar in all walks of life such as in leadership, parenting, teaching, and following. This is simply a sample of the areas where men and women differ in how they handle situations. The list is an indefinite list. While the subject of whether men and women lead or follow in a different way is highly debated (Górska, 2016), there is still evidence that there is a difference. Women are known to shape the way people speak, behave, and influence others. Proverbs 31:10–31 describes a Godly woman and how God designed a woman to act and think. This character that God built into women is what makes the way they follow leaders different from the way men follow. This can be seen by looking at the many historical events that have indicated gender differences between men and women.

Church Followership

The historical context of looking at church followership can best be done going back to the beginning of time. Many debate this point of reference as exactly what is considered the beginning of time which can be explored in another time and space; for our purposes, the beginning of time will start with the first Biblical account of man on the earth. In Genesis 3, when Eve took the fruit, ate it, and gave it to her husband, she was thinking with desire and not logic. After which God told her, "Your desire will

be for your husband, and he will rule over you" (Genesis 3:16b, NIV). This scripture indicates men were predestined by God to be the leaders and women the followers which brings validity to the ideology of Rhineberger that states the term "man" in Genesis is the default setting of humanity and becomes an innate value system which subordinates women (2011).

Commonly in early church views, this theme of women being subservient to men can be found throughout scripture but is typically referenced from the New Testament scriptures. Two such examples are in Ephesians 5:22, the Apostle Paul taught that women should "submit to their husbands as to the Lord" (NIV) and in 1 Timothy 2:12, Timothy proclaims women should not "teach or have authority over men" in the church. But it is important to note the culture and period in time of these teachings. Women were disrupting the church services with their questions and chattering during the church service when they should have been listening (Counts, 1976), so were these scriptures instruction for simply that period in time? Or were they to be the instructions of the Lord for all of time's sake? We can also find where women held an influential role in the church that is still valid today. Women were instructed in Titus 2:3-5 to teach the other women the Word of God but were not allowed to teach men. According to the scriptures, women were not allowed to fill positions of authority or leadership in the church but were thought to be the appropriate ones to teach the younger women in matters or marriage and being a parent. They could sit on appropriate committees, teach in appropriate context, give, serve, show hospitality, care for the afflicted. Women were and still are valued as an untold influence.

As ideologies and interpretations have changed over the years, women have become to be seen more as equals to men, and it would appear these scriptures were speaking of a specific time and place. However, there are those who still argue that even in that period of history, Jesus willingly taught women, seeing them as His followers and equal to men (Hurley, 1982). But if we consider 1 Corinthians 11:2–16, we come back to the assertion that the scriptures tell us the head of woman is man leading us to the assumption that women are followers of men and never leaders, as Paul uses the word "head" here to mean authority (Hurley, 1982).

Looking at the scriptures, we have a definitive answer to women being followers and not leaders. And women were created differently with different traits than men. But what else do we know? Is just in the church

world that women are treated differently? Does this instruction from the Bible hold true in the twenty-first century? Let's look at the secular world of followership and see how women were regarded.

Secular Followership

In the secular world (outside of the church), researchers see one portion of a larger topic and therefore we have many different opinions regarding gender differences (Moran, 1992). Looking at the Roman empire of the first century BCE through the second and third centuries CE, men were regarded as the leaders with women being subservient to the men. Women had no rights, including the right to vote, hold public office, or serve in the Roman military. They were considered inferior to men and shared similarities only to each other (Kraemer & D'Angelo, 1999). This leads to debates within the literature of how many of the different traits are innate and which are due to conditioning and socialization experience by males and females (Moran, 1992). Generally, it is thought women have a more gentle, submissive, passive, and caring demeanor. In other words, a softer approach to following than men; however, in Greco-Roman times, there is also a notion of male-female sameness. There is an idea of thought, women from families possessing power and privilege shared qualities and traits with men. This idea facilitated in elite women participating in what were ordinarily deemed masculine pursuits, sameness (Kraemer & D'Angelo, 1999).

On the larger scale, however, lower class females were regarded as inferior to men in the Greco-Roman period. This difference in treatment is responsible for various gender stereotypes of women collectively. Women of elite families were well educated and given opportunities to study with men which is thought to have caused a sameness with regard to how men and women lead and follow with similarity. It is believed that women of a lower statute were not afforded these opportunities and were therefore limited in their knowledge of how men act and react in situations of leadership and followership (Kraemer & D'Angelo, 1999). Within the church setting, these same standards appear to have been followed, with the exception of the men in charge following Biblical teachings which oftentimes limited women in their abilities.

These women can also influence other followers, but that influence is thought to be through faithful prayer, excellent work, training up

children, or serving others. The world movements promise women false "liberation" in many areas even though it is seen how influential women can be and are in so many situations. We see that as an emerging pattern in the twentieth century.

Twentieth-Century Followership

Moving forward through history to the twentieth century, we see similar patterns of the historical secular world and church world. Historically, organizational success has been contributed to leadership of the organization. Leaders and followers act as partners, enhancing and contributing to each other and the organization (Robinson, 2012). In late twentieth century, scholars began to recognize the integral roles of followership to the success or failure of organizations. Scholars started noting that continuing to focus on the leader did not reveal the entire picture. Rather followers complete the leadership picture as they comprise an enlightening component of the organizational dynamic. It was further noted that lack of leadership draws attention to the follower. This shift in focus has drawn much attention to the importance of the follower, as leaders and followers have an interactive relationship between them and acknowledging that relationship has helped to amplify understanding of followers (McCaw, 1999). The new recognition of the follower to the leader relationship brings us to again ponder what are the gender differences of followers in the twentieth century. Do women follow differently than men in the twentieth century?

According to Merchant, women in areas of followership are still being subdued due to historical gender inequalities which historically perceived their inferiority to men (2012). In the nineteenth and early twentieth centuries, the conceptual study of leadership known as the "Great Man Theory of Leadership" suggested gender differences were not of interest, just as the concept of a woman as a leader was alien to proponents of the trait of theory of leadership (Moran, 1992). Chaleff proclaimed that if the term "leader" had origins in the "great man," then the term "follower" must evolve from the idea of the "survival of the fittest" (1995). Winners were viewed as leaders, leaving everyone else to be viewed as followers (McCaw, 1999). This type of stereotyping has led some referring to followers in a condescending manner which leads to thinking of followers as docile, conforming, weak beings who fail to excel. This line of thinking leads to terms such as mindless, lemming-like behavior, subordinate, passive, and only doing what is asked of them and no more, being used when

referring to followers. This is most likely why women are still in the twentieth century seen only as followers and not leaders, but also as inferior to men when it comes to the status of leadership (McCaw, 1999). How do we change these connotations and universally recognize the gender differences, yet consider the genders as equal?

Discussion of the gender differences and the equality of female-male followers requires that we agree there are differences. Many scholars as of the end of the twentieth century have refused to address gender differences due to believing that such differences complicate the leader-follower relationship. In addition, they regard the empirical evidence of female-male differences in behavior as fragile and choose not to address them in their work. Some have even found them to be inconclusive due to flaws in research, disagreements and difficulty interpreting research, contamination from external variables, failure to investigate explanations, and not reporting the magnitude of differences found (McCaw, 1999). Therefore, this thought pattern of ignoring what is before had to change before a change to the inequality of women to men could change. Women needed to learn to act more like men, to play games they had to this point, never been taught to play. Even in the twentieth century, women were still not being socialized in a way that allowed them to compete or be equal with men; they had to develop new skills that would allow them to succeed in leadership and followership alike. They behaved differently than men as a result of being more often in positions of little to no influence with little opportunity for advancement. The behavior of women has been thought to be more from their lack of power, than an innate difference between men and women (Moran, 1992). Laying aside the reasoning for the difference in followership style, what exactly are the differences in style during the twentieth century?

Research shows more aggressive characteristics to the way men lead and ultimately follow. Stereotypically men are aggressive, decisive, independent, and self-confident. They act more as a free agent, as though they need no one's help to succeed. Woman, however, are more communal in their behavior. This shows as them being kind, sympathetic, sensitive, and helpful (Mroz et al., 2018). Women tend to be natural nurturers and have a lower power motivation than men which contributes to the unequal gender distribution in organizations (Braun et al., 2017). Women during this era were found to be more transformational, looking to make change in organizations and the way people think about leaders. This again is a more nurturing trait, teaching people to do something different, go

against the status quo. Braun et al. also contends the male gender role that shares key traits of being in control of himself and others. The female role mirrors a similar overlap in sharing key aspects of the communal or sharing traits with others in the followership role (2017). This implies women are followers to a male dominant leader position. While seeing a rise in female leadership roles, the twentieth century did not see a major shift in perspective of the male and female roles as far as gender is concerned. Males throughout the twentieth century were seen predominately as leaders with females being predominantly the followers. This is mainly due to the differences in psychological makeup of each group. However, in the twenty-first century we begin to see slight shifts in the roles which indicate possible movement from male dominance to equality.

Twenty-First-Century Followership

Moving into the twenty-first century, we begin to see a shift in the perceptions of men and women in leadership and followership. Women have moved beyond much of the women's liberation movements seen in the mid-to-late twentieth century and have begun to be excepted more as equals in this century. Furthermore, there is a movement of inclusiveness and equality going on in the twenty-first century unlike any movement we have seen in any other time in history. As we see trends shift more to acceptance of each person for who they are, what they can contribute, and what skills they possess, we see more women moving into more authoritative roles. There is more diversity in organizations in the world in the twenty-first century, more diversity in every walk of life. The twenty-first century appears to be a century of change, not only in leadership but in followership and gender differences in these two roles.

We also see a shift in the research to include or focus on followership. Until the twenty-first century, there was limited research conducted on the subject of followership. The reason for this shift is the assumption "that leadership cannot be fully understood without considering how followers and followership contribute to (or detract from) the leadership process" (Uhl-Bien et al., 2013). Studying the leadership approaches from a followership standpoint, it has been determined so far that each approach considers how followers influence leader attitudes, behaviors, and outcomes as well as how leaders influence follower's attitudes, behaviors, and outcomes. Once again determining that one cannot exist without the other. So how do gender differences play a role in this dynamic?

Perceptions of Followers

Stereotypes of roles are oftentimes passed down from era of time to the next. For this reason, making changes in our perceptions of certain roles is difficult at best. The traditions of customarily naming males as leaders, while being loosed slowly, are still firmly entrenched in our society. Women, to this point have traditionally been limited to being leaders in all female organizations such as sororities, convents, and female institutions of education. Although we must note that even in women's colleges, it was a male's job to be president (Moran, 1992). And followers are thought to be mindless, docile humans with limited leadership abilities. However, with the changes of the twenty-first century, women are beginning to be recognized more and more into the roles traditionally held by men in both a leadership and followership perspective.

Followership requires an overriding commitment to the good of the organization, commitment to the mission, regardless of the leader and follower being in complete agreement. Followership allows room for disagreement but requires a shared purpose and management of the expectations. This allows the leader to be successful and effective. Robinson names several traits to recognize in followers in the twenty-first century. Followers think for themselves yet recognizing a responsibility to help leaders lead well in difficult situations. They further recognize leadership as important and difficult work and share a commitment to a larger organizational purpose or mission from which priorities are derived from. Followers cultivate relationship and trust, offer support that is not conditional, and practice the art of learning and giving good feedback. In addition, they respect the roles that help govern the organization, do not overstep, and know their task, they keep boundaries (Robinson, 2012).

Regardless of gender differences, a leader that is effective and gets the job done is regarded equally important by followers, implying that the socialization process adopted with an organization is critical to the success of that organization. This tells us that individuals of both genders tend to adopt some masculine traits that are universally related to leadership effectiveness. Why is this so? Most likely because both genders have been socialized in the same organizational culture, under the same rules, set by upper management, which in most cases are men (Eagly & Karau, 2002). So how would this picture look if upper management was composed mainly of women? Since each organization reflects the attitudes, values, and behaviors of those that shaped the organization, then it can be

assumed that an organization made up of women leaders would reflect the attitudes, values, and behaviors of women. There have been some women leaders who have attempted to fit into the traditional masculine models of leadership because they looked up to those leaders or felt it necessary for promotional purpose; however, there were still distinguishable preferences to show through (Díez-Martín et al., 2022).

Female Versus Male

Several studies have been conducted in the area of gender differences, and there is research to show differences in socialization, judgments, communication, emotions, just to name a few. Basically, it all comes down to the fact that men and women were created similar with differences, many of which are contributed to how men and women were conditioned at a young age, their emotional make up, and their roles in society. Judgments about right and wrong and the level of acceptability of someone's actions differ depending on gender diversity of moral reasoning and orientation. This can be found in a difference of mindset due to values orientation. Women are more attached to conducting a reflective versus materially oriented life. Individuals are shaped by gender expectations within the context of cultural norms which influence people's behavior and perceptions. Historically women are more extensively involved in caregiving than men, and for this reason, their moral judgment is more focused on justice, caring, ethics, and compassion. They are more attached to benevolence than men and more preoccupied for emphasizing fairness and equity, autonomy and rights and justice orientation and duties (Bellou, 2011).

Other studies conducted provide evidence that women are more perceptive, adaptable, and empathic than men. One thought of study for this is that men and women's brains are different, and they process emotion differently. Women's brains are structured to feel empathy, while men's brains are structured to seek understanding and construct systems (Díez-Martín et al., 2022). Female followers expect their leaders to be more people and change oriented than males, a behavior that fits the existing belief that women are predominantly communal, interdependent, and open to change. Another reason for the difference in characteristics of men and women is that women have been in the past expected to care for the home more and are more about work-life balance, shaping their working reality according to their family needs. Their primary roles have historically been that of mother, wife, and daughter, which is one reason they

are perceived more as followers, possessing more subdued, friendly, unselfish, nurturing, sensitive, cooperative, interdependent, and change-seeking characteristics (Bellou, 2011).

Considering men's brains are structured to seek understanding and construct systems, it is understandable that men would possess more hierarchical, independent, dominant, aggressive traits. They lead and follow with increased ambition, logic, and resistance to change. Men are more likely to seek moving quicker from follower to leader than women since they are conditioned in believing leadership roles are predominantly male roles and followership roles are more female roles. Men tend to desire to master others and self-expand. They have typically been conditioned to be the breadwinners, conditioning them to pursue their career by all means necessary (Bellou, 2011).

Causes of Shift in Thinking

As we saw before, throughout history men and women were raised differently resulting in a difference in values and how they react to certain situations. Men were taught to prize status, independence, and power, while women were taught to value connections, interdependence, and the power of community. This difference in thinking caused them to behave differently resulting in a difference of communication styles and misunderstandings in the workplace (Moran, 1992). But in the twenty-first century, females are being reassured from birth that they can do the things men can do which is leading to a shift in thinking of how men and women lead and follow differently. There is a shift in the ideals of the abilities of both men and women. Studies are revealing that neither method of following is the proper method, that both have their merits. These shifts are causing for a collaboration rather than an either-or situation to be in place within the upper leadership of the organization. This shift in thinking is leading to women doing greater things and accepting more responsibility in the twenty-first century.

Studies on gender equality and comparing it across borders are providing us with clear and significant evidence that men and women have a different understanding of the gender gap. While women are becoming increasingly more equal to men, some studies still show women perceive a greater gender inequality than men do and encourage the implementation of measures to increase awareness and address the problem further (García-González et al., 2019).

Church Followership

Male and females were created equal with different roles and gifts and should serve according to the role God has assigned to them. Not competing one against the other but complementing each other in all respects (Fung, 2015). Leadership and followership are the same and should completement each other in all respects. However, in the twenty-first church, followership is competing to find its voice, it's gift to the church. Many churches today, mainly small congregations dotted across the country, tend to silence women in matters of the church, but allow them to physically carry out the duties of a follower in ministry. "Women should be given the opportunity to serve in different capacities according to their calling and gifts, including preaching and teaching" (Fung, 2015). However, typically churches prefer male pastors with their reasoning being that men are leaders in their families and therefore it is fitting that they be the spiritual leader of the church (Fung, 2015). Many religious groups who affirm the minister hood of Christians have forgotten or overlook the importance of followership. Their reason is that men lead, and women follow, and according to the God's Word, women are to be silent in the church. Changes to the twenty-first century church are inevitable. Recognizing the strengths women have to bring to the church is important for the survival of the institution in the future. There was a time and a place for silence, but now there is a time and a place for equality. The church should be an example to the leadership of the secular organizations of this world, but until changes are made in the way followers are excepted and valued, it will be difficult to maintain.

In the twenty-first century, we are seeing crisis in the church as many churches are closing, congregations are splitting, and there needs to be reform. When we look at the studies on gender differences, we see that women show traits of being the best candidates for leader organizations during times of crisis, instability, and uncertainty because they are able to manage difficult situations democratically (Díez-Martín et al., 2022). Women have the communal, emotional intelligence needed to reform the church as the safe haven many see the church as being. For this reason, women followers are essential to the well-being of our religious organizations. As Winston and Patterson contend, leaders enable followers to be innovative and self-directed due to the leader building credibility and trust with the followers. This credibility and trust shapes "the followers' values,

attitudes, and behaviors towards risk, failure, and success" which in turn builds "the follower's sense of self-worth and self-efficacy" (Winston & Patterson, 2023). Both church and secular leadership need to put forth more effort in building credibility and trust with the followers, accepting the gender differences, finding the strengths in each gender's ideals, and building better organizations for the future.

Followership in the Future

So where do we go from here? Moving forward females and males alike need to be reconditioned to think more equally than separate. While there are good traits with both, if we are to continue to move toward equality, we must continue to collaborate more. We need leaders and followers who bring out the best in the leaders, other followers, and the organization as a whole. Retraining and utilizing the strengths of all followers will make for a more cohesive, successful organization that is diverse and stands for the greater good of all involved.

In religious organizations, we move forward by learning from those before us. Learning the history of why the scriptures are worded as they are and why women and men were instructed as they were. What were the customs of the times? What were the reasons scripture had to address certain areas of conduct? In the secular organization as well as religious organizations, upper leadership should learn from history of what may have been missed out on by not utilizing the strengths of nurturing female role models. What can we learn from the dynamics of a communal attitude or behavior? How can that communal attitude and behavior enhance our organizations to make them more successful? More research is needed in this area of followership, as to whether there is a gender difference in the way men and women follow, or do they continue to follow according to the leader they are looking to for direction? And does a gender difference in leadership styles automatically lead us to a gender difference in followership styles? Every person in this world whether a leader or a follower is uniquely created with gifts and talents that should be utilized for the good. When we recognize those gifts and talents and treat everyone equally with the respect they deserve, not only do they succeed but the organizations they are a part of succeed as well. Followers in the future will be seen not as a man or a woman, but as equals with unique and special qualities to help move the organization to the next level.

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CHAPTER 13

Gender and Followership

Angélica María Larios Arias

Introduction

Concerning leadership/followership and gender, it is known that several factors determine the unbalance of women in leadership. Among them are cultural aspects, power distance, imposed roles, lack of confidence, a male-management-dominated environment, male support between the same gender, and stereotypes. In a book about followership and a chapter focused on gender differences, why is it important to talk about women in leadership?

As it has probably been discussed, what distinguishes followers from leaders is not about a person but a role and is not intelligence or character but a role. Influential followers and effective leaders are often the same people playing different parts at different hours of the day. Both followers

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and leaders are sides of the same coin, both are equally needed, and no good terms have ever been achieved only by followers or only by leaders. That is why it is crucial to understand and evaluate the differences in gender on both sides: leadership and followership.

Kouzes and Posner (1990) stated that "leadership is a reciprocal process in that it occurs between people. One person does not do it to another" (p. 29). Furthermore, according to Uhl-Bien et al. (2014), "[…] leadership can only occur if there is followership—without followers and following behaviors, there is no leadership. This means that following behaviors are a crucial component of the leadership process. Following behaviors represent a willingness to defer to another in some way" (p. 83). Thus, leadership emerges through interactions between leaders and followers, in which leaders share power and engage their followers' talents through empowerment (Hollander & Offermann, 1990). While the part of the leader in these interactions has been extensively studied, the role of follower characteristics and behavior has been investigated less often. However, during the last two decades, the follower role in forming leadership received increasing attention. Researchers began to see followers as passive recipients and active contributors to leadership (Notgrass, 2014; Oc & Bashshur, 2013). Research conducted under this focus can be summarized as follower-centered leadership research (as opposed to leader-centered leadership research; see, e.g., Carsten et al., 2010) (Junker et al., 2016).

> Followership dominates our lives and organizations, but not our thinking, because our preoccupation with leadership keeps us from considering the nature and the importance of the follower. (Kelley, 1988)

> What distinguishes an effective from an ineffective follower is enthusiastic, intelligent, and self-reliant participation—without star billing—in pursuing an organizational goal. Effective followers differ in their motivations for following and in their perceptions of the role. (Kelley, 1988)

The operative definitions are roughly these: people who are effective in the lead role have the vision to set corporate goals and strategies, the interpersonal skills to achieve consensus, the verbal capacity to communicate enthusiasm to large and diverse groups of individuals, the organizational talent to coordinate disparate efforts, and, above all, the desire to lead.

People who are effective in the follower role have the vision to see both the forest and the trees; the social capacity to work well with others; and the strength of character to flourish without heroic status and the moral and psychological balance between pursuing personal and corporate goals at no cost. Alternatively, the desire to participate in a team effort to accomplish some greater common purpose.

In essence, followership and leadership are very alike. However, women are primarily identified with followers and men with leadership roles.

What does it take for a person to be a good follower? Why is it essential to be a good one, and why are women more likely to be considered good followers? It depends on the lens of the studies. As we will see, the theories on leadership or followership have considered men and women in different spots, and therefore there is a gap between them and their roles.

In this chapter, we will refer to Implicit Leadership and Followership Theories that have studied the behavior of leaders and followers, their exchange or relationship, and the gaps in gender roles in both cases. We will analyze some biblical examples and references for women followers and present a conclusion at the end of the chapter.

Implicit Leadership Theories

Implicit theories generally define our image of a specific social group (e.g., Chiu et al., 1997). In general, there is no difficulty expressing how to picture a leader or a follower. However, most of the time, we are unaware of the underlying schemas and their influence on how we perceive the respective person and behave toward them (e.g., Weick, 1995).

Implicit Leadership Theory (ILT; Lord & Maher, 1991) suggests that people hold personal beliefs and assumptions about what constitutes a leader and non-leader characteristics. It continues to elicit interest in research because behaviors are shaped by individual experiences, values, traits, and other sociocultural influences (Javidan & Carl, 2005). Lord and Maher (1990) argued that people process information in several ways through (1) the inputs and abilities that affect their rational application of information, (2) informal cognitive heuristics, (3) expert knowledge structures in particular contexts, and (4) continuous and reciprocal processing of dynamic information. Thus, leadership research should consider leader attributes and behaviors in combination with contextual aspects of leader emergence and effectiveness (Yukl, 1998; Yukl & Howell, 1999) since

leadership comprises relationships embedded in social settings (Bryman, 1996).

The Implicit Leadership Theories can better be described as schema-like knowledge structures about specific groups of people that "serve to organize memories into a coherent pattern of information that is consonant with the theory" (Ross, 1989, p. 342; Braun et al., 2017). Lord (1985) delineates how Implicit Leadership Theories shape these perceptions (i.e., in general, a commonality that people have about which features characterize the prototypical "ideal" leader). Previous research beyond many social sciences has shown how heterogeneity of trivial characteristics connects to perceived leadership qualities (Kahneman & Tversky, 1982). For example, facial appearance impacts the perception of competence of that person (Todorov et al., 2005) and genuineness (Little et al., 2011). The height is associated with insights into dominance (Thomsen et al., 2011) and forcefulness (Young & French, 1996). An entire leadership schema can be triggered by a person exhibiting one of these traits or characteristics, which are the fundamentals of the Implicit Leadership Theory (Lord & Dinh, 2014). Such rude behavior observations can transfer influential information (Uleman et al., 2008) that determines implicit perceptions of leaders (Engle & Lord, 1997; Lord et al., 1984) and, thereby, leader emergence outcomes.

Therefore, people are likely affected differently by the contexts in which they operate and from which they come. Context helps shape what is expected of leaders and what leaders are affected by Stelter (2002), including the setting, norms, and other individuals (Lowe & Gardner, 2000). Implicit Leadership Theory describes how the perception of men and women as leaders is influenced by leadership skills and behaviors that are believed to be the most effective (Bullough & de Luque, 2015).

Nonetheless, Implicit Leadership Theories, particularly at the societal level, are socially constructed perceptions of effective and ineffective leadership. According to the Romance of Leadership argument established decades ago (Meindl & Ehrlich, 1987), people tend to overemphasize the importance of leadership as solely responsible for complex organizational phenomena and expect that leaders can control most or all organizational happenings, regardless of contextual conditions. The social contagion effect of leadership attribution shows that follower interactions influence leadership ratings. Therefore, leadership is "a complex and socially constructed phenomenon involving not only leaders but also followers and

the contexts in which leaders and followers interact (Bligh et al., 2011, p. 1062)" (Bullough & de Luque, 2015).

One of these classic role conflicts is between women and leaders (e.g., Eagly & Karau, 2002). A conflict exists between the ideal follower role and the male gender role. This body of literature within contemporary leadership research emphasizes the socio-cognitive mechanisms involved in leader-follower interactions. As such, they focus on researching an individual's assumptions, beliefs, and expectations of a potential leader and how these attributions and perceptions eventually influence their behavior toward the social role of the leader (Dweck et al., 1995; Shondrick et al., 2010). Research in this field shows that leaders are generally supposed to be charismatic, visionary, inspiring, upright, decisive, efficacy-oriented, integrative, dependable, and diplomatic. In contrast, they should not be aggressive or malicious (e.g., Den Hartog et al., 1999).

Another important finding of ILT research, besides the description of expectations regarding ideal leaders, is the robust gender bias inherent in the image of leaders. Schein (1973, 1975) showed that the mental picture of a typical leader includes more masculine attributes and is more strongly associated with the male gender stereotype. She concisely phrased this effect "think manager—think male." This effect has often been replicated and still exists (for instance, Koenig et al., 2011; Schein et al., 1996). According to Eagly and Karau (2002), the most important reason for this bias lies in the perceived dichotomy of gender roles and the characteristics associated with roles in organizational contexts. Female leaders, individuals perceive a discrepancy between the attributes desired of women and the requirements of leadership roles, which eventually leads to a less-favorable evaluation of women in these positions. People use communal traits when describing the typical woman, such as affectionate, helpful, or gentle. In contrast, individuals use agentic characteristics to describe the average leader. Agentic traits refer to the tendency to resort to more assertive and confident behaviors, such as being ambitious, dominant, independent, self-sufficient or aggressive, and caring more about the task than people (Abele, 2003; Abele & Wojciszke, 2014; Bakan, 1966).

Gender Bias ILT

As explained before, the ILT has a couple of exciting aspects. One side is the relationship and definition we make about what a leader is or should be and its attributes; this is defined and varies from context to context,

depending on culture, values, and other relevant aspects. On the other hand, these definitions are more compatible with the prototype of a man or woman accordingly. Therefore, the ILT presents a gender bias, considering more male attributes to leaders and female attributes to followers.

Some studies show a positive relationship between gender diversity and performance (e.g., Campbell & Minguez-Vera, 2010; Krishnan & Park, 2005). Others show a negative relation (e.g., Adams & Ferreira, 2009; Mínguez-Vera & Martin, 2011); yet others only find a positive one under certain circumstances (Dezsö & Ross, 2012). This heterogeneity of single studies is also reflected in null effects or minimal relations between gender diversity and performance found in meta-analyses (Pletzer et al., 2015; Post & Byron, 2015). However, female representation consistently and positively relates to corporate social responsibility (e.g., Matsa & Miller, 2013, 2014; Williams, 2003).

Therefore, independent of their activated role (being a woman vs. being a leader), female leaders conflict with their respective other roles (Eagly & Karau, 2002; Heilman, 1983). Women, who are perceived as agentic, do not fit their stereotypical communal role and therefore are no longer perceived as warm (Rudman, 1998). Additionally, people downgrade women who do not conform to their gender stereotypes (Heilman et al., 2004; Spence & Buckner, 2000). Women not conforming to the communal stereotype are perceived as less attractive than men with similar agentic traits and less attractive than women who show collective behaviors (Eagly & Karau, 2002; Heilman et al., 2004; Rudman, 1998; Schein et al., 1996).

This negative evaluation of agentic women for not conforming to expectations regarding typically female behavior is called the backlash effect (Rudman & Glick, 2001). This incongruence bias and the backlash effect led to the already described outcomes, such as fewer women in leadership positions and more negative evaluations of female leaders (Rudman et al., 2012). We have considered the state of research regarding ILTs and gender, which leads to the conclusion that women do fit the leadership role less because the most agentic traits of the leadership role overlap more with the male than the female gender role. The follower role has yet to be included in this picture so far. Researchers only recently started developing scales to operationalize IFTs (Junker et al., 2016). IFTs represent our picture of how followers are or should be. Research shows that followers are expected to be agentic and task-oriented to a certain extent but should also have a robust personal orientation (Junker et al., 2016). Leadership

and followership are two sides of the same coin, in which the two attribute categories—agentic and communal—play a significant role. Therefore, the overlap of the leader role and the male gender role (both sharing critical aspects of agentic traits) might be mirrored by a similar overlap of the female role with the followership role (both sharing critical aspects of communal traits).

The results of the two studies are an essential step in understanding gender biases at work. The occurrence of gender bias in organizational settings has only been studied from an ILT perspective. It has almost exclusively been referred to concerning a glass ceiling effect for women (Morrison et al., 1992). One important conclusion of our results is that the push effect, which keeps women away from leadership positions, is supplemented by a pull effect toward the follower role, causing women to adhere to the congruent female social role outlined by Eagly and Karau (2002).

This combined effect should accentuate the problems faced by women in being able to enter leadership positions. Women aspiring to higher management positions face a glass ceiling (Morrison et al., 1992), where they are discriminated against because of their gender but also experience a "sticky floor" that keeps them in follower positions because they seem to fit the follower role well. This shows that the barrier to leadership begins before women consider a leadership career, as they have already been classified as ideal followers.

Prior research argues that women face problems of resistance and legitimacy that limit their effective influence through directive or assertive leadership behavior; this, in turn, may encourage their use of more democratic and participative leadership traits (Butler & Geis, 1990; Eagly & Carli, 2003; Eagly et al., 1992). Research has also shown that women are socially penalized when behaving in ways attributed to men (e.g., decisive, driven, and agentic). Furthermore, they face problems with likeability when perceived to deviate from qualities attributed to women (e.g., gentle, sensitive, communal, and kind) (Amanatullah & Tinsley, 2013; Heilman & Chen, 2005; Rudman & Glick, 2001).

As explained, there are differences in expected roles accordingly to gender, more men leaders, and more women followers. This idea is neither right nor wrong, thinking that followers and leaders are part of the same binomial and that those are roles being played. It is vital to understand that this gap exists, but it is also good to know that women are recognized for playing good follower roles and having care, gentle, and communal

attributes. In a book of followership, it is crucial to understand that followers are equally important as leaders and that the gender gap that does not allow women to climb the leadership ladder is the same one that makes women excel in follower positions.

Implicit Followership Theories

Complementing the recently developed perspective of Implicit Leadership Theories (ILTs; e.g., Van Quaquebeke et al., 2014), another line of research focuses on preconceived notions about followers and followership: Implicit Followership Theories (IFTs; Sy, 2010; van Dijk et al., 2012). Similar to ILTs, IFTs are proposed to influence how individuals judge and respond to followers, thereby influencing outcomes important to followers, such as performance appraisals (Junker et al., 2016).

Women are stopped or hindered on their way to leadership positions by the IFT and ILT biases. Making the IFT bias public through media and politics is crucial because the push effect for women away from leadership positions is well known and recognized. However, the pull effect on followership positions is not. Managers in the position to promote followers into leadership positions should not only be aware that more women should be promoted into leadership positions. They should also question whether they consider female employees to be doing an excellent job in their current positions (thus fulfilling the image of a good follower), for leadership positions or if they consciously or unconsciously prefer these women to stay in their followership roles. They might even be implicitly afraid of losing these perfect followers and instead promote those male followers who are, or are perceived to be, not that team-minded or overly aggressive just because it is the easiest solution for them.

IFTs are the "assumptions about the traits and behaviors that characterize followers" (Sy, 2010, p. 74), and they include both optimistic (e.g., loyal) and pessimistic (e.g., inexperienced) aspects. Positive IFTs beget more positive leader-follower interactions (Sy, 2010; Whiteley et al., 2010); positive interactions promote more positive assumptions (Eden, 1990). Accordingly, IFTs evolve to reflect new information. However, empirical investigations designed to alter implicit associations have yielded mixed results (Kruse & Sy, 2011; Sy, 2010). Consequently, rather than trying to change (negative) IFTs, the present study concerns establishing positive IFTs from the outset (Hoption & Jiashan, 2021).

Implicit Leadership and Followership Theories group the features of ideal leaders and followers and somehow match the best profiles. Women, generally speaking, match more with the ideal follower features than men; this is a leverage point for women because women can naturally exceed in followership and search for ways to develop what is missing to become a leader. Remember that those are roles and that everybody switches roles daily. Women in followership should keep their features as followers and develop a strategy to establish what is missing or open their path to climbing positions.

Wernimont (1971) found that followers should be, among other things, independent thinkers and qualified for the job to be perceived as effective followers. Follower attributes such as being enthusiastic are essential for the working context. At the same time, they are not necessarily perceived as direct predictors of performance (see Van Quaquebeke et al., 2014, for a similar argument in the ILT domain). IFTs regarding ideal followers, therefore, need to go beyond performance. Little is known so far about such broader IFTs. We aim to fill this gap. Furthermore, we demonstrate that participants' images of typical and ideal followers differ.

Gender Roles

While extensive research confirms that the path to leadership differs for women and men, recent research suggests that the approach to followership also bears gender differences. Braun et al. (2017) found alignment between the female gender-role stereotype and followership such that distinct feminine qualities overlapped with ideal followership ones (e.g., helping and supporting). The authors describe a "think follower—think female" bias: people favor females for subordinate roles, and females are attracted to subordinate roles because of the perceived person-role fit (Hoption & Jiashan, 2021).

To summarize, current organizational practices and policies must adopt greater gender equality. From the existing research, one might assume that being a follower is only the first step for a man to succeed in a company. In contrast, women have reached their final career step upon entering a company in a follower role. This view not only discriminates against those women who may want to climb the career ladder but also against those men who may be perfectly happy in a follower role. Gender quotas might be one solution to change these attitudes.

A cultural value should also help eliminate gender roles; this aspect affects professional development and social roles. Traditionally, women are expected to be in charge of home tasks while men should work on financial support. As societies eliminate these roles, expectations will help to move on to a more equilibrated gender-roles assignment and leader-follower roles' expectations, where independently of the gender, anyone could play and be good in that role that should be played at the time.

In the following section, female roles from the Bible will be analyzed to see how women have played both roles of leaders and followers and the look of Christianity through Jesus' lens about women's roles.

Bible Women Followers' Examples

Mary Magdalene

In the exemplary way of showing biblical cases of women followers, we can discuss Mary Magdalene, a very intriguing character in the Bible. She is an early follower of Jesus, about whom we know a little but who has drawn the spotlight for many years as a star performer in plays, movies, and novels. Public intrigue and veneration may become more accessible to those whose real lives are vague and shadowy (Ehrman, 2008).

Mary has been an intriguing figure to Christian storytellers for so long despite knowing a few things about her. For example, she was a highly influential and fascinating figure in the Middle Ages. Many stories about her have not made it into our days; however, they were widespread and well-known back then. The most famous collection of medieval tales about the Christian saints was produced in 1260 by Italian author Jacobus de Voragine in the book *The Golden Legend*. Rather than portraying Mary in the modern guise as Jesus' spouse, *The Golden Legend* shows her as a chaste, reformed sex offender whose turn to the sacred life made her one of the holiest and most potent Christ's followers after his death (Ehrman, 2008).

Although she is portrayed in her early adulthood as having it all—fabulously wealthy, insanely beautiful, and outrageously sensual—she becomes a follower of Jesus. Fourteen years after Jesus' ascension to heaven, Mary, her brother Lazarus, and several other followers of Jesus are rounded up by unbelievers and set afloat on the Mediterranean in a rudderless boat, left to die of exposure. Nevertheless, a great miracle happens, and the ship arrives in Marseilles, in southern France (hence the idea that Mary went to

France after the Crucifixion, as found in *The Da Vinci Code*). They take shelter near a pagan shrine.

Modern readers must realize that our surviving sources have a few references to Mary. Her name appears only thirteen times in the entire New Testament, including several parallel passages (i.e., if her name shows up twice in a story in Matthew, and the same story is in Mark and Luke, that would be six of the thirteen occurrences). She is never mentioned in the *Book of Acts*, neither in the letters of Paul nor in any of the other writings of the New Testament, by the ten authors known as the Apostolic Fathers just after the New Testament, or by many of our earliest church fathers.

Many assume that she must have been a particularly close and intimate companion of Jesus. This is often based on their sense of what she must have been like or on the legendary accounts that have come down to us, whether in *The Golden Legend* or *The Da Vinci Code*. Some scholars have done nothing to disillusion people of this idea, championing her as Jesus' closest disciple, as the only one who was faithful to him to the end, or as the one who must have received his unique teachings privately in their shared moments together.

The reference comes in Luke: "After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him" (Luke 8:1 NIV); "and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out" (Luke 8:2 NIV); "Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their means" (Luke 8:3 NIV).

We are told that three women traveled with Jesus and his disciples, providing them financial support from their private means: Joanna, Susanna, and Mary Magdalene. Two of these women are identified further: Joanna is the wife of an important figure in the administration of King Herod, and Mary is one from whom seven demons had been exorcised (whether by Jesus, the text does not say). However, Christian storytellers (and scholars) still need to try to know and understand the specific role of Mary Magdalene for Jesus.

According to our early accounts, Mary was one of the women who observed the Crucifixion, watched his burial, and came on the third day to anoint his body, only to find the tomb empty. In several sources, the resurrected Jesus appeared to her first before he appeared to anyone else, even

Peter. That happens after Jesus' ministry when he is crucified and raised from the dead.

This is why Mary was destined to become a figure of paramount importance to Christian storytellers past and present. She is portrayed as the first witness to proclaim Jesus' resurrection. If this is true historically, it is hard to deny or underplay her importance. It could be argued that Mary started Christianity.

Mary has become the stone for Christianity to develop in the centuries due to her strong followership by following Jesus' leadership alive and proclaiming his truth after death. Mary is an excellent example of a woman that has stood up in her role of women's followership with caring, love, and female features but also as a male type of followership by giving financial support to Jesus and being strong to continue his preaching and church.

Joanna, the Wife of Chuza

Joanna's first scriptural mention is the passage discussed previously with Mary Magdalene (Luke 8:1–3). An important statement about the role of women in the earliest church is Romans 16:1–16. There, Paul greets essential church workers. One of them is Junia (or Junias), the wife of Andronicus, whose Latin name is the equivalent of the Hebrew Joanna. Could she be the same Joanna of the Gospel account? (Ostling, 2005).

Ben Witherington III speculates that Chuza divorced Joanna, who married the Christian Andronicus. "Herod Antipas would hardly have retained Chuza as estate agent if Chuza retained Joanna as a wife," he figures, and maybe the divorce made her free to follow Jesus to Jerusalem (Ostling, 2005).

Speaking of women, in the same issue of Bible Review, Ben Witherington III of Asbury Theological Seminary in Lexington, Kentucky, writes that we should not ignore that with all the Mary Magdalene chatter, her real-life friend Joanna was equally—or perhaps more—critical (Ostling, 2005).

Chuza was the household administrator for Herod Antipas, the tyrant infamous for executing Jesus' cousin and forerunner, John the Baptist. Joanna's travels were extraordinary because "women in early Jewish culture were not supposed to fraternize with men they were not related to," Witherington III, B. (2019) notes.

Since Joanna's husband was well-placed, she presumably had the freedom to travel and the financial means to support Jesus' entourage. However, this would have "put her husband's career at risk," he surmises.

That shows the powerful attraction Jesus had for women followers, Witherington III, B. (2019) speaks. As previously discussed, Jesus represents the role of a traditional leader who takes his people to a common goal. On the other hand, the followers, especially women represented by Mary Magdalene and Joanna, are relevant characters of women followers that are going against their time, taking the role of followers, caring, and representing the ideals of their leader.

Witherington III, B. (2019), thinks she is. Paul says that Junia and Andronicus were notable "apostles," making Junia the first woman given that exalted title, which implies that she had seen the risen Jesus and had been commissioned directly by him.

Paul also says Junia and Andronicus "were in Christ before me." Since Paul became a Christian two or three years after Jesus' Crucifixion, the couple would have been among the very earliest Christians when believers were virtually all Jews located in the Holy Land.

Joanna and Mary, both close companions of Jesus, attended his Crucifixion and burial after the male disciples fled (Luke 23:49–56). They witnessed the empty tomb on Easter morning and went to tell the men, who initially dismissed the good news as an "idle tale" (Luke 24:1–11).

Deborah, the Judge

Deborah was not power-hungry or controlling but lived her life for God in front of her people. Her passion for a relationship with God brought her front and center to the national stage of Israel. Her willingness to do what was right in the sight of God aligned with the needs of her people (Gregor, 2011).

Deborah was an exception on many levels during her time. She demonstrated faith instead of fear, trust in God instead of man, and courage in the face of opposition. Like many of the judges of Israel, she was known as a charismatic leader, but her popularity never swayed her intention to set a godly example for her people. When her people did what was right in their own eyes, she instructed them in the laws of God. She lived faithfully for the one true God when others chose false gods. Like the Israelites, people today seek a leader living according to God's design. Leaders who do what is right when they do not think anyone is watching influence others live for God (Gregor, 2011).

Barak was the general in charge of the army of Israel, and yet he wanted Deborah to go with him into battle. Deborah's words of encouragement

and prophecy for victory were insufficient to get Barak to advance. He needed her physical presence in battle, so she willingly gave him the support he needed. Sometimes leadership requires you to help your team accomplish the work at hand. Deborah's flexibility to go into battle and offer her support proved necessary for Israel to achieve a great victory. Part of being a leader involves supporting others in whatever capacity is needed to ensure success—even if it means stepping out from behind the scenes and playing a more visible role. This represents more an act of followership rather than leadership (Gregor, 2011).

The case of Deborah is essential as a women leader to reinforce the idea that leadership and followership are faces of the same coin. Deborah was in charge of her people; however, when they had to fight, she was not the person in front; on the contrary, she was the follower who gave emotional support and cheered up her leader on the battlefield.

Deborah is an exciting example of the duality of being a leader and follower at times; as explained in this chapter, both are roles, and the expectation people have for each one is what matches the gender type and the performance of the person in the position. In essence, a good follower can be a good leader.

Conclusion

Leadership studies have been criticized for focusing on leaders and failing to acknowledge the importance of followers (Baker, 2007; Meindl et al., 1985), leading to significant consequences including overestimating leader power and influence (Meindl et al., 1985); sustaining pejorative stereotypes of followers (Carsten et al., 2010); and a truncated understanding of leadership (Malakyan, 2014).

As described before, followership and leadership are roles individuals play during their interactions with others, whether at family, school, church, job, or other organizations. Good followers and leaders go together, so becoming a good follower helps and supports a good leader. A good leader has to be a good follower, and a good follower eventually can become a good leader.

Women traditionally have played followers or been identified most commonly as followers rather than leaders. This fact does not mean that women are bad leaders or should not be playing the roles of leaders; on the contrary, that means a massive opportunity for women to develop, perform, and excel in their roles as followers as a basis to become great

leaders: to exercise muscle and gain confidence to become a great leader to others.

As presented in this chapter, followers have great enthusiasm, a vision of what the organization seeks to achieve, social capacities, and an outstanding balance in searching for personal and organizational goals. There are plenty of theories that discuss the relationship between leaders and followers. However, this chapter has reviewed, integrated, and compared the gaps between Implicit Leadership and Followership Theories explaining the gender perspective in each one. These theories show the ideology people have about certain concepts, for example, a leader and a follower, who are generally accepted as accurate and, therefore, the bias of playing such roles according to what is expected.

In this sense, leaders are typically considered to have more masculine features and followers more feminine features. Leaders tend to be thought more "in charge" of all the consequences and results for their organization. For their particularities, leaders should be analytical, critical thinkers, decisive, goal-oriented, visionary, and so on, representing characteristics socially accepted or identified with men. On the other hand, women's affective, caring, gentle, and helpful features are more related to follower characteristics, bringing women to adhere to their follower role.

However, being an independent thinker and qualified for a job makes women become effective followers, which helps to develop their careers, find balance in their lives, and be helpful at the organizational level.

As was discussed in this chapter, some examples of women in either leader or follower positions can be revealed in the ideology people from Israel had back then about women and followership. Jesus' preferences for some recognized women in the Bible. Jesus dismissed the taboo against men talking with women who were not their relatives and included them in their social activities, having some of them as his financial support. Jesus also left aside some traditions, like considering women in their physiological cycle as impure and not worthy to speak to (see Mark 7:15).

Despite the few biblical references to Mary Magdalene in specific passages, her relevance is evident in Jesus' testimony as a loyal follower who testified to the burial and resurrection and started spreading the news. Her example shows us as good followers and a cornerstone to developing an entirely new church or organization.

The case of Joanna, the wife of Chuza, reflects Jesus' preferences for women followers to start creating a new era, share his ideas, and show that there is a new life and a new world.

In this chapter, we have also included other references for women in the dual role of leader and follower to represent the gaps and exciting aspects of women in the Bible; the example of Deborah, the judge, is representative of a good woman leader who has been able to switch to followership when needed.

With that said, gender is typically identified as it was discussed: women equal followers, men equal leaders; however, nothing is written in stone, and women are competent to develop either role. Being a follower is as crucial and valuable as being a leader; being a good follower is indispensable in every aspect of current organizations.

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CHAPTER 14

The Implications of Race and Culture on Followership

Khandicia Randolph and Cinque Parker

Introduction

Immense focus, research, and literature have been given to the study of leadership and how followers affect the outcome of leadership and the attainment of shared goals. While it is not arguable that followership and leadership are inexplicably interconnected, our examination would be

Version of the Bible: KJV

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incomplete without explicating leadership from its most superficial to more complex forms. Nevertheless, we would be remiss and academically negligent if we first did not define the terms leader and follower. Sosik and Jung (2018) define a leader as someone who influences others to achieve a goal. As is seen in the following paragraph, the definition of leadership is predicated on this exact definition. Subsequently, Sosik and Jung (2018) define a follower as someone who chooses to follow a leader because of their character, ability, knowledge, position, or vision.

Fundamentally, leadership is "a process whereby an individual influences a group of individuals to achieve a common goal" (Northouse, 2019, p. 5). This definition aligns with what most leadership scholars agree are rudimentary assumptions and critical elements of the occurrence (Mendenhall et al., 2012). Mendenhall et al. (2012) further conceptualized global leadership by postulating that such a process is executed through a framework and practices that catalyze positive change while driving personal and collective growth. Differentiating this from domestic, however, global leadership occurs within an environment marked by significant degrees of complexity in addressing change spanning stakeholders of disparate cultural, geographical, and socio-political circumstances, internal and external boundaries, and spatial orientations.

While not the focal point of this chapter, to further showcase the complexity of solo leadership, it is essential to address its full spectrum by noting its "antithesis," distributive leadership. Comparingly, distributive leadership is characterized by the dispersion of a formal leader's influence on team members to efficiently reach shared objectives, which are also governed by context and environment (Feng et al., 2017). Despite the type of leadership executed and its underlying complexities, well established in the literature is the notion that achieving a shared vision, a central tenant and output of effective leadership, must be to change follower behavior. Leaders shape behavior through consideration for, comprehension of, and desegregation of antithetical norms, values, attitudes, and practices, including ensuring tight personal and organizational fit (Blair & Bligh, 2018; Iannotta et al., 2020), thereby affecting followership.

Followers dominate all organizations, but a preoccupation with leaders hinders the consideration of the importance of followers, the relationship between followers and leaders, and the remediating contributing behaviors (Schindler & Schindler, 2014). For the purposes of this chapter, followership is defined as the process by which a person or group of people exhibits deference to another and allows themselves to be influenced by a

leader; in a relationally based role in which followers also have the ability to influence leaders and contribute (Crossman & Crossman, 2011, p. 484) toward a shared goal or end-state. Distinctively, the mentioned leader is irrespective of granted or legitimized authority in an organizational structure. Schindler and Schindler (2014) contend that one becomes a better leader by first being a better follower. Thus, defining the term follower within the proper organizational context is imperative to understand the importance and necessity of followership. Kelley (1992) offers the following definition: a follower is one who pursues a course of action in common with a leader to achieve an organizational goal and distinguishes effective followers as making an active decision to contribute toward the achievement of the goal and demonstrate enthusiasm, intelligence, self-reliance and the ability to work with others in pursuit of the goal. Those engaged actively in the followership possess autonomy of thought and action concerning organizational processes and operations.

When examining different models of followership, the literature shows that in authentic followership, followers are more prone to being satisfied in the workplace. Because there can be genuine authenticity, their work is more autonomous, leading to greater work satisfaction (Leroy et al., 2008). To authentically and holistically get people to engage in followership, those who are followers must find alignment and congruency between their personal construct of morals, values, and beliefs and the values of the group, organization, and even leader. Cameron and Quin (2011) exhort that congruence is the largest predictor of success. This chapter examines the effects, importance, and applicability of culture and racial antecedents of followers on followership and the necessity for cultural intelligence within followership paradigms and execution. By furthering the understanding of the prudent relativity of individual and collective cultural and racial attributes, including that of organizational culture, followers will be better equipped to engage in followership, thus leading to a greater probability of alignment and congruency, thereby improving organizational effectiveness. The aim and intended goal of the chapter is to contribute to the body of knowledge about followership, which is inherently implicit in leadership, from a perspective other than that of the majority of literature written by White males and produce an amplified depiction of the importance of race and culture on the subject matter and from a perspective of those who the mainstream literature currently lacks.

Culture is a complex amalgamation of human nuances and interactions that infer acceptable behavior, convey norms, and prescribe a social order. Looking at the definitions of Swidler (1986), Benford (1993), and Schein and Schein (2017), we derive an understanding that culture is defined as both shared and individual socially constructed means of human communication, activities, beliefs, and dispositions that reinforce expected behaviors accepted and normalized among group members and citizens thereby dictating one's organizational citizenship conduct. Therefore, leaders and followers must be aware of a multiplicity of afflicting factors such as race, gender, and religion imputed by culture on the followership system (Al-Ahmadi, 2011). It is also vital that we define race. Race is defined as a social grouping or form of peoplehood marked by traits perceived to be biologically inherited. For discussion in this book, the referring effect is cultural remediation, defined as the overall propensity and probability that cultural (and racial) infliction and implications can and may subjugate the purpose of followership (Randolph, 2021).

Consequently, given its multidenominational nature and lending to its complexity, culture can be operationalized into multiple distinctions. A standard categorization is in the form of phenotypes or visible characteristics, for instance, country lines or physical traits (e.g., the color of one's skin, hair type, or eye appearance), which allows one to group people into social categories (Ayman & Korabik, 2010). In comparison, it is also often operationalized through less tangible, visible, and deeply ingrained disparities amongst individuals, including their core values, beliefs, and behaviors (Ayman & Korabik, 2010). Therefore, it cannot be assumed that those who look similar, speak similar languages, and reside in the exact geographical location, will have the same or similar values and vice versa, as this is where a great deal of variability lies regarding followers (Beugelsdijk et al., 2017).

Variables of Culture

Historically, given its multi-dimensional, -variable, -variant, and interdependent nature, scholars generally agree that there is likely no system more complicated and challenging to conceptualize than culture (Abujudeh. 2020; Kim & Chang, 2019; Mironenko & Sorokin, 2018; Brînduşa, 2017; Kirkman et al., 2017). Culture and the integrity and unity of all its a priori expressions, "in all their diversity, material, and spiritual, products and processes are inextricably linked to each other and cannot be

understood without considering their links with each other and in the context of the whole phenomena" (Mironenko & Sorokin, 2018, p. 338). Accordingly, as with most complex systems, to better comprehend how a system operates, one must first understand the interconnected variables or critical levers that drive its behavior (Anderson & Johnson, 1997). Hence, as propounded by Kim and Change (2019), culture "should be understood comprehensively, factoring in ingredients in co-exitance yet in dynamic tension" (p. 66). To do so means that no ingredient should be ignored as it can prove detrimental to a leader's ability to see their environment from a new and diverse perspective, foster more accountability for their contribution to stumbling blocks, and unearth more effective means of addressing incessant problems (Anderson & Johnson, 1997). To ignore such factors is to ensure followership failure ultimately.

A reexamining of the definition provided earlier in this text is essential to procure an in-depth appreciation of its central elements. Contemporary research has conceptualized as both shared and individual socially constructed means of human communication, activities, beliefs, and dispositions that reinforce expected behaviors accepted and normalized among group members and citizens, thereby dictating one's organizational citizenship conduct (Swidler, 1986; Benford, 1993; Schein & Schein, 2017). The former delineation allows a closer examination of prevailing themes that serve as the fundament of culture as a construct (Druckman et al., 1997).

1. Culture is a social construct, thereby serving as a byproduct of a group's shared experience as it successfully addresses the challenges of external acclimatization and internal group assimilation.

A fundamental tenant concerning culture is its group versus individual dependence, distinguishing it from similar constructs such as climate (Beugelsdijk et al., 2017; Schein & Schein, 2017; Guo et al., 2014; Bellot, 2011). Culture is Referred to as the "collective programming of the mind" (p. 30), as the framework groups, including organizational, members employ to comprehend and make sense of their operating environment and social encounters serving as the basis for inter- and intra- group interactions and shared behavior, understanding, and thinking that are unique to a group and organization (Beugelsdijk et al., 2017). However, it is essential to understand that this "collective programming" called culture is also present in many distinct social groups, including nations, regions,

generations, genders or gender identities, ethnicities, races, and socioeconomic (Kirkman et al., 2017) that often serve as critical forces for cultural diversity.

Additionally, given its group nature, as Mironenko and Sorokin (2018) posited, culture "abides the common core of modern socio-humanitarian discourse" (p. 332). Thus, nested cultures can be a dynamic catalyst for change as well as crippling tension. Furthermore, such cultures often spark innovation, including low-status groups, numerical minorities, and those marginalized (Blair & Bligh, 2018). Therefore, whereas culture is a social construct, it only reasons that it must be approached socially through the ongoing engagement of such groups and ongoing dialogue to drive different mental models to shared values (Ackerman & Eden, 2011; Kouzes & Posner, 2017). The social process of maintaining and shaping culture is thus not something leaders should eschew, given its challenging complexities, but rather something that leaders should aim to understand and exploit as it pertains to increasing followership engagement and performance outcomes (Ackerman & Eden, 2011).

2. Culture influences patterns of human (i.e., individual actor's) and group behavior.

Beliefs and underlying assumptions, as critical attributes of culture, formulate how one thinks, feels, and behaves, and ultimately what is most important, that is, their values (Bellot, 2011; Hofstede, 2001, Kwantes & Glazer, 2017). Understanding how culture directs behavior, thus, is critical for exemplary leadership, strengthening the social construction of the leadership-followership construct, and avoiding misunderstandings, misattributions, and misconceptions (Ayman & Korabik, 2010; Blair & Bligh, 2018). More importantly, the lynchpin of leadership and followership is influence. Without influence, leadership is non-existent (Northouse, 2019). Further, it is difficult, if not impossible, to enact cultural priming or its aim—influencing others—if one does not come to understand the full implications of cultural variants on behavior. For the behavioral adaptation, psychological embeddedness, and "cultural manifestation, realization, symbolization, and interpretation" (Abujudeh, 2020, p. 43) process to successfully occur, cultural inputs must first be successfully transmitted, translated, and embodied and thus, normalized by its primary "subject"—the individual (Popa, 2017; Brînduşa, 2017). Thus, it is critically important to understand where the individual sits within their cultural context.

3. Culture is innately nebulous, embodying contradictions, paradoxes, obscurities, and bewilderment.

To fully appreciate its complexities, as defined, is to understand that culture is far from a "surface level" phenomenon. Instead, it is imbued with diverse cultural histories and experiences, socioeconomic backgrounds, ideas, unstated beliefs, underlying assumptions, values, norms, sense-making and mental models, icons, and symbolism (Brînduşa, 2017; Druckman et al., 1997) that generally go undetected and unacknowledged (Cameron & Quinn, 2011). Therefore, culture possesses an often-misleading exterior with nescient difficulties, critical challenges, and risks camouflaged underneath the surface (Caligiuri, 2012). A common barrier to culturally agile leadership is the presumption that observed or perceived similarities imply more profound cultural similarities (Caligiuri, 2012). As the basis for individual bias and a leader's blindspots, this assumption results in an overvaluation of commonalities and underappreciation for the impact of cultural differences among individuals who might share the same cultural environment but have very different ideals (Caligiuri, 2012). Hence, one cannot assume that individuals who look the same, have a common language, or even reside within an identical geographical location will have the same cultural values and respond similarly to organizational or group cues (Ayman & Korabik, 2010).

One of the most widely researched cultural elements—values—is arguably one of the essential factors of exemplary leadership and followership (Illes & Vogell, 2018; Posner, 2010). Essential to both personal and organizational identity, its salience is likely contributed to the fact that value differences and the level of personal and organizational value congruence have empirically been shown to augment individual leadership significantly and group performance (Kouzes & Posner, 2017; Posner, 2010). However, to drill down further, the most significant differences in values are not often observed between national boundaries but rather within regions and cultural subgroups (Kirkman et al., 2017). One can also argue that the most outstanding value disparities amongst these subgroups are driven by their unique experiences, often shaped by factors external to the group, such as historical experiences, socioeconomic status, economic liberty, GDP/capita, and joblessness (Dukes, 2018; Kirkman et al., 2017). These are the same factors that historically have been critical in shaping racial identity as a social construct and influencing behavior (Guo et al., 2014; Dukes, 2018; Eagly & Chin, 2010; Martinez, 1998). Therefore,

values and understanding where there are salient differences between subgroups, including racial, are vital to merging both personal and group identity, thereby realizing successful followership as evidenced by enhanced group satisfaction, engagement, commitment, trust, member-fit, change readiness, and performance and retention (Posner, 2010).

4. Culture is relatively distinct, pliable, and susceptible to constant change.

It is generally accepted that culture is an asset a group possesses versus something it simply is. Whence, as a possession, culture can be controlled or, at a minimum, shaped and influenced by its members as they enter the group and experiences are shared (Bellot, 2011). Hence, culture is a dynamic property that evolves and, with intention, can be appropriately shaped and leveraged for improved group performance or outputs (Bellot, 2011). Groups must maintain the culture that has enabled their success (Kirkman et al., 2017). However, they must simultaneously ensure ongoing learning and the incorporation of new values, beliefs, and priorities to ensure its enduring success while being sure not to "inadvertently destroy the very competitive advantage that diverse new entrants bring in the name of assimilation (Kirkman et al., 2017). Ignoring race as a critical cultural element certainly increases the risk of doing so.

Structuring Culture: Macro Versus Micro Culture

While phenomenological debates continue, culture can be sliced, diced, and examined from multiple angles, each emphasizing the importance of a slightly different but nonetheless equally salient attribute lending to its improved conceptualization. Commonly, culture is operationalized in two distinct ways. The first is macro culture, which refers to variables external to the group. Schein and Schein (2017) defined macro cultures as

> nations, ethnic groups, and occupations that have been around for a long time and have, therefore, acquired some very stable elements, or "skeletons," in the forms of basic languages, concepts, and values … [that] can clash in unanticipated ways and can cause both desired and undesired changes. (p. 77)

This definition spans external variables, including national cultural dimensions such as collectivism versus individualism and masculinity versus femininity, political affiliations, religion, social class or socioeconomic status, cultural groups (Black, Asian, and White) to technological, ethical, legal, and environmental factors that help delineate and make sense of group phenomena; thereby influencing cultural expression (Brînduşa, 2017; Schein & Schein, 2017; Hofstede et al., 2010). Macro culture is everything that surrounds the group and provides the external forces that drive the group's agenda (e.g., mission, strategy, regulations, and processes). On the contrary, micro-cultures, for instance, organizational cultures and their subcultures, consider internal group variables that are byproducts of the group as it goes through the process of external adaptation and internal integration as it creates its values (Brînduşa, 2017). Micro culture includes leadership style, guiding concepts, general ways of working, and shared values that are internal to the group (Brînduşa, 2017).

An essential takeaway from all this is that groups (e.g., organizations, industries, political parties, neighborhoods, churches, affinity groups) do not operate in a vacuum, nor do individual followers. Furthermore, nationality and country do not equate to culture and have been empirically proven to be relatively poor containers of culture compared to others, for instance, socioeconomic status, economic liberty, GDP/capita, and joblessness (Kirkman et al., 2017). In fact, 80% of cultural differences exist within countries and thus are region-specific (Beugelsdijk et al., 2017), while all group members will typically operate across multiple cultural groups with different cultural goals (Dukes, 2018). When these cultural goals clash, members are said to experience group strain, one of the most common contributors to this strain being race or minority orientation (Dukes, 2018; Ayman & Korabik, 2010). The former often results in double consciousness, which Du Bois and Edwards (2007) articulate as "this sense of always looking at one's self through the eyes of others … [a] twoness,—an American, a Negro, two souls, two thoughts, though unreconciled strivings" (p. 3). Consequently, an absorbent amount of effort is expensed spent negotiating, reconciling, and trying to persevere through the conflict between who one is and their unauthentic representation to others as one attempt to adjust or conform (Dukes, 2018; Leroy et al., 2008). Unsuccessful mitigation of such tension can often cause followers to leave groups or rebel (Leroy et al., 2008). According to Haslam and Platow (2001), the strongest predictor of followership success was the affirmation of distinct social identities within groups. We also know that

goals must be shared to shepherd target groups to a defined end (Kouzes & Posner, 2017). Thus, this distinction underscores the importance of understanding cultural variations and the reason for them within groups and establishing a shared vision for leaders to be most effective in gaining followership.

The Implication of Variables

The implications of followers' cultural antecedents, artifacts, and variants from an organizational or leadership system perspective examine the unique composition of individuals and organizations collectively, and the impactful contribution each followers' composition adds to the collective. Additionally, how those attributes impact the amalgamation and configuration of an organization, culture, and race is the bedrock of this constitution. Before delving into the implications of the variables that constitute culture on followership within an organization, we must define a few terms related to culture.

An Antecedent is an element that prescribes a follower's behavioral actions and motivational processes. They reflect the personal attributes of leaders and followers (Sosik & Jung, 2018).

An artifact is a phenomenon you see, hear, and feel when encountering a group or culture, especially one unfamiliar. Artifacts include architecture, language, technology, artistic creations, manners or address, emotional displays, history, myths, and folklore (Schein & Schein, 2017).

A variant is defined as chance deviations in cultural practices relative to the inherent form, and selective retention is the process that filters the cultural distinctions that are successfully transmitted to subsequent generations (Campbell, 1960).

The total leadership system includes characteristics of leaders, followers, situations, and time dimensions and must explain the transmissions of modes/mechanisms and sources/loci of leadership (Sosik & Jung, 2018).

Understanding each concept's meaning helps better understand the role each plays in followership and the resulting infliction of said variable. The cultural antecedents, artifacts, and variants that affect followership are pervasive and all-encompassing aspects of the total leadership system and the ideals of followership. They are as varied as they are pragmatic and are fluid throughout members and areas of organizations. More specifically, the failure to comprehend differentiation in the definitions of culture, the observance of race, and the understanding of both social constructs inclusive of

emotions, relationships, and characteristics of followers lead to inept leadership and a defunct comprehension and enactment of followership (Earley & Ang, 2003; Bridges, 2003). It is important to note that macro social constructs such as race have an inextricable connection to cultures not solely because of social construction but also because of anthropological discourse and distinction, even so far as the discourse involving Black theology and God's relationship with humankind (Hopkins, 2005).

The variables of culture are formed by values inherent to culture. Though values have been mentioned repeatedly in this chapter, a definition of the concept has yet to be rendered. To reconcile this action, we define values as:

> Enduring beliefs that a specific mode of conduct or end-state of existence is preferable personally or socially to another, specifically the converse mode of conduct. (Rokeach, 1973)

Those variables prescribed by culture and race, architected by values, dictate the course and erect the edifice known as followership.

The fact that a singular event or set of events can and do affect followers differently (DeGruy, 2022) is a clear implication of the role race and culture infuse into followership. The importance of the infliction of historical occurrences on the imputation of culture and the remediating effect is relegated to contemporary followers. According to Bridges (2003), how leaders regulate the resulting emotion of followers from said events dictates the efficacy of their leadership on successional followership.

The imposing nature of culture on followership can be described by a term known as cultural remediation. The term cultural remediation was initially introduced by Randolph (2021) when evaluating the Full Range Leadership Development model by Sosik and Jung (2018). An applicable modification for this text, the term is defined as the overall propensity and probability that cultural infliction can and may subjugate the purpose of followership (Randolph, 2021). The best navigation of the "waters" of culture and to avert subjugating the intended purpose of followership, it is pertinent to possess and employ a cultural repertoire based on cultural theory. Notwithstanding, as mentioned previously, most of the (limited) attention given to followership neglects the apparent importance and prevalence of race and culture in followership.

Before venturing too deep into the composition and erection of the thus inherent implication of a cultural repertoire, let us first define the

subject of culture theory and a more pristine definition of a cultural repertoire. Culture theory, as defined by Thompson et al. (1990), prescribes that ways of life are composed of both social relations and cultural biases (hence socio-cultural) and that only a limited number of combinations of cultural biases and social relations are sustainable (hence viable). Contrary to the innate definition associated with the term bias, in this setting, it translates to shared values and beliefs among a group of people (Thompson et al., 1990). The continuation of the viability of life in any set of circumstances depends on whether it indoctrinates in its constituent individuals the cultural bias that justifies it. For example, stealing remains unjust or immoral if the cultural bias inculcates in followers the cultural bias via legislation and common practices. Cultural repertoire or "tool kit" reflects rituals, stories, symbols, and beliefs used to negotiate a place in society (Randolph, 2022). Swidler (1986) posits that the components of culture are not the mechanisms by which we explain results but, more appropriately, they are the means to processes that bring about desired results.

The implication of culture and race on followership directly impacts and determines how followers communicate on both the sending and receiving ends of the communication. Communication is the transfer of information from one follower to another (Velentzas & Broni, 2014) enacted through words, symbols, movement, images, and gestures (Denning, 2007). Cultural bias introduced in the cultural theory prescribes how followers communicate with each other and leaders and what acceptable and normative behaviors are. The shared values and beliefs that determine cultural bias form from a social context and can help explain other irreconcilable and unexplainable social phenomena and actions (Davy, 2021). The determinants for the bias can also be appropriated from an environmental context, as provided by the Social Learning Theory.

The Social Learning Theory provides that individual human behavior manifests as a constant interaction between environmental, behavioral, and cognitive influences (Bandura, 1977). Our foundational and fundamental socialization and life lessons are gained through our experiences with the people we encounter and who influence our behaviors, thoughts, actions, and cognition. The theory also holds that behavior is learned through observation and subsequently implemented (McLeod, 2016); for the purpose of this discussion by followers. To ensure followers' behavior continues toward a specific spectrum, positive or negative reinforcement is provided (McLeod, 2016). Nevertheless, external reinforcement influences only work when followers' personal values align with the external

means of reinforcement. Therefore, further solidifying the importance of understanding cultural bias and norms.

Because of the complexity of human cognition and the ability to self-regulate and control actions despite observation, environment, and social context Bandura changed the social learning theory to the Social Cognitive Theory in 1986. The Social Cognitive Theory describes a human agency model in which individuals proactively self-reflect, self-regulate, and self-organize (Bandura, 1989). Triadic Reciprocity, which represents the co-interaction of personal, environmental, and behavioral factors taken from the original Social Learning Theory model, is core to this theory (Bandura, 1986) and acts as a regulator and influencer of followers' behavior. Note the purveyance of environment, which is influenced by culture, and behavior dictated by shared norms of a culture and, in specific circumstances, race. Thereby confirming the paramount pertinence of culture and race in the effectuation and understanding of followers' behaviors, thus holding the key to a comprehensive understanding of followership itself.

Examples of followers' behaviors can be traced back to generational practices of specific cultures or people engaged in and repeated by followers without cognizant cognition because of internal and external cues and factors (Martin et al., 2014). An example of these behaviors integrated throughout followership is the concept of spirituality of the Islamic faith and the impartation of behavior cues on ethical decision-making (Otaye-Ebede et al., 2019). Scholars employ the Social Cognitive Theory by Bandura to examine and explain followers' behavior. Research conducted by Otaye-Ebede et al. (2019) exhibits that based on SCT, external cues (i.e., workplace spirituality) and internal cues (i.e., individual spirituality) could act as influencers of employee behaviors such as engaging in prosocial motivation and making judgments which are considered moral. Such social construction removes intentional cognition from the followership equation, thus making a holistic understanding of the human imperative to followership's success.

Examples of Cultural Implications

Picture, if you will, a telecommunications company located in the Midwest portion of the United States. A business support supervisor complained emphatically about a vendor/distributor in China one day. To his dismay, it was Chinese New Year, and companies shut down for two weeks. Imagine being a follower within the organization who hears the

boisterous and rude rants yelling that Chinese companies should acquiesce to the needs of United States companies when they do business with them—a blatant and total disregard and disrespect for another culture. Moreover, imagine any organizational member who may have been Chinese, Asian, or of any culture or nationality outside the United States. Confessing a lack of care and respect for followers effectively halts or destroys any chance of followership.

Considering various modes of communication that can take place within an organization, such as conversation, instant messaging, and email, stark differences between a Black female and a White male (about the same in age) in leadership roles are observed and very noticeable. The cadence and nuances of brevity and direct responses from one compared to elongated and seemingly unnecessary information from the converse. Executing adept followership requires an astute awareness of the variance in behaviors and the antecedents, artifacts, and variables that may cause such as distance in communication. Understanding the cultural biases and nuances that direct and impose the varying communication styles serves well in followership dispensation. Using tools such as the Social Cognitive Theory help employs appropriate behaviors to get followers to engage in followership.

Another example of the macro culture influence on followership can be seen in the U.S. government's treatment of Haitians following the natural disaster in 2021 and the political upheavals that resulted in the assassination of the country's president versus how Ukrainians seeking refuge in 2022 from the war with Russia were treated. The treatment of Haitian migrants suggests a racial preference from the U.S. government when attempting to gain entry into and grant asylum in the U.S. (Pradere, 2021; Kosman, 2021; Welch & Gorrivan, 2022). Members of the rejected and adversely treated population within the U.S.' behaviors, thoughts, and willingness to acquiesce as followers are prone to deteriorate, as the converse could be seen in the reciprocal population.

Followership Framework

As mentioned previously in this chapter, the idea of followership is counterintuitive to some Western thought paradigms of independence, strength, and individuality by virtue of the word's definition and entomology. Followership theories are based on interactions between leaders and those who follow them. To understand these interactions, one should

think of leaders as activators, followers as the activated, and the nature of the reaction to the activation (Bums, 1979). Much of the research surrounding followership is dominated by charismatic leadership (Kernis, 2003). Followership can be achieved through charismatic, transformational leadership and by implementing careful emotion regulation (Earley & Ang, 2003).

Followers are generally motivated by leaders whose behaviors positively influence their self-concept, individually and collectively (Brown & Lord, 1999; Ehrhart & Klein, 2001; Haslam & Platow, 2001; Madzar, 2001; Paul et al., 2001; Shamir et al., 1993) and who add a sense of worth and validation. However, most of the research on followership hinges upon the group's self-perception as followers and how (primarily charismatic) leaders influence that perception (Kernis, 2003). Followers tend to follow charismatic leaders not simply because of the power of their personality but because this type of leader tends to make followers feel better about their role within the organization or cause to which they belong (Ehrhart & Klein, 2001; Haslam & Platow, 2001; Shamir et al., 1993). Nevertheless, the contingency of followers who seek more profound and more meaningful interactions and relationships with leaders who engage in relationship-oriented and task-oriented leaders has on followers (Bass & Avolio, 1993; Ehrhart & Klein, 2001; Yukl, 1998) such as the relational leadership theory (Uhl-Bien, 2006). Charismatic leadership dispensation requires collective buy-in and participation from followers, thus mandating an alignment in values within the leadership system (Paul et al., 2001). However, followers who prefer relationship-oriented leaders maintain a value construct inclusive of interpersonal relations, security at work, and participation in decision-making (Ehrhart & Klein, 2001; Yukl, 1998).

Developments in followership theory and the introduction of the conceptualization of authentic followership have elevated followership from a pejorative term characterized by images of indifference, unconditional yielding, conformity, and submission to one of true empowerment, proactivity, participation, and influence (de Zilwa, 2016). Leroy et al. (2008) posit that authentic leadership is enacted when followers are accepted and free to bring their whole selves to the workplace by remaining true to themselves. The former is buttressed by Kernis (2003), who described authentic functioning as "ty can be characterized as reflecting the unobstructed operation of one's true, or core, self in one's daily enterprise" (p. 13), marked by awareness, objective processing, and relational orientation. In short, the awareness piece encompasses knowledge of one's

values, needs, multifaceted personality expressions, and their implications and their part in behavior (Kernis, 2003). Objective processing of critical information pertaining to oneself involves the unbiased and non-distorted acceptance of both positive and negative skills, abilities, and traits about oneself (Kernis, 2003). While behavior speaks to whether an individual's actions align with their true self (i.e., values, preferences, and needs) compared to behaving solely to placate others, for the payoff, or to escape punitive consequence and relational authenticity being genuine (good or bad), honest, open, and non "fake" in one's most intimate relationships (Kernis, 2003).

Establishing this level of authenticity requires that one have a strong sense and understanding of their identity and how it shows up in work interactions and other relationships (Kernis, 2003). Further, de Zilwa (2016) propounds that to capitalize on cofounding positive effects of authentic leadership; leaders must first allow followers to show up authentically, for instance, vocalizing recommendations for the sake of innovation or criticizing or challenging a leader's preliminary assessment or decision and support a culture that promotes trust, tight follower attachment, strong leader-follower dyadic relationships and thus, co-production (de Zilwa, 2016). However, leaders that can leverage an authentic leader-follower-centric exchange will reap the benefits of establishing an authentic leader-follower exchange, includes increase innovation, employee motivation, cooperation, engagement, self-governance, organizational performance (increased profits and returns, market share and sales, and shareholder return and reinforcement of positive organizational culture (Guenter et al., 2017; de Zilwa, 2016; Leroy et al., 2008).

Beyond Cultural Intelligence

Having now explored the notion and idealisms of race and culture within the constructs of the followership processes and the inherent implications on followership, thereby implicitly afflicting the total leadership system, we must briefly turn our attention to the concepts of cultural agility and cultural intelligence.

Cultural agility is mega-competency, practice, and process that enables leaders to appropriately switch between three primary behaviors in different cross-cultural environments, that is, minimization, adaptation, and integration; behaviors that also correlate with the probability of successful global leadership assignments (Caligiuri, 2012; Caligiuri & Tarique,

2016). Similarly, CQ-I involves a leader's capacity to respond and assimilate differences across cultures while improvising and exhibiting creative nimbleness and spontaneity in influencing others to achieve objectives within the context of both global and local culture (Maldonado & Vera, 2014; Northouse, 2019). Hence, it is equally as crucial to the leadership-follower construct, as the focus is also on cultural awareness and sensitivity while tailoring theoretical leadership approaches with consideration for both local and global needs (Cabrera & Unruh, 2012). Cabrera and Unruh (2012) posit this as a more elaborate stage of global leadership where a leader goes beyond cultural bounds to become more culturally agnostic. CQ is a concept that implies leaders are also able to demonstrate cultural agility.

Given its indispensability in predicting overall success in today's global, multicultural, and highly volatile environment, Cultural Intelligence or CQ's relevance could not be more crucial. CQ's relevance is underscored especially amidst social movements like #Metoo, #StopAsianHate, #BalckliveseMatter, and an array of COVID implications, including everything from unrefutable racial disparities in healthcare to what has been coined The Great Resignation (Livermore et al., 2022). Furthermore, the pipeline for culturally agile leaders is developing at a much slower pace, as evidenced by a failure rate of 33% when it comes to achieving global endeavors (Caligiuri, 2012; Turner et al., 2019).

Displaying similarities to the term cultural agility, cultural intelligence, or cultural quotient (CQ) is the capacity to be attuned with and work effectively across unpredictable, complex, and culturally diverse environments (Livermore et al., 2022; Caligiuri, 2012) through a multidimensional concept that includes metacognitive, cognitive, motivational, and behavioral dimensions (Earley & Ang, 2003). As it pertains to the followership-leadership construct, this involves a leader's ability to employ fluid strategies that drive resilience, progressive fitness, adaptation to challenging developments and needs, and the wherewithal to leverage emerging opportunities, all while shepherding followers toward a common goal (Granow & Asbrock, 2021; Livermore et al., 2022). Hence, the ethos of CQ is an awareness that followership comprises social spaces made up of nested, converging, and concurrently held identities and vastly different ways of thinking that must be effectively exploited toward a common goal for leaders to be successful (Granow & Asbrock, 2021; Livermore et al., 2022). Moreover, as a caution, as opined by Livermore et al. (2022), applying CQ goes beyond mere awareness of cultural values and changing

to fit different cultural contexts. It is an active adaptation based on an intimate knowledge of interpersonal interactions] that includes shaping new environments and realities and finding new opportunities (Livermore et al., 2022, p. 674). Livermore and Ang (2015) states that CQ is an individual capability, but those who possess the competencies can increase their CQ. Therefore, the most vital component of composing a high CQ lies in having something to manifest into greater, much like the faith of a mustard seed.

Individuals with high CQ can effectively manage people and projects regardless of the cultural background, settings, and inflictions (Livermore & Ang, 2015). The translation for followership is the permission and acquiescence to be led and influenced to a shared goal regardless of the cultural setting or parameters. Livermore also provides four capabilities necessary for culturally intelligent individuals, drive, knowledge, strategy, and action. These four capabilities were developed based on studying other intelligence constructs (academic, emotional, social, and practical). Thomas and Inkson (2009) posit that the three competencies necessary for CQ are knowledge, skill, and mindfulness.

Notwithstanding the offerings of other scholars, we postulate seven variables/capabilities that must morph into competencies in CQ for followership to succeed. These are adequate communication, eliminating confirmation bias, trust, understanding the pervasiveness of culture, cognition and metacognition (knowledge), motivation (CQ drive), and behavior.

Variables/Capabilities

Communication is the transfer of information from one human to another through words and symbols (Velentzas & Broni, 2014). These symbols are not solely words but include images, signs, movements, gestures, body language, and behaviors (Randolph, 2022). Specifically pertaining to followers within the total leadership system, communication is the transfer of information from one follower to another, a group of followers, or with leaders. Communication is one of the contributing factors and elements in defining and understanding culture. Encapsulated in the communication competency is the necessity of followers to have emotional intelligence.

While some experts may disagree (Forsyth, 2015), we feel that emotional intelligence (Lillis & Tian, 2009) is vital. While we agree that all cultural situations do not necessarily demand an emotional response, connecting across cultures does rely on a certain level of empathy that must be

present to truly demonstrate CQ (Davis, 2018; Forsyth, 2015). EQ is defined as the ability to carry out sophisticated information processing about emotions and emotion-relevant stimuli and use this information as a guide the thinking and behavior and is a cognitive ability (Mayer et al., 2008), according to Goleman (2005). EQ is the primary indicator of success amongst global leaders as these individuals are more self-aware, aware of cultural constraints, adept at countering negative emotions, and successful at maintaining productive conflict and communication (Goleman, 2005; Lillis & Tian, 2009). These leaders are more capable of protecting a group's objective while remaining above the "emotional fray" (Goleman, 2005; Lillis & Tian, 2009). The cognition required in cultural intelligence includes the cognitive abilities needed in emotion adjudication in EQ. The necessity of effective communication tethers the followership framework as communication is prudent to trust.

Trust builds and solidifies relationships in life and within organizations. Followers cannot be led and will not move toward attaining shared goals or any benchmark without trust. Trust is an intangible concept that produces tangible results and inadvertently causes followership engagement (Heine et al., 2013). The noble idealism of such an ideology originates in the throes of communication, not just in what is said, but the intentional selection of words, how things are said, images used, and most precariously in non-verbal communication, which is 60–90% of human communication (Kelly et al., 2019).

Confirmation bias involves the cognitive inability to adapt to diverse or even different cultural settings and conditions under which lay reasoning naturally conforms to normative prescriptions, that is, becomes rational (Lewicka, 1998) and deems other cultures irrational and outside the landscape of normative behavior thereby casting negative and pejorative connotations on cultures due to a lack of knowledge and understanding. Ultimately the imposition of such gives way to affirming negative stereotypes and projections of culture and devoids CQ and the ability for followers to be culturally agile.

Cognition & metacognition involves acquiring a general but comprehensive underpinning of knowledge about different cultures and social groups. (Kessler, 2013). It can be categorized into two complementary facets, including cognition and the knowledge that defines what and how to handle the awareness accumulated under a range of cultural interactions and encounters and metacognitive experience that addresses what and how to translate these experiences into future exchanges (Kessler & Earley,

2013). Within this facet is a leader's ability to process culturally relevant information and apply it appropriately to drive followership engagement within real-world cultural contexts (Davis, 2018; Kessler, 2013). A byproduct of the former is high cross-cultural competence, that is, an ability to comprehend different cultures and engage followers successfully.

Curiosity and motivation address the desire to want to learn about and leverage intelligence around different cultures and make sense of and respond suitably within novel cross-cultural situations. Such leaders are in a constant state of inquiry, striving to understand better followers from different cultures, including their way of working, customs, values, actions, and other facets that may be foreign to them (Caligiuri, 2012). They are the catalyst that moves leaders from mere self-conceptualization, knowledge, and awareness to adaptation, mitigation, or integration as dictated by cultural situations and defined cross-cultural goals. The absence of curiosity and Motivation often results in leaders shutting down when faced with unsuccessful cultural encounters versus persisting to better learn about cultural differences for the sake of driving followers forward (Kessler, 2013).

Behavior refers to an ability to procure or demonstrate appropriate behaviors in new cultural situations (Kessler, 2013). It is the "engine" of CQ as it involves not only understanding what and how to respond but the desire to push through and exercise effort when faced with uncertain cultural landscapes and engage and respond fittingly (Kessler, 2013). Behavior involves cultural agility, which includes knowing when it is appropriate to display cultural minimization, adaptation, and integration.

Minimization reduces cultural differences to drive standardization and consistency (Caligiuri, 2012). Adaptation is modifying behavior to align with the customary practices of another culture to develop trust and credibility (Caligiuri, 2012). In comparison, integration is about synthesizing an entirely new norm to foster collaboration and mutually acceptable solutions that impact all cultures involved (Caligiuri, 2012).

Leading highly diverse teams and groups means encountering members of various cultures, races, and experiences, making it challenging to establish the common goals, roles, and practices required for leadership success (Kessler, 2013). However, to continue thriving in an increasingly VUCA (volatile, uncertain, complex, and ambiguous) and global environment, leaders must solidify followership by the intentional and strategic reflection of today's multicultural landscape and through the execution of high CQ execution (Livermore et al., 2022). This solidification includes

reinforcing a common purpose, relevant cultural goals, and followership identity marked by inclusion, flexibility, resilience, and optimal performance outcomes (Livermore et al., 2022; Granow & Asbrock, 2021). In short, the argument is that without CQ, effective multicultural leadership is difficult to execute and likely impossible.

Conclusion

In this chapter, many concepts and pivotal elements of followership were introduced. The delineation of the roles of leaders and followers and the processes of leadership and followership were defined and given proper context from a system lens. More importantly, this chapter has introduced the concepts of race and culture with the intent to provide an understanding of their implications on followership. Due to word and space limitations, more examples were not provided, and several variables and capabilities were shallowly approached before disposing of. However, the intent was to provide each reader with sufficient information to render a base-level understanding of the implications of culture and race on followership.

Notwithstanding, there are three major takeaways from this chapter. First, considering followership without understanding the role culture and race play is an enormous fallacy that can ultimately lead to defunct followership. Next, cognition and Behavior play a pertinent role in understanding the implications of race and culture. And finally, organizational culture, systems, and citizens are dictated by cultural norms and pervade followers' behaviors. Though various followership frameworks/theories were mentioned in this chapter, the current literature fails to provide a theoretical framework inclusive of the implications of race and culture. We recommend that one be developed in the near future.

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CHAPTER 15

Emotional and Cultural Intelligence in Followership

Jeanine Parolini

Introduction

An array of research exists on the importance of the leader's emotional intelligence (EI) and cultural intelligence (CI). Employers wonder: can someone lead successfully without one or both forms of intelligence? Cultural intelligence is in such demand today that missing it may eventually negatively impact one's career. Yet there is a gap in the literature on specifically the role of the follower's emotional and cultural intelligence in followership. Is the follower's emotional and cultural intelligence equally as valuable to the success of teams, leaders, and organizations? One would

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think so, especially considering that followers are likely to make up more of the context and culture of the team, department, and organization. This chapter will expand the literature, both biblically and theoretically, on the importance of emotional and cultural intelligence in followership.

Relationships and relational skills are as vital to followership as they are to leadership. Crossman and Crossman (2011) state, "Followership is a relational role in which followers have the ability to influence leaders and contribute to the improvement and the attainment of group and organizational objectives" (p. 84). While the leader holds a position of authority and influence, the relationship between the follower and leader is interactive and the follower is allowed to influence the leader and bring a purposeful contribution to the goals of the group and organization. The follower's emotional and cultural intelligence are as vital to this interpersonal dynamic in followership as they are to the relational dynamic of leadership.

Emotional Intelligence in Followership

Followership is often a shadow in the limelight of leadership. Why does that need to change? This dynamic needs to shift because leaders have no limelight without followers. Latour and Rast (2004) state, "Valuing followers and their development is the first step toward cultivating effective transformational leaders—people capable of motivating followers to achieve mission requirements in the absence of hygienic or transactional rewards (i.e., immediate payoff for visible products)" (p. 103). This statement exposes the integrative nature of followership and leadership as well as the equal importance of followership. To stress the value of followership as much as leadership, this section is dedicated to one of the more contemporary topics in leadership, emotional intelligence, and how it connects to followership.

Followership is a vital role. The human ego tends to think about itself, its agenda, and the promotion of the self (Parolini, 2007, 2018). Followership puts an individual in a position of setting the self aside to think about what is best for the leader, the group, the group's agenda, and the promotion of the group's goals. The ability to set one's self aside to attain the group's goals is incredibly important to moving a team and organization forward.

One of the most infamous leaders, Jesus, modeled amazing followership even as a significant leader and revealed the integrative nature of the

two constructs (Parolini, 2012). In the face of impending persecution and death, some of the most tragic sufferings in human history, Jesus surrendered his feelings and future to his leader, Father God (Parolini, 2018). Jesus humbly put himself in God's trust through these words: "Father, if you are willing, take this cup from me, yet not my will, but yours to be done" (Luke 22:42, NIV). Later Paul, a disciple, and an apostle described Jesus' nature with a request to the community to follow his role model: "Do nothing out of selfish ambition or vain conceit. Rather, in humility, value others above yourselves, not looking to your own interests but each of you to the interests of the other" (Philippians 2: 3–4, NIV). Jesus gave up his own needs and interests for the betterment of humanity.

Setting one's self aside is not the same as ignoring one's self. Healthy followers, just like healthy leaders, are aware of their interests, needs, and objectives but they represent them in a way that also contributes to the best direction for the group, rather than hindering the group's direction (Parolini, 2012, 2018).

Historically, we may have overlooked the level of emotional intelligence; it takes for a healthy follower to set their agenda aside to put the leader's and team's agenda before their own. The ability to set one's interests aside for the good of the leader and group takes self-awareness and self-regulation, traits often associated with emotional intelligence.

It is important to lessen the gap in the literature and reveal the connection between followership and emotional intelligence, along with its impact on leaders, teams, and organizations. Thorndike (1920) introduced emotional intelligence as an alternative intelligence referred to as social intelligence at the time. Over time, Salovey and Mayer (1990) defined it as "[t]he ability to monitor one's own and other's feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and actions" (p. 189). Bar-On (1997) developed the emotional quotient framework that included these five dimensions: intrapersonal, interpersonal, adaptability, stress management, and general mood. Goleman's (1998) emotional intelligence model includes self-awareness, self-regulation, motivation, empathy, and social skill. Ciarrochi et al. (2000) summarized perception, regulation, understanding, and utilization as four essential areas of emotional intelligence. Cherniss and Goleman (2001) proposed emotional intelligence as the ability to recognize and regulate emotions in ourselves and others through self-awareness, self-management, social awareness, and relationship management. Through decades of investing in individuals, leaders, teams, and

organizations, Parolini (J. L. Parolini, personal communication, July 20, 2009; J. L. Parolini, personal communication, February 10, 2014) summarized emotional intelligence as self-awareness and self-regulation based upon the fact that people can control their own emotions and only influence the emotions of others through the control of their own emotions.

The followership literature has emerged toward representing the follower with a greater level of self and emotional awareness. Kelley (2008) used two dimensions, the follower's level of independent thinking and energy (positive, negative, or passive), to suggest five types of followers: sheep, yes-people, alienated, pragmatics, and star followers (pp. 7–8). Chaleff (2009) proposed followers as courageous through taking responsibility, serving, challenging, participating in the transformation, and taking moral action. VanWhy (2015) added to the literature and Avolio's and Gardner's (2005) work on authentic leadership by suggesting authentic followership. Authentic followers are credited with the same four skills as authentic leaders including internalized ownership (VanWhy). This movement in the literature raises the value and contribution of followers through their emotional intelligence which is separate from that of the leader.

Emotional intelligence is also a part of Biblical followership and discipleship. Jesus exhorted all followers to positive emotional expression that resulted in righteous (not self-righteous) behavior through the expressions of humility, grief, meekness, righteousness, mercy, pure heartedness, peacemaking, and perseverance that would result in joy (Matthew 5: 1–2, NIV). Paul, who experienced the transformational power of Christ, urged followers to put off negative patterns of thinking, feeling, and behaving to pursue love, joy, peace, patience, goodness, kindness, faithfulness, gentleness, and self-control.

While the contemporary term is emotional intelligence, the Bible referred to this concept as protecting one's heart (Proverbs 4:23, NIV). There was an incredible agreement between the Hebrews and Greeks, who were often in opposition to one another in many other ways, that the heart was the center or innermost part of the person (Marshall et al., 2000). In other words, the heart contained the emotions, intellect, will, and personality of an individual (Ryken et al., 1998). From end to end, the Bible offers followers the choice of pursuing a pure, joyful, integral, faithful, wise, and dutiful heart or one that is calloused, arrogant, irresponsible, corrupt, deceitful, and afflicted (Jeremiah 17: 9–10, NIV; Psalm 51:10, NIV; Proverbs 17:22, NIV; Ezekiel, 36:26, NIV; Matthew 6:21,

NIV; John 14:27, NIV; Philippians 4:7, NIV). Biblical followership meant dealing with one's emotions and emotional impulses to choose respect, decency, and virtue.

In summary, the follower who lives out emotional intelligence is an incredible asset and one to be respected and appreciated. This individual is aware of his or her surroundings and has the self-awareness to tune into his or her feelings and regulate them in a way that adds value to what is happening at the moment (Parolini, 2018). This follower also processes situations that can have a longer-term impact and cares enough to address issues that need to be revisited, thereby removing the chance for a build-up and blow-up in relationships (Parolini, 2007, 2012). In contrast, a follower who does not display emotional intelligence will ignore or avoid his or her emotions only to express them inappropriately or destructively, thereby negatively impacting progress (Parolini, 2007, 2018). This person also is less likely to be tuned into others and the damaging impact his or her behavior has on others. The goal of this section has been to raise our awareness of the value of emotional intelligence in followership.

Cultural Intelligence in Followership

The advancement of emotional intelligence in followership also lends itself to another vital conceptual combination, cultural intelligence, and followership. In a world with increasing global diversity and connection, cultural intelligence is another "must-have" skill in organizations. Cultural intelligence in addition to emotional intelligence is a powerful combination for followers in contributing to the team's and organization's goals.

The relational dynamic of followership requires cultural intelligence. Crossman and Crossman (2011) propose followership as an interpersonal role in which followers influence leaders while contributing to the development and attainment of objectives. Cultural differences can create tensions between team members in the achievement of the group's goals. Baluku et al. (2019) explains culture as a set of common attitudes, customs, behaviors, and values shared by people to share a common language, historical period, and geography. Today, what is the chance that we live and work among people who were born into communities that shared the same first language, birth year, and geography? It is extremely unlikely. Cultural intelligence supports followers with sensitivity toward the cultural differences of others.

Cultural differences create conflicting attitudes, customs, behaviors, and values among group members. Social settings can be interpreted differently by people from different countries and cultures (Matsumoto et al., 2008). According to Earley and Ang (2003), cultural intelligence "reflects a person's adaption to new cultural settings and capability to deal effectively with other people with whom the person does not share a common cultural background and understanding" (p. 12). Cultural intelligence is necessary to successfully navigate today's national and international team dynamics.

The Bible strongly encourages Christians toward culturally intelligent attitudes and behaviors. God's initial intention was for cultural unity; however, humankind's selfishness and arrogance obstructed their ability to remain unified (Genesis 11:1–9). Paul explains that Christians are to extend freedom and honor to other Christians regardless of culture, heritage, gender, or even social status (Galatians 3:15–29, NIV). He implies this honor is extended from Christians to non-Christians as well (Romans 1:6, NIV; 1 Corinthians 9:20, NIV). He clarifies that Christians are to recognize and apply the values of cultural inclusion as they interact with one another. Even Heaven, the ultimate community setting for believers, is a picture of cultural diversity and inclusion (Revelation 7:9–10, NIV). Paul is a role model of cultural intelligence in his willingness to let go of his attitudes, customs, behaviors, and values to appeal to others and influence them (1 Corinthians 9:19–22, NIV). He makes the point that a transformed heart is culturally intelligent and inclusive of others (Colossians 3:5–11, NIV).

What does a culturally intelligent follower look like? One example that seems to be common among team members is navigating cultural differences where there is disagreement or conflict. Some cultures are more direct where there is incongruity while other cultures are indirect. A culturally intelligent follower will pay attention to culture before calling upon a fellow teammate, who tends toward indirectness, to speak up about disagreement publicly on an issue; instead, a private visit with the teammate would be in order. At the same time, cultural intelligence is applied when a follower asks a teammate to weigh in freely in a group setting, recognizing this teammate is comfortable providing difficult feedback directly in a public setting.

A culturally intelligent follower is willing to learn and be sensitive to another's cultural preferences. For example, a Euro-American may interpret another person's smile as happiness, pleasure, or joy, when, in fact,

the individual, who could be an Ecuadorian, is uncomfortable and uncertain about how to communicate, so the smile is his or her way of responding to an awkward situation (Livermore, 2013). This is one of many potential examples of how cultures can clash unintentionally and the culturally intelligent follower is willing to observe, learn, and use private and public check-ins appropriately to then acquire new understandings and skills. Followers can't be expected to know how to deal with every cultural nuance, that is inappropriate to expect, yet the follower's willingness to be in a state of perpetual cultural skill-building is being proposed here.

This state of constant skill-building can be valuable even when there is common geography because cultural variance can exist within a geographical area. One pastor described her challenges with leading within an African church (R. Chizema, personal communication, October 24, 2021). There were sixteen different countries of Africa represented in her congregation and, at times, this created stress and tension within the church. Cultural intelligence is a valuable asset in followers regardless of one's origins, heritage, or geography.

Followers can use a framework to assess and develop their cultural intelligence (CI). Livermore (2009) proposes cultural strategic thinking as four key facets including knowledge, interpretive, motivational, and behavioral. Knowledge CI recognizes how one's culture shapes thoughts, feelings, and behaviors toward self and others, and creates the self-awareness to question one's stereotypes. Interpretive CI is the application of knowledge during a cross-cultural encounter. The confidence to take a risk cross-culturally and persevere is the motivational facet of cultural intelligence. Obtaining cultural knowledge, interpreting cross-cultural experiences appropriately, and having the motivation to encounter other cultures then require behaviors that are conducive to building multicultural relationships. Followers consider these four steps to assess and improve culturally sensitive behavior that results in the building of cross-cultural bonds and bridges.

Emotional and Cultural Intelligence Create a Unique Followership Relationship

Both emotional and cultural intelligence are important skills in followership. I propose that it is possible to have emotional intelligence without cultural intelligence but the reverse is not possible. Self-awareness and

self-regulation are necessary for followers to act upon the four facets of cultural intelligence (CI) proposed by Livermore (2009), including knowledge, interpretive, motivational, and behavioral CI. Self-awareness provides the ability to assess one's cultural thoughts and feelings (knowledge CI) to then apply self-regulation to alter attitudes or stereotypes and control behaviors at the moment (interpretive CI). Self-awareness and self-regulation support the internal mechanisms to choose confidence and perseverance in cross-cultural risk-taking rather than letting insecurity and uncertainty sabotage motivation (motivational CI) and culturally sensitive behavior (behavioral CI). It does not appear possible to be culturally intelligent without first achieving some level of self-awareness and self-regulation, described by Parolini (2009, 2012, 2014, 2021) as key factors in emotional intelligence.

What value then does cultural intelligence add? Cultural intelligence adds to the follower's emotional intelligence by directing self-awareness and self-regulation toward cultural sensitivity. This cultural sensitivity includes recognition of culture, interest in culture, empathy and compassion toward culture, and the willingness to understand the culture. Cultural sensitivity is directed inward, toward one's culture, and outward, toward the culture of others. This sensitivity is focused on the heritage, culture of origin, and the present culture(s) one holds and is interacting with at the moment. Consider the presence of mind and complexity this level of awareness and interaction requires. Cultural intelligence expands upon emotional intelligence by directing these sensitivities to one's culture and cross-cultural experiences.

Cultural intelligence is not solely an interest in the culture of others. True cultural intelligence values one's culture along with the culture of others so that no culture is esteemed over another culture. After all, culture is shared customs, attitudes, values, behaviors, language, historical period, and geography (Baluku et al., 2019). Would not all cultures offer positive contributions to humankind along with their impediments? Therefore, cultural intelligence is advantageous to emotional intelligence through its ability to balance the mind and heart in not overvaluing or undervaluing any culture.

Daniel is an example of both emotional and cultural intelligence, along with the ability to value one's culture in addition to the culture one is living within. Daniel was selected to be trained as a key leader in the king's court. The King of Babylon, Nebuchadnezzar, assigned a daily amount of food and drink from the king's table to Daniel and his colleagues. This was

an honor and privilege to eat and drink the elements that were served to the king. However, Daniel's self-awareness prompted him to recognize that he preferred vegetables and water over the rich food from the king's table (Daniel 1:12, NIV). Also, Daniel's cultural intelligence of his Jewish heritage prompted him to reframe from eating food that was contaminated, from the perspective of the Jewish heritage, due to it originally being sacrificed to idols or wine poured on a pagan altar (Daniel 1:8, NIV). Daniel used self-regulation and cultural intelligence to respectfully submit his request to the guard (Daniel 1:8–14, NIV). His respect for the king's and guard's culture brought about humbleness and humility in his approach. Daniel's use of emotional and cultural intelligence resulted in the acceptance of Daniel's needs as well as allowed Daniel to excel in his position (Daniel 1:15–20).

Together, emotional and cultural intelligence create a powerful dynamic of insightful willingness to learn and teach in followers. Self-awareness stirs the follower to learn and value one's culture enough to teach others about it while also self-regulating to learn about another's culture and be taught. Notice how the self-awareness and self-regulation components of emotional intelligence are transferred to culture and heritage through cultural intelligence.

Like Daniel, the follower with emotional and cultural intelligence can humbly hold the leader accountable for mutually respectful behavior. Imagine the valuable impact on the leader of a follower who lives out these two aspects of intelligence. The follower and leader relationship can become one of mutual learning and teaching which can build a special bond that contributes positively to the surrounding environment, whether a team or an organization. Followers can observe and influence the leader when minor offenses take place before those minor offenses build up into major issues. Followers can represent the leader's heart to others when there is negative talk, and coach other followers on how to approach the leader to resolve the issues. This follower becomes an invaluable asset to the leader while the follower experiences the value of being an influencer.

One colleague explained it this way (H. Nelson, personal communication, August 6, 2022). She is led by her supervisor while she also leads her supervisor, clients, and other team members. She experiences purpose in being able to influence while also being led. She acknowledges her need to balance when to influence her supervisor and when to not speak. She knows her role and is careful to not overstep her role so that she does not take authority away from her leader. She is sensitive to her supervisor's

culture while also valuing her own, and with the wide range of clients, she finds herself overwhelmed at times by the cultural nuances and diversity she must be sensitive toward. At the same time, her emotional and cultural sensitivity are the very qualities she names as contributing to her success with both her supervisor and clients. If she did not represent these qualities well, she suggests her relationship with her supervisor and clients would be negatively impacted.

It takes an emotionally and culturally intelligent leader to produce this type of follower and a healthy relationship between the leader and follower. Organizations can support this type of health. Latour and Rast (2004) state, "A dynamic followership program should produce individuals who, when the moment arrives, seamlessly transition to lead effectively while simultaneously fulfilling their follower roles in support of their superiors" (p. 103). A tiered relationship between the leader and follower may interfere with this goal. Parolini and Parolini (2012) found that leaders who tend toward autocratic and hierarchical styles of leadership may suffocate followers' advancement and creativity, and negatively impact the organizational culture in this way. Rather than autocracy, Goleman (2000) proposes behavior modification requires an individualized approach, through coaching or mentoring, for leaders to correct follower deficits. I would add that the reverse is also important. The follower ought to use an individualized approach, through coaching and mentoring, to correct the leader's behavior. Lord and Brown (2004) add that it may be more helpful to focus on how followers self-regulate and then support leaders in training them on how to positively influence the self-regulatory processes of followers. This may also be true in reverse. Emotional and cultural intelligence in the follower, along with the leader, ought to advance the leader-follower relationship dynamic to more of a mutual behavior modification. Followers and leaders alike hold one another accountable for behavior that is both emotionally and culturally sensitive, and this interaction contributes to a uniquely functional team and group dynamic.

The Impact of Emotional and Cultural Intelligence in Followership to the Team

Imagine the impact on a team of a healthy leader and follower relationship that is being described. Bandura (1986) proposed that learning occurs within social settings where behaviors are observed and modeled. The

team or group is precisely the environment in which this type of behavioral role modeling and learning can take place.

Jesus recognized the value of social learning and set up his ministry strategy around this dynamic. Jesus first recruited his three teammates that would be closest in relationship to him: Peter (renamed from Simon), James (son of Zebedee), and John (Luke 5:4–11, NIV). The three were so amazed by Jesus' miracle that they left everything they had to follow Jesus (Luke 5:9–11, NIV). Then Jesus went on to build the rest of his team: Andrew, Phillip, Bartholomew, Matthew, Thomas, James (son of Alpheus), Thaddeus, Simon, and Judas (Luke 6:12–16, NIV). Jesus chose the nine team members after praying all night (Luke 6:12, NIV). Jesus recognized the value of a team in developing people and leaders.

Jesus' investment in Peter, James, and John reveals his commitment to social learning and role modeling. It is difficult to know exactly why Jesus chose Peter, James, and John as his inner-circle followers but one clear explanation is that the three followers went on to be prominent leaders of the mission (John 21:15–19, Acts 2:41, Matthew 20:22, Acts 12:1–2, Revelation 1:9, NIV). The three men appeared to be closest in relationship to Jesus, seeing him through his earliest and greatest miracles (Luke 5:9–11, Mark 9:2–3, Luke 8:49–59, NIV), along with his darkest moments (Matthew 26:36–38, NIV). The transformation of the three young men from fledgling followers to prominent leaders exposes the investment Jesus made in their lives.

For example, a spark of self-awareness and self-regulation is observed in Peter as he set aside his disbelief and stubbornness to listen to Jesus' recommendation to throw out his fishing net one more time after an evening full of fishing failures (Luke 5:4–11, NIV). While Peter did not know exactly what Jesus meant when Jesus purposed Peter with feeding and tending his lambs and sheep (John 21:15–19), Peter developed the emotional and cultural intelligence to navigate extremely divisive cultural conflicts at times to unite groups of people and continue successfully adding to the mission (Acts 2:1–47, NIV).

Even after Jesus transitioned to being present only through the Holy Spirit, the emotional and cultural intelligence Jesus invested in his disciples continued to develop in the team. While the number of believers was increasing, there were varying tribes and cultures that were making up the growing number of followers, thus creating cultural tensions and conflicts (Acts 6:1, NIV). With a seed of strife already within the group, the disciples wisely used emotional and cultural intelligence through their

self-awareness, self-regulation, and cultural empathy as they sensitively drew the group together for resolution. The disciples used self-awareness and self-regulation to recognize their need to focus on their roles of prayer and sharing God's word while also not ignoring the tensions at hand (Acts 6:2, NIV). Then they applied not only emotional but cultural intelligence to create a suggestion that satisfied the entire group, a group that comprised many cultural skirmishes (Acts 6:3–5, NIV). The process the disciples used in this example reveals strong emotional and cultural intelligence that brought a group out of conflict and into harmony. The impact of this conciliation is incredible! This peace led to miracles. Not only did the number of followers increase rapidly, but a large number of priests became followers, which is a miracle considering the history of resistance of the religious leaders (Acts 6:7, Matthew 23:1–39, NIV). This example reveals the positive impact that the use of emotional and cultural intelligence can have on team dynamics and effectiveness.

The literature also supports the constructive effect that emotional and cultural intelligence has on teams. Wong and Law (2002) found that the leader's emotional intelligence impacts the follower's job satisfaction and extra-role behavior, while the follower's emotional intelligence affects the follower's job satisfaction and performance. Winton's (2022) findings reveal the importance of congruence between the leader's and follower's emotional intelligence leads to not only job satisfaction but a positive relationship between the leader and follower. In a review of the followership literature, Martin (2015) found the leader-follower relationship is vital to developing both leaders and followers, with emotional intelligence playing a key role in the development of leaders, followers, and their relationships. Thomas et al. (2013) suggest a healthy leader-follower relationship is characterized by mutual trust, influence, liking, transparency, responsiveness, agreement of plans and goals, support, and appreciation. Fairhurst and Uhl-Bien (2012) advocate that leaders and followers are intimately connected in the co-construction of their relationship. Round (2018) advises that leaders and followers together construct a subjectively meaningful workplace. Chang et al.'s (2012) results show that both average team member emotional intelligence and leader emotional intelligence are positively correlated with intrateam trust, which then positively contributes to team performance. Therefore, the follower's emotional intelligence, as much as the leader's, contributes to positive team dynamics, environment, and performance.

This dynamic also follows with cultural intelligence on teams where trust seems to be vital to team health. Lencioni (2002) describes trust and resolving conflict as the top traits of healthy teams. However, how does a team function when cultural differences expose differing views of trust and conflict resolution? Meyer (2014) explains that cultures can vary in their value for cognitive or affective trust as well as in how to approach disagreement. Cognitive trust is built through developing confidence in one another's reliability, consistency, accomplishments, intelligence, and transparency, whereas affective trust is established through experiences of emotional closeness, empathy, friendship, comfort, and laughter (Parolini, 2012). These varying approaches to trust could identify preferences toward task versus relational cultural norms (Meyer). For example, Chua (2012) found a sharp contrast between Chinese and American executives in that American executives drew a sharp line between cognitive and affective trust, likely due to America's disconnect between the emotional and practical to not risk being unprofessional, while Chinese executives see a vital interplay between the two types of trust and act with that in mind. Astute followers support leaders and the group's dynamics with wise, insightful, and creative approaches to building trust across cultures.

Culturally intelligent followers also recognize the importance of careful methods in navigating conflict among varying cultures. While the French love a spirited debate, Americans may see this as a negative sign during a meeting, and the Chinese could feel completely challenged by questions being plummeted at them. Cultural intelligence in followers helps to maneuver the cultural ranges from confrontation to avoidance of confrontation, and the points in between. Culturally sensitive followers use strategies to depersonalize disagreement by distinguishing ideas from the people presenting them, conducting meetings before the meeting to provide a platform for disagreement to come to the surface in safe settings, and adjusting the wording to eliminate strong language that could come off as confrontational (Meyer, 2014). Meyer explains the importance of considering whether one's words, tone, and behavior might be a needle or a knife when contemplating the Bohemian proverb: "To engage in conflict, one does not need to bring a knife that cuts, but a needle that sews." Culturally intelligent followers are sensitive and empathic in relating to others in a way that contributes to the resolution of cultural conflict rather than increasing it.

Culturally intelligent leaders and followers work in tandem to build high-functioning teams that are inclusive of cultural differences, not

leaving the full responsibility of the group needs to the leader. Together they create teams that are safe due to mutual satisfaction, performance, trust, and resolution of cultural tensions.

The Impact of Emotional and Cultural Intelligence in Followership to the Organization

Let's start this section with a strong true statement that is key to the focus of this chapter: "Without followership, a leader at any level will fail to produce effective institutions" (Latour and Rast, p. 103). Studies and books on leadership are readily available. At the same time, we cannot dismiss the equally important role of the follower and the effect follower's emotional and cultural intelligence has on organizations.

Emotional intelligence in followers is imperative to organizational success due to its impact on the organizational environment. Winton (2022) proposes organizations ought to develop leader and follower emotional intelligence due to its positive influence on job satisfaction. Chang et al. (2012) found that teams with high average member emotional intelligence may positively impact team dynamics and performance. Goleman (1998) observed emotional intelligence as directly related to effective performance. Ashkanasy and Hooper (1999) argue that affective commitment is necessary for social interaction and showing positive emotions at work is associated with the likelihood of success in the workplace. Abraham (1999) proposed emotional intelligence is directly related to work performance as she observed optimistic insurance salesmen would perform better than pessimistic ones. Emotional intelligence allows one to process work events and regulate emotions to contribute positively to the work environment, rather than getting caught up in a negative spiral of emotions that adversely affect performance (Fox & Spector, 2000; Parolini, 2007, 2014; Sy et al., 2006; Thoresen et al., 2003; Winton, 2022). Organizational leadership should develop and train both leaders and followers in emotional intelligence and recognize followers' emotional intelligence as equally as valuable to creating a positive climate for organizational members and the organizational environment.

Organizations need culturally intelligent followers due to the constructive impact diversity has on creativity and innovation. Contemporary business leaders believe creativity is critical to the survival of their organizations (Yuan & Woodman, 2010). Round (2018) states, "Innovation may be

thought of as the lifeblood of contemporary organizations, without which these organizations are not likely to thrive" (p. 151). The culture of the organization can contribute to innovation and creativity by supporting mutual collaboration between leaders and followers rather than hierarchy or autocracy, which may stifle creativity and innovation (Parolini & Parolini, 2012). Hewlett et al. (2013) found convincing evidence that diversity unleashes innovation and drives market expansion. They propose two-dimensional diversity as an organization with leaders who exhibit three inherent (born with) and three acquired (gained from experience) diversity traits and state that "[e]mployees of firms with 2-D diversity are 45% likelier to report a growth in market share over the previous year and 70% likelier to report that the firm captured a new market" (p. 2). Culturally intelligent followers will contribute to navigating the conflict and tensions that come with a diverse workplace rather than letting conflict and tension sabotage the organization's goals (Parolini, 2007, 2012).

As an example, one church within a multicultural neighborhood on the west side of Houston found that members were too internally focused and struggled to relate to people from diverse backgrounds (Somasundram, 2014). There was a lack of connection between the church and the surrounding community, and the leadership determined it was due to a lack of cultural intelligence. The church members were equipped with a model of cultural intelligence. The results were that both church attendance and membership grew by approximately 10% each (Somasundram). This study proved church organizations can enhance their profile within the community and grow by developing cultural intelligence.

If individuals are emotionally and culturally intelligent, then it is likely the organization will be as well. The *Book of Revelation* offers examples of seven churches, five of which lost their way. Three of the churches appear to lack self-awareness. Ephesus lost her internal pulse for God and didn't realize how her focus became her performance and value; Sardis lacked the realization of how dead she was on the inside, full of hypocrisy, and appeared only alive on the outside; and Laodicea strayed from self-awareness in how indifferent and lukewarm she became to the Holy Spirit. Two of the churches, Pergamum and Thyatira, were deficient in self-regulation in that they tolerated spiritual and sexual immorality that devastated their churches. Only Smyrna and Philadelphia were encouraged to continue to stand strong in self-awareness and self-regulation as they were regarded for their faithfulness and perseverance in not letting their churches be led off course.

Would Smyrna and Philadelphia be examples of emotionally and culturally intelligent churches? It seems these churches paid attention to their insides, self-regulated, and did not let the surrounding culture take them into actions that the other five churches fell or dove into. Again, true cultural intelligence directs self-awareness and self-regulation toward cultural sensitivity. Cultural intelligence includes the presence of the mind to recognize and value aspects of one's and another's culture and that includes adopting ideas and standards from other cultures that are not in conflict with one's principles. Smyrna and Philadelphia were able to accept the surrounding culture, considering they were able to expand by adding new members of the local culture, without adopting cultural norms that conflicted with their own. The cultural intelligence of Smyrna and Philadelphia led to an internal and external struggle, yet their self-awareness and self-regulation equipped the two churches to persevere and remain faithful through the hardships.

This idea of churches as organizations that are self-aware and self-regulate to then act upon culturally intelligent behavior (due to the presence of emotionally and culturally intelligent members) can also extend to other organizational and business settings. Emotionally intelligent organizations are likely to engage employees in satisfying work and the willingness to take on extra work roles. Individual and team dynamics are more likely to be positive and organizational members will experience stronger performance outcomes. When there is a difficulty, emotionally intelligent employees may be able to bounce back quickly to a positive attitude. Culturally intelligent organizations then unleash the innovative and creative spirit in their employees that moves the organization forward in their marketplace. Organizations can produce these settings by developing both leaders and followers in emotional and cultural intelligence.

Conclusion

This chapter set out to reveal the importance of emotional and cultural intelligence in followership. In today's competitive global economy, leaders count on followers and the self-leadership followers demonstrate (Manz & Sims, 1989). Self-awareness and self-regulation, summed up as emotional intelligence in followers, contribute to the authority and success of leaders, teams, and organizations. Additionally, the culturally intelligent follower is observant of and sensitive to their cultural uniqueness along with that of others, thereby supporting the team's and

organization's unity and accomplishments. Even though much attention has been given to the leader's development, leaders and organizations must attend to the emotional and cultural development of followers as much as they do that of leaders.

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