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HISTORICAL ANALYSIS OF LEADERSHIP THEORY IN THE CHURCH OF JESUS
CHRIST OF LATTER-DAY SAINTS AND ITS EDUCATIONAL SYSTEM

by

Kevin D. Whitehead

A dissertation submitted in partial fulfillment
of the requirements for the degree

of

DOCTOR OF PHILOSOPHY

in

Education

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2018

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ABSTRACT

Historical Analysis of Leadership Theory in The Church of Jesus Christ of
Latter-day Saints and its Educational System

by

Kevin D. Whitehead, Doctor of Philosophy

Utah State University, 2018

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Department: School of Teacher Education and Leadership

An organization's leadership theory acts as a collection of primary guiding characteristics which influence corporate identity and destiny. Developing leaders has always been important for The Church of Jesus Christ of Latter-day Saints. Historically, the Church has promoted leadership ideals for all its members through various aspects of its doctrine and organization. This study provides a content analysis of multiple leadership texts pertaining to the ecclesiastical and educational wings of The Church of Jesus Christ of Latter-day Saints with the intent of revealing how Latter-day Saint leadership theory has developed over time. This study considers the unfolding of Latter-day Saint leadership theory from 1900 to 2017. The content analysis also provides greater understanding of how ecclesiastic leadership theory relates to leadership theory provided for the Church's religious educators. To facilitate these kinds of insights the study utilized a contextual historical framework to enrich analysis. This approach considers

how themes in Latter-day Saint leadership theory developed in relationship to other contemporary historical and theoretical trends. In addition to providing a broad view of essential Latter-day Saint leadership constructs, this study will provide invaluable insight into how the Church develops leaders, how it learns, and how it has remained vital through global expansion. Data derived from this analysis are used to answer the following three questions: (1) How has the idea of leadership changed over time in The Church of Jesus Christ of Latter-day Saints and in its educational system? (2) What are the enduring themes and distinctive concepts of Latter-day Saint leadership theory? (3) What differences exist between the leadership constructs provided for ecclesiastical leaders in The Church of Jesus Christ of Latter-day Saints and those of its educational system?

(308 pages)

PUBLIC ABSTRACT

Historical Analysis of Leadership Theory in The Church of Jesus Christ of
Latter-day Saints and its Educational System

Kevin D. Whitehead

An organization's leadership theory acts as a collection of primary guiding characteristics which influence its identity and direction. Developing leaders has always been important for The Church of Jesus Christ of Latter-day Saints. Historically, the Church has promoted leadership ideals for all its members through various aspects of its doctrine and organization. This study provides an analysis of multiple leadership texts produced by the ecclesiastical and educational wings of The Church of Jesus Christ of Latter-day Saints. The study helps to reveal how Latter-day Saint leadership theory has developed over time. This study considers the unfolding of Latter-day Saint leadership theory from 1900 to 2017. The analysis provides greater understanding of how ecclesiastic leadership theory relates to leadership theory provided for the Church's religious educators. Additionally, this study considers how themes in Latter-day leadership theory developed in relationship to other contemporary historical and theoretical trends. Data derived from this analysis are used to answer the following three questions: (1) How has the idea of leadership changed over time in The Church of Jesus Christ of Latter-day Saints and in its educational system? (2) What are the enduring themes and distinctive concepts of Latter-day Saint leadership theory? (3) What differences exist between the leadership constructs provided for ecclesiastical leaders in The Church of Jesus Christ of Latter-day Saints and those of its educational system?

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To my dear wife for her tireless and loving support. For my children, who I hope will get all the education they can.

Kevin D. Whitehead

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CHAPTER I

INTRODUCTION

Leadership is pervasive throughout organized life. In human relationships, it is inevitable. Leadership, among other things, is personal influence—an unavoidable state of being. As noted by William George Jordan (1900), one cannot escape influencing others because of the communicative nature of human character. Every moment each person's life is "changing to a degree the life of the whole world...each person by merely living is radiating sympathy, sorrow, or morbidness, cynicism, or happiness or hope, or any other hundred qualities. Life is a state of radiation and absorption" (pp. 18-19). As a communal reality, people lead others to desire, think, feel, speak, and to act differently. Whether that social interaction more fully entrenches old thinking and customs or inspires reevaluation and change, each person inexorably, to a greater or lesser degree, is leading others to *become* something different. The nature, the effect, and/or the degree of individual or cogenerated influence are at the very crux of leadership studies.

Consensus decision making almost always includes some form of leadership (J. R. G. Dyer, Johansson, Helbing, Couzin, & Krause, 2009). Leadership is a fundamental aspect of intelligent organization (Couzin, 2007; Couzin, Krause, Franks, & Levin, 2005). Notwithstanding differing degrees of intelligence among species, leadership reveals itself across the natural world. Judge, Piccolo, and Kosalka, (2009) observed;

If one sought to find singular conditions that existed across species, one might find few universals. One universal that does exist, at least [among] those species that have brains and nervous systems, is leadership. From insects to reptiles to mammals, leadership exists as surely as collective activity exists. There is the queen bee, and there is the alpha male. Though the centrality of leadership may

vary by species (it seems more important to mammals than, say, to avians and reptiles), it is fair to surmise that whenever there is social activity, a social structure develops, and one (perhaps the) defining characteristic of that structure is the emergence of a leader or leaders. (p. 855)

Whether amongst a hive of bees, a herd of cattle, or a pride of lions, leadership distinguishes itself in communal activity (Judge et al., 2009). Leadership is especially prevalent in the intricacy of human relationships.

One of the most basic manifestations of leadership in humanity is parenting.

Whether biological parentage or surrogates, children are led by those who help raise them to maturity. Parents lead as they pass on culture, perspective, life skills, and moral sensibility to the next generation (Popper & Maysel, 2003). Both leadership and parenting are “concerned with the processes through which people (irrespective of whether they are leaders or parents) elevate others to achieve important outcomes” (Morton et al., 2011, p. 689). Parents are potentially the most influential people in the lives of their children (Bogan, 2004). First lessons in leadership flow from parent-child relationships and these intimate associations deeply influence and perpetuate the kind of leadership traits and styles individuals exude as adults (Bass & Bass, 2008; Day, 2014). Despite the reality that certain leadership traits or styles are more evident in some cultures than others, leadership in family life shares many fundamental characteristics with leadership patterns operating in other types of organizations extant in larger society (Popper & Maysel, 2003). Just as leadership is basic to family, the fundamental unity of society, so too does leadership pervade nexus of other human organizations which makeup civilization. Anthropological observations suggest that leadership phenomena have emerged in all human civilizations (Saxe, 2011). Lewis’ (1974) anthropological

survey of world cultures suggests that despite differences in mode or perspective there is not any known society which does not exhibit leadership in some form, whether individual or shared. In speaking of the fabric of society, Barrow (1977) accurately observed, “any economic system, political system, business enterprise, or commonweal organization derives its continued existence from the successful guidance of human beings” (p. 231). Leadership pervades, in some measure, every stratum of organization within society (Bass & Bass, 2008). There may even be universals that span across societies “among leadership behaviors, processes, and outcomes” (Pillai, Scandura, & Williams, 1999, p. 775).

Leadership in The Church of Jesus Christ of Latter-day Saints

Leadership makes the difference in organizations (Bass, 2011) and is critical to any group environment (Wang, Chou, & Jiang, 2005). Consequently, nations, communities, and organizations have increasingly concentrated attention on developing their leaders (Wang et al., 2005; McGregor, 2011; Rhodes & Brundrett, 2009). Since its inception in 1830, The Church of Jesus Christ of Latter-day Saints (hereafter The Church of Jesus Christ or the Church) has maintained an ongoing interest in leadership (Grahl, 2010; Morgan, 2014). Leadership is not incidental within the Church but rather a basic part of Latter-day Saint theology, policy, and praxis. Leadership is an integral part of all of the Church’s essential functions including missionary efforts, teaching, parenting, ministration, and administration (Duncan & Pinegar, 2002). As a result, authorities in the Church have consistently called for effective leadership and leadership development (Benson, 1974;

Clawson, 1941; Hinckley, 1996; Hunter, 1997; Lee, 1996; Maxwell, 2009a; Widtsoe, 1939). As a unique religious organization with several distinctive features the Church has a peculiar heritage of leadership theory which has shaped not only the larger organization but the individual lives of its members.

Characteristics of The Church of Jesus Christ of Latter-day Saints

In recent years there has been an increased interest in the vitality of the Church, its growth, and the influence of its members in society (Balmer & Riess, 2015; Bowman & Deakins, 2012; Evans, Curtis, & Cnaan, 2013; Ghiloni, 2015; Givens & Barlow, 2015; Grzymala-Busse, 2014; Putnam & Campbell, 2012; Shipps, 2006; Webb, 2013; Webb & Gaskill, 2015; Wolfe, 2007). Academic interest in Mormonism—a term which the Church’s style guide describes as “the combination of doctrine, culture and lifestyle unique to The Church of Jesus Christ of Latter-day Saints”—is increasing (Newell & Mason, 2013; Whittaker, 2015). Mormon Studies chairs have been established at Claremont Graduate University in California and Utah State University with college courses dedicated to the study of Mormonism offered in various parts the country (“Academic Interest in Mormonism,” 2008). The Church has found a “prominent presence in politics, sports, popular culture, and journalism in the United States and elsewhere today” (Peters, 2015, p. 408; see also Bowman & Deakins, 2012).

Growth

Through nearly two centuries of proselyting and member migration the Church is now considered a global religion (Grow, 2015; Shipps, 2005; Tishken, 2000). When the

Church was founded in 1830, it had just six members. As of April 2018, the Church has more than 16 million members in 185 countries and territories, publishes church materials in 188 languages, and consists of 30,506 congregations (“Latter-day Saint Statistics,” 2018). Over 6 million of those members reside in the U.S., making it the fourth largest Christian denomination in the U.S. (Lindner, 2012). Approximately 44% of the total membership reside in the U.S. or Canada with 40% of its membership in South America and the remaining 16% in Europe, Asia, Africa, and Australia. Church growth has remained steady over the past couple decades with the Church adding about a million new members every three years or less. However, official Church sources have noted the complexity of representing growth statistically and affirm that the actual strength of the Church lies in the devotion and commitment of its families and individual members (“Growth of the Church,” 2015).

Latter-day Saint Volunteerism

Church ecclesiology consists of a small group of leaders called General Authorities who preside over and serve a numerous body of local leaders in a host of congregations spread throughout the world. All authorities, whether general or local, are lay members and do not solicit their assignments (M. Gardner, 1992). There is no professional clergy. The Church does not operate traditional theological seminaries designed to provide a career track for professional ministers (Prince, 2015). Nor does one enter into priesthood service in the Church as a form of employment (Givens, 2006). Holbrook (2016) noted: “While the church has developed a structure of carefully defined and organized leadership since early in its history, theoretically all members are regular

people, differentiated only through (mostly) temporary leadership assignments” (p. 31). Some members set aside their careers and normal vocations in response to the call to full-time church positions such as mission president, temple president or General Authority. General authorities may be called from one role as a general officer to another. In the case of Apostles, they are called for life.

Because full-time church service interrupts professional employment and, in some cases, means financial loss, General Authorities, mission presidents, and temple presidents are issued a living allowance in order to sustain themselves and their immediate families during their extended years of service (D&C 42:70-73; Hinckley, 1985b; Wrigley, 2011). “The living allowance...rarely if ever equals the earnings they sacrifice to serve full-time in the Church” and are often supplemented by personal funds (Gardner, 1992, p. 539; Wrigley, 2011). These servants are expected to dedicate all these resources (their time, talent, experience, and the living allowance funds that sustain their service) to the Lord, his purposes, and his Church. A culture of voluntary service therefore pervades every position in the Church with the vast majority volunteering in every sense of the word.

With the exception of the few who serve in full-time positions in the Church, the general membership of the Church invests significant portions of their time and effort in a host of volunteer church capacities while maintaining their normal vocations. Leaders strive to provide each member with a share of responsibility. This might include working with finances, keeping records, organizing athletic events, advising a youth group, teaching a class of small children, or training others in genealogical work.

Scholars have shown in comparison to other groups Latter-day Saints volunteer at very high levels (D. E. Campbell & Monson, 2002; Curtis, Cnaan, & Evans, 2014; Putnam & Campbell, 2012; Stark & Finke, 2000). An active Latter-day Saint volunteers approximately 430 hours annually (Cnaan, Evans, & Curtis, 2012). Latter-day Saints devote significant time to charitable causes in and out of the church and, according to researchers from the University of Pennsylvania “are even more generous in time and money than the upper quintile of religious people in America” (Cnaan et al., 2012, p. 17). Utah, the only state in which a majority of the population are members of The Church of Jesus Christ of Latter-day Saints, has the highest volunteer rate in the nation and the most volunteer hours per capita (Corporation for National and Community Service, 2013) and other research shows that members of the Church living in other regions maintain similarly high rates of volunteerism (Curtis et al., 2014).

Missionary Force

From its inception, the Church has sought to fulfill its commission to “teach all nations” (Matthew 28:19). For members of the Church, this mandate is “not a paper dream but an exceptionless requirement” (Madsen, 1979, p. 251). When approaching countries and territories in which to proselytize, instead of going underground like some Christian movements, the Church seeks official authorization through lawful means (Vendassi, 2014). Missionaries work hard to become acquainted with local culture and often become fluent in the foreign language of their mission. Since the organization of the Church in 1830 over 1.3 million Latter-day Saints have served as full-time missionaries (B. H. Nielson, 2016). Upon graduating from High school all worthy and

able Latter-day Saint young men are encouraged to dedicate two years to missionary service. Young women are also encouraged to serve but do not have the same priesthood obligation as young men. For 18-24 months, young Latter-day Saints put dating, education, and career plans on hold to serve full time. Senior missionaries, usually more advanced in years, likewise give pause to such things as retirement plans and spending time with grandchildren to render missionary service. Full-time missionaries do not serve for economic reward and are expected (often with the help of friends or family) to pay their own way (Wilson, 2012). Every year, tens of thousands of full-time missionaries voluntarily engage in teaching the gospel of Jesus Christ and serving the local people in the area of the world where they are assigned (Benedict, 2008).

Finances and Religious Giving

The Church is funded primarily by the voluntary donations of its members based on the ancient law of tithing (Genesis 14:10; Leviticus 27:30; Malachi 3:8). That law, renewed by revelation to Church founder, Joseph Smith, stated simply that all members “shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, ... saith the Lord” (verse 4). These sacred funds are distributed by a council made up of the senior leadership of the Church (D&C 120) and are used in a rapidly growing church to spiritually bless individuals and families by constructing and maintaining temples and houses of worship, supporting missionary work, translating and publishing scriptures, fostering family history research, funding schools and religious education, and accomplishing many other Church purposes as directed by the Lord’s ordained servants” (Bednar 2013, p. 19).

The Church abides by two simple financial principles, which it also teaches its members: (1) expenditures never exceed funds received, (2) surplus funds are set aside for unexpected contingencies (Bednar, 2013). In addition to donations of church members, the Church also maintains some business and corporate investments to aid in communication, community improvement, its extensive humanitarian relief efforts, and other charitable causes (Hinckley, 1999). The profits from commercial enterprises along with the tithes of the Church make possible the international growth of the Church especially in developing countries (D. M. Quinn, 2017).

Similar to the commitment represented by the time dedicated to volunteering is the amount of money Latter-day Saints give to religious and charitable causes. In 2012 the average number of adult Americans paying tithing—donating at least 10% of their annual income to a church or non-profit organizations—was 5% (Barna Group, 2013). On the other hand, nearly four of every five Latter-day Saints (79%) pay a full tithe (G. Smith, 2012). Even with tithing taken out of the equation, Latter-day Saint giving still exceeds the national average for charitable giving (Cnaan et al., 2012). Supporting this study, Rooney (2010) reported Latter-day Saints as surpassing all other surveyed groups in annual charitable giving—both in terms of percentage of total income and in overall donations per household. According to this research, Latter-day Saint households gave on average \$4,016 annually representing 6.24% of their income—more than any other group surveyed and 5 times as much as households with no religious affiliation (Rooney, 2010; Wilson, 2012). Beyond tithing, Figure 1 shows that a substantial portion of Latter-day Saint giving goes to welfare, humanitarian aid, and other social causes.

Giving as a share of income by religious affiliation

	% Who give	Mean giving (\$)	Family income (\$)	Total giving as % of income	Religious giving (\$)	Religious giving as % all giving
Latter-day Saints	93.7	4,016	64,334	6.24	3,574	89.0
Pentecostal/ASG	64.4	1,405	40,038	3.51	1,172	83.4
Other Protestant	80.2	2,495	67,028	3.72	1,723	69.1
Baptist	64.4	1,402	53,534	2.62	1,078	76.9
Lutheran	77.4	1,615	67,954	2.38	1,004	62.1
Greek/Russian/ Eastern orthodox	70.7	1,091	50,577	2.16	677	62.1
Jewish	88.3	3,822	123,305	3.10	1,552	40.6
Methodist	73.3	1,257	64,140	1.96	790	62.9
Episcopalian	80.4	2,006	85,833	2.34	1,044	52.0
Presbyterian	81.9	1,461	69,147	2.11	827	56.6
Catholic	73.7	1,122	75,861	1.48	599	49.8
Muslim/Buddhist	69.9	1,248	74,245	1.68	450	36.1
Jehovah's Witness	64.8	472	35,228	1.34	193	40.9
None	56.0	792	71,556	1.11	191	24.1

Source: Patrick Rooney, "Dispelling Beliefs about Giving to Religious Institutions in the United States," in *Religious Giving: For Love of God* (Indiana University Press, 2010).




Figure 1. Giving by religious affiliation.

Welfare and Humanitarian Aid

A central mission of the Church is to help the poor and needy (Stack, 2009).

Personally, this is a covenant concern of each member of the Church (Mosiah 18:9; Alma 4:13). In a Pew survey, 73% of Latter-day Saints indicated that working to help the poor and needy was “essential to being a good Mormon” (G. Smith, 2012, p. 43).

Organizationally, the church pursues this mission in two major ways. First, through its welfare program and second, through humanitarian aid efforts.

Welfare. The welfare program operates primarily on the voluntary donations of Church members. The Church designates one Sunday a month as a day of fasting.

Members who are physically able, go without food and drink for two consecutive meals

and donate at least the cost of those meals as “fast offering” (Riley, 2012). Beyond the cost of the two meals, members are invited to make as generous an offering as circumstances allow. The Church invests in hundreds of thousands of acres of farmland growing grains, fruit, and vegetables. This produce is processed and shipped to one of the hundreds of bishop’s storehouses. Local church leaders help individuals and families suffering from hardships, such as injury or unemployment, connect with the Church’s services. Bishops storehouses provide food, clothing, job training, counseling, and help finding employment (Wilson, 2012). Patrons of the storehouse are given the opportunity to provide service as a means of giving back. Most receive assistance on average of 3 to 6 months before regaining self-sufficiency (Wilson, 2012). The intent of the welfare program is to address short term needs while building long-term self-reliance and enduring character in both the giver and the receiver (Clark, 1936; Monson, 1977).

Additionally, the Church is involved in efforts to improve quality of life through literacy, education, and social services. Recognizing the millions whose understanding is obscured by the darkness of illiteracy, the Church sponsors literacy centers and local literacy programs in its congregations (“Literacy Improves Lives,” 2007). The Church expands the reach of the program by not only teaching a person to read but teaching them how to teach others to read (Miner, 2001). Additionally, the Church operates a small loan system focused on improving educational opportunity called the perpetual education fund. The perpetual education fund facilitates university and technical training for members age 18-30. Once a loan is approved by Church leaders, individuals are able to attend college or a training program. With better employment through education the

individual pays back the loan in small increments which go back in the endowment to allow others to benefit in the future. Since its inception in 2001 the program has been able to help tens of thousands of participants in multiple countries provide a better life for themselves and their families (“Latter-day Saint Philanthropies,” 2016). The Church’s Family Services division draw on charitable donations to provide counseling in areas such as addiction recovery, conflict resolution, abuse and many other situations impacting individuals, couples, and families. Cost is based on a family’s ability to pay. They also fund adoptive services to members and programs of help for birth parents and families (regardless of faith).

Humanitarian aid. Humanitarian relief through Latter-day Saint Charities “is directed to global communities and individuals” of all faiths, nationalities, and persuasions (“Latter-day Saint Charities,” 2012). Relief is funded by the voluntary giving of Latter-day Saints and the charity of other individuals. One hundred percent of all donations go to those in need with the Church absorbing management and overhead costs (Wilson, 2012). This humanitarian arm of the Church focuses on 8 signature programs established in locations throughout the world: clean water, food security, maternal and newborn care, emergency response (disaster relief), immunization, vision care, wheel chairs, and community projects (Eubank, 2015). For example, the Church is involved in many relief efforts throughout the African continent. The Church, independently and in partnership with other relief organizations is involved in clean water projects, the eradication of measles, teaching self-reliance, cooperative food programs, providing medical technologies and training to local practitioners, operating the perpetual education

fund, wheelchairs initiatives for the disabled and other endeavors (“Mormons in Africa,” 2011).

Leadership Development

Observers in and out of the Church have shown continued interest in how the Church organization facilitates leadership development. Lloyd (1937) referred to the Church’s “demonstrated ability in bringing large masses of people to positions of leadership and maintaining at the same time a unity and solidarity conducive to a centralized program” (p. 1). Davies (1963) observed how the church organization was carefully aligned to develop “leadership qualities” within its members (p. 93). Cannon (1974) discussed several Latter-day Saint values which cultivate executive capacity. These include “faith and spiritual values,” “clarity of purpose,” “goals and love of service,” investment in “leadership and public-speaking programs,” “industry,” “trustworthiness,” “family solidarity,” “organizational discipline,” and “pursuit of knowledge and excellence” (pp. 17-18). Wolfe (2007) saw leadership competencies as a significant byproduct of church members’ executive participation at every level of the organization. Kim B. Clark then Dean of the Harvard Business School described his perspective, born of personal experience, on leadership opportunities provided to Latter-day Saint youth in the Church.

If you take advantage of it--not all Mormon youth do--there are lots of incredibly powerful developmental experiences that are unusual, starting when you are twelve. You get to be a leader. You learn how to plan, organize, direct others, and motivate. From the time you are twelve you have about ten years of these experiences. You grow up in a Church that is built on the leadership of its members, not on a cadre of elite people. As a result, if you have kind of natural ability along these lines, you get developed and these leadership instincts mature. (in Benedict, 2008, p. 215)

Thomas (2008), as part of his articles in the *MIT Sloan Management* review, held up the Latter-day Saint missionary program as a quintessential example of an organization effectively implementing a concentrated experiential training program as an ongoing source of leadership development. Additionally, there has been interest in how the Church and its programs have helped instill leadership attributes in its members many of whom have contributed as upper level executives in fields of government, business, and academia (Benedict, 2012; Cannon, 1974; Riess, 2015; Winter, 2011).

Social Composition

Happiness. Putnam and Campbell (2012), in their extensive study of American religious life, stated that “many researchers have found that religious people are happier” (p. 490). As people, Latter-day Saints aspire to this ideal. Two independent studies found the residents of Utah, the state with the highest concentration of Latter-day Saints, atop the residents of all 49 other states in terms of wellbeing and quality of life (Mendes, 2009; Ruiz, 2009). A study from the Pew Research Center related that Latter-day Saints “overwhelmingly” were “satisfied with their lives and content with their communities” (G. Smith, 2012, p. 9). Nearly nine out of ten Latter-day Saints reported being satisfied with their life compared with an average of 75% of the national population (G. Smith, 2012). Putnam and Campbell observed that “the correlation between religiosity and life satisfaction is powerful and robust” (p. 491). Accordingly, the Pew Research Center ranked Latter-day Saints higher in religiosity than any other group (G. Smith, 2012; Wilson, 2012).

Religious belief and practice. Latter-day Saints are a believing people reporting in many cases far above national averages in regard to believing in the existence of God, life after death, contemporary miracles, witnessing or participating in a divine healing, and in describing their religion as “the one true faith leading to eternal life” (Heaton & Jacobson, 2015, p. 317). Latter-day Saints are more active in personal religious activities than national counterparts including the frequency of church attendance (Heaton & Jacobson, 2015).

Education. Yale professor Harold Bloom suggested that Joseph Smith’s “fierce insistence on education” may have been one of his greatest legacies treasured among Latter-day Saints (as cited in Boyd, 2011). Members of the Church enjoy an educational advantage in comparison to the general populations in the nations where they reside. For example, the educational attainment (number of years completed) of Latter-day Saints is higher than the U.S. national average with a more distinct advantage in countries surveyed internationally (Heaton & Jacobson, 2015). Latter-day Saints believe in both spiritual and secular education. Counter to trends amongst other religious groups, Latter-day Saints actually show an increase in religious commitment the more educated they become (Heaton & Jacobsen, 2015; G. Smith, 2012). Many Latter-day Saint youth and young adults include regular religious studies as part of their education and, according to one survey conducted by the Pew Research Center (2010), were the most knowledgeable about the *Bible* and Christianity and ranked second overall in general religious knowledge.

Politics and social issues. Historically, Latter-day Saints have found themselves

in different political camps shaped by ever shifting cultural contexts. In the 20th and 21st centuries, Latter-day Saints have tended to identify themselves as politically conservative (Balmer & Riess, 2015). Latter-day Saints take a conservative position on family-related issues, including, “the role of mothers, opposition to abortion, and opposition to sex education, liberal divorce laws, and sex outside of heterosexual marriage” (Heaton & Jacobson, 2015, p. 329).

Marriage and family. Research has shown that the “highly religious” of many faiths experience stronger marriages and better quality of family life (Dollahite, 2016; VanDenBerghe, 1994). The importance of marriage and family is a distinct Latter-day Saint tenet. Heaton and Jacobson (2015) noted:

The emphasis on family life is marked among Mormons in the United States, as evidenced by higher rates of marriage, lower rates of divorce, and larger ideal family size. These family characteristics are particularly salient for the most educated Mormons and those who attend church regularly. (p. 324)

For instance, Latter-day Saints who marry in the temple (and who regularly return to worship there in addition to weekly church meetings) have a divorce rate far below the domestic and global average (Ballard, 2007).

Health. The Latter-day Saint code of health known as the “Word of Wisdom” is one of its most distinctive characteristic of the Church and its membership (D&C 89:2). This revelation, received by Joseph Smith in 1833, counsels church members to make fruit, herbs (vegetables), and grains the primary part of their diet while consuming meat sparingly and avoiding tea, coffee, tobacco, and alcohol. Additionally, as part of the law of the fast, healthy and able church members forgo food and drink for two consecutive meals at least once a month. Studies have shown that practicing Latter-day Saints who

incorporate strong family life, education, regular fasting, and adherence to the word of wisdom into their lifestyle, have a significantly higher life expectancy and less risk of certain serious health problems when compared with national and international group averages (Bahr, 1992; Enstrom & Breslow, 2008; Horne et al., 2008; Horne et al., 2012; Layton, 2000; Merrill, 2004).

Seminaries and Institutes

In addition to the ecclesiastical aspect of Church organization, The Church Educational System (CES) has become the vibrant religious educational arm of the Church. Like the Church, CES has also expanded globally. What began as a small experiment in religious education has now grown to a worldwide system for teaching the gospel of Jesus Christ everywhere the Church is established. Latter-day Saint Seminaries and Institutes of Religion (S&I) is part of the larger CES within the Church. There are five operating entities within CES, S&I and four institutions of higher education: Brigham Young University, BYU-Hawaii, BYU-Idaho, and LDS Business College (C. Griffiths, 2012). The Church Board of Education was founded in 1888 and the first seminary class was taught in 1912 to a small group of high school students in Salt Lake City, Utah. Total enrollment as of April 2015 was 762,030 in over 147 countries and other locations throughout the world. S&I employ 3,071 full-time faculty, part-time teachers, and staff. This paid staff is supported by 47,762 volunteers, including called teachers, Church service missionaries, and full-time missionaries with S&I assignments (Seminaries and Institutes, 2013).

S&I provides weekday religious instruction for youth and young adults (Gospel

Teaching and Learning, 2012). Curriculum includes a wide variety of religious subjects including classes focused on ancient and modern scripture, words of the living prophets, gospel principles, religious history, music, missionary preparation, courtship, marriage, family, and world religions. All interested young people, in our out of the Church, are invited to enroll. Funding is provided by the Church, enrollment is voluntary, and tuition is free to all people. Seminaries serve students ages 14-18. Institutes of Religion serve those ages 18-30. Students attend classes both before and after school and, in some areas, are released by their school during a given period of the day to attend seminary class at a nearby church owned building.

Challenges the Church Faces

Like all organizations the Church has a history of its own unique adversity and internal difficulties. Latter-day Saints see many of these as consistent with the problems experienced by early Christians. These problems include revelations which divide Church membership (John 6:66), members and leaders disloyal to the Church (Matthew 20:18; 24:10), inactivity and lack of spiritual preparation among the membership (Matthew 25:1-13), wolves among the sheep or apostates among true believers (Matthew 7:15), persecution (Matthew 5:11), and general hostility (John 15:19-20).

Historically, the Church has passed through several periods of antagonism from both local denizens and governmental entities. In varying contexts individuals and groups have opposed the doctrine, practice, and influence of the Church. From its founding, the Church and its leaders faced persecution in every location where they settled.

Congregating in varying parts of the American frontier there were periods of violent

opposition in response to Latter-day Saint political power and ideological differences (Bushman, 1960; Harper, 2008). During the Utah period, the federal government enforced several laws related to the practice of plural marriage that were aimed at disincorporating the church and disenfranchising many of its members (Alexander, 1991). After the 1890 manifesto ending the practice of plural marriage, an era of reconciliation ensued between the Church and the federal government. However, criticisms from many quarters about the Church and its members continued. Morison and Commager's (1937) respected history of American Republic used well after World War II captures a glimpse of the lingering aversion toward Latter-day Saints during the 20th century. They characterized Latter-day Saints as having continued at the menial "cultural level from which they were recruited," being "too autocratic for wholesome civic life" (p. 473).

In more recent years, observers both in and out of the Church have criticized the Church over many issues such as: the historicity of its founding (Ruthven, 1991), the authenticity of the *Book of Mormon* (Givens, 2003), distinctive doctrines such as the restoration of plural marriage as practiced by some early members and leaders (B. C. Hales & Bradley, 2013), claims to additional revelation and scripture (Whittaker, 2011), internal policy such as the period of priesthood restriction for males of African descent (E. L. Kimball, 2008), its significant financial holdings (Winter, Burton, Tamasi, & Kumar, 2012), its missionary activities (Neilson, 2013), Church standards regarding sensitive personal matters such as homosexual behavior (Hafen, 2009), political involvement on moral issues (Feldman, 2015), and perceptions of its early approach to

power and leadership (D. M. Quinn, 1994). In the face of ongoing critiques, the Church has continued to mature in its efforts to fulfill its proclaimed mission.

Mission of the Church

Missions help organizations define themselves and their course. Nadauld (1999) noted that the Church faces some of the unique challenges: “take an organization that is religious, not secular, has volunteers, turnover, inspiration, diverse management styles, and enormous growth, and move that organization forward to accomplish something” (p. 54). This task would be overwhelming without a clear mission statement. Just as uniformity in doctrine guides the choices of its individual members, a common mission unites and provides direction for the Church as a global body of believers. As its central mission, the Church invites all to “come unto Christ, and be perfected in him” (Moroni 10:32; D&C 20:59). The Church accomplishes that mission by focusing on divinely issued responsibilities which include “helping members live the gospel of Jesus Christ, gathering Israel through missionary work, caring for the poor and needy, and enabling the salvation of the dead by building temples and performing vicarious ordinances” (*Handbook 2*, 2010, p. 9). Stated differently, the Church seeks to assist God in bringing about the temporal and spiritual salvation of all who have lived, who now live, or who will yet live on the earth.

Significance of the Study

This study focused on documenting and analyzing the leadership theory of the Church as it developed historically within its official administrative literature. This study

provides a content analysis of multiple leadership texts pertaining to the ecclesiastical and educational wings of The Church of Jesus Christ of Latter-day Saints with the intent of revealing how Latter-day Saint leadership theory have developed over time. This includes identifying enduring Latter-day Saint leadership themes. The content analysis provides greater understanding of how ecclesiastic leadership theory relates to leadership theory provided for the Church's religious educators. Additionally, this study considers how themes in Latter-day Saint leadership theory developed in relationship to other contemporary historical and mainstream leadership trends. This kind of analysis is helpful as the study identifies theoretical ideas that are distinctive within Latter-day Saint leadership theory. To facilitate these kinds of insights the study utilized a contextual historical framework to enrich analysis. This approach considers the unfolding of Latter-day Saint leadership theory from 1900 to the present against the general backdrop of history and leadership theory outside the Church.

Better understanding of the trail, tenor, and trajectory of the idea of leadership within the Church over time stands as an important step toward a greater comprehension of its institutional history while also acting as a potential commentary on its theoretical emphasis moving forward. Under Brallier and Tsukuda's, (2002) assumption that leadership plays an important role in success at each level of an organization, this study seeks to illuminate leadership theory as a crucial part of the identity, growth, and vitality of the Church and its educational system. This study assumes that leadership scholars and leader-practitioners both in and out of the Church can learn much about principles of effective leadership from understanding the administrative approaches of these successful

volunteer/professional organizations.

Because of the research design of this study its findings will not be generalizable to a population (Onwuegbuzie & Collins, 2007), but can provide in-depth insight into what Latter-day Saint leadership theory is and how it has developed over time. The findings of this study may be generally beneficial to anyone studying leadership. More particularly, the findings of this study can potentially assist S&I employees, Church members, and leaders in both the ecclesiastical and educational aspects of the organization to come to a better understanding of Latter-day Saint leadership principles by enjoying the essence of multiple leadership texts analyzed and synthesized. Such a study may be helpful to those writing leadership curriculum or training materials in the Church or in the realm of religious education. Leaders of other non-profit organizations may be interested in how the Church—a successful, global, non-profit, organization run by a hybrid of volunteers and professionals—teaches leadership and develops leaders from amongst its ranks. Other leaders of public and private educational institutions will be able to glean from the time-tried principles this study will identify. Ultimately this study will seek to provide “replicable and valid inferences from data to their context, with the purpose of providing knowledge, new insights, a representation of facts and a practical guide to action” as these goals pertain to Latter-day Saint leadership theory (Elo & Kyngäs, 2008, p. 108).

Problem and Questions

To date, there is no one study that documents and analyzes the development of

Latter-day Saint leadership theory from a historical perspective. This study attempted to survey official sources of Latter-day Saint leadership texts that describe leadership concepts articulated in the various epochs of Church history from 1900 to 2017. This was done in order to depict how the model of leadership theory has developed through the life of the organization. By looking at how the Latter-day Saint leadership construct has changed longitudinally and relates to historical and classical leadership themes, this study identified what enduring themes exist, which leadership concepts are distinctive, and how the Latter-day Saint ecclesiastic and educational leadership ideas relate. This study was guided by three questions.

1. How has the idea of leadership changed over time in The Church of Jesus Christ and in its educational system?
2. What are the enduring themes and distinctive concepts of Latter-day Saint leadership theory?
3. What differences exist between the leadership constructs provided for ecclesiastical leaders in the Church and those of its educational system?

Scope of Study

This study defines leadership as a process where an individual influences another individual or group to achieve a common goal (Northouse, 2012). Latter-day Saint leadership could be described as the doctrinal and cultural factors associated with The Church of Jesus Christ of Latter-day Saints that shape the process by which an individual influences another individual or group to achieve a common goal. The study defines Latter-day Saint leadership theory as descriptions of what Latter-day Saint leaders should accomplish, principles that guide decisions of Latter-day Saint leaders, practices of

Latter-day Saint leaders, and attributes connected with becoming a Latter-day Saint leader.

This study focuses on describing Latter-day Saint concepts of leadership, particularly its principles, best practices, and the attributes it emphasizes for its leaders. This study evaluated Latter-day Saint leadership texts found in official sources that address leadership topics. This approach excludes a number of viable sources that could contribute to understanding Latter-day Saint leadership theory. For instance, there are a myriad of historical and biographical works documenting the lives of church leaders that provide examples of leadership characteristics or practices couched in the life experiences of these individuals. This study did not directly consider that kind of material. There are vast amounts of texts arguably related to but not created or intended to address leadership theory housed in various repositories. This study will not focus on organizing or examining those peripheral kinds of leadership insights. Whittaker's (2011) comprehensive *Mormon Administrative and Organizational History: A Source Essay* documents hundreds of studies that speak to structural, operational, and governmental aspects of Church administration but do not overtly speak to Latter-day Saint thinking about leadership. These studies provide meaningful context but do not make up the central focus of the study.

It is important to note that the perspectives represented in this study pertaining to the doctrine, practices, and Church organization of Latter-day Saints is solely the author's and does not represent an official statement of The Church of Jesus Christ of Latter-day Saints.

Definitions

Organizational Definitions

It may be helpful here to provide brief definitions of the main organizational features of the modern Church as they will be referenced often throughout the remainder of the study. Rather than outline the historical development of each office or unit, these definitions will seek to provide a basic description of their current function within the Church. Much of the following information is provided on the official website of The Church of Jesus Christ of Latter-day Saints (“Church Organization,” 2016).

General Authorities

The General Authorities of the Church are comprised of the First Presidency, the Quorum of the Twelve Apostles, the Presidency of the Seventy, the First and Second Quorums of the Seventy, and the Presiding Bishopric. This relative small body of officers administer the affairs of the Church as a whole.

The First Presidency

In most cases within the Church—a presidency—consists not of one individual as the leader but as three who lead together (Walker, 2008). The man who has been ordained an apostle the longest is the President of the Church and under inspiration selects two other apostles to serve as counselors. These “three presidents” (D&C 107:29) make up the First Presidency which “is the governing body of and highest quorum in The Church of Jesus Christ of Latter-day Saints” (England & Warner, 1992, p. 512). The First Presidency are special witnesses of Jesus Christ and teach and testify of him in every part

of the world. As the presiding quorum of the Church they share responsibility for the general welfare of the church membership. They also council together with other General Authorities concerning matters pertaining to the worldwide Church.

The Quorum of the Twelve

The Quorum of the Twelve Apostles are the second highest governing body in the Church. The “Twelve Apostles” are called as “special witnesses of the name of Christ in all the world” testifying of his divinity and of his resurrection from the grave (Doctrine and Covenants 107:23). They regularly travel throughout the world teaching large gatherings of members and interested nonmembers, as well as meeting with local leaders. They council with other General Authorities in all matters pertaining to the worldwide Church including missionary work, temple building, strengthening church membership, and care for the poor and needy (“Quorum of the Twelve,” 2016).

Quorums of the Seventy

Members of the Quorums of Seventy, often referred to as “Seventies,” serve as general officers in the church and act as delegates of the Quorum of the Twelve. There are several quorums of the seventy who are organized under the Presidency of the Seventy. Seventies are to preach the gospel, to be special witnesses of Jesus Christ, and to help the Apostles build up and regulate the affairs of the Church throughout the world (Doctrine and Covenants 107:25, 34; L. A. Porter, 2000). Seventies “function both as line officers who are the link between the local and the central church; and as directors of general church departments and organizations, in each instance reporting to the Quorum

of the Twelve” (Prince, 2015, p. 179). They provide training and support for Stake Presidents.

Areas

The worldwide Church is divided into broad geographic areas such as the “Europe,” “Asia North,” “Caribbean,” and “Central America” areas. These areas are presided over by Area Presidencies. By assignment from the First Presidency the Presidency of the Seventy presides over areas in North America. In other parts of the world General Authorities serving in the First or Second Quorums of the Seventy typically serve as president with other members of those quorums or Area Authority seventies serving as their councilors.

Stakes

A stake is generally composed of 6 to 12 wards. The concept of the stake is scriptural. The prophet Isaiah invoked the imagery of “stakes” to represent the stabilizing component of the large tent, figurative of the Church of God in the last days (Isaiah 54:2-3). A stake is made up of several wards. “Each stake...becomes a miniature Church to the Saints in a specific geographic area” (Benson, 1991, p. 4). Stakes are led by a Stake President and two counselors. The Stake Presidency organizes a High Council composed of 12 High Priests. These High Counselors assist the Stake Presidency in many administrative and advisory capacities. The Stake Presidency calls additional officers to work in stake Relief Society, Young Men, Young Women, Primary, and Sunday School presidencies who train and support counterpart leaders on the ward level.

Wards

Congregations with approximately 300 or more members are called wards. Wards are led by a Bishop and two counselors, who form a bishopric. Unlike some Christian congregations, ward membership is defined by geographic boundaries rather than by the social or theological preferences of church patrons (Prince, 2015). Wards normally gather once a week on Sunday for a 3-hour block of meetings, to partake of the sacrament, fellowship, meet as members of their ward organizations, and receive gospel instruction. Cultural, recreational, and service activities sponsored by the various ward organizations are generally held during the week.

Bishops

A Bishop has pastoral and administrative duties over the ward. In addition to watching over all ward members the Bishop has special responsibility to mentor the young men and young women of the ward. Bishops guide the teaching, missionary efforts, and spiritual development of ward members. Bishops help members maintain church standards of behavior through personal interviews, counseling, and administering Church discipline. They have responsibility for the welfare of the poor residing in their ward boundary, care of facilities, and finances.

In all these duties, the Bishop is assisted by councilors, an executive secretary, and clerks. Additionally, the Bishop works with various councils of adult and youth leaders in the ward to provide for the spiritual and temporal needs of each individual and family.

Melchizedek Priesthood

Worthy adult males receive the Melchizedek Priesthood. Melchizedek priesthood holders perform ordinances such as the healing of the sick or bestowing the gift of the Holy Ghost by the laying on of hands. Those who receive the Melchizedek priesthood are organized in the ward either in a Quorum of Elders or a group of High Priests (the high priests' quorum comprises all the High Priests in the stake and is presided over by the Stake President).

Elders Quorums and High Priests groups operate similarly. They both are led by an Elders Quorum President or a High Priest Group Leader with two councilors or assistants and a secretary. Both fill assignments given by the Bishop, and both have the duty to watch over the members of the ward (D&C 20:42). One way they do this is by serving as home teachers. Home teachers are the "Church's first source of help to members" (Sorensen, 2005, p. 52). Home teachers visit the homes of the members to teach the gospel of Jesus Christ and help meet individual needs of each family to whom they are assigned.

Relief Society

All women in the Church 18 years or older, or who are under 18 and married or single mothers, are members of the Relief Society. Relief Society is organized to teach, inspire, and support women in preparing for the blessing of eternal life. To facilitate this purpose Relief Society members strive to increase faith and personal righteousness, strengthen family, and deliver care for those in need. Relief Society members also make up a network of support for each other through a program called visiting teaching. Each

woman is assigned two other women who provide regular gospel messages, fellowship, and service. Generally, a President, two councilors, and a secretary make up a Relief Society presidency. Additional instructors and coordinators can be called as needed.

Young Men and Young Women

Young men and young women ages 12-17 progress through age specific groups during their time in the youth organization. The Bishop calls exemplary men and women to serve in young men's and young women's presidencies ideally with a president, two councilors, and a secretary. These adult advisors assist the bishop of the ward in guiding the youth. The purpose of the Young Men's and Young Women's organization is to help the youth become converted to the gospel of Jesus Christ and prepare them for their roles as spouses, parents, missionaries, and leaders in the Church.

Youth receive various leadership opportunities in their quorums, classes, and through involvement in programs such as Duty to God for the young men and Personal Progress for the young women. Both young men and young women serve in their respective quorum or class presidencies and on the bishop's youth committee. They receive opportunities to participate in planning and leadership meetings designed to shape activities and outreach to other youth in the ward. Young men are ordained to the Atonic Priesthood offices of deacon at age 12, teacher at age 14, and priest at age 16. Under the direction of the Bishop, Atonic priesthood holders have the authority to provide the congregation with the sacrament. Priests also have the authority to baptize. Teachers and priests serve alongside Melchizedek priesthood holders as home teachers.

Sunday School

The Sunday School organization provides age specific gospel instruction for members 12 and older. Sunday School leadership generally includes a Sunday School President, two councilors, and a secretary who offer training and support for a corps of Sunday School teachers.

Primary

Children ages 18 months to 11 years are served by the Primary organization. The purpose of Primary is to help children understand the gospel of Jesus Christ and prepare to make and live by future covenants. The bishop calls faithful women to serve as president, one of two councilors, or secretary in the Primary Presidency. The Primary presidency organizes and trains teachers assigned to instruct the various classes of children. The primary further provides enrichments such as Activity Days and the Faith in God program to promote cultural and spiritual growth.

Branch

A branch is the smallest congregational unit of the Church, typically less than 300 members. Branches are led by a Branch president and two councilors. Branch Presidents have responsibilities similar to a Bishop and the programs of the Church function similarly as they would in a ward.

Families and Individuals

Latter-day Saints emphasize that the family is “the basic unit of the Church and Society” (Ballard, 2007, p. 26). The family is the core organization of the church. Every

aspect of the church organization is designed to help and support families—the father, mother, and children. This includes individuals who are widowed, orphaned, or otherwise single who are each considered a family (*Organizational Structure*, 2013).

Summary

This chapter has provided a brief introduction to leadership, the Church and its educational system and the overall direction of the study. The second chapter discusses in depth the research problem along with the theoretical frameworks employed by this study. Frameworks include, social cultural theory, organizational learning theory and classical leadership theory. Additionally, the second chapter will provide valuable organizational context and review existing academic literature directly addressing Latter-day Saint leadership theory generated from Church doctrine. The third chapter will present the methodology used to conduct the study. The fourth chapter will document the history of Latter-day Saint leadership ideas as they developed historically from 1900 to 2017. The final chapter will offer analysis and discussion of the data gathered, draw conclusions, and provide suggestions for future study.

CHAPTER II

REVIEW OF THE LITERATURE

Chapter Overview

This chapter first presents the theoretical framework that guides the gathering, organization, analysis, and interpretation of the data compiled in the study. This is followed by the organizational context and ideological environment in which Latter-day Saint leadership grows from and operates in. Finally, this chapter reviews then situates this study within Latter-day Saint leadership literature.

Research Paradigm(s)

Sociocultural Theory

To set rigid bounds to or to suggest a final model of Latter-day Saint leadership theory disregards Church members' basic belief in continuing revelation. In 1842, church founder and president, Joseph Smith Jr., summarized church doctrine concerning continuing revelation: Latter-day Saints believe all that God has revealed, all that God does presently reveal and that God will continue to reveal many great and important principles pertaining to the Kingdom of God on earth (Smith, 1969). Latter-day Saint sacred texts designate the Church as a "living" organization (Packer, 2004, p. 6). This suggests that the Church, its doctrines, structure, and policies are subject to divinely inspired development, adaptation, and refinement. William Wines Phelps, an early Church leader, captured this belief in inspired progress in his hymn *The Spirit of God*.

“The Lord,” he wrote, “is extending the Saint’s understanding” (*Hymns of The Church of Jesus Christ of Latter-day Saints*, 1985). The idea of leadership is a vibrant growing concept shaped by social relationships in and out of the Church, the ideas that exist in the larger world, and communion with God. This study seeks to document how the idea of leadership has unfolded, advanced, and been refined through its life within the Church.

Latter-day Saint doctrine affirms that God reveals absolute truth to the human family and that divine knowledge is not created but revealed (*Doctrines of the Gospel*, 2000). Latter-day Saints also believe that divine truth is revealed incrementally and that some level of uncertainty naturally accompanies humanity as they walk by faith.

Individuals are subject to constantly reconciling the degree to which they believe and will respond to truth that God has revealed to them personally in contrast to the sea of human understanding which, to a greater or lesser extent, represents absolute reality. For Latter-day Saints this spiritual and intellectual struggle is viewed as a necessary part of the growth process designed for all people by God. Latter-day Saints acknowledge that God, in his wisdom, reveals truth to all people according to their readiness to receive it. God reveals truth in a myriad of ways and in innumerable personal and social contexts that surpasses the comprehension of mankind (S. W. Kimball, 2006). While Latter-day Saint theology does not agree with all the assumptions of sociocultural theory as explicated by its lettered proponents, it does see the essential elements of sociocultural influence as an inescapable and wonderful part of a larger learning experience.

The word *leadership* is similar to other eclectic terms such as *love*, *democracy*, or *peace*—there are a variety of ways that people conceptualize these expressions

(Northouse, 2012). In order to better understand the Latter-day Saint perception of leadership, this study will organize data gathered using a sociocultural perspective or lens. Sociocultural theory emerges, in part, from structuralism's emphasis on knowledge making as a process characterized by a level of ambiguity (Davis, 2004). Its basic tenets also include the idea that human knowledge is created as opposed to discovered (Davis, 2004). From this view, everything cultural, including the development of the higher order capacities of leadership, emanates from social experience (Vygotsky, 1980). The implications of the theory would suggest that a researcher should

seek to understand the cultural worlds within which individuals have grown and developed; how individuals interpret who they are in relation to others; and how they have learned to process, interpret, and encode their worlds. (Alfred, 2002, p. 5)

Hofstede, Hofstede, and Minkov (2010) define culture as the “collective programming of the mind” that distinguishes one group from other groups. Accordingly, this study will seek to gather, organize, and understand some of the social complexity behind leadership generally, and more specifically the leadership concept found within the Church.

Organizational Learning

Additionally, this study is informed by organizational learning theory. Chen (2005) described organizational learning as an organization's ongoing course of acquiring new knowledge and modifying itself to effectively respond to internal and external environmental changes in order to perpetuate sustainable viability and growth.

Organizational learning was first recognized as an academic concept by the mid twentieth century in the work done by March and Simons (1958). Organizational learning theory

has broad application to various fields of study including innovation studies, business, and economics (Dodgson, 1993). Because of the large and varied number of contributors to this body of knowledge there has been a lack of precision as to the terms and definitions used to describe organizational learning (Edmondson & Moingeon, 1998; Fiols & Lyles, 1985). Despite the lack of a generally accepted definition, organizations continue to investigate how they learn collectively as they deal with unrelenting pressure to adapt and change (Singh, 2011).

There is a significant realm of consensus that organizational learning is important to understanding organizational interests such as innovation, productivity, competitiveness, strategic and tactical planning, and overall organizational vitality (Arrow, 1962; Dodgson, 1993; Edmondson & Moingeon, 1998; Leavy, 2005; Rosenberg, 1976; Singh, 2011). Organizational learning is not only evidenced by changes in behavior over time but also by an enlarged organizational repository in which new connections can be made and understanding deepened to be used in the future (Huber, 1991). This study is interested in better understanding how the Church and its educational system have approached institutional learning and adapted leadership strategies on a global level.

Classical Leadership Theory and Conceptual History

Conceptual history deals with the development of paradigmatic ideas and value systems across time. Beyond Lovejoy's (1936) approach of tracing the cognitive meaning of leadership through various historical epochs, this study will also draw on aspects of *Begriffsgeschich* (history of concepts) approach. *Begriffsgeschich* appreciates the density

a concept can achieve as it accrues layers of connotation under socio-cultural influences (Richter, 1987). This approach to conceptual history is less interested in tracing static semantic manifestations of an idea through history and more in following the development of material continuity or discontinuity of a concept which often is captured by a family of linked expressions (Klaes & Sent, 2005). This study will utilize the *Begriffsgeschich* approach to examine connections between the unfolding of the Latter-day Saint leadership concept with contemporary developments in classical leadership theory as they advanced together through history.

Organizational Context

An important part of understanding a model or a set of operating principles that contribute to a given leadership theory is identifying the organizational context in which that model operates (Osborn, Hunt, & Jauch, 2002; Shamir & Howell, 1999; Tosi, 1991). Among other things, organizational context includes major components such as the “goals/purposes” (mission, strategy, and tactics), “culture” (“types of culture; e.g., bureaucratic or adaptive;” norms, values, and ethics that shape behavior) “structure” (“size, shape, and type of organization; degree of formalization or centralization; hierarchal levels,” propinquity), “people” (“demographic variability” or “capabilities of individuals and groups”) and “time” (tenure, organizational life cycles, succession) (L. W. Porter & McLaughlin, 2006, p. 563). The following section discussing Church government and structure as well as key doctrines shaping authority address many important aspects of Latter-day Saint organizational context.

There are basic elements common to all governments. Those elements include sovereignty, legitimacy, rules of conduct, jurisdiction, and law enforcement (V. L. Ludlow, 2011). This short list provides a useful outline that can help illuminate the context in which Latter-day Saint leadership theory operates. Because the Church's claim to legitimacy may be its most distinguishing feature (Holland, 2012) and because authority plays such an important role in Latter-day Saint leadership theory a more extensive treatment is provided compared to other aspects of government.

Type of Government

Theocracy derives from two Greek words *theos* meaning God, and *kratein* which means "to rule." The Church is a theocracy "where God directs his church through representatives chosen by him" (Tanner, 1978). "Priesthood" Joseph Smith taught, "is a perfect law of theocracy," and "stands as God" to give direction and guidance to the people that they might attain eternal life (in *Teachings*, 2007, p. 109). Put another way, "priests were ordained after the order of his [God's] Son," to "teach his commandments unto the children of men" that "thereby the people might know in what manner to look forward to his Son for redemption" (Alma 13:2, 6).

Sovereignty

Structures of authority are necessary in social life and in institutions (Webb & Gaskill, 2015). Sovereignty refers to the supreme source of power and authority in government. In most democratic nations the people are sovereign and allow a governing body power to rule with limited authority (V. L. Ludlow, 2011). Latter-day Saint doctrine

states that Jesus Christ is sovereign in the Church or it cannot be His Church (see 3 Ne. 27:1-12; D&C 115:4). “To be the Lord’s church, it must have his teachings, his laws, his name, and be governed by him through his appointed representatives (Ludlow, 2011, p. 543).”

Legitimacy

In his well-known treatise *Theory of Social and Economic Organization*, Max Weber (1947) described three pure types of legitimate authority. Rational or bureaucratic authority is based on the recognition of the rule of law and official authority that flows therefrom. Traditional authority recognizes rights of government established by immemorial custom. Charismatic authority rests in the “quality of an individual personality, by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities” (Weber, 1947, p. 358).

Weber (1947) described the bureaucratic form of government as a corporate body who agree to obey legal norms based on “rational values” and/or “expediency” (p. 329). It is a “continuous organization of official functions bound by rules,” consistently and appropriately applied (p. 330). Bureaucratic government is characterized by systematic division of labor, hierarchy, authority belonging to offices which cannot be appropriated by incumbents, and administrative actions and rules recorded in writing. Members of the corporate body render obedience to established law and the authority of office rather than personalities in the organization (Weber, 1947).

Contrastingly, Weber (1947) noted that charismatic authority was most perishable

and the least stable source of legitimacy. Charismatic movements are generally linked together by emotional ties and lack formal rules, hierarchal configuration, definite bounds of authority, and routine structures. Visionary purpose more than monetary incentive maintains group loyalty. Authoritative judgements manifest themselves not on legal precedence but via the visceral influence or mystical insight of the supreme leader. If during their career the supernatural gifts of the charismatic leader are called into question, his or her authority is easily effaced. While a charismatic leader has little trouble obtaining followers, mere social magnetism does not generally translate into an enduring organizational structure. Charisma generally dies with the founding leader and less charismatic successors are generally forced to seek a different form of legitimacy to perpetuate the following. In general, if the successor does not effectively transition followers from a reliance on the influence of charisma to more durable alternatives such as the rational or traditional authority the movement dies out quickly.

Later-day Saint claims to legitimacy. Legitimacy is closely related to leadership in any organization. R. E. Nelson (1993) suggested that voluntary organizations can operate using a mixture of authority and that different types could even be utilized simultaneously (Knoke & Prenskey, 1984). The Church of Jesus Christ of Latter-day Saints has been described as having a legitimacy that is not only charismatic (Duffy, 2014) but also as “highly organized” and bureaucratic in nature (K. A. Johnson, Cohen, & Okun, 2013, p. 843; Nelson, 1993). Additionally, it has been said that as a whole, the Church organization “is delicately responsive to central authority for Church-wide purposes,” however “the central-local relationships in the organization do not restrict the

full initiative and free development of...territorial divisions of the Church” (Widtsoe, 1939, p. 107). In order to better understand this singular sense of Latter-day Saint authority, one must understand how their peculiar claims to legitimacy have shaped the Church as a voluntary organization.

Latter-day Saint doctrine and worldview. Latter-day Saints share common aspects of a worldview educated by a rich theological heritage coupled with strong belief in continuing revelation. For Latter-day Saints gospel doctrine and the truths of salvation are synonymous (B. R. McConkie, 1966). Truth or true doctrine is “knowledge of things as they are, and as they were, and as they are to come” (D&C 93:24).

It comprises the tenets, teachings, and true theories found in the scriptures; it includes the principles, precepts, and revealed philosophies of pure religion; prophetic dogmas, maxims, and views are embraced within its folds; the Articles of Faith are part and portion of it, as is every inspired utterance of the Lord’s agents. (B. R. McConkie, 1966, p. 204)

Latter-day Saint doctrine centers in the testimony of Apostles and Prophets that Jesus is the Christ, the Son of God, that he lived, taught the truths of salvation, that he suffered and died to atone for sins of all people, that he rose again from the grave bringing about the universal resurrection, that all might stand before him to be judged of their works, and that all who will may be saved by obedience to the laws and ordinances of his gospel (3 Nephi 27:14-20; Christofferson, 2012; Millet, 2003). This doctrine of Jesus Christ is “fixed and unchanging,” it cannot be “modified or contradicted” but “merely amplified as additional truths that deepen understanding and appreciation of its meaning are revealed” (Bradford & Dahl, 1992, p. 394). Other revealed truths serve as context for the doctrine of Christ and are sometimes referred to as the “Plan of Salvation”

(Moses 6:62; Jarom 1:2; Alma 42:5).

Latter-day Saint historical perspectives, including its claims to legitimacy, are informed by the body of official Church doctrine. While Latter-day Saint belief emphasizes the acquisition of knowledge by every honorable means in all regions of human learning (Oaks, 2009), divine revelation and inspired prophetic statements are viewed as authoritative above other ideas (N. A. Maxwell, 1995). Human professions, including in the realm of the arts, science, medicine, history, and so forth, should be judged or measured against the standard of the revealed word of the Lord (B. K. Packer, 1981).

Priesthood authority. Legitimacy in The Church of Jesus Christ of Latter-day Saints begins with priesthood. “Priesthood is the power and authority of God” (Andersen, 2013, p. 92). Priesthood is eternal and unchangeable in nature (Hebrews 7:24; Alma 13:7-8). It is the power by which God creates and oversees all things on earth and in the cosmos. It is “the great supreme, legal authority” that guides the righteous (Pratt, 1962, p. 316). It is through the priesthood that God saves and exalts his obedient children, bringing to pass the “immortality and eternal life of man” (Moses 1:39). “In mortality, the priesthood is the power and authority that God gives to man to act in all things necessary for the salvation of God’s children. The blessings of the priesthood are available to all who receive the gospel” (*Handbook 2*, 2010, p. 8).

Priesthood authority plays an indispensable role in validating saving ordinances on earth and in heaven. While God’s power to redeem mankind from their fallen state centers in Christ’s atonement, each individual must freely elect to receive the gift of

salvation by following Christ's example in obedience to the laws and ordinances of the gospel. Priesthood authority gives a servant of God the right to teach the laws of the gospel by the power and revelations of the Spirit and to legally administer in the ordinances of salvation to those who respond to the message of truth. The power of the priesthood as God has committed it to man is the power in every age of the world "to perform every task necessary for the establishment, by authoritative means, of the Church of Christ and of bringing to pass the righteousness of God among the children of men" (Widtsoe, 1939, p. 44).

Latter-day Saints claim their legitimacy to be a restoration of priesthood authority tracing back to New Testament Christianity. Latter-day Saints trace their concept of priesthood authority or legitimacy to the primitive Church Jesus Christ established while on the earth. Weber (1947) rightly attributes the concept of charisma denoting "the gift of grace" to the "vocabulary of early Christianity" and uses Christ's ancient Church as an example of a charismatic enterprise (p. 328). However, the Christian movement was not purely charismatic but rather, from a Latter-day Saint perspective, a fusion of charisma and bureaucracy. Early in his ministry Jesus Christ established a formal Church with a basic bureaucracy, consisting of laws, ordinances, rules and officers infused with his own charisma and bearing his authority (Bruce, 1981; Callister, 2006; Stendahl, 1954). Christ's transmission of his charismatic authority centered in and emanated from his apostles as they exercised "keys of the kingdom of heaven" (Matthew 16:18-19) which represent the power, authority, and revelatory rights necessary to lead the Church under divine direction. This endowment included the

sealing power which was the authority to make binding in heaven salvific ordinances performed on earth, as well as the power to remit or retain sins (Matthew 16:19; John 20:21-23).

From a Latter-day Saint perspective, as the Christian Church grew, internal apostasy emerged concurrently with intense persecution which precipitated the martyrdom of the apostles (Callister, 2006; Compton, 1992; Jackson, 1984; Wilcox & Young, 2014). Latter-day Saints affirm that “with the death of the Apostles, priesthood keys and the presiding priesthood authority were taken from the earth” (*Preach My Gospel*, 2004, p. 35), “that succession in the priesthood was broken; and that the Church, as an earthly organization operating under divine direction and having authority to officiate in spiritual ordinances, ceased to exist” (Talmage, 1909, pp. 18-19; see also Faust, 2005). This loss of priesthood authority spanned nearly two millennia resulting in “spiritual darkness” and a dissolution or fragmentation of what remained of the primitive Church (Ballard, 2007; Bennett, 2011; Busche, 1983; Hinckley, 2004; Holland, 1993; Kimball, 1982; B. R. McConkie, 1978; Young, 1954).

Latter-day Saints believe that through a series of heavenly visitations, which included God the Father and his Son, Jesus Christ, a young man named Joseph Smith was called to be a prophet and through him God initiated a restoration of pure Christianity. As the restoration unfolded over time this came to include (1) Christ’s ancient Church with its essential spiritual gifts, ordinances, and offices; (2) through the ministering of angels, priesthood authority descending in an unbroken chain from Christ himself; (3) as part of that authority, the “keys of the kingdom” and the holy apostleship (Matthew 16:19;

18:18; Luke 6:12-13); (4) an emergence of ancient scripture confirming the Bible and containing a fullness of the essential saving doctrine of Christ's gospel; and (5) an open canon of scripture, accentuated by continuing revelation through prophet and apostles called again by God in this modern era.

Latter-day Saint doctrine and organizational structure shape its leadership paradigm. The Latter-day Saint leadership paradigm is better understood as one comes to understand its ontological and theological positionality. According to Latter-day Saint belief, the restored doctrines of the gospel provided fundamental understanding concerning the identity and destiny of humanity. These doctrines underpin all action in the church including leadership activity.

Latter-day Saint ontology. A prime idea of existence is that all matter, including spirit matter—which is more refined or pure than physical material (D&C 131:70)—is eternal (D&C 93:33). Though matter abides in different states of organization at different times, the elements are never created nor annihilated. God and intelligence—“the light of truth;” the essence of life, being, and consciousness (D&C 93:29; 88:6-13)—are likewise co-eternal. God had progressed to become a being of perfect intelligence, power, and love. He was resurrected; his spirit embodied in glorified, incorruptible flesh and bone. He was also joined in an eternal union with a Goddess of like glory, embodiment, and attributes. Together these heavenly parents gave birth to spirit sons and daughters begotten after their image (Hebrews 1:1-3; Ether 3:7-16; D&C 77:1-2). “Through that birth process, self-existing intelligence was organized into individual spirit beings” (Romney, 1978, p. 14). Humankind's identity from spirit birth, therefore, has been

connected in a family relationship.

Since spirit birth, our Heavenly Parents have nurtured the growth of their spirit sons and daughters. Knowing the potential of his spirit children, God “saw proper to institute laws whereby...[they] could have a privilege to advance like himself” (*Teachings, Joseph Smith, 2007, p. 210*). These laws are revealed, understood, and bear the fruit of eternal life as God’s spirit children exercise faith to follow God in the midst of opposing choices and circumstances experienced in a premortal and then mortal existence. All people would receive a degree of glory and enjoy a certain quality of immortal existence based on the choices they made in prior realms. God would later reveal to the prophet Moses that “this is my work and my glory—to bring to pass the immortality and eternal life of man” (Moses 1:39). God’s intent that, as his spirit children, all humanity advance to become as he is lies at the very center of existential purpose and is the linchpin of all other elements contributing to Latter-day Saint ontology.

The concept of leadership for Latter-day Saints is an outgrowth of their ontology and theology. Exaltation is a term used by Latter-day Saints to describe those who become like God and enjoy eternal life in the celestial realm as he does. Latter-day Saints view God as possessing all glory, power, dominion, perfections, and holy attributes. As the being that Jesus Christ worshiped and to whom he rendered obedience, God the Father is the Greatest of All. Latter-day Saints worship the Father in the name of Jesus Christ (D&C 20:29). God is the perfect leader. All good and enduring principles and characteristics of leadership therefore are embodied by God. As God is the epitome

of “intelligent” leadership (Abr. 3:19; D&C 93:33), then godhood and leadership are inextricably related.

One recurring question about leadership is whether its traits are genetically heritable or attainable by learning from one’s environment? (Chaturvedi, Zyphur, Arvey, Avolio, & Larsson, 2012). In short, is leadership born or made? The Latter-day Saint perspective on this question relieves what is actually a temporal dichotomy. In the spiritual realm prior to mortal birth, spirit sons and daughters were given moral agency to choose between good and evil, exercise faith, work, learn, develop skills, and grow in character. Bruce R. McConkie, (1979) a member of the Quorum of Twelve Apostles, stated that:

All the spirits of men, while yet in the Eternal Presence, developed aptitudes, talents, capacities, and abilities of every sort, kind, and degree. During the long expanse of life which then was, an infinite variety of talents and abilities came into being. As the ages rolled, no two spirits remained alike.... When we pass from preexistence to mortality, we bring with us the traits and talents there developed. True, we forget what went before because we are here being tested, but the capacities and abilities that then were ours are yet resident within us. And all men with their infinitely varied talents and personalities pick up the course of progression where they left it off when they left the heavenly realms. (pp. 23, 25)

The Latter-day Saint view of eternal progress suggests that every soul that comes to the earth has a greater or lesser measure of those traits that make for effective leaders (based on their own interest and effort in a prior existence) and that all people have the potential to continue to learn all things pertaining to leadership. With sustained effort and the Lord’s help each person can not only acquire leadership skills but also develop essential leadership attributes. While some leadership traits do transcend mortal birth, carried over from a former existence as inborn characteristics, yet the attributes of an effective leader

can be developed and ultimately assumed as part of an individual's ongoing eternal progress.

From a Latter-day Saint perspective, Jesus Christ as the sinless Son of God was the flawless revelation of the Father's character (Holland, 2003). Jesus invited all to emulate him. That included his example of leadership. For Latter-day Saints leadership radiates from *being*—who a person is; the sum of their attributes, desires, beliefs, choices, thoughts, and actions. The Latter-day Saint doctrine of deification states that all people, have the potential to become like God and therefore possess infinite opportunity to grow in leadership capacity. As God's leadership influence issues from his divine character, perfections, and attributes, leadership development in his children can and does, in its broadest sense, encompass any individual gains related to faith, virtue, knowledge, temperance, patience, love, mercy, justice, or all other Christlike attributes. This elevates the study and practice of Christlike leadership (in emulation of the Son) and parental leadership (in emulation of our Heavenly Father and Mother), as an essential part of eternal progress and ultimate exaltation. This also places great emphasis on facilitating various opportunities for each person to grow toward godlike leadership by developing Christlike character. These important ideals relate to the end goal of having each father and mother become one in leading their children to lasting happiness—just as their Father and Mother in Heaven do.

Ecclesiastical structure aligns with doctrinal purposes. An important implication of Latter-day Saints claims to legitimacy is that the restored ecclesiastic structure aligns to fulfill doctrinal purposes which include leadership development. Like

its ancient predecessor, the bureaucratic aspects of the restored Church routinize and help to perpetuate the otherwise short-lived efficacy of what may be just another charismatic movement (Bushman, 2011). Instead of vesting all charismatic power into a single officer, the restored Church extends charismatic gifts and authority to all officers in the Church both male and female. When a person is called to an office in the Church they receive a blessing under the hands of those with proper authority (D&C 25: 7; 68:14; 19; D&C 107:17). This setting apart includes a bestowal of authority, power, and gifts and a stewardship charge to act in behalf of the Lord in their assignment. Wide distribution of authority facilitates a format of extensive lay participation. Simply put, “all positions to teach and to lead are filled by members of the Church” (Packer, 2007, p. 6). Further, in contrast to other Church’s that bestow authority in a single priest who presides over an entire congregation of families, the ordinances of the restored gospel, culminating in eternal marriage, empower each father and mother to preside over their own family as equal partners endowed with priesthood power and authority (Holzapfel, 2010).

Hierarchy, therefore, in the restored Church carries a more nuanced meaning (Holbrook, 2016). Almost all roles in the Church, local or general, are temporary and rotate on an ongoing basis. Even the office of President of the Church or Apostle are viewed to be for this life only and are inevitably filled by successors. Lay members take turns acting in various leadership positions of the Church. Special educative opportunities are had in the dynamics of serving as a leader and as a follower in a variety of assignments throughout one’s life. Progression is seen in terms of personal growth and not position. This ethos of this continuous role modification was described well by

President J. Reuben Clark, Junior's (1951) statement: "In the service of the Lord, it is not where you serve but how. In the Church of Jesus Christ...one takes the place to which one is duly called, which place one neither seeks nor declines" (p. 154).

Moral framework of power. While the bureaucratic aspects of the Church organization provide order, standardization, and sustainability the charismatic aspects are attended by vision, inspiration, and innovation. Charisma brings a measure of unpredictability into a leadership setting, which includes the individual personality and passions of the leader. From a democratic point of view, charismatic governance affords its central figure far too much unchecked power (Bushman 2011). Because the source of authority emanates from the leader's gift who can constrain his or her exercise of power? Charismatic leadership tends to resist criticism. Followers or subordinates who question the gifts of the leader undermine the very basis of charismatic government. To claim that the leader's gifts are null and that they are somehow in error puts the whole endeavor in jeopardy. Spreading charisma throughout an organization increases the risk of conflicts of legitimacy everywhere. What mitigates these kinds of abuses within the Latter-day Saint system?

Bureaucracy tends to distribute power and its rational-legal authority lays a foundation for equal opportunity and fair treatment of all members of an organization according to its standards (Gulzar, Ghumro, & Memon, 2015). The Church's bureaucracy produces like effects. Church organization, for instance, provides a number of built in checks and balances of power. Each leader has a presiding officer who provides mentoring and the opportunity to counsel together in a relationship of accountability. In

the case of the President of the Church who reports to no earthly file leader, members of the First Presidency, the Quorum of the Twelve, and the other General Authorities have opportunity to sit in counsel with and then sustain the prophet's final decisions. Decisions made by the presiding quorums that are binding upon the entire Church are presented to the general membership for a sustaining vote. Most decisions at all levels of the Church are likewise made in presidencies, quorums, or councils where unanimity is sought for before moving forward (D&C 107:27).

In addition to accountability through leadership groups, power in organizations is moderated by its members via a framework of morality. Bushman (2011) explained,

All power operates within a moral framework, that is, a sense of what values legitimize a particular authority. The king must be a protector of his people or they will turn against him, as George III learned in 1776. The democratic politician must use his office for the good of the people or he will be forced to resign, as disappointed officeholders caught in graft learn when they are forced out of office. The CEO must serve the interests of shareholders or soon be displaced, as business executives who fail to improve their company's stock price know all too well. The moral terms of power set up limitations that invisibly fix the channels of action open to officeholders in any organization. (p. 12)

The truths and principles received by Joseph Smith and successors through continuing revelation make up the moral framework which moderates the exercise of authority in the Church. This moral framework offers some explanation for the trust so many Latter-day Saints have in their leaders.

The restored truths of the gospel act as catalysts and channels for leadership activity. One of the most basic ideas pertaining to the Latter-day Saint leadership paradigm is Joseph Smith's teachings concerning the source of persuasion. Truth can create within the chambers of the soul both immeasurable drive and moral boundaries to

guide human passion, aspiration, and creativity. Understanding truth frees individuals to become their own judges, “agents unto themselves,” and accountable stewards to the Lord (John 8:32; Moses 6:56; Alma 41:7). Near the end of his life in 1844 Joseph Smith responded to those who wondered at his large following. He stated that his influence with the people was not due to “any compulsion” on his part but was a consequence “of the power of truth in the doctrines...which I have been an instrument in the hands of God of presenting unto them” (Roberts, 1902, p. 273).

Among the many doctrines that help members govern their personal lives there are several key principles that help Latter-day Saints in their relationship to fellow members in positions of authority. For example, members are taught the doctrine that God communicates in two primary ways: through priesthood leaders and through personal revelation. Although Latter-day Saints believe that God has deigned to speak and work through priesthood keyholders who give direction to the work of the Church within their assigned jurisdiction, individuals have a right and obligation to go to God themselves to receive confirmation that the direction they are receiving is divinely given and for inspiration regarding the Lord’s will in realm of their own stewardships. Another important truth in the Latter-day Saint moral framework is the understanding that leaders are to be emissaries of God. This truth is accompanied by a high level of expectation in how officers perform in positions of responsibility. Yet, there is also a collective patience as people learn, and serve, and grow in Church service together (Packer, 2007). There is also conviction in the Lord’s ability to tutor, strengthen, and correct both leader and follower through gift and power of the Holy Ghost (Oaks, 2017; Packer, 2007).

As a final example, the law of common consent is an indispensable part of the moral framework of power. R. E. Quinn (1992) offered a summary of this principle of decision making exercised at all levels of the Church:

In selecting new officers and making administrative decisions, Church leaders are instructed to seek the will of God. Once the Lord makes his will known and a decision is reached, the matter is brought before the appropriate quorum or body of Church members, who are asked to sustain or oppose the action. This process provides for direction of the Church by revelation, while protecting the agency of the members to verify in their own minds whether decisions have been proper and made according to the will of God. (p. 297)

Members know who is called to teach or to lead in the Church (Packer, 2007). A revelation which set forth several laws of Church governances specified,

...it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church. (D&C 42:11).

The names of those being called to serve in the Church are presented by a presiding authority to the membership for a sustaining vote. A sustaining vote is a pledge to support members serving in general or local leadership positions. It is an “indication that [the members] recognize their calling...to be legitimate” and a sign of commitment to sustain the person called in their assigned field of labor (R. M. Nelson, 2014).

Rules of Conduct

“The Priesthood is the government of God. It establishes policy, procedure . . .” and the commandments of God on the earth (Perry, 2010). These rules of conduct for the Church can be found in five main sources: (1) in the Church’s canon of scripture which includes three books of ancient scripture the *Bible*, *the Book of Mormon*, *the Pearl of*

Great Price, and the compilation of revelations received by Joseph Smith and his successors known as the Doctrine and Covenants; (2) the official curriculum and handbooks of instruction of the Church; (3) official declarations and proclamations; (4) statements made in the general conferences of the Church; (5) and in the saving ordinances of the Church including the ordinances of the temple. Rules of conduct are embraced voluntarily by those who consent to be governed by them through membership in the Church.

Jurisdiction

For Latter-day Saints jurisdiction correlates with stewardship. Parents have the right to govern in all matters pertaining to their household. In the realm of Church organization, jurisdictions are associated with the keys of the priesthood. “Those who possess them have the right to preside over and direct the affairs of the Church in their jurisdiction” (Faust, 1994, p. 73). Anywhere the Church is established there are those who have jurisdiction through priesthood keys. Other officers and members hold stewardship responsibility in their callings and assignment and work under the direction of keyholders.

Members of the First Presidency and Quorum of the Twelve Apostles hold all priesthood keys. “Priesthood keys are also given to the Presidency of the Seventy; presidents of temples, missions, stakes, and districts; bishops; branch presidents; and quorum presidents—including Aaronic Priesthood quorum presidents” (Oaks, 2014). The following are a few examples of priesthood jurisdictions. A president of a priesthood quorum has responsibility to govern the work of the priesthood holders in their quorum.

A bishop oversees all the work of the Church in their ward boundary while the stake president has the authority to direct work of all the units in the boundary of his stake. Mission presidents hold priesthood keys to preside over the missionaries in their assigned mission and direct their work within the borders of the mission. The prophet and president of the Church possess all priesthood keys and has jurisdiction over the work of the Church in all the earth.

Widtsoe, (1939) expounded on the interrelationship between central and local jurisdictions in the Church:

Although the President of the Church may hold and dispense the powers and administrative responsibilities of that office, the power of the Priesthood is decentralized; first, according to the offices and the Jurisdictions of those respective offices; second, according to individual Priesthood-bearers. This means that, individual quorums, groups of quorums, or the member as an individual. . . . the Priesthood provides a ‘functional’ instrumentality for Church Government which is at once efficient and responsible in centralization, but flexible and decentralized in actual administration. As such the Priesthood, if developed properly in each quorum, affords perhaps the only successful means, for reconciling without violence, the concept of freedom with authority, liberty with equality. (p. 107)

Law Enforcement

Arbitrary exercise of power is foreign to divinely proscribed administration of Church law. Church government “is moral government purely, and its forces are applied through kindness and persuasion. Government by consent of the governed is the rule of the Church” (*In the Realm of Quorum Activity*, 1930, p. 107). The Church emphasizes adherence to the laws of God through “teaching correct principles, providing examples, and giving counsel” (N. A. Maxwell, 2009b, p. 17) with the intent to help each individual grow in the principle of self-governance and “build *internal* discipline” (Covey, 1970, p.

209).

Agency is the gift to choose for oneself. From their spirit birth God placed his spirit sons and daughters within various spheres to act for themselves (D&C 93:30). Each sphere within God's cosmos has laws associated with it (D&C 88:36). Agency allows individuals *power* to choose between good and evil and act in accordance with their choice. However, agency does not give one the *right* to violate law and avoid consequence. Using one's power to choose in violation of God's law is met by condemnation and punishment according to the demands of justice. Justice is the "unfailing consequence of blessings for righteous thoughts and acts, and punishment for unrepented sin" ("Justice," 2016). Each member of the Church is subject to the laws of God. As an eternal law, justice enacts penalties whenever a law of God is broken (Alma 42:13-24). The transgressor is accountable to pay the penalty if they do not repent (Mosiah 2:38-39; D&C 19:17). If the individual does repent, the Savior invokes mercy—paying the penalty by virtue of the Atonement (Alma 34:16). As individuals make choices in harmony with divine law they are given greater realms in which to "choose and act" (Flinders, 1969, p. 20). As individuals rely upon God to put aside their *power* to do wrong they grow in the *power* and lawful *right* to live the kind of life God does. God is the ultimate source of justice and will grant just rewards and execute requisite punishments for the choices individuals make.

Most violations of the laws of God are reconciled solely between the member and the Lord through the personal repentance process. However, presiding officers such as bishops and stake presidents have a divinely given responsibility to administer church

discipline in cases of serious transgression. The purpose of Church discipline is to “save the soul of the transgressor, to protect the innocent, and to safeguard the Church’s purity, integrity, and good name” (Ballard, 1990, p. 12). Based on the case, Church leaders can take such steps as provide counsel, restrict Church membership privileges, or in cases of egregious sins revoke Church membership. Church discipline is intended to initiate a repentance process that eventually allows the individual to receive forgiveness of sins, regain peace of mind, be fortified against future transgression, and regain full fellowship in the Church.

Summarizing the Organizational Context

This section has outlined Church structure and government. Understanding these two aspects of organizational context is important to understanding the environment in which the principles of leadership discussed in Chapter IV are operating. In a different organizational context with different, beliefs, expectations, moral framework of power, and collective ontology, the operation of the leadership principles adopted and practiced by Latter-day Saints may necessarily differ in application while still maintaining a common relevancy. The next section looks at the existing body of Latter-day Saint leadership literature and the place of this study within that discussion.

Unofficial Latter-Day Saint Leadership Literature

In the first part of the 20th century leadership began to find its way into the academic realm as a valuable field of study. Since that time the number of academic studies on leadership has grown exponentially. Studies in Latter-day Saint administration

have followed a similar trend (Whittaker, 2011). There are multiple works addressing Latter-day Saint leadership theory that were neither published, commissioned, or officially sanctioned by Church. While auto-biographies, biographies, histories, novels, exposes, and news articles written from a critical, political, or apologetic perspective commented on Latter-day Saint luminaries and their style of leadership, these references were usually incidental or secondary in nature and the works themselves did not purposively address the topic of leadership.

Over the years, there have been a limited number of scholarly studies in the field of management and leadership examining the organizational processes or the administrative structure of the Church but which averted any significant discussion on leadership (Durham, 1942; H. Gardner 1917; H. Gardner, 1922; R. E. Nelson, 1993; O’Dea, 1954; Payne, 1972). Likewise, the number of academic works found in leadership or management literature directly addressing aspects of Latter-day Saint leadership theory is relatively small. For example, Lowenstein (1961) studied the effectiveness of Latter-day Saint leadership training criteria. Lowenstein utilized a framework of secular leadership theory to categorize training criteria used by Latter-day Saints complimented by a report of survey results from local officers evaluating training effectiveness. Though a significant work on the subject of Latter-day Saint leadership, Lowenstein is limited by her focus on training situations and lack of discussion of Latter-day Saint leadership theory in its own terms or doctrine. M. L. McConkie and Boss (2005) deftly describe principles elementary to Latter-day Saint administrative theory which grew out of Joseph Smith’s leadership. Their article is written in a way to show that Smith’s principles of

leadership can have broad application in managerial settings. Mendenhall and Marsh (2010) juxtapose Joseph Smith and Mary Parker Follett as luminaries far ahead of their time in terms of their teachings on collaborative leadership. Thomas (2008) discussed the Church's missionary program and its experiential approach to leadership development as one of the highly effective implementations of a leadership "crucible" (a transformative leadership experience) amongst organizations worldwide. These works provide important perspective to Latter-day Saint leadership theory but pay attention to only certain aspects of its content.

Most unofficial texts relevant to Latter-day Saint leadership theory come from Latter-day Saint writers including academics in the field of Mormon Studies. Several of these texts have common characteristics which may be viewed as typical in this genre (Barker, 1987; Burgess, 1992; Clark, 1960, 1963; Craven, 2003; Dunn, 1967; Fluckiger, 1962; Howard, 1914; T. E. Johnson, 2012; Morrison, 1992; Okazaki, 1997; Provost, 2010; Taylor, 1953; Vassel, 1983; White, 1968). These typical texts do not suggest that they espouse an authoritative organizing framework but rather their suggested set of leadership ideas is shaped by the authors' personal philosophy, rhetoric, exposure to doctrine, or personal experience with the topic. While some draw on academic research, most support for a given leadership idea is theoretical, doctrinal, or anecdotal. Almost without exception, typical Latter-day Saint leadership texts share the view that rather than strictly heritable characteristics or manifestation of personality, leadership, with its associated traits and skills, can be learned. Thus, effective leadership grows from habits guided by selected principles. Suggested principles are often formatted in outlines or lists

of steps geared to promote leadership development. While other unofficial Latter-day Saint leadership texts share many of these characteristics the remainder have specialized in one way or another. What follows outlines briefly where other texts specialize beyond typical content. The intent of this section is to illustrate in brief how different groupings of texts have contributed to the discussion on Latter-day Saint leadership theory thus far.

“How to” texts proffer practical steps in carrying out what they consider essential leadership tasks such as guiding effective worship services, planning sessions, trainings, counsels, interviews, and so forth (Bigelow, 1988; Clark, 1953, 1955, 1960, 1963, 1964; Dunn, 1967; Kraut, 2012; Skinner, 1992; D. K. Young, 1963). They proffered self-reflective questions to ask and earmarks to gage effectiveness. They often include various forms at the end of certain sections that can be used by leaders as templates for organization. These were contrasted by more purely philosophical, theological, and theoretical leadership works of Brooks (2006), King (2008), J. A. Maxwell (2009), N. A. Maxwell (1967), and Nibley (1983).

Some Latter-day Saint leadership texts took a markedly narrative approach. Clearly akin to the success literature of the mid-20th century, Sill’s (1958, 1960, 1978a) influential *Leadership* series relied on narrative and mnemonic hooks with a moralizing tenor to highlight natural, timeless, laws of leadership. Featherstone (1999) improved upon Sill’s pattern intermixing many persuasive and memorable narratives with germane academic studies and a greater preponderance of scriptural teachings to illustrate principles and best practices of working with Latter-day Saint youth. W. G. Dyer (1993) relied heavily on story using a running narrative about a fictional Church unit to teach

leadership principles such as how to help instructors improve, managing diversity in a Church of members with divergent racial, cultural, and ethnic backgrounds, and managing conflict between individual members.

Jespersion (1961) was one of the first texts contemplating the utility of applying Latter-day Saint leadership principles to business settings. During that same era, Stephen R. Covey was bringing together human development, business administration, and Latter-day Saint leadership ideas into working conceptual models. Covey's (1970) *Spiritual Roots of Human Relationships* and (1971) *How to Succeed with People* are his seminal Latter-day Saint leadership works. Founded on compilations of earlier lectures (Covey, 1966), both contain many general areas of conceptual overlap. His far more influential later works, which have aptly been described as "secular distillation of Mormon teaching," appear to be efforts to generalize and expand upon these earlier Latter-day Saint leadership ideas (D. E. Campbell, Green, & Monson, 2014; "Stephen Covey, RIP," 2012). Following the same pattern of sharing Latter-day Saint leadership principles abroad, President Ezra Taft Benson (1986) wrote an article for *Leader's Magazine* inviting global leaders to pursue moral leadership values which accorded with Latter-day Saint ideals and which were commonly shared by many throughout the world.

Others such as N. A. Maxwell (1967) and Flinders (1969) made efforts to synthesize prophetic teachings and leadership theory derived especially from the behavioral sciences. Whereas Covey and Maxwell were more general in their usage, Flinders was overt. He sought, for instance, to find areas where scientific observation from the likes of Piaget, Berelson, and Stienner harmonize with Latter-day Saint theological

thought. While Flinders includes virtually no discussion of areas where Latter-day Saint leadership theory is at odds with scientific theory, his work represents one of the first serious efforts in examining academic research in connection with Latter-day Saint leadership theory.

Benedict (2008, 2012) in *the Mormon Way of Doing Business* is a prime example of text which provides cultural perspective on Latter-day Saint leadership theory.

Benedict portrays data gathered from interviews with Latter-day Saints that have had success in corporate and academic leadership climates. From a qualitative perspective, this book is valuable because it provides a range of personal perspective of how the Latter-day Saint leadership principles are learned and applied by its members navigating a variety of leadership settings. Holbrook (2016) also contributed to the cultural perspective by employing the lived religion methodology, which includes special attention to meaning and practice, to reexamine the idea of hierarchy in the Church and discusses how the dynamic culture of leadership and laity has important implications for leadership approaches in Church settings.

In contrast to applying Latter-day Saint leadership ideas in secular settings, some authors took administrative principles employed in the business world or from academic leadership literature in an effort to improve Latter-day Saint leaders or enhance their leadership models (Duncan & Pinegar, 2002; Flinders, 1969; Gossett, 1996; Monson, 1985; Vassel, 1983). Gossett, for example, created a volume adapting the Total Quality Management (TQM) approach to Latter-day Saint leadership settings, while maintaining a strong doctrinal foundation in the hybrid of the two paradigms. Featherstone (1991) and

Morrison's (1992) works adopted and adapted Greenleaf's (1970) servant leadership into the Latter-day Saint context. In addition to several tightly knit chapters on Latter-day leadership concepts, Duncan and Pinegar's writings wove in constructs such as transactional and transformational leadership theory with accents such as Hersey and Blanchard's (1972) situational leadership into the tapestry of their text.

Many Latter-day Saint leadership texts focus on a topic or subject area. For instance, several texts took on documenting the leadership style or leadership teachings of a notable Latter-day Saint leader (Ehat, 1980; Holzapfel, 2010; Keller, 2005; McConkie & Boss, 2005; Mendenhall & Marsh, 2010; Mendenhall, Ritche, & Hite, 2010; Nibley, 1994; Swinton, 2010). Other texts addressed a particular leadership concept such as meetings (H. G. Clark, 1955) empathy (Fetzer, 1970), listening (Hanks, 1970), stewardship ("The Stewardship Philosophy," 1970), parental leadership ("Priesthood Leadership and the Patriarchal Order," 1971), delegation (Benson, 1974), persuasion (O'Driscoll & Gregersen, 2010), and meekness (Maxwell, 2009b). Larger works that took a topical approach include Lythgoe's (1986) *Sensitive Leadership* and Ballard's (2012) influential *Counseling with Our Counsels*. Grassli (1996) and Kapp (1998) both included significant sections of their books addressing women and women's issues as leaders in the Church. Some works focused on expounding and commenting on a particular passage of what they considered to be leadership oriented scripture (Benson, 2003; H. G. Clark, 1966; Perry, 2004). If there were efforts to take a more comprehensive look at Latter-day Saint leadership theory they were anthological in nature (Clark, 1966; Duncan & Pinegar, 2002; Monson, 1985).

Leadership Studies in Seminaries and Institutes

In addition to unofficial texts discussing Latter-day Saint leadership in general, there were several dissertations or thesis that addressed administrative theory within the CES. These studies evaluated effectiveness of supervisory practices (Colorado, 1974), how well area directors were perceived to be aligned with leadership priorities (C. Nielson, 1976), validated leadership feedback tools (Livingstone, 1986), assessed informal structures providing leadership development (Dunham, 1989). C. Nielson conducted a thorough study of how various ecclesiastical and religious education leaders perceived the leadership priorities of an Area Director (responsible for the administration of several seminary programs within a geographic region) within the CES. Nielson's work suggests that (1) effective leaders provide clear role expectations for their subordinates and (2) that in order for a leader to function at top efficiency they themselves must understand their role in perspective of priorities. Neilson recommended robust orientations for leaders before service.

Stone (1981) analyzed the fitness of the "Stewardship Model of Management" (SMM) which represents an effort by the College of Education at Brigham Young University to distill scriptural teaching concerning administration in a working model. That model included five elements: (1) Assignment—which represents a leader's opportunity to guide those they lead in creating and being accountable for their own goals aligned with institutional priorities, (2) Allocation—a leader is responsible to ensure those they lead have the necessary resources to be successful, (3) Agency—"freedom to act according to one's perception of his own best way within the parameters of his

stewardship,” (4) Accountability—stewards are to give a reckoning of their stewardship and justify their exercise of agency, and (5) Assessment—in this stage “evaluation of the work performed is rendered, and rewards, punishments, or modification of assignment are given” (Stone, 1981, p. 30, 35). Stone concluded that although the SMM was doctrinally aligned with canonized teachings teachers and administrators did not perceive that these concepts were understood or being actively implemented in S&I settings. Additionally, Stone suggested that supervisory material in S&I, to that point, had omitted principles of leadership and had been largely focused on outlining the technical details of fulfilling administrative tasks.

Livingstone (1986) crafted a study seeking to validate an instrument for S&I administrators to obtain feedback about their leadership practices. Livingstone based his instrument on five important leadership categories supported by feedback from S&I administrators: (1) Concern/love for employees—leader possesses genuine empathy and concern for the welfare of employees, (2) spiritual discernment—leader maintains a sensitivity to the needs of people and programs, (3) instructional leadership—leader is actively engaged in helping teachers to improve their instruction, (4) commitment to excellence—leader is invested in improving personal and faculty performance, and (5) vision—leader has the capacity to see the potential in personnel, programs, and opportunities.

Dunham (1989) suggests that the informal structures which emanate from the faith, doctrines, and values espoused by S&I are the primary source of leadership development within the system. It is also this informal structure and culture that accounts

for S&I's success in producing effective leaders. However, Dunham does recommend that more formal measures to train administrators in leadership would only add to the effectiveness of administration within the system.

Watkins (1992) compared public school instructional leadership practices to those in S&I. He found that instructional leadership techniques successful in public schools did not relate significantly with positive classroom environment and higher student outcomes in an S&I setting. Stuart (1999) examined how well CES administrators self-assessed practice aligned with the constructs of the leadership model at the time. Stuart concluded that the practices of administrators at that time were congruent with the concepts of the CES Leadership model: "administrative skills, loyalty to CES, being spirit directed, scriptural knowledge, effective teaching, empathy, rapport, communication skills, commitment to excellence, and servant leadership" (Stuart, 1999, p. 29).

Castro (2000) studied how S&I leadership values are transmitted from the central administration in Salt Lake City, Utah to local leaders in countries such as the Philippines and Chile. Castro's study makes at least four valuable contributions. First, the study describes ways in which S&I has become a learning organization. Second, the study shows how leadership approaches are deeply influenced by an individual's feelings about the nature of the work. Third, the study shows how leaders can craft local solutions that better meet the objectives of S&I when they have internalized the organization's values and then are given sufficient autonomy in their stewardship. Finally, Castro provides a brief but valuable argument that the S&I model of leadership is "serving leadership" (Castro, 2000, p. 72).

Finch (2001) provides a discussion on S&I supervisors and their role in leading volunteers. The literature review provides insight into the history of volunteerism, training volunteer teachers, and providing leadership for volunteers alongside paid teachers.

Hamilton (2003) found that a teacher's experience during their first year was strongly impacted by their mentoring (didactic leadership) experience. Hamilton defines an ideal mentor as someone who "gives total support to the CES policies and programs, exemplifies values of the CES, including marriage and family life, is an outstanding CES role model and team player, is supportive of the faculty and principal" (p. 18).

Characteristics of an effective mentor include generosity and integrity.

Anderson's (2005) review of servant leadership literature demonstrated that Latter-day Saint leadership principles accord in multiple instances with Greenleaf's (1970) model of servant leadership. Cyril (2006) conducted a qualitative study that examined how servant leaders were nurtured within the CES environment and how local leadership could be perpetuated. Cyril maintains that Greenleaf's (1970) servant leadership is an integral part of the Latter-day Saint leadership paradigm and encouraged additional research to embrace even more approaches to fostering servant leadership at all levels of the organization.

Ashcroft (2011) evaluated the working relationship between S&I and public-school administrators who share the same students. Ashcroft recommended that relationships between S&I and public leaders could be enhanced and maintained "through reciprocated efforts to communicate, accommodate, support, and show

appreciation for each other” (p. 137).

Mathews (2012) provides useful discussion for leaders who have responsibility for professional development and in-service instruction. The body of his work includes evidence supporting the practice of evaluating professional development opportunities and helpful criteria to do so. Mathews found that there is a relationship between when leaders implement five features of professional development (content focus, active learning, coherence, duration, and collective participation) in their training and improved outcomes in teaching and learning according to S&I standards. Mathews gives recommendations on how these features could be implemented in an S&I setting.

The Need for a Historical Analysis in Latter-Day

Saint Leadership Literature

A survey of unofficial Latter-day Saint leadership texts reveals a gap in the literature. While many texts summarized or compiled teachings to suggest an essential pattern of effective leadership, none mentioned or documented a comprehensive effort to survey Latter-day Saint leadership texts. Amongst the literature reviewed, there is not a study that either documents or analyzes Latter-day Saint leadership theory from a historical perspective as it has developed over time. Further, there has not been a reported content analysis of Latter-day Saint leadership texts surveying official Church publications. There is not a text with a stated purpose of discussing larger trends or enduring principles within Latter-day Saint leadership theory.

Summary of Chapter II

Latter-day Saint leadership literature does not include a significant historical analysis of its leadership texts. This study will utilize a socio-cultural, organizational learning, and conceptual history framework to conduct such an analysis. As part of its organizational context, The Church of Jesus Christ of Latter-day Saints sees itself as a restoration of the Christian Church established by Christ. It claims modern direction from Christ through apostolic authority. This sense of Christ-centered authority moves Latter-day Saints to analyze leadership ideas in the light of the life, teachings, and leadership of Jesus Christ. Because of its dually bureaucratic and charismatic nature, its doctrinal underpinnings, and its emphasis on lay participation, the leadership dynamic within the Church is somewhat distinctive. However, Latter-day Saints recognize the need for an ongoing discernment and careful application in areas of leadership studies as they learn directly from the Lord and his chosen servants and indirectly from all he has inspired and continues to influence among nature, people, and institutions in the larger world.

CHAPTER III

METHODOLOGY

Qualitative Research Methodology

This study employed a qualitative research method to attain its purposes.

Qualitative data analysis is a methodical search for meaning which allows a researcher to learn from and then communicate the significance of qualitative information (Hatch, 2010). Given that this study was seeking to provide a detailed description of how the Latter-day Saint conception of leadership developed over the course of its institutional life, a quantitative methodology was less fitting. While metasynthesis—an amalgamation of assembled qualitative studies (Walsh & Downe, 2005)—stands as a viable methodological avenue for this kind of work, this study focused on examining primary sources and therefore did not utilize metasynthesis.

Inductive Content Analysis

The research design for this study utilized inductive content analysis. There was a spectrum of possible texts which could have potentially contributed to the content that this study analyzed and which speak to Latter-day leadership theory. Those texts range from single principles found in articles to full models of leadership housed in chapters of official handbooks. Elo and Kyngas (2008) explain that an inductive research process is generally employed when there is insufficient former knowledge or when data is fragmented. Because there was some uncertainty to which texts would qualify for analysis within the scope of this study and because a final model that captures the Latter-

day Saint understanding of leadership does not exist in any one handbook, address, or article, this study took an inductive approach. Along those lines, this study investigated specific instances of theory and attempted to connect these findings into a larger whole in order to generate a more comprehensive understanding of Latter-day Saint leadership theory (Chinn, Jacobs, & Kramer, 1987).

Research Phases

Qualitative research is often characterized as necessarily flexible and nonsequential due to the simultaneous nature of the many research activities (J. A. Maxwell, 2009; Schilling, 2006). However, this does not mean that a qualitative study should be undertaken without a transparent and systematic assessment process guided by appropriate principles and rules (Schilling, 2006). Patterning after Elo and Kyngas's (2008) recommendation this study was conducted in three main phases. The preparation phase included selecting the time period to be studied, the selection of data indices, and deciding on the data sample. The organizing phase consisted of three coding cycles: (1) ascertaining constructs, (2) describing holistic themes, and (3) coding patterns and identifying leitmotifs. The analysis and reporting phase was comprised of categorizing conceptual and holistic themes in both a tabular format and prose format. Additionally, the results were analyzed considering contextual sources that provided a historical and theoretical backdrop. This allowed the study to present findings both rich in detail and situated in clarifying context.

Content Analysis

This study used a qualitative content analysis methodology to attain its purposes. Patton (2014) described qualitative content analysis as “any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings” (p. 541). More specifically, content analysis, also known as “textual analysis” (Marsh & White, 2006, p. 23), has been described as a method for analyzing “written and oral textual materials” (Insch, Moore, & Murphy, 1997, p. 1). Among the different written or transcribed texts that fall under the canopy of this kind of analysis include: letters, memoranda, reports, speeches, interview and discussion transcripts, official bulletins, operational manuals, and article abstracts.

Content analysis allows the researcher to test theoretical issues to improve understanding of the data and infer meaning (R. P. Weber, 1990). Additionally, content analysis allows a researcher to distill large amounts of textual data into a smaller number of content related categories which facilitates analysis (R. P. Weber, 1990). According to Holsti, (1969) a researcher engages in content analysis with the aim of evaluating the effect of an author’s personal biases and purposes for creating the text, examining the type of communication a particular text represents, investigating the effect of audience (not only who is being written to but how different audiences may have disparate views of the same content), and assessing the influence of the message itself. Ultimately, content analysis allows the researcher to make “replicable and valid inferences from data to their context, with the purpose of providing knowledge, new insights, a representation of facts and a practical guide to action” (Elo & Kyngäs, 2008, p. 108).

This study attempted to identify both *manifest* and *latent* content. Boyatzis, (1998) defined “manifest content as the analysis of the visible or apparent content of something” (p. 16), and latent content as “the examination of the underlying aspect of the phenomenon under observation” (p. 16). An example of manifest content might be the idea of *sacrifice* while latent content might be embedded in a phrase such as “meeting the needs of so many will not be easy” (Makara, 2012). By including both manifest and latent content this analysis provides a more complete picture of Latter-day Saint leadership theory and its nuances.

Sample

This study utilized a purposeful homogenous sample of Latter-day Saint leadership texts from 1900 to present. Y. Zhang and Wildemuth (2009) explained that “samples for qualitative content analysis usually consist of purposively selected texts which can inform the research questions being investigated” (p. 2). A purposeful homogenous sample possesses the attributes necessary to answer questions about a particular matter (Koerber & McMichael, 2008) and is rich in information (Patton, 2014). While purposeful sampling does not provide for generalization to a population it is suited to provide in depth insight into the subject being studied (Onwuegbuzie & Collins, 2007). Since this is a historical study seeking to create a depiction of how Latter-day Saint leadership theory developed over time this study purposively sampled several texts from each decade in the proposed period to justify sufficient data saturation (Charmaz, 2006).

This study analyzed two strains of Latter-day Saint leadership texts. The first group includes administrative texts written for ecclesiastical leaders found in official

handbooks, Church magazine articles, and selected general conference addresses. The second was a smaller collection of leadership texts written for religious educators found in official handbooks and CES publications. In both cases content was limited to official communications, manuals, speeches, and symposia that contain material that is explicitly designated as training material for leaders or which has a stated purpose of instructing leaders.

In harmony with its conceptual history and organizational learning framework this study compared major themes from classical leadership theory to the findings from the content analysis. The study relied on such works as Bass and Bass (2008), Dinh et al. (2014), Northouse (2012), Rost (1991), and to offer a decade-by-decade review of classical leadership theory from 1900 to the present era. Classical leadership ideas will be included in the analysis because they will help facilitate Richter's (1987) approach of examining the history of an idea as it develops within the larger socio-cultural environment. While the prominent intellectual and spiritual context of Latter-day Saint leadership theory is the doctrines and practices of the Church, this study will also make connections to classical leadership theory as a part of the sociocultural environment in which Latter-day Saint leadership theory was forged.

Data Collection, Analysis, and Reporting

The period of 1900 to the present was selected for the proposed study. Leadership Studies is a relatively new academic discipline with formal interest blossoming the early part of the 19th Century (Higgs, 2003; Wren, 2011). While Latter-day Saint leadership theory can be traced back to its founding in the first part of the 19th century, official

centralized curriculum was more fully established at the dawn of the 20th century (Alexander & Stein, 2012). Additionally the Church's educational system did not start publishing leadership texts until the early part of the 20th century in accordance with the inception of seminary classes for youth and then institute classes for young adults. The early part of the 20th century is therefore the first time where an overlap of substantial documentation exists for the two major units of analysis as well as the contextual backdrop of classical leadership theory.

As common when conducting qualitative research, this study included searching multiple databases and archives to retrieve germane data (Sandelowski & Barroso, 2007). Purposeful sampling was selected for this study because it was the most dominant strategy used in similar qualitative studies (Bloomberg & Volpe, 2012; De Gagne & Walters, 2009; Monday, 2012; Onwuegbuzie & Collins, 2007) and to limit the study to the most relevant sources of information on Latter-day Saint leadership ideas. The primary sources selected for this study came mainly from the Church History Library archive in Salt Lake City and the L. Tom Perry Special Collections archive housed at Brigham Young University. I searched using their proprietary search engines available online and onsite. In addition, I consulted searchable collections of Latter-day Saint periodicals as well as sermons and speeches. For example, General Conference addresses and Church magazines articles from 1971 to the present were searchable via lds.org. Periodicals such as the *Young Women's Journal* (1889-1929) were also searchable via the Brigham Young University library website. Additionally, Gospelink.com a databased that included issues of the *Conference Report* prior to 1970 and certain periodicals such

as Latter-day Saint Church News (1988-1998) and the *Improvement Era* (1897-1970). Other periodicals such as the *Juvenile Instructor* (1901-1929), the *Relief Society Magazine* (1915-1970) and the *Instructor* (1930-1970) were available online via archive.org and in the stacks of certain libraries but were not indexed for digital searches allowing a researcher to search for phrases or terms. As a result, texts from these sources were not included in the study. JSTOR, ERIC, Ebrary, EBSCOhost, ProQuest, Google Scholar, PsycInfo, SAGE, and GospeLink, history.lds.org, lib.byu.edu, and lib.usu.edu, were used to search out german contextual data as well as extant unofficial Latter-day Saint leadership texts.

I used simple search terms to find relevant leadership texts. As part of my research in the databases listed above, I searched using the term “Church of Jesus Christ of Latter-day Saints” and its variants such as “LDS,” “Mormon,” and “Latter-day Saint” along with the term “leadership” and its variants or related terms such as “lead,” “leader,” “administration,” and “management.” I then vetted titles, summaries, and texts. I did so by judging if the text directly addressed the topic of leadership as defined in the introduction. For example, if the text came up on a search because it used the term “leadership” to refer to general or local leadership of the Church but did not speak to the process where an individual influences another individual or group to achieve a common goal (Northouse, 2012), it was not included as part of the sample.

Data recording protocol. The principal “data recording protocol” (Creswell, 2008, p. 223) used in this study was *Zotero*—a citation and bibliography processing software program developed at George Mason University. Part of *Zotero*’s functionality

is a note taking section that is associated with each reference in its database. Zotero also features capacity to store digital pictures, audio and video files, snapshots of webpages, digital copies of original documents, uniform resource locators (URL's), and related material. Zotero allows the researcher to tag or code data. All fields in Zotero are searchable.

As I went through the process of reading through the written material repeatedly I recorded as many headings as necessary to describe all aspects of the content (Hsieh & Shannon, 2005). I used the note taking and tagging features of Zotero to associate a given set of headings and codes with the document from which it was derived. Codes generated from each document were tagged and stored with that document. Digital copies of each document and associated markings were also stored in Zotero. All other notes derived from archived documents were likewise recorded in the note taking tab of Zotero.

Coding. An inductive coding model as described by Creswell, (2008) was used to work through the possibilities of emergent themes found in the texts under investigation. Coding “is the process of segmenting and labeling text to form descriptions and broad themes in the data” (Creswell, 2008, p. 251). My coding process proceeded as follows. After gaining a general sense of the data—getting a feel for the text as a whole before dividing it into parts (Agar, 1980)—I went ahead with an initial read through with the intent to divide the text into sections. Newly formed sections were labeled with codes and then documented in the Zotero notetaking software. The next step was to reduce conceptual overlap and redundancy among codes narrowing the number down to approximately 20 codes. Once this was complete, I then “collapse the codes into themes”

(Creswell, 2008, p. 251). At this point the 20 codes were reduced to roughly 5-7 themes. These themes were layered into broader and broader levels of abstraction. Finally, the themes were interconnected either chronologically and in some sections topically in order to form a theoretical or conceptual model.

One product of the analysis was how frequently a given theme was documented during a particular time period and how often a theme shows up in general. Themes were evaluated both in terms of selected decades and from a summative viewpoint. How often a given theme emerged in both realms was valuable in describing the evolution of a construct or sub-concept in the whole depiction of institutional leadership theory. Summative content analysis begins with tallying words or manifest content, then moves to comprise latent implications and themes (Hsieh & Shannon, 2005; Y. Zhang & Wildemuth, 2009). Although this approach may seem quantitative in the early stages, its goal was to “explore the usage of the words/indicators in an inductive manner” (Y. Zhang & Wildemuth, 2009, p. 2).

Reporting. After coding the data, analyzing for description and themes, layering and interconnecting those themes (Creswell, 2008) this study presents its findings in the form of a conceptual history (Chapter IV) and a content analysis including historical comparisons (Chapter V). Miles and Huberman (1994) suggested that displaying reduced data visually in systematized format has “immense consequences for understanding” (p. 239). Therefore, this study will include basic numerical representation of the thematic data. Visual reports were accompanied by a narrative discussion common to presenting findings in qualitative studies (Dyba, Dingsøyr, & Hanssen, 2007).

Implications of the Study

Because of the research design of this study its findings are not generalizable to a population (Onwuegbuzie & Collins, 2007), but can provide in-depth insight into what Latter-day Saint leadership theory is, how it has developed over time, and how it relates to other extant leadership ideas. The findings of this study may be generally beneficial to anyone studying leadership. More particularly, the findings of this study can potentially assist S&I employees, Church members, and leaders in both organizations to come to a better understanding of Latter-day Saint leadership principles by enjoying the essence of multiple leadership texts analyzed and synthesized. Such a study may be helpful to those writing leadership curriculum or training materials in the Church or in the realm of religious education. Leaders of other nonprofit organizations may be interested in how the Church—a successful, global, non-profit organization run by volunteers—teaches leadership and develops leaders from amongst its ranks. Other leaders of public and private educational institution would certainly be able to glean from time tried principles identified in this study. Ultimately this study seeks to provide “replicable and valid inferences from data to their context, with the purpose of providing knowledge, new insights, a representation of facts and a practical guide to action” as these goals pertain to Latter-day Saint leadership (Elo & Kyngäs, 2008, p. 108).

Summary

This content analysis of ecclesiastic and religious education texts provides data revealing durable leadership constructs and nuanced refinements to leadership theory as it

developed over time in the institutional history of the Church and its educational system. Findings may also contribute to a better understanding to the question of whether a unified, essential, and enduring model of leadership has existed within the Latter-day Saint context throughout its history. This data can contribute to general insights regarding how the Church and its educational system have developed its leadership and taught its leadership theory over time. Insights into how the Church as a whole organization learns can also be a natural byproduct of this kind of historical analysis. This effort to gather then analyze leadership constructs espoused and advanced by the Church will answer important questions pertaining to the unfolding nature and direction of Latter-day Saint theory. Chapter IV reports the findings of the content analysis. Chapter V further analyzes and discusses the significance of the findings including how they help answer the research questions behind this study.

CHAPTER IV

DEVELOPMENT OF LATTER-DAY SAINT LEADERSHIP THEORY

Introduction

This chapter will report the results of the content analysis. It will follow a chronological pattern. It highlights the most prevalent Latter-day Saint leadership thought as it manifested itself in official texts. Those texts include works that were published, endorsed, or commissioned by The Church of Jesus Christ of Latter-day Saints and which have a leadership focus. The layout of this chapter begins chronologically and then shifts to a topical synthesis of the leadership concepts starting with the 1940's when the number of texts began to increase. This was done to reduce the length of the chapter while still representing the concepts of the era. In some cases, the reader will note that an author is quoted outside the time period in which they spoke or that occasionally an unofficial text is quoted. This chapter includes these quotations or citations in instances where an official text was reintroducing an idea given in the past or the official text included an unofficial source as part of its presentation. This chapter details leadership ideas from 1900 to 2017. Chapter V will focus on summarizing and analyzing larger trends in Latter-day Saint Leadership theory.

Ecclesiastical Theory

Official Leadership Theory 1900-1919

Some of the earliest official texts written for leaders were handbooks of

instruction. The Church began to publish official handbooks for its leadership near the turn of the 20th century. From 1900-1905 these were policy manuals teaching priesthood leaders procedure on gathering and accounting for tithing donations (*Instructions to Presidents and Bishops*, 1900). Related works such as Keeler's (1904) doctrinal expositions on the organization and order of the Church did not address the topic of leadership. Some of the first instruction for leaders came from the *General Handbook* or what was titled at the time the *Annual Instructions* (1906) which relied simply on the power of metaphor to communicate the leadership expectation that Bishoprics were to lead with a father's care, particularly for the youth in the ward.

The *Annual Instructions*, (1908) encouraged presiding leaders to select men of spiritual maturity to mentor boy leaders in how to guide their Aaronic priesthood quorums through effective conducting and instruction. Publications such as the *Elder's Journal* occasionally included snippets on leadership such as Joseph F. Smith's (1911) instruction to fathers on how to lead their families well:

Fathers, if you wish your children to...love the truth and understand it, if you wish them to be obedient to and united with you, love them! and prove to them that you do love them by your every word or act to them.... When you speak or talk to them, do it not in anger; do it not harshly, in a condemning spirit. Speak to them kindly.... Soften their hearts; get them to feel tenderly towards you. Use no lash and no violence, but...approach them with reason, with persuasion and love unfeigned. (p. 260-261)

The introductory letter in the *Annual Instructions* (1909) invited leaders to strengthen faith and congregational relations through annual cottage meetings (a meeting where one family would invite other individuals and families into their homes to fellowship and learn the gospel) and attendance to priesthood functions. There was also an increased

emphasis on reporting temporal and spiritual information to Church headquarters as a leadership practice.

In the *Annual Instructions* (1910) and *Circular of Instructions* (1913), the First Presidency invited leaders to reduce the amount of clerical work they were involved in so that they could focus on “the interest of the people” (*Circular of Instructions* 1913, p. 4). The *Annual Instructions* for 1910 suggested that leading change was most effective when leaders helped individuals and families regularly attend their meetings, having studied beforehand the outlines given in preparation for their classes. The text encouraged leaders and ward teachers in visiting every house in the ward boundary annually as a means of “establishing a bond of brotherhood between shepherd and flock” and detecting any “apathy or sinful behavior should it exist” (1910, p. 4). Both handbooks suggested virtues such as loyalty, faithfulness, and efficiency as desirable leadership traits (Table 1). Success was defined in terms of “love for the work” (*Circular of Instructions*, 1913, p. 18).

Table 1

Leadership Qualities 1900-1920

Category			
Work	Relationships	Spirituality	Personal
Love for the Work (<i>Annual Instructions</i> , 1910)	Fatherly Care (<i>Annual Instructions</i> , 1906)	Shepherd (<i>Annual Instructions</i> , 1910)	Loyalty (<i>Annual Instructions</i> , 1910)
Persistent (Brimhall, 1914)	Brotherhood (<i>Annual Instructions</i> , 1910)	Faithful (<i>Annual Instructions</i> , 1910)	Trustworthy (<i>Circular of Instructions</i> , 1913)
Innovative (Brimhall, 1914)	Personal Concern for others (<i>Annual Instructions</i> , 1910)	Willingness to Sacrifice (McKay, 1918)	Efficient (<i>Circular of Instructions</i> , 1913)

Brimhall (1914) is a good example of Latter-day Saint leadership thought during the first part of the 20th century. Despite the idea that there were “born leader[s]” (p. 967), Brimhall encouraged leaders to strive to develop leadership capacity in others. He described the ideal leader as a believer “in his cause, in his fellows, and in himself. He is a good help-hunter, and a good help-helper. He is a discoverer of aptitude in his fellows, and a skillful distributor of responsibility (p. 967). A leader should motivate by behaving admirably, rather than usurping a follower’s responsibility by acting in their stead. Effective leaders promoted personal accountability through working closely with individuals: “With your support, hold him [the follower] responsible for results. And by support is meant, looking after him with a helpful consideration—feeling after him. The Lord never called a willing man to a work and then left him severely alone” (p. 968). Brimhall was also one of the few during this era to expound on the importance of spiritual guidance. “An inspired man” he said, “is all of himself plus the inspiration of God” (p. 968).

Near the end of the 1920s, McKay (1918) composed *Ancient Apostles* as a Sunday School text for the general Church membership. McKay’s work was one of the first official Latter-day Saint texts to evaluate the life of the Savior and his Apostles under the lens of leadership. He provided members several leadership principles. For instance, in contrast to the rich young ruler who held back his wealth and long-term discipleship, McKay suggested that leadership greatness is the humility to dedicate one’s life to the lasting welfare of others. Any earthly sacrifice for the Lord and his Kingdom was temporary and would in due time be abundantly compensated for—culminating in the

blessing of eternal life in the hereafter. As another example, McKay extrapolated on Jesus' example of paying tribute to the Roman government despite his own claim to the ascendancy of his divinity, McKay suggested that in certain circumstances a leader may accomplish greater purposes through suffering offense rather than giving it.

Latter-day Saint Leadership Theory 1920-1939

Latter-day Saint leadership texts during the 20s, 30s and 40s added abundant detail to the otherwise general administrative concepts at the turn of the century. For example, *Reminder for Quorum Officers*, (1920) was an official summary of best leadership practices and principles. This card reminded priesthood leaders to hold committee and quorum meetings regularly, keep records, report on the personal welfare of the members, use of standing and special committees, and make assignments as a vehicle to accomplish work. The prominent principle was that results rest on leadership.

Instructions to Bishops (1921) introduced key scriptural concepts that became the base of leadership instruction for several subsequent manuals. For instance, the traits and practices that qualify Latter-day Saint Bishops to provide leadership include virtue, a “steward of God,” not self-willed, not given to anger, self-controlled, non-abusive, does not seek personal gain, welcoming, selects good people as his closest associates, is sober, righteous, moral, temperate, is grounded in the word of God, teaches true doctrine to encourage and persuade, exercises fidelity in marriage, is patient, not prone to fight, discerning, unmaterialistic, and is a good parent (see Titus 1:7-9; 1 Tim. 3:2-7; D&C 46:27). Leaders were to lead in the spirit of the principles found in Doctrine and

Covenants 121:35-44: An individual loses leadership authority by covering sin, indulging pride, or compelling or controlling others in any measure of unrighteousness. Power and influence are maintained by such principles as “persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned” (D&C 121:41). Leaders were encouraged to “feed the church of God” (Acts 20:2). They were invited to know the members they serve by implementing patterns such as greeting them at the door of the chapel each Sabbath and visiting with them in their homes. Speaking of the intimate nature of Church leadership Keeler (1924) mused that “perhaps there is no other government on the earth where officials get so near the people, as do the officers of the Priesthood” (p. 86). *Instructions to Bishops* (1921) also encouraged leaders to plan, consult, delegate, and generally facilitate concerted action. Practices included, seeking out the poor and needy and administering to their relief and governing “the affairs of the property” of the Church (D&C 38:34-36). Administrative admonitions included such things as keep books, mind records, and make reports.

Roberts (1921) writing for the *Improvement Era*, an official Latter-day Saint magazine, offered several qualifications for leaders of his day. The idea threaded throughout this text was love. Love God and love those you lead. That included love that looked not merely at current capacity but at the possibilities in another person. Roberts underscored the need for leader staying close to the Lord in order to be effective in the work of the Church: “men who fail to connect their life of leadership with the life of God, and who fail to unite the spiritual power that comes from conscious union with God to their work of leadership, will fail (pp. 1060-1061). The leader was to cultivate in

themselves mental alertness, above average intellect, and exactness in terms of their personal morality. Roberts believed that it was possible, with few exceptions, to inspire repentance and effort with whatever current personnel was available and still achieve desirable results. Leaders needed to work with and develop people instead of seeking replacements or looking elsewhere.

The *Handbook of Instructions* (1928) and *Handbook of Instructions* (1934) built on the foundation laid by previous handbooks but included additional suggestions. Leadership was largely a matter of training with priesthood training receiving “first consideration” (p. 19). Training objectives included teaching others to minister but primarily focused on building internal understanding of the divine nature of the priesthood and its implications in the lives of those who bear it. The suggested leadership pattern for priesthood leaders consisted of working with an individual or family, studying their personal situation and needs, then advising and supervising in ways that nurtured increasing self-sufficiency.

Other publications added detail on edifying leadership that built unity and promoted growth in others. In the forward of *A Guide for Quorums* (1928) Elder Rudger Clawson encouraged leaders to work for the “mutual good” of the people. Leaders were to provide opportunities for members to contribute suggestions and fully participate all essential work. They were to facilitate wise and free of expression in a spirit of love. Brotherhood was to be the driving principle in all quorum planning and activity. Leaders cultivate a positive environment and reinforce the personal virtue of the members by reporting all good works to the quorum.

Although there was more emphasis on including the group in the leadership process, yet the leader was still seen as the prime director of the work. Several additional qualities were added in various texts defining an effective leader (Table 2). *A Guide for Quorums* (1928) quoted President Joseph F. Smith, sixth president of the Church, who taught that “plans and methods, courage and good cheer—in short, inspiration for the work—must come from those who hold the responsibility of supervision. The busiest people in behalf of any cause must be those who stand at the head of the organization” (p. 83). To accomplish this, leaders were encouraged to develop every part of their person seeking for such things as becoming well-read in many subjects and keeping physically healthy by abiding the Lord’s law of health.

The importance of becoming well rounded as a leader was expanded during this era. Beginning in 1922 Brigham Young University, followed by other Church sponsored colleges, instituted an annual leadership week. The week consisted of five days of classes designed to inspire in Church members the higher qualities of leadership. The purpose of leadership week was to “stimulate an interest in and appreciation for all fields of learning” in order to help members of the Church become “better leaders in the home, community, and the church” (Lowenstein, 1961, p. 156). A typical collection of courses could include subjects as broad as “Art Appreciation, Literature, Man and the Universe, Education for Moral Growth, Methods of Religious Teaching, Recreation, Creative Writing, Social Welfare, Drama, Health, Music, Psychology...Farm Problems, and other subjects” (*Leadership Week*, 1928, p. 37). The union between the spiritual and the

Table 2

Leadership Qualities 1920-1939

Qualities of a Bishop	Qualities in D&C 121:41-44	Relationships	Spirituality	Personal
<ul style="list-style-type: none"> • Blameless • Steward of God • Not self-willed • No soon angry • Not given to wine • No striker • Not given to filthy lucre • Love of hospitality • Lover of good men • Sober • Just • Holy • Temperate • Teacher of the Word of God • Husband of one wife • Good • Patient • Not a brawler • Not covetous • Directs his own house well • Not a novice • Honorable Reputation • Watchful over the Church • Discerning • Tactful • Wise • Sympathetic • Considerate • Organizational skills and acts as an executive. • Judicious • Integrity • Thrift • Faithful (<i>Instructions to Bishops</i>, 1921, <i>Handbook of Instructions</i> 1923, 1928, 1934) 	<ul style="list-style-type: none"> • Persuasive • Longsuffering • Gentle • Meek • Genuine Love • Kind • Knowledgeable • Willing to correct as inspired (<i>Instructions to Bishops</i> 1921, <i>Handbook of Instructions</i> 1923, 1928, 1934) 	<ul style="list-style-type: none"> • Fatherly Care (Widtsoe, 1939) • Brotherhood (Widtsoe, 1939) • Personal Care (<i>General Handbook</i>, 1910) • “Wholeheartedness for the interests of the people” (Widtsoe, 1939, p. 100) 	<ul style="list-style-type: none"> • Humility (Widtsoe, 1939) • Love (Widtsoe, 1939) • Sacrifice (McKay, 1918) • Obedient (Widtsoe, 1939) • Servant (Widtsoe, 1939) 	<ul style="list-style-type: none"> • Cheerful (<i>A Guide for Quorums</i>, 1928) • Courageous (<i>A Guide for Quorums</i>, 1928) • Well Read (<i>A Guide for Quorums</i>, 1928) • Cosmopolitan (Widtsoe, 1939) • Good Citizen (Widtsoe, 1939) • Patriot (Widtsoe, 1939)

temporal was a founding doctrine of the restored Church and was apparent in the Latter-day Saint leadership thought of these 2 decades.

Perhaps one of the most influential Latter-day Saint leadership texts during the 20th century was *Priesthood and Church Government* (Widtsoe, 1939) authored and compiled by Elder John A. Widtsoe of the Quorum of the Twelve under the direction of the First Presidency. This manual continued as a mainstay of leadership instruction for priesthood quorums in the Church from 1939-1967. During its tenure, understanding concerning how the Lord would eventually provide the blessings of the priesthood and of salvation to all nations was unfolding in the Latter-day Saint consciousness. Yet, Church presidents persistently taught that the gospel would eventually go to all nations and be available to all people (“Race and the Priesthood,” 2013). This text underscored what was understood as the Lord’s intention that priesthood not to be limited to a select clergy but extended into each family unit with its “highest blessings” being conferred on “a man and his wife jointly” (p. 83). As priesthood authority and participation expanded so did the responsibility to develop leadership. “Priesthood,” Widtsoe explained, “implies leadership” (pp. 52-53). Those who receive the priesthood, independent of ecclesiastical position, are called to lead others to salvation through coming into harmony with Christ, his laws, and the work of his Kingdom.

While Widtsoe (1939) devoted much of his text addressing the theological, organizational, and procedural aspects of the Church he also discussed leadership principles and sources of righteous influence. For example, to generate influence, one must “walk in the right path, and invite the people to follow them. They should not seek

to drive the people; they should not seek to become rulers; but...brethren and leaders of the people” (p. 68). Priesthood leaders should cultivate a leadership environment that is familial, guiding “in the spirit of fatherhood and brotherhood” (p. 68). Presiding officers should willingly surrender time and resources on “the same principle as the Priesthood was given to the Son of God, that he should make sacrifice. For himself? No, but in the interests of the people over whom he presides” (p. 200). To use power or position to further one’s own interests has a deleterious effect on relationships and leadership influence. Widstoe went on to quote President Joseph F. Smith who taught:

Those who have authority should not be...dictators; they should not be arbitrary; they should gain the hearts, the confidence and love of those over whom they preside, by kindness and love unfeigned, by gentleness of spirit, by persuasion, by an example that is above the reproach and above the reach of unjust criticism. In this way, in the kindness of their hearts, in their love of their people, they lead them in the path of righteousness, and teach them the way of salvation, by saying to them, both by precept and example: Follow me, as I follow [Jesus Christ]. (pp. 68-69)

Leaders should avoid any form of oppression, hatred, or the superficiality of prejudice. When a leader sees fit to correct another, they must do so out of love for the individual with intent to save.

Widstoe (1939) also suggested that leadership proceeds from private habits to public influence. A leader should engage in intellectual activity, learning to serve God with all his mind. Leaders seek to learn their duty from revealed texts. They seek to be well acquainted with what has already been revealed and should not unduly seek special revelation when the Lord has made his mind sufficiently clear on a matter. A leader should be familiar with the major fields of learning including the physical, political, and social, and economic sciences as well as history, culture, and current affairs; He will thus

be better equipped to magnify his leadership influence amongst the diverse people of the nations. The leader benefits from a sound body which facilitates vigorous service and related spiritual health. He should “develop all his faculties...to secure a cosmopolitan outlook on life” (p. 59).

Leaders were encouraged to become excellent in their vocations to make a living for themselves and their families. This fosters satisfaction in their personal lives and to makes possible greater service to others. They should seek economic independence. A leader should strive with all his “might to bring into his family the genuine happiness, which never depends on money, but which is brought about by the loving courtesies that may be given easily and fully” (Widstoe 1939, pp. 58-59). They should seek for harmony with and the welfare of their spouse. Spouses should talk through the difficulties and responsibilities of their “joint calling in the Church” (Widstoe 1939 p. 59). Leaders should seek to be good citizens, obedient to the law, seeking to establish good government, embracing every virtue of patriotism. Leaders should build righteous character through moral conduct and not merely reputation. They should seek unity of purpose with the God the Father. They should be obedient to the laws of God and active in building up the Church and Kingdom of God.

Beyond individual preparation and example, Widstoe (1939) addressed the importance of leaders coordinating work. Since the Church is governed and taught by its members on a rotating basis, leadership training for both men and women should be built into all Church activity. Those holding priesthood keys prioritize and order the work with the counsel and consent of their fellow laborers. Committees multiply participation and

impact. Each member should be given responsibility and opportunities to serve. Leaders were cautioned not to just utilize the most qualified or gifted members when considering potential assignments. In organizing the work, members in civic and ecclesiastical leadership roles were encouraged “to plan and forecast under inspiration” (p. 197).

Latter-day Saint Leadership Theory 1940-1959

Definition of leadership. Leadership texts during this period placed an increasing emphasis on personal conversion and spirituality. An announcement from a leadership course defined “spiritual leadership” as “the great objective of this organization . . . ability plus enthusiasm, plus spirituality, are required to produce leaders in the Church” (*Pioneer Stake*, 1940, p. 8). The kind of leadership needed in the Church saves souls (*Leadership Institute*, 1953). Members

can only be expected to warm up to, have respect for, and follow the leadership... whose sincerity they do not doubt, whose attitudes and actions dispel fear, and whose faith and spirituality inspire them to repentance and good works. (*Handbook of Instructions*, 1944, p. 205)

To harness the power of this kind of example leaders were encouraged to learn self-control and to subdue bodily appetites as an essential part of becoming spiritually in tune. Leaders were to discipline themselves, even in little things, so that “the spirit mind will ever rule over the tendencies of the body” (Dyer, 1958, p. 3). Rather than being dictatorial in nature, leadership was viewed as “an opportunity for service” (Parmley, 1959, p. 13).

Lee (1953) further defined the leadership process in terms of the first principles and ordinances of the gospel. Only when a leader helps another to willingly abide in a

condition of obedience, faith, repentance and dedication to baptismal covenants can they receive remission of sins and be placed beyond the power of the adversary. Although this process was seen as occurring on a personal basis yet it's influence was viewed as being much larger. Widtsoe, (1942) suggested as a leader develops in their love of truth and adherence to it, they can fill their divine commission to “bring peace and happiness to the earth, to lead the world from error to truth” and, in that sense, be called to be “world leaders” (p. 709).

Leaders were urged to go to God first as the source of all power and inspiration (*Leadership Institute*, 1953). As the Church was growing in size and administrative complexity a *Memorandum of Suggestions* (1940) noted the importance of inspired initiative within a leaders area of responsibility:

The work of the Church, in all fields, is standing in grave danger of being regimented down to the minutest detail. The result of that will be that not only will all initiative be crushed out but that all opportunity for the working of the spirit will be eliminated. The Church has not been built on that principle. In all their work, the Auxiliaries must not only give opportunity for initiative, but... must encourage it. (p. 4)

In addition to seeking spiritual guidance on an individual basis, S. L. Richards (1953) emphasized that the divine revelation could also come in counsel settings. He said, “If you will confer in council as you are expected to do, God will give you solutions to the problems that confront you” (p. 86).

Texts during this era suggested that leaders be placed on a spiritual footing from time they are called and throughout their service. When a leader is called they should receive a charge reflecting the level of sacrifice the Savior would have them make to qualify for spiritual guidance and truly fulfill their stewardship (*Leadership Institute*,

1953). There must be a reoccurring spiritual birth of the desire to be a good leader and to serve Heavenly Father (Parmley, 1959). Personal conversion is essential because a leader cannot give that which they do not possess in terms of testimony and a life changed by Jesus Christ (Parmley, 1959).

Leadership qualities and attitudes. In addition to spirituality, texts during this period associated leadership with other styles, traits, or attitudes (Table 3). Lee (1952) saw certain attitudes as essential for leadership success. These included bounteous optimism, conviction in the significance of your work, grace and humor in the tension of difficult situations, longsuffering in overcoming apathy and disinterest in your community, moral courage, unyielding tenacity, resiliency in the face of setbacks, ability to visualize the larger goal, and absolute belief in the important influence of the Church in the world. Other texts pointed to attributes such as humility (recognizing that others may have greater expertise in some phase of the work, acknowledging your own limitations), confidence in self and in others, social sensitivity (sensing the reactions in your organization), facility in personal and group contacts (approachable, frank, facilitator), skills in symbolism (articulate, powerful speaker, communicator), and inventiveness (ability to devise different methods of approach; Grow, 1953; *Leadership Institute*, 1953).

Several texts during this era also underscored the concept of efficiency. Consider, Parmley's (1959) definition: "leaders in the Church are responsible for increasing the output of devoted Latter-day Saints" (p. 1). This included such related ideas as aligning talent with assignments, saving time through proper training and organization, and wise

Table 3

Leadership Qualities 1940-1959

Work	Relationships	Spirituality	Personal
<ul style="list-style-type: none"> • Resolution (Lee, 1952) • Willingness (Lee, 1952) • Determination (Lee, 1952) • Social Sensitivity (Grow, 1953) • Zeal (<i>Melchizedek Priesthood Handbook</i>, 1959, p. 23) • Devotion (<i>Melchizedek Priesthood Handbook</i>, 1959, p. 23) • Energy (<i>Melchizedek Priesthood Handbook</i>, 1959, p. 23) • Desire (Parmley, 1959) • Responsible (Parmley, 1959) • Visionary (Parmley, 1959) • “Executive” (<i>Handbook of Instructions</i>, 1944, p. 27) • Inventiveness (Grow, 1953) 	<ul style="list-style-type: none"> • Love (<i>Handbook of Instructions</i>, 1940) • Considerate of others (<i>Handbook of Instructions</i>, 1940) • Agreeable (<i>Handbook of Instructions</i>, 1940) • “Conversational” (<i>Handbook of Instructions</i>, 1944, p. 205) • Confidant (<i>Handbook for leaders Latter-day Saint Girls</i>, 1946) • Longsuffering (Lee, 1952) • Facility in personal and group contacts (Grow, 1953). • Loyalty (Lee, 1953) • Discretion (<i>Melchizedek Priesthood Handbook</i>, 1959, p. 23) • Selfless (Parmley, 1959) • Grace (Lee, 1952) 	<ul style="list-style-type: none"> • “Faith” (<i>Handbook of Instructions</i>, 1944, p. 205) • Spirituality (Pioneer Stake, 1940, p. 8) • “Love” (<i>Handbook of Instructions</i>, 1944, p. 205) • Obedience (A. R. Dyer, 1958) • Qualifications of a Bishop (<i>Handbook of Instructions</i>, 1944) • Qualities in D&C 121:41-43 (<i>Handbook of Instructions</i>, 1944) • Example (<i>Melchizedek Priesthood Handbook</i>, 1959, p. 23) • Qualities of Bishop (<i>Handbook of Instructions</i>, 1944). • Servant (Parmley, 1959) • Humility (Lee, 1953) 	<ul style="list-style-type: none"> • Optimistic (Lee, 1952) • Simple (<i>Handbook of Instructions</i>, 1944) • Tact (<i>Handbook of Instructions</i>, 1940) • Knowledge (<i>Handbook of Instructions</i>, 1940) • “Good Character” (<i>Handbook of Instructions</i>, 1944, p. 204) • Down to Earth (<i>Handbook of Instructions</i>, 1944) • Practical (<i>Handbook Instructions</i>, 1944) • “Sincerity” (<i>Handbook of Instructions</i>, 1944, p. 205) • Positive (Wadley, 1952) • Confidence (Grow, 1953) • Enthusiastic (Lee, 1953) • Cheerful (Lee, 1953) • Scholarship (Lee, 1953) • Patient (Lee, 1953) • Self-Control (A. R. Dyer, 1958) • Teachable (<i>Melchizedek Priesthood Handbook</i>, 1959)

use of buildings and other resources (*Leadership Institute*, 1953). There was increasing emphasis on committee work and division of responsibility (*Handbook of Instructions*, 1944; Grow, 1953; *Melchizedek Priesthood Handbook*, 1959). According to Grow (1953), “the chief characteristic of effective administration” is the ability to recognize ideas that are better than one’s own and put them into effect with proper credit attributed to the originator (p. 121). Leaders were encouraged to foster a cooperative spirit and secure the support of committee and group members by letting them formulate collectively (*Guide for Executives*, 1948). Delegation was summarized as planning work, assigning work, and checking up on work (*Leadership Institute*, 1953). Grow (1953) recommended other principles included limiting the number of people that report to you in order to maintain accessibility, clearly defining the line of authority by which officers can get results, and the importance of knowing how each organ in the ecclesiastic body relates to the others.

Followership. Evans (1945) suggested that there existed interdependent relationship between leader and follower. Good leadership cannot be sustained without support from followers. He suggested that followers have a weighty responsibility as do leaders, shaping whether leadership has the intended effects. Evans observed, that the desires, values and morals of followers combined to significantly influence the direction of the group. For example, “good leadership cannot maintain itself in the midst of a people who desire what is bad; bad leadership cannot survive the will of a people who earnestly want what is good—but between these two extremes are those who compromise” (p. 1).

Caring for individual needs. Like previous eras, texts during this period underscored the need for leaders to look after the temporal, spiritual and social well-being of the members (*Handbook of Instructions*, 1940, 1944; *Melchizedek Priesthood Handbook*, 1948). The mantra was to love those you lead (Parmley, 1959). This included specific suggestions such as to stay in touch with those away from home and family. Regular interviews, personal visits and cottage meetings continued to be central means of understanding others and leading them to greater gospel activity (*Handbook of Instructions*, 1944; *An Explanation of the Young Men's*, 1955). These types of suggestions were coupled with calls for frequent, even “weekly,” reports to presiding leaders about visits to individual homes as “vital to the success of the work” (*Handbook of Instructions*, 1940, p. 70). Reports were to be followed by deserved commendation and recognition. Quorum leaders were encouraged to keep detailed records of weekly attendance, the names and contact information of quorum members and individual circumstances such as level of participation, disabilities, employment status, their training and abilities, needs for transportation to Church, etc. (“Demonstration of ward Aaronic Priesthood Leadership,” 1953; *Melchizedek Priesthood Handbook*, 1948, 1959). This type of reporting and record keeping was intended to allow leaders to—with the assistance of the quorum—know, remember, and minister to each person and family in their stewardship.

Leadership in youth settings. Several texts in this era spoke specifically about leadership in youth settings. Young men and young women serving as leaders were provided more leadership enrichment opportunities. For example, monthly leadership

meetings emphasizing public speaking were provided to assist youth in leadership positions develop communication skills and help them fill leadership roles in the future (*Monthly Leadership Meetings*, 1947). Adult advisors were encouraged to give youth opportunities to help formulate standards for classes and activities as well as taking responsibility for some aspect of the work (*Guide for Executives*, 1948). Like other youth programs outside the Church, youth leaders were encouraged to model and motivate within the framework of programs based on attaining awards for accomplishing personal enrichment goals (*Handbook of Instructions*, 1944; *Latter-day Saint Girls*, 1946). Interviews, visits to class members, as well as tracking advancement were all tools young leaders could use in encouraging other youth to participate (*Young Men's Leadership*, 1950; *An Explanation of the Young Men's*, 1955).

Adult advisors assigned to serve the youth were also given leadership instruction relating to increasing personal influence. In seeking to move the resistant and even the belligerent to appropriate change, demonstrating increased love instead of heavy punishment has a far greater effect (Lee, 1953). Beyond merely insisting on good behavior, youth advisors were encouraged to teach the doctrinal reasons underpinning a practice or program and then invite the young people to engage themselves (Dyer, 1958). Leaders were encouraged to communicate with parents and maintain close contact with the youth (Dyer, 1958). Recognizing that leadership influence is based partly on strong relationships, the *Handbook of Instructions* (1944) recommended increased tenure for adult leaders making a positive impact in youth programs. Young women's leaders, for instance, were recognized as playing an important role as mentors and confidants to the

girls they served and were implored to honor that trust (*Latter-day Saint Girls*, 1946).

Leadership and training. Training for youth advisors came in different forms. For example, an instructional dramatization utilized a dialogue between the devil and his angels to highlight some of Satan's most potent tactics in luring away youth (Erekson, 1949). It was also meant to create a sense of urgency for leaders to plan, coordinate, and be spiritually prepared for opportunities to teach the youth. In another instructional narrative, an adult leader built a relationship with a wayward young man via a shared interest in hunting. The relationship later becomes a basis for the young man accepting an invitation to come back into activity in the Church. Leaders were encouraged to counsel together about individual needs and then seek to build genuine mentoring relationships with youth to lead them to enjoy all the blessings of the gospel (Erekson, 1949).

Other leadership texts cast leadership and motivation in terms of inspiring teaching and edifying meetings (*Melchizedek Priesthood Handbook*, 1959). Elder Melvin J. Ballard of the Quorum of the Twelve Apostles stressed that spiritual conviction ought to permeate training:

You must be prepared to teach out of your own hearts. The spirit giveth life. Coal is made to burn by contact with other coals. The coldest person brought into contact with a person warm and burning with spirituality can be warmed and the fire can be started. Sincerity is the quickest approach to the heart. It will open the door and you may go in. (cited in Parmley, 1959, p. 2)

Wadley (1952), suggested that in youth settings the training atmosphere was also important to leadership success. That atmosphere includes openness, a friendly informal culture, the positive attitude of the leader, a sense of ownership in the group, participation and contributions from the group in the training process, wise management of differing

opinions, a variety of methods in demonstrating or presenting, and helping the group stay focused to accomplish objectives and enjoy the satisfaction of success together, etc. “It is an indication of good leadership when those who attend a meeting really have a good time” (Wadley, 1952, p. 3).

Texts during this period suggested that a primary source of leadership training came through experience. While texts noted the importance of study, such as Parmley’s (1959) suggestion that leaders should totally immerse themselves in studying the problems confronting the group (Parmley, 1959), yet leadership experience was viewed as unique and invaluable. A leader was to “develop executive ability in his labors” (*Handbook of Instructions*, 1944, p. 27). Bishop Legrand Richards, expounded:

The philosophy of this Church is that we learn by doing, and we don’t learn any other way. We study a bit. But...you could listen to all the musicians who have ever lived and you could never play a tune on the piano until you get your fingers on the keys and use them yourself. And that is how one learns in this Church. (Leadership Institute, 1953, pp. 1-2).

Individual growth and development come as a leader helps others engage in meaningful work. Leaders should help develop other leaders (Parmely, 1959). Motivation to begin and persist in those labors can be generated by tailored invitations and accountability marked by meaningful follow-up (*Leadership Institute*, 1953).

Latter-day Saint Leadership Theory 1960-1979

The definition of leadership. Efforts to define the concept of leadership were varied during this era. Payne (1962) observed, “though not all people are natural leaders, leadership capacity can be developed” (p. 1). He then implied what was important in

leadership by stating: “A person can grow in his capacity to be genuinely interested in the welfare of others and in a desire to serve them...leaders are builders of people” (Payne, 1962, p. 1). Others in this era reasserted kinship, brotherhood, or fatherhood as metaphors for righteous priesthood leadership suggesting that leaders should be “carefully and constantly teaching;” quick to care for the needs of those they lead as they would their family (quoted in Lee, 1996, p. 514; see also Lee, 1972; *Lessons for Leaders*, 1966; *Melchizedek Priesthood Handbook*, 1976). Some portrayed leadership in terms of fulfilling human needs such as “a leader is measured by the feeling of self-fulfillment his followers feel” (*Leadership in Action*, 1968, p. iii). Some defined leadership in terms of style, recommending situational sensitivity in utilizing a blend of both directive and participative approaches to attain ecclesiastical leadership objectives (*Leadership in Action*, 1968; N. A. Maxwell, 1967). Texts such as Monson’s (1974) address on the influence of leader-mentors focused on inspiration. He defined leaders as those who set hearts ablaze with the flame of devotion to God and His truth.

Leadership instruction for youth advisers. During the 1960s and 70s, several texts were written in support of the Mutual Improvement Association (MIA). The purpose was to improve the leadership capacity of adult advisers so they would be better able to build leadership in youth (Bennion, 1965; *Leadership Improvement*, 1969; *Lessons for Leaders*, 1966; Payne, 1962). This emphasis was viewed as a step toward the overarching purpose of helping each young man and young woman “attain eternal life” (V. L. Brown, 1975, p. 2). Helping youth become moral leaders was viewed as very important to the future of the Church and the world. After recalling the atrocities

associated with the systematic mass murder of the Jews and the bombing of Nagasaki and Hiroshima, Packer (1968) spoke of the vital role moral leadership played in steering people from destruction. Packer suggested that the moral course must be discerned from its counterfeits. He encouraged the youth as future leaders to prioritize achieving greater spiritual understanding which would help them perceive and support righteousness.

More than on your secular studies your qualifications for leadership rest on your mastery of the scriptures, of the priesthood lessons, the family home evening manual, the Sunday School class, the activity programs, the devotional, the sacrament sermon. In them is the key to knowing the true from the false.... You can redeem humanity from moral havoc if you will be the change in it. (pp. 7-8)

Although a certain measure of loneliness attends the adherence to conscience and principle that moral leadership demands, peace is a conscientious leader's reward (Hinckley, 1969).

Lessons for Leaders (1966) recommended that adult advisors continually seek self- education and feedback from other leaders to strengthen their personal leadership influence. This text suggested several ways they could make a greater impact on the youth. This included responding sensitively to the individual differences and the self-image of youth. Leaders could help youth benefit from being an active part of a close-knit peer group embracing high gospel standards. They were to help the youth develop a sense of responsibility. This could be done through inviting youth consider the truths of the gospel, then, come to their own sense of what should be done. Giving youth opportunities to participate in planning and carrying out activities help them to develop capability and confidence. Emphasizing their role in providing counsel, advisors could help youth be successful in leading by listening, countenancing high ideals, helping youth discern rules

and boundaries, and showing genuine love as they help them learn from their experiences. Texts such as *Leadership Improvement*, (1969) and Bennion, (1965) suggested that to be effective, leaders should understand human nature and seek to meet basic needs of the youth such as acceptance, creative self-expression, purpose, and spiritual assurance.

The leadership texts of this period emphasized leadership attitudes and practices that would establish strong relationships between leader and member. Leaders were advised not to be partial in their efforts to reach individuals in their stewardship, developing “a GENUINE, heartfelt desire to serve ALL the youth” (Brown, 1975, p. 2, emphasis in original). Leaders were encouraged to establish warm friendships with and stay close to the youth. Bishops and Branch presidents were encouraged to prioritize ministering to the youth in the stewardship. They were counseled that “each youth should be called individually and given a personal, confidential interview with ample time to establish rapport and free expression” (“Priesthood Bulletin,” 1967). Adult advisors were to help teachers and deacons’ quorum presidencies “supervise, control, and direct all quorum business and activity” coordinate their work with other groups, take responsibility for the quality of class instruction, teach, and love quorum members, especially the less active (pp. 6-7). Male and female adult leaders were urged to model for the youth harmonious relations in working together. They were also counseled to exemplify in their families devotion to the practices and programs of the Church especially “(1) family home evening, (2) scripture study, and (3) family prayer” (“Priesthood Bulletin,” 1972, p. 1; see also V. L. Brown, 1975).

Effective meetings. The Bishop's Training Course (1972) suggested two guiding principles for effective meetings (1) "use meetings for communicating between people, not just to and from them" (2) "use meetings for discussing problems if solutions will affect most of the people in the room" (*Bishop's Training Course*, 1972, pp. II-49). Meetings should be used to strengthen faith and teach correct principles so that members can grow in capacity to govern themselves. Principles of instruction, common consent, and evaluation should guide meetings pertaining to Church programs (*Bishop's Training Course*, 1972; Clark, 1963).

Planning processes. Leadership texts during these two decades were continually clarifying and refining how they articulated the planning process. Presidencies, committees, and counsels were the basic setting for planning with suggestions to extend problem solving discussions even to classes and quorums (*General Handbook*, 1976; *Let Every Man Learn His Duty*, 1971; *Melchizedek Priesthood Handbook*, 1976). Group planning was one way to promote cooperation and eliminate duplication of work (*Melchizedek Priesthood Handbook*, 1964). Though it was recommended that planning be agenda driven, planning via counsel was also seen as an opportunity for collective creativity (*Training for Church Service and Leadership*, 1963).

As council or committee members help generate and refine ideas they are more likely to invest themselves in putting them into action (*Training for Church Service and Leadership*, 1963). Leaders should therefore invite thoughts and recommendations. They should involve others in fact-gathering, discussion, and decision making. Leaders should seek consensus, yet if there is no agreement on a matter more time is given. The issue

may be revisited after additional reflection, fasting, and prayer, with final decision belonging to the presiding officer (Derrick, 1967). Lee (1970) said concerning this process, “Every great idea has to have its time in order for it to blossom. And sometimes it has to wait until God speaks” (p. 4). When a decision has been made, leaders carefully consider recommendations from the group in issuing assignments to not only bring the decision into action but, more importantly, to help individuals grow under responsibility (*Priesthood Leaders Guidebook for Groups or Small Branch*, 1977).

Several texts identified goalsetting as an important part of the planning process for leaders. Man’s potential to become like God was a guiding concept behind the practice of planning with people in mind (*Let Every Man Learn His Duty*, 1971; *Training for Church Service and Leadership*, 1963). Goals should even be stated in terms of people (*Training for Church Service and Leadership*, 1963). Leaders should develop a habit of establishing and reaching high goals consistent with correct principles (*Leadership in Action*, 1968; *Melchizedek Priesthood Handbook*, 1976). In goalsetting, purpose and method should be clearly distinguished—leaders should not suppose that the meeting or activity is the end in itself (*Training for Church Service and Leadership*, 1963). Bennion (1965) suggested three ways to think about ecclesiastic goals: (1) overall objective of the Church, (2) objective for the activities of the year, and (3) precise objective for each lesson or individual activity, etc. A succession of short-range goals, periodically restated and improved upon, bridges the gap to achieving long-range goals (*Training for Church Service and Leadership*, 1963).

The planning process was not intended to be completed in one session. Keeping in

mind their highest priorities, Leaders were encouraged to maintain the leadership process of “planning, acting, accounting, evaluating, and re-planning” (*Melchizedek Priesthood Handbook*, 1976, p. 9; see also Allred, 1977). Accordingly, there was an emphasis on delegation with regular progress reviews and follow up on assignments (*Let Every Man Learn His Duty*, 1971). Presiding leaders assisted in the process through careful evaluation of reports to inform follow-up actions of their own (*Bishop’s Training Course*, 1972). This approach was closely tied to communicating regularly with home-teachers, heads of families, and individuals allows a leader to correlate all Church programs for the benefit of families (*Bishop’s Training Course*, 1972). Follow-up was also portrayed in the context of responding to immediate needs through ministering. For example, *Let Every Man Learn His Duty*, (1971) posed the rhetorical question, if someone was not with us in a meeting, are they visited the very same day?

Christlike leadership. Many leadership texts communicated either overtly or through implication the importance of Christlike leadership. President David O. McKay, (1968) taught that Christ’s personality, was supreme in the realm of character and it was by virtue of who he was that he drew others to him. President Spencer W. Kimball (1979) also accentuated the ultimate nature of Christ’s example. He explained, “we will find it very difficult to be significant leaders unless we recognize the reality of the perfect leader, Jesus Christ, and let him be the light by which we see the way!” (p. 7). While it was not uncommon for a text to acknowledge that mortal leaders could not begin to approximate the Savior’s leadership, yet disciple-leaders were invited to strive and emulate his example and serve in the spirit of the Master (*Training for Church Service*

and Leadership, 1963; McKay, 1968; *Melchizedek Priesthood Handbook*, 1976; Monson, 1974).

Texts of this era cited at length examples of Jesus' leadership style and principles. For example, Jesus loved the people he led. He had a purpose which he shared. Jesus often put questions to his followers to help them find answers for themselves. Jesus blessed his followers by sharing his work and burdens with them (*Lessons for Leaders*, 1966). Jesus was consistent in his life allowing for "come and see" or "come follow me" leadership (John 1:39; *Lessons for Leaders*, 1966; Tanner, 1977, p. 5). Just as Christ lost himself in the service of the Father and the accomplishment of His will, so too should leaders lose themselves in living and teaching the truths of the gospel. We teach not just by what we say or do but by what we are. Christ had assimilated the truth which was his subject and therefore always had something to give and radiated his message (McKay, 1968).

A seminal text for thinking about Christ as the model for leadership theory was S. W. Kimball's (1979) text entitled *Jesus the Perfect Leader*. Kimball articulated several salient observations about Christ's leadership. The following are a few examples. Jesus thought and acted in harmony with a base of fixed principles. This influenced his purpose, the power of his example, and his personal virtue. Jesus understood others. He listened to spiritual communications from his Father as well as maintaining a sensitivity to those around him. He loved others. His love led him, at times, to reprove with a capacity to love the people and respect their genuine needs while still condemning evil choices that led to their suffering. Jesus taught that real growth could not take place

without freedom. He set the ultimate example of this by voluntarily suffering to bring about the redemption of the whole earth. Jesus taught accountability for thoughts and deeds. By holding himself to this high standard he could invite accountability in others. While mortal leaders are imperfect, each can make a resolute effort to lead more like the Savior did.

Latter-day Saints define charity as “the highest, noblest, strongest kind of love, not merely affection; the pure love of Christ. It is never used [in the scriptures] to denote alms or deeds or benevolence” (quoted in *Principles of Leadership Manual*, 2001, p. 38). Charity was frequently referred to as a quality of leadership. Love is the “fundamental law of human life” and relationships have great power to shape a human life. Charity is the mainstay of enduring relationships (*Lessons for Leaders*, 1966). When leaders extend warmth, greeting, and belonging, members are more likely to want to partake of Church programs (Craven, 1960). For a leader to be successful in discharging their stewardship those they serve must know that the leader cares for them (V. L. Brown, 1975). All Church discipline, is to be administered in love for the purpose of redemption not retribution (*General Handbook*, 1976). Leaders were invited to learn to love the people (*Leadership in Action*, 1968). That included increasing in one’s capacity to render Christian service. Payne, (1962) provided examples of the crescendo of service experiences which suggest a growing “level of Christian love”: “(1) personal project, (2) group project, (3) anonymous service, (4) service for a stranger, (5) performing service alone, (6) performing service for someone you don’t like, and (7) initiating responsibility for service” (p. 48).

Communication. Communication was frequently cited as an important leadership skill. Writers during this period saw communication as impacting effective training, teaching, speaking, announcements, personal interviews, discussions, extending callings, conducting meetings and so forth. For example, communication in written and verbal reports should be timely, salient, and candid (e.g., *Bishop's Training Course*, 1972; *Melchizedek Priesthood Handbook*, 1976; *Using Your Keys of Leadership*, 1970). Leaders should consider how effectively they are using tools such as the weekly ward bulletin, monthly newsletter, periodic special bulletin, home teachers, and network of key telephone callers (*Bishop's Training Course*, 1972). Effective announcements are appropriate, brief, memorable, motivating, and clear (*Training for Church Service and Leadership*, 1963). When a leader is setting expectations, they are advised to be firm but moderate in tone, never raising one's voice. Requests should be made with kindness and consideration. Praise and proper credit should be communicated where due (Derrick, 1967). Another text suggested: "Say less than you think," "make promises sparingly," "be interested in others," "be cheerful," "preserve an open mind on the debatable" and to "be careful of others feelings (*Leadership in Action* (1968), p. 55).

Craven, (1960) emphasized a rule based approach to communication. The first rule of communication is securing attention, eliminating distraction, neutralizing the other person's mind, creating curiosity, gaining their attention by portraying the idea that accords with their point of view. The second rule of communication is desire, the leader must keep the listener's attention, talk in terms of the other person's interests, communicate word pictures (visualizations of what you are trying to communicate) of what is being

said—be specific and concrete. The third rule of communication is an appeal for action by asking for a definite response. A leader should monitor their posture. Make eye contact. Smile through their body language as well as their face. What a leader says is augmented by their tone, attitude, countenance, and disposition. Listening coupled with remembering is crucial. The golden rule of communication is to speak to others as you would be spoken to. There must be harmony to keep channels of communication open and real.

While several mentioned the importance of interviews, a few gave suggestions or provided principles of effective communication in interviews (*Branch Guidebook*, 1977; *General Handbook*, 1976; *Let Every Man Learn His Duty*, 1971; *Melchizedek Priesthood Handbook*, 1976; “Priesthood Bulletin,” 1967). Leaders should select a private environment free from distractions. They should make enough time for the interview to be unrushed (*Branch Guidebook*, 1977). They should communicate upfront the purpose of the interview. They should ask direct questions in a loving way, encouraging the individual they are interviewing to express feelings openly and do most of the talking (*Branch Guidebook*, 1977; *Let Every Man Learn His Duty*, 1971; “Priesthood Bulletin,” 1967). Leaders should foster “a feeling of appreciation, helpfulness, and learning guided by the influence of the Holy Spirit” (*Melchizedek Priesthood Handbook*, 1976, p. 13). They should take time to assess past commitments and shape future plans based on discussion (*Melchizedek Priesthood Handbook*, 1976). Any “counsel, instructions, or assignments” should be given clearly (*Branch Guidebook*, 1977, p. 8). The leader should take time to strengthen “personal faith and testimony” (*Melchizedek Priesthood*

Handbook, 1976, p. 13).

Spiritual principles of leadership. During this era, many texts continued to emphasize the fundamental idea that leadership in the Church was a partnership with the Lord (Ashton, 1971). President Harold B. Lee gave additional insight to how Latter-day Saints view the integral relationship between the Lord and his mortal leaders:

The legislating, judicial and executive power is vested in the Lord. He reveals the law and he elects, chooses or appoints the officers and holds the right to reprove, correct, or even remove them at pleasure. Hence, the necessity of a constant intercourse by direct revelation. (Lee, 1965, pp. 1-2)

The Lord reveals His will in two primary ways and leaders were asked to “operate under priesthood direction with personal guidance from the Holy Ghost” (*Melchizedek Priesthood Handbook*, 1976, p. 9).

Leadership suggestions in handbooks were not to take precedence over the revelations recorded in scripture (*General Handbook*, 1960). The forward of the *General Handbook* (1976) stated that leaders should be taught their duty from the revelations “that they might be prepared, and that [the Lord’s] people may be taught more perfectly, . . . (D&C 105:10).” Leaders were encouraged to make the principles of the gospel their “foundation of priesthood leadership” (*Melchizedek Priesthood Handbook*, p. 9). In the preface to the *General Handbook* (1960) the First Presidency stated the need for local adaptability while maintaining institutional and doctrinal integrity provided by the handbooks. “There must be considerable flexibility in handling some of these matters” they said, “and that inspiration and the direction of the Spirit must be sought and followed.” Handbooks were not seen as an ultimatum, rather as a source of “guidance and direction” with the leader relying on the “inspiration of the Lord” and their “own

resources to solve specific problems” pertaining to their leadership assignments (p. 1). In a world of competing priorities, leaders were instructed to utilize the Spirit to be guided to the service that was most vital (*Let Every Man Learn His Duty*, 1971).

Attributes. Leadership texts in the 1960s and 1970s frequently listed or sought to describe the qualities of good leaders. These were portrayed most often as traits that could be gained rather than inborn qualities native to a select few. Table 4 shows a representative of many texts and the leadership attributes they celebrated during this period. Elder Franklin D. Richards assured leaders that if they would consistently make requisite sacrifices to develop their talents, over their lifetime their “leadership abilities will be magnified and [their] talents will increase...even an hundred fold” (F. D. Richards, 1976, p. 81).

Formal leadership training. One question that leaders in the Church have grappled with is the place and nature of formal leadership training. In 1966, educational and executive professionals, with the support of the Church, planned and carried out an administrative training seminar for Church leaders. It was held in Los Angeles over the course of several days. Attendees included stake presidents from the California Mission. Elder Howard W. Hunter of the Quorum of the Twelve attended and spoke informally at the first session. The content of the seminar drew upon the latest in “behavioral science research findings related to management, changes in personal values and skills, the use of group-oriented teaching processes, and research evaluation of program effectiveness” (Bentley, 1968, p. 49).

Table 4

Leadership Qualities 1960-1979

Work	Relationships	Spirituality	Personal
<ul style="list-style-type: none"> • Reliable (<i>Training for Church Service and Leadership</i>, 1963) • Earnest—takes work seriously (Bennion, 1965) • Determination (<i>Leadership in Action</i>, 1968) • Devotion to duty (<i>Leadership in Action</i>, 1968) • Acting without hesitancy (<i>Leadership in Action</i>, 1968) • “Being in front” (<i>Leadership in Action</i>, pp. 66-67) • “Selecting direction” (<i>Leadership in Action</i>, pp. 66-67) • “Be a self-starter” (<i>Leadership in Action</i>, pp. 66-67) • “Accepts responsibility” (<i>Scripture Lessons in Leadership</i>, 1971, p. 34) • Does not procrastinate (<i>Scripture Lessons in Leadership</i>, 1971) 	<ul style="list-style-type: none"> • Positive feelings for others (<i>Training for Church Service and Leadership</i>, 1963) • Assumes the best (Bennion, 1965) • Affirming (Bennion, 1965) • Listener (Bennion, 1965) • Sincerely interested other’s welfare (Bennion, 1965) • Sympathetic (Bennion, 1965) • Genial (Bennion, 1965) • Easy to get along with (Bennion, 1965) • Tolerant (Bennion, 1965) • Firm (Derrick, 1967) • Esteemed—so that others desire to follow (Derrick, 1967) • Care, concern (Packer, 1968) • Loyalty (<i>Leadership in Action</i>, 1968) 	<ul style="list-style-type: none"> • Personal spirituality (<i>Using Your Keys of Leadership</i>, 1970) • Bond with God (Bennion, 1965) • Values align with faith (Bennion, 1965) • Morally sound (Packer, 1968) • Faith (Packer, 1968; McKay, 1968) • Humility before God (Packer, 1968) • Integrity (Packer, 1968; <i>Leadership in Action</i>, 1968) • “High driving faith” (<i>Leadership in Action</i>, 1968, x) • Not self-righteous (<i>Leadership in Action</i>, 1968) • Love of God and neighbor (<i>Using Your Keys of Leadership</i>, 1970) • “Emulate Christlike ideals” (<i>Leadership in Action</i>, 1968, pp. 66-67) 	<ul style="list-style-type: none"> • Self-accepting (<i>Training for Church Service and Leadership</i>, 1963; Bennion, 1965) • Lifelong learner (Bennion, 1965) • Optimist (Bennion, 1965) • Confidence (Bennion, 1965) • Honest in appraisal of strengths and weaknesses (Bennion, 1965) • Self-mastery (Derrick, 1967) • Composed (Derrick, 1967) • Temperate (Packer, 1968) • “Courage balanced by judgement” (<i>Leadership in Action</i>, 1968, p.66) • “Hard-driving enthusiasm” (<i>Leadership in Action</i>, 1968, p. 66) • Certain (<i>Leadership in Action</i>, 1968)

(table continues)

Work	Relationships	Spirituality	Personal
<ul style="list-style-type: none"> • Problem Solver (V. L. Brown, 1975) • Purpose and vision (<i>Leadership Improvement</i>, 1969) • Creativity (New Dimensions, 1963) 	<ul style="list-style-type: none"> • “Love for others” (<i>Leadership in Action</i>, pp. 66-67) • “Respect for others” (<i>Leadership in Action</i>, pp. 66-67) • Listener (Hanks, 1970) 	<ul style="list-style-type: none"> • Hope (McKay, 1968) • Spiritually Converted (<i>Using Your Keys of Leadership</i>, 1970) • “Cooperates with God” (<i>Scripture Lessons in Leadership</i>, 1971, p. 29) • “Stays away from evil” (<i>Scripture Lessons in Leadership</i>, 1971, p. 73) • Obedient (<i>Scripture Lessons in Leadership</i>, 1971; Tanner, 1977). • Walk with a toughness in righteousness (Ashton, 1971) • Life of service (Monson, 1974) • Gratitude to God (Monson, 1974) • Submission to God (Monson, 1974). • “Enthusiasm. <i>En-in, Theos-God, or God inspired.</i>” (Craven, 1960, p. 62). 	<ul style="list-style-type: none"> • Prepared (McKay, 1968) • Cheerful (McKay, 1968) • Noble (McKay, 1968) • Humility with tenacity (<i>Leadership in Action</i>, 1968) • Firm (Derrick, 1967)

The premise of the seminar was the idea that in order “to meet the expanding needs of a dynamic Church organization most leadership positions will continue to require people with both demonstrated commitment to Latter-day Saint values and an increasingly high level of technical skills (Bentley, 1968, pp. 42-43). During the seminar the participants attended classes, participated in “T-groups,” and heard from guest speakers. One of the singular experiences of the seminar was named “Operation Empathy” and allowed the stake presidents a chance to don old clothes and roam the slums of Los Angeles in order to better become acquainted with the needs and circumstances of the people in these types of areas. This experience concluded with an address from a resident African American minister designed to help them better understand local challenges and understand differing perspective about the needs of the diverse populace in the area.

Though some positives outcomes came from this experiment, the overall design, execution, and evaluation were laden with problems. There was no meaningful empirical evidence of improvement in the leaders’ attitudes, skills, knowledge, or attitudes (Bentley, 1968). At least one book and a couple of academic articles were produced discussing the utility of such an approach in the Church (Bentley, 1968; K. M. Lloyd, Merrill, & Johnson, 1967; Price & Loyd, 1967). While these materials received limited circulation, the experiment may have reflected the desire to meet what was perceived as a growing need for leadership training. By 1972, the Church had developed a more cost effective and easily replicable personal curriculum to provide leadership training for Bishops (*Bishop’s Training Course*, 1972).

Helping others to grow. One of the key leadership concepts for Latter-day Saints during these two decades was helping others to grow and progress. A leader has faith in followers and seeks to draw the best out of them. (F. D. Richards, 1976). L. Richards, (1967) observed that individuals are called in the Church not for what they are but for what they may become (*Using Your Keys of Leadership*, 1970). Some texts connected leadership and its relationship to individual growth as being facilitated by healthy human relations (Bennion, 1965; *Leadership in Action*, 1968; *Leadership Improvement*, 1969). For instance, Leaders should acknowledge individual differences while remembering that they are to strive to minister to basic social and spiritual needs such as “creative self-expression,” “self-esteem,” and a “sense of actualization” (*Leadership Improvement*, 1969, pp. 23-24). In order to do this, it was important for leaders to understand those they lead through being with them and building “personal relationships” (*Melchizedek Priesthood Handbook*, 1976, p. 9). Leaders should inquire about and be sensitive to morale, personal circumstance, and other needs (*Leadership in Action*, 1968).

Motivation. Another aspect of human relations was helping others to be motivated in their work. Motivation was defined as “inspiration to action” (*Bishop’s Training Course*, 1972, p. II-33). During these two decades, leadership texts identified several means of motivation in the ecclesiastical context. These included meeting the spiritual, social, intellectual, and emotional needs of others (*Let Every Man Learn His Duty*, 1971). Leaders with “personal drive,” “administrative skill,” “knowledge,” and “leadership strength” “tend to motivate others” (*Bishop’s Training Course*, 1972, p. II-33). Leaders can measure their effectiveness by the overall attitude and motivation of the

group (*Using Your Keys of Leadership*, 1970, p. 2). Motivation could be generated through the personal witness of another individual, understanding the words of scripture, the life example of a leader, giving and feeling sincere gratitude, or the spiritual experiences born of participation in the Lord's work (*Let Every Man Learn His Duty*, 1971). Inspired teaching and counseling was a considered a catalyst of motivation in the Church and leaders were encouraged to be an example of all they taught (Brown, 1975; McKay, 1968; L. Richards, 1967). *Using Your Keys of Leadership* (1970) suggested that leaders could motivate by challenging others to rise above mediocrity to achieve desirable ends. Similarly, the *Bishop's Training Course*, (1972) observed that individuals "have a tendency to get moving...when [they] see that others are achieving great results" (pp. 1-15).

Sill (1978b) suggested six major sources of motivation. First, great ideas. The most powerful ideas are the ones the individual has worked to comprehend and come to own through application. Second, a concern for people can help a leader motivate themselves and others. Third, the desire to become an expert in a skill can be a great source of drive. Fourth, the awareness of an eternal reward can inspire action. Fifth, "you must *have fun* at whatever you do or it will not succeed to its maximum" (p. 9). Finally, to "*have a great conviction* about something" moves people to achieve (Sill, 1978b, p. 9, emphasis in original).

In the context of delegation, leaders that exhibit trust motivate others. (*Bishop's Training Course*, 1972). Appropriate autonomy or agency was also observed as a motivating factor. Tanner (1977) reiterated the Joseph Smith's teaching concerning how

he governed a growing Church membership: “I teach them correct principles and they govern themselves” (pp. 4-5). President Harold B. Lee (1973) saw this principle embedded in the scriptural injunction to “let every man learn his duty” (D&C 107:99).

He observed:

A dictatorship may be a shortcut to get immediate action, but the longer-lasting results come in painstaking and patient instruction and development by giving a man a responsibility and then letting him learn his duty and giving him the authority to act in his office and calling, according to his appointment. (as cited in Lee, 1996, p. 512).

When people feel valued through recognition, praise, or appreciation they are often more motivated to continue or increase their contribution (Craven, 1960; *Let Every Man Learn His Duty*, 1971). Variety in assignments can refresh motivation (*General Handbook*, 1976). Respect the thinking of followers, disagreement should not destroy personal dignity (*Leadership in Action*, 1968). Self-esteem which is related to self-confidence comes in part from learning, growth, achievement, approval of the leader and others, and integrity in one’s purpose, values, and ideals (*Leadership in Action*, 1968).

Leaders can also motivate through fostering a sense of responsibility to the group and the larger cause (*Lessons for Leaders*, 1966). If approached properly, correction was seen as a motivating factor as well. Richards, (1967) observed “in a Church that is concerned with both truth and love . . . deserved reproof is sometimes necessary, and deserved commendation is always appropriate” (p. 1, emphasis in original). A leader can often reprove more effectively by helping the individual or party understand the future results of improvement rather than criticizing their lack of accomplishment (*Leadership in Action*, 1968). Correction is almost always best in private, should be pursued as

directed by the Spirit, and followed with healing reconciliation (L. Richards, 1967; *Leadership in Action*, 1968). When leaders show genuine personal concern for those they direct it engenders motivation within the follower to respond to the leadership (W. G. Dyer, 1979).

While suggestions for motivation were plentiful, a few texts offered important cautions and perspectives. For instance, *Lessons for Leaders*, (1966) counseled leaders not to stop at outward incentives such as praise, physical rewards, or duty in their efforts to motivate. They were to help others see the intangible rewards, such as joy and love as the highest and most sublime of motivations. Payne (1962) observed “just as joy may come to motivate service and be its reward, so love will motivate service and grow through it” (p. 45). Personal behavior is deeply influenced by “love, kindness, persuasion, and understanding” (*General Handbook*, 1976, p. 66) and Tanner, (1977) affirmed that the power of love surpasses any other power to motivate.

Growth through responsibility. Every member should have at least one calling or assignment to help them to stretch themselves personally and grow through experience (*Leadership in Action*, 1968). Kimball (1976) asserted that there was a “need to provide continually significant opportunities for our [members] to stretch their souls in service p. 45). Tanner (1977) added:

Let them do everything within their power, and you stand in the background and teach them how to do it. I think therein is the secret of growth, to fix responsibility and then teach our people how to carry that responsibility. (p. 6)

Leaders were urged to give members opportunities to serve, teach, and bear testimony so they could gain a witness from the Spirit for themselves of the truthfulness of the work.

Packer (1969) taught that both hearing and sharing convictions can be a strengthening and even a transforming experience. The testimony (personal spiritual conviction) of a leader has power to uplift and inspire members. “Infinitely more important, the testimony [the members] bear themselves has the power to exalt and to redeem them” (p. 3).

Texts during this period included instruction on issuing calls and delegation. Callings were to be made prayerfully after preliminary interviews, earnestly seeking the will of the Lord. Leaders were invited to consider factors such as worthiness, ability, and personal circumstance (*General Handbook*, 1976). Leaders were to strengthen their units by building upon individual talents (*Melchizedek Priesthood Handbook*, 1976). Calls should be extended to willing members with assurance that the call came through inspiration. Expectations of purpose, available resources, and requisite commitment should accompany the call (*General Handbook*, 1976).

Delegation was another way to promote growth through sharing responsibility. The *Bishop’s Training Course*, (1972) was a good example of a text promoting principles of delegation during this period. According to this text, delegation included establishing clear understanding of responsibility, fixing authority, allowing freedom of method in accomplishing objectives, avoiding “hovering supervision,” and involvement of the individual in planning and decision making (pp. 1-11). Tanner (1977) based his model of delegation upon what he saw as the Savior’s pattern. He noted that Christ’s Church was a framework of delegated authority. In addition to what other texts were teaching, he suggested that assignments should be presented in way that properly portrayed them as exciting and challenging and that after an assignment was complete that a leader should

give any appropriate “praise” or “reproof” in “a spirit of love” (p. 7).

From a Latter-day Saint theological perspective, the most important manifestation of divine delegation was that of God to earthly parents. Home is the basis for growth and parents have the chief responsibility to prepare their children for missionary service, marriage, and other important aspects of a righteous life (*Bishop’s Training Course*, 1972). While leaders were instructed to minister to every member, there was specific emphasis on supporting the family and empowering parents to lead in their home (*Let Every Man Learn His Duty*, 1971). Home teachers were to be an extension of the leaders in providing strength and watchcare to those families to whom they were assigned.

Personal spiritual preparation. To improve leader effectiveness, several texts recommended different aspects of personal spiritual preparation. Leaders were admonished to stay morally clean and avoid compromise with matters of obedience to God’s laws (*Leadership in Action*, 1968). “If you want to radiate light as a leader,” said President David O. McKay, “you must keep the commandments and walk with God in the light” (McKay, 1968; D&C 95:12). Part of living a virtuous life came through temperance. President Harold B. Lee taught that, “most men do not set priorities to guide them in allocating their time and most men forget that the first priority should be to maintain their own spiritual and physical strength; then comes their family; then the Church and then their professions, and all need time” (*Bishop’s Training Course and Self-Help Guide*, sec. 2, p. 7.)

However, as leaders were sure to make mistakes, they were counseled to be aware of personal weakness and seek divine help to overcome it (*Using Your Keys of*

Leadership, 1970, p.2). A leader gains heavenly help when they pray every morning and night for “clear vision and sound judgment, increased ability to magnify the calling” (*Bishop’s Training Course*, 1972, p. 1-9). However, in seeking heaven’s help, leaders were also to put forth their very best efforts. For example, various gifts of the Spirit are given to leaders when set apart, but their efficacy depend upon the leaders’ “willingness to be humble and teachable through fasting, prayer, and diligent effort” (*Bishop’s Training Course*, 1972, pp. 1-5).

Texts during this era made it clear that the responsibility for leadership training rested primarily upon the leader themselves. For instance, *Training for Church Service and Leadership* (1963) noted that because leaders receive no professional training they must rely on inspiration, study to gain understanding, devote themselves to the work, and developing a certain measure of skill. Accordingly, leaders were invited to establish a routine of regular personal gospel study and mental exertion, relying on the standard works as their primary source of leadership guidance (*Bishop’s Training Course*, 1972; *Melchizedek Priesthood Handbook*, 1976; F. D. Richards, 1976). A carefully thought out decision preceded by a thorough study of the issue are important steps leading to revelation (F. D. Richards, 1976). Lee (1969) described conditions conducive to receiving revelation:

If we are worried about something and upset in our feelings the inspiration does not come. If we so live that our minds are free from worry and our conscience clear and our feelings are right toward one another, the operation of the spirit of the Lord upon our spirit is as real as when we pick up the telephone; but when they come, note this, we must be brave enough to take the suggested action. . . . Take time to meditate. Many times you will be wrestling with problems, the solution of which can be spiritually discerned. (pp. 5-6)

Lee (1970) recommended that leaders ensure that they do not become so busy they do not make time to enough to contemplate and seek the Lord's priorities for their work.

Even though leaders should do all they can to prepare themselves spiritually to lead, there will be times when they must rely on the Lord. Lee (1970) related the following to illustrate:

Norman Vincent Peale...was invited to go to a large assembly on a very important occasion where he was to offer the invocation. As they handed him the program, to his dismay it said, "Speaker: Norman Vincent Peale." Colonel Roosevelt, son of Theodore Roosevelt, was in charge, and...Peale turned to him and said, "Why, there's a tragic mistake here. I was just to offer the opening prayer." "No," replied Colonel Roosevelt, "you're to be the speaker." "Well, I can't do it, declared Peale, I haven't prepared." Colonel Roosevelt said, "Suppose you forget yourself, and let God speak through you." (p. 1)

Evans, (1966) reminded leaders that those best equipped to serve their family, community, country, and the Church are those who are the "best-prepared" (p. 55). When leaders are competent, prepared, and knowledgeable they far surpass in accomplishment others who are merely faithful. To become fruitful in the work of the Lord is a Church leader's duty.

Latter-Day Saint Leadership Theory 1980-1999

Definition of leadership. Texts during this era defined leadership in terms of priesthood service, guidance from the side, familial support, and responsiveness to the needs of individuals. Priesthood leadership was reemphasized as facilitating the operation of the priesthood which "enables mortals to act in God's name for the salvation of the human family" (*Melchizedek Priesthood Handbook*, 1990, p.1). Echoing past teachings, leaders were encouraged to be coaches not quarterbacks—engaging in training, teaching,

directing, motivating (Hinckley et al., 1984). The concept of fatherly leadership also persisted from previous decades (Hinckley, 1988; Packer, 1999). Church leaders should be more concerned with the spiritual rather than the statistical dimension of the people (Hinckley et al., 1984). Because the family is considered the most fundamental unit of the Church, Packer (1996) declared that family leadership or leadership in the home was primarily important. Both “parents and leaders have a sacred responsibility to teach the gospel of Jesus Christ” (*Church Handbook*, 1998, p. 300). Ballard (1993) taught that Church leadership “is for service, not servitude; compassion, not compulsion; caring, not control” (p.78). Finally, Hinckley (1997) suggested that all faithful members are also leaders “in those causes for which this Church stands” (Hinckley, 1997, p. 6).

Building on past decades. Between 1980-1999 Latter-day Saint administrative texts reiterated and built upon many leadership ideas found in prior decades. Layers of understanding were added to well established themes, some ideas grew in prominence, and in a few cases, ideas that had not been included in the manuals prior to this time emerged. Leadership ideas with content similar to prior decades included: planning meetings, counseling with members, conducting interviews and setting goals (Faust, 1980 *Leadership Idea*, 1980; *Melchizedek Priesthood Handbook*, 1984, 1990; Missionary Leadership, 1984; *Orientation Guide*, 1983), utilizing committees (*Orientation Guide*, 1983) ministering through personal visits to the homes of members (*Melchizedek Priesthood Handbook*, 1984, 1990); quorum fraternization (*Melchizedek Priesthood Handbook*, 1984) establishing good relationships (*Melchizedek Priesthood Handbook*, 1990); spiritual preparation through study, prayer, keeping covenants and sharing the

gospel (Featherstone, 1983; Malan, 1989; *Melchizedek Priesthood handbook.*, 1984); and using records and reports to evaluate progress, observe trends, and identify needs (*Melchizedek Priesthood Handbook*, 1990).

Qualities of great leaders. During this era, many texts chronicled qualities or traits of great leaders (Table 5). For example, Featherstone (1983) suggested that great leaders are present with the people, deal with the same problems, are individuals of known talent, have studied the field they lead in, have knowledge derived from experience, can see the enemy, and share the same danger. Hunter (1982) suggested that true greatness is not the consequence of passing effort, happenstance, or a solitary success. Greatness grows along with character. It requires multitudes of daily decisions to discern and choose righteousness—to serve and sacrifice for the benefit of others (Hunter, 1982). The following are examples of other leadership attributes identified in texts during this era.

Principles of time management. A text entitled *Leadership Idea*, (1980) provided several suggestions for leaders on how to more effectively manage the time they spend on leadership tasks. A few examples relative to meetings include: blocking meetings together, agendas with priorities up front, all participants review reports and action items prior to a meeting, punctuality starting and finishing, establishing problem solving or task groups and assigning subcommittees. In regard to personal time management, suggestions included writing down thoughts as they occur, having a list of to-dos' that can be worked on when something falls through, review activities constantly and eliminate unproductive ones. Plan uninterrupted time for creative work—organizing

Table 5

Leadership Qualities 1980-1999

Work	Relationships	Spirituality	Personal
<ul style="list-style-type: none"> • Visionary (Missionary Leadership, 1984) • Dedicated (Hinckley, 1988; Peterson, 1980) • Integrity (Hinckley, 1988) • Honesty (Hinckley, 1988) • Hard Worker (Hinckley, 1988) • Involved in private and public good (Hinckley, 1996) • Producer (Peterson, 1980) 	<ul style="list-style-type: none"> • Concern for others (Missionary Leadership, 1984) • Leads well at home (Hinckley, 1988) • Home life comes first (Hinckley, 1996) • Love for All (Hinckley, 1988) • Knows the people (Hinckley, 1988) • Listener (Hinckley, 1988) • “Confidant” (Hinckley, 1988, p. 49) • Judge (Hinckley, 1988) • “Counselor” (Hinckley, 1988, p. 49) • Warm (<i>Missionary Leadership</i>, 1984) • Friendly (<i>Missionary Leadership</i>, 1984; Hinckley, 1988) • Sympathetic (Hinckley, 1988) • Sensitive (Hinckley, 1988) • Good Follower (B. K. Packer, 1996). • United (Peterson, 1980) • Esprit de corps (Nadauld, 1999) 	<ul style="list-style-type: none"> • Humble (Hinckley et al., 1984) • Personal testimony (Hinckley et al., 1984) • Intelligent (Hinckley et al., 1984) • Spiritual (Hinckley et al., 1984) • Personal purity (Featherstone, 1983) • Virtuous (<i>Bishop’s Training Course</i>, 1972) • Worthy of calling (Missionary Leadership, 1984) • Exemplary (Missionary Leadership, 1984; Peterson, 1980) • Converted (Peterson, 1980) • Missionary Minded (<i>Missionary Leadership</i>, 1984) • Faithful to truths of the gospel (Hinckley, 1988) • Moral (Hinckley, 1988) • Good (Hinckley, 1988) • Discerning (Hinckley, 1988) • Servant leader (Hinckley, 1988) • Shepherd (Hinckley, 1988) • Requirements of a Bishop (1 Tim. 3:2-6; Titus, 1:7,9; Hinckley 1988; Packer, 1999). • Love of God and neighbor (<i>Melchizedek Priesthood Handbook</i>, 1990) • Guided by Revelation (<i>Melchizedek Priesthood Handbook</i>, 1990) • Moral Courage (Faust, 1980; Hinckley, 1996; Wilkins, 1999). • Obedient (Peterson 1980). 	<ul style="list-style-type: none"> • Resolved (Featherstone, 1983, p. 10) • Self-Motivated (<i>Missionary Leadership</i>, 1984) • Strives to improve (<i>Missionary Leadership</i>, 1984) • Knowledgeable (<i>Missionary Leadership</i>, 1984) • Skilled (<i>Missionary Leadership</i>, 1984) • Positive (<i>Missionary Leadership</i>, 1984) • Uplifting (<i>Missionary Leadership</i>, 1984) • Loving (<i>Missionary Leadership</i>, 1984) • “Teacher” (Hinckley, 1988, p. p.49) • Not a “martinet” (Hinckley, 1988, p.49) • Gentle (Hinckley, 1988) • An Anchor (Hinckley, 1988) • Helper of the poor and needy (Hinckley, 1988) • Watchful (Malan, 1989) • Trustworthy (<i>Melchizedek Priesthood Handbook</i>, 1990) • Loyal (Hinckley, 1996) • Strong (Hinckley, 1996)

meetings, writing lessons, thinking through problems.

Christlike leadership. Authors in this era added understanding to the concept of Christlike leadership. Faust (1980) observed that the Savior's invitation "Follow me" was "the most encompassing short course on leadership" ever given. Consequently, "a leader cannot ask of others what he is not willing to do himself" (Faust, 1980, p. 35). Leaders should pay constant attention to the example of the Savior and endure in following that to the best of their ability (Hunter, 1982). Christian principles of leadership also included servant-leadership. Featherstone (1983) implored the young people of the Church: "Make certain that you choose to serve. If you choose not to serve, you will never be a great leader" (pp. 9-10).

Several texts offered insights into Christ's mortal mission as a model for leadership. Although some such as Maxwell (1990) made observations about leaders that emulated Christ, the majority focused on Christ himself. Latter-day Saint were admonished to "lead as they are taught by the Savior (*Melchizedek Priesthood Handbook*, 1990, p. v).

For example, Jesus "prepared Himself spiritually" to lead while on earth, then diligently fulfilled his mortal mission (*Church Handbook*, 1998, p. 307). Jesus fully lived his guiding principles for leadership which were the two great commandments to love God and neighbor (*Church Handbook*, 1998; *Melchizedek Priesthood Handbook*, 1990; Paramore, 1989). It was never a strain for Jesus to be with people (Paramore, 1989). Jesus "prayed and studied the scriptures" and was filled with truth (*Melchizedek Priesthood Handbook*, 1990, p. 1; Paramore, 1989). He emphasized that unity on earth

would follow as individuals and groups became one with the God (*Church Handbook*, 1998). Jesus “taught and led people according to their capacity and potential, asking enough of them to stretch their souls but not so much that they were overwhelmed with more than they could manage” (*Melchizedek Priesthood Handbook*, 1990, p. 1). Jesus “respected individual agency by teaching correct principles, allowing personal governance, and then providing an opportunity to account for actions” (*Melchizedek Priesthood Handbook*, 1990, p. 1). Notwithstanding his perfect walk through mortality, Jesus “was not condescending to others” (*Melchizedek Priesthood Handbook*, 1990, p. 1).

Paramore (1989) suggested that Jesus utilized leadership skills. For example, Jesus “listened” attentively (*Church Handbook*, 1998; *Melchizedek Priesthood Handbook*, 1990). “By his words and actions, He showed people that He loved, understood, and appreciated them” (*Church Handbook*, 1998, p. 307; *Melchizedek Priesthood Handbook*, 1990). Jesus led by ministering to the needs of the people (*Church Handbook*, 1998; Paramore, 1989). Jesus “considered short-range and long-range perspectives when dealing with people and problems” (*Melchizedek Priesthood Handbook*, 1990, p. 2).

As a corollary to illustrations of Christ’s leadership were invitations to apply His example. For instance, consider these examples from the *Church Handbook*, (1998). “Leaders in the Church should put God first in their lives, loving him and submitting to his will” (p. 307). “Like Jesus, Church leaders should love the people they serve, showing care and concern for each person” (p. 307). Church leaders who prepare themselves spiritually by drawing nearer to the Lord through study, prayer, and obedience are better

able to serve those they lead. Leaders in the Church should seek the Savior's commandment to build unity in the Church and all the groups of which they are part. "Successful communication requires listening attentively to others as the Savior did. Listening with full and sincere attention also helps convey a leader's love and concern" (p. 307). People need the joy that comes from Christlike sacrifice and service (Malan, 1989).

A few authors during this era recommended a model of pastoral leadership with Jesus Christ, the Good Shepherd, as the archetype (Hinckley, 1988; Lasater, 1988; Malan, 1989). The pastoral leadership model relates the leader to a shepherd and followers to sheep. True shepherds know their flock (Hinckley, 1988). Lasater suggested that true shepherds know their sheep by name. The sheep know the voice of the true shepherd and therefore are not led astray by the voices of strangers. True shepherds love their sheep and freely give time and attention to their needs. They lead followers to become fully active in the gospel and to press forward toward eternal life. The true shepherd goes before the sheep and because of the close relationship, is able to constantly reassure and build confidence. Those who know Jesus Christ, the Master Shepherd, will be led by the Spirit to "become a true shepherd in Israel." (p. 75).

Leading with love. As with previous eras there were several texts during these two decades that extolled love as a principle of leadership. Maxwell indicated that love was a primary priesthood guideline (Jolley, 1983). Ballard (1993) taught that leaders should avoid compulsive strategies and focus on compassionate ones. Maxwell (as cited in Jolley, 1983) also acclaimed the transformative power of love and its sister principles

“long-suffering, persuasion...gentleness, and kindness” as “the only ways in which human behavior can be changed both freely and irrevocably” (pp. 84-85). The *Melchizedek Priesthood Handbook* (1984) stated that “love is the basic ingredient and fundamental motive for successful activation. Spiritual guidance is likewise essential. When these two elements are present, activation efforts will be most effective” (p. 12). The same handbook suggested that quorum leaders “should foster quorum fellowship, brotherhood, love and unity so that every need of a quorum member becomes the concern of the quorum to which he belongs” (*Melchizedek Priesthood Handbook*, 1984, p.5).

Preparing other leaders. Effective leaders help develop others. They are continually training others to step into their position of leadership. They help others with the intent that these upcoming leaders will surpass their own performance (Faust, 1980). “A good leader expects much, inspires greatly, and sets on fire those [they are] called to lead” (Faust, 1980, p. 35). Featherstone (1990) observed that “self-centered...leaders are mostly interested in rules, regulations, policies, and programs. To such people, men and women are important only as long as they are ‘useful’ in achieving goals” (*Principles of Leadership*, 2001, p. 36). On the other hand, wise leaders see tasks as means to build people which is the true goal of leadership in the Church.

A primary way leaders could help prepare others to lead was by giving them appropriate experience through responsibility. Faust (1980) expressed the value of responsibility in building others:

Ever since I was first in Egypt in World War II, I have been interested in ancient ruins. There is a fascination in observing why some columns still stand and others have toppled over. Very frequently those still standing do so because they bear a weight on top. There is, I believe, a parallel principle in leadership. Those who

stand faithful to their priesthood are often those who bear some weight of responsibility.... Those involved are those most likely to be committed. (p. 35)

Responsibility in the Church includes such opportunities as shorter-term assignments or the more enduring obligation of a calling. “Continuity in leadership is an important key to success” (*Stake Priesthood Leadership*, 1981, p.2). When considering who could be blessed through a responsibility, leaders should give special consideration to those who are not currently involved including the less active or inactive (Faust, 1980). Leaders should trust that the Lord will qualify those called or assigned with the individual help and grace needed to fulfill their duties (Monson, 1996).

Revelatory guidance. Texts during this period encouraged Leaders to “seek and rely on the Spirit” (*Melchizedek Priesthood Handbook*, 1990 p. v). This includes knowing and relying on the principles of the gospel, which are revealed by the power of the Spirit, and which underlie “every phase of the Church administration” (Packer as cited in Hinckley et al., 1984, p. 2). These principles are not always explained in the handbooks but rather are found “in the scriptures” (Packer as cited in Hinckley et al., 1984, p. 2). By continually treasuring up the words of scripture, studying the handbooks, and seeking the Lord’s inspiration, leaders can be instructed not only in what the Lord has revealed concerning Church government but can also be given current guidance for the issues particular to their stewardship (*Church Handbook*, 1998). “Organization, programs, procedures, policies, and principles; all are important. But, they are not of equal importance” (Packer as cited in Hinckley et al., 1984, p. 2). Therefore, it takes heavenly instruction and inspiration to know how to rightly apply these resources in ways that lead people to eternal life. For example, leaders may hold a disciplinary council that is

technically in line with the organization and procedure explained in the handbook but could cause great damage instead of heal a wayward member if leaders do not understand and rightly apply principles of the gospel such as justice, mercy, reproof, and forgiveness (Hinckley et al., 1984). “There is a spiritual element beyond the procedures in the handbook. It belongs to the priesthood and carries supernal power” (Packer as cited in Hinckley et al., 1984, p. 2). In terms of Church leadership, the power of direct revelation that rests upon those who bear the mantel of leadership is far greater than the intellect of the individual leader (B. K. Packer, 1999).

Revelation is crucial aspect of Church government. It comes as leaders meekly seek it and learn to recognize the Lord’s direction as it comes through divinely appointed channels. An ordinary young man or young woman “knows how to approach the Lord and receive instruction” and “it is a law of God that he will reveal his will to his servants” (Packer as cited in Hinckley et al., 1984, p. 5). This pattern is the very essence of Church government (Packer as cited in Hinckley et al., 1984). Faust (1980) suggested that “revelatory guidance, may come as it did to Enos, as the ‘voice of the Lord came into [his] mind’ (Enos 1:10) or as a burning in the bosom (D&C 9:8)” (p. 35). Each leader has a right to revelation as far as it relates to their area of responsibility and “with faith in the Lord and humility...may confidently expect divine assistance in [their] problems” (Faust, 1980, p. 35; Harris, 1984). Faust (1980) went on to explain that after receiving assurance from the Lord through the power of the Holy Ghost that leader can “pursue an unswerving course with the absolute conviction in mind and heart that that which is being done is on the right course and is what the Lord himself would do in the matter” (Faust,

1980, p. 35).

In addition to revelation that comes personally, inspiration also proceeds vertically through the organization of the Church. Leaders expect to receive inspired guidance from their leaders who have stewardship over the larger geographical region in which they labor (Hinckley et al., 1984). Because local lay leaders are empowered to lead in their own jurisdictions with the aid of simple guidelines but also by personal revelation from Heaven, a Church of millions can be guided by relatively few senior officers (Packer, 1999).

Meetings should be “conducted by the church after the manner of the workings of the Spirit” (Moroni 6:9). Packer (1996) taught, that leaders should conduct Church meetings in a way to help members come away renewed and attuned to the Spirit of the Lord as they face the trials of life. Leaders should seek to create “conditions under which members can, through inspiration, solve their own problems” (quoted in *Principles of Leadership*, 2001, p. 108). Presiding leaders, whether male or female have the responsibility to respond to inspiration when they are prompted to “adjust,” “correct,” or clarify something in the meeting. (Packer, 1996, as quoted in *Principles of Leadership*, 2001).

Leaders should let priesthood keys operate and give members opportunities to grow in the principle of revelation. This includes letting members who live locally lead and take responsibility in their Church unit. Packer (1996) spoke of two missionaries, converts from South America, who mentored their first convert in Spain to lead in his local area. This was a man who worked at the local fish market, and who no prior

experience in priesthood leadership. During this man's first opportunity to conduct a meeting, Elder Packer watched as the missionaries taught this man, sometimes even standing to give whispered instructions of what to do next. The new convert haltingly got through the meeting with the missionaries' help. Yet, as he stood to close the meeting the Spirit of the Lord rested upon him and taught the people with great power without any assistance. Teaching members that the Lord will guide and empower them to lead in their given assignments was an important message of Latter-day Saint leadership texts during this era.

Leading through councils. While texts continued to include principles of effective meetings (*Leadership Idea*, 1980; *Melchizedek Priesthood Handbook*, 1990; *Orientation Guide*, 1993) a more particular focus of leading through councils began to appear more regularly. In an effort to see that the model became even more common in every strata of Church leadership Faust (1980) re-enunciated Richards (1953) classic statement, "the genius of...Church government is government through councils" (p. 36). Richards continued, "in the spirit under which we labor, [leaders] can get together with seemingly divergent views and far different backgrounds, and under the operation of that spirit, by counseling together, they can arrive at an accord" (as cited in Faust 1980, p. 36). Ballard (1993), taught that the family council is the most basic council in the Church. He suggested that the principles that apply to ecclesiastic councils also apply to families. "Spiritual synergism" is created when councils unify their cumulative thinking, talents, energies, and individual spiritual gifts (Ballard, 1993, p. 77). Participating in councils can not only prepare individuals for future leadership opportunities but combines current

experience and understanding, which can lead to improved resolutions (Ballard, 1994).

When individuals feel a sense of ownership through participating in councils they are more likely to contribute their best thought and effort to finding solutions to the issues at hand. Coming to unity in doctrine and purpose the council can move forward as one and bring a unified message before the people (Faust, 1980).

Texts during this period provided some general principles to guide counsels. Counsels should directly contribute to accomplishing the mission of the Church (*Stake Priesthood Leadership*, 1981). Councils should “focus on people,” emphasize supporting leaders, individuals, and families in living the gospel and in accomplishing the Lord’s work. Coordinating calendars and programs should be minimized (Ballard, 1993; “Principles of Effective Church Committees,” 1994). They should be conducted in the spirit of love after the manner of the Lord who counsels “in wisdom, and in justice, and in great mercy” (Ballard, 1993; Jacob 4:10; “Principles of Effective Church Committees,” 1994). Council members should be trained in their roles (*Stake Priesthood Leadership*, 1981). They should consistently seek the Lord in prayer in preparation and throughout the counsel process (“Principles of Effective Church Committees,” 1994). Councils should promote free and open discussion and entertain differing points of view while not violating confidentiality (Ballard 1993; *Melchizedek Priesthood Handbook*, 1990; “Principles of Effective Church Committees,” 1994). To be effective council members must listen to each other (Ballard, 1993). The contributions of all council members, particularly women, should be validated and they should feel themselves to be full partners in both discussion and decision making (Ballard, 1993; “Principles of

Effective Church Committees,” 1994). A text entitled *Leadership Idea* (1980) recommended that leaders organize council meetings thoroughly focusing on objectives aligned with critical needs. For instance, leaders should focus rescue efforts on those who would most likely respond or who the Lord prompts a leader to reach out to (Hinckley et al., 1984; *Melchizedek Priesthood Handbook*, 1990). When planning larger activities leaders can utilize sub-committees with members representing the larger groups within the membership including different ages and genders.

Councils operate under the direction of those who hold priesthood keys. After a council has deliberated or arrived at a decision it is the responsibility of the presiding officer, especially if they hold priesthood keys (or the right revelation over their assigned jurisdiction), to make or confirm the final decision. Where there is lack of unanimity decisions can be postponed for further discussion. Once the decision is made council members should be “united” and “determined” in supporting it (Ballard, 1993, 1994, p. 26).

Motivation. Hinckley (1984) elaborated on principle of motivation typical of texts during this era. “Increased faith is the touchstone to improved church performance” (p. 3). “There is motivation which comes of true conversion” (p. 2; see also *Church Handbook*, 1998; *Melchizedek Priesthood handbook*, 1984). Hinckley went on to explain,

When there throbs in the heart of an individual Latter-day Saint a great and a vital testimony of the truth of this work, he will be found doing his duty in the Church. He will be found in his sacrament meetings. He will be found in his priesthood meetings. He will be found paying his honest tithes and offerings. He will be doing his home teaching. He will be found in attendance at the temple as frequently as his circumstances permit. He will have a great desire to share the gospel with others. He will be found strengthening and lifting his brethren and sisters. It is conversion that makes the difference. (Hinckley et al., 1984, p. 2)

In bringing about faith and conversion the word of God has a more powerful effect on the minds of the people than anything else. For the word of God to make an impact, leaders must teach the truths of the gospel and invite others to make commitments to act on those truths. In doing so, Haight (as cited in Hinckley et al., 1984) suggested that “love and eternal friendship, not force or pressure, is the way. In order to receive a response, we must visit and ask! When we do ask, we should not exert ‘unrighteous’ pressure. Any effort to help a person become active must be inspired and tailored to fit the needs of the person” (Haight, as cited in Hinckley et al., 1984, p. 6) Leaders are teach the gospel to motivate and bring about ultimate conversion.

However, to maintain spiritual drive each person needs to feel accepted and a part of things. Fellowship based on genuine love and concern helps members feel acceptance (Hinckley et al., 1984). Fellowship can also cultivate internal motivation as different group members share faith promoting experiences (*Missionary Leadership*, 1984). Motivation can also increase as members receive and fulfill meaningful Church assignments. Leaders could help maintain motivation through regular interviews. These interviews would give the member opportunities to report and given an accounting. Regular interviews based on love and listening help leaders better understand and meet individual needs and help members achieve success in their calling which fosters motivation.

Leaders can also inspire others through their conduct. Leaders could inspire motivation in others by keeping their thinking, speech, and activities on an elevated spiritual plane (*Missionary Leadership*, 1984). Leaders should be careful with their

communication. How a leader communicates a message can deeply impact how it is received and implemented (Hinckley et al., 1984). For instance, Maxwell suggested that it is important for a leader to connect the larger vision of what is to be accomplished with daily living (Maxwell as cited in Jolley, 1983). Leaders were also encouraged to avoid undue complexity. There should be simplicity in administration (Maxwell as cited in Jolley, 1983).

Delegation. Delegation was a regular concept in the leadership texts of the 1980s and 90s. Leaders were invited to follow the pattern of the Savior, who recognized the potential of his followers and called them to labor in his Church in order to help them grow (*Church Handbook*, 1998; Malan, 1989). Due to natural limitations of personal resources such as time and strength, leaders were encouraged to delegate (*Church Handbook*, 1998; *Melchizedek Priesthood Handbook*, 1984; *Missionary Leadership*, 1984). Additionally, if leaders avoid the temptation to “hold the reins too tightly,” appropriate delegation can “produce a harmonious symphony of faith, skills, and talents of the group, producing maximum effectiveness and power” (Faust, 1980). The *Church Handbook* (1998) provided a characteristic outline of steps of delegation:

- 1) Clearly outline the assignment in your own mind.
- 2) Prayerfully determine who should be given the assignment.
- 3) Meet with the person to explain the assignment and its purpose.
- 4) Explain the time and other limits within which the assignment should be completed. Ensure the person understands the assignment and the accountability for it. Allow the person to develop the plans to carry out the assignment.
- 5) Be willing to accept the person’s best efforts.
- 6) Give special attention to the good things he or she has achieved.
- 7) If necessary, redirect or renew efforts to complete the assignment. (p. 307)

An important aspect of delegation is for both leader and member to come to an understanding of what is needed to be accomplished and that the member agrees to carry

out the delegated responsibility. Without agreement individual agency and accountability cannot be fully honored (“Delegation,” 1985). Once agreement has been reached leaders can foster accountability in members through periodic follow-up (*Church Handbook*, 1998; Faust, 1980; *Orientation Guide*, 1983).

A sister principle to delegation was self-government. Because of their potential to enable each member to participate, groups such as the quorum or female relief society were organized “to advance the work of the Church” (*Orientation Guide*, 1983, p. 2). “The principle of self-government is basic to the entire administration. The Church operates on the principle of love and persuasion without compulsion. This is the order of heaven” (*Orientation Guide*, 1983, p. 2). Packer (1983) suggested that the way to “control” others is to teach them the connection between abiding truth and personal freedom. The truth sets a person free to exercise their agency to choose righteousness. “The best control is self-control” and “there is no enduring freedom without a knowledge of the truth” (p. 66). When a group member is away from the leader their commitment to the work and values of the gospel “will depend on how much truth they have received” (p. 66).

Implications of this paradigm included the following. Leaders avoid framing invitations or assignments in terms of “a command or a demand” (Faust, 1980, p. 34). Leaders give each person a fair opportunity to regulate their lives in relation to conscience and law (N. A. Maxwell, 1990). Leaders encourage without imposing quotas (*Missionary Leadership*, 1984). They help others meet their own needs for Christlike sacrifice and service by letting them accept such opportunities of their own free will and

choice (Malan, 1989). Leaders set the expectation that each person act as an agent to bear their own part of the necessary labor to help the group function properly (Maxwell, 1990). Leaders can help members satisfy their basic needs—which include “self-esteem, peace of mind, and personal contentment”—when they teach them to independently and faithfully keep the commandments of God (Faust, 1995, p. 62).

Leading by teaching. Texts during these decades also focused on teaching as an important part of leading. Holland (1998), made prominent a statement from Elder Gordon B. Hinckley who said:

Effective teaching is the very essence of leadership in the Church. Eternal life will come only as men and women are taught with such effectiveness that they change and discipline their lives. They cannot be coerced into righteousness or into heaven. They must be led, and that means teaching. (p. 26)

The *Melchizedek Priesthood Handbook* (1990) suggested that leaders follow the example of the Savior who led people through teaching them the principles of the gospel. That included teaching the fundamental doctrines of the kingdom as found in “the scriptures and the teachings of latter-day prophets” (*Melchizedek Priesthood Handbook*, 1990, p. 32; Packer, 1999) to provide nourishment by the good word of God (J. R. Holland, 1998). When a leader or a teacher appropriately seeks and qualifies for the Spirit through study, prayer, and personal righteousness they can be filled with the Spirit of the Lord and teach with power that converts others (J. R. Holland, 1998). Leaders should teach by example and set the “spiritual tone” for the group (*Melchizedek Priesthood Handbook*, 1990, p. 30). Leaders could also effectively help lead those they served by taking opportunities to teach in both in public as well as in private (*Melchizedek Priesthood Handbook*, 1990). Leaders should seek ongoing training to improve their teaching as well as the teaching of

those within their organization (*Melchizedek Priesthood Handbook*, 1984). Holland (1998) cited President Spencer W. Kimball who implored leaders to take an interest in

improving the quality of teaching in the Church.... I fear that all too often many of our members come to church, sit through a class or a meeting, and...then return home having been largely [uninspired]. It is especially unfortunate when this happens at a time...of stress, temptation, or crisis [in their life]. We all need to be touched and nurtured by the Spirit, and effective teaching is one of the most important ways this can happen. We often do vigorous work to get members to come to Church but then do not adequately watch over what they receive when they do come. (p. 25-26)

Administrative as well as Sunday meetings should be used to inspire, teach, and train (Holland, 1998; *Missionary Leadership*, 1984).

Leadership direction for texts written for women. In the 1980s and 1990s Latter-day Saint publications for women occasionally included sections on leadership. These sections offered generally applicable counsel such as learning how to lead from the example of the Savior (“Christlike Leadership,” 1985; “Leading As Jesus Led,” 1987). They often included examples of women who exhibited powerful leadership in their families and communities. Women leaders were advised to attend to their personal development to magnify their leadership influence. Based on their individual circumstance, female leaders were encouraged to extend their formal education, hone leadership skills, accept leadership obligations, contribute ideas, build others, participate in serving in the community, govern alongside one’s spouse in the home, and lead children through teaching and nurture (“Christlike Leadership,” 1985; “Delegation,” 1985; “Personal Leadership Strengths,” 1985).

Latter-Day Saint Leadership Theory in the 21st Century

Definitions of leadership. In the 21st century Latter-day Saint texts continued to define leadership as a responsibility that all Latter-day Saints had to labor in personal ways for the eternal welfare of those in their realm of influence. Several texts spoke of leadership as belonging to “anyone serving in any capacity in the Church in which [they are] responsible for the spiritual or temporal well-being of any of the Lord’s children (*Duties and Blessings of the Priesthood*, 2000, p. 181; Featherstone in *Principles of Leadership*, 2001). For instance, Merrill (2012) and *Latter-day Saint Woman* (2000) defined a person’s unique influence as their leadership. Individuals do not need a formal calling to lead (Hinckley, 2000; Merrill, 2012). Dew (2003) emphasized the important leadership role of mothers and fathers because “nowhere is righteous leadership more crucial than in the family” (p. 2). However, Latter-day Saints were also encouraged to lead as “witnesses of God” in the Church, the community and among nations (Dew, 2003, p. 2; *Duties and Blessings of the Priesthood*, 2000).

Leadership was often defined in terms of the impact that it made in the lives of people. Leaders were described as mentors of individual children of God (Eyring, 2014; Eyestone, 2015). One important way leadership could be measured was on the personal impact it made for other individuals. President Harold B. Lee, speaking of his call to be President of the Church, explained:

The only true record that will ever be made of my service in my new calling will be the record that I may have written in the hearts and lives of those with whom I have served and labored, within and without the Church. (*Duties and Blessings of the Priesthood*, 2000, p. 181)

The Lord holds the leader in His Church “accountable for the safety (salvation)” of his children (*Duties and Blessings of the Priesthood*, 2000, p. 181).

Handbook 2 (2010) provided a central definition of leadership. It stated that “all Church leaders are called to help other people ‘become true followers of Jesus Christ’” (p. 12). To accomplish this “leaders first strive to be the Savior’s faithful disciples, living each day so they can return to live in God’s presence” (p. 12). When leaders set an example of “being a faithful disciple” and work to develop Christlike attributes they can help others “develop strong testimonies” and draw nearer to God (*Handbook 2*, 2010, p. 12; Hinckley, 2000). The nearer a person is to God, the more he or she will desire to be a faithful disciple and to obtain the blessings of eternal life (*Handbook 2*, 2010). Peterson summarized “being Christlike ourselves, we will teach [others] to be Christlike. Being devoted ourselves, we will teach [others] devotion” (in *Principles of Leadership*, 2001, p. 81).

Leadership was also defined by its purposes. Leadership purposes should guide leaders in all they do. *Handbook 2* (2010) clearly communicated Church leadership purposes during this era. Those include helping all members receive all essential ordinances of the gospel and then faithfully keep the accompanying covenants in order to qualify for all the blessings of eternal life. Leaders emphasize the “preeminence of the home and family” (p. 14), and encourage families to make their homes and lives Christ-centered (*Leading in the Savior’s Way*, 2013). They direct the quorums, councils, classes, and auxiliaries of the Church. They assist families in strengthening each other through scripture study, prayer, and living the gospel. Leaders also encourage members to engage

in carrying out the divine responsibilities of the Church (enabling the salvation of the dead through family history and temple work, gathering Israel through missionary work, living the gospel, and caring for the poor and needy.)

Delegation. Delegation continued to be included as an important principle of leadership during this period. *Leading in the Savior's Way* (2013) reiterated that delegation was the Savior's pattern of helping others to grow through meaningful assignments accompanied by necessary encouragement and assistance. Appropriate delegation is a way for a leader to help others develop leadership skills and "meet righteous goals" (*Principles of Leadership*, 2001, p.93). *Handbook 2* (2010) also suggested that leaders who try to do everything themselves will burnout and the people they lead will not grow. Texts of this era sometimes spoke of delegates using the scriptural term "steward," which had the effect of emphasizing personal accountability to the Lord (*Duties and Blessings of the Priesthood*, 2000). For instance, "It is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity" (D&C 72:3). This perspective suggested that as a steward for God they had the right to God's help so long as they pursued the Lord's will within divinely set parameters (*Duties and Blessings of the Priesthood*, 2000).

Maxwell (1977, as cited in *Principles of Leadership*, 2001), suggested that there were several reasons why a leader might hesitate to delegate. Sometimes a leader wants to take care of things themselves. Some leaders don't put forth the kind of effort it would take to train another person sufficiently so they could be of real help. Other leaders do not prefer to ask others for help. There are times that a leader may enjoy feeling somewhat

“harried” because it gives them the “false sense of being noble” (p. 94). Some leaders feel worried that the quality of work will decrease if they delegate and sometimes that concern is justified. However, there are other instances that a leader simply feels threatened in their position—worrying not “about tasks being done poorly, but too well” (p. 94)

How a leader gave direction to a delegate was also important. Leaders were to consider the golden rule and give direction in ways that they would want to be directed (Eyestone, 2015). Handbook 2 (2010) provided a typical set of suggestions for extending assignments or delegating (see also *Duties and Blessings of the Priesthood*, 2000; *Principles of Leadership*, 2001).

- Explaining the purposes of the assignment, suggesting ways it could be done, and explaining when it should be completed. The assigned person should understand and accept accountability to perform the assignment and report on it.
- Keeping a written record of the assignment and checking progress from time to time.
- Respecting the assigned person’s efforts to develop plans and fulfill the assignment. Leaders provide encouragement and assistance as needed.
- Asking the person to report back about the assignment. After receiving the report, the leader accepts the person’s best efforts and expresses appreciation for the good things the person has done (p. 13).

Other suggestions included not asking others to do that which you are not willing to do yourself and expressing confidence in the person’s ability to accomplish the assignment with help from the Lord and others (*Principles of Leadership*, 2001). Finally, *Handbook 2*, (2010) recommended that leaders not delegate to seasoned leaders alone. Rather they were to give all members an opportunity to serve. They were to do so with faith that each

member can learn and improve in Church work through experience, exercising faith, diligent work, support and tutoring from other leaders.

Attributes. Like past periods, many leadership texts mentioned attributes associated with effective leaders. Table 6 includes brief definitions where they were expressly given.

Agency. A common theme during this era was doctrine of agency. Several leadership texts highlighted the relationship between agency and leadership. Latter-day Saints define agency as “the ability and privilege God gives [each person] to choose and to act for [themselves]” (“Agency and Accountability,” 2017). The Savior “based His leadership on the principle of agency” (*Latter-day Saint Woman*, 2000). More than one text underscored that the principles found in Doctrine and Covenants 121:37-45 honor agency (*Duties and Blessings of the Priesthood*, 2000; Merrill, 2012; *Principles of Leadership*, 2001). Those principles include persuasion, long-suffering, gentleness and meekness, and love unfeigned. For instance, “persuasion is trying to convince others to do something. It is the opposite of ordering or forcing” (p. 183). Merrill suggested that “any attempt to compel behavior is accompanied by withdrawal of the Spirit and decreased effectiveness” (p. 37). Speaking of the nature of persuasion, Featherstone observed,

to lead people by persuasion is a holy order of God. Persuasion suggests a regeneration, a change of heart, conviction, or renewal. Persuasion brings those we are leading to the same level of understanding that we have. It does not force people against their will but helps willing disciples to change; thus, the will of the persuader and the will of the persuaded become one. (in *Principles of Leadership*, 2001, p. 8)

Table 6

Leadership Qualities 21st Century

Work	Relationships	Spirituality	Personal
<ul style="list-style-type: none"> • Devotion (<i>Principles of Leadership</i>, 2001) • Planner (<i>Handbook 2</i>, 2010) • Supportive (Marriot, 2016) • Hard Working (Hunter, 2015; <i>Principles of Leadership</i>, 2001) • Perseverance (Hunter, 2015) • Consistency (Hunter, 2015) • Honest (<i>Principles of Leadership</i>, 2001) • Diligence (<i>Leading in the Savior's Way</i>, 2013) 	<ul style="list-style-type: none"> • Unified (<i>Principles of Leadership</i>, 2001) • Builds Harmony (<i>Handbook 2</i>, 2010) • Compassion (<i>Principles of Leadership</i>, 2001, p. 20) • Loves individually (<i>Duties and Blessings of the Priesthood</i>, 2001) • Knows the people (<i>Duties and Blessings of the Priesthood</i>, 2001) • Listener (Hinckley, 1988) • Inspired Judge (Hinckley, 2000) • "Counselor" (Hinckley, 1988, p. 49) • Gracious (<i>Principles of Leadership</i>, 2001) • Friend (<i>Handbook 2</i>, 2010) • Patient (Hinckley, 2000) • Gentle (<i>Principles of Leadership</i>, 2001) • Honors Agency (<i>Principles of Leadership</i>, 2001) • Accessible to All (<i>Principles of Leadership</i>, 2001) • Even, Fair (<i>Principles of Leadership</i>, 2001) • Considerate (<i>Principles of Leadership</i>, 2001) • Inclusive (<i>Principles of Leadership</i>, 2001) • Appreciative (<i>Principles of Leadership</i>, 2001) • Caring (<i>Principles of Leadership</i>, 2001) • Love (<i>Guide Book for Parents and Leaders of Youth</i>, 2001) • Love of God and people (Hinckley, 2000) 	<ul style="list-style-type: none"> • Faith in Christ (Hinckley, 2000; <i>Leading in the Savior's Way</i>, 2013). • Reverence (<i>Handbook 2</i>, 2010) • Humility (<i>Principles of Leadership</i>, 2001) • Gratitude (<i>Principles of Leadership</i>, 2001) • Morally Clean (<i>Principles of Leadership</i>, 2001; <i>Leading in the Savior's Way</i>, 2013) • Worthy (Wrigley, 2012) • Prayerful (<i>Principles of Leadership</i>, 2001, p.22) Obedient (Hinckley, 2000) • Devotion (<i>Principles of Leadership</i>, 2001) • Converted (<i>Principles of Leadership</i>, 2001) • Justice (<i>Principles of Leadership</i>, 2001) • Spiritual Power (<i>Principles of Leadership</i>, 2001) • Kind (<i>Principles of Leadership</i>, 2001) • Shepherd (<i>Duties and Blessings of the Priesthood</i>, 2000) • Requirements of a Bishop (1 Tim. 3:2-6; Titus, 1:7,9; Hinckley 1988; Packer, 1999). • Submissive (<i>Principles of Leadership</i>, 2001) • Service oriented (Hinckley, 2000; Hunter, 2015) • Hope (<i>Leading in the Savior's Way</i>, 2013) • Charity (<i>Leading in the Savior's Way</i>, 2013) • Qualities found in D&C 121:41-45 (Merrill, 2012) 	<ul style="list-style-type: none"> • "Smart" (<i>Principles of Leadership</i>, 2001, p.22) • Integrity (Hinckley, 2000) • Knowledgeable (<i>Principles of Leadership</i>, 2001) • Fearless (<i>Principles of Leadership</i>, 2001) • Self-Denial (<i>Principles of Leadership</i>, 2001) • Cheerful (<i>Principles of Leadership</i>, 2001) • Enthusiastic (Hinckley, 2000) • Honor (Hinckley, 2000) • Knowledge (<i>Leading in the Savior's Way</i>, 2013) • Wise (<i>Principles of Leadership</i>, 2001) • Optimism (<i>Principles of Leadership</i>, 2001) • Attentive (Marriot, 2016) • Willing (Hunter, 2015) • Self-effacing (<i>Principles of Leadership</i>, 2001) • Slow to Judge (<i>Principles of Leadership</i>, 2001) • Expects much of self (<i>Principles of Leadership</i>, 2001) • Calm / Measured (<i>Principles of Leadership</i>, 2001) • Volunteer (<i>Principles of Leadership</i>, 2001) • Accountable (<i>Principles of Leadership</i>, 2001)

Knowledge is important to the free exercise of agency. Teaching and learning is a primary form of persuasion. Tanner (1977) suggested that “understanding principles of the gospel allows infinitely more freedom and growth than does training in procedures only” (in *Principles of Leadership Manual*, 2001, p. 96). Eyring (2014) quoted Brigham Young who encouraged leaders to “put forth your ability to learn as fast as you can, and gather all the strength of mind and principle of faith you possibly can, and then distribute your knowledge to the people” (p. 1).

Leadership texts during this era also defined long-suffering in the context of its application to leadership. A long-suffering leader is one who relies on the Lord to endure well as he or she passes through trials. They are patient working with others “especially with their own family members” (p.183). Featherstone went on to explain:

Long-suffering suggests that God wants us to realize that His way in leadership is not a quick fix. We teach, train, and retrain, and then we patiently wait for the results we desired. Long-suffering is deeper than just being patient. It requires empathetic feelings and the realization that each person is different. Some may not mentally grasp a concept or principle; others may not agree and so need persuasion; still others may lack motivation. The long-suffering leader is more interested in developing and training souls than in getting the job done quicker or in some other way, or by someone else. (in *Principles of Leadership*, 2001, p. 8)

In addition to the training they provide, leaders in the Church should let others go to the Lord for divine tutoring concerning their duties and learn for themselves how to best carry them out.

Several texts suggested that Christlike love, with its longsuffering nature, is vital to leading in the Church. The Spirit of God is vital to ecclesiastical leadership. However, the Spirit of the Lord will not abide impure motives. “Leaders should serve out of charity rather than less worthy motives” (*Principles of Leadership Manual*, 2001, p. 39). One

way a leader shows love is through helping others discipline their lives in harmony with divine laws, principles, and values. In cases where there has been serious transgression and a presiding leader is required by the laws of the Church to take disciplinary action such as excommunication, the Bishop or Stake President “subsequently...must do all he can to labor with and bring back in due time the one who was disciplined” (Hinckley, 2000, p. 51).

Various texts described the principles of kindness, gentleness, meekness, and unfeigned love. For example, *Duties and Blessings of the Priesthood* (2000) provided several descriptions. “Kindness is showing sincere love, care, and respect for others. A kind leader gets to know others and is sensitive to their needs” (p. 183). Gentleness includes “being considerate,” “treating other’s feelings tenderly” (p. 183). Meekness comprises being teachable and submissive to the will of God. The meek know that God is the source of their strength and do not hesitate to call on Him for help. Unfeigned or genuine love is rooted in “true concern for others that is reflected in expressions and actions that show ‘I really care how you feel,’ ‘I understand you,’ and ‘I want to help’” (p. 183). Good leaders “must have charity, the pure love of Christ, for all” (p.183). This kind of love will enable a leader to sacrifice personal interests and needs to secure the well-being of others.

The power of these principles to influence others is significant. *Leading in the Savior’s Way*, 2013 spotlighted this teaching of the Prophet Joseph Smith: “Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what

power it has over my mind” (p. 10). Merrill (2012) suggested that “leadership is about invitation” (p. 36) “A kind invitation based in pure knowledge and love unfeigned,” he wrote, “will always be a greater motivation than ‘Because I said so’” (p. 36).

One goal of leadership was to encourage others to become agents that act. While it may be true that leaders who issue orders and make demands of others can accomplish much, they forfeit helping those they lead develop “independent ability and confidence” (Merrill, 2012, p. 36). Wiseman (2016) suggested that one way leaders could bring out the best thinking, talents, and energies of those surrounding them was to embrace lack of certainty. When leaders assume they have all the answers or know the best way then they shut down the creative potential of the group they lead. Additionally, when a leader becomes overly critical and micromanaging, it can cause group members to withdraw talents and creativity out of a desire to protect themselves. Wiseman posited that leaders can be categorized as either diminishers or multipliers.

Diminisher leaders issued directives and gave direction based on what they could see and what they knew, whereas multiplier leaders defined opportunities and invited other people to stretch toward them. Diminishers carried with them a belief that no one was going to figure it out without them, whereas multipliers held a belief that, fundamentally, people are smart and that they are going to figure it out. (p. 2)

Wiseman recommended that leaders could avoid becoming a leader who diminishes human resources by actions such as (1) asking more questions—“move from a position of knowledge to a position of inquiry,” (2) admitting “what you do not know,” (3) leaving notes behind—taking “your best and freshest thinking into every scenario,” and (4) looking for “the genius in others” (p. 9).

Christlike leadership. Like many decades that came before, Latter-day Saint

leadership texts in the 21st century continued to include material focused on Christlike leadership (*Guide Book for Parents and Leaders of Youth*, 2001; *Latter-day Saint Woman*, 2000; *Leading in the Savior's Way*, 2013; *Principles of Leadership 2001*). While using different wording at times, these texts drew upon examples and principles of Christlike leadership that had been taught in past decades. This included holding up Christ as the archetypal servant-leader. Maxwell for instance, stated that Jesus was the epitome of the “leader-servant.” He spent his “mortal ministry healing, blessing, teaching and serving all, without regard to position. He ministered to (served) people in terms of their deepest needs” (Maxwell in *Principles of Leadership*, p.33). Christ set the example of sacrifice as a leader. He expected the same from all of his disciples. At various times Church leaders “may be called on to give their time, talents, and means to bless the lives of others” (*Principles of Leadership*, 2001, p. 45). In giving of oneself, the leader was cautioned to not overextend themselves but rather to be diligent (*Principles of Leadership*, 2001).

The Savior showed a perfect example of followership. Christ was meek and submissive. Owen (2016) suggested that Christ was the greatest leader of humankind because he was the greatest follower of God the Father. Followers who are meek and teachable make good leaders (Owen, 2016). Leaders striving to be like Christ will “embrace direction” from inspired leaders “rather than look at it as criticism, and are much more likely to learn and improve” (Eyestone, 2015, p. 4).

Ministering. Ministering continued to be a prominent feature of many leadership texts during this era. Ministering was defined most generally in terms of service and

blessing the lives of other. Ministering is a covenant obligation to help others become true followers of Jesus Christ (Handbook 2, 2010; Oscarson, 2016b;). When people feel the love and care of a leader who ministers to their needs “they are more willing to be led” (*Principles of Leadership Manual*, 2001, p. 40). Ministering includes when a leader remembers the names of those they serve and is becoming acquainted with who they are, loves them “without judging them,” gives watchcare and strengthens the faith of each individual, establishes “sincere friendship” including being with and visiting them at home “and elsewhere” (*Handbook 2*, 2010, p. 12; Krueger, 2004; Oscarson, 2016b; Wrigley, 2012). Presiding leaders with responsibilities to judge various matters that may arise in a congregation should remain near enough to the people to truly understand them and their circumstances but distant enough to impartially work through problems the way the Lord has outlined (Hinckley, 2000).

LaBaron, (2009) elaborated on the need for ministering face-to-face. Face-to-face leadership is more influential than other types of less intimate communication including delegation or electronic communication. Although a leader occasionally may need to exhibit a strong show of “power” or “difference” they also must balance this approach by nurturing “close relationships of relative equality” (p. 3). Spending individual time and showing genuine individual care and concern can make a tremendous impact on people. A leader’s face-to-face interactions with followers can help them know they are listened to, that the leader understands them, and that they are valued. Followers tend to become like the leaders they are closest to. Follower best learn how to lead by working closely with an effective leader and carefully observing them in a diversity of different scenarios.

LeBaron cited the example of Joseph Smith personally welcoming new converts migrating from far off lands on the banks of the Missouri river as face-to-face leadership. He also gave the example of the Savior spending one-on-one time teaching, healing, and empowering the Nephites after his resurrection as an unsurpassed example of face-to-face leadership. Though the time a leader has may be short, yet face-to-face leadership builds the kind of relationships that allows a leader to be a greater and more lasting influence in the lives of those they direct.

Counseling within councils. Leaders received additional instruction on utilizing councils to achieve Church purposes during this era. Many of the principles pertaining to councils had been established in the 1990s and texts during this period either reemphasized those messages or added small nuances. For instance, there was broadened appreciation of the purpose of councils. Ballard in *Principles of Leadership* (2001) suggested that when members participate in councils it helps broaden their perspective of the issues facing the larger organization. Participating in councils can help members develop leadership skills. When Church members participate in effective councils they “see leadership in action,” they learn “how to plan, analyze problems, make decisions, and coordinate across subunit boundaries” (pp. 85-86). The “council system” also supplies the flexibility to “develop and implement local solutions to local problems” (p. 86).

In addition to the benefits of Church councils, the authors of *Principles of Leadership* (2001) reiterated and expounded on the concept of family councils being the most basic and regular council of the Church. Families should gather together often to counsel about the many matters pertaining to family life. Perry explained that

in family councils...mothers and fathers can provide training in such topics as ‘temple preparation, missionary preparation, home management, family finances, career development, education, community involvement, cultural improvement, acquisition and care of real and personal property, family planning calendars, use of leisure time, and work assignments.’...” (in *Principles of Leadership*, 2001, p. 85)

Family counsels can be an ideal place to for families to teach each other the gospel, heal wounded feelings, provide emotional support, and counter negative outside influences. In large, the same principles that apply to ecclesiastic councils apply to family councils (*Principles of Leadership*, 2001).

Principles of Leadership (2001) encouraged leaders to develop councils with shared vision and responsibility. When people lack vision they “they have no heart for the work and will inevitably impair rather than assist” (p. 4). Noting the complexity of modern circumstances, Nadauld, in *Principles of Leadership* (2001), suggested that “team leaders” are preferred above “brilliant individualists” (p. 41). Leaders should draw upon the insight and resources of different groups to develop, articulate and share a “clear, achievable picture of the future” (p. 40). Featherstone observed that those with vision have several things in common:

They see the total work before them. They visualize what must happen in order to get the results they desire. They consider all of their resources, potentials, and capabilities collectively. They see in their mind what marvelous and magnificent things could happen when the total work force is mobilized unitedly. They then go to work to accomplish their goal. They have the ability to communicate their vision to those around them in a convincing way so that others are enlisted also. They see what they are doing as a cause, not a project. Religious leaders feel a “holy hand” assisting in the work.... (p. 4)

Nadauld, in *Principles of Leadership* (2001), encouraged leaders to seek to focus on two or three emphases, aligned with the mission of the Church, and which were measurable.

In decision making “gathering all possible information, giving careful thought to alternatives, and performing substantial analysis are prerequisites to receiving inspiration from the Lord” (p. 41). Each council member should be given equal opportunity for input as well as some opportunity to shoulder responsibility for outcomes. The best decisions will be made by council leaders “who have allowed the process to provide input and stimulate inspiration” (p. 41). Leaders should continually ask themselves: “Do my stake, ward, or quorum members feel part of what’s going on? Are they ‘on the team’? Do they feel knowledgeable and included? Are they enjoying themselves, their service, and their experience in the Church?” (p. 42).

In addition to more common principles of counseling, texts during this period offered additional guidelines for leaders to consider. For instance, Marriot (2016) added that effective councils are more likely to occur when members prepare well in advance. Edifying content as well as an inclusive, safe, environment unify councils (Marriot, 2016). Ballard in *Principles of Leadership*, (2001) suggested that leaders should be respectful of the agency of each council member. One way leaders could do this was to provide a worthy example for council members to follow rather than being unduly directive. Ballard also provided suggestions on how councils could approach problem solving:

- The problem is clearly outlined and articulated, but the council isn’t allowed to dwell on negativity.
- The council leader controls the flow of the discussion without dominating it. He asks questions and calls for opinions, and then he listens.
- Council members speak from their own perspective as individuals and not just as representatives of their respective organizations.

- Council members first ‘identify [the] desired end result, and then determine how to achieve it.’
- In its deliberations, the council never strays far from the mission of the Church: bringing souls to Christ through proclaiming the gospel, perfecting the Saints, and redeeming the dead. (p. 86)

Handbook 2 (2010) strongly suggested that councils should seek divine inspiration to “strengthen individuals and families” (p. 17). This text also recommended that council members broaden their perspective about the meaning of participation. They were “encouraged to speak honestly, both from their personal experience and from their positions as organization leaders” (p. 17). Councils should align with the direction of local and general priesthood leaders (*Leading in the Savior’s Way*, 2013). When councils are aligned with their priesthood leaders and “when members of presidencies and councils are unified, they can receive guidance from the Holy Ghost and lead according to the Lord’s will” (*Handbook 2*, 2010, p. 13).

Meetings. The counsel regarding meetings in this era was similar to previous decades. Texts continued to emphasize the use of carefully planned written agendas. Assignments for meetings were to be selected prayerfully and issued well in advance. Time for each portion of the meeting was to be allotted thoughtfully with the understanding that there may inspired changes during the meeting. Each portion of the meeting should have an edifying or spiritual purpose that will help participants come closer to the Savior (*Handbook 2*, 2010; *Leading in the Savior’s Way*, 2013; *Principles of Leadership*, 2001). One significant difference during this era was that leadership texts captured the recommendation to have ward counsels work *collectively* to plan more spiritually uplifting meetings, especially sacrament meetings (“Church News,” 2015).

Time management and goalsetting. During this period, leadership texts counseled Church leaders to be deliberate in their use of time and focus on righteous goals. Scott (in *Principles of Leadership*, 2001) affirmed that a leader's preeminent priority was to honor God and do his will. The Latter-day Saint belief that this earth life is a time prepare for eternity was also a significant guiding principle (Ballard, 2017). Family life was to be preserved above work or Church obligations. A First Presidency message stated, "However worthy and appropriate other demands or activities may be, they must not be permitted to displace the divinely-appointed duties that only parents and families can adequately perform" (*Handbook 2*, 2010, p. 5). Leaders were encouraged to find a time to pray and plan each day. Then they were encouraged to channel all their faculties and energies into accomplishing the goal (*Principles of Leadership*, 2001). Benson (in *Principles of Leadership*, 2001) recommended that leaders should seek to make goals and follow the example of the Savior and balance their time to develop spiritually, intellectually, socially, and physically (see Luke 2:52). Leaders will accomplish the most when they have "a vision for their lives, with goals to keep them focused on their vision and tactical plans for how to achieve them" (Ballard, 2017, p. 62).

In tandem with guidelines of goalsetting were principles of making decisions. The basic pattern outlined in *Duties and Blessings of the Priesthood*, (2000), as well as *Principles of Leadership* (2001), which drew upon the writings of Benson (1974), is as follows. (1) Identify or define the problem. This includes understanding the "scope and significance" of the issue (*Principles of Leadership* 2001, p. 100). This might include asking questions such as: What kind of problem is it? What is the heart of the issue?

When does it need to be solved? Why address it, what resources will it take to solve the issue? What will be gained from solving the problem? Wrigley, (2012) also underscored the power of a leader or group understanding of the “why” of the gospel in order to see through complexity or confusion in decision making. (2) Seek divine guidance. This includes seeking the Lord and the blessings of his guidance in prayer, fasting, and through searching his words. (3) Study the problem. Suggestions included gathering and analyzing data, “developing and weighing” possible solutions, “working within doctrinal and policy constraints,” and counseling with others (*Principles of Leadership* 2001, pp. 29, 100). (4) Arrive at conclusions and settle on a decision. After the decision is made leaders pray for confirmation from God. The confirmation may come in more than one way including as a peaceful reassurance from the Spirit that what they have chosen is right, the need to start acting until a confirmation comes, or an extended period of seeking before the Lord sees fit to confirm the decision. (5) Acting on the decision and following up. Leaders should set aside convenience and fear—moving forward in a timely manner with faith and diligent follow-through.

Motivation. *Principles of Leadership* (2001) recommended several guidelines for leaders seeking to motivate others. Love is not only the strongest and most enduring motive for leaders it also the most powerful motivator for followers. “Love is a divine motivation; it motivates the Lord and thus must also motivate us. Particularly is that so in dealing with our families” (Cook, 1993, in *Principles of Leadership*, 2001, p. 71). Like previous decades, this text recognized the power of scripture either, taught or studied, to engender significant motivation. The word of God has a healing influence on the soul,

gives power to surmount temptation, inspires repentance and change, has a humbling effect, and invites individuals to accept the power of Jesus Christ to transform fallen nature (Dew, 2003). Leaders help others increase in faith and motivation by inviting preparation, loving those they teach, teaching by the Spirit, teaching the doctrine, and inviting others to be responsible for their own learning through participation. Leaders then can invite others to live the gospel and lay hold on the promised blessings (*Handbook 2*, 2010; Oscarson, 2016a). Romney (1971), explained that particular doctrines such as the Second Coming of Christ can provide powerful motivation:

A Latter-day Saint's belief that the second advent of Christ is imminent should motivate him to follow with increased diligence the Lord's revealed plans for the abolition of war and the elimination of poverty and pollution. It should stimulate his desire for education, particularly for knowledge of God and eternal life. (Romney, 1971, in *Principles of Leadership*, 2001, p. 71)

The authors of *Principles of Leadership* (2001) cautioned leaders against using guilt, “lavish praise,” competition, or extrinsic rewards to motivate Church workers (p.72)

Church leaders can fuel the internal drive of Church members and increase their loyalty to the cause when individuals “share in progress and success,” feel they are “part of a team,” “know what’s going on,” and are having fun (p. 41)

Personal righteousness. A collection of leadership texts during this era touched on the topic of personal righteousness. Nadauld in *Principles of Leadership* (2001) proposed that the “irreducible foundation” of leadership “must be personal righteousness and the willingness to seek the Spirit and be taught by it” (p. 42). Oscarson (2016a) likewise taught that a leader’s ability to effectively teach, minister to, and lead others rests upon their “private spiritual habits and behaviors.”

Texts during this era counseled leaders to rely on the Lord to develop personal righteousness. Dew (2003) suggested that leaders should draw upon the enabling power of Christ's grace to accomplish the things the Lord expected of them in their personal lives and their leadership. Because He atoned for the sins and fallen condition of all, Christ's redeeming and qualifying power can help leaders and those they serve. Christ's power can bring forgiveness and power to overcome sin. It can help heal the emotional, physical, and spiritual aspects of the soul. It can help one turn weakness into strength. One accesses Christ's grace through receiving his ordinances and living his doctrine. Christ's power is given to the faithful and makes all things possible (Dew, 2003). Though responsibilities and offices vary, each leader has the same access to the power of God necessary to help them accomplish the will of the Lord in their stewardship (Wrigley, 2012). When a leader is set apart to labor in an office in the Church it is both a commission and an endowment. They are commissioned to elevate their life to a "higher plane of thought and activity" by remaining separate from the base, the immoral, and the worldly. If they are faithful to that commission they will be blessed with an associated endowment of divine power, gifts, and authority requisite to carrying out what they were sent by the Lord to do (Oscarson, 2016a; *Preach My Gospel*, 2004, p. 4).

For Church leaders to be effective, they must undergo spiritual rebirth that develops into lasting conversion (*Principles of Leadership*, 2001). Unclean or unchaste conduct in private will stand as a barrier to qualifying for the Spirit of the Lord as a leader (*Principles of Leadership*, 2001). Spiritual rebirth, through the power of Jesus Christ, transforms a leader. This divinely aided change enables an individual to leave

behind a sinful life and begin a new life of greater righteousness. Leaders need that rebirth “so that others may believe through [them] that indeed Jesus was sent from heaven by his Father, that he is the Savior, and that [they] are his servants, authorized to lead them in the way of truth” (*Principles of Leadership*, 2001, p. 80). Spiritual growth comes as a converted leader helps individuals and families develop their own enduring conversion through Christ which results in increasing measures of faithfulness (Wrigley, 2012).

Among the personal spiritual habits leaders were encouraged to develop were reverence and introspection. Reverence is primarily internal in nature and defined as “a calm and peaceful attitude of worship and respect toward God” (*Handbook 2*, 2010, p. 13). Reverence leads to “gospel learning” and “personal revelation” (p. 13). It also facilitates introspection.

Introspection was viewed as one means whereby leaders could increase their effectiveness in bringing others to Christ. For instance, “leaders should reflect regularly on their worthiness to be guided by the Spirit and on how well they apply sound leadership principles” (*Principles of Leadership*, 2001, p. 113). This includes a leader’s reflection, guided by the Spirit, regarding personal spiritual health and on how they can serve others. R. M. Nelson (1995) related that “the wise fisherman inspects his nets regularly. Should any flaw be detected, he repairs the defect without delay” (in *Principles of Leadership*, 2001, p. 113). Introspection only fulfills its full purpose when it is accompanied by sincere repentance. Although there are many places conducive to introspection, leaders were encouraged to make their home a place peaceful enough to

reflect, create ideas, and receive revelation (Hinckley, 2000).

Leaders were to prepare themselves spiritually. They did so by maintaining personal habits of treasuring up the word of God, obeying the Lord's commandments, and communing with God in prayer and fasting (*Handbook 2*, 2010; *Leading in the Savior's Way*, 2013). To lead in the Savior's way a leader must strive to know the Savior through a study of his words. This practice also opens the leader to inspiration concerning what they should do help a given individual in their care to progress (*Leading in the Savior's Way*, 2013).

Texts during this period also provided some specific personal practices that could help a leader receive guidance by the Spirit in their efforts to lead. Oscarson, (2016b) for example suggested that leaders should seek inspiration by studying with individuals or issues in mind, observe gospel standards they see others they lead struggling to live, and counsel with their presidency or fellow leaders about how to help them. Worthen (2016) suggested that while all leaders inevitably falter not all leaders choose to learn from their mistakes. Further, all leaders will experience outside pressures and challenging circumstances, Latter-day Saint leaders should *choose* how they will respond rather than give-in to natural reactions. For example, in the *Book of Mormon*, King Limhi and his people were brutally attacked by an army of Lamanites seemingly without provocation. Instead of taking immediate revenge on the wounded king of the Lamanite who had fallen into their hands, King Limhi paused to investigate the reason for the attack. In doing so he learned that the provocation had come from a third-party independent of the two at battle. Limhi's choice not to jump to conclusions saved unnecessary bloodshed

and allowed them to get to the real issue. Finally, Worthen suggested that leaders could create an environment of reconciliation by setting a tone of peace in environments which they can influence.

Leaders help others reach their potential. Texts during this period encouraged leaders fulfill their role of helping others reach their potential. Wirthlin (2000) recommended that leaders ask themselves periodically, “How well am I doing in helping others reach their potential? Do I support others in the Church, or do I tear them down?” Leaders who build others are building the kingdom of God (p. 11). While leaders were to seek to edify others, they were also reminded to “be firm and unyielding in their warnings against sinful behavior but merciful and kind to those who sin” (*Handbook 2*, 2010, p. 13).

Part of the helping others to learn and grow came from fostering an organizational learning environment. Eyring (2014) and Eyestone (2015) suggested that, at different times, each member will take the role of mentor or learner. Eyring explained that “all can share in the faith that with God’s help they can learn, and then they can help others learn, grow, and change for the better (p. 2). In addition to learning from and teaching others, leaders were instructed to help others take responsibility for their own learning. That included making an ongoing effort to learn one’s duty from Church resources such as handbooks, reports, instruction from local leaders, church training material, Church magazines and other Church publications.

Positive leadership. Texts during this era included the concepts connected to positive leadership. *Principles of Leadership* (2001) encouraged leaders to follow the

Saviors admonition to be of good cheer and approach their leadership “cheerfully” (p. 48). Effective leaders are almost always “positive and cheerful” when with others (p. 48). That included having faith in God, engendering courage, being optimistic, being grateful, being quick to forgive, developing a “healthy and appropriate sense of humor,” not taking oneself too seriously, looking for the good in each situation and each person, and genuinely complimenting and endorsing “virtue and effort” (p. 48-49). Leaders were also encouraged to “enjoy the journey” of leadership (p. 54). “It is a terrible thing always to be waiting for tomorrow, always depending on tomorrow, always excusing our todays because we are sure that only in the future will we possess the things that will fulfill us” (p. 54).

Role of women leaders. In 21st century Latter-day Saint leadership texts there was a greater number of texts written for the female leader (Beck, 2007a, 2007b; Burton, 2015; “Counsel Together,” 2013; “Latter-day Saint Woman,” 2000; *Leading in the Savior’s Way*, 2013; McConkie, 2016; Oscarson, 2016a, 2016b; “Women in the Church,” 2017; *World Wide Leadership Training*, 2004). Latter-day Saint teachings emphasize that feminine qualities of women are different from but compliment those of men. Leadership texts such as Handbook 2 (2010) emphasized the importance of leaders drawing upon the insight and talent of both women and men. For instance, Handbook 2 observed that “the viewpoint of women is sometimes different from that of men, and it adds essential perspective to understanding and responding to members’ needs” (p. 17). Leadership texts during this period did not differentiate between principles or attributes of leadership based on gender. Texts such as Beck (2007a) and Burton (2015) spoke specifically to the

irreplaceable role women played as spiritual leaders in the home. They, in equal partnership with their husbands, were to plan for and guide the future of their family organization, provide leadership development for their children, and prioritize family activities that best accomplished the goals of the family. Other texts such as Beck (2007b) or Oscarson (2016a, 2016b) specifically addressed women leaders as relief society or young women presidencies, but did not offer instruction that deviated in any significant way from other leadership messages given to leaders generally.

Leadership Theory in Seminaries and Institutes of Religion

This section contains a conceptual history of leadership theory in Seminaries and Institutes of Religion of The Church of Jesus Christ of Latter-day Saints. Leadership texts for religious educators in The Church of Jesus Christ of Latter-day Saints were sparse for the first several decades of its existence since the inception of seminary in 1912 and institute in 1926. The earliest curriculum materials focused on the religious education of students. However, as S&I continued to develop so did the leadership theory it provided for its professionals and volunteers.

Official Leadership Texts for Religious Educators During The 20th Century

Early publications for faculty such as the *Handbook for Officers and Teachers* (1924), contained general instructions on the duties of the officers and teachers but did not directly address the topic of leadership. Teachers were encouraged to improve their own teaching and to meet with ward leaders once a week for group thinking on

immediate problems. This text counseled officers and teachers to improve their understanding, mindset, and daily practices as the basis of building their character. A core principle of administering their educational programs was faith in the Lord and love of all people.

The *Junior Seminary Handbook*, (1941) provided teachers and administrators some basic guidance regarding leadership and disciplining student behavior. Teachers and principals could motivate constructive activity not through suppressing student behavior but rather by promoting an atmosphere where teacher and student can freely express themselves. Discipline was noted to be impacted by the physical environment, ventilation, lighting, seating, teacher weakness such as poor health, lack of enthusiasm, preparation, consistency, student teacher relationship, firmness of the leader or teacher etc. Anger was seen as an expression of defeat. Threats and scolding were to be guarded against. Teachers and administrators were not to compel anyone to apologize but to freely accept a student's attempt to reconcile. If chastisement was merited a teacher was to ensure that it was clearly given and in a timely manner.

The *Seminary Handbook* (1949) described the position of a seminary principal and his relationship with other supervisors. The portions pertaining to leadership focused on promoting cooperation and a familial spirit in the faculty. This text encouraged principals to be open to feedback, to be "humble and yet progressively alert to receive help" (p. 9). Principals were warned to prevent discord by avoiding anything that would lead others to feel they were being dominated. For instance, a leader should receive differing ideas and feelings with respect. A leader can measure the good they are doing

based on the effect it has on those under their direction. When others sense the leader's intention to serve and help, good results follow. In addition to building unity among the faculty, the principal should seek to develop a cooperative relationship with the community that magnifies local priesthood leadership and not seminary administration. They should avoid conflict with local leaders.

In addition to guidance with the faculty, this manual offered direction for a teachers and leaders seeking to help students. For example, this text recommended that leaders allow students to develop and act on their constructive solutions to their own problems. The leader should learn to listen attentively and sympathetically, not condemn. "Some problems may seem trifling to a teacher but are very serious for youth. Respect the world they live in order to open a better one to them" (p. 49). Teachers and leaders were encouraged to remember the power of group settings to help students with certain problems. For example, a student who lacked social confidence could be strengthened by appropriate invitations to participate in class and interact with their peers.

The Good Ship Leadership (1964) was among the first texts dedicated solely to teaching leadership. Written for student leaders serving on seminary and institute councils, it provided ideas for recruitment, gaining a testimony, and being a positive influence on their peers. Some of the themes were having a positive attitude, constructively utilizing the influences of the peer group, rewards, and maintaining a pleasant environment. Many of the suggested practices centered on maintaining a positive attitude. For example, an effective leader considers the best thoughts, labors for the best causes, and maintains the highest expectations. Student leaders were counseled to be

cheerful, exude faith and happiness in gospel living, help others recognize their worth and purpose, continually seek to improve themselves, be a champion for their own success and that of others, let past mistake go and work toward future accomplishments, and be willing to serve in a way that brings honor to their office.

This text offered principles for creativity, motivation and committee work. For example, a pattern for creative thinking was (1) brainstorm, (2) give ideas time to settle and become clear, and then (3) utilize ideas. Leaders could motivate others by radiating “enthusiasm,” inviting others to participate on special committees, encouraging “timid students,” and collaborating with the teacher on lesson material and how to involve other students in the lesson (p. 35). Other insights into motivation included:

- Students often cover their true feelings with unacceptable actions.
- You can help students only to the degree you understand their hopes and abilities.
- Students can be motivated only when they feel respected, needed, and appreciated.
- Students resent being pushed by a domineering personality--they can only be motivated by a friendly and enthusiastic leader (pp. 35-36).

Principles for committees or group activities included allowing for the open sharing of ideas, asking others for their desire or viewpoint, being inclusive of everyone, guiding choices by presenting viable alternatives, listening, issuing assignments to smaller groups to report on, and seeking for consensus.

Motivating Leadership (1967) was a compilation of ideas from seminary coordinators working with young Native Americans to develop Church leadership capacity. Some of its themes were shadow leadership, personalizing training, learning by

doing, goals, and correlation. Coordinators were cautioned to be aware of cultural differences and adapt to the individual needs of the young person they were working with. They were to show and actively express a great deal of love and ensure that each individual knew his or her views were respected. Principles of developing leadership included, coupling an individual who was strong in the gospel with those struggling with problems, setting up projects that correlate with their areas of interest, helping them make simple and proximate goals, and allowing them “to make important decisions so that they will learn how to shoulder responsibility” (p. 2). Coordinators were to help these youth understand family government as well as the principle of priesthood correlation—that is, how everything in the Church should work together for the betterment of the individual and the family. Coordinators were encouraged to allow youth to lead out in meetings and have experience in Church programs. By allowing them to make “simple mistakes . . . they can learn by doing” (p. 4).

While there a myriad of addresses through much of the century directed to religious educators from general authorities of the Church, these talks were almost solely given on various aspects of teaching. However, there was also instruction given periodically by members of S&I administration. In a state of the department address, Christensen (1977) spoke on the topic of the ideal administrator. The ideal administrator understands and utilizes the power of clearly articulated goals to move the team forward. They are optimistic but also appropriately judicious. They exercise trust in the worth and ability of each team member. They stay in touch with the realities of being “a follower as well as a leader” (p. 10). Ideal administrators practice creativity and are cognizant that

mortals have not yet contemplated the best ideas. They evaluate their leadership on their adherence to the golden rule. On a personal basis, they stay abreast of the best thinking the world has to offer and keep their professional skills sharp. They balance family, physical fitness, recreation, emotional health, and work demands. They prepare others to take their leadership role in the future.

In the 1990s, Seminaries and Institutes (still referred to as CES at this time) produced two leadership texts which in combination provided one of the first collections of official leadership constructs. *Feedback to Administrators* (1991) and *Teaching the Gospel* (1994) both offered instruction for religious educators on elements of effective leadership. These included “administrative skills, loyalty to CES, being spirit-directed, scriptural knowledge, effective teaching, empathy, rapport, communication skills, commitment to excellence, and servant leadership (Stuart, 1999, p. 4). The following describes in brief how each concept was defined.

Administrative skills included attending to budgets, reports, facility maintenance, and working well with priesthood leaders in order to facilitate teaching the gospel. Loyalty was defined in terms of a leader’s commitment to the values and purposes of CES and its administration. Being spirit-directed suggests that the CES leader is dedicated in their gospel observance and in applying gospel principles under the aid and direction of the Spirit of the Lord. The CES leader who has scriptural knowledge has an excellent understanding of the Church canon of scripture and has the capacity to help others relate scriptural truths to their lives. CES leaders are master teachers and provide effective in-service instruction to fellow faculty members. CES leaders show empathy

through authentic interest in those they have supervisory responsibility over both on an individual and group basis. Rapport refers to the efforts of the CES leader to foster meaningful relationship with those they supervise. Communication skills include a willingness to listen to those they supervise as well as to respond appropriately to questions and concerns that come to them. Feedback and evaluation regarding professional duties is also an important part of communications. Commitment to excellence includes encouraging dedication to reaching high expectations for self and those the leader supervises. Servant leadership in CES is based on Christ's example and described as meeting "the professional needs of others and assists them in making employment in CES rewarding. Leaders "also assist those whom they serve work toward accomplishing their professional goals and grow toward perfection" (Stuart, 1999, p. 33).

Official Leadership Texts for Religious Educators During 21st Century

There were three main texts or group of texts during the 21st century providing guidance for leaders in Seminaries and Institutes of Religion (S&I). They were *Administering Appropriately*, (2003), *Gospel Teaching and Learning*, (2012) and the *Leadership Pattern*, 2010. *Administering Appropriately*, (2003) and *Gospel Teaching and Learning*, (2012) are print based documents. *Gospel Teaching and Learning* also includes a digital version which includes updated content such as video examples. The *Leadership Pattern* (2010) is collection of digital documents and webpages. Its fundamental content includes 3 core talents, 6 operational talents, and 48 key behaviors (see Figure 2 and Table 11 shown later in this text). The *Leadership Pattern* (2010) defined leadership as

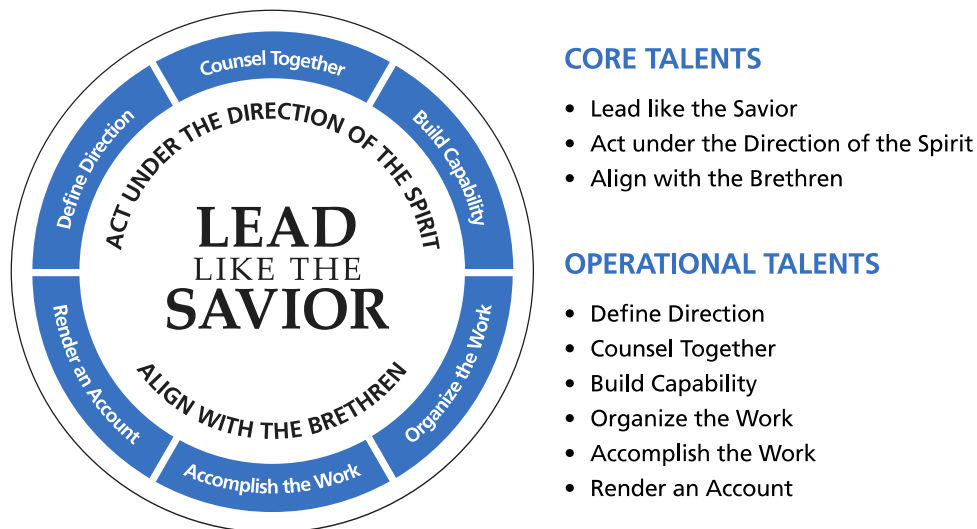


Figure 2. Leadership pattern.

“an activity, not a role or position” (n.p.). All members of the Church workforce “have opportunities to lead by positively influencing the Lord’s work and those around [them]. The leadershippattern.ldschurch.org website has been periodically updated with additional resources since the introduction of the *Leadership Pattern* in 2010. While much of the content is based on scriptural principles, prophetic teachings, and interviews with senior officers of the Church, it also draws upon principles common in secular leadership. For example, in addition to directing Church employees to scripture, and the Church’s General Conference addresses the leadership pattern would occasionally include selected articles from the *Harvard Business Review* (e.g., Michelman, 2005; M. E. Porter, 1996; Robbins, 2009). This section will use the framework of the *Leadership Pattern* to organize and document the Latter-day Saint leadership concepts of this era.

Lead like the Savior. Leading like the Savior was “core talent” of the *Leadership Pattern* and was a significant principle in both *Administering Appropriately* and *Gospel Teaching and Learning*. *Administering Appropriately* (2003) stated that Christ was the

supreme example of a leader. Callister (2015) suggested that “the ultimate goal of all leadership” is “to be Christ-like” (p. 3). Speaking of the Church workforce, Andersen (2012) affirmed that Christ’s “teachings are our values” (p. 17). *Gospel Teaching and Learning* (2012) explained that “all leaders and teachers in seminary and institute have the opportunity and responsibility to both lead and manage in a Christlike manner” (p. 7). To become like the Savior as a leader, individuals should accept him as their model, nurture their desire to become like him, and strive to emulate his leadership.

In the context of leading like the Savior, it not sufficient to merely know something of the Savior and his leadership, rather Jesus Christ through His gospel challenges us to *become* like him (Oaks, 2000). An individual should also persist in seeking to acquire Christlike attributes which include “faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence” (p. 18). In addition, religious educators and administrators should learn from the example of prophets who exemplify Christlike leadership. In their own quest to lead more like the Savior, leaders were cautioned not to inadvertently set themselves up as the source of knowledge or guidance for those they lead. Rather they were to invite and lead students and colleagues directly to the true source of all help and salvation—the Lord Jesus Christ (*Gospel Teaching and Learning*, 2012).

An important aspect of the Savior’s leadership was reflected in his statement “ye are my friends” (John 15:14; *Leadership Pattern*, 2010). The “key behaviors” of leading like the Savior included the principle of “show respect to all people” (*Leadership Pattern*, 2010). Leaders were encouraged to love others as the Savior did, ministering “with love

and kindness to others” (John 13:34; *Leadership Pattern*, 2010, n.p.). Leaders build all their relationships on charity, or the pure love of Christ (Moroni 7:47). Charity is not merely how a leader should feel toward others but is a “manner of acting and being” (*Gospel Teaching and Learning*, 2012, p. 7). Everything the Savior did “developed, lifted and helped other people” (Bednar, 2015, p. 6). The Savior “always focused on the worth of the people first, and then came what they were to accomplish” (Holland, 2011, p. 8). Leadership centers in what a leader can do for those that report to them (Andersen, 2012). Oaks (2012) added that an important implication of leading with love is an ongoing effort to eliminate anything in the leadership environment that perpetuates a “culture of fear” (p. 3).

Leaders follow the Savior’s pattern of leading by example. Jesus led by conducting His life in way that altogether exemplified what He invited others to do. This was the power behind his statement “come follow me” (Luke 18:22). Speaking of the leadership that Jesus provided to his disciples, *Gospel Teaching and Learning* (2012) explained:

In every setting, He was their example and mentor. He taught them to pray by praying with them. He taught them to love and serve by the way He loved and served them. He taught them how to teach His gospel by the way He taught it. (p. vii)

Leaders follow Jesus’ commandment given to his ancient disciples: to do for others as he did for them (see John 13:15).

Leaders balance between “giving admonition” and “nurturing” (*Leadership Pattern*, 2010, n.p.). Holland (2011) explained that leaders in the Church workforce have reason to exercise gentleness a lot more than administrators in secular settings. *Gospel*

Teaching and Learning (2012) suggested that when a leader or teachers needs to correct a person they should keep the following principles in mind: (1) they should control their emotions, (2) “seek the influence of the Spirit” (p. 18), (3) “how [leaders] respond to any given incident may be more important than the incident itself and can either increase or decrease the respect and trust of the [group]” (p. 18), (4) As leaders “correct improper behavior, they need to be firm but friendly, fair, and caring” (p. 18), (5) They should correct others in private and avoid embarrassing them in public, (6) Leaders should remember “the righteous influence of persuasion, long-suffering, gentleness, meekness, unfeigned love, and kindness” (D&C 121:41-42; p. 18), and (7) If a leader has worked extensively with an individual and they do not respond then they can evaluate the options of reassigning or dismissing them. Leaders should exhaust every other solution before dismissing a member of the team, working with them privately, consulting with supervisors etc. (p. 18; Oaks, 2011).

Additionally, leaders should seek to become like the Savior by developing integrity of heart. Integrity is honesty that spreads to every part of one’s life. This includes showing “personal courage” and be willing to “stand up for what is right” (*Leadership Pattern*, 2010). Hales (2010) observed that there was a great need for leaders who had the courage to sacrifice worldly popularity to maintain individual and organizational integrity. Integrity was also described as being “the same person with your leaders as you are with your peers and your subordinates” (Hales, 2012, p. 7). One of the most effective ways a leader can help those they supervise “reach beyond their normal capabilities” is to help them understand that you trust their integrity and their

commitment to “to do the right thing” (Scott, 2011, p. 4; see also Rasband, 2016).

Leaders “strive for increased levels of spiritual strength” as the Savior did (*Leadership Pattern*, 2010). Callister (2015) suggested that “the Savior’s leadership and teaching had such power because His words and style were in perfect accord with His life” (p. 8). The Savior prepared himself by communing with the Lord in the wilderness and resisting the temptations that came to him. As a result, he began his ministry in “the power of the Spirit” (Luke 4:14). Personal spiritual preparation includes “living the gospel, praying for help and guidance, exercising faith,” and participating gospel centered professional growth and enrichment opportunities such as inservice training (*Gospel Teaching and Learning*, 2012).

Act under the direction of the Spirit. Another of the core talents of the *Leadership Pattern* (2010) was to act under the direction of the Spirit. This talent proceeds from a desire to follow the example of Jesus Christ in understanding, submitting to, and diligently carrying out the will of the Father as it is revealed by the Spirit (see Moses 4:2; John 5:30; Mosiah 3:19). Scott (2009), Hales, (2010) and Christofferson (2013) suggested that in a workforce that spans the globe and is often operating in regions with unique and shifting needs, leaders on every level will need to be adept at gaining spiritual direction to make appropriate decisions. They will need to ask the same types of questions in their stewardships as the Apostles have done for the larger Church. Additionally, because qualifying for spiritual guidance requires the very best of a leader’s faculties, the struggle to obtain revelation from the Lord becomes another significant source of personal growth (Scott, 2009).

To be led by the Spirit, leaders strive to be humble. Leaders “should not rely primarily on their own intellect...expertise, or personality but on the influence of the Holy Ghost” (*Gospel Teaching and Learning*, 2012, p.12). Rather, leaders seek to cultivate an abiding desire to put the will of the Lord above their own (*Leadership Pattern*, 2010). To put the Lord’s will first requires humility. “Humility is teachability by the Holy Spirit” (Scott, 2011, p. 9). “True humility is the fertile soil in which the Lord plants seeds that cause us to grow and to mature and to be more capable” (p. 4). Humility not only opens a leader’s heart to be taught by God, it facilitates them working cooperatively with others to accomplish the objectives of their organization (*Gospel Teaching and Learning*, 2012). A leader can maintain humility by remembering that they cannot accomplish the Lord’s will without his help (J. R. Holland, 2011). A leader can be in danger of losing humility and teachability when they believe they know enough and are fully competent in their work (Bednar, 2010). Leaders should not believe that they *are* the answer or that they *have* all the answers (Gay, 2014).

Leaders follow a common pattern to obtain spiritual direction. A leader must first seek to be in tune with and strive for the companionship of the Spirit of the Lord by living the gospel (*Gospel Teaching and Learning*, 2012). In addition, they are mindful that personal attitude, environment, or strong emotions such as “anger, hate, passion, fear, or pride” which can inhibit spiritual impressions (Scott 2009, p. 8). They spend time on their knees in prayer, they study, and contemplate—sometimes over a prolonged period of time (Scott, 2009). In the “spirit of humble inquiry” they will ask questions such as “How can I contribute based on the direction being given?” (*Gospel Teaching and*

Learning, 2012, p. 11; Andersen, 2012, p. 7). When they have studied out the relevant factors mentally and made a decision, they seek the Lord's confirmation (see D&C 9:8). They diligently seek to recognize, record, and faithfully respond to the impressions that come from the Holy Ghost to their mind and heart (Packer, 2009; Scott 2009).

A spirit of inquiry can help qualify a leader to act under the direction of the Holy Ghost. Leaders, do all they can to invite the Holy Ghost "to help them ask the right questions, think deeper, and make inspired decisions" (*Leadership Pattern*, 2010). They approach their work asking, "What would the Lord have me do?" (*Leadership Pattern*, 2010). They rely on the revealed truths and principles of the gospel to inform their perspectives and guide their work. When they do not fully comprehend the overarching purposes of the Lord in some aspect of the work or do not possess all the answers they desire, they still move forward in faith with the understanding they have been granted by God (1 Nephi 4:6-7; Hinckley, 1985a; *Leadership Pattern*, 2010).

Leaders help those they serve invite the Holy Ghost to perform his role and for the benefit of group. In his role as the third member of the Godhead, the Holy Ghost acts as a testator, revelator, and sanctifier. For instance, the Holy Ghost "testifies to the truthfulness of gospel doctrines and principles," "imparts truth, knowledge, insights, understanding, and enlightenment," and "sanctifies and changes hearts" (*Gospel Teaching and Learning*, 2012, p. 11). The Holy Ghost also imparts the fruit or gifts of the Spirit which include "joy, love, peace, patience, and gentleness" which are vital to leading like the Savior (*Gospel Teaching and Learning*, 2012, p. 11). In addition, the Holy Ghost provides "enabling" power that can help leaders and those they serve

continue forward in implementing inspired guidance (*Gospel Teaching and Learning*, 2012, p. 47). A leader seeks to qualify for the blessings of the Spirit and invite those who follow to do the same in all aspects of the work (*Gospel Teaching and Learning*, 2012). Callister (2015) explained that “everybody has the capacity to receive many spiritual impressions daily” (p. 4). Individuals who are led by the Spirit have increased capability to solve their own problems and deal with the adversities of life (Clayton, 2016).

Align with the Brethren. Leaders in the Church workforce “align with the mission of the Church and the Brethren who direct it” (Oaks 2017, p. 2). This is in harmony with scriptural teachings which enjoin the Church membership to be unified with the Lord, his chosen servants, and with each other (see D&C 1:38; 38:27; Mosiah 18:21). This is also in accordance with the truth that the Prophet and President of the Church is the one the Lord has designated “to receive commandments and revelations” for his Church (D&C 28:2). Oaks (2017) explained that “major decisions are made by inspiration to the top leadership” which he defined “as the First Presidency, the Quorum of the Twelve, the Seventies’ Presidency, and the Presiding Bishopric” (p. 3). Oaks (2017) expounded on the relationship between the General Authorities and the leaders of the Church workforce when he said, “Top leaders are to use their priesthood authority to provide overall principles and direction, and professional leadership and staff are to facilitate that process by research, analysis, and identification of various proposals for improvement” (p. 4).

The *Leadership Pattern* (2010) suggested several ways that leaders in the Church workforce can align with the Brethren. Leaders seek to take in the purposes and

instruction of the Brethren and consider how they inform work decisions. They think carefully about and draw upon all the best practices and knowledge the world offers while still striving to help the Church grow “after the Lord’s pattern.” They offer their very best thinking and recommendations to those that lead them. They present the truth “well framed” and in a candid and courageous way to top leaders (Andersen, 2012, p. 10). Yet, they have appropriate respect for revealed guidance that comes through the operation of priesthood keys. They work to build the Church and not merely their “professional discipline.” They are mindful and deliberate about what will benefit the global Church and work to support its growth.

Define direction. Leaders in S&I seek to align with the vision communicated by the senior leadership of the Church and then let that vision inform the work they direct (*Leadership Pattern*, 2013). They also seek personal revelation to illuminate the way forward within their field of responsibility. Leaders should develop an “understanding of the times” in which they live and ask “critical questions” of those they serve—informing both organizational direction and their personal leadership (*Leadership Pattern*, 2010; Clayton, 2016). This includes envisioning future possibilities and anticipating the needs of individuals and the Church organization they serve. As leaders seek to define direction, they seek inspiration through prayer and planning to guide strategic thinking. Leaders cannot create the perfect vision on their own, they must engage others in the organization and in the creation process to get a more complete picture of what can be accomplished (Clayton, 2016). Leaders teach core purposes of the organization to enhance understanding of the larger institutional vision (*Administering Appropriately*,

2003). Doing so provides the “why?” that can provide enduring direction and motivation for the work (Callister, 2015; Uctdorf, 2012). They help others to understand the vision and provide coherent instruction on how to achieve what has been defined (*Leadership Pattern*, 2013). The more “simple” and “clear” a vision is and the more consistently it is articulated over time, the easier it is to establish in the organization (Perkins, 2013, p. 10).

Counsel together. Leadership texts provided for religious educators emphasized counseling together. Councils provide a unique environment for learning, problem solving, and planning together (*Leadership Pattern*, 2010). *Administering Appropriately*, (2003), suggested councils “promote wise decision-making by drawing upon the combined strength, wisdom, talent, and experience of all council members” (p. 22). Councils can help extend vision and inspire motivation. Councils can help unify groups in the implementations of decisions and solutions. Councils can help develop future leaders as they participate in leadership experiences and can learn from the example of other leaders in the council (*Administering Appropriately*, 2003).

Leaders form councils appropriate to the needs of the organization and the work at hand. Leaders strive to “involve others across the organization in their work” (*Leadership Pattern*, 2010). This includes learning from, sharing, and working in conjunction with those in other departments and areas (*Leadership Pattern*, 2010; Oaks, 2017; Wixom, Oscarson, & Burton, 2015). Gay (2014) observed,

Usually if you’re dealing with a complex issue it’s because it cuts across multiple areas. And sometimes what we try to do is solve things in walls or in silos. One of the first things, whenever you’re dealing with a complex issue, is to make sure you’re bringing to bear all the people that have something relevant on that issue, because you’ve got to see it from all different angles. (p. 13).

Leaders recognize that diversity in characteristics of council members including, age, gender, expertise, and experience can be an advantage (*Administering Appropriately*, 2003). Female leaders and council members, for example, need to fully contribute by letting the voice of their “mantle,” of their experience and expertise be heard and make a valuable contribution (Wixom et al., 2015, p. 11). Those on committees or boards should represent well the people you are trying to serve (Wixom et al., 2015).

There are certain principles and practices to help councils to be more effective. As a normal part of councils or committee meetings, leaders and council members prepare themselves to discuss the “matters at hand by pondering the scriptures and the words of the prophets, reflecting on related past experiences, and praying for guidance” (*Administering Appropriately*, 2003, p. 23). Decisions should derive from or be in accord with gospel principles (*Administering Appropriately*, 2003). They concentrate on asking “the right questions” (*Leadership Pattern* 2010). When council members are all focused on the question, “What does the Lord want to happen” it is easier to come to a unity of purpose and understanding” (Wixom et al., 2015, p. 9).

As a normal part of councils or committee meetings leaders and council members prepare themselves to discuss the “matters at hand by pondering the scriptures and the words of the prophets, reflecting on related past experiences, and praying for guidance” (*Administering Appropriately*, 2003, p. 23). Leaders of councils “invite input” from all members. They do not hesitate to share their perspective but also invite other viewpoints including those that challenge their own. They listen with the intent to learn from and to understand the various perspectives of the council and the impressions of the Spirit

before making decisions (*Leadership Pattern*, 2010; *Administering Appropriately*, 2003). As they counsel together with others, leaders should avoid competition that undermines collaboration, asking questions with intent to convince others to their way of thinking, endeavoring to cover their mistakes, and expressions of disinterest in what others have to say (*Leadership Pattern*, 2010). They appropriately place “the interests of the council above their personal interests” (*Leadership Pattern*, 2010).

During the beginning stages of deliberation, leaders in S&I “are not always in agreement, but they are always in harmony.... The leaders manage their differences of opinion in the Lord’s way, with mutual respect and without contention” (Oaks, 1995; in *Administering Appropriately*, 2003, p. 23). As Wixom et al. (2015) suggest, counseling together takes practice and it takes genuine friendship combined with a desire to help the other succeed. If a there is difficult matter or decision that the council cannot come to unity on during the council, it can be placed on a future agenda to allow council members more time to ponder and pray. When a council attains consensus on a decision or a goal, members of the council unite their support and effort to implement it (Wixom et al., 2015). Leaders and council members should be open to needed adjustments and changes as they become apparent in subsequent councils (Clayton, 2016).

Build capability. Leadership texts for S&I teachers and administrators encouraged them to build capacity personally and in others. Monson (2012) stressed that leaders had the responsibility to not limit their view to an individual’s present capacity but rather to see them as they can become (*Leadership Pattern*, 2010). Leaders who build capability couple high expectations with ongoing help to meet the requested standard

(Callister, 2015). As progress is made leaders reset the bar to stretch the team to continued growth (Rasband, 2016). They help sustain a culture of building all members of the team by a collective effort to understand and share truth regarding performance, problems, and progress. *Administering Appropriately* (2003) portrayed professional growth as an extension of the much greater reality that each person has infinite worth, agency, accountability to God, and potential to become like their Father in Heaven.

Professional growth is primarily the responsibility of the individual. As part of their own development leaders should regularly self-assess and analyze their “ideals and goals and methods” comparing them “with those of Jesus Christ” (p. 15). “To be most effective in furthering personal progress, [an individual’s] goals should concern things that can be attained by [their] personal efforts” and the Lord’s help (Bednar 2015; Oaks 2011, p. 8). They seek improvement in areas of “performance, knowledge, attitude, and character” as they pertain to the family, workplace, and community (*Gospel Teaching and Learning*, 2012, p. x; *Administering Appropriately*, 2003; Rasband, 2016). This includes continually seeking to assimilate knowledge in areas of doctrine, pedagogy, and administration. Leaders in S&I understand that their attitude “determines to a great degree their own happiness and the ability they have to influence [others] for good” (*Gospel Teaching and Learning*, 2012, p. 4). They seek to cultivate attitudes of faith, optimism, and cheer—seeking to make the best of each situation, even in challenging circumstances.

Character is one of the most precious byproducts of sustained effort. If pursued in righteousness it can become a treasured part of a leader’s persona.

We become what we want to be by consistently being what we want to become each day. Righteous character is a precious manifestation of what you are becoming.... Righteous character is more valuable than any material object you own, any knowledge you have gained through study, or any goals you have attained. (*Gospel Teaching and Learning*, 2012, p. 4)

Leaders improve in personal and professional areas of their life through reflection, spiritual discernment, studying the doctrines of the gospel as well as S&I resources, the mentorship of other leaders, feedback, “formal assessment,” informal exchanges, learning from experience, training, and living in accordance with the gospel truths they are learning (*Administering Appropriately*, 2003, p. 16; *Leadership Pattern*, 2010; *Gospel Teaching and Learning*, 2012). As leaders prayerfully go to the Lord to see where they need to improve they can also receive help from him to change (*Administering Appropriately*, 2003; *Leadership Pattern*, 2010).

As leaders learn how to improve with Lord’s help and with the resources of organization they then support those they lead in following the same pattern of personal development. They facilitate the opportunities to learn, act, assess, and report progress (*Administer Appropriately*, 2003). They express confidence in what a colleague can accomplish (Bednar, 2015; Oaks, 2011). They lead change through teaching the pure doctrines of Jesus Christ by the power of the Spirit and inviting others to rely on the “teachings and atonement of Jesus Christ” (*Gospel Teaching and Learning*, 2012, p. x). They prepare others to be more effective leaders by helping them teach in the Savior’s way (*Administering Appropriately*, 2003). Through deepening conversion brought about by the gospel of Jesus Christ individuals and families can eventually enjoy all the highest blessings promised by God.

By personal development, love, and wise use of resources a leader can increase his or her leadership influence. Leaders teach what they are. Their personal qualities will have a more lasting influence “compositely,” than any given training, speech, or teaching moment (*Gospel Teaching and Learning*, 2012, p. 3). A leader cannot compel spiritual development (*Gospel Teaching and Learning*, 2012). As a leader strives “to develop Christlike character and seek to know and please Heavenly Father in every aspect of their lives, they are blessed with a measure of divine power that can influence the way the gospel message is received and understood by [those they lead]” (*Gospel Teaching and Learning*, 2012, p. 2). “Love softens hearts and invites the influence of the Holy Ghost” (*Gospel Teaching and Learning*, 2012, p. 13). Leaders compare individuals to their potential and not against others (Callister, 2015). They “never give up” in their efforts to help those they serve become converted (*Gospel Teaching and Learning*, 2012, p. 13). Individuals are more likely receive a leader’s assistance in building capacity when they know that the leader loves them, is “interested in their welfare and in helping them succeed in life” (*Administering Appropriately*, 2003, p. 36; Callister, 2015). That influence is multiplied when the person knows that the other members of the group love them as well (*Gospel Teaching and Learning*, 2012).

Leaders in S&I understand that “leading is teaching” (*Leadership Pattern*, 2010, n.p; *Administering Appropriately*, 2003). Leaders engage in an ongoing effort to train and retrain others. Callister (2015) encouraged leaders to be diligent in training others and free in sharing their leadership knowledge:

‘Don’t die with your music still in you.’...great leaders need to try to teach every leadership skill they can to those who work under them and with them... build

somebody to be better than you, to replace you.... [If you share] every good teaching technique you know, every good leadership skill you know, you share it with those that you work with and you help them develop it. And in the process, you'll also magnify that skill yourself. (p. 9)

Training can occur in formal and informal settings. Training should be meaningfully connected with assessment and based on doctrinal and professional standards of performance (*Administering Appropriately*, 2003). Leaders seek for the guidance of the Spirit to meet the individual needs of those being trained (*Gospel Teaching and Learning*, 2012). Training should provide opportunities for accountability (*Administering Appropriately*, 2003).

Effectively addressing principles or doctrines in training generally includes such elements as defining, illustrating, analyzing, applying, and reporting progress. Effectively addressing skills or practices in training often includes defining, modeling, practicing, providing feedback, incorporating into one's assignment, and reporting progress. (*Administering Appropriately*, 2003, pp. 33-34)

Training is generally most effective when the trainer employs a variety of examples and methods to illustrate a concept or the operation of a principle. This allows faculty members to understand the principle without feeling constrained in its application. After training is delivered, leaders should evaluate its impact (*Administering Appropriately*, 2003).

Administering Appropriately (2003) recognized mentoring as an important way leaders in S&I help others build capacity. Leaders should consider coupling experienced individuals who "reflect the values of the organization" to mentor inexperienced staff members (p. 34). Mentors spend time with the staff member observing their work, encouraging, commending, asking and answering questions, and sharing perspectives. At appropriate times, a mentor may "offer correction while showing loving concern for

personal development” (p. 34). Mentoring is more effective when relationships of “love and trust have been established between colleagues” (p. 34).

Organize the work. Leaders in S&I should utilize data to plan their work and make decisions. Leaders “effectively manage information when they gather, organize, analyze, communicate, and use information to make wise decisions” (*Administer Appropriately*, 2003, p. 24). Leaders should ensure the accuracy and relevance of information as it is gathered and organized into reports. Leaders should use reports to understand what is going on in the larger organization as well as with individuals they are seeking to serve. Data can be analyzed in making decisions in matters such as “enrollment and attendance trends projections, personnel placement needs and issues, expenditure trends and projections” and so forth (p. 24). Leaders should be sensitive to the timing of decisions as they organize the work. “Sometimes a lack of decision on a point is actually a decision in the opposite direction” (in *Administering Appropriately*, 2003, p. 28; Benson, 1974, p. 135). Leaders should remember that numbers or statistics represent or have potential impact on individual lives (*Administering Appropriately*, 2003).

The *Leadership Pattern* 2010, reminds leaders that all things must be done “in wisdom and order” (Mosiah 4:27). Effective leaders identify “their most important work” and form plans accordingly (*Leadership Pattern*, 2010). This includes finding out what two or three priorities will make the most difference in accomplishing the organizations goals and purposes and then focusing on them (Ballard, 2010). When planning, they carefully consider the cost of success in a given endeavor, commit to what needs to be

done, then help foster that same commitment in others (see Luke 14:28). They multiply effort and accomplish greater results by allowing others to bear responsibility over given stewardships (see D&C 104:11; Exodus 18:18; D&C 1:10). They enable others to be effective in their work through providing them the “proper structure, processes, and tools” (*Leadership Pattern*, 2013, p. 2). Leaders should provide distinct delineation of responsibility, reporting processes, and how to measure performance (D&C 104:11; *Leadership Pattern*, 2013). Holland (2011) explained,

The employee has every right to know what is expected...to be taught and to have a clear understanding of how to answer the questions: What will I be evaluated on? What is the job at hand? How will I know if I have succeeded?... I think we have to consult and talk openly. It is back to setting expectations and seeing if this person can understand that these are the expectations; this is what we need to do to work here; this is the task we have to accomplish. We do that lovingly and kindly and patiently, with long-suffering—but we do it. (pp. 7, 16)

Leaders make time to follow up, revisit data, and reevaluate decisions based on what they are learning (*Administering Appropriately*, 2003).

Leaders organize the work through faithfully carrying out administrative duties. “Administering may be defined as both leading and serving people as well as directing and managing programs and resources” (*Gospel Teaching and Learning*, p. 7). Some administrative duties include “preparing budgets, completing reports, caring for Church property and resources, ensuring safety, overseeing programs...[and communicating with students, parents, and priesthood leaders]” (*Gospel Teaching and Learning*, 2012, p. 8). When these types of administrative matters are carefully attended to, distractions to the more central purposes of inspired teaching and leading are reduced or eliminated.

Accomplish the work. Administrators and teachers in S&I strive to implement

the following behaviors. They lead “meaningful change” to address current needs (*Leadership Pattern*, 2013, p. 2); seek to match the strengths of staff and faculty to the work that must be accomplished; seek to be proactive in their duties and help others to take initiative in their own responsibilities; strive to swiftly identify and implement solutions; are mindful of the sacrifice behind the tithes of the Church and spend them wisely; achieve goals; and find ways to positively reinforce the contributions of each team member (Callister, 2015). This includes praising the “independent actions of colleagues or staff” such as when they offer a valuable innovation (*Leadership Pattern*, 2010). Leaders look for ways to help those they lead carry their own weight. This includes being available and providing help, guidance, and “encouragement as needed but not interference” (*Administering Appropriately*, 2003, p. 30).

To achieve effective implementation of a program, leaders bring the people they are trying to serve into the process and inform them, empower them and then let them decide whether they will embrace it or not. Describing the implementation process for Church self-reliance centers, Gay (2014) explained the following:

We did everything to bring things...to the local priesthood leaders to the bishop, and then we went out and taught them—not what we were going to do, but rather we taught them the why, the doctrine, and the what. And then we gave them a tool kit and said, you’re the leaders, okay? You apply what we bring you. Here’s a set of tools; here’s courses; here’s different things. And more than that, it’s your decision. We’re not going to force this upon you, because if we force it upon you, it’s never going to work. And then we went out and filmed testimonials and bore down on pure testimony. Overnight we went from zero to a thousand self-reliance centers that now exist in the international areas of the Church. To give you some benchmark against that: for the first 10 or 11 years, we had 200 employment resource centers in the Church. In one year, we’ve increased to a thousand self-reliance centers. We didn’t do it; the priesthood leaders pulled it because we brought them to a conversion process, and then we gave them a toolkit and said, “You adapt it.” Don’t look to us to be your board of directors. We’re not going to

dictate to you how. You have the keys.... If you don't start with what the Lord wants, then you're going to do a bunch of activity that's not going to drive the end result because the Lord can't open the effectual doors. You're going to hit roadblocks. You've got to be in tune to remove roadblocks. You then have to teach the why, because you need converted leaders to get anything done. We can't go and dictate to people; they have to understand the why. And they have to understand it from the ground where they're sitting. When they're sitting in countries that have different forms of governments and different ways of doing business and different things, you have to be able to help them understand that faith can move any mountain. And they have to catch that vision, and they have to believe it. And then they can adapt the toolkit you develop however they can apply it best. And that's what we did at the PEF [Perpetual Education Fund]. (pp. 11-12)

Additionally, leaders look for areas of their work where they can reduce the less-important and be more simple in their focus on priorities (Andersen, 2012).

Gospel Teaching and Learning (2012) suggested that one way leaders better accomplish the work is to cultivate a sense of purpose amongst their group. "A sense of purpose shared by [leader and follower] can increase faith and give direction and meaning to the [work] experience (p. 15). Leaders can foster a sense of purpose in many ways including: (1) being prepared for meetings and interviews and trainings, (2) maintaining high expectations on work, learning, and improvement, (3) being enthusiastic and sincere about daily work, (4) preparing edifying trainings, (5) by not wasting time, and (6) establishing workplace routines that maximize results.

Render an account. Leaders in S&I understand their personal accountability to the Lord for the work they do (D&C 72:3). Each leader is accountable to learn his or her duty and "act in the office" or assignment in which they are "appointed" with "all diligence" (D&C 107:99). Leaders are not to do another's duty for them or act in another leader's office (Oaks, 2011). Oaks extolled the power of accountability:

We live in a culture in the world that frames accountability in a negative way... accountability is a marvelous, important part of the doctrine that we teach.... We can guard against...distortion in our organization if we have an active system of peer review. (pp. 13, 15)

Leaders regularly report on their work and render the account in light of professional measures and doctrinal standards. They work to help others in an ongoing effort to improve performance through accountability (*Leadership Pattern*, 2010). When rendering an account, leaders “represent the truth clearly and accurately without embellishing successes or minimizing shortcomings” (*Leadership Pattern*, 2010). Leaders focus on being good not just looking good to superiors and peers (Oaks, 2011). They maintain high expectations of accountability for themselves and others. Leaders seek to build a team culture that lends itself to peer review (Oaks, 2011). They share “credit for team achievements,” and express “appreciation for accomplishments” (*Leadership Pattern*, 2010, 2013, p. 2; Callister, 2015).

Summary

This chapter has provided a synthesized summary of Latter-day Saint leadership texts from 1900 to the present. It has followed a pattern of organizing leadership ideas into topical headings. It has also grouped concepts chronologically into 20-year increments to provide a structure for examination. Chapter V will provide analysis, discussion, and conclusions based on these findings and their implications. It will also seek to answer the research questions posed at the beginning of the study.

CHAPTER V

ANALYSIS, DISCUSSION, AND CONCLUSIONS

Introduction

This chapter reports, interprets, and discusses the results of the content analysis. It highlights trends and enduring conceptual themes. It comments on the differences and similarities between Latter-day Saint leadership theory in the ecclesiastic versus the religious education model. It compares Latter-day Saint leadership theory with other classic leadership ideas. This chapter includes how the findings help answer the research questions as well as additional insights that came about in the process of the study. It summarizes aspects of Latter-day leadership theory that may benefit other organizations and suggests areas for future research.

Summary of Findings and Conclusions

This section will briefly summarize the results of the content analysis and summarize the findings in answer to each of the research questions for this study. The first subsection will answer the question: How has the idea of leadership changed over time in the Church and in its educational system? It will also summarize the findings for each set of decades in light of contextual factors such as significant events in the Church or society and trends in classical leadership theory. The second subsection will answer the question: What are the enduring themes and distinctive concepts of Latter-day Saint leadership theory? It will outline significant conceptual themes both in terms of

principles and practices as well as attributes or traits. The third subsection will answer the question: What differences exist between the leadership constructs provided for ecclesiastical leaders in the Church and those of its educational system? This subsection will offer a comparison of the fundamental principles in leadership theory between these two aspects of the Church.

How Has the Idea of Latter-Day Saint Leadership Changed Over Time?

1900-1920. The dawn of the 20th century was also the beginning of an era of expansion for The Church of Jesus Christ of Latter-day Saints. In the 19th century, Latter-day Saint had established the Church in many ways apart from the larger world. However, in the 20th century the Church began to move away from separatism to greater engagement in national and international social matters (Allen & Leonard, 2010). In 1906, President Joseph F. Smith (1939) expressed faith that when priesthood quorums of the Church realized the potential of their design that there would not be “so much necessity for work that is now being done by the auxiliary organizations” (p. 159). A few years later, in response to lack of operational uniformity and integration of priesthood quorums in local wards, the priesthood reform movement (1908-1922) began to bring additional order to the organizational structure and published materials of the Church (Derr & Derr, 1982; Hartley, 1973). In addition to refinement of Church organization during this era, Church leadership began to encourage Saints in international locations to stay in their homelands and build up the Church there rather than emigrating to central stakes in the United States of America (Christianson, 1990). These developments created

a natural need to provide better administrative instruction for local leaders, especially those far away from the headquarters of the Church.

On the heels of an 1899 emphasis by President Lorenzo Snow on the payments of tithes to relieve Church debt, the earliest leadership texts in the 20th century gave instruction on how to administer and report on local Church finances. Yet, as local priesthood quorums were reformed and common curriculum began to develop, administrative texts began to include leadership education and encouragement. Contrary to contemporary leadership thought outside the Church context which was characterized by “control,” “centralization of power,” and “dominion,” Latter-day Saint leadership texts spoke of leading people by loving them as family and organizing quorums of authorized delegates to minister to the needs of the membership (Northouse, 2012, p. 2; *Annual Instructions*, 1906, 1909; J. F. Smith, 1911). Latter-day Saint authors began to transition away from the prevailing Great Man Theory of leadership, emphasizing the need to build leadership aptitude in others (Brimhall, 1914). Traits of good leaders were described in terms of initiative, concern for the needs of others, sacrifice and loyalty. Leaders were taught to facilitate spiritual self-reliance by inviting their people to build relationships with God through their own study of the doctrines of the gospel (*General Handbook*, 1910). Latter-day Saint authors were also beginning to look more closely at the life of the Savior as an exemplary leader (McKay, 1918).

1920-1939. During this period, the Church continued to grow through missionary and chapel building initiatives. In the 1920s, Church membership was impacted by the post-World War I trend away from rural life to urbanization (Allen & Leonard, 2010). In

response to the American agricultural downturn of the 1920s followed by the Great Depression, leadership texts placed more emphasis on training leaders how to assess and address temporal welfare issues. The concern of senior Church leaders to abolish the evils of idleness and dependency on the dole translated into leadership texts that urged cooperation and prodded leaders to capacitate individuals and families to gain education, find work, and care for their own needs (*Handbook of Instructions*, 1928, 1934; Widtsoe, 1939).

This era saw a greater preponderance of instruction for leaders derived from scripture, suggesting ideal character traits for leaders and further stressing principles to influence others via persuasion and knowledge (see Titus 1:7-9; 1 Tim. 3:2-7; D&C 46:27; D&C 121:35-44). Leadership texts also offered better training on increasing effectiveness through quorum and committee work (“Reminder for Quorum Officers,” 1920; *Handbook of Instructions*, 1928). These foci shared similarities with popular trait and group-centric ideas of contemporary leadership theorists such as Bogardus (1934), Pigors (1935), and Tead (1935). Prior to this period, Latter-day Saint texts had given only minor emphasis to utilizing larger plans, setting goals, or seeking direction from the Spirit. In this period that began to change. Widtsoe (1939) expounded in depth on the spiritual nature of priesthood leadership, including the leader’s responsibility “to plan and forecast under inspiration” in all their leadership functions (p. 197). Widtsoe also compiled a collection of prophetic teachings clarifying a vital part of priesthood leadership which takes place as fathers and mothers lead their families in righteousness—seeking to establish the blessings of the gospel in the life of each family member.

1940-1959. As nation after nation became embroiled in World War II, leadership texts gave local leaders special charge to care for individuals and families impacted by the conflict (“Melchizedek Priesthood,” 1942; “The Church Moves On,” 1946). The devastation of war resulted in a heightened sensitivity to the need for moral leadership (Evans, 1945; Packer, 1968). There was especial concern about the impact of the war on the faith of the rising generation (Allen & Leonard, 2010). As a result, there was greater attention placed on providing robust leadership guidance for youth programs (*Latter-day Saint Girls*, 1946; *Guide for Executives*, 1948; *An Explanation of the Young Men’s*, 1955). Despite these concerns, the Church saw significant growth in accordance with the general trend toward religiosity after the close of World War II. On January 1, 1947 Church membership reached one million (*Chronology of Church History*, 2017). In light of the large increase in Church membership, the role of the stake organization became more important to strengthening wards and branches in outlying areas. The handbooks reflected these developments with greater detail and direction regarding organization and duties of stake officers. Leadership principles provided in official texts began to be written in ways that were relevant to both ward and stake leaders (*Handbook of Instructions*, 1940, 1944). Additionally, as the organization continued to sprawl, leadership texts began to address the balance between unity of procedure as given by Church headquarters and local adaptation by individual units (*Handbook of Instructions*, 1940).

Latter-day Saint leadership ideas in this era built on past themes and related to contemporary classical leadership concepts. Latter-day Saint leadership texts continued to

promote the persuasive power of individual care, teaching, and example to motivate followers. These were similar to ideas being taught in influential leadership works such as Copeland's (1942) *Psychology of a Soldier*. Likewise, as group theory began to take on democratic elements in mainstream leadership thought, Latter-day Saint suggestions on participative counseling also became more pronounced. This was accompanied by even more refined guidance from Latter-day Saint texts on how to effectively organize and utilize committees. While some Latter-day Saint thinkers such as Grow (1953) aligned more tightly with the popular task orientation theory most Latter-day Saint texts (especially those written for youth programs) leaned toward building caring relationships to facilitate group leadership. Distinctively, Latter-day Saint leadership theory continued to call for leaders to prepare themselves to receive inspiration and power from God in all leadership activities including training and helping others to develop.

1960-1979. By the early 1960s, Church membership had reached over 1,600,000. Church organization had developed into three major parts: the ecclesiastical, auxiliary departments, and a number of "professional services necessary to carry out the normal functions of the Church" (Allen & Leonard, 2010, p. 593). As Church organization became more complex so did some of its leadership texts. Some texts, such as the *General Handbook* (1968), were more operationally focused: expounding on how the organization should function and outlining duties of officers. This trend did not go unnoticed. While acknowledging the blessings of working within the guidelines of Church structure, President Harold B. Lee expressed concern about the bureaucratic mentality interfering with the real work of the Church which included a "concern for the

total individual, not just for that portion of him for which we have technical responsibility” (Lee, 1996, p. 508 see also *Using Your Keys of Leadership*, 1970). The need to examine the relationship between “all the departments of the Church, ecclesiastical and professional” resulted in one organization with priesthood leadership guiding all aspects of the work (Allen & Leonard, 2010, p. 593). Curriculum produced by the several auxiliaries would now also be correlated, producing a more unified message.

Correlation efforts were timely as they proceed an expansion of missionary work under the leadership of President Spencer W. Kimball. During his service as president of the Church there was a marked increase in the number of missionaries serving which was accompanied by the construction of new missionary training centers. Additionally, with the receipt of the 1978 revelation “allowing worthy men of all races to be ordained to the priesthood and allowing worthy men and women access to all temple ordinances” (Kimball, 2008, p. 5), the Church began to be established in several areas of the world including the continent of Africa where there had been interest but no formal Church organization.

As the Church experienced steady international growth, correlated curriculum, policies, and procedures helped the Church maintain doctrinal and organizational integrity. New leadership meetings were integrated on every level of the Church (Ashton, 1971). Localized programs such as the *Indian Leadership Program* (1965) helped new converts establish strong units of the Church amongst their own people. The guiding principle was that missionaries should teach thoroughly but then step back, allowing the local members to assume leadership—guiding and carrying out the programs of the

Church for themselves (Lee, 1974). The Church experimented with different approaches to administrative instruction and eventually inaugurated an extensive leadership curriculum to help train Bishops (*Bishop's Training Course*, 1972). New editions of the Standard Works, with footnotes and study aids, were attended with a renewed emphasis that the scriptures were the core curriculum of the Church (Whitehead, 2010). This would eventually contribute to leadership texts uniformly backed by scriptural principles. Additionally, in 1979, the First Presidency placed a new emphasis on Church councils on all administrative levels of the Church, establishing them more fully as key leadership tool (N. E. Tanner, 1979).

Latter-day Saint leadership texts during this era reflected greater attention on human relations, Christlike leadership, shared goals, and instruction for youth. During the 1960s and 70's leadership ideas founded in the field of human relations were popular. Influential writers, such as Stephen R. Covey, who presented leadership papers at Brigham Young University and who contributed to Church curriculum projects, brought added awareness to these concepts (Covey, 1962, 1966, 1970, 1976). Some official leadership texts tried to integrate the best administrative thinking of the time and included leadership ideas derived from the behavioral sciences (Bennion, 1965; *Leadership in Action*, 1968; *Leadership Improvement*, 1969). Texts such as the Bishop's Training Course (1972) dedicated detailed tracts to the skills approach to leadership development. These texts focused primarily on helping Latter-day Saint leaders acquire people skills (communicating, interviews, managing groups, etc.) while still including a lesser measure of technical and conceptual skill training.

Whereas the content of earlier Latter-day Saint leadership texts had always implied Christlike leadership, texts such as Kimball's (1979) *Jesus the Perfect Leader* offered purposeful, principle centered portrayals of what Christ-centered leadership might look like in the lives of Church members. In addition, consistent with prevalent secular definitions of leadership that emphasized "shared goals" and "direction," Latter-day Saint leadership saw refinement of ideas relating to cooperative planning, consensus through counseling, and concerted action through committee work (Rost, 1991, p. 53; Seeman, 1960). Texts during this era began to provide more instruction on how leaders could qualify for revelation in their ministry and efforts to administer. Leadership material for youth programs burgeoned. Latter-day Saint leadership texts reinforced the idea that youth could take more of a leadership role over their own quorums and classes ("Priesthood Bulletin," 1967).

1980-1999. Church growth into previously restricted geographic and demographic areas accented the decades leading up to the 21st century. Democratic revolution in eastern and central Europe brought about political and legal conditions allowing for the Church to be officially recognized in additional countries in those regions. Although there were still many countries throughout the world where the Church was not allowed to proselyte, leaders of the Church were building relationships that would open the doors of those lands in the future.

International growth brought other challenges as well. Natural intercultural barriers arose as the Church was established in more foreign countries. Church Curriculum had to be adapted in an effort to better communicate the gospel message in

terms that were universal (Allen & Leonard, 2010). In response to prophetic direction, the number of leadership texts were reduced and the messages became more focused on the fundamentals of the gospel. Other cultural forces, such as the feminist movement continued to influence traditional ways of speaking about gender roles. This gradually began to change the dialogue about leadership in many institutions including the Church. However, instead of underscoring division between genders, Latter-day Saint leadership messages reemphasized the importance of greater equity and cooperation between men and women in their divinely appointed roles in order achieve unity. Texts reminded Latter-day Saints that each leader, male or female, was to given the full opportunity to contribute (S. Johnson, 1989; Ballard 1994).

Though the Church experienced significant growth during these two decades, yet, members in most parts of the world were few in number. As many members had to travel significant distances to gather with other Saints and were often isolated from other members during the week, Elder Boyd K. Packer (1999) reminded the Church membership of their right to revelation in their personal affairs. Leaders were encouraged to create conditions whereby members could receive inspiration to solve their own problems (B. K. Packer, 1996). More than just facilitating well-ordered meetings, leaders and members were encouraged to seek the Spirit and be guided by revelation in their preparation, learning and teaching, and in worship. Elder Jeffrey R. Holland (1998) helped strengthen the idea that effective teaching is essence of leadership influence. This era was marked by further elucidation on the role and order of effective councils (Ballard, 1993, 1994), emphasis on conversion as a lasting source of motivation (Hinckley et al.,

1984), the importance of leaders ensuring that all members receive fellowship, nourishment by the word of God, and individual growth through responsibility (Faust, 1980; Hinckley et al. 1984).

During this era, there were some similarities and some stark differences to classic leadership thought. Like leadership scholars who insisted that leadership was a “noncoercive influence,” Latter-day Saint leadership texts were consistent in promoting leadership that honored the agency of individuals (Northouse, 2012, p. 4; *Melchizedek Priesthood Handbook*, 1990). The selfless nature of Christlike service and the covenant consciousness that pervaded Latter-day Saint leadership theory invited efforts to love and build others regardless of reciprocation. This ran counter to leadership ideas in the 1980’s that suggested that leadership is getting others to accomplish what a self-interested leader wants (Northouse, 2012). Neither did it accord closely to the social exchange or transactional theories emerging in the 1970’s that focused on reciprocal or “instrumental” relationships to attain temporal rewards (Burns, 1978; Emerson, 1976).

2000-2017. During the 21st century, the Church became a global Church. In an effort to expand the blessings and resources of the Church to all people, the Church has expanded its missionary, genealogical, humanitarian, and service work. With over 30,300 congregations speaking over 188 languages in 2017, the need for local leadership has continued to increase.

During this time, more Church resources were available to more members than in any age of the Church prior. This included temporal welfare resources, scripture, the words of modern prophets, meeting houses, and temples. As technological breakthroughs

emerged, the Church took advantage of the development of the internet to deliver digital curriculum and translate Church content into an increasing number of languages. The Church adapted its educational initiatives to be multinational. In 2001 the Church initiated the Perpetual Education Fund to provide a sustainable loan program (repayable to the fund) to lift people out of poverty through education (Hinckley, 2001b). Several years later, this was complimented by additional self-reliance and global educational initiatives to help local leaders and members throughout the world have access to education wherever the Church was organized. This included providing training, religious education, secondary education, and college degree programs through local and online resources (“CES Global Education Initiative,” 2017).

The messages of Latter-day Saint leadership texts in the early part of the 21st century were Christ-centered, Spirit-focused, and participative. They can be summarized by statements such as the following. Jesus is the perfect example of leadership. Leaders strive to lead like the Savior. Leaders seek to lead like the Savior did including practicing and developing Christlike attributes. They seek to establish the Lord’s vision and purpose in the groups they lead by aligning with the direction they receive from the Lord’s servants and through personal revelation. Leaders act and help others to act as an accountable agent of the Lord. They organize efforts by counseling and cooperating together with others. They build individuals and strengthen families through ministering and teaching the gospel of Jesus Christ. They invite others to become true followers of Jesus Christ just as they are seeking to become his true follower. Leadership is not contingent upon a “formal call” (*Duties and Blessings of the Priesthood*, 2000, p. 181).

All can develop their unique influence to lead others to Christ (Merrill, 2012).

Curriculum influenced Church leadership culture in the 21st century. Leaders and members became accustomed to coming to councils, trainings, and meetings prepared to discuss designated topics and seeking personal revelation (Marriot, 2016). Presidencies in the women's organizations grew in their understanding that they lead with delegated priesthood authority and that they have a right to revelation for their stewardships (Oscarson, 2016a). Female leaders were encouraged to take a fully participative role in councils (*Handbook 2*, 2010). Adult advisors were to let the youth lead—training them and retraining them to fulfill the teaching and leadership needs of their own quorums and classes by seeking guidance from the Lord (C. F. McConkie, 2016). Fathers and mothers received more focused instruction to lead their children by allowing them to participate more fully in gospel study, teaching, service, family counsel, family history and temple work, and sharing the gospel with others (Ballard, 2017; Beck, 2007a, 2007b; *Principles of Leadership*, 2001).

Latter-day Saint leadership concepts related with a few of the significant 21st century classical leadership theories. Paradigmatically, leadership studies in the 21st century moved beyond merely evaluating traits of leadership or the situation in which leadership occurs but have been most often a conglomeration of both (Bass & Bass, 2008; Dinh et al., 2014). Similarly, Latter-day Saint leadership theory during this era called for leaders to have knowledge of principles as well as to develop leadership skills such as effective delegation. They were to continue to foster leadership traits such as faith, humility, and love. If they would follow the Spirit of the Lord, it would guide them

to the leadership approach that would best suit the individual need or situation. Latter-day Saint concepts of leading change included loving relationships, edifying ordinances, receiving the instructive and sanctifying influence of the Holy Ghost, learning doctrine, exemplifying Christlike characteristics, personal spiritual habits (such as prayer, fasting and scripture study), and participating in leadership roles. Latter-day Saint charisma, bureaucratic organizational structure, and patterns of leading change are more complex than seasoned trait theories such as Weber's (1947) charismatic model alone can explain. They are better elucidated by combinations of late 20th and early 21st century theory such as servant leadership, neo-charismatic, and transformational leadership theories, which acknowledge change or transformation in followers as influenced by contextual factors, diverse bases of power, vision and values, and follower needs for self-actualization and contribution (Angawi, 2012; Dinh et al., 2014; Duncan & Pinegar, 2002; Winkler, 2010). More detail on the similarities and differences between Latter-day Saint and classical leadership theories can be found in the discussion section of this chapter.

Leadership theory in Seminaries and Institutes of Religion. Concerned with the moral direction of Latter-day Saint youth as well as the intellectual influence of certain secular ideologies present in public education settings, Church leaders inaugurated the Religion Classes program in 1890 (Westwood, 1995). Because of sustainability issues and the tensions between Church and state educational priorities, the Religion Classes program was later adapted into Seminary and Institute programs in 1912 and 1926 respectively (C. P. Griffiths, 2011). As S&I developed so did its stated and implied purposes. These included an aim to help young Latter-day Saints prepare to be

leaders in their homes, communities, and local Church units (Grahl, 2010).

Leadership texts for S&I were sparse in the 20th century. S&I leadership texts during the first half of the century focused on concepts such as persuasion, collegiality, and influencing others through understanding relationships. In the second half of the century, texts added leadership concepts such as ideal traits, peer influence, collaborating in groups or committees, shadow leadership, vision, and professional development. In the 21st century core leadership texts were produced which better established S&I leadership theory and practices within the organization. 21st century texts focused on leading like the Savior, aligning with top leaders, leading under the guidance of the Spirit, defining direction, rendering an account, organizing work, accomplishing work, building capacity in self and others, strengthening families and counseling together (*Leadership Pattern*, 2010). The chronological development and relationship of S&I leadership theory to concepts being propounded in classical leadership scholarship was similar to Latter-day Saint ecclesiastic texts.

Summary. How did Latter-day Saint leadership theory change over time?

Changes can be summarized in the following points.

- Leading and ministering like the Savior is a central Latter-day Saint leadership tenet. This concept has increased in emphasis and clarity over the last 117 years. Over time, Christ-like qualities, practices, and principles have become more widely taught and recommended as leadership instruction.
- As auxiliary organizations developed leadership texts helped to establish and enhance leadership roles for increasingly more members of the Church.
- In the last 40 years Latter-day Saint leadership texts have done more to encourage each parent to take a leadership role in their home.
- Leadership texts over the last 117 years have exhibited a clear trend of giving increasingly more emphasis to leadership through councils. Latter-day Saint

leadership texts reflect a slow but steady institutional shift in practice from the Church being governed by councils at a general level to a burgeoning emphasis on leading via councils at every level of the Church and in the home. This was accompanied by a greater volume of leadership instruction on how to lead effective councils.

- Although there was always an emphasis of being directed by the Lord the emphasis on leaders qualifying for and relying on personal revelation became more refined and direct.
- Latter-day Saint leadership texts grew in number and complexity until the 1970's when the correlation movement called for the reduction and simplification of Church products including leadership curriculum.
- There has been a recent trend of core leadership texts recommending a simpler and more unified set of leadership principles across instruction for priesthood and auxiliary organizations.

What Are the Enduring Themes and Distinctive Concepts of Latter-Day Saint Leadership Theory?

This study selected texts guided by the principles of an inductive approach suggested by Elo and Kyngäs (2008). The sample was purposively selected to answer the research questions of this study (Koerber & McMichael, 2008). The selected texts focus on the topic of leadership and were officially published, commissioned, or sanctioned by the Church. The total sample of Latter-day Saint leadership texts in this study was 149. The search process outlined in Chapter III resulted in 139 texts pertaining to the ecclesiastical wing of the Church (Figure 3). This study identified 10 S&I leadership texts. It should be noted that the data represented in the chart illustrating the number of texts per era do not necessarily indicate a comprehensive total in the designated period. Rather it represents the number of texts found by the researcher as they were discovered in the search process and as they met the criteria outlined in this study. This provides a general sense of how many texts were being produced during a given era and the amount

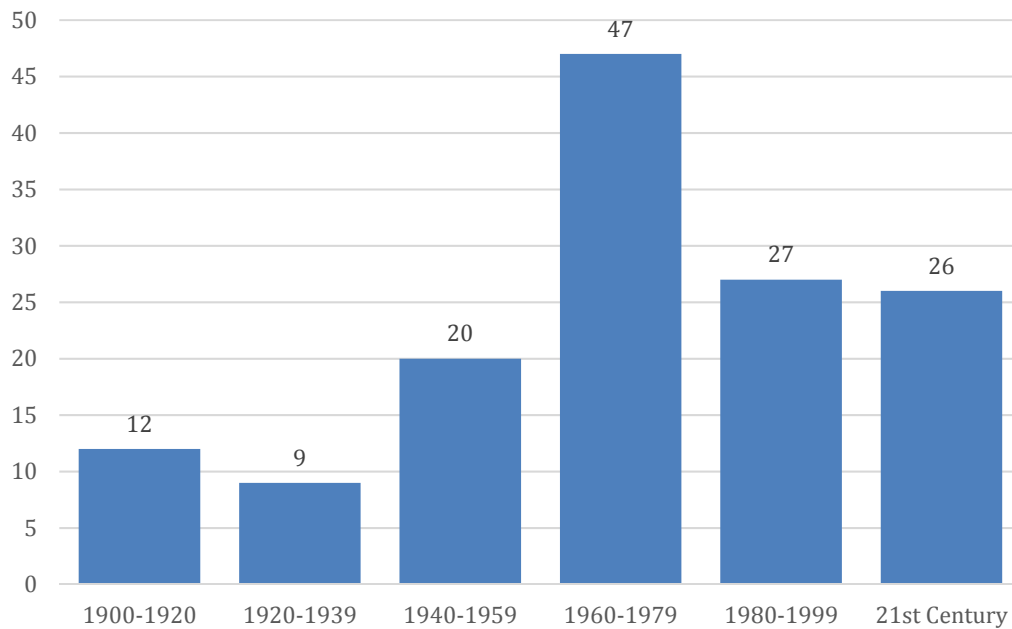


Figure 3. Number of Latter-day Saint ecclesiastical leadership texts.

of emphasis being given to the topic of leadership. The number of texts being produced can help describe trends such as the size of the Church and the development of its auxiliary programs in 1960s and 1970s. Factors such as international expansion and efforts to reduce and simplify in order to create a more uniform and universal communication of essential leadership principles from the 1970s until 2017 may also be a contributing factor in changes observable in the data.

This study utilized the inductive coding model described by Creswell (2008). This allowed for emergent themes to be discovered. The appendix includes the 58 codes that resulted from the initial analysis of ecclesiastic texts as an example of this stage of the research. The subsequent tables and charts display the themes that developed through the reduction and layering process.

It is the conclusion of this study that concepts contained in Table 7 represents the

Table 7

Enduring Themes of Latter-day Saint Leadership Theory

Build-up the One	Act as an Accountable Agent	Organize Efforts	Lead in the Savior's Way	Counsel and Cooperate Together	Establish Vision and Purpose	Lead Under the Lord's Guidance	Strengthen Family
<ul style="list-style-type: none"> • Develop leaders • Growth through experience under responsibility • See and help others to see personal potential then reach it • Learn and teach the gospel of Jesus Christ • Train/Mentor • Testify of eternal truths • Invite to act 	<ul style="list-style-type: none"> • Self-Government • Record performance • Self-Reflect • Report • Evaluate • Follow-up • Stewardship • Self-Improvement • Self-Reliance 	<ul style="list-style-type: none"> • Organize individual and group efforts • Plan • Make decisions • Effective meetings • Delegate • Make meaningful assignments • Match people with jobs 	<ul style="list-style-type: none"> • Pray for and practice charity • Selfless service • Know those you lead • Minister to others • Sacrifice for the benefit of others • Seek Christlike attributes • D&C 121:41-45 • Be an example of a true follower of Christ 	<ul style="list-style-type: none"> • Counsel together • Participate in councils • Participate in committees • Participate in interviews • Build unity • Cooperate to carry out plans 	<ul style="list-style-type: none"> • Set Goals • Focus on Priorities • Reduce and simplify • Communicate • Articulate inspired vision and purpose • Set expectations 	<ul style="list-style-type: none"> • Lead and serve as guided by personal revelation • Act in harmony with the doctrines and principles of the gospel • Receive direction from those who hold priesthood keys. • Prepare Spiritually 	<ul style="list-style-type: none"> • Care for your family • Provide leadership in the home • Seek to bless and strengthen other families through the gospel of Jesus Christ • Balance Church and family responsibilities

enduring themes of Latter-day Saint leadership theory. Although not every theme was strongly represented in the period from 1900-1920, each theme was established early enough in the 20th century and continued consistently into the 21st century to be considered an enduring theme. While these findings are not comprehensive, they do represent major and abiding concepts being taught in official Latter-day Saint leadership texts during the period of 1900-2017.

The subconcepts under each theme represent the stage right before the final reduction and are helpful to understanding what kinds of ideas are captured by the final broad theme. While broad themes are helpful in understanding the main ideas that make up Latter-day Saint leadership theory, it is also instructive to view the layered subthemes aligned under the main ideas. These subthemes, which potentially represent many different aspects of a leadership idea, can help begin to define what otherwise might be a set of vague and very broad terms. Though the following model cannot be considered official, it reflects the general direction and enduring leadership themes emphasized in official texts.

How often a theme showed up in Latter-day Saint leadership texts is documented in Figure 4 and Table 8. The collection of concepts that appeared most frequently fit under the thematic categories of building-up the one, counseling and cooperating together, and leading in the Savior's way. By far the most frequent theme was leading in the Savior's way with its related concepts being taught in texts more than any other subject. The table following the chart illustrates how often a theme emerged every score of years.

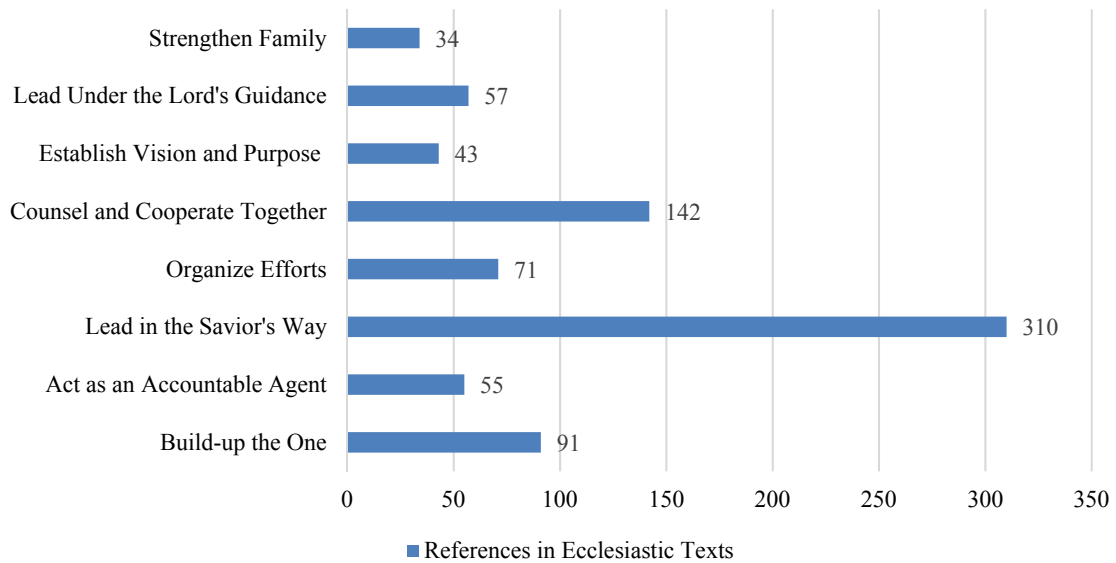


Figure 4. Themes in Latter-day Saint ecclesiastic leadership texts.

Table 8

Frequency of Main Themes Per Time Period in Ecclesiastic Texts

Era	# of texts	Build-up the One	Act as accountable agent	Lead in the Savior's way	Organize efforts	Counsel and cooperate together	Establish vision and purpose	Lead under the Lord's guidance	Strengthen family
1900-1920	12	5	3	16	2	11	1	1	2
1920-1939	9	10	7	45	11	15	3	6	5
1950-1959	18	13	9	46	10	22	4	5	4
1960-1979	47	19	16	81	22	50	13	11	6
1980-1999	26	19	12	69	12	17	11	13	8
21 st Century	27	25	8	53	14	27	11	21	9
Total	139	91	55	310	71	142	43	57	34

In addition to enduring themes, this study documented leadership traits or attributes that appeared most frequently in the 139 leadership texts in the survey. It is worth noting that not all texts suggested qualities of effective leaders. The same process used to identify themes of ecclesiastic leadership principles was also used to identify prominent attributes. The traits most frequently included across the time periods considered in this study are listed in Figure 5 and Table 9. A brief description of each trait follows.

Consistent with the coding and reduction process followed with this study the concepts above are representative of more than one way of describing a similar idea. Christlike traits refer to when a leadership text recommended persuasion, meekness, longsuffering, gentleness, genuine love, integrity, knowledge and loving reproof *as a group* of traits (D&C 121:34-45). Commitment represents qualities such as diligence and

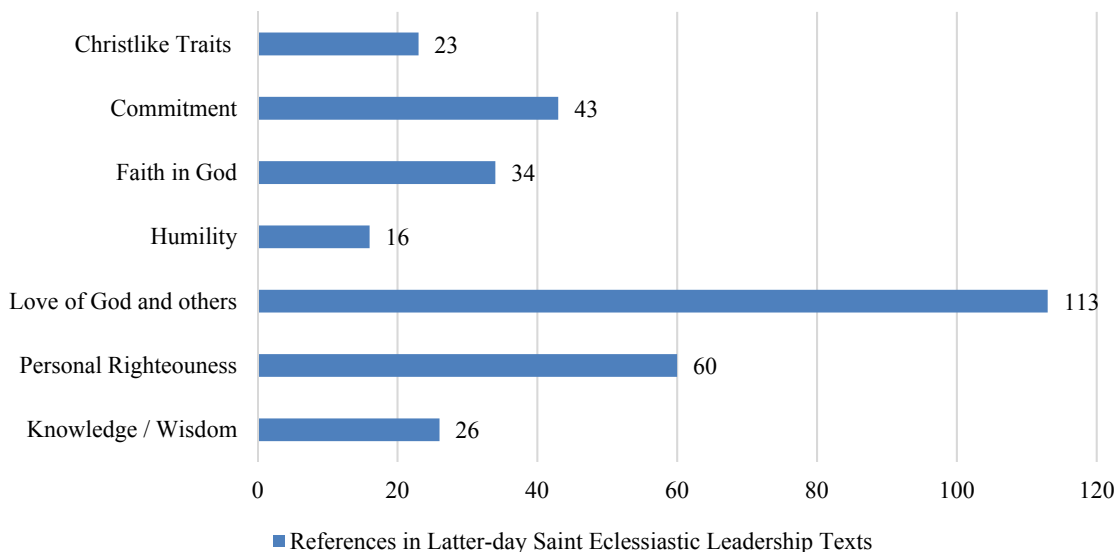


Figure 5. Common leadership qualities in Latter-day Saint leadership texts.

Table 9

Common Leadership Qualities in Ecclesiastic Texts Per Era

Era	# of texts	Knowledge/wisdom	Personal righteousness	Love of God and others	Humility	Faith in God	Commitment	Christlike traits
1900-1920	12	1	4	4		1	6	1
1920-1939	9	12	12	21	1	4	7	5
1940-1959	18	5	7	15	4	7	7	1
1960-1979	47	3	13	21	5	9	13	8
1980-1999	26	3	11	26	2	2	7	5
21 st Century	27	2	13	26	4	6	3	3
Total	139	26	60	113	16	29	43	23

determination. Faith in God includes related characteristics such as confidence, hope, and enthusiastic optimism. Humility included traits such as teachability or meekness. Love of God and others included multiple traits such as having an eye single to the glory of God, being compassionate, full of charity, kind, friendly, sympathetic, helpful, considerate, merciful, and so forth. Personal righteousness referred to qualities such as being obedient, spiritually prepared, prayerful, virtuous, worthy and so on. Wisdom suggests developing discernment, temperance, and judgement in righteously applying knowledge. The several tables of attributes in Chapter IV show the differing phraseology used to describe Latter-day Saint leadership traits but the coding and reduction process made it apparent that the majority of the traits were essentially semantic variations of the attributes recorded in a few key scriptural passages such as D&C section 4 and D&C 121:34-45.

The same research process was followed to identify emergent themes for principles and attributes in S&I leadership texts. The number of S&I texts was far more limited but the survey still portrays emergent themes. Themes in S&I texts shared significant conceptual overlap with the broad concepts of the *Leadership Pattern* (2010).

The one conceptual addition was the idea of strengthening family (*Administering Appropriately*, 2003; *Gospel Teaching and Learning*, 2012; *Teaching the Gospel*, 1994). In the case of themes pertaining to S&I leadership principles, this study used the conceptual naming convention of the *Leadership Pattern* (2010) for ease of categorization. In the case of leadership attributes found in S&I texts, the coding, layering and reduction process yielded four primary attributes. The results are displayed in Figures 6 and 7 as well as in Tables 10 and 11.

Leadership texts for S&I focused on a few leadership attributes. As seen in Table 11, humility includes concepts such as teachability and openness to feedback. Like ecclesiastic texts, charity and love circumscribed several attributes such as kindness, empathy, patience and rapport. Faith and vision represent ideas such as optimism and

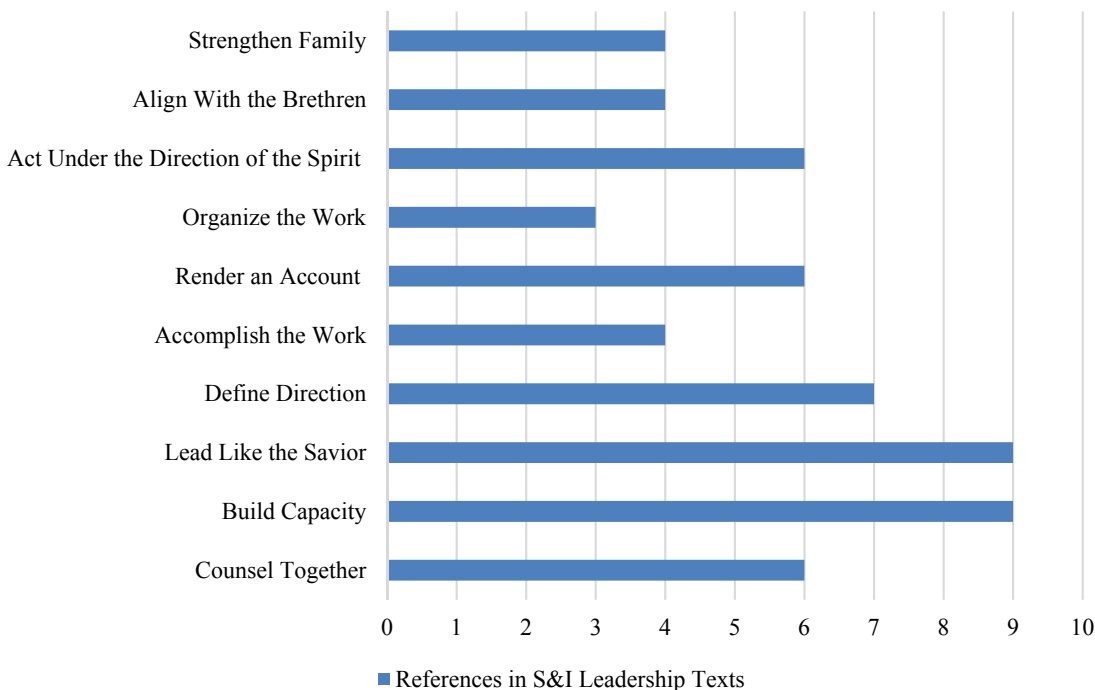


Figure 6. Themes in Seminaries and Institutes leadership texts.

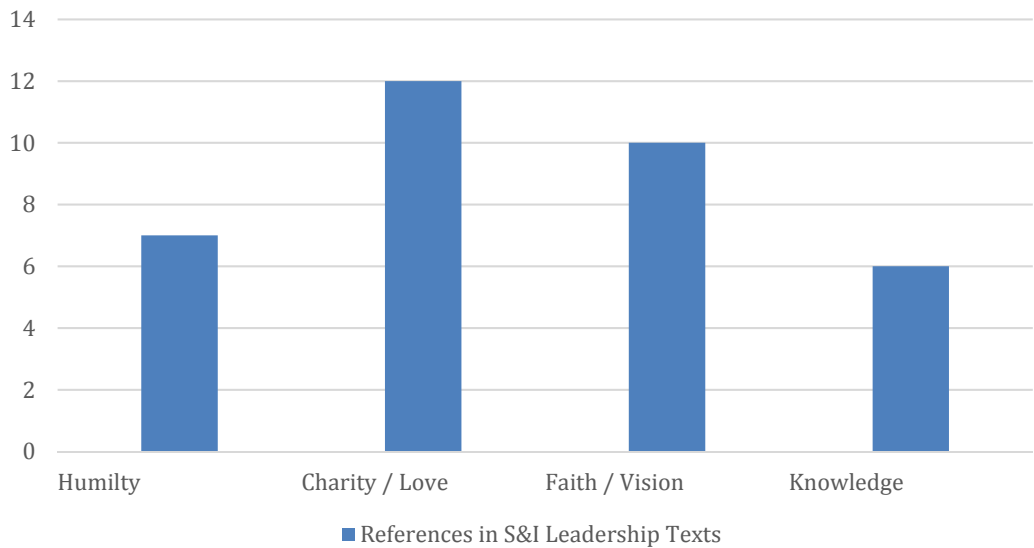


Figure 7. Most common attributes in Seminaries and Institutes leadership texts.

Table 10

Leadership Themes in Seminaries and Institutes Texts by Era

Era	# of texts	Counsel together	Build capacity	Lead Like the Savior	Define direction	Accomplish the work	Render an account	Organize the work	Act under direction of the Spirit	Align with the brethren	Strengthen family
20 th Century	7	3	6	6	4	1	3	1	3	1	2
21 st Century	3	3	3	3	3	3	3	2	3	3	2
Total	10	6	9	9	7	4	6	3	6	4	4

Table 11

Leadership Attributes in Seminaries and Institutes by Era

Era	# of texts	Humility	Charity/love	Faith/vision	Knowledge
20 th Century	7	3	7	5	2
21 st Century	3	4	5	5	4
Total	10	7	12	10	6

trust in the Spirit as well as building faith in the eternal purposes of gospel teaching and learning. Knowledge in the S&I context embraces both spiritual and professional learning and improvement.

Distinctive aspects of Latter-day Saint leadership. To better understand the distinctive ideas of the Latter-day Saint leadership model it is helpful to consider its ideas in relation to classical leadership theory. Table 12 illustrates the intersection between various leadership models and the themes emerging from this study. Table 12 includes the broad Latter-day Saint leadership themes with several examples of concepts found in classical leadership literature that could naturally fit under the Latter-day Saint theme.

Classical comparisons. Fundamental ideas found in classic leadership approaches share similarities with Latter-day Saint leadership theory. For Latter-day Saints, Christlike leadership embodies the highest principles of leadership. Many of these ideas can also be found in other leadership philosophies. These include leadership approaches such as altruistic leadership (Singh & Krishnan, 2008), authentic leadership (Banks et al., 2016), spiritual leadership (Fry, 2003), and ethical leadership (M. E. Brown & Treviño, 2006).

Other leadership theory such as transformational leadership share conceptual parallels with Latter-day Saint themes. Both Latter-day Saint and transformational leadership paradigms emphasize meeting follower needs and helping them reach their greatest potential. Both theories embrace visionary and charismatic leadership (Conger, 1999). Each model promotes strong and mutually beneficial leader-follower relationships to inspire greater morality and motivate members to participate as leaders. Both see the

Table 12

Comparison of Latter-day Saint Leadership Themes and Classical Concepts

Latter-day Saint leadership theme	Build-up the one	Act as an accountable agent	Organize efforts	Lead in the Savior’s way
Classical concept	<ul style="list-style-type: none"> • Empowerment (Amundsen & Martinsen, 2014, p. 487) • Transformational Leadership (Bass & Riggio, 2005, p. 3) • Leader Development (Bass & Riggio, 2005) • Mentoring (Day, 2000, p. 587) • Coaching (Day, 2000, p. 587) • Shared leadership (G. Drescher & Garbers, 2016, p. 201) • Individualized consideration (Dansereau et al., 1995, p. 414) 	<ul style="list-style-type: none"> • Leader Efficacy (Hannah, Avolio, Luthans, & Harms, 2008, p. 670) • Accountability (Rus, van Knippenberg, & Wisse, 2012, p. 14) • Autonomy (Chiniara & Bentein, 2016, p. 127) • Transparency (Norman, Avolio, & Luthans, 2010, p. 352) • Reporting (Sarin & Winkler, 1980, p. 1139). • Performance Feedback (Kollée, Giessner, & van Knippenberg, 2013) • Self-Evaluation (Nübold, Muck, & Maier, 2013) • Performance Goals (Berson, Halevy, Shamir, & Erez, 2015 p. 144) 	<ul style="list-style-type: none"> • Planning (Mumford, Todd, Higgs, & McIntosh, 2017, p. 28) • Roles (Hiller, Day, & Vance, 2006, p.308) • Effective Meetings (Lehmann-Willenbrock, Meinecke, Rowold, & Kauffeld, 2015, p. 1018) • Distributed Leadership (Fitzgerald, Ferlie, McGivern, & Buchanan, 2013, p. 228) • Meaningful assignments (Kahn, Wolfe, Quinn, Snoek, & Rosenthal, 1964) • Structure (Fleishman, 1973, p. 176) • Delegation (Kuhnert, 1994, p. 10) • Contingency Theory (Northouse 2012) 	<ul style="list-style-type: none"> • Altruism (Singh & Krishnan, 2008, p. 261) • Self-sacrificing leadership (Singh & Krishnan, 2008) • Example (Gregory, Stone, Russell, & Patterson, 2004, p. 352) • Servant Leadership (Greenleaf, 1970) • Charismatic Leadership (M. Weber, 1947) • Authentic Leadership (Banks, McCauley, Gardner, & Guler, 2016) • Spiritual Leadership (Fry, 2003) • Ethical leadership (M. E. Brown & Treviño, 2006) • Transformational Leadership (Banks et al., 2016)

(table continues)

Latter-day Saint leadership theme	Counsel and cooperate together	Establish vision and purpose	Lead under the lord's guidance	Strengthen family
Classical concept	<ul style="list-style-type: none"> • Collaboration (Mendenhall & Marsh, 2010, p. 288) • Participation (Yukl, 1999). • Power Sharing (Hollander & Offermann, 1990) • Democratic Management (Woods, 2004) • Joint Decision Making (Greenhalgh & Chapman, 1995, p. 166) • Consultation (D. J. Campbell, Bommer, & Yeo, 1993, p. 14) • Collective Leadership (Friedrich et al., 2014, p. 450) • Engagement (Reimer, 2015) 	<ul style="list-style-type: none"> • Forecasting (Shipman, Byrne, & Mumford, (2010, p. 440) • Mission (Sosik & Dinger, 2007, p. 142) • Mental Model (Dionne, Sayama, Hao, & Bush, 2010) • Values (Reave, 2005) • Meaning Making (Drath & Palus, 1994, p.2) • Articulate Vision (Shipman et al., 2010) • Narrative (Denning, 2008) • Strategy (M. E. Porter, 1996) • Goal setting (Berson et al., 2015, p. 143) 	<ul style="list-style-type: none"> • Intuition (Agor, 1989) • Spiritual Inspiration (Preece, 2003, p. 254) • Spirit (Bolman & Deal, 2008) • Faith (Fry, 2003, p. 713; Dantley, 2005) • Belief (Fry, 2003) • Meaning (Bolman & Deal, 2008) • Symbolic Leadership (Bolman & Deal, 2008) • Wisdom (Yang, 2011) • Spirituality (Dent, Higgins, & Wharff, 2005, p. 626) • Soul (Bolman & Deal, 2008) 	<ul style="list-style-type: none"> • Family environment (Oliver et al., 2011, p. 537) • Leadership Style and family wellbeing (Galbraith & Schvaneveldt, 2009) • Effects of Organizational Leadership on Family Satisfaction & Enrichment (Liao, Liu, Kwan, & Li, 2015)

importance of support as member-leaders grow in capacity. Both are concerned with leadership that is emotionally sensitive, promotes high standards, and brings about the collective good (Northouse, 2012a).

There are also several connections between Latter-day Saint leadership theory and servant leadership theory. Latter-day Saint leadership theory embraces central premise of servant leadership that a leader increases in influence as they grow in their capacity to serve others. Both Latter-day Saint and servant leadership theory are interested in the growth and lasting wellbeing of followers through serving them in ways that fulfill their needs (Greenleaf, 1970). Both value service as *primary* or *first* motive for leaders. Both emphasize care for the poor and needy. The servant leadership approach accords with Latter-day Saint thought which prizes exercising leadership influence in ways that preserve agency. The servant leader uses power and authority to serve others. They also shift authority to others to empower them to act in their own stewardships. This is an especially important principle related to the Latter-day Saint idea of personal accountability. It is reflected in Greenleaf's (1970) touchstone assessing effectiveness as a servant leader: "do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" (p. 15).

The Latter-day Saint leadership model also acknowledges the basic premises of situational and style approaches to leadership. Situational leadership calls for different leadership styles for differing situations (Hersey & Blanchard, 1972). The style approach focuses on a leader's actions. Leaders pursue various blends of goal oriented *task*

behaviors and *relationship behaviors* centered on the wellbeing of personnel (Northouse, 2012). Latter-day Saint leadership theory sees both as important. For example, there are many necessary administrative duties such as “preparing budgets, completing reports, caring for Church property and resources, ensuring safety [and] overseeing programs” that may require a Latter-day Saint leader’s attention (*Gospel Teaching and Learning*, 2011, p.8). Relating task behaviors to administering over temporal matters, Eyring, (1990) stated, “never, never underestimate the spiritual value of doing temporal things well for those you serve” (p. 7). However, as the idea of Latter-day Saint leadership has developed, there has been less stress on task behaviors and an increasing weight on relationship behaviors. This is reflected in Monson’s (2011) aphorism: “never let a problem to be solved become more important than a person to be loved” (p. 4).

Other classical ideas can be seen in Latter-day Saint leadership themes. The Latter-day Saint theme of “counseling together” relates with several classical ideas such as “collaboration,” “participative leadership,” and “engagement,” and is consistent with the scholarly suggestion that leadership in the 21st century has manifested itself more as matter of combining with vested parties in shared decisions after consultation (Yukl, 1999, p. 34; Woods, 2004; Bass & Bass, 2008; Mendenhall & Marsh, 2010b, p. 288; Reimer, 2015). Bureaucratic aspects of the Church by nature require effective leaders to organize efforts utilizing classic leadership conceptions such as “roles,” “structure,” and “planning,” (Mumford et al. 2017, p. 28; Hiller et al., 2006, p. 308). Organizing efforts also encompasses ideas such as considering a potential leader’s gifts, style, or skills when seeking to issue callings or assignments which is conceptually related to contingency

theory (Fiedler & Chemers, 1974). The Latter-day Saint theme of establishing vision and purpose is a common leadership idea and has similar counterparts in leadership literature. The Latter-day Saint theme includes ideas comparable to “forecasting,” “goal-setting,” strategy, and effectively articulating vision (M. E. Porter, 1996; Shipman et al., 2010; Berson et al., 2015, p. 143). Finally, like other leadership scholars, Latter-day Saint texts acknowledge the relationship between family life and the performance of a leader. Many Latter-day Saint leadership ideas pertaining to strengthening family are relatable to scholarly leadership research. For example, there are connections between research examining styles of leadership that improve family life (Galbraith & Schvaneveldt, 2009), the influence of home environment in the formative years on a leader’s effectiveness as an adult (Oliver et al., 2011), or the impact of leadership in an organization on the satisfaction and enrichment of the family at home (Liao et al., 2015; Zhang, Kwong, Everett, & Jian, 2012).

Differences between Latter-day Saint and classical leadership theory. How then does Latter-day Saint leadership differ from classical theories and approaches? Latter-day Saint organizational characteristics, beliefs, values, and principles shape the type of leadership concepts that the Latter-day Saint model has come to embrace. As discussed in Chapter II, the restored Church is distinctive in its claims to legitimacy, in certain doctrines, and in its organizational approach. These elements inform Latter-day Saint leadership theory and influence its application. In light of what Latter-day Saint consider to be the restored doctrines of the gospel, the following represent distinctive concepts:

- Jesus Christ was the Son of God and the perfect leader. By relying on Christ’s teachings and atonement, leaders can lead like the Savior and help others

become his true followers.

- All are leaders. All are agents and stewards of God. They are accountable for their knowledge, opportunities, and how they use their talents and blessings. God will reward all according to their works and the desires of their hearts.
- Family is the most important unit in time and eternity and the foundation of a righteous life. Family leadership takes highest priority.
- God invites his children to create enduring relationships. The gospel of Jesus Christ allows individuals, families, and groups to heal broken relationships, improve their quality, and make them enduring.
- The Church organization established by Jesus Christ during his mortal ministry has been restored along with the priesthood keys and authority necessary to provide saving ordinances to all mankind and guide the work of the Church under the direction of the Lord.
- Restored priesthood authority facilitates the bestowal of the gift of the Holy Ghost. The Holy Ghost is available to all members who will live the gospel of Jesus Christ and is the source of all other charismatic or spiritual gifts necessary for leaders to fulfill the Church's divine purposes and lead like the Savior.
- Each leader can be guided by revelation: personally, through the words of prophets and through the Lord's designated servants.
- Each individual is a child of God. Each has infinite and divine potential. Leaders build others by helping them see their infinite worth and act in accordance with the laws that will help them attain their divine potential.
- Councils are opportunities for groups of leaders to jointly seek the will of the Lord and unify in accomplishing it.
- Leaders align and help others align with God's vision and purposes in his plan of salvation.
- Leadership influence is perfected as men and women learn to come together in full partnership with each other and unity with God to fulfill divinely appointed leadership roles.

Brimhall's (1914) observation that "an inspired man is all of himself plus the inspiration of God" (p. 968) reflects something of the relationship between classical and Latter-day

Saint leadership theory. From a Latter-day Saint perspective, Latter-day Saint leadership is all of many classical leadership ideas plus the inspiration and power of God. Jesus Christ was the quintessential charismatic leader and he bestowed charismatic gifts on his disciples anciently. According to Latter-day Saints, Jesus Christ continues to bestow all the charismatic gifts of the Spirit upon his leaders in the restored Church. As explained in Chapter II, it is this belief that the Lord has restored his organization, authority and charismatic gifts that sets apart the Church from other organizations. Latter-day Saints adopt or share many classical leadership concepts but integrate some degree of spiritual purpose, perspective, or methodological change to each of them. The following are a few examples.

Transformational leaders connect with followers to catalyze motivation and promote a higher standard of morality. In this process they more fully achieve the goals of both the leader and the follower (Northouse 2012). Latter-day Saint theory takes this concept a step further by acknowledging that the gospel covenant has potential to create surpassing unity—first with God and then between leaders and followers. As an individual enters into and honors their covenant with the Lord to love and serve him first, their commitment to serve and bless others increases. The level of commitment associated with gospel covenants raise the standard of morality in ways social movements or a secular organization’s vision may not.

Additionally, one of the promises associated with honoring the gospel covenant is the heavenly gift of receiving the companionship of the Holy Ghost. Latter-day Saints believe that this blessing is a major source of personal transformation and charismatic

influence. From a Latter-day Saint perspective, the Holy Ghost has a refining effect—tutoring desires, dispensing divine knowledge, inspiring and purifying motives, and sanctifying moral character including the removal of emotional, intellectual, and spiritual barriers to unity. It follows that the companionship of the Holy Ghost can greatly enhance the transformative power of loving leader-follower relationships. Through revelation given to prophets and confirming personal revelation, the Spirit of God raises the vision of leaders and followers to better see and comprehend God’s vision for the redemption of all mankind. This produces a particular worldview and leadership dynamic which may not be present in secular leadership theories.

Another way the charismatic elements of Latter-day leadership theory bring a distinctive outlook is the influence of the Holy Ghost on a leader’s style and behavior. Latter-day Saint leadership theory includes the Lord’s admonition to “trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit” (D&C 11:12). In other words, the Spirit of the Lord can teach a leader to righteously assess and appropriately respond to the variety of leadership situations that they encounter. This includes guidance as to what style or leadership behavior will best help a person or group of people in their progress toward eternal life. This spiritual approach is in accordance with Jesus Christ’s example of constant communion with the Father to guide how he ministered and led.

Latter-day Saint leaders are to be diligent in their planning and spiritual preparation and then discern spiritual direction to adapt to individual needs. While a leader will seek to act in harmony with overarching purposes and guiding principles of

the Lord's gospel plan they will seek inspiration to tailor their leadership approach to need of the time, place, and people. In every leadership scenario—whether training a large group, making decisions in a council setting, or ministering to an individual—a spiritually prepared leader trusts the scriptural promise to help them know the leadership style or behavior requisite for that situation (see D&C 84:85). The Latter-day Saint theme of “counseling together” integrates classical ideas such as “collaboration,” “participative leadership,” and “engagement,” but sees them as means to achieve the end of collectively discerning and acting on divine inspiration requisite to address matters at hand. Through personal study, experience, and inspiration Latter-day Saint leadership theory invites leaders to balance relationship and task behaviors they require of themselves and ask of others. Task behaviors are useful insofar as they help bless and strengthen people. When tasks are viewed not as ends in of themselves but rather means to facilitate stronger relationships then this approach is in greater harmony with the ideals of Latter-day Saint leadership.

Preeminent concern for the wellbeing of family units is a core aspect of the Latter-day Saint leadership paradigm. Other leadership traditions may share the Latter-day Saint view that family is the most important place to practice good leadership, the best place to teach and develop leadership, and that leadership in outside organizations should support happy family life. However, the Latter-day Saint doctrine that the family is the most important organization in time and eternity and is “basis of a righteous life” greatly influences the significance of this leadership approach for Latter-day Saints (*Handbook 2*, 2010, p. 3). From a Latter-day Saint perspective, the wellbeing and

progress of the family is so basic to the purpose of earth life, that success in other areas of life cannot compensate for failure to promote the lasting welfare of one's family.

While Latter-day Saint leadership thought generally accords with the theory of servant leadership, there are ways in which it takes the concept further. For example, Latter-day Saint leadership-theory adds a spiritual element. It stresses meeting not only physical, intellectual, social, and emotional needs but also in fulfilling necessities for spiritual health and development. Spears (2010) identified 10 characteristics in Greenleaf's writings for practitioners that could be found or included in Latter-day Saint leadership texts: "listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community" (p. 25). However, Latter-day Saint theory includes characteristics not as readily found in the writings of Greenleaf and other proponents of servant leadership. These include Christlike characteristics such as faith in God, meekness, longsuffering, selfless sacrifice, and leading by the guidance of the Holy Spirit.

Christlike attributes go beyond what is described by servant leadership theory. Latter-day Saints recognize that the Christian standard of leadership is to love and serve others as the Savior did. The concept of longsuffering, for instance, extends service into additional realms such as serving at personal sacrifice, suffering with another to bring about their comfort, or aiding by enduring suffering in place of another. Meekness is not just teachability when it comes to learning from others but a humble willingness to be taught by and follow God. Servant leaders under the classical model would rely on their own best judgment to know and meet the needs of those they lead. Latter-day Saint

servant leaders seek the assistance of the Lord to be guided in understanding real needs and then how they can minister to those needs. Additionally, instead of relying on their own resources alone to meet needs and solve problems leaders under the Latter-day Saint model invite those they serve to rely on God and his unsurpassed means of help.

Summary. This study found enduring themes in both concepts and personal qualities in Latter-day Saint leadership texts. Enduring themes in both ecclesiastical and S&I leadership texts focused on emulating Christ as the quintessential leader, being guided by revelation both personally and through prophets, building capacity in self and others, bringing order to and accomplishing the work, counseling together, helping self and others take leadership responsibility and rendering an account of that agency, strengthening family, and establishing vision and purpose in the minds and hearts of the people. Ecclesiastical texts also emphasized and S&I texts supported strengthening families as the basic unit of the organization. While Latter-day Saint leadership themes are similar to or share many constructs found in other classical theories, Latter-day Saint leadership concepts and their applications flow from unique doctrines and organization of the Church.

Differences Between Ecclesiastic and S&I Leadership Theory

What differences exist between constructs provided for ecclesiastic leaders in the Church and those of its educational system? This study found no significant difference between the enduring constructs of ecclesiastic leadership theory and S&I leadership theory. For sake of comparison, consider the two models jointly in the chart that follows.

Careful examination of themes and sub-themes shows considerable similarities.

Differences that exist are primarily in organization and semantics. Other differences manifested themselves in particular ways of articulating leadership skills or practices in ways that make sense to the modern Church workforce.

There are nuanced differences between the ecclesiastic and S&I leadership models (Table 13). While the ultimate organizational purpose of the Church and its educational system align, certain sub-purposes of S&I reflect adaptations in their leadership approach. For instance, the ecclesiastical model seamlessly integrates the doctrine of the Church whereas the professional leadership model invited leaders to consider how Church doctrine applied to what might, at times, seem like unrelated professional endeavors. As another example, leaders in the Church workforce concerned with supporting both the national and international membership were encouraged to consider what would be best for the global Church. While this idea has some degree of application to all leaders in the Church, it may be less relevant or even distracting to local ecclesiastic leaders whose primary focus should be their immediate, proximate stewardship.

Organizational purpose makes a difference in the function of a concept in a theoretical model. Consider the concepts of motivation and discipline. In cases of motivation for both volunteers and those few that also labor as a full-time professional in a Church department, the Church relies heavily on the powerful motivation derived from its doctrinal claims and the spiritual conviction of its members of their validity. For example, President Gordon B. Hinckley (Hinckley, 2001a) was asked at a news

Table 13

Comparison of Leadership Models

Enduring themes of ecclesiastic Latter-day Saint leadership theory							
Build-up the one	Act as an accountable agent	Organize efforts	Lead in the Savior's way	Counsel and cooperate together	Establish vision and purpose	Lead under the Lord's guidance	Strengthen family
<ul style="list-style-type: none"> • Develop leaders • Growth through experience under responsibility • See and help others to see personal potential then reach it • Learn and teach the Gospel of Jesus Christ • Train / Mentor • Testify of eternal truths • Invite to act 	<ul style="list-style-type: none"> • Self-government • Record performance • Self-reflect • Report • Evaluate • Follow-up • Stewardship • Self-improvement • Self-reliance 	<ul style="list-style-type: none"> • Organize individual and group efforts • Plan • Make decisions • Effective meetings • Delegate • Make meaningful assignments • Match people with jobs 	<ul style="list-style-type: none"> • Pray for and practice charity • Selfless service • Know those you lead • Minister to others • Sacrifice for the benefit of others • Seek Christlike attributes • D&C 121:41-45 • Be an example of a true follower of Christ 	<ul style="list-style-type: none"> • Counsel together • Participate in councils • Participate in committees • Participate in interviews • Build unity • Cooperate to carry out plans • Listen with Intent 	<ul style="list-style-type: none"> • Set Goals • Focus on Priorities • Reduce and simplify • Communicate • Articulate inspired vision and purpose • Set expectations 	<ul style="list-style-type: none"> • Lead and serve as guided by personal revelation • Act in harmony with the doctrines and principles of the gospel • Receive direction from those who hold priesthood keys. • Prepare Spiritually 	<ul style="list-style-type: none"> • Care for your family • Provide leadership in the home • Seek to bless and strengthen other families through the gospel of Jesus Christ • Balance Church and family responsibilities

(table continues)

The leadership pattern

LEAD LIKE THE SAVIOR

- Shows respect to all people.
- Ministers with love and kindness to others.
- Shows personal courage and stands up for what is right.
- Balances giving admonition and nurturing.
- Is trustworthy and shows integrity of heart.
- Strives for increased levels of spiritual strength.

ACT UNDER THE DIRECTION OF THE SPIRIT

- Spiritually prepares themselves for work.
- Seeks to know the will of the Lord for their work.
- Applies doctrine to their work.
- Makes inspired decisions.
- Acts upon the knowledge they have, even if the overall view isn't fully understood.

ALIGN WITH THE BRETHREN

- Understands the purposes of the Brethren as it relates to the work.
- Considers what the world can offer, but grows the Church after the Lord's pattern.
- Presents the truth and best thinking to their leaders.
- Works to build the Church, not just their professional discipline.
- Considers what is best for the global Church.

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

DEFINE DIRECTION

- Anticipates the needs of those they serve.
- Envisions what the future looks like and can articulate it.
- Articulates clearly how to achieve the defined vision.
- Knows that what they are doing is right for the Church.
- Is willing to change direction when needed.

COUNSEL TOGETHER

- Invites input from and sincerely listens to others.
- Focuses on asking the right questions.
- Speaks up and shares their perspective.
- Is receptive and humble when receiving counsel.
- Puts the interests of the council above personal interests.
- Involves others across the organization in their work.

BUILD CAPABILITY

- Leads others to become better than they knew they could become.
- Helps self and others improve upon and gain new talents.
- Stretches self and others to achieve greater results.
- Helps self and others learn from their experiences.
- Improves self and others by openly seeking and sharing the truth.

ORGANIZE THE WORK

- Uses data to plan the work more effectively.
- Identifies their most important work.
- Creates meaningful plans.
- Enables work through proper structure, processes, and tools.
- Clearly defines accountabilities and how performance is measured.

ACCOMPLISH THE WORK

- Leads meaningful change.
- Matches people's strengths to the work that needs to be done.
- Takes the initiative to act and enables others to act for themselves.
- Quickly identifies solutions to challenges.
- Uses wisdom in spending the widow's mite.
- Gets results.

RENDER AN ACCOUNT

- Renders an account for performance regularly.
- Helps others continuously progress.
- Represents the truth clearly and accurately.
- Holds self and others accountable.
- Expresses appreciation for accomplishments.

THE LEADERSHIP PATTERN



CORE TALENTS

- Lead Like the Savior
- Act under the Direction of the Spirit
- Align with the Brethren

OPERATIONAL TALENTS

- Define Direction
- Counsel Together
- Build Capability
- Organize the Work
- Accomplish the Work
- Render an Account

conference how the Church gets its members to “leave their vocations, to leave home, and serve the Church”? President Hinckley responded,

We simply ask them, and we know what their answer will be. What a marvelous and wonderful thing it is, this powerful conviction that says the Church is true. It is God’s holy work. He overrules in the things of His kingdom and in the lives of His sons and daughters. This is the reason for the growth of the Church. The strength of this cause and kingdom is not found in its temporal assets, impressive as they may be. It is found in the hearts of its people. That is why it is successful. That is why it is strong and growing. That is why it is able to accomplish the wonderful things that it does. It all comes of the gift of faith, bestowed by the Almighty upon His children who doubt not and fear not, but go forward. (pp. 68-69)

Latter-day Saint leaders expect, based on personal ability and circumstances, much from themselves, volunteers, and professionals in the Church workforce. Fulltime volunteers such as full-time missionaries often work alongside professionals in the Church workforce. They meet high expectations such as putting in full days throughout much of the week. They are engaged in a variety of endeavors to help strengthen the Church often for years at a time. Professionals in the Church workforce including religious educators have the dual motivation to help strengthen the Church and to be honest in fulfilling the contracted work for the pay they receive.

The *Leadership Pattern* (2010) written for professional and volunteers in the larger Church workforce, including S&I, had a more acute focus on getting results than the ecclesiastic model. Because of the diversity of work that is accomplished both by S&I and the Church workforce which includes delivering products and services at the highest professional standards, the *Leadership Pattern* contained language to encourage workers to accomplish tasks efficiently and effectively. While leaders under both the ecclesiastic and professional models are driven to achieve outcomes in harmony with the goals and

values of the Church, Latter-day Saint volunteers in ecclesiastic roles as well as many religious educators have a focus on leading souls to salvation. They therefore are mindful that helping people grow spiritually has much to do with the desires, choices, and circumstances of the individuals they work with. Unlike the professional model, the ecclesiastic model did not emphasize as strongly concepts such as getting results. Thus the content analysis of ecclesiastic texts in this study did not produce a major theme akin to accomplish the work.

In both models there are times when a leader best serves another through offering appropriate correction. In the ecclesiastic setting, whether a member needs the Lord's help to correct minor omissions or major commissions, in all cases the Church leader never gives up loving and working with anyone (3 Nephi 18:28-32). Even in cases where an individual rejects the leader, the leader labors and prays for the time when that individual will receive help again. While the help a leader can give may be limited by their role in the Church or how much an individual is willing to receive, Church leaders are to continue to minister to others both in and out of the Church, to the degree that they are able, over the course of a person's lifetime. Regardless of a person's choices, Church leaders are to be indefatigable in inviting all to come unto Christ, obtain the blessings of Church membership, and progress toward eternal life.

This leadership approach can create a strong bond between leaders and followers. It allows for deeply committed, rich, and authentic relationships to develop. Also, there is a difference spirit of accountability when motivation is generated from a sense of a leader's ongoing commitment to follower's success in pursuing higher organizational

objectives that they both consider to come from a divine source. This relationship is enhanced when a follower senses expectations are given in a supportive and safe environment focused on ongoing learning and improvement. This is in contrast to a follower seeking to meet a performance standard out of fear that they may permanently lose their leader's support, their position, or particular benefits. In the Latter-day Saint leadership paradigm, leaders are to do all in their power to provide those they lead with the resource they personally need to succeed in accomplishing work of the Church and the Father's plan of salvation. While individuals can freely choose less engaged routes such as faithlessness, inactivity, or mediocrity in their Church participation, at the same time, constancy in tutoring and love creates space for an individual to choose to cultivate enduring spiritual conviction and internal motivation. This can come about without outside compulsion or the influence of material incentives. It allows a person to realize their ultimate accountability to God and not merely to a mortal leader enacting temporal rewards or penalties.

The S&I model takes a similar approach to the ecclesiastic model in terms of long-term dedication to building capacity in others but with a few importance differences. The professional expectations for employees including the influence of compensation alters particular leader applications of the general principle of strengthening others through appropriate discipline. A manager of a team of curriculum writers for S&I may have to balance priorities of helping a team member to grow while at the same time making publishing deadlines. Ecclesiastic leaders face similar dilemmas but may not feel the same kind of urgency for the same reasons.

As another example, consider the Church employee struggling to do their job. If a support specialist in S&I is not performing his or her duty, the administrator is encouraged to continue to work with him or her in as many ways as are appropriate to help them grow professionally and become successful in accomplishing the contracted work. This could include professional growth assessments, mentoring, training, and even reassignment. However, if he or she persists in poor performance and refuses to change, learn, or improve then eventually the administrator could make the decision to help the support specialist find other employment. However, in the spirit of the principle of building capacity through ongoing support that leader would seek to exhaust every avenue before ending a work relationship. In the case of working with volunteers in professional settings, principles of ecclesiastic leadership such as patience combined with a leader's work to build capacity in the volunteer would apply. This approach would include accepting and applauding a person's best efforts while not being content with lack of improvement in the long run. The S&I model seeks to preserve the ideals of the ecclesiastic model while acknowledging the nature and working within the constraints of a professional organization.

Finally, there were some functional differences between priesthood and professional leaders that changed how certain leadership principles may be applied. Chapter II explained the Latter-day Saint belief that the revelations designate certain ecclesiastic offices as carrying with them special charismatic gifts. While a leader in S&I has the privilege to and should seek inspiration to guide them in all their professional work, yet they receive direction from and support from general and local priesthood

officers that hold priesthood keys or the right to revelation to direct the work of the Church in a jurisdiction. This particular role of the professional leader in the Church workforce represents a specific difference in leadership models.

Summary

Despite nuanced differences, Latter-day Saint ecclesiastic and religious educational leadership models were found to share a common set of core and subconcepts. Because of the nature of professional demands, the *Leadership Pattern* (2010) included the theme and not just the concept of accomplishing the work. As the organizational purposes of the Church and its educational system are so well aligned, the large majority of leadership concepts would likely be understood and applied in very similar ways in both settings. In areas where organizational purposes differed or where leaders were working within the professional versus the ecclesiastic realm the application of principles such as growth and discipline would likely be applied differently.

Discussion

Organizational Learning

This study provides insight into how the Church learns as an organization. The growth of institutional knowledge and understanding within the Church can be compared to the growth of an individual member. Characteristics of a member's education process include: learning incrementally, learning by self-examination, learning by research, learning from leaders and other people, learning from the world around them, learning through experience including success, adversity and error, and learning by revelation

from God.

The same basic education process applies corporately with a few key differences. Perhaps the most obvious is that in institutional learning not all members begin with the same level of understanding, possess the same aptitudes for comprehending different subjects, learn in the same way, or learn at the same pace. This highlights the importance of the organization creating a culture of lifelong learning. This includes learning from and teaching each other. Another difference is that the education of the group is deeply impacted by how leaders with decision making authority learn. For example, certain types of learning are either inhibited or accelerated based on the attitude of institutional leadership. Members of an institution may be advancing in a certain field of understanding which is unknown or unfamiliar to top leadership. If top leadership fails or refuses to learn from other members of the organization, then the potential benefit of that knowledge is diminished. As another example, if top leaders choose not to learn from the results of its own past decisions or if they are ignorant of lessons they can learn from the successes and failures of other organizations, they will likely continue to be hampered by otherwise avoidable errors and missed opportunities.

Latter-day leadership texts provide different examples of the Church's approach to organizational learning. The steady development of official Latter-day Saint leadership texts over more than a century shows that the Church is learning incrementally. Evaluation that brought about correlation efforts within the Church starting in the 1960s and 1970s reflect institutional resolve to learn by significant organizational self-examination followed by real changes reflecting the new understanding. The presence of

classical leadership ideas in many Latter-day Saint leadership texts manifests efforts to seek truth from all sources including others outside the Church. This was in harmony with Latter-day Saint teachings that encourage leaders to embrace truth in all fields of learning and even from other religious groups insofar as they possess truth (J. Smith, 1839; J. F. Smith, 1909). Recent leadership texts written for ecclesiastical and religious education settings have reflected the importance of learning by study by being informed by internal research the Church has conducted to better meet the needs of its members.

Leadership texts that offered leaders improved understanding of how to apply welfare principles as a result of the Great Depression are an example of learning from or in the midst of adversity. Latter-day leadership texts also reflect institutional efforts to learn from revealed prophetic direction such as responding to President Spencer W. Kimball and President Ezra Taft Benson's focus on teaching the saints from the standard works and particularly *The Book of Mormon*. The Church's emphasis on governing through councils places significant emphasis on leaders at every level of the organization learning from the insights, recommendations, and best thinking of those they work with. *The Leadership Pattern* (2010) is a recent example reflecting a greater institutional effort to break down departmental "silos" (Gay, 2014, p. 13) which includes learning internally from peers as well as opening channels for leaders to learn from other departments of the Church.

Conceptual Development

This study produced several insights about the conceptual development of Latter-day Saint leadership principles. For example, some Latter-day Saint leadership ideas saw

significant developments over time. Consider the idea of counseling together. According to this study, counseling and cooperating together were enduring themes. Latter-day Saint texts in the early part of the 20th century recommended that leaders utilize committees as a forum to counsel together. Committees provided an opportunity to focus on cooperation. Leaders could direct and prioritize the work through division of responsibility, delegation, or making assignments to increase the amount of work accomplished. Full participation of committee members was not always defined. Consensus, in some cases, may have been understood to mean that a leader ensured every member comprehended and was committed to working toward an objective. In the second half of the century committees were still important but councils were developing conceptually. In the latter part of the 20th century and into the 21st century councils were seen as places where a fully engaged group could generate ideas, solve problems, deliberate, evaluate, come to consensus, develop vision, establish purpose, plan, set goals, organize, coordinate, collectively seek the will of the Lord, and commit themselves to act unitedly. Although Latter-day Saint councils have generally become more participative over time, they have retained a directive element in that the presiding officer generally makes or confirms final decisions.

Some ideas did not change drastically but increased in emphasis and clarity. Consider the concept of agency and accountability. The concept of accountability was clearly present in the first two decades of the 20th century. It manifests itself primarily in calls for keeping records and reporting. The concept of leaders acting as agents was implied but not stated. However, in leadership texts from the 1970s to 2017 the concept

of agency has been more firmly connected with the concept of accountability enriching its meaning. Instead of merely being accountable to a file leader via a reporting structure, an agent of the Lord is ultimately accountable to themselves and to God in all their choices. The agent recognizes that they are accountable to the Lord for the thought, effort, and intent behind the actual work. As time has passed, personal interviews have been increasingly seen as opportunities for individuals to render an account of their stewardship to themselves, their leaders, and the Lord.

Some concepts remained essentially static. For example, the counsel to reduce and simplify work related to the bureaucratic aspects of the organization in order to better focus on strengthening individuals and families was virtually the same in the *Circular of Instructions* (1913) as it was in instruction given to leaders in *Handbook 2* (2010). In recent years the idea has been modified in minor ways to help leaders, members, and families reduce and simplify by focusing the Church programs, teachings, or resources that will strengthen faith in Jesus Christ and best minister to individual needs (Oaks, 2007). This kind of phenomena may be a manifestation of an enduring organizational need just as much as it is of an enduring leadership theme.

Some ideas were simplified. Leadership attributes are a good example. Through much of the 20th century texts included lists of attributes of effective leaders. However, in more recent texts two trends have emerged. First, the number of suggested attributes for leaders has decreased. *Handbook 2* (2010), for example, does not overtly recommend attributes of successful leaders. *Gospel Teaching and Learning* (2012) speaks of the importance of attributes but suggests only three attributes for its administrators

“humility,” “vision,” and “charity” (p. 7). Second, recent Latter-day Saint leadership texts emphasize leadership *practices* that develop attributes. Leadership texts in the past may have inadvertently suggested that a leader is only really effective once they gain a given set of qualities or traits. This may have had the unintended effect of making leadership seem inaccessible to those who did not possess the attributes described. However, attributes are not static or final in this life. Attributes are to be constantly maintained and developed. No one, for instance, arrives at a state of humility, charity, or patience in this life. No one can choose to become perfectly just or merciful immediately. Individuals can, on the other hand, choose to practice justice and mercy and thus grow in those attribute. Leadership texts in the 21st century reflected this line of thinking. For example, *Handbook 2* (2010) spoke of leaders humbling themselves instead of humility. *Gospel Teaching and Learning* emphasized “demonstrating” Christlike character as a viable daily step toward one day having Christlike character (p. 7).

The simplification and clarification process is important to Latter-day Saint. Leading from a base of fixed principles is an important concept of Latter-day Saint leadership theory (*Administering Appropriately*, 2003). From a Latter-day Saint perspective, the closer a person or a group of people come to comprehending truth, the more that they are able to see its relationship or application to all things. The simple power of a principle based on absolute, eternal, truth is that it has application to an infinite number of diverse, complex, and changing circumstances in the world. The classic example is Jesus’s teaching to love God. The law of Moses and the teachings of the prophets prior to his mortal ministry consisted of many laws to govern action in a

myriad of specific situations. When asked which of all these laws was greatest, Jesus said:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. (Matthew 22:37-40)

In essence, Jesus was declaring that you could reduce hundreds of mosaic laws and the teachings of prior prophets into two grand governing laws. This was possible because those truths were connected with and permeated all others. These great commandments were universal. They were timeless. Their alignment with what really matters in eternity was such that they could guide a person to righteousness in every choice, in every possible mortal circumstance. Latter-day Saint believe that part of becoming more like God is to perceive truth as he does. The trend toward simplification in Latter-day Saint leadership texts reflect one small portion of an effort to work toward that ideal.

Limitations

There were several limitations to this study. First, this study does not claim to be comprehensive. There were many more Latter-day Saint leadership texts that could have been potentially located and included. This is in part because of the broad, eclectic, and potentially inclusive nature of leadership. Leadership texts for S&I either were not extant or not easily identifiable in databases and repositories. Because of the lack of S&I leadership texts it is difficult to get a clear picture of how leadership was being taught in that organization, especially during the 20th century. Some conclusions made by this study are subject to further investigation due to certain parts of its design which relied on

the subjective judgement of the researcher. For example, this study suggests concepts such as “lead under the Lord’s guidance” did not show up frequently in Latter-day Saint texts in the period from 1900-1920. However, there may be an argument that it was still taught on a frequent basis during that time period. Reasons why it may have been extant but not have shown up regularly in the results include: (1) this concept may have been latently present but not overtly stated in the texts leading the researcher to miss the reference, (2) this concept was taught in other official texts that were not identified and included in the study, or (3) this concept was mentioned in an official text but that text did not have a deliberate purpose of teaching leadership and therefore was not included in the sample. Finally, this content analysis was conducted by one researcher. The validity of the study could have been strengthened by having additional researchers be invested through each step of the methodological process.

Recommendations for Future Research

This study lays the foundation for additional theoretical research on Latter-day Saint leadership theory. The value of this study could be enhanced by an additional comprehensive study using the same basic method but including at very least a cadre of researchers to strengthen the reliability and validity of the method. This study touched on outside historical and theoretical influences on Latter-day Saint leadership thinking. Additional studies providing in-depth examinations of either of those two factors and their relationship with Latter-day Saint leadership theory would add great value to this niche in the leadership literature. Studies comparing the difference between Latter-day

Saint leadership practice, culture, and theory would also provide valuable insight. One of those comparisons could include examining the difference between Latter-day Saint leadership instruction provided for families versus ecclesiastic leaders. This study also provides a base for future research providing in-depth comparison between Latter-day Saint theory and other leadership theories including classical theories. It may be helpful to have more research on how well the *Leadership Pattern* (2010) is meeting the needs of religious educators and administrators in S&I. Finally, the information in this study is valuable for curriculum writers in and out of the Church undertaking research to create or improve a leadership model for their organization. Not only can this study inform content but also give insight into the process of creating a theoretical model.

Considerations for Other Organizations

The Church has grown and progressed from an obscure founding in 1830 to its current status as a global Church. It has accomplished this largely through the efforts of a volunteer leadership corps and workforce. Latter-day Saint leadership theory can offer insights for effective leadership in organizations particularly those that consist of a blend of volunteer and professional workers. Institutions seeking to improve leadership may benefit from considering the following general principles from the Latter-day Saint model of leadership theory that have contributed to the success of the organization.

- Leaders are encouraged to learn from multiple sources of input including introspection, inspiration, institutional records and history, internal research and performance data, experience, other members of the organization at all levels, other institutions, and the best thinking in the fields relating to their endeavors, and the word of God.

- Leaders unify, organize, and mobilize others in the organization through counseling together. Councils are highly participative and are organized with a designated leader to make or confirm final decisions.
- Leaders with responsibility over groups are organized to work in teams of three or more. Generally, these leadership teams are structured with one presiding officer who has ultimate leadership and decision making authority for the team and the group.
- Leaders seek the long-term welfare, development, and happiness of individuals and their families as a primary objective. Strong families are seen as the foundation of strong institutions. The institution supports the family.
- There is powerful and abiding purpose or “why” that underpins all aspects of the organizational narrative, vision, and mission.
- Members/volunteers are invited to provide leadership to the local organization and are given a variety of leadership responsibilities throughout their time in the organization. This includes leadership experiences that challenge them to grow personally.
- There is an expectation for both leaders and members to personally invest in the success of the organization by voluntarily donating funds and service based on individual circumstances and capacity.
- The internal leadership model is based on enduring principles aligned with the organization’s core values. Application of leadership principles are adapted to individual and local needs based on the discernment and inspiration of resident leaders.
- Leaders are willing to work with and help build capacity of both professionals and volunteers on a long term basis.
- Leaders maintain high expectations for both professionals and volunteers. However, leaders give special consideration to adapt expectations to an individual volunteer’s personal ability, desires, and circumstances.
- Leaders practice principles of persuasion, kindness, longsuffering, humility, gentleness, teaching, nurture, and correction, all guided by authentic love.
- Leadership authority is generated, in part, from a leader putting aside self to serve the individual, the organization, and the larger human family.
- Leaders with greater stewardship or responsibility to lead more people are not given special rewards or privileges other than what is necessary to fulfill their

duty to serve the people. Authority derived from position is viewed in terms of greater responsibility to bless and serve all under the leader's stewardship.

- Leaders are look to God for guidance and assistance in all aspects of their work.
- Leadership is built upon a foundation which includes agency and self-reliance. Leaders become and help other become self-reliant which is the capacity to fulfill the temporal and spiritual needs of this life for self and family, set one's own course, and solve one's own problems. As individuals become self-reliant they are in a better position to provide leadership for others.
- Leaders promote self-reliance by encouraging physical health, lifelong learning, professional development, financial solvency, temporal preparedness, and spiritual strength.
- Leaders are willing to partner with other departments or even other organizations to achieve common objectives.
- Leadership functions at its highest level when men and women combine their natural gifts and work together in unity to lead the organization.

While not every principle above will be beneficial for every organization, there may be certain aspects of the Latter-day Saint leadership model that can help enhance an institution's approach to leadership insofar as they are is open to learning from, adapting, and applying ideas from other organizations.

Conclusion

Latter-day Saint leadership theory has developed incrementally over time. It has been shaped by such factors as prophetic guidance, the doctrine of the Church, the needs of the organization, social circumstances, and leadership scholarship. This study found enduring themes within Latter-day SaintS leadership theory as it has developed. These themes include building capacity in others, becoming and helping others to become accountable agents before the Lord, organizing and accomplishing work, leading like the

Savior, leading under the Lord's guidance through prophetic and personal revelation, establishing vision and purpose, and strengthening family. Certain aspects of the theory such as to lead by persuasion and love was still somewhat extraordinary compared to popular approaches to leadership in the earliest part of the 20th century. Many Latter-day Saint leadership ideas such as establishing vision, organizing efforts, and counseling together were refined along with contemporary thinking from influential leadership scholars and practitioners. Charismatic leadership ideas such as restored priesthood authority, the operation of the gifts of the Spirit in leadership, and guidance through prophetic and personal revelation are more distinctive in the field of leadership.

According to the record of official Latter-day Saint leadership texts, the laws of leadership for the Church and its educational system are essentially the same. While there may be minor differences in sub-concepts and practice, this study suggests that the Latter-day Saint leadership model applies across all areas of work in the Church both ecclesiastic and professional.

Brigham Young (1954), the second prophet and president of the Church, described the process of what Latter-day Saints view as the gradual revelation of divine laws and principles. He observed, "the Almighty has never yet found a man in mortality that was capable, at the first intimation, at the first impulse, to receive anything in a state of entire perfection" (p. 359). At a different time, Young explained how the perfect laws of heaven were revealed to mortal men and women with finite capacities,

The laws that the Lord has given are not fully perfect, because the people could not receive them in their perfect fullness; but they can receive a little here and a little there, a little today and a little tomorrow, a little more next week, and a little more in advance of that next year, if they make a wise improvement upon every

little they receive; if they do not, they are left in the shade, and the light which the Lord reveals will appear darkness to them, and the kingdom of heaven will travel on and leave them groping. Hence, if we wish to act upon the fullness of the knowledge that the Lord designs to reveal, little by little, to the inhabitants of the earth, we must improve upon every little as it is revealed. (p. 4)

These thoughts have at least two implications. First, that from the Latter-day Saint purview, perfect laws of leadership do exist. Second, that the challenge for Latter-day Saints and all who share similar beliefs is to better understand and rightly apply the leadership principles the Lord has already revealed in order to progress toward perfect leadership which was manifested in the life and teachings of Jesus Christ.

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APPENDIX

CODES FROM THE CONTENT ANALYSIS FOR ECCLESIASTIC TEXTS

Codes from the Content Analysis for Ecclesiastic Texts

Theme: # of Texts	Developing Leaders	Effective Meetings	Reason	Persuasion	Love / Kindness	Personal Visits	Ministering	Sacrifice	Teaching Doctrine Effectively	Service	Longsuffering	Shadow Leadership	Record Progress
1900-1920	12	1	1	1	1	2	1	2	1	1	1	1	5
1920-1939	9	2	1			9	4	5		5	1		4
1940-1959	18					6	5	4		5	3		2
1960-1979	47	4	6		1	14	2	3	1	14	6	1	1
1980-1999	26	0	2			8	2	5	3	6	6		
21st Century	27	7	4			7	2	8	2	6	4		
Total	139	14	14	1	2	46	16	27	7	37	21	2	12
Theme: # of Texts	Committees	Delegation /Assignments	Reporting/Accountability	Christlike Leadership	Spiritual Self Reliance	Unity / Cooperation / Coordination	D&C 121:41-45	Planning	Training	Counseling Together			
1900-1920	12		1	6	1	1		1	1				
1920-1939	9	3	5	3	2		5	5	6	1			
1940-1959	18	4	6	6			2	1	3	5			
1960-1979	47	1	9	5	10		8	4	4	3			
1980-1999	26	1	8	5	7		7	3	4	4			
21st Century	27		5	3	10		3	1	4				
Total	139	9	34	28	30	1	25	15	22	13			
Theme: # of Texts	Growth through Responsibility	Example	Followership	Vision and Purpose	Being led /strengthened by the Spirit	Goals	Leadership Development Through Experience	Follow-up/through	Testimony				
1900-1920	12	1	1	1		1							
1920-1939	9	2	7	4	3	6		1					
1940-1959	18	3	5	1	2	4	2	2	3				
1960-1979	47	6	7			11	6	1	2				
1980-1999	26	6	7		4	6	2		1				
21st Century	27	6	6	2	4	12	2	2	1				
Total	139	24	33	8	13	40	12	6	6				
Theme: # of Texts	Fellowship / Friendship	Know Those You Lead	Interviews	Supervision	Communication	Decision Making	Resolving Conflict	Evaluation	Relationships	Care for One's Own Family / Leadership in the Home			
1900-1920	12		2						4	2			
1920-1939	9		4		1				5	5			
1940-1959	18	1	7	1		1			9	4			
1960-1979	47	3	6	7	2	3	1	1	3	3			
1980-1999	26	5	6	3		1		1	1	5			
21st Century	27	1	2	2		2	1	2		7			
Total	139	10	27	13	3	7	2	3	3	26			
Theme: # of Texts	Match People and Jobs	Prioritizing / Focus / Simplicity	Self-Analysis	Praise	Correction	Becoming / Develop Talents	Listen	Invite / Challenge	Support the Family	Continuity / Tenure			
1900-1920	12	1											
1920-1939	9						3						
1940-1959	18	1					1			1			
1960-1979	47	2		2	2	4	2	3	2	1			
1980-1999	26			1			5	4		3			
21st Century	27		4		1		1	2	1	2			
Total	139	4	6	3	5	2	13	8	2	8			

Theme: # of Texts	Live and Lead by Fixed Principles	Wise Use of Time	Stewardship	Conversion	Agency / Self Government	Motivation	Spiritual Preparation	See the Potential in Others	Act as an Agent
1900-1920	12						1	1	
1920-1939	9		1			2	1	2	
1940-1959	18								
1960-1979	47	1	1	1		3			1
1980-1999	26			1	1	3	1	2	
21st Century	27				2	5		7	4
Total	139	1	2	2	3	13	1	11	7

CURRICULUM VITAE

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Academic Degrees

- Ph.D. Utah State University, 2018, Education—Curriculum and Instruction
- M.A. Brigham Young University, 2007, Religious Education
- B.A. Brigham Young University, 2004, American Studies
- A.S. Utah Valley University, 2002, General Studies

Professional Experience

- 2016-present Writer/designer, Curriculum Services, LDS Seminaries and Institutes
- 2005-2016 Seminary Instructor, LDS Church Educational System
- 2003 Research Assistant, Mary Jane Woodger, Brigham Young University

Related Experience

- 2008 Presenter: God’s Judgement in the Book of Mormon. Religious Education Student Symposium. Provo, Utah Religious Studies Center, Brigham Young University
- 2015 Presenter: A Survey of LDS Leadership Principles in Academic Texts Over the Last Century. 2015 S&I Research Forum, December 8, 2016, Salt Lake City, Utah.

Publications

- 2008 “God’s Judgment in the Book of Mormon,” Selections from the Religious Education Student Symposium 2008 (Provo, UT: Religious Studies Center, Brigham Young University, 2008), 51-61
- 2010 An analysis of the teaching aids provided for Sunday School teachers in The Church of Jesus Christ of Latter-day Saints. (Master’s thesis, Brigham Young University).