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*Emerging Leadership Journeys* (ELJ) is a scholarly journal that provides an academic 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 Global Leadership & Entrepreneurship. To stimulate scholarly debate and a free flow of ideas, ELJ is published in electronic format and provides access to all issues free of charge.

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## **Welcome from the Dean**

Bruce E. Winston  
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**W**elcome to the new *Emerging Leadership Journeys* (ELJ). We believe that students in their first four terms of study have something of value to offer the leadership academy and have produced the ELJ as a logical outcome of this belief. Dr. Bocarnea has demonstrated support and consideration for students beginning their doctoral studies, and I am pleased that he is heading up this new journal.



## From the Editor

Mihai Bocarnea  
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Welcome to the inaugural issue of *Emerging Leadership Journeys* (ELJ). This first issue includes the top five student papers submitted during the first two courses of the students' doctoral journey through the Ph.D. in Organizational Leadership program. In this issue, Roger Given's literature review investigates the impact of the transformational leadership style on organizational and personal outcomes of the follower. John Smith's exegesis advances a Spirit-empowered leadership model while Michelle Vondey's model paper addresses the effect of follower self-concept and self-determination on follower citizenship behavior. Robert Van Engen's conceptual paper reflects on organizational metaphors, and George West's model paper considers the relationships among organizational mission, power, structure, and resources. I am thankful to the grading professors who serve as ELJ editorial members, Drs. Cornè Bekker, Paul Carr, Dail Fields, Jody Fry, Gail Longbotham, and Bruce Winston, for this selection and the guidance they provided to the authors. I am also grateful to the production staff, Dr. Doris Gomez, Julia Mattera, and Billy Mims, and my colleagues on the editorial staff, Dr. Myra Dingman and Kristy Eudy, for all of their support in making this first issue of the *Emerging Leadership Journeys* a reality.



## Transformational Leadership: The Impact on Organizational and Personal Outcomes

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Transformational leaders inspire followers to accomplish more by concentrating on the follower's values and helping the follower align these values with the values of the organization. The purpose of this literature review is to investigate the impact of the transformational leadership style on organizational outcomes and the personal outcomes of the follower. This review examines the following organizational outcomes: organizational citizenship behavior/performance, organizational culture, and organizational vision. The review also explores the following personal outcomes of the follower: empowerment, job satisfaction, commitment, trust, self-efficacy beliefs, and motivation. By understanding the impact of transformational leadership on these outcomes, transformational leaders can influence employee behavior so that the behavior has a positive impact on the organization.

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**T**ransformational leadership theory has captured the interest of many researchers in the field of organizational leadership over the past three decades. This theory was developed by Burns (1978) and later enhanced by Bass (1985, 1998) and others (Avolio & Bass, 1988; Bass & Avolio, 1994; Bennis & Nanus, 1985; Tichy & Devanna, 1986). The major premise of the transformational leadership theory is the leader's ability to motivate the follower to accomplish more than what the follower planned to accomplish (Krishnan, 2005). Transformational leadership has four components: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 1985). Burns postulated that transformational leaders inspire followers to accomplish more by concentrating on the follower's values and helping the follower align these values with the values of the organization. Furthermore, Burns identified transformational leadership as a relationship in which the leader and the follower motivated each other to higher levels which resulted in value system congruence between the leader and the follower (Krishnan, 2002).

Transformational leadership has been associated with the personal outcomes (Hatter & Bass, 1988; Barling, Moutinho, & Kelloway, 1998; Kirkpatrick & Locke, 1996) of the follower as well as organizational outcomes (Boerner, Eisenbeiss, & Griesser, 2007; Zhu, Chew, & Spangler, 2005; Jorg & Schyns, 2004; Barling, Weber, & Kelloway, 1996; Howell & Avolio,

1993). Research has shown that transformational leadership impacts follower satisfaction (Hatter & Bass; Koh, Steers, & Terborg, 1995) and commitment to the organization (Barling et al., 1996; Koh et al.). Research has also shown that transformational leadership impacts employee commitment to organizational change (Yu, Leithwood, & Jantzi, 2002) and organizational conditions (Lam, Wei, Pan, & Chan, 2002). Due to its impact on personal and organizational outcomes, transformational leadership is needed in all organizations (Tucker & Russell, 2004).

According to Aarons (2006), “Leadership is associated with organizational and staff performance” (p. 1163). Personal and organizational behavior related to leadership demands a more candid look at the leadership styles which may have a positive or negative impact on these two variables. The purpose of this literature review is to investigate the impact of the transformational leadership style on organizational outcomes and the personal outcomes of the follower. This review will examine the following organizational outcomes: organizational citizenship behavior/performance, organizational culture, and organizational vision. The review will also explore the following personal outcomes of the follower: empowerment, job satisfaction, commitment, trust, self-efficacy beliefs, and motivation. By understanding the impact of transformational leadership on the organizational and personal outcomes mentioned above, transformational leaders can influence and motivate the behavior of employees in such a way that the resultant behavior has a positive impact on the organization.

This literature review will investigate the following areas: transformational leadership theory and its relationship to, or influence on, organizational outcomes and the personal outcomes of the follower. Transformational leadership theory will provide the theoretical framework for examining the organizational and personal outcomes. The literature review will provide information regarding the importance of the transformational leadership theory to research and practice and for responding to the following research questions:

1. What is the impact of the transformational leadership style on organizational outcomes?
2. What is the impact of the transformational leadership style on the personal outcomes of the follower?

The literature review will conclude with the implications for further research, theory, and practice in the area of transformational leadership and organizational and personal outcomes.

### **Theoretical Framework**

Transformational leadership theory was developed in the late 20<sup>th</sup> century by Burns (1978) in his analysis of political leaders. Prior to this time much attention had been given to the examination of the approaches of leaders who successfully transformed organizations. Burns characterized transformational leadership as that which “occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality” (p. 20). He believed that transformational leadership could raise followers from a lower level to a higher level of needs which agrees with Maslow’s (1954) hierarchy of needs.

Bass (1985) refined and expanded Burns’ leadership theory. Bass said that a leader is “one who motivates us to do more than we originally expected to do” (p. 20). He said that this motivation could be achieved by raising the awareness level about the importance of outcomes and ways to reach them. Bass also said that leaders encourage followers to go beyond self-interest for the good of the team or the organization.

An expanded and refined version of Burn's transformational leadership theory has been utilized in organizations since the 1980s (Bass, 1985; Bass, Waldman, Avolio, & Bebb, 1987; Tichy & Devanna, 1986). The use of this theory concentrated on exchanges between leaders and followers inside the organization. Transformational leadership serves as a means to "create and sustain a context for building human capacity by identifying and developing core values and unifying purpose, liberating human potential and generating increased capacity, developing leadership and effective followership, utilizing interaction-focused organizational design, and building interconnectedness" (Hickman, 1997, p. 2).

Transformational leaders work to bring about human and economic transformation. Within the organization they generate visions, missions, goals, and a culture that contributes to the ability of individuals, groups, and the organization to "practice its values and serve its purpose" (Hickman, 1997, p. 9). These leaders are reliable leaders who generate commitment from followers which results in a sense of shared purpose (Waddock & Post, 1991). The leader's ability to inspire, motivate, and foster commitment to a shared purpose is crucial (Bass, Waldman et al., 1987).

Several studies have documented important connections between transformational leadership and organizational operation. Transformational leadership has been linked to an array of outcomes, such as employee commitment to the organization (Barling, Weber, & Kelloway, 1996) and job satisfaction and satisfaction with a leader (Koh, Steers, & Terborg, 1995; Lowe & Kroeck, 1996). Bryman (1992) discovered that transformational leadership is positively related to a number of important organizational outcomes including perceived extra effort, organizational citizenship behaviors, and job satisfaction. According to Trice and Beyer (1993) and Schein (1985), leadership can change and sustain the culture of the organization by generating new or reinforcing established sets of beliefs, shared values, practices, and norms within organizations. Trust in the workplace is another outcome that is developed through the organization's leaders (Creed & Miles, 1996; Shaw, 1997). Literature concerning trust suggests that it is a central feature in the relationship that transformational leaders have with their followers (Butler, Cantrell, & Flick, 1999; Gillespie & Mann, 2000; Podsakoff, MacKenzie, & Bommer, 1996).

### **Organizational Outcomes**

Transformational leaders influence subordinates by motivating and inspiring them to achieve organizational goals (Bass & Avolio, 1995). Transformational leaders also try to help subordinates imagine appealing future outcomes (Bass & Avolio) related to the organization. Research has shown that transformational leaders affect organizational outcomes such as organizational citizenship behavior, organizational commitment, job satisfaction, effort, and in-role performance (Nguni, Slegers, & Denessen, 2006). This review of literature will specifically examine the influence of transformational leadership on the following organizational outcomes: organizational citizenship behavior/performance, organizational culture, and organizational vision. Table 1 presents characteristics of each outcome.

Table 1: Organizational Outcomes

Organizational outcomes	Characteristics	Related studies
Organizational citizenship behavior/performance	<ol style="list-style-type: none"> <li>1. Positive benefits for organizations and organization personnel</li> <li>2. Positive, selfless behavior</li> <li>3. Positive effect on employee performance</li> </ol>	Ackfeldt & Leonard, 2005; Bolino, Turnley, & Bloodgood, 2002; Barksdale & Werner, 2001; Nguni, Slegers & Denessen, 2006; MacKenzie, Podsakoff, & Ahearne, 1998
Culture	<ol style="list-style-type: none"> <li>1. Influence of leader can be seen in employees who work in organization</li> <li>2. Impacts commitment, performance and productivity</li> <li>3. Revision of shared assumptions and values</li> </ol>	Denison, 1984; Posner, Kouzes, & Schmidt, 1985; Jones, Felps, and Bigley, 2007
Vision	<ol style="list-style-type: none"> <li>1. Followers' frame of reference or thinking is changed so that they see new opportunities that were not noticed before</li> <li>2. Followers are inspired to reach their potential in the context of the work that needs to be done to achieve the organization's vision and mission</li> </ol>	Mink, 1992; Keller, 1995; Zaccaro & Banks, 2001

### *Organizational Citizenship Behavior/Performance*

Organizational citizenship behavior/performance is described as non-obligatory, voluntary behavior by an employee, which exceeds the employee's normal work duties and is not associated with any type of organizational reward system (Organ, 1990). Research has shown that organizational citizenship behavior/performance has a positive effect on employee performance (MacKenzie, Podsakoff, & Ahearne, 1998; Podsakoff, MacKenzie, Paine, & Bachrach, 2000) and produces positive benefits for organizations and organizational personnel (Ackfeldt & Leonard, 2005; Bolino, Turnley, & Bloodgood, 2002; Barksdale & Werner, 2001). According to Schlechter and Engelbrecht (2006), "Organizational citizenship behavior is by its very nature an extremely positive and desirable behavioral phenomenon. It is behavior that the organization would want to promote and encourage" (p. 2). Moreover, organizational citizenship behavior/performance is positive, selfless behavior for organizations because it involves employees giving help to each other without the expectation that those receiving the help will have to give anything back in return (Nguni, Slegers, & Denessen, 2006).

Past research has demonstrated that transformational leadership has a direct influence on organizational citizenship behavior/performance (MacKenzie, Podsakoff, & Rich, 2001; Podsakoff, MacKenzie & Bommer, 1996; Koh et al., 1995).

Transformational leaders are assumed to “stimulate followers to perform beyond the level of expectations” (Bass, 1985, p. 32). Therefore, it seems likely that transformational leaders, by stimulating followers’ organizational citizenship behavior (Podsakoff, MacKenzie, Moorman, & Fetter, 1990), enhance quality and quantity of follower performance.

Bass (1990) theorized that transformational leadership creates employees who are unselfish, faithful, and connected to the organization. These types of employees often perform beyond what is expected of them (Bass, 1985) in relation to their job descriptions. Several studies have shown a direct connection between transformational leadership and the following organizational citizenship behaviors: virtue, helping, sportsmanship, courtesy, and altruism (MacKenzie et al., 2001; Pillai, Schriesheim, & Williams, 1999; Podsakoff et al., 1990). Based on past empirical research (Zellars, Tepper, & Duffy, 2002; Koh et al., 1995), Schlechter and Engelbrecht (2006) concluded that transformational leadership has a direct and an indirect impact on organizational citizenship behavior.

H<sub>1</sub>: The transformational leadership style will have a positive impact on organizational citizenship behavior/performance.

### *Organizational Culture*

Organizational culture influences every facet of an organization (Saffold, 1988) and impacts various organizational outcomes such as commitment, performance, productivity, self-confidence, and ethical behavior (Deal & Kennedy, 1982; Denison, 1984; Ouchi, 1981; Posner, Kouzes, & Schmidt, 1985; Pritchard & Karasick, 1973; Sathe, 1985). Several definitions have been proposed to describe culture. Tichy (1982) defined culture as the “glue that holds an organization together” (p. 63). Forehand and von Gilmer (1964) stated that an organization’s culture is comprised of distinctive characteristics that distinguishes a particular organization from all others. Jones, Felps, and Bigley (2007) proposed a more elaborate definition of organizational culture. These authors described organizational culture in the following manner:

In general, culture is a property of an organization constituted by (1) its members’ taken-for-granted beliefs regarding the nature of reality, called assumptions; (2) a set of normative, moral, and functional guidelines or criteria for making decisions, called values; and (3) the practices or ways of working together that follow from the aforementioned assumptions and values, called artifacts (Geertz, 1973; Hatch, 1993; Pettigrew, 1979; Schein, 1985, 1990; Trice & Beyer, 1984). Organizational culture reflects a sort of negotiated order (Fine, 1984) that arises and evolves as members work together, expressing preferences, exhibiting more-or-less effective problem-solving styles (Swidler, 1986), and managing, at least satisfactorily, external demands and internal needs for coordination and integration (Schein, 1990). In effect, culture represents an aspect of the organizational environment that helps members make sense of their own and others’ behavior (Golden, 1992). (p. 142)

The leadership style of the organization’s leader has a major impact on the development of the organization’s culture. According to Schein (1985, 1995), the leader’s beliefs, values, and assumptions shape the culture of the organization and these beliefs, values, and assumptions are then taught to other members of the organization. Schein also stated that leaders have the power to embed organizational culture through various methods such as mentoring, role modeling, and teaching. Bass and Avolio (1993) provided the following description of transformational culture:



In a transformational culture, one fitting with the model of the four I's, there is generally a sense of purpose and a feeling of family. Commitments are long-term. Leaders and followers share mutual interests and a sense of shared fates and interdependence. A transformational leadership culture, like leadership, can build on or augment the transactional culture of the organization. The inclusion of assumptions, norms, and values which are transformationally based does not preclude individuals pursuing their own goals and rewards. (p. 116)

The influence of transformational leaders on organizational cultures can be seen in the employees who work in the organization (Tucker & Russell, 2004). Transformational leaders help subordinates discover who they are and what part they play in helping the organization achieve its mission. By interacting with subordinates in this manner, transformational leaders help subordinates increase their level of commitment to the organization (Tucker & Russell). Transformational leaders also influence the organization's culture through its impact on organizational productivity. When the values and the culture of an organization are accentuated by transformational leaders, productivity and innovation within the organization improves (Niehoff, Enz, & Grover, 1990). Moreover, transformational leaders influence organizational culture by helping organizations see the world in different ways (Mink, 1992). As the external environment of the organization changes, transformational leaders influence organizational culture by helping organizations adapt to this new environment (Smith, 1990).

Studies in various organizational types such as the military (Bass, Avolio, & Goodheim, 1987), religious organizations (Smith, Carson, & Alexander, 1984), industry (Avolio & Bass, 1987; Hatter & Bass, 1988), technology (Howell & Higgins, 1990), and laboratory settings (Waldman, Bass, & Einstein, 1987) all demonstrate that transformational leaders provide the leadership style which produces effective organizations (Sashkin, 1987). According to Schein (1992), "Organizational culture can determine the degree of effectiveness of the organization either through its strength or through its type" (p. 24). Weese (1995) conducted a study on several university sports programs and the results showed that transformational leaders have organizations with strong cultures and are better than other leaders at providing activities which continue to build culture.

H<sub>2</sub>: The transformational leadership style will have a positive impact on long-term commitment, a sense of purpose, and the mutual interest of leaders and followers.

### *Organizational Vision*

Transformational leadership has four components: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 1985) which involves motivating people, establishing a foundation for leadership authority and integrity, and inspiring a shared vision of the future (Tracey & Hinkin, 1998). Idealized influence and inspirational motivation are connected with the leader's ability to formulate and articulate a shared vision (Dionne, Yammarino, Atwater, & Spangler, 2004). The leader exudes power and impacts followers through visionary means (Bass, 1985). Developing a transparent vision and inspiring subordinates to pursue the vision is of great importance to transformational leaders (Lievens, Van Geit, and Coetsier, 1997). According to Tucker and Russell (2004),

Transformational leaders emphasize new possibilities and promote a compelling vision of the future. A strong sense of purpose guides their vision. Transforming organizations led

by transforming leaders appeal to human characteristics that lift their sights above the routine, everyday elements of a mechanistic, power-oriented system. Transformational leaders manifest passionate inspiration (Hersey & Blanchard, 1996) and visibly model appropriate behaviors (Kouzes & Posner, 1987). The goal is change that raises the organizations to new and exciting possibilities. To reach the goal, organizations must receive new energy and vision from their leaders. The process of transformational leadership grows out of this sense of vision and energy. (p. 105)

Several studies (Davidhizer & Shearer, 1997; Keller, 1995; King, 1994; Mink, 1992; Wofford & Goodwin, 1994; Zaccaro & Banks, 2001) have been conducted that demonstrate a positive relationship between transformational leaders and organizational vision. Transformational leaders are necessary in all organizations. The primary goal of these leaders is to change the current structure of the organization and inspire organizational employees to believe in a new vision that has new opportunities (Tucker & Russell) for the individual and the organization as a whole.

H<sub>3</sub>: The transformational leadership style will have a positive impact on organizational vision.

### *Summary*

The transformational leadership theory has been positively linked to a variety of organizational outcomes (Bryman, 1992). The researchers (MacKenzie, Podsakoff, & Rich, 2001; Podsakoff, MacKenzie & Bommer, 1996; Avolio & Bass, 1987; Hatter & Bass, 1988; Zaccaro & Banks, 2001; Davidhizer & Shearer, 1997) demonstrated that transformational leadership has a positive influence on organizational citizenship behavior/performance, organizational culture, and organizational vision. This literature review has significant implications for transformational leadership research, theory, and practice. From a theoretical perspective, the literature review confirms the assertions of the transformational leadership theory, provides empirical evidence, and strengthens the belief that transformational leadership produces positive results for organizations. From a research standpoint, the literature review opens the door for further research on subordinates' perception of the transformational leader's influence on these and other organizational outcomes. Further research should also be performed to investigate the impact of transformational leadership on organizational climate. Organizational culture and climate "have been viewed as being distinct, a function of, or reaction to one another" (Hughes, Ginnett, & Curphy, 2002). The research should determine whether or not the transformational leader's influence on organizational climate is congruent with or stands in contradiction to the transformational leader's influence on organizational culture. From a practical outlook, this review of literature can help transformational leaders identify areas in which their particular leadership style has been proven to be most effective for organizations. This review of literature can also help these leaders better align their leadership skills with the goals and values of the organization so that their influence throughout the organization is greater and produces the highest level of results for the organization.

### Personal Outcomes

Research studies have repeatedly shown that transformational leadership is positively connected to personal outcomes (Dumdum, Lowe, & Avolio, 2002; Fuller, Patterson, Hester, & Stringer, 1996). The relationship between transformational leadership and personal outcomes such as job satisfaction and commitment is well established (Bass, 1998). Bass (1985) declared that transformational leaders inspire their followers to go above and beyond their own self interests for the sake of the organization as a whole. As a result, these leaders are able to bring a deeper insight and appreciation of input received from each member. Bass (1985) further argued that transformational leaders encourage followers to think critically and look for new approaches to do their jobs. This challenge given to followers motivates them to become more involved in their tasks which results in an increase in the degree of satisfaction with their work and commitment to the organization. There is also empirical support for this position. Dvir, Eden, Avolio, and Shamir (2002) showed that transformational leaders had a direct impact on followers' empowerment, morality, and motivation. In another experimental study, Barling, Weber, and Kelloway (1996) reported a significant impact of transformational leadership on followers' commitment and unit-level financial performance. Other studies also showed positive relationships between transformational leadership and personal outcomes such as satisfaction, performance, and commitment (Bycio, Hackett, & Allen, 1995; Dundum et al.; Fuller et al.; Koh, Steers, & Terborg, 1995;). By showing respect and confidence in their followers, transformational leaders create a great degree of trust and loyalty on the part of the followers to the extent that followers are willing to identify with the leader and the organization. This trust and loyalty results in followers who trust in and identify with the leader and are willing to commit to the organization even under very difficult circumstances.

This review of literature will specifically examine the influence of transformational leadership on the following personal outcomes: empowerment, job satisfaction, commitment, trust, self-efficacy beliefs, and motivation. Table 2 presents characteristics of each outcome.

#### *Empowerment*

Transformational leaders utilize behavior that empowers followers and intensifies their motivation (Masi & Cooke, 2000). Followers are empowered not only by the vision formed by the transformational leader, but also by the signals the leader sends regarding their capacity to achieve that vision (Eden, 1992). Transformational leaders construct a participative climate and empowered condition that allows followers to respond quickly and with flexibility to change in organizational and environmental demands (Lawler, 1994; Harrison, 1995).

Transformational leadership theory has repeatedly stressed followers' progress in the direction of independence and empowerment over robotically following a leader (Graham, 1988). Intellectuals consider a critical-independent approach to be a necessary empowerment process among followers of transformational leaders. Bass and Avolio (1990) stated that transformational leaders augment followers' power to think on their own, develop fresh ideas, and question operating rules that are archaic. Avolio and Gibbons (1988) stated that a major goal of transformational leadership is to develop follower self-management and self-development. Shamir (1991) similarly stressed the transformational impact of transformational leaders on follower independence. The view that empowerment is an outcome of transformational leadership is also consistent with Kelley's (1992) theory of styles of followership. According to

Conger and Kanungo (1988), transformational leadership is also connected to empowerment through self-efficacy.

H<sub>4</sub>: The transformational leadership style will have a positive impact on empowerment.

Table 2: Personal Outcomes

Personal outcomes	Characteristics	Related studies
Empowerment	<ol style="list-style-type: none"> <li>1. Followers' power to think on their own</li> <li>2. Participative climate</li> <li>3. Self-efficacy</li> </ol>	Masi & Cooke, 2000
Job satisfaction	<ol style="list-style-type: none"> <li>1. Stems from follower's perception</li> <li>2. Responsibility and autonomy in work tasks</li> </ol>	Maeroff, 1988; Nguni, Slegers, & Denessen, 2006; Emery & Barker, 2007
Commitment	<ol style="list-style-type: none"> <li>1. Enthusiasm</li> <li>2. Work experiences, organizational and</li> <li>3. personal factors serve as antecedents</li> </ol>	Allen & Meyer, 1990, 1996; Dee, Henkin, & Singleton, 2004; Nguni, Slegers, & Denessen, 2006
Trust	<ol style="list-style-type: none"> <li>1. Essential in relationship between transformational leader and followers</li> <li>2. Determines much of the organization's character and influences organizational structure</li> </ol>	Butler, Cantrell, & Flick, 1999; Gillespie & Mann, 2000; Podsakoff, Mackenzie, Moorman, & Fetter, 1990
Self-efficacy beliefs	<ol style="list-style-type: none"> <li>1. Influences patterns of thoughts, emotions and actions</li> <li>2. Increases when leader shows confidence in followers</li> </ol>	Bandura, 1977, 1993; Gist, 1987; Waldman & Spangler, 1989
Motivation	<ol style="list-style-type: none"> <li>1. Extra effort is an indicator</li> <li>2. High energy level among followers</li> <li>3. One of three main domains of follower's development</li> </ol>	Hatter & Bass, 1988; House & Shamir, 1993

### *Job Satisfaction*

Job satisfaction can be defined as “a pleasurable or positive emotional state resulting from the appraisal of one’s job and job experience” (Locke, 1976, p. 1304). Job satisfaction stems from the follower’s perception that the job actually provides what he or she values in the work situation (Nguni, Slegers, & Denessen, 2006).

Job satisfaction is often theorized as containing the following essentials: the job itself, supervisor relationship, management beliefs, future opportunity, work environment, pay/benefits/rewards, and co-worker relationships (Morris, 1995). When job satisfaction is examined in the context of transformational leadership, several predictions are suggested. First, transformational leadership might intrinsically foster more job satisfaction given its ability to

impart a sense of mission and intellectual stimulation. Also, transformational leaders encourage the followers to take on more responsibility and autonomy. The work tasks would then provide the followers with an increased level of accomplishment and satisfaction (Emery & Barker, 2007).

Empirical studies have shown that leadership behavior has an immense and steady influence on employees' job satisfaction (Griffin & Bateman, 1986; Steers & Rhodes, 1978). Maeroff (1988) has reported that job satisfaction is positively related to transformational leadership.

H<sub>5</sub>: The transformational leadership style will have a positive impact on job satisfaction.

### *Commitment*

Mowday, Porter, and Steers (1982) defined commitment utilizing three components: identification with the values and goals of the organization, willingness to exert effort on behalf of the organization, and commitment to stay in the organization. Organizational commitment is defined as "the relative strength of an individual's identification with and involvement in a particular organization" (p. 27). Bass (1998) and Yukl (2002) defined commitment differently. Yukl's definition refers to an internal agreement and enthusiasm when carrying out a request or a task. Bass, however, referred to loyalty and attachment to the organization when he discusses commitment.

Earlier research studies demonstrated that an individual's work experiences and organizational and personal factors serve as antecedents to organizational commitment (Allen & Meyer, 1990, 1996; Eby, Freeman, Rush, & Lance, 1999; Meyer & Allen, 1997). One key determinant of commitment is leadership (Mowday, Porter, & Steers, 1982). Transformational leaders engender their followers' commitment to the organization (Barling, Weber, & Kelloway, 1996), the organizational goals and values (Bass, 1998), and team commitment (Arnold, Barling, & Kelloway, 2001). Extensive research is available which indicates that transformational leadership is positively associated with organizational commitment in a variety of organizational settings and cultures (Bono & Judge, 2003; Dum Dum, Lowe, & Avolio, 2002; Koh, Steers, & Terborg, 1995; Lowe, & Kroeck, 1996; Walumbwa & Lawler, 2003). Previous research has found that transformational leadership has a large impact on organizational commitment (Dee, Henkin, & Singleton, 2004; Koh et al., 1995; Nguni, Slegers, & Denessen, 2006).

H<sub>6</sub>: The transformational leadership style will have a positive impact on commitment.

### *Trust*

Trust is a construct with multiple components and several dimensions which vary in nature and importance according to the context, relationship, tasks, situations, and people concerned (Hardy & McGrath, 1989). Although there is no universal definition of trust, a frequently used concept emphasizes interpersonal relationships and a "willingness to be vulnerable" (Mayer, Davis, & Schoorman, 1995) based on the belief that the leader is proficient, concerned, and dependable. Hence, when trust declines, a reversal occurs and people become hesitant to take risks, demanding greater defenses against the possibility of betrayal "and

increasingly insist on costly sanction mechanisms to defend their interests” (Kramer & Tyler, 1996, p. 4).

Some writers maintain that workplace trust is developed primarily through an organization’s leaders (Creed & Miles, 1996; Fairholm, 1994; Shaw, 1997). Literature concerning trust and management indicated that trust is an essential element in the relationship that transformational leaders have with their followers (Butler, Cantrell, & Flick, 1999; Gillespie & Mann, 2000; Podsakoff, MacKenzie, Moorman, & Fetter 1990; Podsakoff, MacKenzie, & Bommer, 1996; Simon, 1995). The degree of trust which exists in an organization can determine much of the organization’s character, influence organizational structure, control mechanisms, job satisfaction, job design, commitment, communication, and organizational citizenship behavior (Zeffane & Connell, 2003).

H<sub>7</sub>: The transformational leadership style will have a positive impact on trust.

### *Self-efficacy Beliefs*

Self-efficacy belief has been a focus of organizational research for nearly three decades (Bandura, 1986, 1997, 2000; Luthans, 2002a, 2002b). Self-efficacy represents an individual’s belief in his or her capabilities to successfully accomplish a specific task or set of tasks (Bandura, 1986). Gist and Mitchell (1992) defined self-efficacy as a belief in one’s capability to perform work activities with skill. Self-efficacy can also be described as the confidence which followers have in being successful and the value they attach to possible outcomes. Self-efficacy beliefs influence patterns of thoughts, emotions, and actions in which people spend considerable effort in pursuit of objectives, persevere in the face of adversity, and exercise some control over events that affect their lives (Bandura, 1986, 1993, 1997). Individual achievements require qualifications and skills and a personal belief in one’s ability to successfully perform a particular action (Bandura, 1986).

Self-efficacy can be increased through transformational leadership (Waldman & Spangler, 1989). An increase in confidence and valence of outcomes can produce a noticeable rise in followers’ efforts to succeed, thus making leadership the stimulus to effort beyond expectations (Bass, 1985; Tichy & Devanna, 1986).

Transformational leaders are able to raise the self-efficacy of followers by showing confidence in followers and helping them work through individual problems and developmental challenges (Bandura, 1977; Gist, 1987).

H<sub>8</sub>: The transformational leadership style will have a positive impact on self-efficacy beliefs.

### *Motivation*

Burns (1978) referred to motivation as one of three main domains of a follower’s development. He proposed that transformational leaders motivate followers in such a way that the followers’ primary motive is to satisfy self-actualization needs rather than the lower needs in Maslow’s (1954) need hierarchy. Bass (1985, 1998) further extended Burn’s theory and “suggested that transformational leaders expand their followers ‘need portfolios’ by raising them or Maslow’s hierarchy” (Dvir, Eden, Avolio, & Shamir, 2002, p. 736).

Bass (1985) also held that the follower's extra effort shows how much a leader motivates them to perform beyond contractual expectations. The emphasis placed on satisfying self-actualization needs reflects the type of need underlying followers' motivation and extra effort results from generating higher levels of motivation.

Conger and Kanungo (1988) maintained that there is a difference in the energy shown by followers of transformational and non-transformational leaders. House and Shamir (1993) built on this work and held that transformational leaders selectively arouse motivation of followers and that this motivation arousal has several important effects, including increased commitment to the vision and mission articulated by the leader. Yukl and Van Fleet (1982) found that transformational leadership is positively related to subordinate's perceptions of leader effectiveness and higher levels of motivation. Similarly, Hatter and Bass (1988) found that followers of transformational leaders report high satisfaction and motivation.

H<sub>9</sub>: The transformational leadership style will have a positive impact on motivation.

### *Summary*

Transformational leadership has a positive influence on personal outcomes (Nguni, Slegers, & Denessen, 2006). The literature (Bono & Judge, 2003; Butler, Cantrell, & Flick, 1999; Dumdum, Lowe, & Avolio, 2002; Gillespie and Mann, 2000; Griffin & Bateman, 1986; Hatter & Bass, 1988; Masi & Cooke, 2000; Steers & Rhodes, 1978; Waldman & Spangler, 1989; Yukl & Van Fleet, 1982) demonstrates that transformational leadership has a positive influence on empowerment, job satisfaction, commitment, trust, self-efficacy beliefs, and motivation. From a theoretical standpoint, this literature review reinforced the conceptual model of transformational leadership proposed by Bass (1985) and demonstrated that transformational leadership is significantly correlated with personal outcomes. From a research point of view, the literature review revealed a lack of literature related to transformational leadership and its impact on these personal outcomes in a church-work environment. Further research should be done to discover the processes by which transformational leaders apply their influence on followers (Bono & Judge; Kark, Shamir, & Chen, 2003; Lord, Brown & Feiberg, 1999; Yukl, 1998). This topic has not been adequately addressed in the literature. According to Bass (1999), there is a clear need for greater attention in this area to understand the mechanisms through which transformational leadership influences personal attitudes in order to develop a more complete understanding of the inner workings of transformational leadership. This research should determine what these processes and mechanisms are and how each one affects different outcomes. In practice, this literature review demonstrates that organizations can benefit greatly by providing transformational leadership which would enhance positive personal outcomes among followers. The enhanced positive personal outcomes would then have a positive effect on overall productivity and organizational performance.

### **Conclusion**

Investigating the influence of transformational leadership on various organizational and personal (follower) outcomes can provide organizations and leaders with valuable insight related to organizational and employee behavior. Prior research has demonstrated that transformational leadership has a direct influence on organizational citizenship behavior/performance,

organizational culture, and organizational vision. Research studies have also shown that transformational leadership impacts certain characteristics related to the follower such as empowerment, commitment, self-efficacy beliefs, job satisfaction, trust, and motivation. Although the organizational and personal behaviors examined in this study have been shown to be heavily influenced by transformational leadership, this study does not provide an exhaustive discussion of all the ways these behaviors are influenced by transformational leadership.

Further empirical research related to these outcomes and transformational leadership may provide more insight into the development of theories related to leadership and organizational behavior. Empirical research has concluded that transformational leadership has a direct and an indirect impact on organizational citizenship behavior. Further research could investigate the direct connection between transformational leadership and the organizational citizenship behaviors of virtue, helping, sportsmanship, courtesy, and altruism. This research could investigate any possible mediators of transformational leadership and each individual behavior.

Empirical research has also shown that transformational leaders have organizations with strong cultures and are better than other leaders at providing activities which continue to build culture. Studies in various organizational types demonstrate that transformational leaders provide the leadership style which produces effective organizations. Further research could inquire and discover which attribute of the transformational leader has the positive effect on the organization culture or is it the leader's overall leadership style.

Prior research has concluded that there exists a positive relationship between transformational leaders and organizational vision. The transformational leader has inspired organizational employees to believe in new visions that have new opportunities. Further research in this area could investigate the ways in which transformational leaders positively affect the organizational vision and if there are any mediators between the leader and the vision.

Further research related to transformational leadership and the personal (follower) outcomes of empowerment, commitment, self-efficacy beliefs, job satisfaction, trust, and motivation may also provide further insight into leadership theory and practice. Past research showed that empowerment is viewed as an outcome of transformational leadership. It also showed that transformational leadership is connected to empowerment through self-efficacy. Further research in the area of empowerment could include a study investigating collective efficacy and empowerment with the level of analysis on a group level rather than an individual level.

Research studies have shown that leadership behavior has a massive and steady influence on employees' job satisfaction. Empirical studies have concluded that job satisfaction is positively related to transformational leadership. Further research in the area of job satisfaction could investigate the individual work tasks and an exploration of which ones foster greater levels of accomplishment and satisfaction.

Extensive research has indicated that transformational leadership is positively associated with organizational commitment in a variety of organizational settings and cultures. Further research in this area could investigate the effect of an individual's work experiences, organizational and personal factors on commitment.

Literature concerning trust and management has indicated that trust is an essential element in the relationship that transformational leaders have with their followers. Further research could investigate possible mediators between transformational leadership and trust.

Self-efficacy can be increased through transformational leadership. Transformational leadership style has been shown to have a positive impact on self-efficacy beliefs. Further



research could investigate self-efficacy as a possible mediator between transformational leadership and other attributes.

Transformational leadership is positively related to a subordinate's perceptions of leader effectiveness and higher levels of motivation. Studies have found that followers of transformational leaders report high satisfaction and motivation. Further research could include an investigation of the transformational leader's motivation of followers and the effects of this motivation which could include increased commitment to the vision and mission articulated by the leader.

The particular leadership style utilized by leaders in organizations has a profound impact on the organizational and personal outcomes of the follower. The findings from this study related to the influence of transformational leadership on organizational and personal (follower) outcomes showed positive outcomes for the organization and follower. Further research and analysis of findings related to transformational leadership and the organizational and personal outcomes investigated in this study may assist organizations in selecting leaders who have leadership qualities which would be an asset to the future growth and development of the organization as well as the future growth and development of the followers.

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### About the Author

Roger Givens has almost 10 years of experience serving in ministry within the local church. He has served as senior pastor of Shekinah Ministries International for the past 3 years. He is the founder and director of Jethro's House Ministries, Inc., a mentoring and training ministry for pastors. Before founding Shekinah Ministries International, Givens faithfully served in various ministries across the U.S. as an assistant pastor, staff evangelist, training director for Christian educators, and director of security. His interest is in understanding transformational leadership, socialization, and psychological empowerment with emphasis on the relationship between leader and follower in the 21<sup>st</sup> century African American church.

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## Acts 2: Spirit-Empowered Leadership

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Acts 2:1-47 provides a snapshot of the Early Church on the Day of Pentecost; a day that ushers in the promised baptism in the Spirit, also known as the great outpouring of the Holy Spirit upon the disciples according to the promise of power for mission (Acts 1:8). This paper utilizes intertexture analysis in socio-rhetorical genre in order to present Luke's perspective in the Acts of the Apostles as it relates to divine empowerment of leaders. The elements of intertexture analysis include oral-scribal intertexture, historical intertexture, social intertexture, and cultural intertexture. This paper examines how these elements are applied in Acts 2 to formulate a model of Spirit-empowered leadership. Contemporary social and cultural theories of leadership are presented in order to integrate a contemporary leadership understanding with the Spirit-empowered leadership found in Acts 2.

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**T**he biblical account of the Early Church is filled with historic details and new beginnings. An intertexture analysis of Acts 2 helps to understand the intricate connections between the two. Socio-rhetorical genre is the platform on which this intertexture is explored. This paper begins by providing a brief overview of the first two chapters of Acts in order to set the stage for a proper analysis. The intertexture components provide a holistic perspective of how various groups were involved in understanding and interpreting portions of the Hebrew Scriptures as they relate to the time of the Early Church. These intertexture elements include the following: (a) oral-scribal intertexture which is made up of recitation, recontextualization, and reconfiguration; (b) historical intertexture which has instances where the historical outlook appears earlier in the text or another text; (c) social intertexture which occurs when the discourse refers to information that is generally available to people in that particular social era; and (d) cultural intertexture which refers to the logic of a particular culture (Robbins, 1996).

This paper also takes a look at specific intertexture interactions germane to the Acts 2 account. This includes showing the interconnectedness of Acts 2 in relation to Joel 2:28-32, Psalms 16:8-11, and Psalms 110:1. This interconnectedness of the Old and New Testament is designed to aid in the understanding of the vital part prophecy played in the Early Church and how this fulfillment of prophesy relates to leadership empowerment. Furthermore, the paper includes principles of leadership empowerment and examples of how they are formulated from

this intertexture analysis. This paper then proceeds to highlight relative contemporary social and cultural dynamics of leadership that are designed to assist leaders in an endeavor to lead through Spirit-empowerment leadership.

### **Introduction to the Acts of the Apostles**

The Acts of the Apostles is a historical book within the New Testament and traces the development of the Early Church after the Ascension of Jesus. Standing between the Gospels and the Epistles, the Book of Acts is a bridge between the life of Jesus and the ministry of the apostle Paul. As such, it offers invaluable information about the development of the Early Church. The Book of Acts is also the account of the work of the Holy Spirit in and through the Church.

#### *Brief Overview on Pentecost*

Pentecost means “fiftieth” because this feast was held 50 days after the Feast of Firstfruits (Lev. 23:15-22). The calendar of Jewish feasts in Lev. 23 is an outline of the work of Jesus Christ. Passover pictures His death as the Lamb of God (John 1:29; 1 Cor. 5:7), and the Feast of Firstfruits pictures His resurrection from the dead (1 Cor. 15:20-23). Fifty days after Firstfruits is the Feast of Pentecost, which pictures the formation of the church. At Pentecost the Jews celebrated the giving of the Law, but Christians celebrate it because of the giving of the Holy Spirit to the Church (Victor, 1989).

### **Intertexture Analysis of Acts 2**

While analysis of the intertexture of a text requires an exploration of other texts, Robbins (1996) observed that the object of the analysis is, nevertheless, to interpret aspects internal to the text under construction. In this case an exploration of Acts 2 is in order. According to Robbins, socio-rhetorical criticism includes analysis and intertexture interpretation that covers a broad spectrum and includes the following: (a) oral-scribal intertexture, (b) historical intertexture, (c) social intertexture, and (d) cultural intertexture, and that intertexture concern the relation of data in the text to various kinds of phenomena outside the text (p. 96). These four components of intertexture analysis can also be viewed as boundaries which interpreters establish or accept implicit and explicit canons of literature within which they work.

#### *Oral-Scribal Intertexture*

One of the most recognizable forms of intertexture occurs when wording from other written or oral texts appears in the text under investigation (in this case Acts/Joel). Robbins (1996) asserted that analysis of oral-scribal intertexture explores the following spectrum in a text:

1. *Recitation* is the process in which a person formally restates a tradition from the past in either verbatim wording, slightly modified wording, or significantly newly formulated wording (Robbins) which can be used in the following ways:
  - a. The text uses another text in recitation of speech or narrative or both, either from oral or written tradition.

- b. Recitation may also occur with omission of some of the words.
  - c. To recite with different words.
  - d. To recite an episode using some of the narrative words in biblical text plus a saying from the biblical text.
  - e. To recite a narrative in substantial one's own words.
  - f. To summarize a span of text that includes various episodes. (Robbins, pp. 103-106)
2. *Recontextualization* presents wording from biblical texts without mentioning that the words "stand written" anywhere else.
  3. *Reconfiguration* refers to the restructuring of an antecedent tradition.

Acts 2 contains three instances of scribal intertexture and begins with the following introductory statements:

Table 1: Scribal Intertexture Markers in Acts 2:14-35

Reference	From	Marker
Acts 2:14-21	Joel 2:28-32	"But this is what was spoken by the prophet Joel..."
Acts 2:25-28	Psalms 16:8-11	"For David says concerning Him..."
Acts 2:34-35	Psalms 110:1	"For David did not ascend into the heavens, but he says himself..."

The first instance as stated in Table 1 is Acts 2:14-21 where Peter begins to preach the best or at least the most responsive message preached in the New Testament. Peter stands up with the 11 and addresses the men of Judea and those in Jerusalem in order to defend those experiencing the great outpouring of the Holy Spirit (v. 15) and to enlighten them by referencing "what was spoken by the prophet Joel" (v. 16). The following verses (vs. 16-21) provide an instance of recitation, especially note Acts 2:17 and Joel 2:28, the former being a recitation of the latter with the exception of a variation in word order and word choices. Notice that verse 16 introduces this recitation of five verses from the prophetic book of Joel in the Old Testament:

v. 16 but this is what was spoken by the prophet Joel:

v. 17 And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; 18 yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy. 19 And I will show wonders in the heaven above and signs on the earth beneath, blood, and fire, and vapor of smoke; 20 the sun shall be turned into darkness and the moon into blood, before the day of the Lord comes, the great and manifest day. 21 And it shall be that whoever calls on the name of the Lord shall be saved.

Verse 17 is an interesting verse, and according to Horton (1997), Peter, under the inspiration of the Spirit, specified what the word "afterward" in Joel 2:28 means. The outpouring is "in the last days." Thus, the last days had actually begun with the ascension of Jesus. Horton also added that the way Peter looked at Joel's prophecy shows he expected a continuation fulfillment of the prophecy to the end of the "last days" which means also that Joel's outpouring is available to the end of this age. As long as God keeps calling people to salvation, He wants to

pour out His Spirit upon them (Acts 2:39). Stronstad (1984) asserted that Peter substitutes, “in the last days,” for the original, “then afterward,” in order to indicate that he understands the outpouring of the Holy Spirit to be the eschatological gift of the Spirit.

The addition, “God declares,” is important here in order to emphasize that this outpouring is happening right now and that because God’s hand is involved in it then those in the Early Church and even those of us today are clearly empowered by God Himself to continue the work that was started by the Apostles. There were those within the crowd here that were wondering what was going on. Peter had to assure them that what was going on right now was something that was being done by the Spirit of God.

Verse 18 is a recitation of Joel 2:29; however, in Acts there seems to be specificity here, or maybe Peter is dealing with unbelief of some kind and needs to explicitly spell out that “yea” this is going to happen, and even menservants and maidservants “shall prophesy.” Luke is also making the point that this outpouring was not going to be just for men, but was going to be for women as well. It is hard to make the comparison from Acts 2:18 and 1 Corinthians 11:6 without both passages taken out of context. However, during this culture, women were but second class citizens and were not treated with the same regard and respect as men. The Jewish culture was a male dominated culture and according to the passage in 1 Corinthians women were not allowed to even pray with their heads uncovered. This is amazing because here God has no respect per person and this great outpouring is for both men and women.

A brief comparison of Acts 2:19-21 and the passage in Joel demonstrates a distinction in the original in Joel and the rephrasing in Acts. There is only one word used in Joel (portents) for the heavens and the earth; however, there are two words used in Acts (portents and signs) indicating a distinction between what is going on in the heavens and what is going on the earth. According to Barnes (1997), the word in the Hebrew, *mowptiyim*, means properly “prodigies; wonderful occurrences; miracles performed by God or his messengers,” (Ex. 4:21; 7:3, 9; 11:9; Deut. 4:34, etc.). It is the common word to denote a miracle in the Old Testament. Here it means, however, a portentous appearance, a prodigy, a remarkable occurrence.

It is commonly joined in the New Testament with the word “signs” and “signs and wonders” (Matt. 24:24; Mark 13:22; John 4:48). In these places it does not of necessity mean miracles, but unusual and remarkable appearances. Here it is used to mean great and striking changes in the sky, the sun, the moon, etc. The Hebrew is, “I will give signs in the heaven and upon the earth.” Peter has quoted it according to the sense, and not according to the letter (Barnes, 1997). A close examination of verses 21-22 indicates that “the Lord” here is our Lord and Savior Jesus Christ and there are many connections throughout Acts 2 that refer to this as Jesus of Nazareth (v. 22 & v. 38). The Lord Jesus Christ first began to preach the Gospel in Mount Zion, in the temple, and throughout Jerusalem. There he formed his congregation, and from there he sent out his apostles and evangelists to every part of the globe: “Go ye into all the world, and preach the Gospel to every creature.” In Acts there is urgency to come to God, and Peter is preaching a message of repentance for the last days. This is an end-time revival and there is urgency in Peter’s message.

The second instance is Acts 2:25-28 where Peter uses recitation in order to make the connection between this passage and Psalm 16:8-11. According to Birmingham (1980, as cited in Herrick, 2000), he provided extensive detail regarding the overall meaning of Psalm 16 and asserted that the overall message can be summarized as follows: David is confident that *YHWH* will preserve him from an untimely death and instead grant him a rich full life because he has chosen *YHWH* as his portion and he knows that *YHWH* will not permit his “loyal one” to be

overcome with calamity and death. Therefore, the following verses provide the second example of recitation within Acts 2:

v. 25 For David says concerning him,

I saw the Lord always before me, for he is at my right hand that I may not be shaken; 26 therefore my heart was glad, and my tongue rejoiced; moreover my flesh will dwell in hope. 27 For thou wilt not abandon my soul to Hades, nor let thy Holy One see corruption. 28 Thou hast made known to me the ways of life; thou wilt make me full of gladness with thy presence.

This is a Psalm of David, but it is important to notice that David is speaking ahead and is referring to Christ and His resurrection. This is a message of hope where Christ is speaking to God the Father and is in anticipation of the resurrection; not being discouraged about going to *Sheol* (Hebrew-Old Testament) or *Hades* (Greek-New Testament) which is referred to as the grave, the holding place for the dead. Peter is truly encouraged by this because in the context of Acts 2 it is important for Peter to mention the death, burial, and resurrection of Christ whom he is presenting to those who will call upon the name of the Lord. Here, the faithful one is referring to Christ, and Peter uses the rest of Acts 2 to accommodate this truth. Christ has been faithful or the faithful one and has now ascended into the heavens, but has left the Holy Spirit to empower His people so that they may receive the “promise” which is not just for them but is also for their “children and for all who are far off—for all whom the Lord our God will call.”

In explaining how Peter interprets Psalm 16, Herrick (2000) posited that the best way to understand Peter’s use of the psalm is typological-prophetic. Underlying the work of God in David’s life is a similar work of God in the life of Christ—only to a greater degree. Herrick continued by asserting that it was only in light of the resurrection that the psalm was said to speak of a resurrection. Most interestingly, he mentions that Peter did not hesitate to employ Jewish hermeneutic methods (*midrash/pesher*) such as were consistent with his audience’s understanding. This technique may explain why Acts appears to reconfigure the meaning of Psalm 16 by recontextualizing it.

The third instance is Acts 2:34-35 where Peter now introduces Psalm 110:1 into the equation. This messianic (having to do with Christ) passage includes the same “right hand” and exaltation link as Psalm 16 as fore-mentioned. According to Keener (1997), Peter points out that just as the Lord would be at the Messiah’s right hand (Ps 16:8 in Acts 2:25), the Messiah would also figuratively be at God’s (Ps 110:1 in Acts 2:34). The one who would later return to subdue his enemies (Acts 2:35) would first be enthroned with God and called David’s “Lord.” It is in this regard that the following verses provide the third example of recitation in Acts 2:

v. 34 For David did not ascend into the heavens; but he himself says,

‘The Lord said to my Lord, Sit at my right hand, 35 till I make thy enemies a stool for thy feet.’

“*Yahweh* said unto ‘*Adonaay*,’” or “my Lord,” (i.e., the Lord of David), not in his merely personal capacity, but as representative of Israel, literal and spiritual. It is because he addresses Him as Israel’s and the Church’s Lord, that Christ in the three Gospels quotes it. “David calls Him Lord,” not ‘His Lord.’ The Hebrew [*n’um*] for “said” is always used of a divine revelation-‘*oracularly spake*’; ‘*spake by inspiration*’ (Jamieson, Fausset, & Brown, 1997). The word *Yahweh* is the incommunicable name of God. It is never given to a created being. The other word translated “Lord” – ‘*Adonaay*,’ means one who has rule or authority; one of high rank; one who has dominion; one who is the owner or possessor. This quote, “The Lord said to my Lord,” is also mentioned in Matthew 22:44. In the context, it appears that God is speaking to the Messiah.

It is in this regard that Luke places David as the author who is writing this text concerning *Yahweh* (God of Israel) and *Adonaay* (One in great authority-or in this case Christ).

Verse 36 could indicate that “both Lord and Christ” refers to Christ alone or that it refers to God making Jesus, and they are both being mentioned here as “Lord and Christ.” The question of the reconfiguration of the meaning is or is not significant only as it relates to the fact that God has sent Jesus to die on the cross and raised Him from the dead. Now, Christ sits at His right hand, and Peter urges the people to repent and be baptized in the name of Jesus Christ. One can argue the same argument about *Yahweh* and *Adonaay* being mentioned here. It is clear that although the Holy Spirit is doing the empowering in Acts 2, the empowerment is for witness in order to draw people to the saving power of Jesus Christ.

Interestingly, there is no mention of where the recontextualization comes from. It is, however, very clear that these words come directly from Peter’s recitation (v. 17) of Joel 2:28. What is interesting is that Acts 2:33 is now written in the past tense because Christ has been exalted to the right hand of God and now the Spirit has been poured (past), but they are witnessing it with their eyes and ears now (present). In other words, that which was supposed to be poured out or provided for all flesh, is now available for those “who calls on the name of the Lord” (v. 21).

### *Historical Intertexture*

Historical intertexture “texturalizes” past experience into a particular event or a particular period of time and differs from social intertexture by its focus on a particular event or period of time rather than social practices that occur regularly as events in one’s life (Robbins, 1996, p. 118). It shows the instances where this historical intertexture appears earlier in the text. The reader must go to evidence available outside the chapter to explore that intertexture. For instance, in Acts 2:15, 16 provide such an example:

- v. 15. These men are not drunk, as you suppose. 16. No, this is what was spoken by the prophet Joel... 22. Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves did.

Historical intertexture in Acts 2 is illustrated in the following three instances:

#### *1. Acts 2:14, 15*

Here, we find Peter answering particular questions. He asserts that these men are not drunk, as you supposed. Peter is answering the questions that were asked by the crowd in verses 12, 13:

- v. 12. And all were amazed and perplexed, saying to one another, “What does this mean?”  
v. 13. But others mocking said, “They are filled with new wine.”

#### *2. Acts 2:16*

In verse 16, Peter prepares to quote Joel 2:28-32 and makes it clear to this crowd that “this” is what was spoken by the prophet Joel. “This” more than likely refers to verses 6, 12, and 13:

- v. 6. And at *this sound* the multitude came together, and they were bewildered, because each one heard them speaking in his own language.
- v. 12. “what does *this* mean?”
- v. 13. “they are filled with new wine.” The crowd speculates and attempts to answer to the best of their knowledge. Hence in verse 16 Peter answers with “No...”

### 3. Acts 2:39

In this passage, Peter is making a reference back to both verse 17 and Joel in order to make the point clear. He asserts that “The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.”

- v. 17. In the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy...

### *Social Intertexture*

Social intertexture occurs when the discourse refers to information that is generally available to people in the Mediterranean world. The presupposition is that the discourse evokes images of “social reality” that every member of Mediterranean society could describe in a series of sentences (Robbins, 1996, p. 127). Acts 2 contains a number of social intertexture instances that should be noted here in order to present certain images that would have more than likely meant something special to those in Acts:

Table 2: Social Intertexture Analysis in Acts 2

Reference	Analysis
2:2	“a sound came from heaven like the rush of a mighty wind...”
2:3	“Tongues of fire.”
2:5	Jews, devout men.
2:7	Reference to Galileans.
2:14	Reference to Men of Judah.
2:19	“wonders in the heaven above and signs on the earth beneath blood, and fire, and vapor of smoke;
2:20	the sun shall be turned into darkness and the moon into blood,
2:22	Reference to Men of Israel.
2:31	Reference to Hades.
2:34	Reference to heavens.
2:36	Reference to house of Israel.

### *Cultural Intertexture*

Cultural intertexture concerns symbolic words that particular communities of discourse nurture with special nuances and emphasis. Robbins (1996) asserted that the special challenge with analysis of the cultural intertexture of New Testament texts lies in the interaction among Jewish and Greco-Roman topics, codes, and generic conceptions in New Testament discourse. Cultural intertexture refers to the logic of a particular culture. This may be an extensive culture

essentially co-extensive with the boundaries of an empire, or it may be what Clifford Geertz describes as a “local” culture (Robbins, p. 129). Two cultures are important and shed light on how certain images would have been viewed through specific cultural lenses:

*Jewish Culture.* Jewish people associated the outpouring of the Spirit especially with the end of the age (1:6), and several signs God gave on the day of Pentecost indicate that in some sense, although the kingdom is not yet consummated (1:6-7), its powers had been initiated by the Messiah’s first coming (2:17, 2:1). Pentecost was celebrated as a feast of covenant renewal in the Dead Sea Scrolls; some later texts celebrate the giving of the law on Mount Sinai. (Some commentators have suggested that Luke intends a parallel between Moses’ giving the law and Jesus’ giving the Spirit, but the law-Pentecost connection may be later than Luke, and little in Acts 2 suggests that Luke makes the connection, even if some Jewish Christians before him might have. More significant is the crowd drawn by the feast (Keener, 1993).

Jewish people from throughout the Roman and Parthian worlds would gather for the three main feasts (Tabernacles, Passover, and Pentecost). Because Pentecost was only 50 days after Passover, some who had spent much to make a rare pilgrimage to Jerusalem stayed between the two feasts. Pentecost was probably the least popular of the three pilgrimage festivals, but Josephus attests that it was nevertheless crowded (2:6-8). The Jews from *Parthia* would know Aramaic; those from the Roman Empire, Greek. But many of them would also be familiar with local languages spoken in outlying areas of their cities (Keener, 1993).

*In Greco-Roman society.* In Greco-Roman society, public speakers would normally stand to speak. Peter answers the questions (2:12-13) in reverse order. People usually got drunk at night (1 Thess 5:7), at banquets, not at 9 a.m.; people might have a hangover in the morning, but they would hardly act drunk (Keener, 1993).

### **Final Thoughts on Empowerment in Acts 2**

The outpouring of the Spirit upon the disciples on the day of Pentecost fulfills the promise of power for mission (Acts 1:8). This later promise of power differs from the earlier promise (Luke 24:49) in that it is more specific. This power is not some impersonal force but is, in fact, a manifestation of the Spirit. The promise also reveals the purpose of the gift of the Spirit: It is for witness. The particular content of this witness is to be the disciples’ attestation to the resurrection of Jesus (Acts 1:22); the gift of the Spirit is thus an equipping of the disciples for service. The Pentecostal event in Acts 2 is the fulfillment of Joel’s promise. In the Old Testament, Isaiah, Ezekiel, Joel, and other prophets describe the gift of the Spirit in graphic terminology. Isaiah and Ezekiel emphasize the inward renewal which the gift of the Spirit will bring to the people on both an individual and national level. Joel, on the other hand, promises the restoration of charismatic and prophetic activity in the new age. It is of tremendous significance for the interpretation of the gift of the Spirit on the day of Pentecost that Peter does not petition to Isaiah and Ezekiel.

Peter’s use of Joel’s and Luke’s parallel between the anointing of Jesus and Spirit baptism of the disciples make it clear that Pentecost stands in continuity with the charismatic activity of the Spirit in the Old Testament times and ministry of Jesus. According to Stronstad (1984), Peter’s application of Joel’s prophecy includes three factors that characterize the gift of the Spirit: (a) the gift of the Spirit is eschatological (Acts 2:17); (b) the gift of the Spirit is



prophetic (Peter explicitly identifies the tongues-speaking as a manifestation of inspired prophecy, Acts 2:17); and (c) the gift of the Spirit is universal. At this point, Peter emphasizes that it is universal in status, not geographical or chronological: it is for the young as well as the old; for female as well as male; for slaves and for free (Acts 2:17-18). The prophetic gift of the Spirit is to be no longer restricted to specially called and endowed charismatic leaders as it was in the Old Testament times.

Stronstad (1984) asserted that the outpouring of the Spirit upon the disciples on the day of Pentecost fulfills the promise of power for mission (Acts 1:8), and this power is not some impersonal force but is, in fact, the gift of the Spirit: It is for witness (Acts 1:22). Luke describes the gift of the Spirit by a variety of terminology; for example, filled, anointed, clothed, baptized, and empowered by the Spirit. The term empowered describes the actual equipping by the Spirit for that ministry (Stronstad, 1984).

### **Empowerment from a Contemporary Perspective**

Taking a look at how to integrate a contemporary understanding with the Scripture is just as important as understanding empowerment from a biblical perspective. According to Stewart et al., (1999), the leader who empowers his/her followers is a living model of desirable behavior and becomes a resource for the team when it needs help. Figure 1 indicates that the leader is distinguished in the form of (a) overpowering leadership, (b) power building leadership, (c) powerless leadership, and (d) empowered leadership.

Figure 1 is presented in order to show a pictorial image of how empowered leadership ties into what Stewart and Manz (1995) call the "leader typology of leadership's effect on teams." The empowered leader is one who helps coordinate the team's efforts with the efforts of other teams and individuals in the organization which can be particularly beneficial, especially when the leader is an advocate who protects the interests and autonomy of the team. According to Conger and Kanungo (1988), empowerment is a process of enhancing feelings of self-efficacy among organizational members through identification of conditions that foster powerlessness and through their removal by both formal organizational practices and informal techniques of providing efficacy information. Howard (as cited in Hickman, 1998) asserted that empowerment forms the backbone of many approaches to organizational change and is a motivating factor where leaders empower followers by inspiring them directly or facilitating their performance in a way that motivates them to do more.

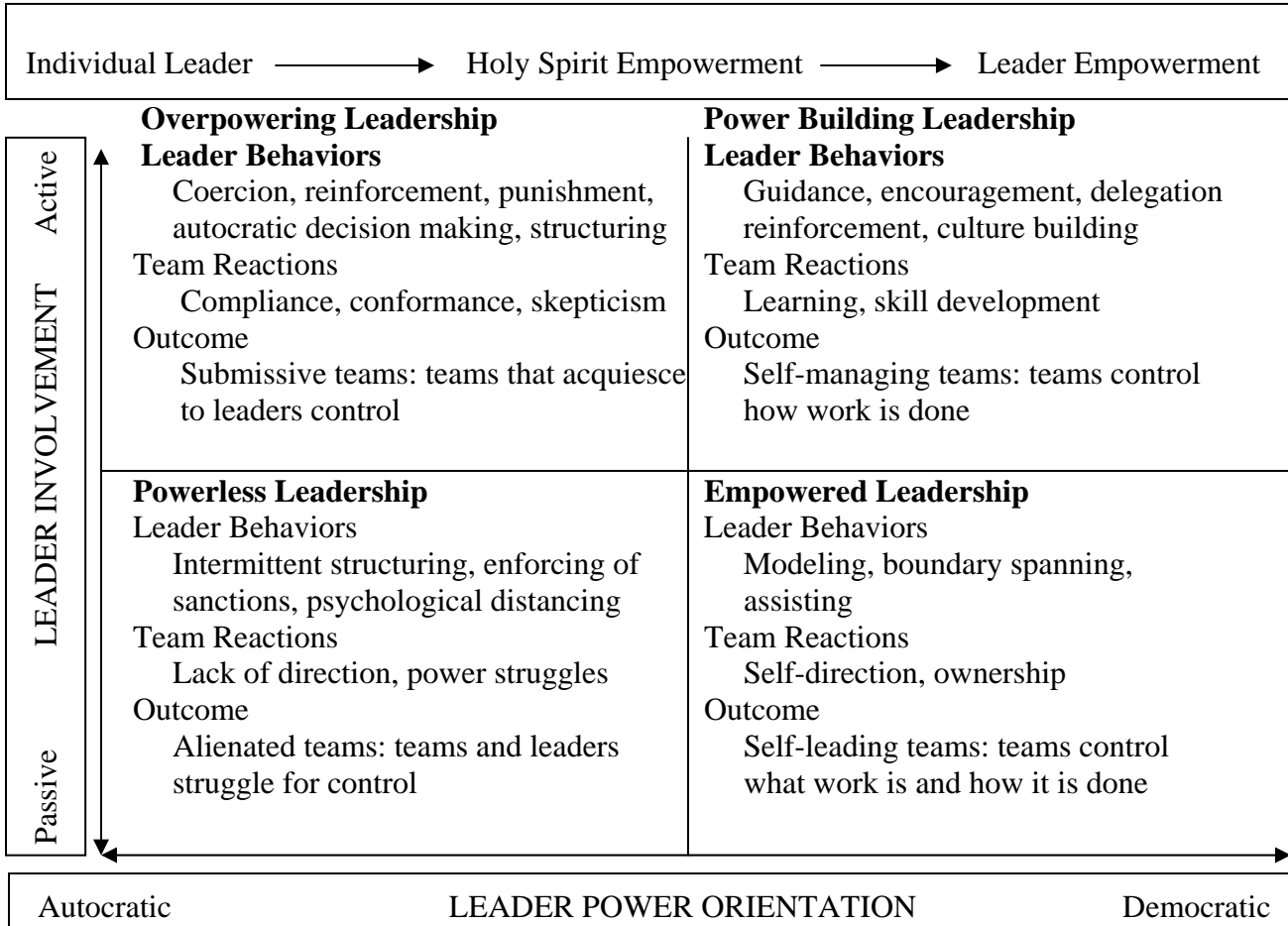


Figure 1. Typology of leadership’s effect on organization. From G. L. Stewart and C. C. Manz, “Leadership for self-managing Work Teams: A Typology and Integrative Model,” 1995, *Human Relations*, 48, 747-770.

*Spiritual Leadership Theory*

Fry and Matherly (2000) asserted that spiritual leadership theory (SLT) pertains to positive leadership development and is designed to create an intrinsically motivated learning organization where leaders develop themselves and those around them (empowerment) and ultimately foster higher levels of organizational commitment and productivity. This theory incorporates vision, hope/faith, and altruistic love, along with components of workplace spirituality, and spiritual survival/wellbeing. Much of Fry and Matherly’s SLT has to do with optimizing performance excellence and human well-being. In fact, there are three themes that emerge: That which is required for workplace spirituality is an inner life that nourishes and is nourished by calling or transcendence of self within the context of a community based on the values of altruistic love.

There has to be a balance here when integrating this theory with divine empowerment, because in Fry and Matherly’s article there is definitely a component of universal values that are

necessary for positive forms of leadership and leadership development. This could insinuate that there is no distinction between spiritual leadership in Jesus or in Krishna. As long as one is aware of this truth, then this theory is very fitting as an integration tool in organizational leadership.

### *Transformational and Transactional Leadership Theory*

Two leading authors of transformational and transactional theories have different views regarding the two. In fact, Bass (1985) posited that a leader can either be transformational, transactional, or neither/both. On the other hand, Burns (1978) argued that leaders must either be transformational or transactional. More recently, Schein's (1992) views supported Bass (1985) and Fiedler (1967) by asserting that today's leaders must exhibit a balance between transformational (relationship-oriented) and transactional (task-oriented) leadership. Both of these leadership theories are in line with the theme of empowerment, even divine empowerment. It is obvious that in Acts 2, Peter is the strategic disciple that through Spirit empowerment preaches a prophetic message that drew three thousand to the Church on that day (Acts 2:41).

It appears that Peter displays a good balance between transformational and transactional leadership in that there are times when he makes it clear that there is necessity for a transaction, and it is based on something that must be done on behalf of the follower (Acts 2:38). This is where he urges the people to repent and be baptized, and they would receive the gift of the Holy Spirit. Based on the response (3,000 converts), it is obvious that Peter gained the trust, admiration, loyalty, and respect of these people, and they were motivated to make a commitment as a result of the relational nature of his message (Yukl, 2006). Peter displays a good blend of inspirational motivation, intellectual stimulation, individualized consideration, and idealized influence. He demonstrated loyalty especially to Christ and the Church. It is important at this point to remember the transaction between Jesus and Peter in John 21 where Jesus questions Peter about taking "care of my sheep" (v. 16). As a result of this transaction in John 21, Peter is now empowered by the Spirit and stepping up to the challenge of feeding Christ's sheep.

### *Charismatic Leadership Theory*

Conger and Kanungo (1987) proposed a theory of charismatic leadership based on the assumption that charisma is an attributional phenomenon. Subsequently, a refined version of the theory was presented by Conger (1989) and by Conger and Kanungo (1998). According to the theory, follower attribution of charismatic qualities to a leader is jointly determined by the leader's behavior, expertise, and aspects of the situation. According to Yukl (2006), charisma is more likely to be attributed to leaders who act in unconventional ways to achieve the vision and make sacrifices, take personal risks, and incur high costs to achieve the vision they espouse. In this regard, Peter, a charismatic leader, was able to empower and motivate the people on the day of Pentecost. He displays strong contagious confidence and has inspired about 3,000 people to receive Christ. Peter is empowered by the Spirit to spread the Gospel because he knows that his strong charismatic message is going to usher in the first Church.

## **Modeling Leadership: Acts 2:42-47**

At the end of Chapter 2, the Early Church comes together in order to fellowship with one another. I am fascinated with their devotion to the Apostles' teaching and to their fellowship with

one another. Apparently, this coming together in order to break bread and pray (v. 42) is a result of the great outpouring of the Spirit of God on the Church. This Spirit empowerment resulted in many wonders and miraculous signs being done by the apostles (v. 44). This Spirit empowerment in Acts brought about a sense of community among the believers, and they had everything in common and gave to those who were in need (vs. 44-45). The thing that sticks out most is that as they were praising God, and they were also enjoying the favor of the people, “And the Lord added to their number daily those who were being saved” (v. 47). It is important to understand that this was not something that they were doing on their own, but this empowerment was being done by the Lord through the Holy Spirit.

As Christian leaders today become more familiar with the contemporary models of leadership theory, it is necessary to also integrate these leadership theories through a biblical worldview. This biblical worldview will only come through a thorough examination of passages like Acts 2. As one attempts to build and lead organizations today, one can greatly benefit from using this model of Acts 2:42-47 as a model for successfully allowing the Holy Spirit to empower him/her through divine empowerment.

### Synthesis

The connection has clearly been made between several Old Testament (OT) passages and the book of Acts. The correlation has been shown as to how Peter used parts of the OT text in order to clarify the phenomenal outpouring of the Holy Spirit in Acts. Each of the three OT passages makes reference to empowerment, either the Lord, God, or Messiah. This is an important leadership concept because as Christian leaders we do not just walk in our own confidence in order to empower other leaders and other followers through influence. However, it is through the power and the leading of the Holy Spirit that we are truly going to make a difference. I conclude this section with what I consider to be an exemplary view on leaders being led by the Holy Spirit and allowing Him to empower their lives for the sake of the ministry. According to Lawrence (1954), there are various reasons why we all need the overflowing empowerment of the Holy Spirit: (a) for our own sake, (b) for the sake of the Church, (c) for the world's sake, (d) for effective witnessing, (e) to equip for service, (f) for overflowing life, and (g) for similar experience.

This historical perspective within the text is vital to the understanding of how God uses the Holy Spirit to empower his leaders for service. There are obviously things in Acts 2 that cause the crowd much discomfort. They hear “these men, Galilean men” speaking in their own language (the crowd) and this is amazing to them. They cannot quite understand what is going on so the next best thing for them is to speculate as to “what does this mean?” It is interesting that Peter steps up to the challenge by, according to Stronstad (1984), seizing the opportunity created by the curiosity of the thronging pilgrims and building his interpretation on the *pesher* principle. Peter addressed the crowd beginning with the words, “This is that which was spoken by the prophet Joel” (Acts 2:16).

Peter is connecting with them on a personal level to propose to them that it is in the days that they are living that this great outpouring is taking place. In fact, as he quotes Joel, he mentions that no one will be left out of this outpouring (Acts 2:17, 18). There is no question that he is intentional in mentioning the women and servants because this would more than likely have come as a surprise to many that he was speaking to, especially since women had restrictions during this period (1 Cor. 11:5-7). This is powerful and shows that this is not a work that people

are doing themselves, but this is something greater; people are being empowered from a source that Peter is now attempting to present to these people.

The Jewish and Greco-Roman community had certain customs and traditions and because of their knowledge of the law Luke uses certain language that would have had a certain connotation to them. Peter, on the other hand, referred to the Old Testament because this shed light on some things that could have possibly been taken out of context in their society. Also, Peter wanted to bring home the point that the Acts 2 phenomenon happened to fulfill the eschatological outpouring of the Spirit of God to empower the people of God to spread the good news of the Gospel. Peter is attempting to bring home the point of divine empowerment. Although the culture in Acts is very different than our contemporary culture today, the concept of empowerment is a necessary component if believers are to be effective in their witness and empowering others in the work of the Lord.

### Conclusion

Within the specific context of divine leadership empowerment, it is necessary to integrate the prophetic words from Joel 2:28-32, the two passages from Psalms 16:8-11 and Psalms 110:1, and the *Christological* (Christ-Centered) and *Pneumatological* (Spirit-Centered) approach. The fusion of these key intertexture analyses, based on socio-rhetorical genre, serves to present Luke's perspective of the Acts of the Apostles as it relates to divine empowerment of leaders. The combination of Luke's perspective, specific scriptural passages, and select contemporary leadership theories within this paper provides a unique viewpoint of the connection between divine empowerment and leadership effectiveness.

It is important for future research on divine empowerment to dig deeper into the book of Acts to trace how this initial outpouring of the Spirit in Acts 2 greatly enhanced the ministry and witness of the Early Church. This leadership empowerment would greatly benefit from a more thorough investigation of how divine leadership empowerment and the various contemporary leadership theories are comprised to impact the relationship between leaders and followers. There is definitely room for development in this area. However, as researchers continue to search for more comprehensive methods, this integrated model of divine empowerment and leadership in contemporary society serves as a model for those within leadership circles.

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## Metaphor: A Multifaceted Literary Device used by Morgan and Weick to Describe Organizations

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The research in this paper gives a description of a metaphor as multifaceted. The metaphor's many sides create complexity, give clarity, provide validity, and develop creativity. Metaphor is a valuable tool that gives dimension to language. The depth affects the physical, mental, emotional, and spiritual aspects of human existence. Metaphor has value as a descriptive tool, also. It adds color and expands language. Morgan and Weick described metaphor as important and beneficial in detailing organizations and defining organizing theories. The size of the organization limits metaphorical practice. Organizational culture illustrated by metaphor aids organizational members in understanding the organization's history.

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**M**etaphor is a multifaceted literary device that assists in illustrating complexity and in expressing clarity. Metaphor helps to compare the value of variables and to expose creativity. Using metaphor enhances communication and, according to Morgan (1997) and Weick (1979), is a valuable tool for leaders/followers in organizations. Morgan listed several metaphors for organizations, and this paper identified two: organizations as brains and as psychic prisons. Weick presented his metaphorical concepts through a psychological format. The two authors outlined the complexity, the lucidity, the validity, and the creativity that imagery conveys about organizations. This paper examined the differences and similarities between Morgan's and Weick's concepts of metaphor and the comprehensive nature that metaphor plays between leaders/followers within organizations. The study of metaphor is important to small (a family) and/or large (Microsoft) organizations. The benefit from this imagery connects people to the physical, mental, emotional, and spiritual dimensions of existence. Metaphor adds color to these elements and develops memories, stories, and relationships that advance the organizational culture which in turn, if maintained and balanced, creates quality leaders/followers and organizations.

### Metaphor: Many Sides

Metaphors are multifaceted and provide an imaginative way of communicating concepts that are complex, unclear, valuable, or creative. The *American Heritage® Dictionary of the English Language* defined metaphor as “a figure of speech in which a word or phrase that ordinarily designates one thing is used to designate another, thus making an implicit comparison.” Metaphor requires the use of imagination, and imaginations can run wild. As indicated by Weick (2005), though, this is needed in order to picture, predict, and then prevent events like 9/11. The rhetoric was limited because few could imagine airplanes being used as weapons.

However, caution needs to be attached in the use of metaphor. When comparing ideas, the metaphors must be relevant to the culture or the environment of the organization for the greatest impression. “Metaphors and analogies must be selected with some sensitivity to how those being described would feel and how intended audiences will respond” (Patton, 2002, p. 504). So, metaphors must be adapted because an obsolete metaphor may introduce more complexity. Therefore, the context is very important in the application of this literary device.

#### *Complexity*

If used appropriately, metaphors clarify complex ideas. Davidson (1978) described metaphors as “relatively simple” or “relatively complex,” which account for its intricacy (p. 30). Oswick and Montgomery (1999) found that metaphors could “mislead and hence obscure” (p. 521). Nonetheless, metaphors clearly provide a way to simplify the complex. Leder (2007) explained the power that imagery plays in elucidating concepts. “Using a metaphor is a bit like carrying a verbal PowerPoint—especially when it's used to simplify an increasingly complex business. The words and pictures combine to make your lesson concrete” (para. 3). The complexities metaphors create promote further reflection on ideas. This reflection leads to additional questioning so that theories or concepts become clear, particularly concerning organizations. Oswick and Montgomery discovered this in researching the use of metaphor in organizations:

For instance, for some of the team leaders the metaphor instantaneously appeared in response to the question and seemed to intuitively fit (e.g. the organisation [sic] is like an elephant) but the reasons why it was so apt were not always immediately clear to the respondent and only after further reflection did the similarities emerge (i.e. the “ground” shifted from being unconscious and tacit to conscious and articulated). (p. 519)

Complexity can be made less confusing with the use of metaphor. Gaddefors (2007) concurred, that “it [the use of metaphor] facilitates learning particularly when one is working under pressure to communicate something complex and difficult” (p. 175).

Morgan (1997) and Weick (1979) agreed that use of metaphor is complex especially for organizations. Morgan considered it one of the challenges in using metaphor. Metaphors allow leaders to communicate confusing ideas to subordinates as well as helping shape vision and organizational life. These two areas of organizations can be complicated, so it calls for leaders/followers to understand the comparison in order to advance organizations into the future. Still, challenges exist in overcoming complexity and the proper use of metaphor. Morgan explained it is a matter of seeing and thinking differently. “Think ‘structure’ and you’ll see structure. Think ‘culture’ and you’ll see all kinds of culture” (p. 348).



Morgan's (1997) metaphor of organizations as brains expanded this concept. The brain is a complex organ that generates thoughts, memories, and ideas. It is an information storage system that provides data to the body. The brain allows three dimensional views of the world. Morgan described this aspect as "holographic" (p. 76). He interpreted Dennett's research to suggest "that what we see and experience in the brain as a highly ordered stream of consciousness is really the result of a more chaotic process where multiple possibilities...are generated..." (p. 77). The brain is complex and is a good illustration for describing organizations. The organization has multiple possibilities and processes that information to make decisions about its culture, its vision, and its relationships. Clearly, like the human brain, organizations have a central leader or team of leaders that develops and explains reality inside and outside the organization.

The brain metaphor is used in the language of the organization. One example is "brainstorming" which is described as "a conference technique of solving specific problems, amassing information, stimulating creative thinking, developing new ideas, etc., by unrestrained and spontaneous participation in discussion" (*American Heritage® Dictionary of the English Language*). The amassing of multiple perspectives creates complexity in the organization, which appears to be a chaotic process. However, brainstorming is crucial in surfacing new ideas and multiple viewpoints for the organization.

Weick's concepts (1979) corroborated Morgan's ideas (1997) of complexity. "Organizations deal with streams of materials, people, money, time, solutions, problems, and choices. Streams can be a useful metaphor to portray the continuous flux associated with organizations..." (Weick, p. 42). With the "stream" flowing, organizations face the complexity that lead to disaster or innovation. Metaphors help to take these complex ideas and bring clarity.

Morgan's (1997) metaphor of organizations as a psychic prison further illustrated the complexity. According to Morgan, a person's psyche has hidden mechanisms that affect the thought processes that can deflect a person away from true reality. These unconscious habits, dependencies, or worries stimulate how the person develops and continues to develop relationships. The thought progression is distressed as traditions, anxiety, and/or paranoia influence behaviors and trigger stress in other areas of life. Organizations are not left isolated from these thoughts. Morgan explained that because of the psychic prison, the leader has buried fears that cause him or her not to accept advice from anyone, especially from a follower. In turn, followers, because of these prisons, develop a rivalry among each other that influences the amount of information he or she will share with the leader. Organizations are subsequently hindered and trapped by these prisons and will have trouble growing or being innovative unless the complexity around psychic prisons is addressed.

In research by Weick (1979), the metaphor's complexity was demonstrated more as an evolutionary process that "enlarge the pictures so that small details are clear" (p. 252). Metaphor becomes a magnifying glass. Differently from Morgan, Weick was more interested in the organizational theories that effect leader/follower behaviors, instead of organizational structures. The complexity identified by evaluating these concepts directed Weick in a new course. More significantly, Weick thought the system of metaphor puts "old things into new combinations and new things into old combinations" (p. 252) to bring about a clearer picture in a complex theory. Still, Morgan and Weick agreed that metaphors interpret the complex and produced clarity.

### Clarity

Metaphor creates clarity by comparing confusing ideas with known objects allowing the audience to understand what is being communicated (Leder, 2007). How? The image the metaphor creates in the mind connects the individual with new thoughts (“I never saw that before”), or past thoughts (“I’ve always thought, but now I see it a different way”) and brings clear thoughts (“Now I see”). These thoughts stimulate emotions either positively or negatively which bring about transformation, innovation, or reorganization in leaders/followers and organizations, especially if theories and ideas are clear. Metaphor is valuable because it makes the complicated, and even the uncomplicated, understandable.

Morgan (1997) and Weick (1979) held similar views that metaphors clarify unclear ideas or provide meaning to organizational life. The idea does not necessarily have to be complicated for followers to understand. Metaphor is needed for simple communication and is important in shaping clarity. Morgan’s brain metaphor communicated several concepts about organizations. Leaders and followers comprehend but in different ways, simply because of his or her position in the organization. Does that make the metaphor ineffective? Not necessarily! It gives an opportunity for the relational aspect of organizations to develop. To resolve this issue of diverse understanding of a metaphor, leaders and followers need to explain what the metaphor illustrates to each of them. As they do, ideas become clearer and concepts have an improved likelihood of being implemented or accepted.

Weick (1979) developed this concept of connection throughout his book and described it with the words of “interdependence” (p. 72), “interlocked behaviors” (p. 103), or “sense-making” (p. 194). All of these concepts help to build clarity. The idea for organizations is to develop a clear understanding of who the organization is (culture and reality), where the organization is going (mission), and why the organization exists (vision and purpose). The metaphor helps to create answers to these questions and bring clarity to the concepts.

Morgan (1997) and Weick (1979) used similar metaphors in describing the unseen aspects of the organizations. Morgan’s image of organizations as psychic prisons dealt with the “unconscious” (p. 243) or hidden aspects of a leader or a follower’s psyche. Disruption of the organizational structure because of unexplained fears or repressed feelings in leaders or followers affect whether growth or innovation emerge. Weick paraphrased Hermann (1963) when explaining the behaviors of organizations and why it fails, “Organizations fail because they remember too much too long and persist too often doing too many things the way they’ve always done them” (p. 224). The traditional habits are ingrained in leaders and followers and are naturally applied to situations in the organization. This unconscious behavior is unwise because it leads to stagnation. Using metaphor can surface unconscious emotions and provide means of bringing clarity into the organization.

### Validity

If the metaphor’s complexity is made clear, it produces the desired results. Still, it is important to use caution when presenting metaphor as a valid apparatus to describe leaders, followers, and organizations. Metaphor is figurative language and open for different interpretations based upon an individual’s thoughts or experiences. Davidson (1978) stated his fear that, “understanding the metaphor is as much a creative endeavor as making a metaphor, and *as little guided by rules* [italics added]” (p. 29). Clarifying the imagery is suspect so validity is

questionable. However, Jensen (2006) believed that figurative language is valid in research, “Metaphors enable the connection of information about a familiar concept to another familiar concept, leading to a new understanding where the process of comparison between the two concepts acts as generators for new meaning” (p. 5). The issue is in defining the metaphor. It cannot be taken literally. Jensen illustrated by describing the well-known statement used by Forrest Gump, “Life is like a box of chocolates.” The statement taken literally implies “life = a box of chocolates” (p. 7). Nonetheless, the observer understands that it cannot be the case and begins to look for a “non-literal” meaning.

Even though metaphor has limitations, Morgan (1997) and Weick (1979) declared that it is still valid in explaining organizations and its concepts. “Hence the need for a coherent linguistic array (e.g., a vocabulary or set of images) that ‘frames’ what is happening in such a way that it renders change familiar and easily understood” (Abel & Sementelli, 2005, p. 443). Ultimately, the desired outcome is enhancing the quality of the organization. The brain and psychic prison metaphor by Morgan and the metaphors by Weick were valid because they gave a point of reference. This perspective, if clear, connects the members of the organization to the organization and these relationships improve the quality. Weick was interested in these relationships while Morgan believed understanding the structure of the organization held more substance. However, the quality is further enhanced when valid metaphors are used in organizations to challenge unimaginative thinking. The freedom to express ideas, opinions, and information with imaginative language like metaphor, creates an environment of innovation and transformation.

### *Creativity*

The figurative device of metaphor and its interpretation fits well with creativity. In organizations, leaders describe it as innovation. In spite of how the term is expressed, metaphor augments creativity by connecting images and description with colorful language. This is profitable for leaders when communicating complex ideas or when needing to clarify concepts or to overcome shifts in direction of the organization. Kouzes and Posner (2002) had found extended metaphor or story “gives life to vision” and enabled leaders to develop a “shared identity” with followers (p. 155). Leaders and followers combine efforts to be creative and develop solutions for problems within organizations. Through descriptive language, the people relive the experience creating an organizational story. “So when it's time to provide a memorable concept, nothing's better than a metaphor” (Leder, 2007).

“Metaphor supplies language with flexibility, expressibility, and a way to expand language” (Weick, 1979, p. 47). The flexibility (or non-flexibility) of organizations was illustrated by Morgan's (1997) two metaphors. The brain is an ever changing, always functioning organ. The brain is never inactive. Even in rest, the brain is working and still creative. This is true of organizations as well. The psychic prison metaphor illustrates the inflexibility of organizations. Imprisonment or confinement can hinder the creative process and may cause worries or fears. Leaders and/or followers need to have the language expanded (Weick, 1979) with metaphor when simple words will not communicate the ideas. Metaphors breed creativity and create new thoughts.

### Metaphor: A Valuable Tool

According to Morgan (1997), metaphor now has become a valuable tool for leaders in communicating to or about the organization. Weick (1979) took a different approach on metaphor and its importance to the organization. He believed figurative language helps leaders to clarify organizing concepts or theories, so that a healthy culture is established. Still, the authors thought leaders must make use of metaphor to describe, compare, and connect the organization with reality so as to create a positive culture and to add depth to understanding and relationships.

Morgan (1997) and Weick (1979) viewed metaphors as tools that are valuable for elucidating the issues organizations tackle and for creating a positive environment. The issues mentioned previously of complexity, clarity, validity and creativity, are not exhaustive. Additionally, figurative language helps to cast vision and shape culture and is an effective tool leadership must invest time in learning. Harris and Barnes (2006) agreed and stated, “Stories, allegories, and metaphors are fast and powerful leadership tools for communicating complex concepts in unforgettable ways” and “you [the leader] may be brilliant in your own field, but if you cannot communicate your idea in a way that makes it understandable to those outside your field, you place limits on your idea” (p. 351). Oswick and Montgomery (1999) drew the same conclusion and suggested that leaders who use metaphors to explore his or her organization gave expression to “previously tacit perceptions” (p. 519) and created a positive attitude among the followers. The metaphorical tool finds value in tackling difficult issues and in cultivating a better culture among leaders and followers in the organization.

The value of metaphor, according to Morgan (1997), was that it illustrates behaviors that shape the organizational culture by presenting reality in a creative way, by creating new ideas, and by shaping vision. The brain metaphor portrays this rather satisfactorily as it works to process reality daily with new thoughts and then adding priority to those thoughts to accomplish tasks for the day.

Weick (1979) believed that organizations are shaped more by its environment other than what is understood and metaphor is valuable because it aids in understanding this reality as the organization constantly changes. According to Weick, the organizational culture needed to be flexible because reality is subjective. The metaphorical language he used gave evidence for his subjective tendency. Öztel and Hinz (2001) observed Weick’s writing as subjective and deduced:

Not only do we “function” better in organisations [sic] when using narratives as opposed to rational analysis, but we also need stories that are relevant as opposed to accurate. A relevant template is more powerful in sensemaking [sic] than a comprehensive rational analysis. (p. 158)

The subjective nature of theory makes using metaphor a valuable tool for organizations. Morgan (1997) and Weick differed at this point. Morgan preferred the rational metaphor that can explain the organizational structure as opposed to Weick who suggested the process is evolving and ever-changing.

#### *As a Dimensional Tool*

Metaphor is a valuable tool because it adds dimension to language so that better interpretation and/or understanding of the physical, mental, emotional, ethical, and spiritual worlds is obtainable. This goal of explaining humanity and its existence has been part of the search for meaning since the beginning of time. It is no different for organizations. Reality,

inside or outside the organization can then be evaluated by use of a metaphor. Gaddefors (2007) interpreted research by Inns (2002) who:

Suggests a taxonomy consisting of six uses of metaphor... as a research tool, as a teaching tool, as a generative tool for creative thinking, as a tool for deconstructing and questioning embedded assumptions and, finally, as a hegemonic tool to influence perception and interpretation. Although the six uses overlap, our concern is primarily associated with the use of metaphor as a tool to influence perception and interpretation. (p. 178)

The dimensional tool is constructed in a metaphorical process (Vince & Broussine, 1996).<sup>1</sup> The metaphor is presented for an audience to hear or see (physical). As the colorful language is thought over, a perception or connection is made about the image and the concept (mental). Emotions (either positive or negative) are created about the relationship between the metaphor and the concept and proper understanding or perception is made about the idea (emotional). Is the concept good or bad, right or wrong? A decision (ethical) now needs to be made about the concept based upon prior knowledge and regarding this new idea determined if it can be accepted and believed (spiritual). The metaphorical process of physical, mental, emotional, ethical, and spiritual understanding assists to discover meaning. Other dimensions can be identified, but this paper will leave that to future research. Metaphor is a valuable tool in developing depth to the organization's structure and existence.

Morgan's (1997) and Weick's (1979) writings gave several illustrations of this dimensional tool. Morgan's explanations of the brain metaphor as "holographic" (pp. 75-76) and "right brain, left brain" (p. 80) developed a different perspective on the organizational structure. Holography creates a three dimensional view giving an encompassing perception on the subject. Compared with the brain, the structure of the organization has many sides and levels which help the organization function effectively. Right and left brain studies have developed concepts about human actions and behaviors. Morgan believed organizations can be labeled with a right or left side decision-making bias (p. 80) which naturally affects the vision, mission, and relations in the organization. Morgan's premise of the brain metaphor was in order to be effective and efficient the organization must utilize both sides of the brain.

Even the psychic prison metaphor by Morgan (1997) illustrated the dimensions associated with organizations. It "plays a powerful role in drawing attention to the ethical dimension of organization," and "an increased awareness of the human dimension needs to be built into everything we do" (p. 248). Again, metaphor is a valuable tool in providing depth to the organization's composition and life.

Weick's recipe (1979) was similar in the metaphorical process. Metaphor is valuable because it generates ideas. The recipe's ingredients express dimensions, but not exhaustively. Organizing theories are developed from these dimensions. "Organizing is also built around feelings, actions, and desires and collective attempts to understand them" (p. 134). These levels of existence form a "map" (p. 135) and/or a circle that gives understanding to old and new concepts, which then creates new ideas. This process generates deeper levels of perception and thought.

Organizations experience the dimensional tool when using metaphor to describe concepts. Understanding and practicing the metaphorical process develops the organizational

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<sup>1</sup> Vince and Broussine (1996) were helpful in understanding the various processes that exist for change as well as repression and mechanism used by Morgan in the psychic prison metaphor.

culture and cultivates relationships, which gives the organization another level of reality. The practice effects reality inside and outside the organization. Dimension requires using descriptive words and metaphor is accessible as that tool.

### *As a Descriptive Tool*

Metaphor is a valuable, descriptive tool because it adds color to language so that leaders, followers, and the organization can work together more efficiently, can understand the perspective that develops a healthy culture, and can deal with new ideas with stable emotions. Color cannot stand alone. It must be applied to an object. Studies have concluded that the color of paint on a wall affects emotions. In the business world, wearing a red tie implies power. Color is the detail of the metaphor and creates memory through shared experience and repetitive practices. Color helps us understand the world around us. Harris and Barnes (2006) explained that using a descriptive tool “can create an understanding of a scientific principle in the mind of an artist or a young student, a sales manager or subsistence farmer” (p. 351). Color can even be distorted to create different mental pictures. Still, color is valuable in describing the structure or reality of the organization.

To illustrate the point of color, television and radio broadcasts of athletic contests create more description of what is happening in the game by providing a color commentator or analyst. The commentator teams with a play-by-play reporter to provide the audience a different view of the competition. The analyst’s job is to give a personal perspective about the game, about the participants, and/or about his or her past participation from a viewpoint of one who has appeared in the competition. Because of his or her participation, the commentator can relate to the players and share those feelings with the audience. The observer senses the emotions by picturing mental images from the commentator’s stories and explanations. The expressive information is communicated through colorful language, special noises, and/or descriptive graphics. The color analysts add further details (or color) that the average spectator might not perceive. These new ideas are meant to connect viewers to the game and give the fan more appreciation for or understanding of the game. Consequently, the broadcast of the event is described with color and a valuable, descriptive tool.

Metaphor is the color commentator in literature and a descriptive tool for organizations and its theories. As with a color commentator, the metaphor must partner with another object or concept in order to be effective. It creates a perspective that allow leaders and followers to describe perceptions about the organization, about members and relationships within the organization, and about past, present and future perspectives of the organization. As metaphors are interpreted, it provides color or descriptions of new ideas with colorful language, special noises, and descriptive graphics while hoping to generate an emotional response.

Morgan’s (1997) metaphors were the descriptive tool that added color to his view of organizational structure. He connected the organization with unassociated objects to bring clarity to the complex. The metaphor, as a color commentator for Morgan, tries to create a personal perspective so that members in the organization will embrace the vision and mission. The descriptive tool’s value comes when emotions create new thinking. These new ideas help to develop a healthy culture within the organization.

Weick’s (1979) metaphors were the descriptive tool that added color to concepts and theories of organizing. He believed that a greater understanding and meaning was needed in organizing and that only came from imaginative thinking, which created new ideas. Metaphor is

the colorful language that aids communicating the new information. According to Weick, beliefs are challenged by this new data and new beliefs are developed which shape organizational culture. On this point Weick disagreed with Morgan (1997) and argued that “Those who talk about *the* environment determining *the* organizational structure introduce some rather simplifying assumptions that we are eager to erase (and replace with other severe simplifying assumptions)” (p. 135). Colorful language or metaphor is a valuable, descriptive tool Weick chooses in order to describe the changes that need to be made.

### **Metaphor: Beneficial to Organizations**

Some conclusions have been previously made above about the benefits of metaphor in organizations. Yet, it is important to focus specifically on this aspect of organizations and metaphor and determine if metaphor can be implemented in any type of organization. In addition, how does metaphor affect the organizational culture and how can it be beneficial for the advancement of organizational quality? In so doing, this paper will continue to examine the writings of Morgan (1997) and Weick (1979) and assess the insights of the authors regarding the benefits of metaphor for organizations.

#### *Benefits to Organizations*

Gerritsen (2006) outlined the benefits metaphor performs in organizations, “Metaphors help constitute the realities we live in. Metaphors give groups and organizations a sense of direction, history, and values” (p. 12). What benefits do these realities have with a different size organization?

Organizations are benefited when metaphor depicts direction. Directions are charted from a map, which means organizations must have a plan to make sure it is on the correct course. Metaphor is beneficial in outlining this plan. It gives clarity to the course especially if changes in direction need to be made. When course correction occurs in the organization, participation by all members is vital for a successful transition. Cooperation can be described with metaphor and can create an easier change in direction. Still, the change must be communicated effectively and as learned above, metaphor is a valuable tool for this task.

Morgan (1997) believed that the method of finding direction had changed. To illustrate, he described this process with a case study of the company, Multicom. A new direction was the intention of the entrepreneurs as they developed their company. As the company grew, Morgan explained the innovative company changed course and to some lost their sense of direction. Planning, cooperation, and communication broke down and hindered the sense of direction. Morgan reasoned that metaphor benefited the organization by detailing direction.

Weick (1979) specified plans as “symbols,” “advertisements,” “games,” and “excuses for interaction” (pp. 10-11). Still, he was critical of planning as being valuable for the organization in order to move in the right direction or stay on course. Because he viewed organizing as an evolutionary process, direction was already determined and plans were simply controlling the present activity within the organization.

Organizations are benefited when metaphor is used to explain the organization’s history. The past is a metaphor or extended metaphor. The story of the organization’s life comes from memories or from writings, but help to organize the future. Weick (1979) believed that organizing concepts materialize from looking forward with imagination, not just from describing

the past. He cautioned that history or story can and has been severely edited, so all the details may not be known or available for scrutiny. By observing the history of the organization, though, certain patterns can be discovered. The benefit is to learn from past mistakes or to continue doing things that have been done well. Not only should one learn from his or her own mistakes, but Morgan (1997) believed it is important to examine the history of other organizations to learn from them as well. Metaphor is beneficial in explaining the details of the organization's history.

Finally, metaphor is beneficial to organizations by clarifying values. A common set of values can come from history or give the organization direction. Metaphor shapes values and connects them to reality. Organizations who list belief statements desire its members to follow and communicate those values inside and outside of the organization. The challenge is for followers to understand the values in order to accomplish this task. Morgan (1997), in describing organizations as brains, stated that value and other dimensions, "creates a capacity for each person to embody and act in a way that represents the whole" (p. 102). Metaphors become invaluable in revealing the meaning of the concepts and structures of organizations.

Regardless of the size of the organizations it is beneficial to use metaphor to examine the direction, history, and values. Small organizations, like a family, may not formally declare these realities, but still have a sense of what course the family should take. As in a large organization, a smaller unit develops plans, works together to accomplish tasks and communicates between units. History and values also play a significant role in the family organization and creative language benefits the construction of organizational life. A common language or culture is developed in the small unit that gives it uniqueness. The process occurs in large organizations and metaphor benefits its structure as well. The figurative language device connects people, develops memories, stories, and relationships, and if balanced and maintained, produces organizational quality. "Metaphor is recognized as a means to understanding complex and abstract ideas and therefore has become a commonly used device in the study of organizational leadership" (Linn, Sherman, & Gill, 2007).

Morgan's brain and psychic prison metaphors (1997) had some limitations when applied to smaller organizations compared to larger organizations, nevertheless prove effective. Simply, the small organization described as the brain is limited by the number of perspectives that are available for solving issues. A larger organization is able to generate many more perspectives because of the diverse groups of people and the various resources. However, the brain when described as multi-dimensional or "holographic" (Morgan, p. 100) clearly can be utilized to depict the small group. The psychic prison metaphor was more disruptive and debilitating in small organizations because the lack of members hindered the amount of production or tasks that could be accomplished. "Dark shadows" (pp. 239-243) in a larger environment can be overcome by the sheer volume of people with a greater possibility to hide the secret or repress feelings. Still, whether large or small, the organizational culture is affected and the quality of performance is impeded. Metaphors benefit organizations, large or small, as the device illustrates the positive or negative issues faced by each.

### *Culture of Organizations*

The organizational culture is a combination of language, values, environment, history, theories, ideas, etc., that metaphor pictures for understanding and meaning inside and outside the organization. Deignan (2003) suggested, "From another perspective, 'culture' can be perceived as including the dominant ideologies of a community" (p. 256) and intriguingly studied the



effects metaphor had in organizations cross-culturally in the same manner as Grisham (2006). Repetition of the story or metaphor enhances the organizational culture. Dr. Jerry Falwell viewed the history of Thomas Road Baptist Church and Liberty University as an extended metaphor demonstrating a life of faith, and shared the story frequently to connect members in the organization. Repetition of oral tradition is important for leaders and followers, so that each one understands and remembers the details of what it took to develop the present culture.

The organization is benefited when observers study the culture. According to Morgan (1997), culture was developed by the members of the organization, whereas Weick (1979) believed the environment caused certain behaviors more than what is realized. This point was discussed above; nevertheless embracing one of the author's viewpoints determines how leaders advance the culture of his or her organization. Still, organizational culture is developed and improved by the use of metaphor.

According to Abel and Sementelli (2005), "Organizational cultures are constructed, deconstructed, and reconstructed by themselves, all the time, through the everyday behaviors of the people involved, and they change in ways administrators can neither anticipate nor control" (p. 445). Even with the seemingly chaotic process, the desire of leadership is to create quality organizations. How is quality measured within organizations in this chaotic atmosphere? Quality is measured by observing a positive morale among leaders and followers, examining the experience of the leader, and evaluating the environment. Metaphor benefits the culture of the organization by explaining these concepts and by comparing each metaphor and idea so that the concept's value is discovered. When a significant number in the organization understand the concept by associating it with the metaphor, a healthier environment is produced.

### Conclusion

The research indicates and concludes that metaphors are multifaceted, a valuable tool, beneficial to organizations, and according to Morgan (1997) and Weick (1979), deserve extensive study. One facet of a metaphor exhibits complexity and another facet presents clarity. The ideas together appear illogical, but that is the challenge (Morgan, p. 348) of this literary device. Another facet of metaphor is validity. Is metaphor a valid tool for research? Researchers must proceed with caution because of the subjective nature of metaphor, but conclusive evidence demonstrates the value of using metaphor to discern research. More conclusively, a metaphor is a compelling device in describing organizations. Morgan's and Weick's research determined the importance of comparing objects and concepts with organizations. A final facet examined was creativity. Figurative language, like metaphor, naturally is creative and expands the interpretation and understanding for leaders and followers within the organization.

More than multifaceted, the metaphor is a valuable tool as it adds dimension and color to the organization. The levels of dimension affect the physical, mental, emotional, ethical, and spiritual expressions of human existence. As a dimensional tool, metaphor is valuable because it connects with each aspect and creates depth to the understanding and meaning of the organization. As a descriptive tool, metaphor's value is that it adds color. Color, like metaphor must be attached to an object in order to have meaning. Metaphor is a color commentator for organizations.

The research concludes that organizations are benefited by using metaphor as it describes its direction, its history, and its values. The advantages for organizations, regardless of the size,

are that culture is identified and enhanced. Morgan (1997), Weick (1979), and this author determined that metaphor warrants further comprehensive study.

The future study concerns metaphor use cross-culturally. Morgan and Weick did not extensively address the use of metaphor in culturally diverse settings, but with organizations outsourcing and diversifying, plus technology and travel readily available, international relationships are growing and a global thought process needs to be considered. Deignan (2003) and Grisham (2006) did address the effects of using metaphors cross-culturally. An example would be the School of Global Leadership and Entrepreneurship. The name is significant and gives a description of the desired training for Regent University students. It is intended to be global. What does that mean? Leadership has moved from small, specific cultures and now involves a global perspective. An examination of the faculty and the students in the doctoral program identifies this perception. Students travel from different continents to earn his or her degree. Faculty come from various countries to equip future colleagues with a global mindset.

To develop an international perspective on the use of metaphor, questions need to be asked for future research. How is the use of metaphor hindered or enhanced in a cross-cultural situation? Can metaphor be understood and effectively communicated in cross-cultural organizations? Are there universal metaphors? If so, can these be identified and used effectively? Hopefully, metaphor is useful in different cultures and by different ethnic groups, so that an understanding of global cultures and languages is learned and used to develop organizations cross-culturally. Further study is justified.

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EMERGING  
LEADERSHIP  
JOURNEYS

## Follower-Focused Leadership: Effect of Follower Self-Concepts and Self-Determination on Organizational Citizenship Behavior

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The purpose of this study is to suggest a model that advances the discussion of follower-centered leadership and the effect that follower self-concepts and self-determination have on follower organizational citizenship behavior. The framework for this study is transformational and transactional leadership theories and shows that although these leadership theories do influence follower behavior, they do so via substantial follower involvement. Followers constitute the complementary side of leadership studies because without followers there is no leader-follower relationship. The proposed model represents an attempt to put the primary responsibility for organizational citizenship behavior on the follower while still recognizing that leadership style does manifest some influence.

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**T**he study of how leadership style influences follower behavior is not new. The predominant focus has been on the leader's behavior while the follower has been the receptacle for the leader's input. Consequently, few scholars have focused on the effect of follower self-concept, which includes follower values and identities (Shamir, House, & Arthur, 1993), and the follower's perception of the leader on follower behavior. Absent also is significant research on the effect of follower self-determination—a theory of intrinsic motivation (Deci, 1980)—on follower organizational citizenship behavior (OCB). The framework for this study was that within the leader-follower relationship, although leadership style is important, followers are responsible for their own behavior. The purpose of this research was to suggest a model that advances the discussion of follower-centered leadership and the effect that follower self-concepts and self-determination have on follower behavior. The goal is to determine how follower behavior is impacted by the leader's style when mediated by follower self-determination. The follower has discretion in his or her own behavior and chooses to act in a certain way in relation to the leader. The follower's perception of his or her own role (self-concept as defined by Shamir

et al., 1993) and the follower's perception of the leader's behavior affects follower feelings of competence, autonomy, and thus, motivation (self-determination), and influences the follower's behavior.

In the following pages, I lay out a model for understanding how the leader's style (operationalized as transformational or transactional leadership) influences follower behavior when moderated by follower self-concepts and follower perception of the leader's behavior and mediated by follower self-determination. I start by giving a rationale for the focus on followers. I then present the model, define its variables, and propose some relationships between the variables. Finally, I suggest methods for measuring the variables' relationships and offer some concluding thoughts for future research. This model should provide leadership studies with a different way of looking at the leader-follower relationship.

### **Follower Focus**

Leaders and followers are both essential to the organization. Unfortunately, most scholars have focused primarily on the leader and the leader's role in motivating followers and neglected the significance of followers. The authors who have focused on followers suggest that they are active participants in the leadership relationship and motivate themselves (Boccialetti, 1995; Chaleff, 1995; Kelley, 1992; Shamir, Pillai, Bligh, & Uhl-Bien, 2007). Shamir (2007) posited that transformational leadership theory focuses on followers as recipients of leader behavior and influence. The leader's behavior affects the behavior of the follower, and therefore, the theory is more leader-centric. On the other hand, in a transactional relationship "followers' perceptions of and expectations about the leader's actions . . . are generated in accordance with an attributional process" (Hollander, 1992, p. 48) whereby follower behavior is in response to their attributions about the leader. For the purposes of this study, both transformational and transactional leadership styles will be measured for their influence on follower behavior but as affected by the follower-centric constructs of self-concept and self-determination.

Followers who perceive the leader as responsible for making decisions (Uhl-Bien & Pillai, 2007) are less likely to take an active role in the decision-making process, thereby giving up autonomy. They may expect the leader to motivate them rather than taking the responsibility to motivate themselves. On the other hand, followers who take the initiative to motivate themselves to achieve goals view the leader more as a partner and therefore desire to collaborate with the leader in a relationship, thereby expressing autonomy. Two issues stand out. One issue points to the followers' perception of expected leader behavior (consideration or initiating structure), and the other stems from the perception of the followers of themselves. Both perceptions can increase or decrease the effect that leader style has on the follower's autonomy and motivation. If the follower has as much control over self perception, motivation, and behavior, as these authors claim, then there is no reason why followers cannot determine the quality of their own followership and the leadership process. The following model represents an attempt to put the primary responsibility for follower citizenship behavior on the follower while still recognizing that leadership style does manifest some influence.

### **Model**

Models can serve as heuristic instruments for the study of leadership. They are a visual depiction of what can be a complicated set of relationships between variables. These

relationships more often than not express cause and effect. Mediating variables transmit the effect that the independent variable has on the dependent variable. In addition, moderating variables increase or decrease the effect of the relationship between variables, thereby altering the impact the independent variable has on the dependent variable. Typically models of leadership studies provide a visual understanding of the leader's impact on followers. Although this model begins with leadership style as the independent variable and its influence on follower behavior, the distinction here is that the moderating and mediating variables are follower-centric.

Figure 1 shows that leadership style (operationalized as transformational or transactional) influences follower behavior (organizational citizenship behavior) as mediated by the follower's sense of autonomy and thus motivation (self-determination). The effect of the leader's style on follower self-determination is impacted by the moderating variables of follower self-concept (values and identities) and the follower's perception of the leader's behavior (consideration or initiating structure). In the following sections the variables are defined and propositions given for the relationship between variables.

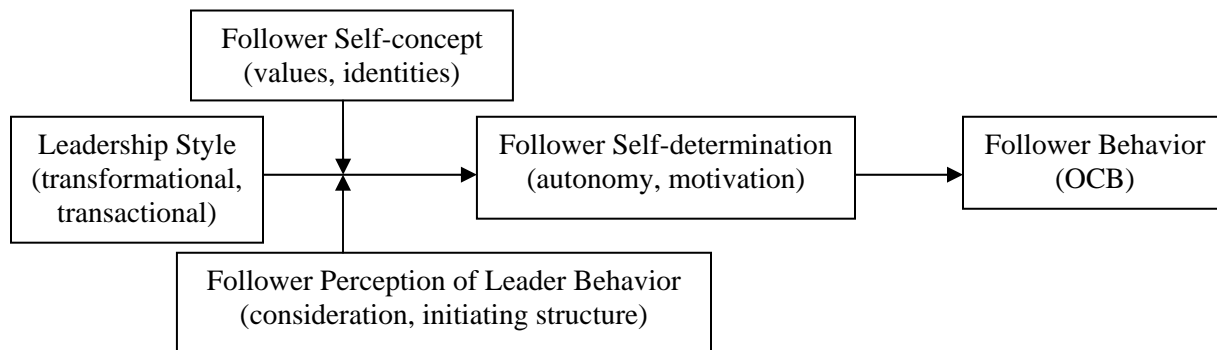


Figure 1. Model of a follower-focused leadership relationship.

### Leader Style

The proposed model suggests that it is the leader's style that influences follower behavior. For this study, transformational and transactional leadership theories were considered. More has been written in the past two decades on transformational leadership than any other theory, starting with Burns (1978) and followed by Bass (1985) and others. Although other leadership theories abound, transformational leadership captures many people's idealized notion of how leaders should behave toward followers. Transformational leadership was first proposed by Burns as a counterpoint to transactional leadership. Transactional leadership is an exchange relationship between the leader and follower, whereby the leader sets certain task goals with the reward contingent on their completion. Followers want the reward; therefore, they work toward completing the task. Transformational leadership focuses more on empowering followers to work for the best interests of the organization and to meet organizational goals. Transformational leadership has several characteristics:

1. Leaders communicate a clear vision.
2. Leaders explain how vision can be achieved.
3. Leaders show confidence in both vision and followers.
4. Leaders lead by example.
5. Leaders empower followers to work toward vision achievement.

It has been described as an influence relationship between leader and follower where leaders inspire and motivate followers to put the interests of the organization before their own interests.

Leaders communicate a compelling vision for the organization and explain how to achieve the vision. A vision gives employees' work meaning and serves to guide the decision-making process. The leader must be confident in both achieving the vision and in the followers' ability to accomplish the requisite tasks. The leader's behavior reinforces the vision and the values under which he or she operates requiring the leader to lead by example. Finally, the transformational leader will empower followers to make decisions that will impact achievement of the vision. Empowerment produces a degree of autonomy for the follower. Thus, the follower is motivated to participate fully in the organization.

**Proposition 1a:** Leadership style influences follower behavior such that transformational leader behavior results in positive follower organizational citizenship behavior.

Transactional leadership is described by its name. The relationship between the leader and the follower is a transaction. The leader sets forth expectations for task accomplishment with the promise of reward for fulfillment. The follower chooses to work toward the goal in order to be rewarded. There is a social exchange that takes place between leader and follower (Hollander & Offerman, 1990) whereby the two parties can mutually influence one another. As the leader provides benefits for the follower the follower holds the leader in esteem and is responsive toward the leader (Hollander & Offerman, 1990). On the other hand, should the leader fail to live up to the follower's expectation, the leader can lose the follower's allegiance resulting in fewer citizenship behaviors.

**Proposition 1b:** Leadership style influences follower behavior such that if the follower attributes positive characteristics to the transactional leader the follower will exhibit organizational citizenship behavior.

**Proposition 1c:** Leadership style influences follower behavior such if the follower attributes negative characteristics to the transactional leader the follower will exhibit little or no citizenship behavior.

### **Follower Self-Concept**

The notion of self-concept guides the understanding of follower role in the leader-follower relationship. The rationale is that the follower has certain values and identities (work, social, personal, etc.) they bring to an organization which influences what motivates them as well as their behavior. Self-concept, in its simplest form, represents a person's values and identities (a person's identity at work, how they view themselves in relation to others). Self-concept based theory suggests that how a person views self influences his or her behavior. If the leader has similar values, a follower will allow herself to be influenced by the leader. The follower's values also determine what will motivate her toward goal achievement.

Shamir, House, and Arthur (1993) proposed self-concept based theory as a way to explain the motivational implications of "the transformational effects of charismatic leadership" (p. 581). The main assumptions of the theory are: (a) behavior is expressive of values and self-

concepts; (b) people are motivated to maintain their self-esteem (based on a sense of competence and achievement) and self-worth (grounded in values); (c) people are motivated to maintain correspondence between self-concept and behavior; (d) self-concepts are comprised of identities; and (e) people are motivated by faith. The authors suggested that leader behaviors influence these self-concepts because “leaders increase the intrinsic value of efforts and goals by linking them to valued aspects of the follower's self-concept” (p. 584).

While I do not deny the influence leader behavior has on followers, I suggest that follower self-concepts moderate the influence of leader behavior on follower self-determination because followers come to an organization with a set of values and identities already established. Lord, Brown, and Freiberg (1999) proposed that for different levels of self there are implications for transformational and transactional leadership. The follower has a concept of herself “as a physical, social, and spiritual or moral being” (Gecas, 1982, p. 3) and attaches meaning to the self through “the concept of identity” (Gecas, 1982, p. 10). Followers will respect and submit to a leader’s direction because they can identify with the values of the leader (Fields, 2007). The implication is that while leader style is influential on follower behavior, it is moderated by the follower’s self-concept, what Leonard, Beauvais, and Scholl (1999) referred to as internal and external self-concept based motivation.

**Proposition 2:** The follower’s self-concept moderates the influence of leadership style on follower self-determination such that the more followers identify with the values espoused by the leader the more likely followers will be motivated to behave in a positive way.

### **Follower Perception of Leader’s Behavior**

Both transformational and transactional leadership styles stem from leader behaviors. Since the early 1950s, and based on recorded follower perceptions, researchers have categorized leader behavior into two categories: consideration and initiating structure (Yukl, 2002). In the consideration category, leaders are supportive, show concern for followers, are open to follower suggestions, and invite followers to participate in decision making. In the initiating structure category, leaders are goal-oriented and focus on the tasks, rules, and overall coordination of follower activities (Yukl, 2002). These two categories align closely to the transformational and transactional characteristics, respectively, of leaders. According to Bass (1985), leaders need not be one or the other exclusively; rather, they can utilize both styles of leadership. So, too, can leaders fall into both the consideration and initiating structure categories. These categories were identified as a means of determining leadership effectiveness. For this study, the goal is to determine if one behavior has more influence on follower self-determination than the other.

Follower perception of the leader’s behavior is worth examining because followers have certain expectations of a leader. If the leader meets those expectations then followers ascribe respect, trustworthiness and authority to that leader (Hollander, 1978). The opposite is also true. If a leader fails to meet followers’ expectations, mistrust develops and the relationship is strained. Followers are motivated to go above and beyond their assigned tasks because of the feelings they have for a transformational leader (Yukl, 2002). In the case of transactional leadership, an exchange relationship is created whereby the leader sets forth expectations for task accomplishment with the promise of reward for fulfillment. The follower in return wants to be rewarded and therefore will work toward accomplishing the goal. Both leadership styles can



result in increased motivation of the follower (Yukl, 2002), but it is the follower's perception of the leader that determines the influence of the leader's style.

Proposition 3: The follower's perception of the leader's behavior moderates the influence of leadership style on follower self-determination such that if the follower views the leader behavior as consideration versus initiating structure the follower is more likely to feel autonomous and intrinsically motivated.

### **Follower Self-Determination**

Self-determination is defined as experiencing "a sense of choice in initiating and regulating one's own actions" (Deci, Connell, & Ryan, 1989, p. 580). Deci (1980) developed the theory based on the premise that individuals have basic needs for autonomy and competence. Gagné and Deci (2005) reported that

Work climates that promote satisfaction of . . . [these] needs will enhance employees' intrinsic motivation and promote full internalization of extrinsic motivation and that this will in turn yield the important work outcomes of (1) persistence and maintained behavior change; (2) effective performance, particularly on tasks requiring creativity, cognitive flexibility, and conceptual understanding; (3) job satisfaction; (4) positive work-related attitudes; (5) organizational citizenship behaviors; and (6) psychological adjustment and well-being. (p. 337)

Gagné and Deci (2005) suggested that there is evidence to support the idea that autonomous motivation would promote organizational citizenship behaviors, such as volunteering. Bono (2003) found that the literature acknowledges that "individuals seek to feel competent and autonomous in their work and in their lives . . . that such feelings are associated with positive outcomes, and that certain environmental factors can influence such feelings" (p. 51). The crux of self-determination is that if the follower is intrinsically motivated that motivation will positively mediate the relationship between leadership style and follower citizenship behavior.

Proposition 4: Follower self-determination mediates between leadership style and follower behavior such that as the leader promotes follower autonomy, follower motivation increases and results in organizational citizenship behaviors.

### **Follower Behavior**

For this study, follower behavior was defined as organizational citizenship behavior (OCB), which "concerns voluntary behaviors that are not directly recognized by the formal reward structure but do promote organizational effectiveness. Examples include helping co-workers, formulating innovations, serving on committees, and helping to organize work group events" (Gagné & Deci, 2005, p. 351). OCB can also be explained as organizational obedience, loyalty, and participation (Fields, 2002, p. 236), as well as "interpersonal helping, individual initiative, personal industry, and loyal boosterism" (Fields, p. 238). One study (Smith, Organ, & Near, 1983) described two distinct types of citizenship behavior: altruism and generalized compliance. Altruism refers to acts done to benefit specific persons. Generalized compliance, on the other hand, refers to acts done conscientiously but not necessarily for any particular person.

The authors have found that leader supportiveness, defined as consideration, influence both types of citizenship behavior. Farh, Podsakoff, and Organ (1990) suggested that leader fairness, played out in distributive justice and procedural fairness, contributes to follower citizenship behavior. Dasborough (2006) found that employees whose leaders displayed motivational and inspirational behaviors felt “motivated to work harder and were more likely to perform citizenship behaviors” (p. 171).

### **Suggestions for Testing Propositions**

The transformational and transactional leadership tendencies can be measured by the Leadership Practices Inventory (LPI) (Kouzes & Posner, 2003). The research of Fields and Herold (1997) showed respondents were able to distinguish between these concepts when describing leadership behaviors. The five dimensions of LPI are (a) challenging the process, (b) inspiring a shared vision, (c) encouraging the heart, (d) modeling the way, and (e) enabling others to act. Fields and Herold (1997) indicated that transformational leaders exhibit the dimensions of challenging the process and inspiring a shared vision exclusively, while transactional leaders exhibit exclusively the dimension of enabling others to act. Both styles, however, share the dimensions of encouraging the heart and modeling the way.

The Leader Behavior Description Questionnaire (LBDQ) (1962) will determine the degree of consideration or initiating structure of leaders as perceived by followers (moderating variable). Consideration is a behavior that is associated more with transformational leadership; whereas initiating structure behavior fits more with the transactional leadership style, although in a high-exchange relationship, consideration can also be ascribed to the leader.

The follower self-concept variable can be measured using the Perceived Person-Organization Fit (Lovelace & Rosen, 1996) measurement. Perceived Person-Organization Fit asks respondents to indicate the fit between their values and the organization’s values (Fields, 2002). Items assessed include values, goals, skills, and attitudes.

Self-determination will be measured by the Empowerment at Work (Spreitzer, 1995) and Job Role Discretion (Gregersen & Black, 1992) measurements. Empowerment at Work measures meaning, competence, self-determination, and impact related to a person’s feeling of empowerment in the job. Job Role Discretion assesses whether employees believe their job role provides autonomy in deciding when and what work gets done.

Finally, two organizational citizenship behavior (OCB) inventories will measure follower behavior. The first OCB measurement (Moorman & Blakely, 1995) assesses four dimensions: interpersonal helping (other-oriented), individual initiative (performance-oriented), personal industry (task and rule-oriented), and loyal boosterism (organization-oriented). The second OCB measurement (Podsakoff, MacKenzie, Moorman, & Fetter, 1990) measures five dimensions of behavior: altruism (other-oriented), conscientiousness (extra-role behavior), sportsmanship (tolerance), courtesy, and civic virtue (corporate responsibility).

Because each of these measurements were developed using a Likert-scale response system, they will be combined under the cover of one quantitative survey in order to capture the various variables and their impact on the corresponding variables. Prior to testing the propositions, correlations between variables will be calculated to determine the extent to which the independent, dependent, mediator, and moderator variables are related.

## Conclusion

This study has presented a model to explain follower-focused leadership within the framework of transformational and transactional leadership theories. The goal has been to show that although these leadership theories do influence follower behavior, they do so via substantial follower involvement. No longer is it sufficient to study leadership from the leader perspective alone. Followers constitute the other side of leadership studies because without followers there is no leader-follower relationship.

The model presented in this study represents, on the one hand, a wide swath of thought into the position followers have in the leader-follower relationship. It includes follower self-concepts, self-determination, follower behavior, and follower perception of leader behavior. On the other hand, the model is narrow in its focus on moderating and mediating variables. These suggest that followers are the key to understanding how leadership works from a non-leader perspective; in this case, how transformational and transactional leadership play out in light of follower factors. Other models have hinted at the follower-centric nature of leadership, but the present model attempts to cover a broader perspective.

The broad nature of the model may be a detriment to its workability. Until the model's propositions can be tested, it is not known whether the model can actually stand as a valid construct for follower-focused leadership. It is my hope, however, to advance the discussion of the role of followers in the leader-follower relationship. I began with transformational and transactional leadership theories because they are well-known and well-worn. One suggestion for further research would be to test servant leadership theory for its follower-centeredness since a central tenet of servant leadership is to place followers' interests above one's own (Joseph and Winston, 2005). Servant leadership may prove to be more conducive to organizational citizenship behaviors due to its focus on follower development, community building, authentic leadership, and shared leadership (Laub, 2003), especially when moderated by follower self-concepts and perception of leader behavior and moderated by follower self-determination.

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EMERGING  
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## An Alternative Method to Investigate Organizational Effectiveness: An Adaptation and Expansion of Robert Terry's Model

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In this study, I present a theoretical model developed by Robert Terry as an alternative resource to traditional methods for analyzing organization effectiveness. The model consists of the constructs of mission, power, structure, and resources. These categories permeate the current literature, as researchers have tied each of them individually to organizational effectiveness. Terry broadened some of the definitions, and I explain and adapt his somewhat different arrangement of power as a mediator between mission and structure, where traditional models have typically implied structure as the mediator. These differences offer not only a different approach, but also a fuller description of some techniques that can result in enhancing organization effectiveness.

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In the early 1980s, Dr. Robert W. Terry, formerly the director of the Reflective Leadership Center of the Humphrey Institute at the University of Minnesota, developed a descriptive theoretical model of organizational effectiveness for the U.S. Navy's Human Resource Management School. At that time more than ever before, members of the Navy's leadership group were focusing their efforts on ensuring equal opportunity throughout the Navy. Dr. Terry's previous work in that area for both the public and private sectors commended him for the job of helping the Navy work through that difficult time in its history.

Terry's (1982) stated intention for this mode, as discussed in raw notes from the Navy was to use the resulting matrix "for a diagnostic in descriptive purposes to start with—later it forms the foundation for the normative or ethical work" (p. 12). Though never published in this form, the model he developed became a favorite descriptive, diagnostic tool for many of the Navy's Human Resource and Organization Effectiveness consultants and instructors who called it "Robert Terry's Model of Equal Opportunity/Organization Effectiveness Interface." It consists of four constructs: mission, power, structure, and resources, that those familiar with his later works will likely recognize for some of their fundamental similarities. In using this model, I

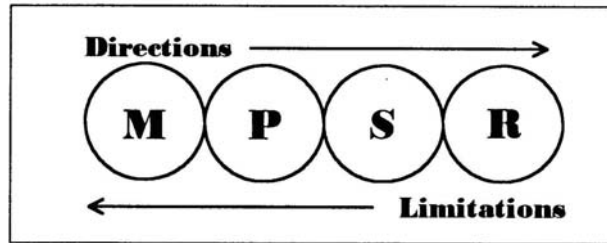
considered these four constructs by themselves and compared them to each other, thereby forming the matrix he described.

Researchers have shown that each of the four main constructs of Terry's (1982) model, when considering them independently, have moderated, mediated, or directly contributed to the effectiveness of organizations. In this regard, Drucker (1989) and Rangan (2004) discussed the effectiveness of organizations whose management teams focus on mission and who set clear implications for the work their members do. Conger (1989) explained and Konrad (2006) provided empirical research results suggesting that organizational effectiveness depends on the distribution of power within the organization. Doty, Glick, and Huber (1993) also provided empirical research results on organizational structure and the relationship it has with organizational effectiveness. Barney and Zajac (1994) provided evidence linking resource development and strategic utilization of resources to improved organizational effectiveness. Additionally, Ostroff and Schmitt (1993) discussed their findings of the importance of both resources and processes (structure) to organizational effectiveness. Moreover, each of these studies implied or stated directly that the development and maintenance of these constructs lie primarily with leaders and managers of organizations. The literature clearly supports each of Terry's constructs. However, as I noted in this study, Terry treated power and structure differently than do other models; he suggested a different priority in their use, and he thereby added a beneficial, unique perspective that expands the literature in the investigation of what makes organizations effective.

Although organizational effectiveness is a difficult outcome to define, Kaplan and Norton (1992, 1993) suggested the "balanced scorecard" method for measuring organizational performance, a clear indicator of organizational effectiveness in the categories measured. Additionally, Sparrow and West (2002) suggested these definitions for the performance criteria of organizational effectiveness, "Basic task competence or proficiency; delivery of performance against efficient or cost effective performance metrics; an impact on organizational competitiveness on different bases such as speed or time; the creation of internal or external customer perceptions of added value; longer term risks or costs associated with error... or even 'collateral damage' created by current actions..." (p. 13).

### **The Four-Factor Model**

In his four-factor model, Terry (1982) suggested that organizations accomplish missions by empowering resources to work through structures. Missions do this by dictating the expenditure of power (or energy), suggesting the structure most appropriate, and determining the quantity and distribution schedule of the available resources. Figure 1 provides another way of looking at it where missions provide directions with power through structure to use resources. Conversely, resources limit how organizations use structures that control members' power to accomplish their mission.



*Figure 1.* Terry's (1982) Four Factor Model, demonstrating directions and limitations of organizational effectiveness. From "An organizational, societal, and personal ethic based on authenticity" by R. W. Terry, 1982, unpublished raw data. Copyright 1982 by Robert W. Terry. Adapted with permission.

### *Mission*

Terry (1993) defined mission as that which "directs our attention toward a future state of affairs" (p. 69). It gives the organization purpose. In action planning, the mission directs the development and implementation of goals, objectives, and tasks and it suggests the strategies to achieve them. Additionally, it often sets the tone or climate in which the organization's culture will develop and pass on to future generations of the organization's members. Terry described that missions include those at the personal, organizational, and societal levels. He contended that effective organizational missions must be "concise, clear, and trusted as real, shared, and believed to be doable" (p. 70). Covey and Guilledge (1992) further suggested that leaders must make the establishment of an organization's mission and vision their first priority. Similarly, Bardwick (1996) argued that "the best leadership frames the organization's mission and values in ways that members find transcendent: the goals of the business are transmuted from the drudgery of the ordinary work into higher goals that are worthy of heroic efforts or even sacrifices" (p. 135). Additionally, Blanchard and Hodges (2003) suggested that leadership does not matter in organizations where missions are not clear. In Terry's model, an organization should design its mission to provide direction by capitalizing on the power members possess.

### *Power*

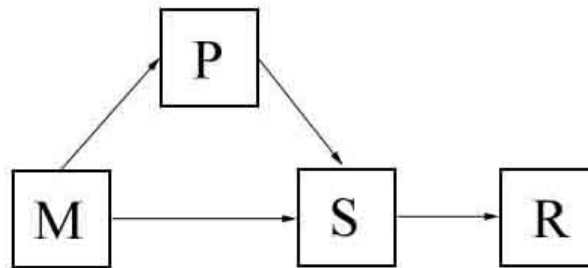
French and Raven's typology (as cited in Furnham, 1997) identified sources and bases of power that include the categories of reward, legitimate, referent, coercive, expert, and positional. They further described three aspects of control associated with power that include importance, scarcity, and non-substitutability. Mintzberg (1984) suggested another typology of six configurations of power where internal or external influencers use "voice" to attain their needs. The categories he identified include instrument, closed system, autocracy, missionary, meritocracy, and political arena and they align to his configurations of structure and situation (Mintzberg, 1979). McClelland (1975) described power as the principal social motive necessary for leaders to succeed and Pfeffer (1992) suggested that one derives power from the control of resources, ties to others who are powerful, and authority associated with functional position. Tichy and Devanna (1986) discussed power as associated with the leader's ability to decide the organization's mission and strategy. They also describe how a leader's decisions about structure direct the distribution of power within an organization. Helgesen (1996) described how that to be



successful, leaders must distribute power appropriately, rather than simply retaining power in functional positions.

Terry (1993) defined power as potential or actual expenditure of energy. Like Pfeffer (1992), he suggested that members use power to control resources. However, the definition of resources he used exceeds the typical definition regarding physical or human resources generally and includes the skills, abilities, and gifts a member brings into their relationship with the organization. As the power theorists cited earlier suggest, Terry (1982) also concluded that everyone has power. Some people have more power than others do, but one is only powerless from an organizational perspective when he or she no longer associates with the organization. Additionally, power is a feature of action and it is not in itself good or bad, authentic or inauthentic.

Terry (1982) further contended that organizations maximize their effectiveness when they place power, no matter how theorists define or categorize it, in its true position of relative importance ahead of structure (with power as a mediator, as in Figure 2). He suggested that many theorists place structure first and those who do infer that leaders need only to fill available positions with the “right” people and then control their efforts through structural devices to maximize effectiveness in accomplishing the mission (with structure as the mediator, as in Figure 3). Terry inverted that relationship, contending that in reality an individual’s power is relatively unlimited. Therefore, leaders should focus whatever power members have on accomplishing the mission, rather than attempting to constrain it with predetermined structure. This, he says, will maximize effectiveness.



*Figure 2.* Expanding Terry’s (1982) Four Factor Model, demonstrating the desired mediating affect of power on the mission to structure relationship.

Additionally, leaders who leave members’ power unacknowledged wind up with members who are apathetic (minimum standard effort) or dysfunctional (activities that passively or actively work against the accomplishment of the mission). By recognizing, soliciting, channeling, and focusing individuals’ personal power, the organization can tap into that power for greater levels of effectiveness. This becomes possible as members of the organization buy into and commit to the mission, then work toward its accomplishment without the encumbrances of artificial structures. With mission, resource availability, and environmental factors remaining equal, Terry’s theory suggests that members are more likely to provide discretionary effort to mission accomplishment, rather than limiting their work to minimum acceptable standards.

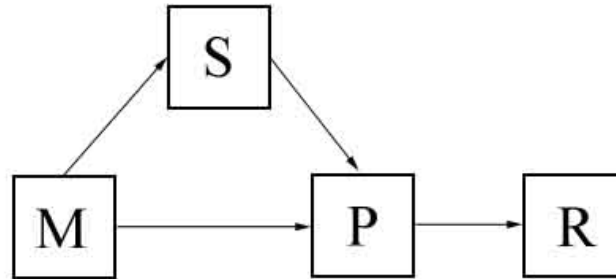


Figure 3. Expanding Terry's Four Factor Model, demonstrating the undesired mediating affect of structure on the mission to power relationship.

### Structure

Miles and Snow (2002) argued that organizations must structure themselves in ways that they successfully align with their environments in order to achieve organizational effectiveness. They presented archetypes that include defenders, prospectors, analyzers, and reactors, along with market-matrix designs that address (or fail to address in the category of reactors) solutions to entrepreneurial, engineering, and administrative problems. Additionally, Williams and Rains (2007) contended that organization design can be a powerful competitive advantage, thereby implying structure's importance in achieving organizational effectiveness. Moreover, Galbraith (1977) said that an organization's design should change as the organization changes people and tasks and Bardwick (1996) discussed the importance of leaders developing strategy, a category of structure, while keeping the needs of followers in mind.

Terry's (1982, 1993) theory agrees with these models, but it includes a broader meaning of structure than these other theories imply. He defined structure as "the conduit through which energy flows to achieve the mission" (1982, p. 85). It includes rules, regulations, procedures, strategies, formulas, and processes. However, it also includes biases, prejudices, and preferences that contribute to decisions of power allocation. In his model, structure acts as a channel to funnel power and to create and distribute resources. Terry did not minimize the importance of structure by placing it after power in his model. He merely posited that organizations should build their structures to support the widest possible distribution of power. This allows members of the organization to utilize as much of their talents, skills, and abilities—their human resources as possible, rather than having their power limited by artificial structures. Terry further suggested that this arrangement of power before structure forms the basis of equal or "equitable" opportunity, where, with all other things being equal, the only limitations members of an organization face are those that consist of their desire and capabilities.

### Resources

Stunguriene (2005) identified finances, materials, people, and time as limited resources that organizations must effectively use. Barney and Zajac (1994) argued the fundamental importance of resource consideration for particular competitive contexts when measuring strategic consequences. Barney (1991) also argued that organizations can only achieve superior financial advantage, arguably one indicator of organizational effectiveness, to the extent that they

possess resources that are: (a) valuable, (b) rare, (c) imperfectly imitable, and (d) non-substitutable. Moreover, Galbreath (2002) suggested that an organization's network of relationships form its most valuable resource, a store of capital in intangible assets.

Terry (1993) argued that a resource must meet six criteria, including: (a) member recognition of its potential use, (b) member choice of it to help accomplish the mission, (c) its usability, (d) its manageability, (e) its quantify-ability, and (f) its availability or potential availability. Terry's theory agrees with the theories cited here. Without needed resources, tangible or intangible, an organization's effectiveness will arguably suffer. The question becomes how much it would suffer, if it would suffer as much, or if it would suffer at all if organizational members could bring all of their power to bear against the lack of resources problem. Gibbert, Hoegl, and Välikangas (2007) suggested that resources provide limitations on organizations, but they describe how the lack of resources can actually become a catalyst to creative thinking that results in breakthrough performance.

### **The Sixteen-block Matrix**

Terry recognized the broad and somewhat latent nature of the four general categories. One might never identify some of the constructs supporting power and structure, by his definitions, without a tool that provides a more detailed analysis. Therefore, he developed a 16-box model, as shown in Figure 4, that more fully describes and supports the four-factor model. In this matrix, the column headers represent the drivers and the row labels represent the subjects. When we apply a driver to a subject, it results in a functional description of a measurable organizational attribute.

Each of the sixteen boxes has a construct with a specific meaning attached to it. This study describes in more detail the constructs in boxes used to demonstrate variables and short definitions for other constructs. The constructs and their positions on the matrix include:

1. Vision (1, 1) – What mission or goal from a macro—perspective does the mission serve to accomplish? The mission's mission (or goal) is to offer a vision of a future state of being for which the organization strives to realize. Covey and Guilledge suggested that a vision is a desired future or a destiny and continuing destination. Blanchard and Hodges (2003) said it is "the purpose, picture of the future and values—that's what everyone should serve" (p. 56). Moreover, Brown (1998) argued that developing a vision is of the utmost importance and that not having one leads to dysfunction in the organization. Terry (1982) concluded that its vision is the reason any organization is in existence. He further suggested that the organization should expend all of its energy in the direction of vision realization.
2. Compelling self-interests (1, 2) – What power does mission have in the organization? The mission is empowered through compelling self-interests. If members are not interested in accomplishing the organization's mission, the mission has no power. Terry (1982) said that it is why one works toward the vision. He also said the title of this category is somewhat of a misnomer in that it actually represents any interests that compel members to take action (use power) to accomplish the mission and realize the vision, not just self-interests. Maslow (1943), Herzberg (2003), and McGregor (1966), among others considered that organizations must address members' concerns of "what's in it for me" to induce a maximum effort toward mission accomplishment. However, Terry noted that people sometimes give

- unreservedly, like some in the military or others affiliated with religious institutions, even when their own best interests are at stake. This includes interests of ego and self-actualization. Put simply, the overall effectiveness of the organization is directly proportional to its ability to marry vision realization with the self-interests of the individuals of the organization, thereby achieving buy-in.
3. Entitlements (2, 1) – What mission does power have in the organization? Power’s mission is to define who does what and who is entitled to what in the organization. If members are not entitled to use power to accomplish the organization’s mission, the power they have will have no mission (purpose, direction, etc.). Some people think only of privileges or rewards when discussing entitlements. Others think of health or unemployment insurance, social security, or vacation time. In keeping with the mission of power, Hoyte and Greenwood (2007, p. 100) noted, “Lasting transformation of a business culture starts and ends with empowering employees to make the decisions necessary to conduct and improve their daily work.” Entitlements include privileges and rewards as subsets of rights promulgated by the organization. However, Terry (1982) posited that entitlements also consist of identifying who has the authority or is otherwise entitled to do something in the organization. Therefore, contextually, entitlements are issues of rights and responsibilities.
  4. Activities of power (2, 2) – What power does power have to affect the organization? The power of power represents an impetus to engage in the use of power. Everyone has power. Some of it is kinetic, some of it is potential, and some of it is entropic. Power of power represents the result of energizing the potential power one has, thereby converting it from potential to kinetic or activity-based power. Terry (1982) explained that activities of power are the things people actually do. These are the “-ing” things that add to or take away from mission accomplishment and vision realization. These include doing, creating, bargaining, negotiating, persuading, supporting, cajoling, conniving, frustrating, delaying, and detracting, among many others. People in organizations are always doing powerful things and Terry maintained that their accomplishment stems from members’ self-interest, entitlement, and shared vision and if the organization does not make these clear, the activities of power will be disruptive rather than supportive. Bradford and Cohen (1998) provided an example of some activities of power of subordinates or followers in organizations using post-heroic leadership. They suggested that to maximize effectiveness, subordinates or followers must share in the leader’s jobs of, “... spotting problems, initiating action, pushing colleagues to do what is necessary to accomplish the unit’s work--in short, sharing the responsibility for overall unit success” (p. 14).
  5. Goals and policies (1, 3) – What structure does the mission take on in the organization? The mission’s structures are goals and policies. Without goals and policies, members have no structure to accomplish the mission. Once a vision is established and there is compelling self-interest to realize it, the organization develops and implements goals and policies to direct the members’ focus.
  6. Life experiences (1, 4) – What resources does the mission require of members of the organization or what resources does the accomplishment of previous versions of the mission provide for members that will benefit them in accomplishing this iteration? These consist of whatever an individual or a group brings as resources to accomplish

- the mission, including what members have done, how they have done it, and what they bring to begin and maintain the processes.
7. Decision-making processes (2, 3) – What structure does power have in the organization? The organization structures power through use of its decision-making processes. Without decision-making processes, members have no structural conduits to change the direction or magnitude of power applied to organizational situations. These are the ways the organization actually makes decisions (i.e., consensus, democratically, laissez-faire, etc.). They do not depend so much on personal style, which would fall under activities of power. They consist of the actual structures used.
  8. Skills (2, 4) – What are the resources of power? They are the skills, abilities, and gifts members bring to the organization to get things done. Which skills are important to the organization is a vision or an entitlement question. One would not know which skills to draw from (or to recruit) unless the organization understands vision and entitlements.
  9. Rationale (3, 1) – What mission does structure have in the organization? Structure’s mission is to provide rationale for why the organization does things the way they do. If members lack rationale to accomplish the organization’s mission, the structure becomes irrelevant to accomplishing the mission. It performs the function of a preamble that gives the fundamental reasons for doing things and why the organization does them that way. The 16-box model is no more important than in this block because, if the Four Factor model were configured MSPR, the mission of structure would become “conformity,” regardless of the cost in effectiveness or efficiency associated with the power potential each member possesses.
  10. Informal power channels (3, 2) – What power does structure have in the organization? Structure controls power flow in an organization and causes the creation of informal power channels. Members use informal power channels to direct power around or through structural impediments. These channels reflect what goes on in the hallways, in telephone conversations, etc. They may or may not connect with the organization chart. In Terry’s theory, where power is the construct with mediating effect, as in Figure 2, all use of power toward mission accomplishment is a part of the decision making processes (2, 3), by design. In organizations where structure is the construct with mediating affect, as in Figure 3, any use of power not controlled by S would flow through MP, and would represent informal power channels.
  11. Organization chart (3, 3) – What structure does structure have in the organization? When the organization lays out a structure, the result is an organization chart. Members use an organization chart to determine whom the organization has assigned to do what. It is the formal authority structure for decision-making. It is not the organization making decisions; but it is the actual chart that shows whom is responsible for what. Therefore, when the organization combines decision-making processes with the formal structure in the organization chart, it makes the provision to evaluate both the form and process of decision-making.
  12. Tasks (3, 4) – What resources does structure provide or identify? The organization’s structure offers tasks as its resource for members to use to accomplish the organization’s mission. Organizations can create tasks, divide them, move them around, or otherwise reorganize them for people to have the opportunity to do a particular job in a particular category.

- 13. Legitimacy (4, 1) – What mission does resources have in the organization?  
Resources’ mission is to provide legitimacy to the organization. Without resources, members will perceive the organization’s mission as illegitimate. Legitimacy also establishes which resources the organization deems acceptable to use to accomplish the mission.
- 14. Priorities (4, 2) – What power does resources have in the organization? Resources have the power to cause the organization to set priorities. Organizations set priorities so that members will know which resources to use (apply power to). People place emphases on priorities. Priorities establish where members should apply weight to accomplish the mission most effectively and efficiently.
- 15. Mechanisms (4, 3) – What structure does resources require and why? Organizations develop and maintain (helpful) mechanisms as structures to facilitate requests for and distribution of resources. Mechanisms form the conduits that allow and facilitate resources to be distributed.
- 16. Inventory (4, 4) – What resource list does the organization use to know what resources it has available for use? Inventory represents the resources of resources. It is the actual list of resources available, reflecting resources that are germane to the mission (as opposed to what Terry calls “stuff”—things that are available, but not germane).

	<b>M</b>	<b>P</b>	<b>S</b>	<b>R</b>
<b>M</b>	<b>Vision</b>	<b>Compelling Self-Interest</b>	<b>Goals and Policies</b>	<b>Life Experiences</b>
<b>P</b>	<b>Entitlements</b>	<b>Activities of Power</b>	<b>Decision Making Processes</b>	<b>Skills</b>
<b>S</b>	<b>Rationale</b>	<b>Informal Power Channels</b>	<b>Organization Chart</b>	<b>Task</b>
<b>R</b>	<b>Legitimacy</b>	<b>Priorities</b>	<b>Mechanisms</b>	<b>Inventory</b>

Figure 4. Terry’s (1982) 16-Box Matrix of Organizational Effectiveness. From “An organizational, societal, and personal ethic based on authenticity” by R. W. Terry, 1982, Unpublished raw data. Copyright 1982 by Robert W. Terry. Adapted with permission.

### General Application of the Model

Terry's intention was to marry equal opportunity (EO) with organization development (OD). He said that OD practitioners usually focus first on the shape of the organization's structure and the development of its resources. This organizational arrangement positions structure having a mediating effect on the relationship of mission and power, as seen in Figure 3. EO proponents usually focus first on the purpose of the organization, its reason for existing (mission questions), and how it decides what it does (power questions). This organizational arrangement positions power having a mediating effect on the relationship of mission and structure, as seen in Figure 4. Terry further contends that unless leaders clarify EO questions of mission and power first, the OD considerations of structure and resource actions will be less than optimally effective. Terry (1982) said, "Organizational effectiveness is strengthened and transformed by equal opportunity" and "organizational effectiveness is impoverished... without equal opportunity" (p. 86).

Terry (1982) created the 16-box matrix to expand and better demonstrate the interactions of mission, power, structure, and resources. Mission and power dynamics rest in the upper left quadrant of the model. He suggests that many solutions fall out in this section because leaders must answer EO issues to optimize organizational effectiveness. Terry further contended that structure put in place with stated goals, defined decision-making processes, and a clear organization chart can only be as effective as it answers the needs that mission and power issues demand of it. Resources may include the required skill sets, an understanding of tasks, and the ability to work with recognized priorities. However, without priority attention to mission and power issues, goals are not met as expected, priorities become contradictory, more skills sets are required, and the "successful work" deteriorates. This ultimately causes the need for reengineering. By his theory, if the organization first uses structure to answer self-interest and entitlement questions, the implementation will not be as successful as if the organization were to address those questions first, in the visioning process, and then use that information to shape the structure.

### Spiritual Application of the Model

In leadership application, Terry's model presents itself in a similar way to how Jesus organized his disciples. Jesus first explained their mission. Matthew 4:18 and 19 (RSV) says, "As he walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, 'Follow me, and I will make you fishers of men.'"

He modeled desired behavior for them for at least 1 year and possibly for as many as 3 years, thus sharing His vision and developing compelling interest in them. Many of them would later demonstrate how compelling their interests were through the beatings, cursings, imprisonments, and even crucifixions and stonings they received.

As with most organizational theorists, Jesus also placed resources in the position of receiving direction. However, like Gibbert, Hoegl, and Välikangas (2007), when it comes to resources, He apparently believed that less is more. In Luke 9:3, as He sent them out to carry out the mission, He said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics." Some might argue that Jesus' suggestion pertains to earthly resources and that He implies here that spiritual resources would supplant earthly ones.

However, one could make an equally compelling argument that a true disciple of Christ finds glory in tribulation (Romans 5:3) and finds true success, as an end, in relationships (Matthew 7:12, 22:36-40), thereby negating the necessity for any spiritual resources beyond those with which He already empowers His followers.

After the training and vision-setting period, He empowered, established entitled, and provided structural boundaries for them as revealed in Acts 1:8, when He said, “You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.” Additionally, the chapters of Romans 12 and 1 Corinthians 12 further discuss that Jesus’ disciples received gifts or empowerment to fit structural requirements within the church. God’s implied message suggests that the Heavenly Father equips each church with the right people who possess the right gifts to accomplish His mission for that local congregation. This describes a context where activities of power limit the design and implementation of mission the church and where they define the direction of the structure of the church. From another perspective, by God’s design, structure provides limitations on activities of power and on the mission. If God does not equip or empower someone in a local church to complete particular structural requirements (e.g., procedures, goals, processes, policies, etc.), then the church should not engage in that activity. Psalm 127:1 says, “Unless the Lord builds the house, those who build it labor in vain.” For example, if God empowers no one in a local congregation with the gift of teaching; with all other things being equal, that congregation should probably not go through the motions of establishing and maintaining a Sunday school program. Moreover, all efforts spent in that endeavor serve as opportunity costs that the church could otherwise invest in fulfilling the mission God does equip them to accomplish.

### **Organizational Effectiveness**

Kaplan and Norton (1992, 1993) suggested that the “balanced scorecard” method for measuring organizational performance. They and others (Ahn, 2005; Amaratunga, Baldry, & Sarshar, 2001) have proven this technique to be a clear indicator of organizational effectiveness in the categories measured. Maintaining that financial indicators such as earnings per share, earnings before income taxes, or other return on investment indicators might not tell “the whole story,” they developed the balanced scorecard working with 12 companies in the first year and another 5 companies the next year. The balanced scorecard offers measurements in financials and three sets of operational measures regarding customer satisfaction, internal processes, and organizational learning and improvement. Their contention is that each of these areas drives future financial performance, the standard by which the marketplace ultimately measures most organizations.

### **Variables for Consideration**

This study is interested in determining if the application of Terry’s model yields the descriptive results it posits. Specifically, the following variables derive from the categories in the 16-block matrix. With all extraneous variables otherwise equal:

1. If mission drives power, the organization will develop and maintain entitlements that define roles and responsibilities.



2. If mission drives structure, the organization will develop and maintain rationale for its existence.
3. If mission drives resources, the organization's members will consider the organization's existence as legitimate.
4. If power drives mission, the organization will create and maintain member's compelling self-interest.
5. If power drives structure, the organization will formalize or otherwise authorize the use of informal power channels.
6. If power drives resources, the organization will establish and maintain priorities.

This study is also interested in determining if the application of Terry's model yields the descriptive results it posits regarding the mediating affects of power over structure. With all extraneous variables otherwise equal, the first hypothesis posits:

H<sub>1</sub>: There will be a statistically significant difference in balanced scorecard results of sample organizations where power mediates the relationship between mission and structure in determining resource utilization, as opposed to those sample organizations where structure mediates the relationship between mission and power in determining resource utilization.

### **Conclusion**

This study introduced an alternative theoretical model to measure organizational effectiveness, created by Robert W. Terry. Terry's theory clearly fits within the literature, with researchers having demonstrated that the constructs he uses: mission, power, structure, and resources have each independently contributed to organizational effectiveness. This study also explained how Terry's theory differs from and expands the current literature by including broadened definitions of structure and resources and a broadened application of power within organizations. It further presented the advantages of using power as a mediator between mission and structure and it theorized how that would result in higher levels of organizational effectiveness, as measured by a balanced scorecard evaluation. This study also conducted a New Testament review that suggested Bible leaders regarded the mediating role of power in Spiritual applications similarly to Terry's theory. Finally, this study presented variables to validate a part of Terry's 16-box model and a hypothesis to consider the validity of Terry's theory as a function of organizational effectiveness.

Future research toward developing Terry's theory into an operational model should examine the variables considered in this study and compare them to levels of organizational effectiveness as defined by balanced scorecard results of sample organizations. Additional future research should identify organizations that place power in a mediating role between mission and structure and similar organizations that place structure in a mediating role between mission and power and compare levels of effectiveness as defined by balanced scorecard results.

## About the Author

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