EMERGING LEADERSHIP JOURNEYS

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Emerging Leadership Journeys (ELJ) is an academic journal that provides a forum for emerging scholars in the field of leadership studies. Contributors to this journal are Ph.D. students enrolled in the Organizational Leadership program in Regent University's School of Business & Leadership. Representing the multidisciplinary field of leadership, ELJ publishes the best research papers submitted by Ph.D. students during the first four terms of their doctoral journey. These selected papers reflect the students' scholarly endeavors in understanding the phenomenon of leadership and in advancing the field of leadership studies ontologically, epistemologically, and axiologically.

From the Editor
Dr. Bruce E. Winston

Welcome to Volume 6, Issue 1 of Emerging Leadership Journeys (ELJ). This issue contains conceptual, qualitative, and quantitative articles/studies produced by students in the School of Business & Leadership's Ph.D. in Organizational Leadership program. All of the articles/studies in this issue come from first-year students in their first through fourth semesters of study. These articles/studies provide excellent examples of the type of work our students produce during their program of study.

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The Divine Empowerment of Shared Leadership
Michael R. Gilbert

In the first century A.D., a sudden shift within the Jewish community in the geographical area of Palestine occurred that would ultimately spread to the Gentile peoples and nations and continues throughout the contemporary world. Drawing from intertextual analysis, comprised of (a) historical, (b) social, and (c) cultural intertextures, this article explores the effectiveness of the Holy Spirit, initially working through the original 12 Apostles, and how this third Person of the Godhead reached the Diaspora during the Feast of Weeks, known as Pentecost. The exploration of the expanding role of women is also discussed and the effectiveness of how the construct of interwoven cultures brought forth the intended result of thousands being added to the newly formed church from its initial day of operation. The elements of charismatic, transformational and servant leadership theories, as described by contemporary scholars, provide a construct that explains the success of the Holy Spirit's work through the first generation of believers, enabling both men and women to become shared leaders in the New Testament Church.

An Investigation of Path-Goal Theory, Relationship of Leadership Style, Supervisor-Related Commitment, and Gender
Leana Polston-Murdoch

The conceptual framework of this leadership model is that leaders who practice certain leadership styles, according to subordinates' expectations of gender stereotypes, could influence the subordinate commitment to superior. Does a leader's gender and subordinates' perceived leadership style influence the subordinates' commitment to supervisor? This study was designed to accomplish a dual purpose: (a) to determine if there is a relationship between subordinates' perception of leadership style and subordinate commitment to his/her leader and (b) to determine if supervisor's gender moderates the relationship between the perceived leadership style and subordinate commitment to his/her leader. Responses were received from a total of 117 self-reported participants through social networking. Hierarchical multiple regression analysis indicated that path-goal leadership styles can predict subordinates' commitment to superior; however, gender only predicts subordinates' commitment to superior for achievement-oriented and directive styles. Further comparison of regression coefficients

indicated no statistically significant difference between male and female leadership styles and subordinates' commitment to superior.

Authentic Leadership: Commitment to Supervisor, Follower Empowerment, and Procedural Justice Climate
Amara Emuwa

This study examined the authentic leadership relationships with follower outcomes of commitment to supervisor and empowerment, and the extent to which procedural justice moderated these relationships through quantitative methodology. The study utilized a cross-sectional survey approach and convenient sampling (N=152). Theoretical framework underpinning the study is provided, as well as tested hypotheses. Summary of results and limitations of this research are discussed.

Charismatic Leadership Case Study with Ronald Reagan as Exemplar
R. Mark Bell

Charismatic leadership theory describes what to expect from both leaders and followers. Leaders engage in extraordinary behaviors and display substantial expertise. Crisis situations or other substantial realities create an atmosphere that is conducive for the emergence of charismatic leadership. Followers react to these extraordinary behaviors as part of the greater situational context and attribute charisma to the leader. Charismatic traits, including communication, vision, trust, impression management, and delegation of authority, are discussed. Ronald Reagan is also discussed as an exemplar of charismatic leadership. Examples from Reagan's presidency are cited to help frame charismatic traits and their effects on followers. It is asserted here that followers' attributions of charisma are interwoven with both the leader's behaviors and contextual circumstances. Thus, charismatic leadership is framed as a reciprocal process. Although this reciprocity exists, charismatic leadership in the common understanding tends to be leader-focused. Ronald Reagan exemplified this reciprocal relationship well as his extraordinary leadership behaviors engaged followers, and these events took place in the midst of a variety of crisis situations.

The Autopoietic Church: Inter-textual Analysis of "The Acts of the Apostles"
Sharon H. Forrest

This paper is an inter-textual analysis of the *Acts of the Apostles* in a meta¬phorical context, using Morgan's contemporary cybernetic metaphor of autopoiesis. The paper examines ecclesiastical communications and consciousness in the context of a self-referential autopoietic social system. Further, the recursive communication continuum of kerygmic and prophetic utterances in the *Acts of the Apostles* is categorized through inter-text and meta-text analyses. The representative elemental features of autopoietic organization such as self-renewing and self-creating structuration, self-referencing environment, internally determined social practices, simultaneously created community norms, transformative symbolisms, and a unified organizational identity are also examined and applied to the early church. Further, the benefits of autopoietic organizational structure for the early church in a persecutive political

environment are explicated with ramifications for the sustainability of the church in modern times.

Servant Leadership, Ubuntu, and Leader Effectiveness in Rwanda
Timothy A. Brubaker

The present paper explores the relationship between leader behaviors and perceived leader effectiveness in Rwanda. In particular, servant leader behaviors and leader behaviors related to the African concept of *Ubuntu* are studied in relation to perceived leader effectiveness in order to determine which set of behaviors most significantly relate with effectiveness. In order to achieve this purpose, a scale for measuring *Ubuntu* among organizational leaders is developed. A non-probability convenience sample is used from among a population defined as Rwandan adults working in non-government sectors. All survey items are translated into Kinyarwanda. Findings show that (a) servant leadership is positively and significantly related to leader effectiveness; (b) *Ubuntu*-related leadership is positively and significantly related to leader effectiveness; (c) servant leadership and *Ubuntu* are not significantly different in the strength of their relationships with leader effectiveness; and (d) there is mixed evidence for the discriminant validity of *Ubuntu*-related leadership as a construct distinct from servant leadership.

The Divine Empowerment of Shared Leadership

Michael R. Gilbert
Regent University

In the first century A.D., a sudden shift within the Jewish community in the geographical area of Palestine occurred that would ultimately spread to the gentile peoples and nations and continues throughout the contemporary world. Drawing from intertextual analysis, comprised of (a) historical, (b) social, and (c) cultural intertextures, this article explores the effectiveness of the Holy Spirit, initially working through the original 12 Apostles, and how this third Person of the Godhead reached the Diaspora during the Feast of Weeks, known as Pentecost. The exploration of the expanding role of women is also discussed and the effectiveness of how the construct of interwoven cultures brought forth the intended result of thousands being added to the newly formed church from its initial day of operation. The elements of charismatic, transformational and servant leadership theories, as described by contemporary scholars, provide a construct that explain the success of the Holy Spirit's work through the first generation of believers enabling both men and women to become shared leaders in the New Testament Church.

Shortly after the crucifixion, resurrection, and ascension of Jesus Christ, the followers of Jesus were left behind and heeded their Lord's command to wait in Jerusalem for what was to come. Through a study of the Lukan approach of cataloguing the events to a practically unknown colleague or friend, Theophilus, this article explores an intertexture analysis of Acts 2. The described events will draw comparisons to modern leadership theories and the biblical and cultural inclusion of women in greater roles of leadership in the New Testament Church.

Method

Robbins (1996) defines the socio-rhetorical analysis of a text to involve, "The integrated strategies that would move coherently though inner literacy and rhetorical features of the [chosen text] into a social and cultural interpretation of its discourse in the context of the [world it originates]" (p. 3). In short, the taking of an original text and interpreting what was intended for the original, targeted, audience. Within the overall process of socio-rhetorical analysis are several elements, including inner texture, social and cultural texture, and ideological texture. This article specifically addresses the

process of intertexture analysis and Acts 2 will be used to create a construct of this process.

Intertexture Analysis

The process of intertexture analysis consists of four areas that assist the reader in understanding the interpretational ability to view the story between the author and the text. Such an approach perpetuates the convergence between sociology and anthropology composed of lexemes of both phrases and the individual words (Given, 1999). The four areas are (a) oral-scribal intertexture; (b) historical intertexture; (c) social intertexture; and (d) cultural intertexture.

Oral-Scribal Intertexture

Recitation. When a spoken or written narrative is used, either identical or different from the original version, recitation is initiated (Robbins, 1996). However, this does not necessarily mean that the oral or written tradition being employed will be exactly word for word, according to Robbins (1996). Omission of words, use of different words, using one's own words, or a combination of each are all examples of recitation; but the original meaning remains intact (Robbins, 1996). There are three demonstrations of recitation in Acts 2 (see Table 1).

Acts 2:16-21. In this passage, the words recounted by Peter are a reminder to the multitude in Jerusalem that the day spoken by the prophet Joel nearly 400 years prior (Joel 2:28-32), has arrived. The Apostle Peter recites the text nearly word for word. However, an additional, extra, passage, proclaimed through the Petrine discourse, includes women in the realm of divine empowerment and leadership in the newly formed church. More of this is discussed in the cultural intertexture portion of this work.

Acts 2:25-28. Peter recounts Psalm 16:8-11 as validation that the original Old Testament passage has nothing to do with David who is, and remains, buried (verse 29). Rather, the passage prophesies about Jesus as the One raised from the dead and now lives as the resurrected Christ. As a result, Peter's discourse presents the added conveyance to the multitude that it was the present generation which also killed Jesus, the One sent to bring hope to a shaken and sin-filled world.

Acts 2:34, 35. Peter recites a second passage from the hand of David, Psalms 110:1, to further solidify the construct of Jesus as the One ascended and not David, himself. David was never intended to sit at the right hand of God. The passage is clear it is Jesus whom the right hand of God was reserved for. Not only have the people killed Jesus the man, but they crucified the One now known as Lord and The Christ all of Israel eagerly awaits.

Table 1

Scribal Intertexture Markers in Acts 2

New Testament	Old Testament	Marker in Acts 2
Acts 2:16-21	Joel 2:28-32	"But this is what was uttered through the prophet Joel:"(2:16).
Acts 2:25-28	Psalm 16:8-11	"For David says concerning Him," (2:25).
Acts 2:34, 35	Psalm 110:1	"For David did not ascend..." (2:34).

Recontextualization. When addressing the subject of recontextualization, Robbins (1996) defines the process as the recitation of passages without making mention of them when repeated, regardless if they are oral or written. Based upon the Petrine discourse throughout Acts 2, the only recontextualization spoken by the Apostle is verses 32 and 33. However, even in this instance the text is a mere recitation of how Joel 2:28-33 relates to Jesus as the resurrected Christ.

Reconfiguration. When antecedent tradition is restructured, the process of reconfiguration has taken place (Robbins, 1996). When David penned Psalm 110, the text describes a figure that would only be representative of the anticipated Messiah. Descriptive phrases describing the figure as holding a mighty scepter in verse 2, to a priest forever of the order of Melchezidek in verse 4, Psalm 110 succinctly describes the Messiah as One who sits at the right hand of the Lord and not a mere human being. Regarding the English, double-descriptor of the word Lord, both Psalm 110:1 and Acts 2:34 mirror the phrase, "the Lord said to my Lord" (English Standard Version).

However, in Psalm 110:1 the Hebrew term Yahweh is employed to describe the first Lord in this passage as One Who instructs Adonai, the second Lord in the text, to sit at His right hand. The reflective use of the translated word "Lord," indicates Jesus being instructed by God to sit at His right hand, thus reconfiguring the antecedent tradition as the prophecy being fulfilled and the Messiah revealed in the person of Jesus Christ. This would later explain the wrath and indignation exhibited by the Sanhedrin against the first martyr, Stephen, when proclaiming Jesus, as the Son of Man, positionally located, standing, to the right of God (Acts 7:56). But there is a second facet to the Greek descriptor Kyrios used for this same phrase in the Petrine discourse in Acts 2:34. Part of the reconfiguration process includes the use of the same Greek term, as opposed to two, separate, Hebrew terms, to coincide with the words of Jesus when declaring, "I and the Father are one" (John 10:30) (see Table 2).

Table 2

Oral-Scribal Analysis of Acts 2

New Testament	Old Testament	Approach	Statement in Acts 2
2:17-21	Joel 2:28-32	Recitation	"But this is what was uttered through the prophet Joel:"(2:16).
2:25-28	Psalms 16:8-11	Recitation	"For David says concerning Him," (2:25).
2:29-31	Psalm 16:8-11	Reconfiguration	"Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption" (2:29-31).
2:34, 35	Psalm 110:1	Reconfiguration	For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool"(2:34, 35).
2:32, 33	Psalm 16:8-11 Joel 2:28-32	Recontextualization	"This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing" (2:32, 33).
2:34, 35	Psalm 110:1	Recitation	"The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool"(2:34, 35).

Historical Intertexture

When discussing the aspect of historical intertexture, Robbins (1996) describes this part of the process as reflection upon a past experience and textualizing it into a particular event or period. The focus is not to consider the social or cultural aspect, but how the text, in this case Acts 2, fits into a particular place or time. Another purpose is to allow for historical criticism to meet socio-rhetorical criticism on a level field (Robbins, 1996).

In Acts 2:1 Pentecost has come and what is described as the Feast of Weeks in Leviticus 25, has now grown into a new realm with the arrival of the Holy Spirit as He is poured out upon all believers, beginning in the in the upper room. In Acts 2:9-12, the largest gathering of a separate group of Jews, created during the era of the Assyrian and Babylonian captivities, known as the Diaspora, represent the seed of Abraham residing outside the borders of Palestine (Millar, 2011). Here, at Pentecost, they are seen coming together as one people during the initial outpouring of the Holy Spirit upon all who believe as God uses the Apostle Peter to speak to each people group in their own tongue. Philo also writes of the people groups mentioned in Acts 2:9-12 as the Diaspora in the Embassy to Gaius, (281-284). Ultimately, in Acts 2:5, the Diaspora is described as "Devout Jews."

Additionally, when addressing the historical intertexture of Pentecost, striking parallels between Moses and the disciples are evident (VanderKam, 2002). The first of two prominent examples is the healing of the broken circle, temporarily consisting of only 11 apostles, immediately after the death of Judas, with the appointment of Matthias (Acts 1:12-26), as a form of representation of the completeness of the 12 tribes in accordance with Exodus 24:4. The second example, in the form of cloven tongues of fire (Acts 2:3), are indicative of the visible signs similar to the Hebrew term, appropriately translated as "voices," in Exodus 19:16 prior to Moses receiving the Ten Commandments. But the outpouring of the Spirit upon all flesh is a clear indication of the beginning of a new spiritual age, that is, the Church or Messianic Age (Dockery, 1990).

In Acts 2:29-36 Peter reminds the gathered Diaspora that David spoke prophetically of a different king Who would die and resurrect, thus explaining the fulfillment of Psalm 16:8-11 and Psalm 110:1. The significance of Peter connecting this prophecy to the Diaspora explains how even David, the shepherd boy turned king, retained the logical construct to identify the key event ultimately revealing the Christ. Additionally, this is the initial prophecy that executed a divine plan to surface a long chain of prophetic utterances, through subsequent generations of specific-called prophets, echoing a similar message in addition to revealing unique attributes of the Messiah, to the Diaspora in other nations, in order to make this Messiah unmistakable to the generation that would witness His presence on the Earth. What's more, Acts 2:33 reveals the

Messiah as one of the members of the Trinity as Peter declares in verse 36 that it was Jesus Christ whom the people crucified not far from where they stood (see Table 3).

Table 3

Historical Intertexture Analysis in Acts 2

New Testament	Old Testament	Reference	Meaning
2:1	Leviticus 25:15-20	Pentecost	Feast of Weeks
2:9-12	2 Kings 17:6	Parthians, Medes Elamites, residents from the world	The Diaspora coming together
2:17	Joel 2:28	Outpouring of the Spirit	The prophet Joel foretold
2:29-36	Psalm 16:8-11 Psalm 110:1	Resurrection & Ascension	Foretold by David

Social Intertexture

The study of social intertexture involves the investigating of concepts and wording of texts that reflect practices and settings from which the account derives (Robins, 1996). DeSilva (2004) notes that Greco-Roman culture penetrates the text reflecting on cultures outside of Jewish circles as well as orthodox ones and cannot afford to be overlooked. The noted cultural identifiers in Acts 2 are noted in Table 4 and are recognized both by the speaker, in this instance Peter, and the audience, the Diaspora, in the numerous references, exchanges, and dialogues throughout Acts 2.

Cultural Intertexture

Culture is defined as the norms, values, roles, traditions, and symbols that make a group of people unique from others (Daft, 2008). Cultural intertexture addresses the symbolic meanings and norms reflected within a particular text (Robbins, 1996). Because Acts 2 addresses a myriad of secondary cultures, such as Roman and Greek, wrapped within the primary culture of Jewish practice and thought, the differing levels are also addressed. Reference, according to Robbins (1996) occurs when a word or text refers to a tradition that is well known within a culture while echo evokes a tradition. The overall purpose of cultural intertexture, in addition to the identification of the diverse cultures themselves, is to help the reader understand that the Holy Bible is never limited to being confronted by only one set of values or norms with any one particular culture (Robbins, 1006). Rather, cultural intertexture allows the Bible to

boldly be placed against any culture and time while maintaining textual credibility, integrity and time in existence (see Table 5).

Table 4

Social Intertexture Analysis in Acts 2

Reference	Analysis
2:02	a mighty rushing wind
2:03	tongues of fire
2:05	Jews, devout men
2:07	Are not all these who are speaking Galileans?
2:14	Peter, the eleven, Men of Judea
2:19	signs and billows of smoke
2:20	the day of the Lord, great and magnificent day
2:22	men of Israel
2:23	the definite plan, foreknowledge of God
2:31	Hades
2:34	heavens
2:35	your footstool
2:36	the house of Israel
2:42	fellowship, breaking of bread, prayers

Jewish culture. When addressing Jewish culture, DeSilva (2004) reminds the reader that most of the Jewish people lived outside the borders of Palestine as opposed to those remaining near the temple in Jerusalem. In fact, the areas most populated by Jews were in Babylon and Egypt (DeSilva, 2004). However, despite the geographical separation of the Diaspora, most Jews remained committed to the observance of the Law of Moses and the tradition of the Hebrew fathers (DeSilva, 2004). This is evidential in Acts 2:9-12 as the Feast of Weeks was observed by the Diaspora.

Greco-Roman culture. Greco-Roman culture was built primarily upon the great philosophers. Because philosophy was centered upon the everyday lives of the gentile population, several schools of thought dictated the daily practice of life (DeSilva, 2004). Platonism endorsed the belief that what is seen is merely a shadow of the unseen

reality, while Stoics and Epicureans taught self-reliance with a marginalization of dependence upon the gods or others (DeSilva, 2004). This would parallel Old Testament thought, which used the temple, Mosaic teachings, and covenants made by God with the Jews, as a mere shadow of the Messiah and promised Kingdom to come. It is Platonic philosophy that would be able to comprehend the Old Testament premises for the Messiah, while simultaneously flying in the face of Stoicism and Epicurean thought through the denying of oneself (Matthew 16:24), casting all cares upon God (1 Peter 5:7), and following the command for Christian believers to live by faith (Romans 1:17).

Women and Jewish-Gentile culture. Acts 2 presents a landmark for women in the new era. Prior to the ministry of Jesus men primarily experienced the outpouring of the Holy Spirit with few exceptions (Exodus 15:20; Judges 4:4-7; Isaiah 8:3). However in Acts 1:14 women, including Mary, the mother of Jesus, are present in the upper room awaiting the Holy Spirit as commanded by Jesus (Acts 1:4). This indicates that the women also received the outpouring of the Holy Spirit, thus creating an environment of equality with the twelve apostles (Acts 2:4, 18).

Table 5

Cultural Intertexture Analysis of Acts 2

Verse	Culture	Meaning	Reference
2:01	Jewish	Pentecost	In one place and together
2:05	Jewish	Pentecost	Jews remain in Jerusalem
2:13	Roman/Gentile	Celebration	Drinking wine
2:46	Jewish	Worship	Meeting at the temple

Leadership Empowerment in Acts 2

When considering the divine empowerment of leaders and all correlations to Acts 2, God is seen as the primary, charismatic leader. Because the Holy Spirit is sent by Jesus in accordance with Acts 1:4-5, the divine empowerment of the 120 followers in the upper room reveals God, through the Holy Spirit, sharing His power with the followers of Jesus Christ, creating a revolutionary change from a charismatic form of leadership to a transformational one, perpetuated by servant leadership principles. Additionally, God not only shares His power with men, but also with women.

Transformational Leadership Theory

Women are seen as an appropriate fit to leadership, contrary to former traditional norms during the Old Testament era, particularly when transformational or democratic leadership is the case (Jogulu & Wood, 2006). Throughout the New Testament women are seen as pivotal in the spread of God's Kingdom, starting with the mother of Jesus and the other women in the upper room. Because of the gender and cultural diversities represented in Jerusalem at Pentecost, the complexities involved, while difficult to overcome, are broken down as the Holy Spirit enabled the Petrine discourse to be understood by each in their own language and for the Galileans to find commonality with the remaining Diaspora (Dionne et al., 2004).

The results of transformational leadership cut through the represented Diaspora cultures as over 3,000 people were added to the number of believers. Finally, transformational leadership contains a synergistic force (Beverly et al., 2002) as all the elements involved, (a) the promise of the Holy Sprit, (b) the believers in one accord, (c) all committed to the Apostles teaching, and (d) breaking bread with one another, ultimately traces the origin of such a synergy through transformational leadership, from the most unlikely of followers back to the very throne room of God. While scripture perpetuates a clear distinction regarding male leadership, a scriptural balance demonstrates the need of the New Testament Church for female leadership and the appointing of women, particularly by the Apostle Paul, to leadership roles in accordance with the Petrine Discourse.

Servant Leadership Theory

When addressing the role of the women and their inclusion in leadership in the New Testament Church, a clear representation of the servant leadership theory can also be seen and personified by the actions and responses of the women. Drawing from Patterson's (2003) research concerning Servant Leadership Theory, the premise of which first surfaced as a catalyst of Greenleaf (1977), the elements contained therein are the very elevation points which the women, by the Holy Spirit, learn to become leaders themselves throughout the New Testament, beginning with Mary, the mother of Jesus, who offered herself as the vessel through whom the Son of God would enter the world (Luke 1:26-38).

The Apostle Paul subsequently affirms Phoebe a diákonon, a Greek masculine noun (Liddell & Scott, 1896), immediately after applying the same title to Christ (Rom 15:8). Additionally, Paul instructs the leaders at the church in Rome to provide whatever Phoebe is in need of to continue the specialized task of assisting the numerous churches she was assigned, particularly to her home church in Cenchrea (Rom 16:1). Priscilla (Prisca) hosted a home-based church, along with husband Aquila, and neither are given precedence apart from Priscilla's name consistently preceding Aquila's throughout the

New Testament (1 Cor 16:19; Rom 16:3-5). Lydia of Phillipi likewise hosted a home-church and cultural expectations appointed the homeowner as the institutional or church leader (Cohick, 2009).

The models examined indicate a further posture of shared leadership between both genders permitting women to assume an active leadership role before gathered believers (1 Cor 11:5). The struck balance is seen as Paul does restrict women from taking license, under the umbrella of the Greco-Roman culture, to distract and even interrupt worship activities in the Christian church in like manner as was permitted in the temple of Apollos through open, expressive, inquiries of the Apollonian priests (DeSilva, 2004; 1 Cor 14:34; 1 Tim 2:12). Regardless of the role of men or women, the Petrine discourse would simplify and derision through placing both genders in the appropriate role of self-humility for the sake of the spread of the gospel which would provide a variance of gender roles from culture to culture.

Further examples of women personifying Servant Leadership Theory, through various actions and counter-cultured antecedents in direct acts of service toward Jesus include the washing of feet (Luke 7:36-50), anointing the entire body (John 12:1-8), serving water (John 4), preparing sustenance (Luke 10:38-42), and remaining faithful even at great peril (John19:25) to the point of caring for the crucified and entombed body of Jesus (Mark 16:1). It is through agapao love, exemplified by Jesus, honoring the followers of the Kingdom of God throughout His ministry, that the women learned to return the same. This resulted in greater humility and altruism, that is, showing concern or care for the other (Patterson, 2003), which further enabled the women to see the greater vision and placing their trust in Jesus. In short, throughout the gospels, not a single woman who followed Jesus during His earthly ministry ever abandoned or betrayed Him. As a result, empowerment and service followed during the days of Pentecost in Acts 2 (see Figure 1).
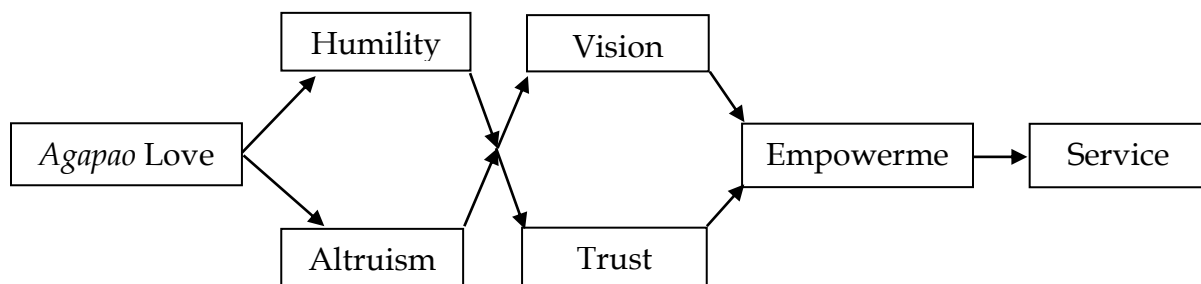

Figure 1. The model of servant leader constructs. Reveals the steps of servant leadership beginning with *Agapao* love and finishing with effective service to others. Adapted from "Servant Leadership Theory," by K. Patterson, 2003, Regent University, Virginia Beach, VA

Conclusion

The divine empowerment of the first leaders of the church of Jesus Christ signified a sudden shift in the Jewish community that would ultimately include the gentiles and eventually the entire world. Through this article's exploration of intertextual analysis, the effectiveness of the Holy Spirit, working through the original 12 Apostles, initially reached out to the Diaspora during the Feast of Weeks, known as Pentecost. As the expanding role of women brought greater effectiveness through the newly diversified church, created an interconnectedness between the Jews in Jerusalem and the Diaspora, new followers were added daily. Through the recognized elements of transformational leadership and servant leadership theory, as described by contemporary scholars, the Holy Spirit's work is easily seen bringing divine empowerment to the New Testament church.

About the Author

Michael Gilbert is a Ph.D. student in the Regent University School of Business & Leadership where he is majoring in Organizational Leadership with an emphasis in Ecclesial Leadership. Gilbert has traveled to rural Appalachia, Haiti, and the Horn of Africa to present on the subjects of spiritual formation and leadership to multi-denominational organizations, conferences, and a bible college. Correspondence concerning this article should be addressed to Michael Gilbert

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An Investigation of Path-Goal Theory, Relationship of Leadership Style, Supervisor-Related Commitment, and Gender

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The conceptual framework of this leadership model is that leaders who practice certain leadership styles, according to subordinates' expectations of gender stereotypes, could influence the subordinate commitment to superior. Does a leader's gender and subordinates' perceived leadership style influence the subordinates' commitment to supervisor? This study was designed to accomplish a dual purpose: (a) to determine if there is a relationship between subordinates' perception of leadership style and subordinate commitment to his/her leader and (b) to determine if supervisor's gender moderates the relationship between the perceived leadership style and subordinate commitment to his/her leader. Responses were received from a total of 117 self-reported participants through social networking. Hierarchical multiple regression analysis indicated that path-goal leadership styles can predict subordinates' commitment to superior; however, gender only predicts subordinates' commitment to superior for achievement-oriented and directive styles. Further comparison of regression coefficients indicated no statistically significant difference between male and female leadership styles and subordinates' commitment to the superior.

Figure 1: A proposed path-goal model

Leadership is complex and influenced by relationships, circumstances, personalities, and many additional factors within the realm of the workplace (DeCaro, 2005). Previous research has found psychological differences between male and female leaders that lead them to certain leadership behaviors (Lewis & Fagenson-Eland, 1998). Female supervisors are associated with considerate behaviors while male supervisors prefer task-oriented behaviors (Eagly, Karau, & Makhijani, 1995; Hammick & Acker, 1998; Lewis & Fagenson-Eland, 1998). The research problem here is determining how subordinates' perception of their supervisor's leadership style influences their commitment to their supervisor and whether gender of the leader may influence subordinates' commitment to his/her leader. This study used the path-goal theory and sex-role congruency hypothesis as the foundation for this model.

Research Purpose

This study aimed to accomplish a dual purpose: (a) to determine if there is a relationship between subordinates' perception of leadership style and subordinate commitment to his/her leader and (b) to determine if supervisor's gender moderates the relationship between leadership style and subordinate commitment to his/her leader. The conceptual framework of the leadership model is that leaders who practice

certain leadership styles, according to subordinates' expectations of gender stereotypes, could influence the subordinate commitment to superior.

In the relentless pursuit to present new knowledge, this study sought to provide significant value for both practitioners and academics whereby extending the current and future body of knowledge on leadership styles and the perceptual effect that gender influences the superior/subordinate relationship. Research results can be used by practitioners to identify leadership styles and enhance superior/subordinate relationships within the workplace. The Ken Blanchard Companies (n.d.) noted that 76 percent of managers suggested that failing to use a leadership style that is appropriate to the person, task, or situation is one of the common mistakes supervisors make; therefore, largely impacting "productivity, profits, performance, and overall success as a result" (as cited by Negron, 2008, p. 28).

Theoretical Framework

Path-goal theory, originally developed by Evans (1970) and later modified by House (1971), was designed to identify a leader's most practiced style as a motivation to get subordinates to accomplish goals. The path-goal theory reinforces the idea that motivation plays an important part in how a supervisor and a subordinate interact and, based on that interaction, the overall success of the subordinate. The path-goal theory, according to House (1971), presents two basic propositions. Firstly, "One of the strategic functions of the leader is to enhance the psychological states of subordinates that result in motivation to perform or in satisfaction with the job" (House, 1971, p. 3). In other words, leaders need to be cognizant of the necessary steps to clarify goals, paths, and enhance satisfaction through extrinsic rewards, which will in turn increase subordinates' intrinsic motivation. Secondly, House asserted that particular situational leader behavior will accomplish the motivational function. The path-goal theory recognizes four leadership behaviors to increase subordinates' motivation. House and Mitchell (1974) based the four leadership styles on three attitudes exhibited by subordinates: (a) Subordinates' satisfaction, (b) subordinates' expectations of their leaders, and (c) subordinates' expectations of effective performance (Negron, 2008).

The four path-goal leadership styles that function to provide structure and/or reward to subordinates are directive, supportive, participative, and achievement oriented (House & Mitchell, 1974; Indvik, 1987). The directive leader clarifies expectations and gives specific guidance to accomplish the desired expectations based on performance standards and organizational rules (House & Mitchell, 1974). The directive style is appropriate with newly hired or inexperienced subordinates and in situations that require immediate action (Negron, 2008). The directive style may be perceived as aggressive, controlling, descriptive, and structured by dictating what needs to be done and how to do it. Research indicates that the directive style is positively related to subordinates' expectations and satisfaction for subordinates who are employed to

perform ambiguous, unstructured tasks; however, negatively related to satisfaction and expectations of subordinates who are well-structured and receive clear tasks (House, 1971; House & Dessler, 1974; Schriesheim & Von-Glinow, 1977; Al-Gattan, 1983).

The supportive leader behaves in a responsive manner thus creating a friendly climate and verbally recognizes subordinates' achievement in a rewarding modus (Graen, Dansereau, Minami, & Cashman, 1973; House & Dessler, 1974; House & Mitchell, 1974). Supportive leaders demonstrate respect for subordinates, treat everyone equal, and concern for subordinates' well-being (House, 1971). According to Reardon, Reardon, and Rowe (1998), supportive leaders "learn by observing outcomes and how others react to their decisions" (p. 132). The supportive style is suitable when subordinates show a lack of confidence in ability to complete a task and little motivation (Negron, 2008).

The participative leader takes on consultative behaviors such as soliciting subordinates for suggestions prior to making a final decision, albeit, they retain final decision authority (House & Mitchell, 1974). The participative leader shares responsibilities with subordinates by involving them in the planning, decision-making, and execution phases (Negron, 2008). Workers who are motivated become self-directed and generate a creative team thereby presenting a greater cohesive team and ownership amongst participants (Hersey, Blanchard, & Johnson, 1996). The participative style is appropriate when subordinates show a lack of judgment or when procedures have not been followed (Negron, 2008).

The achievement-oriented leader "sets challenging goals, expects subordinates to perform at their highest level, continuously seeks improvement in performance and shows a high degree of confidence that the subordinates will assume responsibility, put forth effort and accomplish challenging goals" (House & Mitchell, 1974, p. 83). Negron (2008) noted that the achievement-oriented style is suited for unclear tasks and subordinates who may need a morale booster to increase their confidence in ability to accomplish the given goal.

Each of the four path-goal styles can be exercised by leaders in any combination with various subordinates and within different organizational environments and situations (House & Mitchell, 1974). Experienced leaders mold their leadership styles according to the situation (Reardon et al., 1998). Subordinates may perceive the same superior as presenting different path-goal leadership styles, which may be influenced by background, personality, characteristics, motivation level, relational bond with supervisor, and many other variables. According to House (1971), path-goal theory is a conceptualization of explicit leader message behavior. Research on the path-goal theory includes dependent variables that are comprised of a range of subordinate outcomes and it assumes behavior is situational, according to House and Mitchell (1974), which is consistent with gender (e.g., Schneer, 1985) and communication (e.g., Smith, 1984).

Due to the introduction of gender as a moderating variable in this path-goal theory model, the sex-role congruency theory is explored in an attempt to gain an understanding of the gender relationships of superiors and subordinates within the workforce. Sex-role congruency hypothesis, according to Schein (1975), asserts that leader behavior consistent with sex-role stereotypes is expected to be more positively related to subordinates' satisfaction than inconsistent behaviors. The hypotheses specifically tested most frequently have been: (a) considerate behavior, being more consistent with female stereotypical behavior, should be more positively associated with subordinates' satisfaction for female leaders than for male leaders; and (b) initiating structure behavior, believed to be more stereotypically male, should be more positively associated with subordinates' satisfaction for male leaders than for female leaders (Indvik, 1987).

The supervisor acts as an agent of the organization and often interacts with subordinates on a daily basis, serving as administer of rewards to subordinates (Chen, Tsui, & Farh, 2002; Farh, Podsakoff, & Organ, 1990). Commitment to supervisor is defined by two dimensions: identification with supervisor and internalization of supervisor's values (Becker, Billings, Eveleth, & Gilbert, 1996). Identification occurs when a subordinate admires certain attributes of the supervisor such as attitude, behavior, personality, or accomplishments (Becker et al., 1996; Chen et al., 2002). Subordinates may feel a sense of pride by associating with the supervisor thus loyalty to supervisor. Internalization occurs when the subordinate adopts attitudes and behaviors of the supervisor because of congruent value systems (Chen et al., 2002). However, according to Chen et al., loyalty to supervisor extends beyond these two dimensions in a highly relationship-oriented context such as familial relationships where feeling of indebtedness may present itself.

This study explored the path-goal leadership styles from the subordinates' perspective rather than the leader's perspective. The premise of this study is that subordinates' expect leaders to behave with certain stereotypical gender characteristics and, when leaders behave as expected and as perceived by the subordinate, the subordinates will show commitment to supervisor.

Literature Review

This research explored leadership styles in relation to subordinates' commitment to supervisor and the possible impact of leaders' gender in the relationship. Extant literature indicates that gender may impact the relationship between leader's behavior and subordinates' commitment to leader based on subordinates' stereotypical expectations. The study will use the path-goal and sex-role congruency as the foundational theories for this model.

Path-Goal Leadership Style and Subordinate Commitment to Superior

The new age leadership paradigm focuses attention on the effects leaders have on their subordinates (Bass, 1985; Bennis, 1989; Burns, 1978, 2003). House and Dessler (1974) stated the path-goal theory's intention was to identify the "precise psychological mechanisms underlying the effects of leaders on others" (pg. 30). House's path-goal theory assumes leaders are flexible and adjust their style to meet the challenge of the situation (Negron, 2009). According to DeCaro (2005), the theory proposes that when subordinates perceive superior's behavior as the source to their satisfaction of their job, the leader's behavior is considered acceptable and can lead to the subordinate's satisfaction. Furthermore, the leader's behavior will be viewed as acceptable only when subordinates' perceive it as either an immediate or future source of job satisfaction (DeCaro, 2005).

Extant literature indicates path-goal theory has a significant relationship with the following dependent variables: (a) intrinsic job satisfaction, which is the expectancy that performance leads to effective performance (expectancy one); (b) the expectancy that performance leads to valued rewards (expectancy two); (c) role clarity (House, 1971); (d) satisfaction with extrinsic rewards (House & Dessler, 1974); (e) satisfaction with the superior (House & Mitchell, 1974); and (f) performance and overall satisfaction (House & Mitchell, 1974). Satisfaction with the supervisor, similar to commitment to supervisor, is often assessed as a feature of job satisfaction (Jingsong & Yuan, 2009) and has been positively correlated with loyalty to supervisor and organizational commitment (e.g., Wong & Kung, 1999). Supervisory support is positively correlated with organizational commitment (Gaertner & Robinson, 1999) and support from one's supervisor is positively correlated with affective commitment (Stinglhamber & Vandenberghe, 2003).

Affective commitment is when an employee identifies with and is psychologically involved with the organization (McCormack, Casimir, Djurkovic, & Yang, 2007). In other words, it is an emotional attachment to the organization versus subordinates' commitment to superior. McCormack et al. (2007) conducted research that indicated satisfaction with supervisor has a significant positive correlation with affective commitment. Although, affective commitment to organizations seems to be unrelated to job performance (Becker et al., 1996; Mathieu & Zajac, 1990), a significant and positive relationship has linked followers' commitment to supervisor and followers' performance (Becker et al., 1996). Therefore, it seems possible that if there is a significant positive relationship between the path-goal theory's dependent variables such as intrinsic job satisfaction, extrinsic satisfaction, satisfaction with superior, high performance, and overall satisfaction, all of which enhance the psychological states of subordinates' outcome, then a subordinate's commitment to his/her leader may be a relevant dependent variable.

A subordinate's commitment to his/her leader implies increased obligation to make a relationship succeed and mutually satisfactory and beneficially (Gundlach, Achrol, & Mentzer, 1995; Morgan & Hunt, 1994). The research is scant in the study of subordinates' commitment to their leader within the realm of path-goal theory. Griffin (1979) noted a limited amount of empirical studies on path-goal theory; moreover, the most reported research focused on directive and supportive.

Sex-Role Congruency and Gender Stereotypes

The study of gender is an important research topic in the realm of organizational leadership (Yukl, 2002). Knowing the gender relational dynamics between leaders and subordinates could transform how organizations hire and/or promote talent. There are many cognitive and contextual factors involved where gender influences perception, including (a) the beliefs, expectations, and motivation of the target and perceiver; (b) whether gender schema are primed by factors such as the organizational context, the nature of the task, or the characteristics of the target; (c) whether differential expectations are conveyed to men and women; and (d) whether these result in changes in the target's self-presentation (Becker et al., 2002; Deaux & Major, 1987).

A number of meta-analyses of leadership gender differences reveal that leadership style is likely to be influenced by gender role stereotypes and various gendered social processes (Eagly & Johnson, 1990; Eagly & Karau, 1991; Eagly, Makhijani, & Klonsky, 1992). Moreover, male role expectations scored higher on measures of creating structure, enacting task oriented behavior, and exhibiting more directive and controlling decision styles whereas women were expected to be characterized by considerate, relationship-oriented behavior, and participative decision styles (Eagly & Johnson, 1990; Druskat, 1994; Helgeson, 1990; Rosener, 1990; Thacker, 1995). Several researchers found conflicting results where no difference between male and female leadership styles was significant (Butterfield & Powell, 1981; Campbell, Bommer, & Yeo, 1993; Kolb, 1997; 1999; Maher, 1997; Nadim & Singh, 2005).

Research indicates that women are more often stereotyped as passive, friendly, dependent, less assertive, and less aggressive than the male counterpart (e.g., Broverman, Vogel, Broverman, Clarkson, & Rosenkrantz, 1972; Cohen, Bunker, Burton, & McManus, 1978). Some authors have shown that women have better skills for interpersonal relationships than men (Bar-On, 2006; Bar-On, Brown, Kirkcaldy, & Thome., 2000). As a result, women may be viewed as more supportive and affective with characteristics involving the management of emotions (Lopez-Zafra, Garcia-Retamero, & Martos, 2012). Griffin (1979) found the theory to be internally consistent; however, further studies are needed to demonstrate external consistency. Sagie and Koslowsky (1994) agreed with the lack of path-goal theoretical research.

The direction of gender-moderated hypotheses is dependent upon additional reasoning not within the purview of the path-goal theory (Indvik, 1987). The modified sex-role congruency theory proposed by Schein (1975) posited "subordinates would prefer leader behaviors consistent with stereotypes of the subordinates' own gender roles. In that case, male subordinates should prefer direction and achievement-orientation, while female subordinates should prefer support and participation" (Indvik, 1987, pg. 130). Schein (1978) has emphasized inconsistent results in research of the sex-role congruency hypotheses.

Rosen and Jerdee (1973) found that subordinates are satisfied with a considerate style of leadership from superiors of the opposite sex. Petty and Miles (1976) found male leader's initiating structure more positively related to subordinates' satisfaction of superior than female leader's initiating structure and female leader's consideration was more positively related to satisfaction of superior than male leader's consideration. However, Petty and Miles did not control for subordinates' demography whereas this research controlled for age, gender, education, and superior and subordinate tenure. Controlled variables are an important contributing factor in research when measuring the relationship(s) between dependent and independent variables because they could highly impact the results.

Rigg and Sparrow (1994) found in a study that women emphasized team work and were regarded as more people-oriented while men less emphasized team work and were considered more paternalistic and authoritative. According to Valentine and Godkin (2000), the gender of the supervisor may influence the subordinate's perception of job design because males and females have been found to favor different leadership styles. Therefore, it is possible that female leaders are expected to be more participative and supportive while male leaders are expected to be more achievement-oriented and directive.

Leader's Gender and Subordinate Commitment to Superior

The concept that an organization is merely one source in which an employee may be committed to has been widely accepted (Cohen, 2003; Cooper-Hakim & Viswevaran, 2005). "The supervisor, the work group, the client and the profession are all targets that are just as liable to foster worker commitment" (Pohl & Paillé, 2011, pg. 146). The concept of employee commitment to a supervisor has slowly gained increasing attention from researchers (e.g. Becker, 1992; Becker et al., 1996; Wong, Wong, C., & Ngo, 2002). Foci of commitment are individuals and groups to whom an employee is attached, according to Reichers, (1985).

Research indicates that subordinate commitment to supervisor has been one of the most important focuses influencing employees' job performance (Becker, 1992; Becker et al., 1996). Berryman-Fink, Heintz, Lowy, Seebohm, and Wheeless (1987) conducted three

studies that explored perceptions of supervisor's relation to gender. Results indicated a consistency of female respondents hold a more favorable attitude toward women superiors than male respondents. This study also found that the longer a subordinate works with women superiors, the more favorable s/he perceives the communicative competence of women superiors.

Becker, Ayman, and Korabik (2002) studied the relationship between leader gender, self-perception, and group members' perception of the leader's consideration and initiating structure. Becker's (1992) study found commitment to superior and satisfaction was more strongly correlated to in-role performance than organizational commitment. Wong et al. (2002) noted, to their knowledge, no study has focused on antecedents of commitment to supervisor. Literature focusing on the relationship between superior/subordinate gender and commitment to the leader has been overlooked, according to Pohl and Paillé (2011). Most of the studies that concern how gender influences work-related outcomes, including commitment, have focused at the sub-organizational level of analysis, at the level of departments, work groups or teams (Peccei & Lee 2005; Riordan & Shore 1997; Tsui & Gutek 1999).

Research indicates that male role expectations scored higher on measures of creating structure, enacting task oriented behavior, and exhibiting more directive and controlling decision styles whereas women were expected to be characterized by considerate, relationship-oriented behavior, and participative decision styles (Eagly & Johnson, 1990; Druskat, 1994; Helgeson, 1990; Rosener, 1990; Thacker, 1995). Additionally, Schein (1975) posited that "subordinates would prefer leader behaviors consistent with stereotypes of the subordinates' own gender roles. Specifically, Indvik (1987) noted, "male subordinates should prefer direction and achievement-orientation, while female subordinates should prefer support and participation" (pg. 130). Therefore, considering extant literature indicates a leader's style impacts a variety of subordinate outcomes, it is possible that subordinates' commitment to superior may also be impacted by leader's style. Therefore, it is likely that subordinates will show higher commitment to superior if leadership style is perceived as behaving stereotypically. Hence, the hypotheses:

> H1: For female leaders, supportive and participative leadership styles for both gender subordinates will be more positively related with subordinates' commitment to supervisor than directive or achievement-oriented leadership styles.

> H2: For male leaders, directive and achievement-oriented leadership styles for both gender subordinates will be more positively related with subordinates' commitment to supervisor than leadership styles.

Demographic variables that have been previously related to the commitment phenomena include age, gender, education level, and tenure with current employer

(Fry & Greenfeld, 1980; Luthans, McCaul, & Dodd, 1985; Morrow & McElroy, 1987). Wharton and Baron (1987) asserted the importance in examining confounding variables relative to gender composition within the workplace when exploring gender similarities/dissimilarities. According to Peccei and Lee (2003, 2005), failure to include appropriate controls in the analysis may present bias of the true effects of gender dissimilarity. Tsui and Gutek (1999) argue that gender dissimilarity has a negative effect on employee psychological commitment, but that the impact is stronger on men than on women. Therefore, this study examines gender, age, superior/subordinate tenure, and education level as control variables.

Method

Hierarchical multivariate analysis was used to measure leadership style as the predictor variable, subordinate commitment to superior as the criterion variable, and leader's gender as the moderator. A review of literature reveals instruments used to measure path-goal leadership styles in organizations (Indvik, 1988) and subordinate commitment to superior (Becker et al., 1996). Two instruments were used to measure the hypothesized relationships between leadership style and subordinates' commitment: Path-goal leadership questionnaire (Indvik, 1988) and supervisor-related commitment scale (Becker, Billings, Eveleth, & Gilbert, 1996). Control variables include subordinate age, education, gender, and superior/subordinate tenure to help rule out alternative explanations.

Participant Characteristics

The sample selection for this study targeted employees who report to superiors. However, it is possible that some respondents may not have been employed or are self-employed, which is outside the target population and thus constitutes non-probability sampling using convenience and snowballing. A question was included in the survey that asked respondents about current employment status and if s/he reports to a superior. See Table 1 for sample characteristics.

Sampling Procedures

Due to time and money constraints, a non-probability convenience sample was used for this study. Prior to data collection, the human subjects review application process was completed and approved. Subsequently, the survey instruments were deployed using SurveyGizmo.com, an online anonymous research data collection site. The online survey presented a disclaimer that stated participation in the survey is a form of permission to use the data and all data will remain anonymous. Participation was voluntary and participants could cease responding at any time.

An electronic invitation through the social media portal was sent to prospective participants with a link to the online survey. Targeted participants included employees from global organizations who report to a superior. The invitation message included an overview of the study, purpose of the study, and an invitation to pass the link along to employed colleagues who report to a superior for a snowball effect. Research results were offered to anyone (participants and nonparticipants) upon request.

Sample Size and Power

According to Girden (2001), sample sizes need to be large enough to detect difference, assuming that a difference of a particular magnitude is anticipated. Because discriminant analysis is quite sensitive to the ratio of sample size it is recommended that there should be "20 observations per each observable variable" (Hair, Black, Babin, & Anderson, 2010, p. 252) with a minimum recommended size of five observations per independent variable. This study set out to obtain approximately 120 responses based on the recommendations by Hair et al. (2010). Approximately seven respondents (6.5 percent) reported to not work for a superior; therefore, their data were omitted from analysis. Data were collected for approximately ten weeks, which resulted in 117 usable responses (see Table 1).

Measures and Covariates

The predictor variables include the path-goal theory four leadership styles: (a) directive, (b) achievement-oriented, (c) participative, and (d) supportive. The criterion variable is subordinate's commitment to superior. The moderating variable is superior's gender and the control variables include subordinate's age, gender, education, and subordinate/superior tenure. Both instruments used for this study have been previously validated (Indvik, 1986; Becker et al., 1996).

The directive leader is described as providing psychological structure by informing subordinates what is expected of them and giving specific guidance, clarifying roles, rules, and procedures (House & Dessler, 1974). The achievement-oriented leader is described as encouraging performance excellence, setting challenging goals, emphasizing excellence in performance, and showing confidence that subordinates will attain high standards of performance (House & Dessler, 1974).The participative leader encourages subordinates and considers their opinions and suggestions (House & Dessler, 1974). The supportive leader is concerned with subordinates' needs and preferences by displaying a concern for their welfare and work environment (House & Dessler, 1974). Subordinate's commitment to superior is described as admiration and pride of one's superior (Becker et al., 1996).

Table 1
Respondent Demographics and Leader Gender

Demographic variables	Subordinates	Leaders
Gender		
Female (coded as 1)	(75) 65%	(52) 47%
Male (coded as 2)	(39) 34%	(58) 52%
Age	22-62 years	
Mean	42 years	
Education		
< 4 year degree	(5) 4%	
4 year degree	(29) 25%	
> 4 year degree	(80) 68%	
Subordinate/Superior Tenure		
0-6 months (coded as 1)	(6) 5%	
7-12 months (coded as 2)	(15) 13%	
1-3 years (coded as 3)	(49) 42%	
4-8 years (coded as 4)	(36) 30%	
8-12 years (coded as 5)	(5) 4%	
Over 12 years (coded as 6)	(3) 3%	
Nationality		
American	100 (86%)	
Austrian	1 (1%)	
Bahamian	1 (1%)	
Bahraini	1 (1%)	
Canadian	1 (1%)	
Japanese	1 (1%)	
Israeli	1 (1%)	
Luxembourg	1 (1%)	
New Zealander	2 (1.7%)	
Rwandan	1 (1%)	

Note: $n = 117$

The path-goal leadership questionnaire (see Appendix Figure A1) is a leader-rated 20-item behavior scale with a seven point scale ranging from 1 (never) to 7 (always) developed by Indvik (1988). The path-goal questionnaire provides information about the four leadership styles: directive, achievement-oriented, participative, and supportive (Northouse, 2004). Each subscale is comprised of five questions. For the purpose of this study, the path-goal instrument was modified from a leader-rated instrument to a subordinate-rated instrument. This modification changed the verbiage from "I" to "My supervisor." Examples include: "My supervisor asks for suggestions from subordinates concerning how to carry out assignments" and "My supervisor asks subordinates for suggestions on what assignments should be made." Research on extant

literature does not indicate evidence that modification to the path-goal instrument is valid.

Indvik (1986) reported meta-analysis reliabilities as follows: directive (.80), supportive (.86), and participative (.81). The reliability of achievement-oriented leader behavior (.69) was borderline but based on only two studies. Moreover, "The number of studies reporting a given relationship ranged from 26 to two, with sample sizes ranging from 4,993 to 272" (Indvik, 1986, p. 190).

Subordinates' commitment to superior was measured using the supervisor-related commitment scale developed by Becker et al. (1996), which is a nine-item self-rated Likert scale measure (see Appendix Figure A2). Five items were used to measure identification with supervisor and four items measure internalization of supervisor. Coefficient alpha was .85 for supervisor-related commitment based on identification and .89 for supervisor-related commitment based on internalization (Becker et al., 1996). Survey items consist of a seven-point scale ranging from "strongly disagree" to "strongly agree." Examples include: "I feel a sense of "ownership" for my supervisor" and "My attachment to my supervisor is primarily based on the similarity of my values and those represented by my supervisor." Multivariate analysis positively related both supervisor-related identification and internalization with employee performance ratings (Becker et al., 1996).

Control variables include subordinate age, education, gender, and tenure with supervisor and subordinate. The age response was recorded in years. Gender for both respondents and supervisors was coded for females (1) and males (2). Education was coded as: some high school (1), high school/GED (2), some college (3), associate's degree (4), bachelor's degree (5), master's degree (6), doctorate (7), law (8), medical (9), and trade/technical (10). Supervisor and subordinate tenure was coded as 0-6 months (1), 7-12 months (2), 1-3 years (3), 4-8 years (4), 8-12 years (5), and over 12 years (6) (see Table 1).

Research Design

This study is comprised of four continuous predictor variables (path-goal leadership styles), one dichotomous moderating variable (superiors' gender), one criterion variable (commitment to superior), and the following control variables: subordinates' education, age, gender, and superior/subordinate tenure. Data obtained from the questionnaires were analyzed using Statistical Package for the Social Sciences (SPSS) version 20 software.

A survey pretest was conducted to determine strengths and/or weaknesses of the content due to the modified path-goal questionnaire and combined scale to measure subordinate commitment to superior using the superior-related commitment

questionnaire. The pilot study comprised of a convenience sample of five participants. Feedback from the pilot study indicated concerns with the superior-related instrument. One participant commented that the instrument seemed to imply an attachment or similarities as existential; moreover, with an increase in home-based employment and less face-to-face interaction, many virtual relationships comprise of task-oriented communication and there is less concern about the relationship.

Results

The central concerns of this study were the relationship between the predictor variables, which include participative, supportive, directive, and achievement-oriented leadership styles and the relationship with the criterion – subordinates' commitment to supervisor. This study also examined the moderating impact of the leaders' gender. Control variables include subordinates' age, education, gender, and tenure with superior, which were incorporated into analyses to ensure that other relationships were not masking other relationships. Cronbach's (1951) coefficient alphas were calculated to determine the internal consistency reliability of each subscale (see Table 2). One item within each of the four path-goal subgroups was reverse-scaled. Each subscale was summed and the mean score was computed. Finally, the four path-goal subscales were combined and computed as two predictor variables (achievement + directive, participative + supportive). Each subscale and the combined subscales were found to have high internal consistency (see Table 2).

Table 2

Cronbach's Alpha

Items	Cronbach's Alpha
Path-Goal Achievement-oriented	.82
Path-Goal Participative	.87
Path-Goal Supportive	.89
Path-Goal Directive	.85
Superior-related Commitment	.92
Achievement + Directive	.91
Participative + Supportive	.93

Note: n = 117

Table 3 illustrates the correlation coefficients between each pair of variable. The level of variance between the variables was investigated using Pearson product-moment correlation coefficient. The zero-order correlations, means, and standard deviations for the four dimensions of path-goal theory and one factor of subordinates' commitment to

superior are reported in Table 3. The mean score for subordinates' commitment to superior were neither low nor high, indicating a moderate amount of commitment to superior. Both computed leadership style variables indicated a slightly high mean score and a significant positive relationship to subordinates' commitment to superior (see Table 3). Alternatively, superior's gender does not indicate a statistically positive relationship with subordinates' commitment to superior. Furthermore, the control variables show no statistically significant relationship to subordinates' commitment to superior.

Table 3

Summary of Correlations, Means, and Standard Deviations of Study Variables (n=117)

Measures	M	SD	1	2	3	4	5	6	7	8
1. Commitment	4.06	1.51	-							
2. Participative + Supportive	4.69	1.21	.73**	-						
3. Achievement + Directive	4.68	1.19	.62**	.72**	-					
4. Superior Gender [a]	1.54	.50	-.11	-.14	-.14	-				
5. Age	42	10	.01	-.03	.07	-.09	-			
6. Education	5.84	.97	.00	.02	.23*	-.11	.24*	-		
7. Subordinate Gender [a]	1.34	.48	-.02	.00	-.08	.29**	-.16	-.17	-	
8. Tenure	3.25	1.01	.11	.07	.08	-.13	.17	.01	-.18	-

Note: [a] Superior and subordinate gender is coded 1 = female and 2 = male

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

c. Listwise N=114

To examine the overall amount of variability in subordinate commitment to superior by perceived leadership style, and to examine the unique amount of variability explained by leadership style on subordinate commitment to superior, hierarchical multiple regression was conducted. Two hierarchical multiple regressions were performed to examine the composite variables of participative and supportive separate from achievement-oriented and directive styles (see Tables 4 and 5). Regression analysis was used to measure subordinates' attributes (age, sex, superior/subordinate tenure, and education) as predictors of subordinate commitment to supervisor. The F statistics shows if the model brings a statistically insignificant explanation to the data. If the p (sig.) value is less than .05, then the relationship can be generalized to the population and the model concluded as significant. Regression analysis and regression coefficient comparisons were used to measure the following hypothesis:

> *H1: For female leaders, supportive and participative leadership styles for both gender subordinates will be more positively related with subordinates' commitment to supervisor than directive or achievement-oriented leadership styles.*

Hierarchical multiple regression was used to assess the ability of participative and supportive leadership styles to predict subordinates' commitment to supervisor and superior's gender as modifying the relationship. Preliminary analyses were conducted to ensure no violation of the assumptions of normality, linearity, multicollinearity, and homoscedasticity. The presence of collinearity between the two predictor variables is recognized. Control variables (superior and subordinate tenure, age, education level, and gender) were added to the first step, explaining 1.3 percent of the variance in subordinates' commitment to superior: $R2 = .01$, $\Delta R2 = -.02$, $F(4, 109) = .36$, $p = .837$.

Superiors' gender and the computed predictor variable, which equaled the sum of participative and supportive variables, were added to the second step model explaining 54 percent variance in subordinates' commitment to superior. The second model indicated an additional 52 percent (R-square change = .52) of variance after controlling for superior and subordinate tenure, and subordinates' age, education level, and gender: $R2 = .54$, $\Delta R2 = .51$, $F(4, 107) = 20.53$, $p = .000$. Finally, the third step added the computed moderator variable = gender * (participative + supportive), which resulted in no additional variance (R-square change = .000). Overall regression results indicated that the effects of the computed predictor variable (participative + supportive) and the moderator variable does predict subordinates' commitment to superior when controlled for age, gender, education, and superior/subordinate tenure, $R2 = .54$, $\Delta R2 = .51$, $F(4, 106) = 17.45$, $p = .000$. In the final model, however, the only measure that was statistically significant to subordinates' commitment to superior was the computed predictor variable (participative + supportive) as illustrated in Table 4. Therefore, H1 is not supported.

To examine the overall amount of variability in subordinate commitment to superior by perceived leadership style, and to examine the unique amount of variability explained by leadership style on subordinate commitment to superior, a multiple regression coefficient comparison was conducted to measure the following hypothesis:

> *H2: For male leaders, directive and achievement-oriented leadership styles for both gender subordinates will be more positively related with subordinates' commitment to supervisor than participative and supportive leadership styles.*

Hierarchical multiple regression was used to assess the ability of the computed achievement-oriented and directive leadership variable to predict subordinates' commitment to supervisor and superior's gender to modify the relationship. Control variables (superior and subordinate tenure, age, education level, and gender) were added to the first step, explaining 1 percent (1%) of the variance in subordinates' commitment to superior: $R2 = .01$, $\Delta R2 = -.02$, $F(4, 109) = .36$, $p = .837$. Superiors' gender and the computed predictor variable, which equaled the sum of achievement-oriented and directive variables, were added to the second step model explaining 41 percent variance in subordinates' commitment to superior. The second model explained an

additional 39 percent (R-square change = .39) of variance after controlling for superior and subordinate tenure, age, education level, and gender: $R2 = .41$, $\Delta R2 = .37$, $F(4, 107) = 12.16$, $p = .000$.

Table 4
Result of the HLM for superior gender as a moderator of the relationship between participative and supportive and commitment to superior (n=117)

Measures	B	SE(B)
Step 1: Control variables [a]		
Tenure	.09	.11
Subordinate gender [b]	-.05	.23
Age	.00	.01
Education	-.04	.11
R^2 change	.01	
Step 2: Predictor variables [c]		
Superior gender [b]	.17	.85
Participative + supportive	.48*	.14
R^2 change	.52	
Step 3: Interaction [d]		
Superior gender x (participative + supportive)	-.02	.09
R^2	.54	
R^2 change	.00	

Note: [a] Step 1 = control variables. [b] Female is coded 1 and male 2. [c] Step 2 = (participative + supportive). [d] Step 3 = (participative + supportive) x superior gender for interaction variable.
$\dagger p<.10$ $*p < .05$ $**p < .01$.

Finally, the third step added the computed moderator variable = gender * (achievement-oriented + directive), which explained an additional 3 percent variance (R-square change = .03). The regression model as a whole indicated the added interaction variable showed a statistically significant contribution to subordinates' commitment to supervisor, $R2 = .44$, $\Delta R2 = .40$, $F(4, 106) = 11.82$, $p = .000$ (see Table 5). However, in the final model, the only measures that were statistically significant to subordinates' commitment to superior were the computed predictor variable and the moderating variable. Therefore, overall results indicated that superior gender and achievement-oriented and directive leadership styles can predict subordinates' commitment to superior. Further exploration of simple slope analysis (see Figure 2) illustrates the moderated relationship between the predictor variable, achievement-oriented and directive leadership styles, and subordinates' commitment to supervisor. Results showed subordinates' commitment increased as female leaders showed higher achievement-oriented and directive leadership styles; however, subordinates' commitment decreased as male leaders showed higher achievement-oriented and

directive leadership styles (indicated by the steeper slope in Fig. 1). Thus, indicating H2 is not supported.

Table 5
Result of the HLM for superior gender as a moderator of the relationship between leadership style and commitment to superior (n=117)

Measures	B	SE(B)
Step 1: Control variables [a]		
Tenure	.13	.11
Subordinate gender [c]	.09	.25
Age	.00	.01
Education	-.22	.12
R^2 change	.01	
Step 2: Predictor variables [b]		
Superior gender [c]	2.16	.93
Achievement + Directive	.78**	.16
R^2 change	.39	
Step 3: Interaction [d]		
Superior gender x (achievement + directive)	-.24†	.10
R^2	.44	
R^2 change	.03	

Note: [a] Step 1 = control variables. [b] Step 2 = sum (achievement-oriented + directive). [c] Female is coded 1 and male 2. [d] Step 3 = sum (achievement-oriented + directive) x superior gender for interaction variable.
†$p<.10$ *$p < .05$ **$p < .01$.
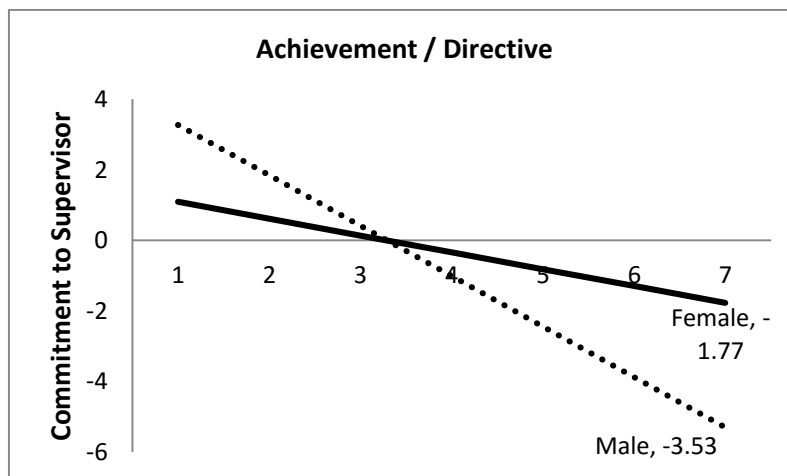
*Figure 2. Simple slope result of the effect of supervisors' gender * (achievement-oriented + directive) styles on subordinates' commitment to supervisor.*

A comparison of the regression coefficients was examined to conclude the hypotheses. Paternoster, Brame, Mazerolle, and Piquero (1998) suggested using the following statistical formula to compare regression coefficients (see Figure 2). The calculated statistic using the formula in Figure 2 for H1 and H2 indicated Z = .38 (female leaders) and Z = .92 (male leaders), respectfully (see Figure 3 and 4). Results indicated both hypotheses are statistically unsupported.

$$Z = \frac{b_1 - b_2}{\sqrt{SEb1^2 + SEb2^2}}$$

Figure 2. Formula to compare regression

$$Z = \frac{.72 \ \square\square\square-}{\sqrt{(.19)^2 + (.14)^2}}$$

$$Z = .38$$

Figure 3. Results for regression coefficient comparison for female leaders and achievement-oriented and directive.

$$Z = \frac{1.44 \ \square\square\square-}{\sqrt{(.19)^2 + (.14)^2}}$$

$$Z = .92$$

Figure 4. Results for regression coefficient comparison for male leaders and achievement-oriented and directive.

Discussion

Primary data were collected from 117 respondents for the purpose of this study. The data in the present study do not provide support for the sex-role congruency hypothesis as it pertains to subordinates' commitment to superior and the path-goal leadership styles. Research has emphasized inconsistent results in tests of the sex-role congruency hypothesis (Petty & Bruning, 1980; Schein, 1978). Contrary to the hypotheses set in this study, the statistical findings do not support the hypotheses that superior's gender moderates the relationship between leadership style and subordinates' commitment to superior. The results of this study suggested subordinates' perception of their leader's leadership styles does predict subordinates' commitment to superior; however, gender does not impact that relationship. Furthermore, Pearson's correlation coefficient indicated subordinate's age, education, gender, and subordinate/superior tenure do not influence subordinates' commitment to superior.

Few studies have found gender differences in leadership styles (Helgesen, 1990; Hennig & Jardim, 1977; Rosner, 1990). However, a larger portion of research suggests otherwise (Bass, 1990; Dobbins & Platz, 1986; Donnel & Hall, 1980; Maccoby & Jacklin, 1974). Results of this study could be attributed to several explanations: (a) self-report bias, (b) misleading statistical analysis, and (c) sample characteristics.

Self-reported bias may have contributed to the findings of this study. Some respondents may not have the right answers to some of the questions so they guess their answers, according to Rosenthal and Rosnow (2008). A small percentage of respondents were cross-cultural where leadership behaviors and cultures are different from those practiced in America. According to Hofstede (2001), Asian firms tend to be more bureaucratic, hierarchical, and have central decision making. Women in Japan make up a small percentage of the leadership roles (Hofstede, 2001). Japanese leaders are generally highly achievement-oriented and participative (Hofstede, 2001); therefore, a possible conflict of culture when considering the given hypotheses for this study.

Another possible explanation for the results may be due to a limitation of statistical analysis. The practice of applying a moderated regression or MANOVA to data and hypotheses that are actually reflective of latent-variable systems can be misleading (Chiu, Lin, & Tang, 2005; Lin, Chiu, & Joe, 2009). Therefore, conducting structural equation modeling and confirmatory factor analysis may have presented stronger statistically conclusive findings and construct validity.

Sample characteristics may also impact the results of this study. This study used a convenience sample with broad backgrounds; however, the majority of respondents had advanced degrees. It is possible that individuals with higher degrees do less gender stereotyping. Another possible explanation is that white collar workers are not as segregated as blue collar workers. In other words, there are a higher percentage of male

blue collar workers than female and the gendered roles are more segregated. This could lead to more gender stereotyping at the blue collar level.

Study Limitations

According to Keyton (2006), research is not perfect and there is a possibility of error and bias in instances such as sampling and in measurement. Quantitative research emphasizes the importance of obtaining a sample representative of the population (Creswell, 2009). Representativeness can only be ensured with random sampling (Keyton, 2006). This study set out to obtain the perceptions of subordinates within the workforce; however, there exists a largely biased viewpoint as a result of convenience (nonprobability) sampling. Furthermore, there is no way to determine if participants answer the surveys truthfully and this presents bias. The researcher must take the best approach to reduce as much bias as possible.

The greatest threat to internal validity is confounding, which occurs when an extraneous variable changes systematically along the independent variable (Reid, n.d.). Confounding a situation when one finds a spurious association or misses a true association between independent and dependent variables as a result of a third factor or group of factors, also referred to confounding variables (Braga, Farrokhyar, & Bhandari, 2012). "A convenient method to check for a potential confounding factor is, first, to find out if the assumed confounding factor is associated with both outcome variable and exposure variable and, second, to compare the associations before and after adjusting for that confounding factor" (Braga et al., 2012, p. 133). Braga et al. suggests that commonly used methods to control for confounding factors and improve internal validity are randomization, restriction, matching, stratification, multivariable regression analysis, and propensity score analysis. This study would be improved by randomization and perhaps an addition to confounding variables. "The three most widely accepted forms of validity are convergent, discriminant, and nomological validity" (Hair et al., 2010, p. 161). Thus, this study would be greatly improved by performing more in-depth statistical analysis and validity checks.

Thomas (2003) asserts that it is rare, if possible, to draw generalizations from a convenience sample. The danger of nonprobability sampling is the potential for researchers to draw unwarranted conclusions about the universe from the data (Cryer & Miller, 1991). Ideally, this study would have access to a random sample of participants within one organization or industry. Therefore, generalizability of this study is unlikely to be universal due to convenience sampling. Additionally, the potential for common method variance limits the generalizability due to limiting the study to one source of self-reported participants.

Participants were solicited through social media groups and comprised less of labor workers and a greater amount of white-collar workers. This may present bias due to the

response limitation of internet users. Age and tenure of respondents may also present an inconsistent response. According to Kerlinger (1986), there is no guarantee that the sample of participants represents the population.

As with all quantitative research, results are limited to the questions and answers presented within the survey; thus, failing to present the rich data that qualitative open-ended questions and answers present. Additionally, the assumption is that participants will be honest with answers upon reflection of perceptions. Subordinates' perceptions may differ considerably in quantifying the level of leader's leadership style, which may present a limitation. Leader behavior may be perceived differently from person-to-person. While the instruments set out to measure follower perceptions of a supervisor's leadership style based on the path-goal leadership styles, it should be recognized that leader's do not operate within one specific leadership style framework. Using one leadership theory also adds to the limitation of this study.

This study presents perceptions from a large range of diverse responses, which can place the perception of the leader in a variety of contexts. The sample consists of cross-cultural participants with varied age groups, cultural backgrounds, gender, education experience, and work experience. This study would be strengthened by random sampling within one industry or organization.

The obtained self-rated data comprised of 117 cross-cultural participants with the vast majority being highly educated professionals with a graduate degree who worked for a supervisor at the time of the survey. The purpose for obtaining self-rated data from subordinates is twofold: (a) subordinates may be more reliable at gauging their level of commitment to superior and (b) the focus was on subordinates' perception of their superior's most practiced leadership style and how that perception may impact respondents' commitment to their superior, therefore, obtaining data from superiors would not contribute to the data sought. Research also indicates that leaders rate their leadership styles differently than subordinates.

Podsakoff and Todor (1985) stated, "Invariably, when self-report measures obtained from the same sample are utilized in research, concern over same-source bias or general method variance arises" (p. 65). This research relied on a single-source for data collection thus the existence of systematic bias due to percept-percept inflation. Percept-percept inflation is one of the most commonly considered forms of systematic bias in organizational research (Gardner, Wright, & Gerhart, 2000). Percept-percept inflation results when each subject provides information for the independent and dependent variable at the same point in time (Gerhart, 1999).

Direction for Future Research

This research was prompted by organization's challenge of seeking the best-fit talent when hiring or promoting supervisory roles. Organizations are faced with a significant competitive landscape and employing talent with certain characteristics and behaviors can place an organization a step ahead of the curve. Women's underrepresentation of senior corporate roles and stereotypes may skew perceptions of women's abilities. Overall, this study found no gendered differences and perceptions of leadership style in relation to subordinates' commitment to superior. Thus, the need for further research in several directions has emerged from this study. Future research should consider obtaining larger industry-specific samples and conducting a longitudinal study to examine the relationship of subordinates' preferred path-goal leadership styles and subordinates' perception of supervisor's most practiced leadership style.

Research seems to suggest that gender plays a limited role in the relationship between leadership style and subordinates' commitment to superior; however, further research could investigate how gender influences work-group effectiveness. Additionally, work-group effectiveness moderated by gender of both leader and subordinate could also be examined to determine the possible relationship of subordinates' perceived leadership style and the impact that may have on work-group effectiveness. Dixon and Hart (2010) found a significant positive correlation between path-goal leadership styles and workgroup effectiveness; however, how does gender within the group impact that relationship? Research should also more carefully examine between-cultures and gender differences at the organizational level, group, and team level. Also worth mentioning is the possibility that research focusing on the gender differences should be redirected since it seems clear that questions regarding leader effectiveness are better explained at the individual level than linked to gender (Applebaum, Audet, & Miller, 2003).

About the Author

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Authentic Leadership: Commitment to Supervisor, Follower Empowerment, and Procedural Justice Climate

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This study examined the authentic leadership relationships with follower outcomes of commitment to supervisor and empowerment and the extent to which procedural justice moderated these relationships through quantitative methodology. The study utilized a cross sectional survey approach and convenient sampling (N=152). Theoretical framework underpinning the study is provided as well as tested hypotheses. Summary of results and limitations of this research are discussed.

Authenticity as first referenced in management and organizational literature viewed the authentic capacity of a leader as a litmus test of executive quality (Kluichnikov, 2011). With renewed interest in recent years on positive leadership (Luthans, 2002), there has been scholarly focus on the development of the authentic leadership construct (Luthans & Avolio, 2009; Walumbwa et al., 2010a). The core of authentic leadership extends beyond the authenticity of the leader as a person to encompass authentic relations with followers (Gardner et al., 2005; Avolio & Gardner, 2005). This relationship is characterized by: (a) transparency, openness and trust, (b) guidance toward worthy objectives, and (c) an emphasis on follower development (Gardner et al., 2005). Consequently, authentic leaders' behaviors are reflected on the followers' actions (Bass & Steidlmeier, 1999; Fields, 2007; Zhu et al., 2011) and follower development (Bass & Steidlmeier, 1999; Gardner et al, 2005; Walumbwa et al., 2010a).

The role of followership in leadership outcomes has been duly documented in the literature (Yukl, 2010; Hickam, 2010; Gardner et al., 2005; Fields, 2007; Zhu et al., 2011). For authentic leadership, Gardener et al. (2005) asserted that followership is an integral part of authentic leadership and authentic followers are expected to replicate authentic leader development (Gardner et al., 2005). Consequently, as positive role models, authentic leaders "serve as a key input for the development of authentic followers" (p. 347). To progress authentic leadership theory development, scholarly studies have investigated a number of relational outcomes of authentic leadership on followers (Gardner et al, 2011) that include (a) follower job satisfaction (Avolio, Gardner et al.,

2004) and (b) Job performance (Chan et al., 2005; Luthans et al., 2005, Illies et al., 2005) and (c) empowerment, Walumbuwa et al., (2010a). Gardner et al. (2011), in a comprehensive review of authentic leadership development and studies, called for more empirical investigations of the role of followers, various antecedents and outcomes in authentic relationship, specifically, for further research that examines what components and situations develop a deeper understanding of the authentic leader-follower relationships (Gardner et al., 2011).

To heed the aforementioned call, this study examined (a) the relationship between authentic leadership and follower empowerment, and (b) the relationship between authentic leadership and follower commitment to supervisor. Further, this study investigated to what extent procedural justice as a perception of work climate moderates the AL relationship with both outcomes. Empowerment is generally accepted as in indicator that followers are trusted and capable (Walumbwa et al, 2010a). This derives from the conceptualization of empowerment as a psychological state that encompasses four cognitions, impact, influence, meaningfulness and self-determination (Speitzer, 2005) and commitment to supervisor indicates that the followers trust the supervisor to guide them and also an indicator of follower's openness to supervisor's influence (Illies et al., 2005) making these two outcomes important predictors of follower development. Consequently, findings from this study have implications for authentic leader-follower relationship development and will further aid understanding of the organizational climatic conditions that can enhance authentic leadership perception by followers in organizations.

Authentic Leadership and Related Leadership Theories

Authentic leadership has been described in self- referent terms (Fields, 2007; Gardner et al., 2005), Self-reflective (Fields, 2007; Avolio & Gardner, 2005) and as a root concept for positive leadership approaches such as charismatic, transformational and ethical leadership (Gardner et al., 2005; Walumbwa et al., 2010). Drawing on positive psychology, Gardner et al. (2005) advanced a self-based model of authentic leadership and follower development defining authenticity as being true to oneself – owning one's experiences (values, thoughts, emotions and beliefs and "acting in accordance with one's true self" (p. 344). The central premise of this model is that through increased self-awareness, self-regulation, (Sparrowe, 2005) and positive modeling, authentic leaders foster the development of authentic followers (Avolio & Gardner, 2005, Gardner et al., 2005). Self-awareness means leaders know what is important to them (May et al., 2003, Kluichnikov, 2011) and Sparrowe (2005) observed that self-regulation helps to facilitate transparency and consistency a leader's behavior. Primarily, authentic leadership represents the root construct for what constitutes other forms of positive leadership (Gardner et al., 2005). Positive leadership refer to the activation of a set of cognitions, affects, expectancies, goals, values and self-regulatory plans that both enable and direct

effective leadership (Hannah, Woolfolk & Lord, 2009). Positive leadership behaviors elicit responses from followers which feedback to further enhance the positive self-concepts of both leaders and followers (Hannah et al., 2009).

Authenticity is premised on understanding and being true to one's self (Avolio & Gardner, 2005; George 2003). Authentic leaders are believed to be deeply aware of their values, beliefs, are self-confident, perceived to be genuine, reliable, trustworthy and of high moral character (Avolio & Gardner, 2005; Ilies, Morgeson & Nahrgang, 2005; Fields, 2007). Sparrowe (2005) links this awareness to self-regulation and a broader exploration of the self-regulation construct shows that it helps leaders weigh the gaps that may exist between their internalized standards and their praxis (Kluichnikov, 2011; Avolio & Gardner, 2005). The process of self-regulation is said to help the leader withstand external pressure and influence (Avolio & Gardner, 2005; Ilies, Morgeson & Nahrgang, 2005) increasing the authentic leader's moral strength.

Authentic literature reviews indicated that the definition of the authentic leadership construct has converged around four underlying dimensions (Walumbwa et al., (2008) reflecting both conceptual and empirical composition (Gardner et al., 2011). These are: (a) balanced processing - a renaming of unbiased processing (Gardner et al., 2011), (b) internalized moral perspective, (c) relational transparency, and (d) self- awareness. Balanced/unbiased processing refers to the ability to objectively analyze and consider all information prior to decision making including contrary views. Internalized morality refers to the leader's action being guided by deep rooted moral values and standards and not tossed by external pressures (peers, organizational and societal). Relational transparency involves personal disclosures, openly sharing information and expressing true thoughts and motives while self-awareness refers to leaders' self -knowledge of their internal referent (mental states) and external referent (reflected self-image or how a leader is perceived) (Walumbwa et al., 2010; Gardner et al. 2005; Ilies et al., 2005; May, Chan, Hodges & Avolio, 2003). These related and substantive dimensions are all believed to be necessary for an individual to be considered an authentic leader.

As stated earlier, a number of authentic leadership relational outcomes have received empirical attention. Specifically, AL has been shown to be positively related to personal identification, positive leader modeling, follower job satisfaction, trust in leadership, organizational commitment follower work engagement, follower work happiness and follower job performance among others (Gardner et al., 2011). Altogether, "the available findings from quantitative studies provide support for the predictions advanced by and derived from AL theory" (P. 1139). Therefore, Gardner et al. (2011) assert that nomological network of constructs empirically associated with AL is generally consistent with the extended theoretical framework.

Hypothesized Theoretical Model

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                                    ┌──────────────┐
                                    │  Supervisor  │
                                    │  Commitment  │
                                    └──────────────┘
┌──────────────┐
│   Authentic  │
│  Leadership  │
└──────────────┘                    ┌──────────────┐
                                    │   Follower   │
                                    │  Empowerment │
                                    └──────────────┘
                    ┌──────────────┐
                    │  Procedural  │
                    │ Justice Climate │
                    └──────────────┘
```
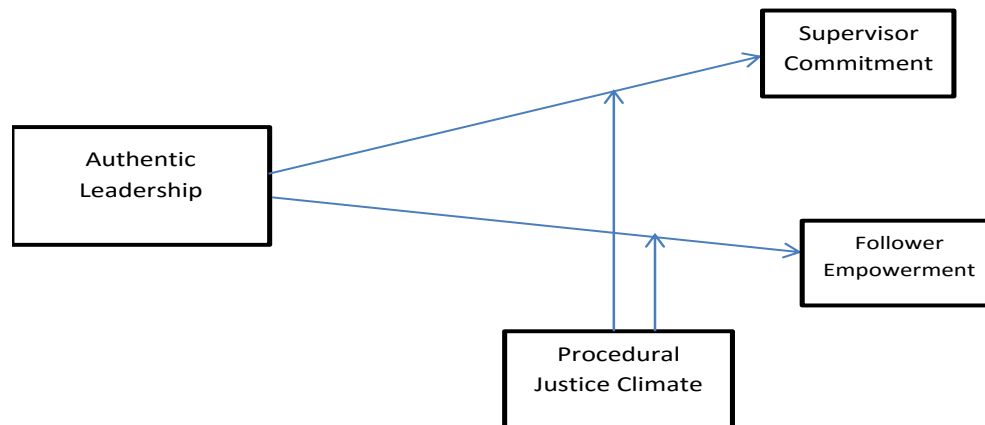
Authentic Leadership and Follower Commitment to Supervisor

Work experiences including supervisory conditions can have a strong influence on the extent of psychological attachments that are formed in organizations (Dale & Fox, 2008). Supervisory conditions refer to the degree to which a leader/supervisor created a climate of psychological support, mutual trust, respect, and helpfulness. Positive modeling is key role in the formation of authentic relationships between leaders and followers (Gardener et al., 2005). Walumbwa et al. (2010a) examining the links between authentic leadership and OCB posited that authentic leaders, through their ethical role modeling, transparency, and balanced decision-making, create conditions that promote positive extra-role behaviors from followers. Authentic leaders displaying relational transparency are focused on building followers' strengths, enlarging their thinking, creating a positive, balanced and engaging organizational context (Ilies et al, 2005; Avolio & Gardner, 2005; Walumbwa et al., 2010a), a context which no doubt, provides follower desired climate of psychological support, mutual trust and helpfulness necessary for follower commitment (Dale & Fox, 2008). Furthermore, AL relational transparency operates from the root of relationship theory which is the same domain of affective commitment (Walumbwa et al., 2010). Affective commitment is defined as emotional attachment to, identification with, and involvement in the organization (Meyer & Allen, 1991). Macy and Schneider (2008) opined that employee engagement treated as a state could mean attachment, involvement and commitment) and Walumbwa et al, (2010a) found authentic leadership to be positively related to workplace engagement. Employee engagement as used here refers to the individual's

involvement and satisfaction with work as well as enthusiasm for work. Gardner, et al. (2005) argued that followers readily embrace a leader who displays candor, integrity and a developmental focus (as modeled by authentic leaders) to build a long and productive career. By setting a personal example of high moral standards of integrity, authentic leaders are expected to evoke a deeper sense of personal commitment among followers (Walumbwa et al., 2008) and in the process, elevate follower self-awareness. In consideration of the above therefore,

> *Hypothesis 1: Authentic leadership is positively related to follower commitment to supervisor.*

Authentic Leadership and Follower Empowerment

The theoretical work on authentic leadership has described authentic leaders as having followers who increasingly identify with and feel more psychologically empowered to take on greater ownership for their work (Ilies et al, 2005, Walumbwa et al., 2010a). The empowerment construct has been conceptualized as increased intrinsic task motivation which manifests in these four cognitions reflecting an individual's orientation to work role: (a) competence , an individual's belief in his or her capability to be effective, (b) impact, the extent to which an individual can influence strategic, operational and administrative outcomes in a work environment, (c) meaning, the value of work goal or purpose, judged in relation to an individual's own ideals or standard, and (d) self-determination, an individual's sense of having a choice in initiating and regulating actions. Follower developmental process is an integral part of authentic leadership and through positive modeling and direct communications, authentic leaders can help followers achieve authenticity and self-concordant identities Gardener et al. 2005). In this relationship, "followers' needs for competence and autonomy can be met by helping them discover their talents, develop them into strengths and empowering them to do tasks for which they have capacity to excel" (p. 364).

Empowerment is characterized by autonomy. Self-determination reflects autonomy (Sprietzer, 1995; Walumbwa et al., 2010a). Authentic leaders support self-determination of followers, by providing opportunities for skill development and autonomy and through social exchanges, authentic leaders influence and elevate followers (Ilies et al., 2005). As Gardner et al argued, authentic leaders are expected to facilitate the experience of engagement by helping followers discover for themselves their true talents and to facilitate the use of those talents, "helping them to create a better fit between work roles and salient self-goals of authentic self" (p. 366). This in turn contributes to sustained veritable individual and organization performance. Walumbwa et al. (2010a) reported that followers of managers who promoted a more inclusive work climate and readily shared information, both of which are behavioral characteristics of authentic leaders, reported higher levels of psychological empowerment. Through their

internalized moral perspectives and balanced processing, authentic leaders provide higher levels of feedback to their followers.

One way to motivate employees is with a sense of purpose to deliver sustained superior services, innovative and quality products (Walumbwa et al., 2008). Authentic leaders are more interested in fostering high-quality relationships based on the principles of social exchange rather than economic exchange (Ilies et al., 2005; Walumbwa et al., 2008). From the social exchange perspective, followers of authentic leaders are expected to be willing to put in extra effort into their work to reciprocate the highly valued relationship with their leaders. Feelings of empowerment have been positively related to organizational citizenship behavior (Walumbwa et al., 2010a) where individuals "perceive more of a line of sight between their actions and broader unit outcomes" (p. 905) in addition to feeling more responsibility for helping beyond their job responsibilities. Organizational citizenship behavior has been reported to be positively related to authentic leadership (Walumbwa et al., 2008; Gardner et al., 2011).

Furthermore, relational transparency means the authentic leader displays high levels of openness, and trust in close relationships with followers. Empowerment is a direct effect of supervisors trusting followers. By promoting and building transparent relationships, more rapid and accurate transfer of information occurs and this facilitates more effective follower performance (Walumbwa et al., 2008). Evidently, relational transparency drives follower empowerment because when the supervisor is transparent, he/she will let the follower know correct behaviors and task directions and therefore empower the followers to action and performance. Given the above premise, authentic leadership should positively relate to follower empowerment.

> *Hypothesis 2: Authentic leadership is positively related to follower perceived empowerment.*

Procedural Justice Climate as a Moderator of Supervisor Commitment and Follower Empowerment in AL

Procedural justice climate is defined as "distinct group-level cognition about how work group as a whole is treated" (Naumann & Bennett, 2000, p. 882), although procedural justice has mainly been conceptualized as an individual-level phenomenon based on self-interest and implying "that which is fair is that which benefits all" (p. 881), climate perceptions represent meaning derived from the organizational context and they form the basis for individual and collective responses (Naumann & Bennet, 2000). According to Gardner et al. (2005), 'structural theory of organizational behavior and an inclusive structure, provides a theoretical basis for examining a relationship between authentic leadership and followership and the organizational climate" (p. 367). Three important conditions underpin procedural justice perceptions (Walumbwa et al., 2010b), these are the extent to which the process (a) is moral and ethical, (b) consistently applied, and (c)

provides equal opportunity for all employees to speak and influence the outcome. Considering the dimensions of authentic leadership - internalized moral perspective (acting ethically and with integrity at all times), relational transparency (openly sharing information), balanced processing (including others views) and self-awareness (knowing one's mental state and concern for follower perception) of authentic leadership, it is expected that procedural justice climate will enhance the relationship between AL and follower outcomes. It is also expected that procedural justice will moderate this relationship because in order to elicit positive follower outcomes. Gardner et al. (2005) described authentic leadership work climates that provide full access to information, resources, and support as well as opportunities to learn and develop procedures that are structurally and interactionally fair.

Procedural justice is a signal that the leader is generally fair and acts with integrity (Dirks & Ferrin, 2002). Given that authentic leaders are primarily driven by internalized regulatory processes and are characterized with high-level of moral identity (Zhu et al., 2011), they are obliged to maintain a consistency between what they do, what they believe, and what they should do. These behaviors and mechanisms exhibited by authentic leaders, lend themselves to be positively influenced by procedural justice climate since procedural justice alludes to equity and fair play. Walumbwa et al (2010b) asserted that fair procedures signal to employees that they are valued (Walumbwa et al., 2010b).

Avolio and Gardner (2005) proposed that environments that provide open access to information, resources, support, and equal opportunity for everyone to learn and develop will empower and enable leaders and their associates to accomplish their work more effectively. Accordingly, a leader's authenticity and integrity must be recognizable by followers in order for these positive personal attributes to make a difference in the degree or nature of the leader's influence (Fields, 2007). The implication for the development of authentic leader-member relationships "in unconstrained settings is that followers and leaders will be most likely to form trusting and close relationships" (Gardner et al., 2010) with persons who see their true selves producing interpersonal feelings of justification. In addition, Ehrhart (2004) reported that fair leadership results in higher perceptions of procedural and distributive justice, that higher LMX are positively related to subordinate perceptions of supervisor fairness. Therefore, a fair and equitable context enhances authentic leadership given that the authentic leader exhibits transparency and is unbiased in decisions and treatment of followers. Given the above, this research tests the following hypotheses:

> *Hypothesis 3a: Procedural justice moderates authentic leadership-commitment to supervisor relationship so that the effects of AL on commitment are greater when procedural justice climate is rated higher.*

Hypothesis 3b: Procedural justice moderates authentic leadership-follower perceived empowerment relationship so that the effects of AL on follower perceived empowerment are greater when procedural justice climate is rated higher.

Methods and Procedures

Research Design

The following variables are identified in the study: (a) Independent variable – authentic leadership, (b) dependent variables – commitment and empowerment, and (c) moderating variable – procedural justice climate. Measures of control for this study include followers' age, gender, and tenure.

Participants

Use of questionnaires was the preferred data collection procedure for this study because of the economy of the design and the rapid turnaround data collection required for this study. A stratified random sampling (Kerlinger & Lee, 2000) was preferred, however, great difficulty was experienced in getting data as there was great reluctance by Nigerians in employment to complete questionnaires. Consequently, the study adopted a convenience sampling strategy. Convenient sampling allows the researcher to draw a sample from the larger population, which is readily available and convenient (Harrison, 2011). Sample of 20 respondent per independent variable has been suggested (Girden, 2001; Hair et al., 2011) and for this study 200 questionnaires were given out and a total of 168 respondents returned completed questionnaires yielding a response rate of 84%. Out of the 168 returned, 16 had missing data and were not used in the study. Total usable responses were 152. Respondents represent employees across sectors including banking (approximately 80%), education (5%), oil & gas (10%) and services industries (5%).

Measures

Previously validated instruments used in peer reviewed journals were utilized for this study. The authentic leadership questionnaire (ALQ) (Walumbwa et al., 2008) - a 16 items scale, was used to measure authentic leadership perception. The 16 items were used in this study and reliability was .78. Sample question include "My leader encourages everyone to speak their mind."

Parker, Baltes, and Christiansen's (1997) instrument was used to measure procedural justice climate, a 4-item scale that assesses employee perceptions of the extent to which employees have input and involvement in decisions as indicator for both voice and choice. The measure assesses judgments about the overall organization instead of

policies or practices in a specific area (Fields, 2002). The 4-item scale was used in this study with reliability alpha of .75.

Commitment to supervisor was measured with Becker, Billings, Eveleth, and Gilbert's (1996), 4-item scale for supervisor–related internalization was used for this study with reliability alpha of .78.

Spreitzer's (1995) empowerment at work instrument was used to measure perceived empowerment. The scale has four dimensions: (a) competence (3 items), (b) impact (3 items), meaningfulness (3 items), and (d) self-determination (3 items). Sample item is "I have significant autonomy in determining how I do my job." Although the 12 items were used in the data collection, only 11 items were used in the analysis as one dimension with a coefficient alpha of .82. These four measures were combined into one instrument of 36 item questions for ease of data collection, reducing multiple questionnaire completion by participants which can cause weariness and loss of interest. Unless otherwise indicated, all measures were answered on a 5-point Likert scale (1= strongly disagree to 5 = strongly agree). (See appendix A)

Prior to data analysis, all measures used in this study were tested for reliability within the sample and all of them returned a reliability threshold of > .6 (see Table 1 for details)

Table 1: Chronbach's alpha for instruments used in the study

Instrument	Chronbach alpha	Number of items in the scale
Authentic leadership	0.77	16
Procedural justice	0.75	4
Commitment to supervisor	0.78	4
Empowerment	0.81	11

Procedure

Data obtained from the survey instruments were entered into Statistical package for the Social Sciences (SPSS) software (version 19.0). Inferential statistics, specifically multiple linear regression analyses were used to test the level of support for each hypothesis. According to Williams (1992), multiple regression can be used as a method of describing the relative degree of contribution of a series of variables in the multiple prediction of a variable. Also, categorical variables: age, gender and tenure were introduced as predictors in multiple regression equations.

Results

Prior to conducting the regression analyses, correlations between the variables were examined. The results of Pearson r correlation are shown in Table 2.

Table 2: Correlations between variables

Variable	M	SD	1	2	3	4	5	6	7
1. Comm. to supervisor	3.41	0.85	-						
2. Empowerment	3.96	0.51	.29**	-					
3. Authentic leadership	3.75	0.79	.46**	.21**	-				
4. Procedural justice	3.5	0.78	.33**	.25**	.26**	-			
5. Age	34.33	7.61	-0.08	0.03	-0.14	-0.13	-		
6. Sex	1.52	0.53	0	0.08	-0.07	-0.02	-0.14	-	
7. Tenure	2.56	2.64	-0.14	-0.01	-.25**	-0.17	.32**	-.10.	-

*$p < .05$; **$p < .01$.*

The dependent variables, commitment to supervisor and empowerment were found to be positively correlated with authentic leadership behaviors. Procedural justice was positively correlated to dependent variables empowerment and commitment to supervisor and authentic leadership. While authentic leadership had the strongest positive correlation with commitment to supervisor, tenure showed the strongest negative correlation with authentic leadership. In addition, age was positively correlated with tenure. The coefficients for authentic leadership, sex, and commitment to supervisor statistically significant in the model.

The first hypothesis suggested that authentic leadership behaviors will lead to commitment to supervisor. To test this relationship, authentic leadership was entered as the independent variable and commitment to supervisor as dependent variable. All control variables (age, sex, and tenure) were entered as independent variables (see Table 3 for detailed beta values).

The model accounted for 21.6% of variance in commitment to supervisor. The regression model is significant. With Authentic leadership, there was a variance increase of 19.5%. The standardized coefficient showed authentic leadership had a significant influence on commitment to supervisor. Standardized coefficient beta is .46. P value = .004 < 05. Therefore, H1 is supported.

Table 3

Linear Regression for H1 : Dependent Variable = Commitment to supervisor.
Significant coefficient t (147) = 6.0, p < .05

Variable	Model 1beta	Model 2 beta
Authentic leadership		0.49
Age	0	0
Sex	-0.02	0.06
Tenure	-0.04	0
R^2	0.02	0.22
$\Delta R2$	0.02	0.2
Df1	3	1
Df2	148	147
F for change	1.06	36.48
Sig F change	0.37	0

The second hypothesis states that authentic leadership behavior can predict employee empowerment outcome. In this regression all control variables were entered in block 1 as independent variables (see Table 4 for detailed beta values).

Table 4

Linear Regression for H2: Dependent variable = Empowerment.

Variable	Model 1beta	Model 2 beta
Authentic leadership		0.16
Age	0	0
Sex	-0.08	0.11
Tenure	0	1
R^2	0.01	0.06
$\Delta R2$	0.01	0.05
Df1	3	1
Df2	148	147
F for change	0.48	8.61
Sig f change	.69	.00

Control variables accounted for just 1% variance in the model. Authentic leadership increased the variance by .055 (5.5%). R^2 without authentic leadership = 0.01 and R^2 with authentic leadership = 0.06. Authentic leadership is positively related to empowerment. p = .004 < .05, which means the model is significant and H2 is supported. The R^2 change was also significant (ΔR^2 = .195, F(4,147) = 10.10, p<.05.

The first part of hypothesis 3 states that procedural justice moderates authentic leadership-commitment to supervisor relationship so that the effects of AL on commitment to supervisor are greater when procedural justice climate is rated higher. During this regression, a variable modeling the interaction of authentic leadership and procedural justices (INTPJAL2) was computed. Authentic leadership and procedural justices were entered as IV in block1 without the control variables and commitment to supervisor (Comsupervisor) as DV. The newly computed INTPJAL2 was entered as independent in block 2 of 2 (see table 5 for detailed beta values).

Table 5

Multiple Linear Regression for H3a : DV = commitment to supervisor. Moderating variable = procedural justice.

Variable	Model 1 beta	Model 2 beta
Procedural justice	0.24	0.58
Authentic leadership	0.43	0.77
INTPJAL2		-0.09
R^2	0.26	0.27
ΔR^2	0.26	0.01
Df1	2	1
Df2	149	148
F change	26.44	0.93
Sig f change	0	0.34

The above table shows the influence of authentic leadership on commitment to supervisor and the moderating effect of procedural justice. R2 = .005 which means that less than 1% variance is accounted for in the in the model. The p value = .337 > .05 which means that hypothesis 3A is not supported. Therefore, the regression model is not significant.

Hypothesis 3b states that procedural justice moderates authentic leadership-follower perceived empowerment relationship so that the effects of AL on follower perceived

empowerment are greater when procedural justice climate is rated higher. During this regression, a variable modeling the interaction of authentic leadership and procedural justices (INTPJAL2) was computed. Authentic leadership and procedural justices were entered as IV in block1 and excluding all control variables and empowerment as DV. The newly computed INTPJAL2 was entered as independent in block 2 of 2 (see table 6 for detailed beta values).

Table 6

Multiple Linear Regression for H3b: DV = empowerment and moderating variable = procedural justice

Variable	Model 1 beta	Model 2 beta
Procedural justice	0.14	0.54
Authentic leadership	0.1	0.5
INTPJAL		-0.11
R^2	0.07	0.09
ΔR^2	0.1	0.02
Df1	2	1
Df2	149	148
F for change	7.13	2.9
Sig F change	0	0.09

R2 = .018 indicating that 1.8% of the variance accounted for by the regression model. Statistical significance = .091 > .05, H3b is supported and model is significant. In field studies .10 is an acceptable level in moderation effect. McClelland and Judd (1993) stated that when reliable moderator effects are present, the reduction in model error due to adding the product term "is disconcertingly low" (p. 377) therefore effects as little as 1% of the total variance should be considered important.

Discussion

This study was motivated by a desire to investigate and understand relationship between authentic leadership and employee outcomes. The study used regression analysis to determine the relationships of authentic leaderships with commitment to supervisor and empowerment as well the moderating effect of procedural justice in both relationships. Hypothesis 1 and 2 were supported in this study indicating that authentic leadership as a positive form of leadership influence employee outcome across cultures. The predicted outcome of positive relationship between authentic

empowerment and commitment to supervisor is a clear indication that relational transparency, balanced processing are leadership behaviors that affect follower/employee development. The unsupported moderating effect of procedural justice on authentic leadership and commitment to supervisor is believed to be a result of followers' perception of procedural justice to be inherent in fair leadership that resonates with authentic leaders. Ehrhart (2004) reported that perception of fair leadership results in higher perceptions of procedural and distributive justice. The opportunity to carry out this study in Nigeria, richly adds to the cross cultural application of authentic leadership in addition. Generally, the results indicate that the more leaders exhibit authentic leadership behaviors, the more employees identify with such leaders.

This study has organizational leadership implications. First, the results indicate that it is beneficial for managers and organizational leaders to emphasize transparency, balanced processing and self-awareness which enhances commitment and employees are empowered to achieve more. Consequently, organizational willingness and readiness to develop authentic leaders will see increased productivity from empowered and committed employees, reduced attrition and turnover costs as well as sustained innovation resulting from continuity and commitment.

Limitations and Future Research

As with any research design, this study has some limitations. First, convenient sampling was used for this study which can raise questions about generalizability. Creswell (2009) cautions on the use of convenient sampling noting that it can limit the generalizability and compromise the representativeness of the sample population. Second, employee attitudes, perceptions, authentic leadership, and procedural climate ratings are supplied by the employees (all measures by questionnaire), this could open the study to possible common-method bias. Third, there is possibility of cultural interference. Nigeria is characterized as a high power culture (Hosftede, 2001) and this could impact generalizability. Walumbwa et al. (2010a) reported that employees in high power distance cultures are more likely to maintain a formal relationship with the leader that could limit their meaningful interactions with authentic leaders. As a result, authentic leadership could have minimized influence on follower outcomes. This could possibly explain why tenure had strong negative correlation with authentic leadership. One would have expected that the longer an employee is exposed to authentic leadership behavior, the more similar they become but the outcome of this research points to the contrary.

Given the limitations outlined above, future research should aim to utilize a stratified sample methodology. Future research may also focus on other psychological processes linking authentic leadership to follower behaviors such as work engagement and organizational citizenship behaviors. This will further strengthen the authentic leader-

follower outcome necessary for theory development. Considering that authentic leadership is centrally based on self-awareness and have individual consideration for ethics and culture, future studies should investigate these same outcomes in another culture as possible interference has already been noted and according to Hosfstede (2001) different cultures exhibit different values and values are central to authentic leadership behaviors.

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Appendix

Questionnaire Sample Items

June 2012

Confidential Research Survey

About You: (a) Age …….. (b) Sex …….. (c) Tenure with current manager …….

Questionnaire completion Instructions: Please circle the right answer. Please answer **all** questions.

Responses for this section**: (1) Strongly disagree   (2) Disagree (3) Neutral   (4) Agree   (5) Strongly agree**

My Leader:

1. says exactly what he or she means   1 2 3 4 5

2. ----------   1 2 3 4 5

3. ----------   1 2 3 4 5

4. ----------   1 2 3 4 5

5. ----------   1 2 3 4 5

6. demonstrates beliefs that is consistent with action   1 2 3 4 5

7. ----------   1 2 3 4 5

8. ----------   1 2 3 4 5

9. ----------   1 2 3 4 5

10. ----------   1 2 3 4 5

11. ----------   1 2 3 4 5

12. ----------   1 2 3 4 5

13. ----------   1 2 3 4 5

14. ----------   1 2 3 4 5

15. ----------   1 2 3 4 5

16. shows he or she understands how specific actions impact others   1 2 3 4 5

The following statements describe your perception of decision making in the organization

17. people involved in implementing decisions have a say in making the decisions 1 2 3 4 5

18. members of my work unit are involved in making decisions that directly affect their work

1 2 3 4 5

19. Decisions are made on the basis of research, data, and technical criteria, as opposed to

political concerns   1 2 3 4 5

20. People with the most knowledge are involved in the resolution of problems   1 2 3 4 5

The following statements describe perceived commitment to your manager/leader.

(1) Strongly disagree   (2) Disagree (3) Neutral   (4) Agree   (5) Strongly agree

If the values of my supervisor were different, I would not be as attached to my supervisor

1 2 3 4 5

21. My attachment to my supervisor is primarily based on the similarity of my values and those

represented by my supervisor   1 2 3 4 5

22. Since starting this job, my personal values and those of my supervisor have become more

similar   1 2 3 4 5

23. The reason I prefer my supervisor to others is because of what he or she stands for, that is,

his or her values   1 2 3 4 5

**The following statements relate to your perceptions of your job. Responses for this section
(1) Strongly disagree   (2) Disagree (3) Neutral   (4) Agree   (5) Strongly agree**

24. The work I do is very important to me   1 2 3 4 5

25. My job activities are personally meaningful to me   1 2 3 4 5

26. The work I do is meaningful to me   1 2 3 4 5

27. I am confident about my ability to do my job   1 2 3 4 5

28. I am self-assured about my capabilities to perform my work activities   1 2 3 4 5

29. I have mastered the skills necessary for my job   1 2 3 4 5

30. I have significant autonomy in determining how I do my job   1 2 3 4 5

31. I can decide on my own how to go about doing my work   1 2 3 4 5

32. I have considerable opportunity for independence and freedom in how I do my job

1 2 3 4 5

33. My impact on what happens in my department is large   1 2 3 4 5

34. I have a great deal of control over what happens in my department   1 2 3 4 5

35. I have significant influence over what happens in my department   1 2 3 4 5

Charismatic Leadership Case Study with Ronald Reagan as Exemplar

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Charismatic leadership theory describes what to expect from both leaders and followers. Leaders engage in extraordinary behaviors and display substantial expertise. Crisis situations or other substantial realities create an atmosphere that is conducive for the emergence of charismatic leadership. Followers react to these extraordinary behaviors as part of the greater situational context and attribute charisma to the leader. Charismatic traits including communication, vision, trust, impression management, and delegation of authority are all discussed. Ronald Reagan is also discussed as an exemplar of charismatic leadership. Examples from Reagan's presidency are cited to help frame charismatic traits and their effects on followers. It is asserted here that followers' attributions of charisma are interwoven with both the leader's behaviors and contextual circumstances. Thus, charismatic leadership is framed as a reciprocal process. Although this reciprocity exists, charismatic leadership in the common understanding tends to be leader-focused. Ronald Reagan exemplified this reciprocal relationship well as his extraordinary leadership behaviors engaged followers, and these events took place in the midst of a variety of crisis situations.

Charismatic Leadership is a leadership style that is recognizable but may be perceived with less tangibility than other leadership styles. This reality is likely due to the difficulty associated with directly defining charisma in an individual when only examining the individual. Max Weber's work in defining charisma led to his categorizing charisma as an untraditional form of influence where the leader possesses exceptional qualities as perceived by his or her followers (Yukl, 2010). Charisma is often a trait that one perceives in another, but difficulty describing that perception without directly referencing particular behaviors, traits, or individual characteristics is common (Conger & Kanungo, 1987). Yukl (2010) notes, "Follower attribution of charismatic qualities to a leader is jointly determined by the leader's behavior, expertise, and aspects of the situation" (Kindle Location 6939). Exceptional behaviors and expertise aside, contextual factors such as a crisis play a significant role in the attribution of charisma (Conger & Kanungo, 1987). Therefore, the basic premise of this study is that followers will attribute charisma to a leader when that leader possesses exceptional behavior and expertise and when the situational context is conducive. Ronald Reagan is used as an exemplar of charismatic leadership. Reagan's communication skills, visionary attributes, integrity, humor, expertise, and the situational context of his presidency will be examined pertaining to how followers attributed charisma to him.

Communication

Effective communication is an essential quality in any leadership style. In that regard, charismatic leadership is no different, but charismatic leaders act differently than non-charismatic leaders (Fiol, 1999). For the charismatic leader, effective communication requires more than merely the dissemination of information. To be effective, charismatics often include emotional appeals within their rhetoric (Yukl, 2010). This includes the use of dramatic, symbolic, and metaphoric language that lends credibility to the communication (Conger & Kanungo, 1987). Ideas, thoughts, and concepts must be articulated in an inspirational and motivating manner (Conger, Kanungo, & Menon, 2000). When charismatics communicate with passion, emotion, inspiration, and motivation, followers are likely to attribute charisma. Additionally, charismatics must appear confident and communicate that self-confidence in their rhetorical efforts. This is especially true for distant charismatic leaders who only communicate with followers through media such as television, radio, or internet (Yukl, 2010). Therefore, it is expected that a charismatic leader would be recognized for exciting and passionate public oratory. The methods of this communication are integral to the attribution of charisma. The message is obviously important, but the importance of the delivery of the message supersedes that of the message itself. Charismatic leaders may be best known and/or remembered for rousing public speeches where the crowd became frenzied with excitement. Charismatic leaders must also bridge the distance gap and effectively communicate through a variety of media in order to be considered charismatic by larger groups of people.

Sheehan and Sheehan (2006) properly note that Ronald Reagan is remembered historically as "The Great Communicator" (p. 10). This is more than just a nickname or passing compliment. Reagan was a very effective communicator, and his communication style was perceived as charismatic. A study conducted by Mio et al. (2005) of all U.S. presidents' inaugural speeches ranked Reagan as one of the top three charismatic American presidents in the twentieth century. This study focused on a number of communication attributes and specifically included the use of symbolism and metaphors in these public speeches (Mio et al., 2005). Reagan appealed to a sense of understanding through this use of symbolism and metaphors that went well beyond the actual words. Two memorable examples of this include when Reagan called the U.S.S.R. the "Evil Empire" and later when he beckoned Gorbachev to "Tear down this wall" (Meese, 1999). The evil empire was more than just a comment on the U.S.S.R. Followers felt that it metaphorically described an existing moral superiority over the communist regime. Tearing down the Berlin Wall also symbolized the tearing down of the U.S.S.R., communism in general, and the end of the Cold War. Reagan was also an expert at using sentimental imagery to communicate novel ideas (Garrison, 2008). Reagan best exemplified this by famous comments such as "America, the shining city on a hill," and

"It's morning in America," (Norquist, 1997). Reagan used these communications to reach the sentimental 'side' of his followers.

Vision

As with effective communication, establishing a vision is a necessary trait for successful leaders. Charismatic leaders often emerge with a vision that is solution-oriented and is very different from the 'status quo' (Yukl, 2010). This new vision is separated from the 'way things are or have always been' and is an important separator from other leadership styles. As Conger et al. (2000) notes, other leadership styles are less likely to have a radical new vision. Fiol (1999) states, "Charismatic leaders engage followers in radical change" (p. 455). Yukl (2010) furthers this point by stating that the charismatic leader will "articulate an ideological vision" (Kindle Location 6961). The ideological vision portrayed by a charismatic is often the source of the differentiation from the normative. This ideological vision cannot be merely a said vision, but, as Conger and Kanungo (1987) claim, leaders must be the "holders of an idealized vision" (p. 642). Followers will only attribute visionary attributes of charisma to a leader who personalizes the vision with steadfast resolve. Of course, followers will not attribute charisma based on vision without a proper and enthusiastic articulation of the vision (Yukl, 2010). This directly relates to the previously mentioned communication trait and lends credence to the notion that charismatic leadership cannot be based on any one attributable function. As followers become supportive of a leader's unconventional and ideological vision, they will begin to internalize the new values (Yukl, 2010). Charismatic leaders translate radical or innovative ideas into more socially conventional ideas (Foil, 1999). Concerning vision, it is the internalization of the vision in followers that directly leads them to attribute charisma to a leader.

Reagan's vision was clearly articulated to followers and was certainly ideological. Reagan's ideological vision was that of a conservative as he promoted concepts including individual freedom, low taxes, smaller government, strong national defense, and a strong national economy (Meese, 1999). He believed whole-heartedly in this vision and communicated it with passion and vigor. Americans at the time saw much of this vision as a proverbial 'U-Turn' from the direction of the Carter administration. Reagan appealed to the unhappiness with the Carter administration's ideology and became the visionary leader for change. In foreign affairs, Reagan's vision was described as romantically utopian (Garrison, 2008). Reagan's vision was that America was a morally just nation, and freedom was deserved by every person in every nation. Again, this vision appealed to followers who saw Reagan's stance for equality for all people to be right and just. Reagan was able to articulate his vision in ways that appealed to followers. Reagan's followers began to internalize the values that he espoused and, therefore, supported the vision fully. As Norquist (1997) states, great

strength remains for Reagan's vision. Much support for Reagan's vision still exists today as political leaders from both parties tend to claim to be followers of Reagan.

Trust

Establishing a trust relationship with followers is crucial for charismatic leaders (Yukl, 2010). As Conger and Kanungo (1987) note, this trust must be an extraordinary trust that is similar to reverence. Howell and Shamir (2005) claim this trust must be a "high level of trust between leaders and followers" (p. 98). Integrity is a key factor in creating trust relationships. Integrity is established by demonstrating honesty and consistency between said values and personal actions (Yukl, 2010). One must tell the truth regardless of popularity and must personally quantify the values that he or she espouses for others. In order to consistently adhere to a values base, a charismatic leader must also understand the needs and values of followers (Yukl, 2010). There is a subtle sensitivity at play in this where a leader understands the needs and values of followers and respects them while continuing to mirror his or her personal convictions. This is a process where effective charismatic leaders will demonstrate poise and self-sacrifice (Conger & Kanungo, 1987). Often this means the personal sacrifice of money, position, or other valued tangible in order to remain inheritably congruent and maintain the trust relationship (Conger et al., 2000). As with most discussions of trust and integrity, charismatics must accomplish these efforts with genuineness.

Reagan was able to capture the trust and admiration of his followers. Followers believed in him and expressed admiration for his candid honesty. Reagan displayed courageous convictions and was willing to sacrifice his own political career in order to pursue what he perceived (and his followers likewise) as right and true. Reagan's ideas were perceived by his followers to be genuine and deeply held (Garrison, 2008). Reagan did deeply believe in his own ideals and often told advisors to not mention "political risks" when advising of options or consequences related to a pending decision (Sloan, 1996). Perhaps his most memorable act of integrity was when he addressed the nation from the Oval Office in March 1987 and took ultimate responsibility for the Iran Arms and Contra Aid controversy (Garrison, 2008). Even though he had not personally authorized the unpopular action, he did take responsibility for actions conducted by his administration's officials. This was an act that restored trust and contributed to his followers' perceptions of his integrity. Certainly, his poise and willingness to take the blame in this instance caused followers to strengthen their faith in his honest resolve.

Impression Management

Managing the impression of the leader held by his or her followers is an important task for charismatic leaders (Yukl, 2010). A concerted effort regarding image building must be undertaken by charismatics in order to maintain charismatic attributions (Shamir, 1999). Charismatic leaders manage follower impressions by constantly demonstrating

courage and conviction (Yukl, 2010; Fiol, 1999). The word constantly here denotes the need for regular attention to this matter. In order to accomplish this, charismatic leaders regularly communicate their convictions (Conger & Kanungo, 1987). To make this communication of convictions most effective, charismatics appeal directly to followers (Conger et al., 2000). For distant charismatics, appealing directly to followers requires understanding the impression that is given when communicating through a variety of media other than face-to-face communication. Passion, strength, resolve, and humor are used effectively by charismatics to manage follower impressions (Shamir, 1999). These characteristics lend credibility while retaining the appeal of humanity. The goal of charismatics is, of course, to create a positive impression that contributes value to the leader-follower relationship. However, there are times when the opposite occurs and followers' impressions can have a negative connotation that results in an assassination attempt or political tactics designed to remove the leader from office (Yukl, 2010).

Reagan was well known for demonstrating courage and conviction. He used his personal strength and conviction to impress his values on followers and persuade them that his vision was best for the nation. At times, Reagan would use righteous anger to fend off a perceived injustice or to protect his image. One classic example of this is when Reagan explained to a debate moderator in 1980 "I'm paying for this microphone, Mr. Green!" (Gamble, 2004). The moderator was attempting to keep Reagan from speaking at a certain point. Reagan's anger led followers to believe in his strength and courage. Reagan also frequently used humor to manage follower impressions. He regularly told jokes to 'break the ice' or to fend off a perceived political attack. When sparring with reporters in press conferences, he would use humor to level the field. Once when Sam Donaldson asked Reagan if he thought he held no responsibility for a particular fiscal crisis, Reagan responded "Yes, because for many years I was a Democrat!" (Gamble, 2004). This humorous comment let followers know that his convictions were strong, and he could fend off attacks readily. As expected with charismatic leaders, some followers of Reagan had a negative response to his leadership which culminated in an assassination attempt early in his presidency. Even in this situation, Reagan used humor to communicate strength and resolve. When met at the hospital by the emergency room doctors, he quipped "I hope you're all Republicans," (Gamble, 2004). Reagan's mastery of impression management certainly contributed to his followers attributing charisma to his leadership style.

Expertise

The methods by which leaders express expertise are closely related to the power source from which they lead. This power source can often help explain whether the charismatic leader is viewed as a positive or negative leader (Yukl, 2010). The values and personality of the charismatic leader will also offer evidence as to whether the leader is viewed positively or negatively (Yukl, 2010). Negative characteristics such as a

personalized power orientation are expected of charismatics who are viewed negatively (Howell & Shamir, 2005). Positive charismatic leaders will be perceived to have positive characteristics such as a socialized power orientation (Howell & Shamir, 2005). A socialized power orientation is one in which the charismatic leader does not relish personal power but, rather, desires to share power among and with subordinates. Both positive and negative charismatics have consequences related to their followers (Howell & Shamir, 2005). The negative charismatic controls and instills fear in followers. The positive charismatic is expected to express such power sharing through delegation of authority among subordinates (Yukl, 210). This is done without consideration of personal glory and leads to an emphasis on the organization and the charismatic leader's vision rather than on the leader. Additionally, there is a positive benefit for subordinates as they experience empowerment (Conger et al., 2000). This seems to move through the organization as members at all levels become empowered (Yukl, 2010). Empowered subordinates will provide a number of positives to an organization. Positive charismatic leaders are able to create this sense of empowerment because they personally are most committed to the vision and less committed to personal success.

President Reagan displayed expertise in managing his administration by utilizing delegation. Reagan was not interested in increasing his personal power base but felt strong personal conviction for his vision and subsequent policies. Therefore, it was often said that Reagan's approach to managing his White House staff and other administration officials was deemed as a very positive approach (Cohen & Krause, 2000). Reagan was an expert delegator of tasks. His knowledge of the detailed inner workings of his administration was often questioned because Reagan himself was disinterested in the details of policy enactment. Reagan was known to believe that he did not need to be involved so long as his policy was being implemented (Sloan, 1996). Additionally, Reagan was known to have established excellent teams, and he then allowed them to operate with autonomy as he did not micromanage their activities (Kim, 2011). Reagan understood the powerful potential of empowerment and used delegation in a skillful manner. This use of delegation of authority, as a result of his socialized power orientation, contributed to Reagan being attributed with charisma by his followers. Based on this socialized power orientation, one would expect to see Reagan viewed as a positive charismatic. History confirms this assumption since Reagan was not viewed as a negative charismatic leader.

Situational Context

Followers' attributions of charisma to a particular leader have been discussed, thus far, primarily in view of the leader's behaviors, followers' perceptions, and the corresponding attributions. A final and significant contributor to attributions of charisma is related to the situational context surrounding the leader, followers, the organization, and the larger society. The situational realities existent at the time will

contribute or detract from the attribution of charisma (Shamir, 1999). Yukl (2010) notes that Max Weber believed, "Charisma occurs during a social crisis, when a leader emerges with a radical vision that offers a solution to the crisis" (Kindle Location 6905). As previously mentioned, this vision must be attractive to followers, and the leader must articulate the vision with conviction. However, it is imperative to note that timing is critical in order for charisma to be attributed (Yukl, 2010). A situational reality where unhappiness exists with the status quo is an environment that can help generate a charismatic leader. These contextual variables are so important and overwhelming that the leader may not be considered charismatic otherwise (Conger & Kanungo, 1987). Yukl (2010) sums it up by stating that charismatic leadership is "dependent on favorable conditions," and these conditions include any crisis element that creates fear, anxiety, or disenchantment (Kindle Location 6985). Leaders that rise to prominence during these crisis situations have what Conger et al. (2000) calls a "heightened sensitivity . . . to environmental opportunity" (p. 748). They are able to seize the moment and appeal directly to the people with a new vision that seemingly solves the crisis or otherwise alleviates the emotional strain existent at the time. At this point, it is worth noting that charismatic attributions may end when the crisis ends (Shamir, 1999). Similarly, leaders may attain charisma due to a crisis that occurs well after their leadership tenure began. Therefore, one can never discount the timing of a crisis or other contextual factors when considering charismatic attributions.

The situational context certainly played a significant role in Reagan's charismatic leadership style. As Reagan campaigned for president in the late 1970s, the nation was suffering through a severe economic downturn where unemployment, gasoline prices, and interest rates were soaring (Meese, 1999). Domestic conditions aside, President Carter was seen as a capitulator and a weak foreign policy president. The citizenry was very dissatisfied and eager for change. Reagan, no doubt, perceived this and articulated his visionary platform well by appealing directly to people's core convictions. Reagan promised a new vision that included a small federal government, strong military, and a booming economy (Meese, 1999). He understood the timing of his political rise and used the country's eagerness for change to help him gain the presidency. Situational realities that contributed to Reagan's charismatic attributes did not assuage upon his election as president. By the time Reagan was elected, America had spent the better part of the previous three decades resisting communism both ideologically and militarily in different parts of the world. The situation had dissolved into what was referred to as a "cold war" primarily between the U.S. and the U.S.S.R. Additionally, the nuclear arms race was increasing rapidly between the two nation states. This culmination of events created a sense of fear and urgency for the American people. Reagan again used this crisis to appeal to followers by showing strength and resolve. Americans felt confident that their leader would stand strong against the Soviet nation. Therefore, it is understandable that followers of Reagan in these critical times attributed charisma to his leadership style. An argument could then be postulated that Reagan, although an

exemplar of charisma, may have not been attributed with charisma had different contextual situations been realized.

Conclusion

At the core of any leadership study is the influence process because influence is an important component in the act of leading others. Charismatic leadership theory can be used to understand how a leader influences followers. Charismatic leadership as a theory has a reciprocal quality. Charismatic leaders must be perceived as charismatic, but this perception cannot occur unless leaders express themselves with expertise and certain behaviors. Additionally, the situational context of the current reality plays a significant role in determining charismatic attribution. According to the theory of charismatic leadership, therefore, a charismatic leader is a leader who displays certain behaviors and expertise when certain situations exist, and this combination causes followers to attribute charisma back to the leader. Charisma is a trait that is 'felt' and then attributed to a leader by followers. This makes charisma rare but easily observed when in existence. Ronald Reagan was an exemplar of charismatic leadership because he brought effective communication, vision, integrity, humor, and delegation to the leadership task at a time when there were social, economic, and foreign policy crises facing the nation.

About the Author

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The Autopoietic Church: Inter-textual Analysis of "The *Acts of the Apostles*"

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This paper is an inter-textual analysis of the *Acts of the Apostles* in a metaphorical context, using Morgan's contemporary cybernetic metaphor of autopoiesis. The paper examines ecclesiastical communications and consciousness in the context of a self-referential autopoietic social system. Further, the recursive communication continuum of kerygmatic and prophetic utterances in the *Acts of the Apostles* is categorized through inter-text and meta-text analyses. The representative elemental features of autopoietic organization such as self-renewing and self-creating structuration, self-referencing environment, internally determined social practices, simultaneously created community norms, transformative symbolisms, and a unified organizational identity are also examined and applied to the early church. Further, the benefits of autopoietic organizational structure for the early church in a persecutive political environment are explicated with ramifications for the sustainability of the church in modern times.

Paradoxically, Morgan's (2006) contemporary cybernetic metaphor on the autopoietic organization is demonstratively descriptive of the early Christian church as delineated in the *Acts of the Apostles*. Buffeted by persecutory environmental pressures in political reaction to apostolic proclamation and prophecy, the early church benefited from the closed system of relations reflected in the characteristically autopoietic elements of autonomy and circularity inherent in the triune God-head. Indeed, exceptional ecclesiastical communications and consciousness were "modes of meaning-based reproduction" (Geyer & van der Zouwen, 1992, "Sociocybernetics," para. 20) in this self-referential autopoietic social system. Further, the Christian church in a recursive communication continuum exemplifies representative autopoietic features of self-renewing and self-creating structuration, self-referencing environment, internally determined social practices, simultaneously created community norms, transformative symbolisms, and a unified organizational identity of itself as an endlessly re-invented social system (Luhmann, 1990), which has persisted through the ages because of its timelessness. In the kerygmatic and prophetic utterances of the apostles, the autopoietic church was pregenerated, propagated, and perpetuated.

In the autopoietic model, humans are no longer "components of social systems" but systems are "constituted by interrelations between humans" (Goldspink, 2003, "The Contributions and Overall Themes," para. 7). For Luhmann (1995), those interrelations

are expressed as communications, that is, "unity of information, utterance and understanding" (p. 203). Seen as much more than a compendium of individuals, roles, and acts, Luhmann's autopoietic organization is a constant dialogue of expectations (Geyer & van der Zouwen, 1992; Goldspink, 2003). Tellingly, the inter-textual macropatterns identified by DeSilva (2004) in the *Acts of the Apostles* has a decided dependence on utterances both past, present and future– most often in the form of kerygma (Greek for proclamation) and prophecy:

A.   These events are foretold in Scripture

B.   Jesus is a "Prophet like Moses"

C.   Jesus dies for us according to the scriptures

D.   Jesus is buried and raised on the third day according to the Scriptures

E.   Jesus appears to the disciples, who will become "witnesses" (p.352)

Indeed, if we are to look at the complete book of Acts, references to proclamation (kerygma) and prophecy abound (see Appendix). These autopoietic utterances are as Luhmann observes more than just vocal expressions; they are "the irreducible final element of an 'emergent event'" (Luhmann 1984/1999, p. 196 as cited in Brandhoff, 2009, p. 308), "constituting a social system, which is a closed network of communication processes that recursively engender each other" to produce an "emergent reality sui generis" (Brandhoff, p. 308). In application to the early church, these communication processes (Table 1) are indicative of a new spiritual consciousness of the concept of salvation through which belief is expressed and the church is continuously re-created "time and again" (Brandhoff, p. 308). The church as an organization is established by "enclosed sequences of autopoietic communications" (Brandhoff, p. 310).

Table 1:
 Compendium of Autopoietic Communication Processes in the *Acts of the Apostles*

Type of Utterance	Themes/Purposes
Exhortation	Encouragement; Comfort; Repentance; Edification
Prayer	Thanksgiving; Petition; Laying on of Hands; Direction; Guidance; Healing; Repentance
Praise	Worship; Rejoicing; Singing
Preaching	Kingdom of God; Resurrection; Gift of Holy Spirit
Proclamation	Administration/Structuration (Church); Belief; Baptism of Holy Spirit; Healing; Salvation; Fear of God; Judgment;

	Forgiveness of Sins; Rescue; Repentance; Correction; Edification; Raised from the Dead
Prophecy	Calling; Warning; Second Coming of Christ; Select of New Apostle; All the Prophets (David, Moses, Joshua, etc.); Judgment; Provision; Rescue; Direction; Guidance; Repentance; Correction
Speaking in Tongues	Gift of the Holy Spirit
Teaching	Expounding on the Scriptures; Resurrection; Debate
Witness	Testifying of the Resurrection; Salvation; Works of God; Testimony of Healing

(See the Appendix for further information).

Within the text of the *Acts of the Apostles*, the processes of communication take on different meanings, purposes, and themes. Some utterances are those for teaching, prayer, praise, or witness. Some communications have the function of church administration: the distribution of judgment (e.g., Ananias and Sapphira), the facilitation of converts and leadership (laying on of hands), discipleship, guidance and direction. Purposeful proclamations facilitate healing, baptism, salvation, faith, belief, obedience (e.g., Philip to the Ethiopian eunuch). Themes are wide ranging including resurrection and persecution (e.g., the stoning of Stephen, Acts 7; the rescuing of Peter and John from prison, Acts 12), with recorded communications for and against the propagation of the gospel and indications of the propagation of the gospel through persecution (Acts 8:4; Acts 14 – scattering led to dispersal of teachers). Utterances inspired the fear of God (Acts 5 &8), warned of famine (Acts 11:29) and exhorted congregants (Acts 11:20).

Self-Renewing & Self-Creating Structuration

These communication processes, themselves processes of change through agency and determination (Hatch & Cunliffe, 2006), were at the heart of the self-renewing and self-creating structuration of the church. As defined by Smith (2013), the church's autopoietic system pattern was not a "network of separate parts" but could "be understood as a whole and as possessing a logic of its own" (p. 246). Smith notes that autopoiesis as a conceptual framework is one of self-production with "the producer being the same thing as the product" and self-organization whereby "the components interact with each other in such a way as to continually reproduce the components and the relationships between them" (p. 246). Likewise, through inter-textual analysis we observe that organizing and guiding come from the Holy Spirit through human agency as in the casting of lots after prayer to determine the new apostle.

Thus, like the autopoietic system, a "living system" as distinguished by Maturana (2002), is one in which "there is no organizing or guiding principle" (p. 9). Maturana noted that autopoiesis "is itself an 'abstraction', a 'metaphor' constructed by an observer to give meaning to the workings of a system that may appear to be participating in its own 'genesis' but is actually 'blind to the consequences to which they give rise'" (Smith, 2003, p. 243). Unlike the allopoietic system of a factory that "takes in materials and uses them to produce something other than itself", the autopoietic system can "maintain itself through its own metabolic processes" (King, et al., 2007, "autopoiesis") with "the aim of such systems ultimately to produce themselves - their own organization and identity is their most important product" (Smith, p. 243). Even the propagation of the gospel, and thus, addition of members to the church, is guided through prophetic instruction and vision from God to Peter and Paul (Acts 13:1-3, 48) to go first to the Jews and then to the Gentiles – a principle not established by men or the traditions of men, but by God. With belief and salvation of all men being the most important "outcome" or "product" of the autopoietic church, the church is truly just adding to itself through belief. Indeed, the autopoietic church "organizes itself without external assistance" (Allaby, 2009, "autopoiesis") and is "a network of processes that simultaneously produce and realize that same network as a unity" through a "nonmaterial and nonmechanical animating force" unlike the systems framework of material efficiency and mechanical causality (Thompson, 1998, "autopoiesis").

Self-Referencing Environment

Regarding the environment of nonmaterial and nonmechanical autopoietic systems, Morgan (2006) makes this observation about Maturana and Varela's innovative model that "challenged the distinctions between an organization and its environment" (p. 243):

> How is it possible to say that living systems such as organisms are autonomous, closed systems? Maturana and Varela argue that it is because living systems strive to maintain an identity by subordinating all changes to the maintenance of their own organization as a given set of relations. They do so by engaging in circular patterns of interaction whereby change in one element of the system is coupled with changes elsewhere, setting up continuous patterns of interaction that are always self-referential. They are self-referential because a system cannot enter into interactions that are not specified in the pattern of relations that define its organization. It interacts with its environment in a way that facilitates its own self-production; its environment is really a part of itself. (Morgan, p. 244)

Further, for Luhmann, as well as, Maturana and Varela, "all non-communicational things and processes belong to the environment" (Goldspink, 2003, "The Contributions and Overall Themes," para. 7; see also, Geyer & van der Zouwen, 2001; Luhmann, 1990). Indeed, in the application of this environmental framework, conflict and dislocations outside of the "self-contained" and "self-moving" (Dictionary of the Social

Sciences, 2002, "autopoiesis") autopoietic church can also be found in the inter-textual analysis of the *Acts of the Apostles* as exemplified in the aberrations to the autopoietic system experienced through Bar-Jesus, the magician, and his mis-application of the gift of the Holy Spirit (Acts 13) and the judgment of Ananias and Sapphira and their lies to the Holy Spirit (Acts 5). Moreover, the persecution of the church is referenced repeatedly in the *Acts of the Apostles* with the political reprisals in direct contraindication with the decree of Jesus and the prophetic utterances of the apostles to preach, teach, and proclaim – exemplified with statements from apostles Paul and Peter such as "We must obey God rather than men" (Acts 5:29) and "He commanded us to preach to the people" (Acts 10:37). The autopoietic church's environment is "really a part of itself" and "internally determined," in that, its future members are part of its environment and its interactions with the environment are an attempt "to reproduce itself" (Morgan, 2006 p. 245). Thus, there is a "structural coupling" (Smith, 2013, p. 5) between the church and its environment "as an extension of its own identity" (Morgan, p. 246).

Internally-Determined Social Practices

Moreover, Rempel (1996) notes that a social system is "distinguished from its environment by the use of meaningful social communication," such that the autopoietic system exhibits "a prestructured, internally-developed language and logic to identify and frame environmental events in system-specific terms or modes of understanding" (p. 59). Likewise the early church with its "self-contained internal operations and organizational closure" (Rempel, p. 59) came to display internally-determined social practices.

For example, in Hatch and Cunliff's (2006) overview of social and cultural influences on organization structure, he includes Weber's routinization of charisma, that is, "change in culture originates with the introduction of new ideas by a charismatic leader, but change at the level of everyday life follows the path of the routinization of charismatic influence" (p. 312). Hatch and Cunliff note Weber's inclusion of "how, under extraordinary circumstances including 'suffering, conflicts, or enthusiasm' revolutionary change in world views and their consequent influence on social action occur":

> The genuine prophet, like the genuine military leader, and every true leader in this sense, preaches, creates, or demands new obligations – most typically, by virtue of revelation, oracle, inspiration, or of his own will – which are recognized by the members of the religious, military, or party group because they come from such a source. The revolutionary force of reason works from without: by altering the situations of life and hence its problems, finally in this way changing men's attitudes towards them; or it intellectualizes the individual. Charisma, on the other hand, may effect a subjective or an internal reorientation born out of suffering, conflicts, or enthusiasm. It may then result in a radical alteration of the

central attitudes and directions of action with a completely new orientation of all attitudes toward the different problems of the world. (Weber, 1968/1978, p. 263)

Thus, the prosecutorial political environment in which communication processes for the early church were initiated was reflected in turn by the church's internally-determined social practices, such as prayer (and laying on of hands), praise, preaching, teaching and witness. These social practices, in turn, helped to spread the influence, and thus, the membership of the autopoietic church.

Simultaneously Created Community Norms

In addition to internally-determined social practices, the autopoietic church established community norms which were strengthened by the internal impact of prophetic utterances, which oftentimes inspired the fear of God, and thus, compliance. For instance, Ananias and Sapphira were judged for not engaging with the early church community in the common practice of sharing the revenues from the sale of their property so that no one in the church had a need (Acts 5). However, their non-compliance was particularly highlighted in the early church community through the prophetic utterance of Peter who not only knew through the Holy Spirit that they had withheld some of the proceeds but that they would also be slain by God in the midst of their assembly. Moreover, the death of Herod upon his acceptance of the worship of the people through his "oration" and his consequent condemnation through the angel of the Lord (Acts 12:22) solidified community norms of worship and praise of God. The Sanhedrin also invoked the penalty of death (Deuteronomy 13:6-10) for the continued preaching of the apostles (Acts 5:17-42). The seven sons of the High Priest Sceva also tried to cast out evil spirits; but, Sceva's sons were not believers and thus could not cast out the evil spirits, were overpowered, and fled naked and wounded (Acts 19:13). Such prevalent threat of death, scourging, and other persecution by political authorities and the countervailing pressures of church compliance with belief gave a heightened sense in the early church community of the life-and-death nature of their decisive discourses.

Transformative Symbolisms

Throughout the *Acts of the Apostles*, descriptive communications concerning the resurrection of Jesus were conferred upon believers, who were also endowed with a "new life" upon believing. Also, the symbolic "tongues of fire" (Acts 2: 3) reminiscent of the presence of God at Sinai (Exodus 19:18) in the manifestation of the Holy Spirit on the day of Pentecost in Acts 2 further solidified the proclamation of a new covenant. Along with fire, the earthquake in those early days was a sign of divine presence as recorded in the Old Testament (Exodus 19:18; Isaiah 6:4) and of favor in response to corporate prayer. These symbolic images helped to reinforce the continuity of the traditional strengths of the faith while emphasizing new manifestations of the autopoietic church. Moreover, Apostle Luke, the purported author of the *Acts of the*

Apostles, may have used particular symbols such as the earthquakes in the book of Acts to reflect the same symbolism of earthquakes as used by Ovid and Virgil to relate to the Hellenistic world of which they were a part ("Commentary on the *Acts of the Apostles*," n.d.).

Unified Organizational Identity

As an endlessly re-invented social system with transformative symbolisms, the organizational identity, "that which is central, distinctive, and enduring about an organization" and the organizational ideal generated through culture, social norms, and symbolisms, gave "a source of security" and maintained the church as an "object of love" for believers (Hatch & Cunliffe, 2006, p. 335). Indeed, identity dynamics and the systemic strengths derived from an autopoietic organization carried the church into the future to face challenges that by its nature made the church sustainable and victorious. From Acts to Revelation, the prophetic proclamations of the early church helped to not only strengthen the church as a whole but also the subsystems of the church in individual cities. As Geyer and van der Zouwen (1992) note: "Especially when several systems try to steer each other, or an outside system, attention is focused on the nature of, and the possibilities for, communication or dialogue between these systems" ("Sociocybernetics," para. 5). As Hatch and Cunliffe (2006) confirm, "behavior and language express and maintain dominant cultural understandings" (p. 274). Further, for Luhmann (1990), the linguistic domain "gives rise to social relations, which in turn are constituted in and through the social domain" (as cited in Goldspink, 2003, "The Contributions and Overall Themes," para. 7). Also, Maturana and Varela emphasize the "emergence of language" as "the meaning structures which arise from communicative acts" and become a part of "functionally autonomous unities" (Goldspink, "The Contributions and Overall Themes," para. 7; see also, Geyer & van der Zouwen, 2001). Varela (1981) made a further qualification: "Such units are autonomous but with an organizational closure that is characterizable in terms of relations such as instructions or linguistic agreement" (p. 38). Mingers (1991 and 1995) added that the concept of autopoiesis "compels us to reconsider the role and nature of communication…" with attention to "the relationship between 'information and meaning' or "the relational characteristic of …self-conscious systems…" (as cited in Goldspink, "The Contributions and Overall Themes," para. 9). Bausch (2002) gives additional insight into the "reproductive" nature of such communications:

> Society is a closed autopoietic system because every communication produces further communications in ever self-reproducing iterations. Luhmann states that autopoietic systems, in their ongoing reproductive processes, make selections that maintain and expand their meaning (their organized complexity). They manage this selection process through a system of graduated expectations that they develop in processes of trial and error, memory, and adaptation. These

expectations increase constraints on individuals AND give them freedom. In modern society, freedom and constraint increase together; the greater the type of constraints (in the form of expectations), the more choice is had by societal members about how to respond to them. (pp. 1-2)

Even the proclamation of Jesus "on this rock I will build my church, and the gates of hell shall not prevail against it" (Matthew 16:8, ESV) indicated that the "rock" of Peter's proclamation that Jesus was the Son of God was a communication that carried the intimation of a timeless purpose and a confrontational enemy, that instilled the sense of self-referential community that became the emergent autopoietic church. Indeed, the autopoietic themes of risk and security are intertwined (Bausch, 2002) throughout the *Acts of the Apostles*. However, it is also worth noting that for the autopoietic church, with risk came opportunity and with security came persecution, both of which helped define and also perpetuate the church's unified organizational identity – as is often the case for even the cybernetic organizations of our modern age.

Conclusion

Thus, the Christian church is an organizational exemplification of the sustainability of autopoietic systems as Morgan's metaphor describes. At the heart of the autopoietic church is a continually self-referencing dynamic, the cherished centuries-old kerygmatic and prophetic utterances, which persist amidst persecutory environments. Indeed, the closed system engenders a safely kept compendium of conscious purpose and position through structuration, environment, social practices, community norms, symbolisms, and organizational identity, which are autopoietically self-prescribed and communicatively established. The implications for the continuation of the autopoietic Christian church within a contemporary cybernetic context are profound. With readily identifiable macropatterns in the *Acts of the Apostles*, these inter-textual and meta-textual analyses suggest that the timelessness of ecclesiastical communications is just that – eternally self-reproducing.

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Appendix

Continuum of Communication in the Early Church as Recorded in the *Acts of the Apostles*

Scripture Reference	Key words – Type of Utterance	Theme (Purpose/Content)
Acts 1:1	Teach	Teaching (Jesus)
Acts 1:3	Speaking of the Kingdom of God	Preaching (Jesus)
Acts 1:4	You heard from me	Proclamation (Jesus on baptism of Holy Spirit)
Acts 1:7-8	You shall by my witnesses	Proclamation (Calling)
Acts 1:11	And said (two men in white robes)	Proclamation (Second Coming of Christ)
Acts 1: 16-22	And said (Peter)	Reference to Prophecy & Proclamation (Resurrection); Administration (Placement of new apostle)
Acts 1:24-25	They prayed	Prayer; Administration (Cast lots for new apostle)
Acts 2:4	Began to speak in other tongues as the Spirit gave them utterance	Proclamation (Gift of the Holy Spirit)
Acts 2:6	Heard them speaking in his own language	Proclamation (Gift of the Holy Spirit)
Acts 2:11	We hear them telling in our own tongues the mighty works of God	Proclamation (Gift of the Holy Spirit)
Acts 2:14-36	Lifted up his voice and addressed them (Peter)	Proclamation and Prophecy (Joel and David)
Acts 2:38-29	Said to them (Peter)	Proclamation (Repentance & Gift of Holy Spirit)
Acts 2:40	Testified with many other words and exhorted them, saying	Proclamation (Salvation)
Acts 2:41	Received his word	Proclamation (Baptism and Salvation)
Acts 2:42	Apostles' teaching…prayers	Teaching and Prayer
Acts 2:47	Praising God	Praise
Acts 3:6	Said…in the name of Jesus Christ	Proclamation (Healing)
Acts 3:12-26	He addressed the people (Peter)	Proclamation & Prophecy (Abraham, Isaac, Jacob, Jesus, by the mouth of all the prophets, Moses, Samuel, Abraham, God)
Acts 4:1	Speaking to the people (Peter & John)	Proclamation
Acts 4:2	Teaching the people and Proclaiming	Teaching & Proclaiming (Resurrection)
Acts 4:4	Heard the word	Proclamation (Belief)

Acts 4:8-12	Said to them (Peter)… by the name of Jesus Christ	Proclamation (Salvation)
Acts 4:19-20	Answered them… for we cannot but speak of what we have seen and heard	Proclamation (Belief)
Acts 4:21	All men praised God	Praise (Healing)
Acts 4:23	Reported what the chief priests and elders had said to them (Peter & John)	Persecution
Acts 4:24-30	They lifted their voices together to God and said (Peter & John)…to speak thy word with all boldness	Proclamation & Prophecy (David and Jesus)
Acts 4:31	They had prayed…spoke the word of God with boldness	Prayer; Proclamation (Belief); Prophecy
Acts 4:32	No one said	Proclamation (Possessions in Common)
Acts 4:33	Gave their testimony	Witness (Resurrection)
Acts 5:3-5	Said…heard these words (Peter)	Proclamation (Judgment)
Acts 5:8 - 9	Said to her (Peter)	Proclamation (Judgment)
Acts 5:11	Upon all who heard of these things	Proclamation (Fear of God)
Acts 5:19-20	Said (Angel of the Lord)… speak to the people all the words of this Life.	Proclamation (Preach)
Acts 5:21	When they heard…taught	Teaching
Acts 5:28	Saying...not to teach in this name…filled Jerusalem with your teaching	Teaching
Acts 5:29-31	Answered	Proclamation (Repentance)
Acts 5:32	We are witnesses	Witness (Repentance & Forgiveness of Sins)
Acts 5:35-39	Said to them (Gamaliel, teacher of the law)	Witness (Fear of God)
Acts 5:41	Rejoicing that they were counted worthy to suffer dishonor for the name	Persecution
Acts 5:42	Teaching and preaching Jesus as the Christ	Teaching & Preaching; Proclamation & Prophecy (Jesus)
Acts 6:2-5	Said…not right that we should give up preaching the word of God…devote ourselves to prayer and to the ministry of the word	Persecution, Proclamation and Preaching, Prayer & Teaching
Acts 6:5	What they said pleased the whole	Proclamation (Administration)

	multitude	
Acts 6:6	They prayed	Prayer with Laying on of Hands (Administration)
Acts 6:7	The word of God increased	Proclamation (Discipleship, Faith, Belief, Obedience)
Acts 6:10	The wisdom and the Spirit with which he spoke	Proclamation
Acts 6:11	We have heard him speak blasphemous words against Moses and God	Proclamation & Persecution (Stephen)
Acts 6:13-14	Set up false witnesses who said…"This man never ceases to speak words against this holy place and the law; for we have heard him say…	Persecution (of Stephen), Proclamation, Prophecy (Moses and Jesus)
Acts 7:2-53	Stephen said	Testimony, Witness, Prophecy (Abraham, God, Jacob, the twelve patriarchs, Joseph, Moses, Aaron, Joshua, David, Solomon, Righteous One)
Acts 7:56	He said (Stephen)	Witness & Proclamation
Acts 7:59-60	He prayed (Stephen)…and cried with a loud voice…and when he had said this,	Witness & Proclamation; Persecution
Acts 8:2	Made great lamentation over him	Persecution & Lament
Acts 8:4	Now those who were scattered went about preaching the word.	Persecution & Preaching
Acts 8:5-6	Proclaimed to them the Christ (Philip)…what was said by Philip, when they heard him	Proclamation (Belief)
Acts 8:12	As he preached good news about the kingdom of God and the name of Jesus Christ	Proclamation (Belief)
Acts 8:15	Prayed for them that they might receive the Holy Spirit	Prayer (Gift of the Holy Spirit)
Acts 8:16-23	Said to him…(Peter)	Proclamation (Judgment & Repentance, Forgiveness of Sins)
Acts 8:24	Simon answered pray for me to the Lord, that nothing of what you have said may come upon me.	Prayer and Proclamation (Fear of God)
Acts 8:25	Had testified and spoken the word of the Lord…preaching the gospel (Peter & John)	Testimony, Preaching, and Proclamation

Acts 8:26	An angel of the Lord said to Philip	Proclamation (Guidance)
Acts 8:29	The Spirit said to Philip	Proclamation (Direction)
Acts 8:30	Asked (Philip)	Prophecy (Isaiah)
Acts 8:34	The eunuch said to Philip...does the prophet say this, about himself or someone else?	Prophecy & Teaching
Acts 8:35	Philip opened his mouth, and beginning with this scripture he told him the good news of Jesus.	Proclamation (Salvation)
Acts 8:40	He preached the gospel to all the towns (Philip)	Preaching
Acts 9:4	Heard a voice saying to him…why do you persecute me? (Jesus)	Persecution
Acts 9:5	He said, "I am Jesus, whom you are persecuting; but rise and enter the city, and you will be told what you are to do."	Proclamation, Persecution, Direction, Guidance
Acts 9:10-16	The Lord said to him in a vision.."Go…I will show him how much he must suffer for the sake of my name." (Ananias)	Proclamation (Guidance, Direction); Persecution
Acts 9:17	Laying his hands on him he said (Ananias on Saul)	Proclamation (Laying on of Hands; Gift of the Holy Spirit)
Acts 9:20	He proclaimed Jesus	Proclamation (Belief) & Prophecy (Jesus)
Acts 9:27	Declared to them …who spoke to him… he had preached boldly in the name of Jesus	Proclamation (Resurrection) & Preaching
Acts 9:29	Preaching boldly in the name of the Lord (Paul)	Preaching
Acts 9:29	He spoke and disputed against the Hellenists (Paul)	Proclamation; Debate; Persecution
Acts 9:34	Peter said to him	Proclamation (Healing)
Acts 9:40	Prayed…then he said "Rise" (Peter)	Prayer; Proclamation (Raised from the Dead; Healing; Resurrection)
Acts 10:2	Prayed constantly to God	Prayer
Acts 10:3-7	Saying to him (angel)	Proclamation (Belief, Guidance, and Direction)
Acts 10:8	Having related everything to them	Witness
Acts 10:9	To Pray (Peter)	Prayer
Acts 10:13-16	There came a voice to him	Proclamation (Direction; Guidance)

Acts 10:19-22	The Spirit said to him (Peter)…to hear what you have to say	Proclamation (Guidance; Direction)
Acts 10:28	He said to them…God has shown me (Peter)	Proclamation & Prophecy (God)
Acts 10:30-33	Said…your prayer has been heard…to hear all that you have been commanded by the Lord"	Proclamation & Prophecy (God); Direction, Guidance
Acts 10:34-43	Peter opened his mouth and said… all the prophets bear witness that everyone who believes in him received forgiveness of sins through his name."	Proclamation & Prophecy (God, Jesus, Forgiveness of Sins) Witness
Acts 10:44	While Peter was still saying this, the Holy Spirit fell on all who heard the word.	Proclamation (Gift of the Holy Spirit)
Acts 10:46	For they heard them speaking in tongues and extolling God.	Proclamation (Speaking in Tongues; Praising God)
Acts 10: 47	Peter declared...who have received the Holy Spirit	Proclamation (Gift of Holy Spirit)
Acts 10:48	He commanded them to be baptized in the name of Jesus Christ	Proclamation (Direction)
Acts 11:1	Heard that the Gentiles also had received the word of God	Proclamation (Belief)
Acts 11:4	Peter began and explained to them…praying…heard a voice saying to me…the voice answered a second time from heaven…the Spirit told me to go with them…he told us how he had seen the angel…he will declare to you a message…I began to speak… I remembered the word of the Lord, how he said…	Proclamation; Prayer (Belief, Direction, Guidance)
Acts 10:18	They heard this they were silenced	Proclamation (Belief)
Acts 10:18	They glorified God, saying, Then to the Gentiles also God has granted repentance unto life."	Proclamation & Prophecy (God – Repentance)
Acts 10:19	Speaking the word to none except Jews	Proclamation (Belief)
Acts 11:20	Spoke to the Greeks also, preaching the Lord Jesus	Proclamation (Belief)

Acts 11:22	News of this came to the ears of the church in Jerusalem and they sent Barnabas to Antioch	Proclamation (Direction)
Acts 11:23	He exhorted them all to remain faithful to the Lord with steadfast purpose	Exhortation
Acts 11: 26	Taught a large company of people	Teaching
Acts 11: 27	Foretold by the Spirit that there would be a great famine over all the world	Prophecy (Direction); Warning
Acts 12: 5	Earnest prayer for him was made to God by the church	Prayer (Rescue)
Acts 12:7-8	Woke him saying Get up quickly (angel to Peter)	Proclamation (Rescue)
Acts 12:11	Peter came to himself and said	Proclamation (Direction); Persecution
Acts 12:12	Gathered together and were praying	Prayer (Rescue)
Acts 12:17	He described to them how the Lord had brought him out of prison (Peter)	Proclamation (Rescue)
Acts 12:22	The people shouted "The voice of a god, and not of man!"	Proclamation (Judgment)
Acts 12:23	Made an oration to them…An angel of the Lord smote him (Herod) because he did not give God the glory	Judgment
Acts 12:24	The word of God grew and multiplied.	Proclamation
Acts 13:1-3	Prophets and teachers…worshiping the Lord..the Holy Spirit said..Set apart for me Barnabas and Saul for the work to which I have called them…praying they laid their hands on them and sent them off.	Proclamation (Administration/Structuration of the Church)
Acts 13:5	Proclaimed the word of God in the synagogues of the Jews	Proclamation (Belief)
Acts 13:6	False prophet…sought to hear the word of God	Prophecy (false)
Acts 13:9	Filled with the Holy Spirit, looked intently at him and said...astonished at the teaching of the Lord	Teaching; Prophecy; Proclamation (Judgment)

Acts 13: 15-41	So Paul stoop up, and motioning with his hand said:	Proclamation & Prophecy (God, David, John, Savior, Saul, Repentance, Abraham, Moses) Word of exhortation
Acts 13:42	People begged that these things might be told them the next Sabbath.	Teaching; Proclamation (Exhortation)
Acts 13:43	Spoke to them and urged them to continue in the grace of God	Proclamation; Exhortation
Acts 13:44	Almost the whole city gathered together to hear the word of God	Proclamation & Prophecy
Acts 13:46	Spoke out boldly…it was necessary that the word of God should be spoken first to you.	Proclamation & Prophecy (Jews first)
Acts 13: 47	The Lord has commanded us saying	Proclamation & Prophecy (Guidance; Direction)
Acts 13:48	When the Gentiles heard this, they were glad and glorified the word of God	Proclamation & Prophecy (Administration/Structure of the Church)
Acts 13:49	The word of the Lord spread throughout all the region…stirred up persecution against Paul and Barnabas	Proclamation; Persecution
Acts 14:1	So spoke that a great company believed (Paul and Barnabas)	Proclamation (Belief)
Acts 14:3	Speaking boldly for the Lord, who bore witness to the word of his grace	Proclamation
Acts 14:7	There they preached the gospel	Preaching; Persecution
Acts 14:9	Paul speaking…said in a loud voice	Proclamation (Healing)
Acts 14:15	Barnabas and Paul…crying…with these words they scarcely restrained the people from offering sacrifice to them.	Proclamation (Correction/Edification)
Acts 14:21	They had preached the gospel to that city	Preaching
Acts 14:22	Exhorting them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God	Proclamation (Exhortation and Encouragement); Persecution
Acts 14:24	They had spoken the word	Proclamation (Belief)
Acts 14:27	Declared all that God had done with them	Proclamation (Belief)

Acts 15:1	Teaching the brethren	Teaching
Acts 15:2	No small dissension and debate with them	Debate
Acts 15:3	Reporting the conversion of the Gentiles	Reporting; Encouragement
Acts 15:4	Declared all that God had done with them	Encouragement
Acts 15:7-11	After there had been much debate, Peter rose and said to them	Proclamation (Clarification; Teaching)
Acts 15:12	They related what signs and wonders God had done through them among the Gentiles	Proclamation & Witness
Acts 15:13	James replied	Teaching & Prophecy (David, God, Moses)
Acts 15:23	With the following letter	Instructions & Prophecy (Holy Spirit)
Acts 15:31	When they read it, they rejoiced at the exhortation	Proclamation (Exhortation)
Acts 15:32	Exhorted the brethren with many words and strengthened them	Proclamation (Exhortation)
Acts 15:35	Teaching and Preaching the word of the Lord	Teaching & Preaching
Acts 15:36	We proclaimed the word of the Lord	Proclamation (Belief)
Acts 16:4	Delivered to them for observance the decisions which had been reached by the apostles and elders	Proclamation (Direction; Administration)
Acts 16:6	Forbidden by the Holy Spirit to speak the word in Asia	Proclamation (Belief); Direction
Acts 16:9	Saying "Come over to Macedonia"	Prophecy (Direction)
Acts 16:10	God had called us to preach the gospel to them	Proclamation & Preaching
Acts 16:13	Spoke to the women who had come together	Prayer; Teaching; Proclamation (Faith)
Acts 16:18	Turned and said to the spirit	Proclamation (Casting out spirit of divination)
Acts 16:25	Praying and Singing Hymns to God	Praying and Singing
Acts 16:28	Cried with a loud voice "Do not harm yourself, for we are all here."	Proclamation (Faith)
Acts 16:31	They said, "Believe in the Lord Jesus, and you will be saved."	Proclamation (Belief; Salvation)

Acts 16:37	Paul said to them	Proclamation (Belief)
Acts 16:40	Exhorted them	Proclamation (Exhortation)
Acts 17:2-3	Argued with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying…whom I proclaim	Debate, Teaching, Preaching, Prophecy (Christ)
Acts 17:11	Received the word with all eagerness, examining the scriptures daily to see if these things were so	Teaching
Acts 17:13	The word of God was proclaimed by Paul at Beroea also	Proclamation (Belief)
Acts 17:17	Argued in the synagogue with the Jews	Debate; Proclamation
Acts 17:18	He preached Jesus and the resurrection	Preaching (Resurrection)
Acts 17:22 – 31	Said (Paul)	Preaching & Prophecy (God; Resurrection)
Acts 18:4	Argued in the synagogue every Sabbath (Paul)	Proclamation (Debate); Teaching
Acts 18:5	Occupied with preaching, testifying to the Jews that the Christ was Jesus	Preaching; Testifying/Witness; Prophecy (Jesus)
Acts 18:6	Said to them (Paul)	Proclamation
Acts 18:8	Hearing Paul believed and were baptized	Proclamation (Belief)
Acts 18:9-10	Lord said to Paul	Prophecy (God); Exhortation
Acts 18:11	Teaching the word of God among them	Teaching
Acts 18:19	Argued with the Jews	Debate; Teaching
Acts 18:21	He said , I will return to you if God wills	Direction; Prophecy
Acts 18:25-28	He spoke and taught accurately the things concerning Jesus…speak boldly in the synagogue…expounded to him the way of God more accurately…encouraged him, and wrote to the disciples to receive him…powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus	Teaching; Exhortation; Administration; Debate

Acts 19:2-5	He said to them	Teaching (Gift of the Holy Spirit)
Acts 19:6	Spoke with tongues and prophesied	Speaking in Tongues; Prophecy
Acts 19:8-9	Spoke boldly, arguing and pleading about the kingdom of God	Preaching; Proclamation (Belief)
Acts 19:10	All the residents of Asia heard the word of the Lord, both Jews and Greeks	Preaching; Proclamation (Belief)
Acts 19:13	Pronounce the name of Jesus over those who had evil spirits	Preaching; Proclamation (Cast on evil spirits)
Acts 19:17	Confessing and divulging their practices	Proclamation; Confession (Salvation)
Acts 19:20	The word of the Lord grew and prevailed mightily	Proclamation (Belief)
Acts 19:21	Saying, "After I have been there, I must also see Rome."	Prophecy (Direction)
Acts 20:1-2	Exhorted them (Paul)…given them much encouragement	Proclamation (Exhortation & Encouragement)
Acts 20:7-10	Paul talked with them…prolonged his speech until midnight..said, "Do not be alarmed"	Proclamation (Belief); Preaching; Comfort
Acts 20:17-38	He said to them…prayed with them all…because of the word he had spoken, that they should see his face no more	Proclamation (Belief) & Prophecy (Holy Spirit; God); Exhortation; Prayer
Acts 21:4-5	Through the Spirit they told Paul not to go on to Jerusalem…kneeling down on the beach we prayed	Prophecy (Direction); Prayer
Acts 21:9-14	Who prophesied…a prophet…thus says the Holy Spirit…we ceased and said "The will of the Lord be done"	Prophecy (Direction)
Acts 21:19	He related one by one the things that God had done among the Gentiles through his ministry	Proclamation; Witness; Exhortation
Acts 21: 37-40 and Acts 22:1-28	He said to the tribune	Proclamation; Witness
Acts 23: 1-7	Paul said	Testimony; Witness
Acts 23:11	The Lord stood by him and said	Prophecy (Direction and Exhortation)
Acts 24:10-21	Paul replied	Witness & Prophecy (God)

Acts 24:24-26	Heard him speak upon faith in Christ Jesus. And as he argued about justice and self-control and future judgment…conversed with him.	Witness & Prophecy (future judgment)
Acts 25:8-11	Paul said in his defense	Witness
Acts 26:1-29	Paul made his defense	Witness & Proclamation (Belief)
Acts 27:9-11	Paul advised them…what Paul said	Witness & Prophecy (Warning, Shipwreck)
Acts 27:21-35	Paul said…God …said…Paul said to the centurion and the soldiers "Unless these men stay in the ship, you cannot be saved."…urge you..since not a hair is to perish from the head of any one of you"…giving thanks to God…	Prophecy (Shipwreck, Direction); Prayer/Thanksgiving
Acts 28:8	And prayed (Paul)	Prayer (Healing)
Acts 28:15	Paul thanked God and took courage	Prayer (Thanksgiving)
Acts 28:17-22	He said to them (Paul)	Witness; Proclamation (Belief)
Acts 28:23-28	Testifying to the kingdom of God and trying to convince them..	Witness; Proclamation (Belief; Salvation)
Acts 28:31	Preaching the kingdom of God and teaching about the Lord Jesus Christ	Preaching & Teaching

Servant Leadership, *Ubuntu*, and Leader Effectiveness in Rwanda

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The present paper explores the relationship between leader behaviors and perceived leader effectiveness in Rwanda. In particular, servant leader behaviors and leader behaviors related to the African concept of *ubuntu* are studied in relation to perceived leader effectiveness in order to determine which set of behaviors most significantly relate with effectiveness. In order to achieve this purpose, a scale for measuring *ubuntu* among organizational leaders is developed. A non-probability convenience sample is used from among a population defined as Rwandan adults working in non-government sectors. All survey items are translated into Kinyarwanda. Findings show that (a) servant leadership is positively and significantly related to leader effectiveness; (b) *ubuntu*-related leadership is positively and significantly related to leader effectiveness; (c) servant leadership and *ubuntu* are not significantly different in the strength of their relationships with leader effectiveness; and (d) there is mixed evidence for the discriminant validity of *ubuntu*-related leadership as a construct distinct from servant leadership.

As times change, so does the need for different kinds of leadership (Hill & Stephens, 2003). Many contemporary leadership theories are concerned with addressing globally chronic problems such as abuse of power, bullying, unethical behavior, and workplace alienation (Sendjaya, Sarros, & Santora, 2008). One theory that seeks to respond to these problems and that is rapidly gaining momentum among leadership theorists and practitioners is servant leadership theory, first introduced by Greenleaf (1977/2010) in an essay entitled "The Servant as Leader." According to Greenleaf, servant leaders are concerned with building better societies and institutions by addressing contemporary problems from the fundamental predisposition of concern for the growth, well being, and benefits of the led.

Servant leadership models have been primarily developed and discussed in the American context (Hale & Fields, 2007). Accordingly, critics have accused it of being a primarily Western construct (Winston & Ryan, 2008), and researchers have suggested that differences in cultures may limit the effectiveness of the servant leadership model (Hale & Fields). Nonetheless, Winston and Ryan delineate unique parallels between the Global Leadership and Organizational Behavior Effectiveness Research Program's (GLOBE) humane orientation and cultural conceptions of servant leadership from

around the world, suggesting that servant leadership is "a global leadership style" (p. 212).

Servant leadership studies have begun to explore the uniqueness of the model's conceptualization in various global cultures, including those in Africa (e.g. Nelson, 2003; Danhausser & Boshoff, 2007; Hale & Fields, 2007; Koshal, 2006), Asia (e.g. Han, Kakabadse, & Kakabadse, 2009; Bardeh & Shaemi, 2011), and Latin America (Irving & McIntosh, 2006). However, most of these are qualitative studies, which cannot be generalized beyond their respective samples (Willig, 2008). For example, in the African context, Nelson (2003) studied servant leadership in South Africa, and Koshal (2006) studied the service construct of servant leadership in Kenya. Although both reported the acceptability and applicability of servant leadership among their samples, representativeness is a concern because qualitative studies do not produce generalizable findings; it is difficult to know how many people share the same characteristics of the sample even though the results of the qualitative study demonstrate that the phenomenon is present in at least a portion of the society (Willig, p. 17).

Notwithstanding the suggestion that servant leadership is a globally endorsed leadership style (Winston & Ryan, 2008), it is important to recognize that different cultural groups will vary in their conceptualizations of effective leadership (Den Hartog, et al., 1999). Studies of implicit leadership theories suggest that people hold beliefs about how leaders should be behave that are consistent with super-ordinate leadership prototypes, which are highly influenced by societal-level culture (Hunt, Boal, & Sorenson, 1990; Den Hartog, et al.) Similarly, cognitive categorization theory proposes that an individual's inundation of information and experiences leads to the slow development of cognitive structures that help people to process information with efficiency; these cognitive structures (or schema) are highly influenced by culture such that conceptualizations of good and bad in organizational contexts "may be dramatically different across cultures" (Shaw, 1990, p. 635). Accordingly, it is likely that cultural conceptions of appropriate leader behaviors will be strongly related to leader effectiveness among the people of that culture.

One such conception of culturally appropriate leadership behaviors has emerged in recent years within organizational studies in South, East, and Central Africa. Citing problems of post-colonial discrimination, leadership scandals, and extensive corruption, African leadership theorists suggest that the philosophy of *ubuntu* "holds promise for progressive and ethical change for Africa" (Ncube, 2001, p. 77). *Ubuntu* is a cultural worldview common among the Bantu tribes of Africa that emphasizes the interconnectedness of self within society and the extension of humanness within shared community (Le Grange, 2011; Murithi, 2009). *Ubuntu* has been held up as an African worldview that has the potential to counteract the continent's plague of genocide, patriarchy, autocratic leadership, corruption, and human suffering (Le Grange). For these reasons, organizational researchers have begun to explore the importance of

ubuntu in leadership contexts (e.g. Nelson, 2003; Koshal, 2006; Mangaliso, 2001; Bekker, 2008; Muchiri, 2011; Pouvan, du Toit, & Engelbrecht, 2006; Sigger, Polak, & Pennink, 2010).

The purpose of the present study is to build on the bodies of literature related to both servant and *ubuntu*-related leadership by studying and comparing the relationship of each of these leadership styles with perceived leader effectiveness. Given that *ubuntu* is a philosophy that extends throughout East, Southern, and Central Africa, studying its implications for leader effectiveness holds tremendous potential for influencing underdeveloped leadership studies across the continent.

The state of the research related to *ubuntu* suffers from four challenges: (a) very little research has been performed outside of South Africa; (b) no valid scale exists to measure the phenomenon; (c) the phenomenon has been primarily explored qualitatively and conceptually rather than quantitatively; and (d) there is still disagreement within the literature about the conceptual nature of *ubuntu* within organizational contexts. This study uniquely contributes to the field of organizational research by providing a quantitative study of both servant leadership and *ubuntu*-related leadership in Rwanda, a small Central African country that is currently drawing international attention because of its unusual growth and development in its post-genocide recovery (Rice, 2011). For the purposes of this study, it also provides a scale for measuring *ubuntu*-related leadership.

Theoretical Background

Servant Leadership

Servant Leadership Behaviors. As an extension of transformational leadership theory, servant leadership theory draws attention to the social responsibility of leaders to address the needs of followers (Patterson, 2003). Greenleaf (1977/2010) described the servant leader as servant rather than leader first, the difference being the "care taken by the servant-first to make sure that other people's highest priority needs are being served" (p. 90). Accordingly, much research and theorizing about servant leadership has focused on characteristics and behaviors (e.g. Patterson, 2003; Hale & Fields, 2007; Washington, Sutton, & Feild, 2006) as opposed to pragmatic concerns of organizational effectiveness and financial success (van Dierendonck, 2011).

Researchers have presented multiple models of servant leadership within which are proposed various behaviors and virtues of the leader (see Table 1). These models are based on competing definitions, emphasizing different aspects of the phenomenon (van Dierendonck, 2011). For example, Wong and Davey (2007) approach servant leadership as a spiritual and humanistic approach to leadership that puts employees at the center and seeks to create supportive workplace environments in which employees will

respond positively to organizational leadership (p. 3). Sendjaya, et al. (2008) extend servant leadership conceptualizations by considering the importance of spirituality and morality. Sendjaya and Cooper (2011) define servant leadership as "a holistic, multidimensional approach to leadership that encompasses the rational, emotional, ethical, and spiritual sides of both leaders and followers" (p. 418).

Table 1
Models of Servant Leadership Behaviors

Patterson (2003)	Wong & Davey (2007)	Barbuto & Wheeler (2006)	Liden, Wayne, Zhou, & Henderson (2008)	Sendjaya & Cooper (2011)
Altruism	A servant's heart	Altruistic calling	Conceptual skills	Voluntary subordination
Empowerment	Serving and developing others	Emotional healing	Empowering	Authentic self
Humility	Consulting and involving others	Wisdom	Helping subordinates grow and succeed	Covenantal relationship
Love	Inspiring and influencing others	Persuasive mapping	Putting subordinates first	Responsible morality
Service	Modeling integrity and authenticity	Organizational stewardship	Behaving ethically	Transcendental spirituality
Trust			Emotional healing	Transforming influence
Vision			Creating value for the community	

Societal-level culture is an important factor that influences the understanding and enactment of servant leadership (Pekerti & Sendjaya, 2010). Winston and Ryan (2008) suggest that the close similarity between servant leadership conceptualizations in the West and the GLOBE Program's humane orientation demonstrates the appropriateness of servant leadership in cultures around the world. The authors examine a sample of cultural concepts that have been used to illustrate the unique cultural nuances of servant leadership. Among the cultural concepts that have been suggested to influence the formulation of servant leadership are Confucianism, Daoism, and communism in China (Han, et al., 2009); *harambee* in Kenya (Koshal, 2006); Islamic traditions in Iran (Bardeh & Shaemi, 2011); and *ubuntu* in South Africa (Nelson, 2003).

Servant Leadership in Africa. Three important studies begin to shed light on the phenomenon of servant leadership in Africa. First, Nelson (2003) studied the

acceptability of Patterson's (2003) theory of servant leadership among 27 black South African leaders in government and business contexts in order to test the cross-cultural applicability of the model. Nelson posited that the effects of *ubuntu*, an African "metaphor that embodies the significance of group solidarity in many African cultures," (p. 8) would predispose South African leaders to respond favorably to Patterson's servant leadership model. Nelson used a qualitative case study approach, utilizing interviews, archival documents, and observation. After coding and analyzing the data, Nelson found that Patterson's servant leadership model is a good fit with black South African leaders, particularly in light of the cultural concept of *ubuntu*.

Second, Koshal (2005) studied the acceptability of Patterson's (2003) theory of servant leadership among 25 Kenyan leaders and managers from four sectors of society (government, non-government organizations, business, and education) in order to further test the model in cross-cultural settings and expand understanding of the model from within another African culture. In particular, Koshal focused on the applicability of Patterson's construct of service. Based on the concept of *harambee*, a Kenyan culture of pulling together as a community, Koshal suggested that Kenyan leaders would be likely to accept and apply Patterson's service construct. After using qualitative in-depth interviews to collect data, Koshal coded and analyzed the manuscript data, ultimately finding that according to the interviewees, the servant leadership concept of service is comprised of six factors: (a) role modeling; (b) sacrificing for others; (c) meeting others' needs and developing them; (d) primary function of service; (e) recognition and reward of employees; (f) humility and respect for employees; and (g) involving employees in decision-making (p. 131).

Third, in a quantitative study, Hale and Fields (2007) examined and compared the extent to which employees in Ghana and the United States experience three dimensions of servant leadership as adapted from Dennis (2004). They surveyed 60 people from Ghana and 97 people from the United States in order to examine the relationship between the servant leadership dimensions of service, humility, and vision and leader effectiveness. Both samples were comprised of students studying in Christian seminaries. The Ghanaian sample reported experiencing significantly less servant leadership behaviors than the sample in the United States. Accordingly, Hale and Fields propose that the collectivism and large power distance of Ghana account for these differences, since humility and development of followers "may [not] be consistent with leadership behavior norms in cultures that are comfortable with greater distance between leaders and followers" (p. 410). Additionally, Hale and Fields show that a higher correlation was found between vision and leader effectiveness among their Ghanaian sample than their sample in the United States. Again, this discrepancy is attributed to larger power distance in Ghanaian culture, where followers may have higher expectations for leaders to be significantly visionary. Hale and Fields conclude

that differences in Ghanaians' experiences of servant leadership behaviors may be attributable to differences in culture.

Although there seems to be a general acceptability of servant leadership behaviors across cultures, the preceding literature review shows that there are also differences, which are likely to be attributable to culture. Hunt, et al. (1990) explain that societal-level culture has a strong impact on the formation of leadership prototypes. Likewise, Den Hartog, et al. (1999) note that the perception of effective leadership differs across cultures. Whereas some studies have proposed that culture has a moderating effect on servant leadership, the current study suggests that culture may provide prototypes that account for competing conceptualizations of effective leadership. In particular, given the theoretical suggestions that *ubuntu* is an African virtue that has implications for leader behaviors, this study examines the strength of the relationships between servant leadership behaviors and *ubuntu*-related leadership behaviors with leader effectiveness in Rwanda.

Ubuntu and Rwandan Culture

Definition of *Ubuntu*. *Ubuntu* is a term commonly used within Bantu languages in East, Southern, and Central Africa to refer to a worldview or philosophical approach to human relationships that elevates the importance of humanness and shared community (Le Grange, 2011; Murithi, 2009). The behavioral expression of *ubuntu* demonstrates compassion, dignity, respect, and a humanistic concern for relationships (Muchiri, 2011). For example, Mhlaba (2001) recalls living conditions under apartheid in South Africa, noting that marginalized families only survived on account of *ubuntu*, as the community responded by sharing with those in need. *Ubuntu* also accounts for the transformation of atrocities into humanizing events (Haws, 2009). Based on this conception of *ubuntu*, Desmond Tutu upheld reconciliation (restoration of the humanness of perpetrators and victims) as more significant than retributive justice in the reconstruction of post-apartheid South Africa (Graybill, 2004).

Mbiti (1989) describes the worldview of the individual within the community that is implicit within *ubuntu*:

> Only in terms of other people does the individual become conscious of his own being, his own duties, his privileges and responsibilities towards himself and towards other people… Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say: "I am, because we are; and since we are, therefore I am". This is a cardinal point in the understanding of the African view of man. (p. 106)

In sum, *ubuntu* is a fundamental predisposition by which people express and extend humanness within community (Nussbaum, 2003).

***Ubuntu* and African Management.** Researchers have suggested that *ubuntu* is a worldview that holds promise for defining effective African leadership that counteracts the negative effects of corruption, discrimination, and scandals (Ncube, 2001). Indeed, *ubuntu* is a prime example of African virtues that are being recovered in a post-colonial renaissance and held up as a model for authentically African leadership (van Hensbroek, 2001). Within management literature, *ubuntu* is often conceptualized based on five social values (survival, spirit of solidarity, compassion, respect, and dignity) proposed by Mbigi (1997), although most studies combine respect and dignity into a single value (e.g. Sigger, et al., 2010; Pouvan, et al., 2006). The present study employs the following fourfold model.

First, survival is central to *ubuntu* and presupposes the sharing of resources based on mutual concern for existence (Pouvan, et al., 2006). Unlike individualistic cultures, survival in African cultures is achieved through brotherly care and concern in light of and in spite of difficulties. In business contexts, this value may be expressed through open-handedness and concern for the needs and interests of others in the organization (Broodryk, 2006).

Second, solidarity entails valuing collectivity according to a community-based understanding of self. This is similar to Bekker's (2008) distinction of *ubuntu* as "more than mere interdependence, as the identity of the self is defined in finding the other in community" (p. 19). In management contexts, this means that the organization is viewed as a body (not simply a collection of individuals) that exists "to benefit the community, as well as the larger communities of which it is a part" (Lutz, 2009, p. 318).

Third, compassion involves understanding others' dilemmas and seeking to help on account of the deep conviction of the interconnectedness of people (Pouvan, et al., 2006). Accordingly, individuals express generosity out of concern and "a willingness to sacrifice one's own self-interest to help others" (Muchiri, 2011, p. 433). In business contexts, this value may express itself by the leader's physical presence and willingness to suffer with organizational members during hardship and sorrow (Broodryk, 2006).

Fourth, respect and dignity within *ubuntu* is explained as valuing the worth of others and showing deference to others' potential to make a contribution (Mangaliso, 2001). In African cultures, human dignity and respect stem from the individual's connectedness to others; therefore, connectedness is significantly related to morality and rationality (Prinsloo, 2000). In business contexts, this value may manifest itself in management's commitment to developing employees (van der Colff, 2003), respect for age and experience, and a general helpfulness toward others (Mangaliso, 2001).

Although the majority of writing on *ubuntu* in management contexts is conceptual (e.g. Mangaliso, 2001; Bekker, 2008; Muchiri, 2011; Ncube, 2011), researchers have used qualitative studies to examine the relationship between *ubuntu* and team effectiveness (Poovan, et al., 2006) as well as its likely impact upon the acceptability of servant leadership among South African business and government leaders (Nelson, 2003). Additionally, although Sigger, et al. (2010) developed a 4-dimension, 42-item scale to measure *ubuntu* among managers in Tanzania, face validity is a concern with this scale, as it is not clear how the list of items is uniquely related to measuring the concept of *ubuntu*. For example, Sigger, et al. include among the items measuring the survival value of *ubuntu* the following statement: "Many of my relatives work in the organization" (p. 51). Their rationale for including the item is based on Mangaliso's (2001) explanation that *ubuntu* affects one's relationship with others such that individuals within the organization are treated like family (p. 25). Yet, Mangaliso does not state that individuals are family members, rather that they are like family members. In addition to face validity concerns, Sigger, et al.'s scale does not measure leader behaviors, but the presence of *ubuntu* within organizations.

Literature on *ubuntu* in management contexts demonstrates that researchers are still unclear about the nature of its function. Some describe *ubuntu* as an organizational culture (e.g. van der Colff, 2003); others describe *ubuntu* as a mediating variable that accounts for the acceptability of other leadership constructs (e.g. Nelson, 2003); others describe *ubuntu* as a potential ethically and culturally based leadership model without defining its specific behaviors (e.g. Ncube, 2001; Lutz, 2009; Bekker, 2008; Muchiri, 2011); others describe *ubuntu* as a set of African values implemented within managerial behaviors that can be used to create more indigenous (i.e. culturally appropriate) organizations (e.g. Mangaliso, 2001; Prinsloo, 2000; Mbigi, 1997). Although this categorization may be simplistic, it highlights the fact that there is still a need for discussion on the precise nature of *ubuntu* within organizations and whether or not *ubuntu* can be conceptualized as a distinct model of leader behaviors with discriminant validity.

***Ubuntu* in Rwanda.** In spite of the fact that the majority of the philosophical and theoretical literature related to *ubuntu* originates from South Africa, *ubuntu* is a word that is commonly used in the day-to-day lives of Rwandans (author's personal experience). In religious contexts, *ubuntu* is the word used for grace (Bibiliya Yera, 2001), whereas in non-religious contexts it translated as "the quality of being kind and generous" (Niyomugabo, 2009). Despite these simple glosses, the philosophical and cultural connotations of *ubuntu* (as conceptualized in previously examined literature) are also present and relevant within the Rwandan worldview (Broodryk, 2006). For example, when a group of Rwandans were asked to explain the philosophical implications of *ubuntu*, they explained that *ubuntu* is primarily expressed by acts wherein the recipient of *ubuntu* is shown that he/she is as human as the giver and

deserves the same quality of humanness as the giver (author's personal communication). Yet, although *ubuntu* is held up as a cardinal and aspirational virtue among Rwandans, it is regularly acknowledged that notable acts demonstrating *ubuntu* are infrequent and rare (author's personal communication). Accordingly, based on the high value ascribed to possessing and demonstrating *ubuntu* in Rwandan culture, this study suggests that *ubuntu*-related leadership will be strongly related to perceived leader effectiveness.

Study Hypotheses

Management theories developed in Western countries may have moderate applicability in non-Western contexts such as Africa (Lutz, 2009). For this reason, Muchiri (2011) suggests that management concepts such as servant leadership be studied in sub-Saharan Africa in order to investigate "the impact of context on the relationship between leadership behaviors, followers' responses, and organizational effectiveness" (p. 448). The present study pursues this line of research by comparing the relationship between servant leadership behaviors and organizational effectiveness with *ubuntu*-related leadership behaviors and organizational effectiveness (see Figure 1).
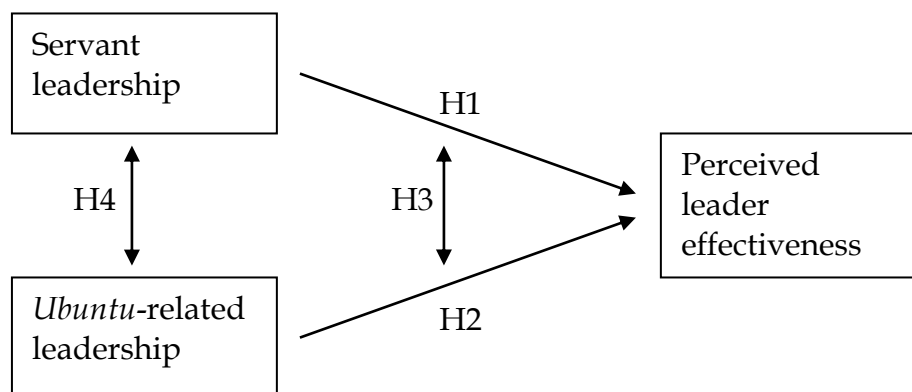
Figure 1. Model of the predictive roles of servant leadership and ubuntu-related leadership with perceived leader effectiveness.

Previous studies suggest that servant leadership is positively related with leader effectiveness in Africa (Hale & Fields, 2007; Koshal, 2006; Nelson, 2003). Although respondents may report infrequent experience of servant leadership (Hale & Fields), it will generally relate strongly to perceptions of effective leadership. For this reason, it was hypothesized that servant leadership would be positively and significantly related to leader effectiveness (Hypothesis 1).

Ubuntu is an African concept that reflects a worldview and philosophical approach to life commonly held within East, Central, and South Africa, if not the entirety of sub-Saharan Africa (Broodryk, 2006). Given that the demonstration of *ubuntu* within

relationships is highly regarded in Rwanda, it is probable that managerial behaviors consistent with *ubuntu* will also be highly valued. Accordingly, it was hypothesized that *ubuntu*-related leadership would be positively and significantly related to leader effectiveness (Hypothesis 2).

Implicit leadership theory explains that prototypes of effective leadership are highly influenced by culture (Den Hartog, et al., 1999). In other words, ideal leadership behaviors are strongly related to cultural values. Given that *ubuntu* is a strongly held cultural value, it is likely that managerial behaviors reflecting *ubuntu* will more strongly relate with leader effectiveness than servant leadership behaviors. Additionally, although servant leadership is surmised to have universal applicability (Winston & Ryan, 2007), cultural differences (e.g. power distance and collectivism) between sub-Saharan Africa and Western cultures may account for the differentiation between the applicability of servant leadership and *ubuntu*-related leader behaviors (Hale & Fields, 2007). Therefore, it was hypothesized that *ubuntu*-related leadership would have a stronger relationship with leader effectiveness than servant leadership (Hypothesis 3).

Previous research suggests that the acceptability of servant leadership in sub-Saharan Africa is based on cultural values such as *ubuntu* (Nelson, 2003; Koshal, 2005). However, they are philosophically different concepts. Whereas servant leadership is fundamentally concerned with a leader's predisposition toward putting subordinate's needs, interests, and development first (Winston & Fields, in press), *ubuntu* prioritizes the importance of community, solidarity, and shared humanness (Mangaliso, 2001). Whereas servant leaders assume a posture of follower-focused leadership (Russell & Stone, 2002), *ubuntu* results in leaders affirming the dignity, humanity, and mutuality of all within shared community. In light of these fundamental differences, theoreticians have argued that *ubuntu* is a distant management concept unique to Africa (Lutz, 2009; Ncube, 2001). Therefore, it was hypothesized that in analysis of *ubuntu* and servant leadership behaviors, *ubuntu* would demonstrate discriminant validity as a unique construct distinct from servant leadership (Hypothesis 4).

Data Collection

Sample and Procedure

Surveys were distributed to a convenience sample of approximately 120 adult Rwandans working under leadership in non-government employment settings. A convenience sample was used to enable the researcher to utilize personal connections to satisfy the need for usable responses (Blaxter, Hughes, & Tight, 2010). The Human Subjects Review Board of Regent University approved this study's sampling and data collection procedures on June 8, 2012. Surveys were distributed using an online tool (www.surveymonkey.com), with paper copies available for those without Internet

access. A total of 103 usable surveys were returned. Demographic details of respondents are described in the data analysis section below.

Measures

Leader effectiveness was measured using a six-item scale developed by Ehrhart and Klein (2001). Ehrhart and Klein developed the scale for the purpose of studying subordinates' preferences for various types of leader behaviors. Respondents are asked to respond on a five-point Likert scale, where 1 = definitely no, and 5 = definitely yes. A sample item from this scale is the following: "I work at a high level of performance under my leader." In a study of servant leadership in Ghana and the United States, Hale and Fields (2007) reported a reliability coefficient of .92 for the Ghanaian sample. The alpha coefficient for the six-item leader effectiveness scale in the current study was .87.

Servant leadership behaviors were measured using a 10-item, single dimension scale developed by Winston and Fields (2012). This scale was developed to clarify the nature and distinct behaviors of servant leadership. The items use a five-point Likert scale, where 1 = definitely no, and 5 = definitely yes. A sample item from this scale is the following: "My leader practices what he/she preaches." Winston and Fields reported a reliability coefficient of .96. In the current study, the Cronbach alpha coefficient was found to be .93.

Ubuntu-related leadership was measured using a 12-item scale developed by the researcher for this study. Steps for developing this scale were adapted from DeVellis (2012). First, a pool of items was generated from a careful review of the literature. This pool was based on the fourfold value structure of *ubuntu* commonly found within management literature (Sigger, et al., 2010; Pouvan, et al., 2006). Second, these items were conceptualized and formatted as items for measuring leader behaviors. Third, the list of twelve items (three items per value) was sent to seven experts in the field for review. Of the seven experts, six responded. Four are educators, three have PhDs, and three have master's degrees. Additionally, four are Rwandan, one is South African, and one is an American with over 30 years of experience training leaders in Rwanda. These experts were asked to rank items based on theoretical conceptualizations of each of the values of *ubuntu* and were encouraged to delete, modify, add, or comment on items comprising the scale. Based on their feedback, one item was deleted, one was added, and wording was changed to clarify the intended meaning. The resulting scale consists of 12 items (see Table 2) for ranking *ubuntu*-related leadership behaviors using a five-point Likert scale, where 1 = definitely no, and 5 = definitely yes. The Cronbach alpha coefficient for this scale was found to be .91.

Table 2
Scale Items for Measuring Ubuntu-Related Leadership

Item
1   My leader provides me with counsel to succeed in my job
2   My leader provides me with resources to fulfill my responsibilities
3   My leader treats me as if I were a member of his/her family
4   My leader is a meaningful part of our work community
5   My leader sees himself as one of us
6   My leader makes decisions based on the consensus of the group
7   My leader is sensitive to employees' problems
8   My leader shares in my suffering
9   My leader is willing to reach out and help others
10   My leader is concerned about fairness in our organization
11   My leader respects me and my contribution
12   My leader shows respect for those with age and experience

In addition to these three variables, four individual respondent control items were included to enhance the internal validity of the study and preempt the confounding effects of extraneous variables. Controlling for age, gender, and education is based on previous findings that differences in these demographic indicators are related to differences in perceptions of servant leadership behaviors (McCuddy & Cavin, 2009; Parolini, 2005). Controlling for a respondent's tenure under the leader about whom he/she is reporting is based on Ehrhart and Klein's (2001) supposition that a respondent's work experience may affect ratings of leader effectiveness.

In order to facilitate respondents' comprehension, the 30-item survey was translated from English (Appendix A) into Kinyarwanda (Appendix B) following Brislin (1970). First, a bilingual translator translated the survey into Kinyarwanda; second, another bilingual translator back-translated the Kinyarwanda version into English without using the original English version; third, the second translator and the primary researcher (also bilingual) examined the three versions (original, translated, and back-translated) for errors that would lead to differences in meaning; finally, the survey was distributed to five individuals for pilot testing. After each of these steps, minor changes were made to the survey to enhance clarity and congruency of meaning. The instrument includes a brief explanation of the research project, assurance of anonymity, and provision for non-obligatory consent to participate. Respondents are asked to think of their current leader and respond to subsequent items with this leader in mind. The referent leader was the respondent's immediate supervisor or boss.

Data Analysis

Data analysis was conducted in five phases: (a) descriptive statistics were run in order to determine the representativeness of the study's sample; (b) frequency distributions

were analyzed in order to check for outliers and possible data entry errors; (c) multiple regression analyses were performed to determine the statistical significance of the relationships between the independent and dependent variables; (d) differences between the regression coefficients were explored to determine which independent variable had the strongest predictive relationship with leader effectiveness; and (e) alternative regression models were used to assess the discriminant validity of the *ubuntu*-related leadership scale. Each of these steps is described in the following section. Means, standard deviations, and correlations among study variables are presented in Table 3.

Table 3
Means, Standard Deviations, and Correlations for Study Variables

Variable	Mean	SD	1	2	3	4	5	6	7
1 Leader Effect	4.03	.72	-	.89**	.91**	-.05	.05	.06	-.17
2 *Ubuntu*	4.02	.71		-	.93**	-.03	.04	.18	-.19
3 Servant Lead	4.03	.72			-	-.03	-.07	.00	-.17
4 Age	39.26	8.43				-	-.13	-.06	.33**
5 Gender	1.17	.38					-	.30**	-.09
6 Education	1.96	1.11						-	-.07
7 Tenure	5.26	4.03							-

** $p < .01$ (2-tailed).

Representativeness of Sample

Representativeness of the sample was ascertained by comparing the control variables from this study (age, gender, and education) with published demographic data about Rwanda. With respect to gender, the United Nations Statistics Division (2012) reported that in 2000 approximately 33% of non-agricultural wage earners in Rwanda were female. Concerning education, the World Bank (2010) reported a 70% primary school completion (up from 23% in 2000). However, only 17% of eligible students are enrolled in the upper grades of secondary school (UNICEF, n.d.), and 5% of the eligible population is enrolled in tertiary level education (UNESCO, 2010). With respect to age, the United Nations Statistics Division reported that the population of Rwanda was approximately 9,998,000 in 2009, over 40% of which was less than 14 years old, and 4% were more than 60 years old.

According to these statistics, a representative sample of the adult working population would be about two-thirds male, almost entirely less than 60 years old, and largely educated at the primary school level. Although the sample utilized in the current study was consistent with the expected age of working adults, it was predominantly male and educated above the national norm (see Table 4). Discrepancies in these frequencies are most likely attributable to the nature of the organizations that consented to participate

in the study. Of the three organizations, two have staffs that are highly educated, and the third trains only male students.

Table 4
Population Sample Demographics and Control Variables

Variable	Details	Data
Gender (percentage)		
	Male	83%
	Female	17%
Education (highest level; percentage)		
	Primary	53%
	Secondary	8%
	Undergraduate	29%
	Graduate	10%
Age (years)		
	Range	21.00-58.00
	Mean	39.26
	Median	39.00
	S.D.	8.43
Tenure (years)		
	Range	1.00-20.00
	Mean	5.26
	Median	4.00
	S.D.	4.03

Note. $N = 102$.

Frequency Distributions

Frequency distributions were analyzed to check for outliers and possible data entry errors. After review of histograms and boxplots, it was determined that all data were reasonably distributed. No data points were found to sit on their own at the extremes, thereby eliminating the potential confounding effects of outliers.

Regression Analyses of Study Variables

Two multiple regression analyses were performed to study the relationships between the two independent variables and leader effectiveness. The purpose of the first regression analysis was to test Hypothesis 1 by examining the relationship between servant leadership and leader effectiveness (see Table 5). Age, gender, tenure, and education were entered in Step 1 and were found to account for an insignificant amount of the variance in perceived leader effectiveness: $R2 = .02$, $F (4, 90) = .44$, $p = .78$. Servant leadership was entered in Step 2 and was found to account for an additional 79% of the variance in perceived leader effectiveness when controlling for age, gender, tenure, and

education: R2 change = .79, F (1, 89) = 372.82, p = .00. The results of the regression indicate that servant leadership significantly and positively predicts leader effectiveness (unstandardized b = .93; standard error = .05), thereby supporting Hypothesis 1.

Table 5
Regression Analysis of Servant Leadership with Leader Effectiveness

	Unstandardized *b*	Standard error	*Beta*
Step 1			
Constant	4.24	0.44	
Age	-0.00	0.01	-0.03
Gender	0.01	0.20	0.00
Education	0.02	0.07	0.03
Tenure	-0.02	0.02	-0.12
Step 2			
Constant	0.09	0.29	
Age	0.00	0.00	0.00
Gender	0.16	0.09	0.09
Education	0.01	0.03	0.01
Tenure	-0.00	0.01	-0.03
Servant Leadership	0.93	0.05	0.90*

Note. $N = 95$; $R^2 = .02$ ($p > .05$) for Step 1; $\Delta R^2 = .79$ ($p < .05$) for Step 2.
* $p < .05$.

The purpose of the second regression analysis (see Table 6) was to test Hypothesis 2 by examining the relationship between *ubuntu*-related leadership and perceived leader effectiveness. Once again, age, gender, tenure, and education were entered in Step 1 and were found to account for an insignificant amount of the variance in leader effectiveness (R2 = .02, F (4, 90) = .44, p = .78). *Ubuntu*-related leadership was entered in Step 2 and was found to account for an additional 73% of the variance in perceived leader effectiveness (R2 change = .73, F (1, 89) = 252.91, p = .00). The results of the regression indicate that *ubuntu*-related leadership significantly and positively predicts leader effectiveness (unstandardized b = .92; standard error = .06), thereby supporting Hypothesis 2.

Table 6
Regression Analysis of Ubuntu with Leader Effectiveness

	Unstandardized *b*	Standard error	*Beta*
Step 1			
Constant	4.24	0.44	
Age	0.00	0.01	-0.03
Gender	0.01	0.20	0.00
Education	0.02	0.07	0.03
Tenure	-0.02	0.02	-0.12
Step 2			
Constant	0.48	0.31	

Age	0.00	0.00	-0.03
Gender	0.02	0.10	0.01
Education	-0.04	0.03	-0.06
Tenure	0.00	0.01	-0.01
Ubuntu	0.92	0.06	0.88*

Note. $N = 95$; $R^2 = .02$ ($p > .05$) for Step 1; $\Delta R^2 = .74$ ($p < .05$) for Step 2.
* $p < .05$.

Comparison of Regression Coefficients

Hypothesis 3 was tested by comparison of the unstandardized b coefficients and standard errors of difference from the regressions in the previous step. The formula used for this procedure is a refined z-test equation provided by Paternoster, Brame, Mazerolle, and Piquero (1998):

$$z = \frac{b_1 - b_2}{\sqrt{SEb_1{}^2 + SEb_2{}^2}}$$

Using this equation with the unstandardized b coefficients and standard errors from the previous regression models shows that the difference between these regression coefficients is insignificant:

$$z = \frac{.93 - .92}{\sqrt{(.05)^2 + (.06)^2}}$$

$$z = .12$$

This comparison of regression coefficients shows that there is no significant difference between the predictive strength of the independent variables in this study. The relationship between servant leadership and leader effectiveness is not statistically different than the relationship between *ubuntu*-related leadership and leader effectiveness ($z = .12$; $p = .91$). Accordingly, Hypothesis 3 is not supported.

Discriminant Validity of *Ubuntu*-Related Leadership

In order to test Hypothesis 4, alternative regression models were used to examine whether each leadership style explained statistically significant variance of leader effectiveness while controlling for the other leadership style. In the first regression (see Table 7), control variables were entered in Step 1, servant leadership was entered in Step 2, and *ubuntu* was entered in Step 3. In this regression, *ubuntu* was found to explain significant variance above and beyond servant leadership and the control variables ($R^2 = .82$, $F [1, 88] = 5.71$, $p = .02$).

Table 7
Regression Analysis of Ubuntu with Leader Effectiveness Controlling for Servant Leadership

	Unstandardized *b*	Standard error	*Beta*
Step 1			
Constant	4.24	0.44	
Age	0.00	0.01	-0.03
Gender	0.01	0.20	0.00
Education	0.02	0.07	0.03
Tenure	-0.02	0.02	-0.12
Step 2			
Constant	0.09	0.29	
Age	0.00	0.00	0.00
Gender	0.16	0.09	0.09
Education	0.01	0.03	0.01
Tenure	-0.00	0.01	-0.03
Servant Leadership	0.93	0.05	0.90*
Step 3			
Constant	0.07	0.28	
Age	0.00	0.00	-0.01
Gender	0.12	0.09	0.07
Education	-0.01	0.03	-0.01
Tenure	0.00	0.01	-0.02
Servant Leadership	0.66	0.12	0.64*
Ubuntu	0.30	0.13	0.28*

Note. $N = 95$; $R^2 = .02$ ($p > .05$) for Step 1; $\Delta R^2 = .79$ ($p < .05$) for Step 2; $\Delta R^2 = .01$ ($p < .05$) for Step 3.
* $p < .05$.

In the second regression (see Table 8), the control variables were entered in Step 1, *ubuntu* was entered in Step 2, and servant leadership was entered in Step 3. Servant leadership was found to account for a significant amount of the variance in leader effectiveness above and beyond *ubuntu* while controlling for age, gender, education, and tenure ($R^2 = .82$, F [1, 88] = 29.27, p = .00).

Accordingly, these regression models show that *ubuntu* and servant leadership are constructs that explain variance in leader effectiveness above and beyond each other, as *ubuntu* explained a significant amount of variance in leader effectiveness beyond servant leadership, and servant leadership explained a significant amount of variance in leader effectiveness beyond *ubuntu*. Although these findings provide support for Hypothesis 4, the strong correlation of servant leadership and *ubuntu* (r = .93) suggests that this support is potentially weak. Therefore, there is mixed evidence for support of Hypothesis 4.

Table 8
Regression Analysis of Servant Leadership with Leader Effectiveness Controlling for Ubuntu

		Unstandardized b	Standard error	*Beta*
Step 1				
	Constant	4.24	0.44	
	Age	0.00	0.01	-0.03
	Gender	0.01	0.20	0.00
	Education	0.02	0.07	0.03
	Tenure	-0.02	0.02	-0.12
Step 2				
	Constant	0.48	0.31	
	Age	0.00	0.00	-0.03
	Gender	0.02	0.10	0.01
	Education	-0.04	0.03	-0.06
	Tenure	0.00	0.01	-0.01
	Ubuntu	0.92	0.06	0.88*
Step 3				
	Constant	0.07	0.28	
	Age	0.00	0.00	-0.01
	Gender	0.12	0.09	0.07
	Education	-0.01	0.03	-0.01
	Tenure	-0.00	0.01	-0.02
	Ubuntu	0.30	0.13	0.28
	Servant Leadership	0.66	0.12	0.64

Note. N = 95; R^2 = .02 (p > .05) for Step 1; ΔR^2 = .76 (p < .05) for Step 2; ΔR^2 = .06 (p < .05) for Step 3.
* p < .05

Discussion

This study compares the relationships of servant leadership and *ubuntu*-related leadership with leader effectiveness. Although it has been contended that servant leadership is a global leadership style (Winston & Ryan, 2008), the burden of this study is to demonstrate the unique influence of the African cultural concept of *ubuntu* in explaining perceived leader effectiveness in the Rwandan context. The study surveys a sample of non-government sector working adults in Rwanda in order to better understand the relationships between these variables.

Development of *Ubuntu* Scale

In preparation for measuring *ubuntu* as a leader-behavior construct, a scale was developed based on theoretical literature. The fourfold value structure upon which the scale was based stems from Mbigi's (1997) conceptualization of *ubuntu*: survival, spirit of solidarity, compassion, and respect and dignity. Although it has little empirical support, this model is commonly utilized within organizational literature as a

foundation for discussing *ubuntu* as a leadership construct. Therefore, using Mbigi's model as a framework, *ubuntu*-related literature was used to compile a list of 12 items to measure *ubuntu* as a leadership construct. A panel of professionals with knowledge of the concept and the African context was utilized in order to refine the list.

Testing of Study Hypotheses

Findings related to the study hypotheses are mixed. First, multiple regression analyses demonstrated that both servant leadership and *ubuntu*-related leadership are strongly and positively related to leader effectiveness, supporting Hypotheses 1 and 2. However, comparison of the coefficients from each of these regressions showed that neither of these leadership styles was a stronger predictor of leader effectiveness. Therefore, Hypothesis 3, which surmised that *ubuntu*-related leadership would have a stronger relationship with leader effectiveness than servant leadership, was not supported. Finally, regression analyses were used to demonstrate the discriminant validity of *ubuntu*-related leadership from servant leadership. Regression analyses showed that both constructs demonstrated statistically significant variance above and beyond the other. However, the constructs are highly correlated, suggesting that there is significant overlap between them. Therefore, there is mixed evidence to support the discriminant validity of *ubuntu* as proposed in Hypothesis 4.

Study Contributions

This study makes significant contributions to research on organizational leadership. First, although *ubuntu* has been described as the management concept that holds the potential for emancipating businesses in Africa's post-colonial renaissance (Mbigi, 2000), very little empirical research has been done on the concept. Indeed, if the theoretical claims are true, then acceptable empirical research is overdue. Additionally, in light of the fact that most treatises on *ubuntu* have been written in South Africa, this study expands the scope of conversation on the concept by extending it to another relevant part of Africa.

Second, this study contributes to the growing body of literature that demonstrates the acceptability of servant leadership within cultures across the globe. Studying the cross-cultural acceptability of servant leadership in non-Western contexts allows theoreticians and practitioners to make strides in offering leadership development programs that respond to contextual needs with a globally endorsed leadership style (Winston & Ryan, 2008). In the African context, this is very significant, as it has been suggested that servant leadership does not exist. For example, Agulanna (2006) laments, "It is this understanding that leadership is service that is completely lacking in most African societies" (p. 259). Although this statement may be exaggerated, it has also been suggested that the concept of servanthood conjures within the minds of many Africans images of slavery and servitude (Kretzschmar, 2002). However, in spite of the failings of

leadership or negative connotations of servanthood, the present study suggests that servant leadership is strongly related to perceived leader effectiveness in Rwanda.

Third, in general, this study makes an important contribution to a much-needed pool of literature that specifically addresses leadership models in Africa. Agulanna (2006) laments that the failure of African organizations and political systems is largely due to "the absence of virile and responsible leaders" (p. 264). Accordingly, this study responds to the call for research that captures "the impact of contextual factors on the relationship between leadership and criterion variables… in sub-Saharan Africa" (Muchiri, 2011).

Study Limitations

Although convenience sampling is acceptable, using a probability sampling technique and selecting a sample from a narrower population group could have improved the findings of this study. As it is, the findings of this study may be influenced by the bias used in obtaining the sample (Cozby, 2009). Additionally, variables other than those studied here may influence the observed relationships; or perhaps the variables are related in different ways (e.g. mediation or moderation). Lastly, it was noted during the data collection process that many participants (particularly those with less exposure to formal education) were not familiar with Likert scales and needed significant explanation and illustration regarding how to respond to survey items. Thus, the nature of using a survey design may have been a limitation in itself.

Suggestions for Future Research

While the present scale for measuring *ubuntu* as a leadership construct is an important step toward quantitatively measuring what has often been a vague and nebulous concept in African leadership literature, future research should continue to develop and refine the scale, seeking to establish clearer support for its construct validity, and exploring its relationship with other variables. Also, additional studies should be employed to explore the multidimensionality of *ubuntu* as a leadership construct. Second, additional research should consider other ways in which servant leadership and *ubuntu* may be related (e.g. moderation and mediation). Third, alternative scales (including multidimensional scales) for measuring servant leadership should be used in order to further elaborate the nature of servant leadership in the African context. Finally, more quantitative studies of servant leadership in sub-Saharan Africa should be performed in order to build a stronger base of literature from which to understand its enactment in this context.

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Appendix

Appendix A

English Translation of Research Survey

CONFIDENTIAL RESEARCH SURVEY

Thank you for your participation in this study. The purpose of this research project is to better understand the relationship between a leader's characteristics and the leader's effectiveness in the Rwandan context. This survey is comprised of 30 statements. We want to know how true each of these statements is for you. The survey should take you 10-15 minutes to complete. All responses are anonymous, so you should feel complete freedom in responding. You are free to refuse to complete the survey, and your participation will not affect your relationship with any of the individuals and organizations involved in the survey. However, your return of the survey implies your consent to participate in this research.

1. Information about you:

   Age: _____   Gender: _____

   Nationality: _____   Highest level of education: _____

Please think of your current leader and respond to the following statements with that one person in mind. Please indicate the extent to which each of the following statements is true of your relationship with your leader:

2. How many years have you been working with the leader about whom you will be reporting?

   _____   Years

3. My leader provides me with counsel to succeed in my job

   [_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

4. My leader practices what he/she preaches

   [_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

5. My leader provides me with resources to fulfill my responsibilities

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

6. I work at a high level of performance under my leader

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

7. My leader serves people without regard to their nationality, gender, or race

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

8. My leader treats me as if I were a member of his/her family

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

9. I enjoy working with my leader

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

10. My leader is a meaningful part of our work community

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

11. My leader sees serving as a mission of responsibility to others

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

12. My leader sees himself as one of us

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

13. My leader is genuinely interested in employees as people

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

14. I get along with my leader

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

15. My leader makes decisions based on the consensus of the group

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

16. My leader understands that serving others is most important

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

17. My leader is sensitive to employees' problems

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

18. My leader is willing to make sacrifices to help others

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

19. I admire my leader

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

20. My leader shares in my suffering

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

21. My leader seeks to instill trust rather than fear or insecurity

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

22. My leader is willing to reach out and help others

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

23. My leader is always honest

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

24. My leader's style is compatible with my style

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

25. My leader is concerned about fairness in our organization

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

26. My leader is driven by a sense of higher calling

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

27. My leader respects me and my contributions

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

28. My leader promotes values that transcend self-interest and material success

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

29. My leader shows respect for those with age and experience

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

30. I think of my leader like an ideal leader

[_____ definitely no]   [_____ no]   [_____ neutral]   [_____ yes]   [_____ definitely yes]

Appendix B

Kinyarwanda Translation of Research Survey

INYIGO KU BUSHAKASHATSI

Mbashimiye kugira uruhare muri ino nyigo. Intego y'ubu bushakashatsi ni ugusobanukirwa binononsoye umubano uri hagati y'ibiranga umuyobozi n'ibituma umuyobozi agera ku nshingano ze nkuko bikwiye mu myumvire y'abanyarwanda. Ino nyigo igizwe n'interuro 30. Turifuza kumenya uko ubona ukuri muri izi nteruro. Ino nyigo yagombye kugutwara hagati y'iminota 10 na 15 ngo uyuzuze. Ibisubizo byose watanga ni bwite, wagombye rero kwisanzura mu gusubiza. Ufite uburenganzira bwo kudasubiza ino nyigo, kandi uruhare rwawe ntacyo ruhindura ku mibanire yawe n'uwo ariwe wese ufite aho ahuriye n'ino nyigo. Ariko kandi gusubiza ino nyigo byerekana ko wiyemeje kugira uruhare muri ubu bushakashatsi.

1. Ibyerekeye wowe:

    Imyaka y'amavuko: _____   Igitsina:
    _____

    Ubwenegihugu: _____   Urwego rw'amashuri:
    _____

Tekereza ku muyobozi wawe, noneho ugire icyo uvuga ku nteruro zikurikira nkaho bimwerekeyeho. Hitamo igisobanuro <u>kimwe</u> cyonyine cy'agaciro kuri buri nteruro uha imibanire yawe n'ukuyobora:

2. Umaze imyaka ingahe ukorana n'umuyobozi ibisubizo byawe byibandaho?

    _____   Imyaka

3. Umuyobozi wanjye angira inama mu buryo nakora akazi kanjye neza

    [_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

4. Ku muyobozi wanjye, imvugo niyo ngiro

    [_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

5. Umuyobozi wanjye ampa ibikenewe ngo nuzuze inshingano zanjye

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

6. Nkora akazi kanjye neza cyane bitewe n'umuyobozi wanjye

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

7. Umuyobozi wanjye akorera bose atitaye ku bwenegihugu, igitsina , cyangwa ubwoko

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

8. Umuyobozi wanjye anyitaho nk'umwe mu bavandimwe be

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

9. Nezezwa no gukorana n'umuyobozi wanjye

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

10. Umuyobozi wanjye agira uruhare rufatika aho dukorera

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

11. Umuyobozi wanjye abona gukorera abandi nk'ishingano abafitiye

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

12. Umuyobozi wanjye yibona nk'umwe muri twe

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

13. Umuyobozi wanjye yita ku bakoreshwa nk'abantu aha agaciro

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

14. Mpuza n'umuyobozi wanjye

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

15. Umuyobozi wanjye afata ibyemezo akurikije ibyemejwe na bose

[_____ sibyo na gato]   [_____ sibyo]   [____ ndifashe]   [_____ nibyo]   [_____ nibyo rwose]

16. Umuyobozi wanjye asobanukiwe ko gukorera abandi ari icy'ingenzi cyane

[_____ sibyo na gato]   [_____ sibyo]   [____ ndifashe]   [_____ nibyo]   [_____ nibyo rwose]

17. Umuyobozi wanjye yita ku bibazo by'abakoreshwa

[_____ sibyo na gato]   [_____ sibyo]   [____ ndifashe]   [_____ nibyo]   [_____ nibyo rwose]

18. Umuyobozi wanjye yemera kwigomwa ngo afashe abandi

[_____ sibyo na gato]   [_____ sibyo]   [____ ndifashe]   [_____ nibyo]   [_____ nibyo rwose]

19. Nemera, nubaha, nkunda umuyobozi wanjye

[_____ sibyo na gato]   [_____ sibyo]   [____ ndifashe]   [_____ nibyo]   [_____ nibyo rwose]

20. Umuyobozi wanjye amba hafi mu mubabaro

[_____ sibyo na gato]   [_____ sibyo]   [____ ndifashe]   [_____ nibyo]   [_____ nibyo rwose]

21. Umuyobozi wanjye agerageza kuturemamo icyizere aho kudutera ubwoba cyangwa

imidugararo

[_____ sibyo na gato]   [_____ sibyo]   [____ ndifashe]   [_____ nibyo]   [_____ nibyo rwose]

22. Umuyobozi wanjye yitangira gufasha abandi

[_____ sibyo na gato]   [_____ sibyo]   [____ ndifashe]   [_____ nibyo]   [_____ nibyo rwose]

23. Umuyobozi wanjye ni umunyakuri ibihe byose

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

24. Imikorere y'umuyobozi wanjye ihuza n'iyanjye

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

25. Umuyobozi wanjye agenzura ko nta busumbane bugaragara aho dukorera

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

26. Umuyobozi wanjye akora nkaho ari umuhamagaro we

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

27. Umuyobozi wanjye aranyubaha n'umusanzu ntanga

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

28. Umuyobozi wanjye ateza imbere indangagaciro zisumba kwikunda no kwigwizaho ibintu

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

29. Umuyobozi wanjye aha icyubahiro abakuru n'abafite inararibonye

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]

30. Ntekereza ko umuyobozi wanjye ari nkuko umuyobozi nyakuri yagombye kuba

[_____ sibyo na gato] [_____ sibyo] [_____ ndifashe] [_____ nibyo] [_____ nibyo rwose]