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ETHICS AND CONTEMPORARY LEADERSHIP: DO ETHICAL LEADERSHIP THEORIES ALIGN WITH SCRIPTURE?

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ETHICS AND CONTEMPORARY LEADERSHIP:
DO ETHICAL LEADERSHIP THEORIES
ALIGN WITH SCRIPTURE?

by

Anthony Scott Poston

A dissertation submitted to the faculty of Coastal Carolina University
in partial fulfillment of the requirements
for the degree of Doctor of Philosophy in Education
with a specialization in Educational Leadership.

Education Sciences and Organizations

Coastal Carolina University

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ABSTRACT

Morals, ethics, and values are instrumental for leaders to know and choose between right and wrong. Leadership theories regularly discuss ethics, but where do these ethics come from? Frequently, the source of leadership ethics is glossed over or left out entirely. This study sought to address this gap in contemporary leadership literature by answering the question: how do contemporary leadership theories, which contain morals, ethics, and/or or values components, align with similar themes found within the Hebrew and Christian scriptures? The researcher used a thematic analysis of contemporary leadership literature to identify ethical themes within the literature. Next, the themes were cross-examined with scripture through the use of a keyword analysis to determine if there were any alignments between the target contemporary leadership styles (transformational, servant, and authentic leadership) and the scriptures. Nine themes were identified within the thematic analysis: commitment, external authenticity, fairness/justice, humility, individual consideration, integrity/moral character, internal authenticity (self-awareness), positivity, and role modeling. The keyword analysis utilized the codes from the thematic analysis and the New American Standard Bible to determine that there was an alignment between the Christian and Hebrew Scriptures and the ethical themes within contemporary leadership theories. The importance of these findings is that they fill a gap that has been identified in the literature by experts in the field of contemporary leadership literature by demonstrating a foundation for the ethical themes within leadership literature. Furthermore, the methods are repeatable inviting future research to replicate the study and expand the results to fill the gap further.

Keywords: Contemporary Leadership, Servant Leadership, Transformational Leadership, Authentic Leadership, Leadership Theory, Morals, Ethics, Values, Scriptures, Bible, Christian,

Hebrew, Thematic Analysis, Keyword Analysis, Coding

DEDICATION

First and foremost, I dedicate this work to God, without whom I would not have been able to accomplish any of it to begin with. I pray this work honors Him. “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth” (NASB, 1971/1995, 2 Timothy 2:15).

Secondly, I dedicate this work to Samantha who is my partner, assistant, my editor, my motivator, and my taskmaster when I need one. Most of all she is my wife and the love of my life. Thanks for always supporting me... I'm not ABD anymore!

Lastly, I dedicate this work Gabriel, Michael, and Berea my three wonderful children who prayed for me to get lots of my dissertation done nearly every night for two years. You'll never know what that meant to me. Now we can celebrate! Daddy won't be disserting anymore.

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Dr. Robinson, I'm speaking it into existence. We got this!

Dr. Burt and Dr. Shaw for all of our extra meetings starting out.

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CHAPTER 1: INTRODUCTION

Focus of the Study

The topics of morals, ethics and values are nearly omnipresent within leadership literature (Komives & Dugan, 2010; Rhode, 2006). Komives and Dugan (2010) pointed out that early philosophical debates centered on what degree of impact ethics should have on leadership. Though, there have been many questions about morals, ethics, and values' collective roles within leadership (Ciulla, 2014; Komives & Dugan; Rhode, 2006) such as: What role should morals, ethics, and values play within leadership? What is the difference between morals, ethics, and values? What is the source of morals, ethics, and values? What is the impact of a leader's ethics on their followers? Who decides what is morally uplifting and what is not? How do these values differ from one culture to another? Are certain sets of morals more effective than others in leadership? Should leadership be value-neutral or ethics driven?

Nonetheless, morals, ethics, and values have played a central role in leadership (Rhode, 2006). Bass and Bass (2008) describe a paradigm shift that occurred in the 1970s. Bryman (1992) along with others (Avolio et al., 2009; Hannah et al. 2014) explain that the newer leadership theories, which appeared after this paradigm shift, often included moral, ethical, and values components. Northouse (2019) identifies servant leadership, transformational leadership, and authentic leadership as leadership theories that contain moral, ethical, and/or values components.

Yet, research to support the role of morals, ethics, and values in leadership is lacking (Komives & Dugan, 2010; Northouse, 2021; Rhode, 2006). Rhode (2006) explicates that not much systematic research has focused on the key questions about ethics in leadership. Some authors (Avolio, et al. 2009; Komives & Dugan, 2010; Walumbwa et al., 2008) indicate that

there is a deficiency of empirical research on the contemporary leadership theories. Others (Ciulla, 2014; Hannah, et al., 2014; van Dierendonck, & Patterson, 2015) highlight that more research is beginning to become available. However, Ciulla (2014) illuminates how the studies that have begun to appear on the topic in the 21st century are from different disciplines. This results in research that is written in different conceptual languages. Northouse (2021) emphasizes that there is still “a strong need for research that can advance our understanding of the role of ethics in the leadership process” (p. 459). This strong need provides support for the importance of research in the field of leadership ethics.

This study has potential to help fill the gap in contemporary leadership literature (Northouse, 2021) by cross-examining both the theories and scriptures to determine whether there is any alignment between the morals, ethics, and values components of each. The researcher of this study hopes to help fill the void in leadership literature by examining contemporary leadership theories along with Hebrew and Christian scripture to determine whether or not there is an ethical alignment between the two. Crowther (2018) highlights the potential that Hebrew and Christian Scripture have for contributing to leadership literature. Science and theology both seek to find truth and share in the belief that there is a truth to be found (Crowther, 2018; Polkinghorn, 2007). Crowther (2018) asserts that the convergence between science or research and scripture provides an opportunity for truth to be revealed and potentially better models of contemporary leadership to be discovered.

Summary of Research Literature

Theorists have had trouble agreeing on a definition for the term *leadership* for many years (Hughes, et al. 1993; Rost, 1993; Stogdill 1974). With so many definitions and theories, the field of leadership continued to develop throughout the 20th century and into 21st century

(Bass & Bass, 2008; Ciulla, 2014; Northouse, 2021). In 1905, more leaders were coercive, tough, autocratic, and bullying (Bass & Bass, 2008). By 2005, those styles of leaders had been replaced with leaders who were concerned about the work, but also for the followers themselves. The newer styles of leadership that resulted became known as contemporary leadership theories (Komives & Dugan, 2010; Winkler, 2009). Contemporary leadership theories often have a morals, ethics, or values components (Northouse, 2021). Northouse named servant leadership (Greenleaf, 1970/2003), transformational leadership (Burns, 1978), and authentic leadership (Bass, 1990) among the theories that contained ethical components.

In the foreword to Ciulla's (2014) *Ethics, the Heart of Leadership*, Burns points out that, to understand what it means to have a morals, ethics, or values component, it helps to differentiate between the terms. However, these terms often end up being used interchangeably (Ciulla, 2014; Rhode, 2006). Determining what source to draw morals, ethics, and values from can be a subjective process (Crowther, 2018; DeWeese & Moreland, 2021; Polkinghorne, 2007; van den Brink, 2019). Many people consult the Hebrew and Christian Scriptures for wisdom on leadership, morals, ethics, and values (Corduan, 2012; Crowther, 2018; Lightfoot, 2003).

Problem Statement

Northouse draws attention to how "Very little theoretical research exists on the nature of leadership ethics" (Northouse, 2021, p.422). This lack of research is problematic because, as Northouse notes, ethical issues are inherently involved in every decision-making process whether implicitly or explicitly. Bass and Bass (2008) contribute a helpful response to this lack of research by explicating that religious and philosophical teachings on morals and ethics are now being researched for their implications concerning leadership. In that regard, Crowther (2018)

expresses that the Hebrew and Christian Scriptures have much to say on moral and ethical topics, and there is yet much to be learned about leadership from this source.

Issue to be Studied

Northouse (2021) explains that ethics within leadership is an area of research that is still developing, so there is a deficiency in the supporting body of research. There have not been many studies to explore the basic characteristics of contemporary leadership, and much of the research has been performed by “a few individuals whose work has been primarily descriptive and anecdotal” (p. 460). This deficit in the body of research demonstrates a need for more research in order to better understand the impact of the ethical components on contemporary leadership (Northouse, 2021).

Furthermore, research has not thoroughly examined the relationship between morals, ethics, values components of contemporary leadership theories and the Hebrew and Christian scriptures (Crowther, 2018). There has been a shift towards spirituality, religion, and philosophy in research as the 21st century progresses (Bass & Bass, 2008; Crowther, 2018). Researchers have explored the topic of leadership through the context of the scriptures (Crowther, 2018), yet there is still a gap within the literature on contemporary leadership (Bass & Bass, 2008; Crowther, 2018; Northouse, 2021).

Therefore, the purpose of this study is to analyze the alignment between the ethical components within contemporary leadership theories and scriptural principles to determine if there are alignments. In this study, the researcher will thematically analyze the ethical contemporary leadership theories of servant, transformational, and authentic leadership (Northouse, 2019) for ethical themes. Then the researcher will cross examine these themes with scripture to determine alignments. This study’s contribution will be a foundation for scripture’s

alignment with contemporary leadership that will help fill the gap in empirical research on the subject of leadership ethics.

Context

The role that morals, ethics, and values should play within leadership is a debate that has been around as long as leadership has been written about (Komives & Dugan, 2010). However, which source we should draw these morals, ethics and values from is often left unclear by the research, and the multitude of definitions can be equally confusing. As Komives and Dugan explain:

Terms such as ethics, values, and morals are frequently shared without adequate explication and differentiation. This makes it nearly impossible for comparison across conceptual models let alone empirical validation. Finally, common terms reflected in contemporary leadership theories (e.g., common good, citizenship, collaboration) often lack philosophical or theoretical grounding. Who defines the common good? From what traditions are we arguing for just leadership? Understanding the traditions from which these concepts are derived not only enhances the clarity of theories but also provides the level of rigor necessary for theory testing. (p. 118)

Within that context, this research will demonstrate alignment between the ethical components of contemporary leadership theories and the Hebrew and Christian scripture. The similarities drawn between the two, will provide a structure for contemporary leadership theorists to draw from. By determining a relationship between the morals, ethics, and values in the contemporary leadership literature and those held within scriptures, a foundation for the morals, ethic, and values of ethical contemporary leadership can be formed. A philosophical and theoretical grounding for contemporary leadership can be drawn from the results.

It is important to mention that there are sources people draw upon for their morals, ethics, and values other than the Hebrew and Christian Scriptures. This study will offer a method and framework for how to use a religious text to demonstrate an empirical foundation for ethical themes found in contemporary sources. Although this study utilizes the Hebrew and Christian Scriptures, future researchers could draw upon and repeat these methods with other religious texts and further expand upon the empirical data available on the foundations of ethical themes within contemporary literature.

Purpose Statement: Objectives of the Research

This study will seek to demonstrate support for contemporary leadership theories within the Hebrew and Christian Scriptures by identifying and analyzing themes of morals, ethics, and values that are found in both the scriptures and the theories. In examining the moral, ethical, and values themes found within contemporary leadership theories along with similar themes found within the scriptures, the researcher will add to the literature and continue to develop the field of ethical contemporary leadership. This development is needed to help shed more light on the nature of ethics within leadership due to the current deficit in research on the topic (Bass & Bass, 2008; Crowther, 2018; Northouse, 2021). The impact and significance of this development are: that an empirical foundation for the ethical themes within contemporary leadership literature will be developed and that a repeatable method and framework will be established to further expand the empirical foundation for these ethical themes.

Another goal of following this line of research would be to shed new light on leadership theory in general. Crowther (2018) explains that, through thorough examination, Hebrew and Christian Scriptures have potential to make contributions to contemporary leadership theory. He believes that this source of wisdom could potentially even help discover better models of

leadership. There is empirical evidence to support this line of thought (Bass & Bass, 2008; Meuser et al., 2011; Toney & Oster, 1998).

This research provides a potential common source for ethical values within contemporary leadership. The researcher does not assume that everyone will find the idea of the scriptures being the common source agreeable. Nevertheless, this study established an empirical alignment between the scriptures and ethical components of contemporary leadership. Therefore, it may be more favorably received that this implies religious texts in general can be a common source of ethics for contemporary leadership. This helps address the confusion over where the ethics derive from noted by Komives and Dugan (2010).

Need for Increased Understanding

Crowther (2018) discusses the explosion of literature on the topic of leadership which occurred in the early 21st century. There is an audience seeking more literature on the topic of morals, ethics, and values within the context of leadership (Bass & Bass, 2008; Ciulla, 2014; Northouse, 2021). The focus on developing ethical models of leadership highlights the need to further explore the potential that Hebrew and Christian Scriptures for what they can reveal about contemporary leadership. This is supported by the turn to religion and philosophy for revelation in the field of leadership (Bass & Bass, 2008).

Nature of the Study

The research question that was under investigation in this study was: how do contemporary leadership theories, which contain morals, ethics, and/or or values components, align with similar themes found within the Hebrew and Christian scriptures? The answer to this question was determined in part by a thematic analysis of contemporary leadership literature focusing on the ethical themes within transformational, servant, and authentic leadership. The

analysis was followed by a key word analysis of the scripture focused on the themes that are identified within the thematic analysis. Finally, an interview with an expert in the field of leadership and the scriptures was held to provide an opportunity to discuss whether the expert supported or disagreed with the alignments that were identified between the NASB scripture and ethical themes within contemporary leadership theory. This interview helped provide internal reliability through triangulation of methods from an outside source.

It was the researcher's proposition that a link between the themes within contemporary leadership theory will be found to align with similar ideas and themes found within Hebrew and Christian Scripture (Bass & Bass, 2008; Crowther, 2018). The researcher believed this would be confirmed by the keyword analysis of the scripture and further verified by the interview. It was the objective of the researcher to test this proposition in a replicable manner so that future studies can strengthen the reliability of the findings. With the goal of a replicable framework in mind, the basic structure of the study is described below with a more detailed outline in chapter three.

A thematic analysis and keyword analysis were undertaken. This was accomplished through a thematic analysis of the morals, ethics, and/or values components of contemporary leadership theories within leadership literature. The leadership theories used for this study were: servant, transformational, and authentic. The characteristics of leadership that were found within the literature was coded with a pragmatic eclectic style of coding which is outlined in chapter three. The thematic analysis was performed with the codes. Next, a key word analysis of the Hebrew and Christian Scripture was performed using the New American Standard Bible [NASB] through the Olive Tree Bible software app. This keyword analysis used the terminology from the themes identified in the contemporary leadership theory literature. The scriptures identified through the keyword analysis were then evaluated to determine if they aligned with the themes.

Finally, an interview was held with an expert in the areas of leadership and the Christian and Hebrew Scriptures to determine whether they agreed with the results of the scriptural alignments identified by the keyword analysis.

Theoretical Base

The researcher began the ideation for the concept of this study while reading Northouse's (2019) *Leadership: Theory and Practice*. While reading about the moral, ethical, and values components that some leadership theories contain, the researcher's interest was piqued. The researcher was able to apply his background knowledge of Hebrew and Christian Scripture and make some connections. The similarities between the ethical components of these leadership theories and themes found throughout the scripture seemed evident; and, in time, the researcher would discover others were looking into the similarities between scripture and contemporary leadership theory (Crowther, 2018). This began an interest in performing more formal research on the issue through a dissertation and became the infancy of the concept for the current study.

Theoretical Base

The theoretical base of leadership theory had been identified, but the specifics still needed to be sorted out. With continued research of the topic, the researcher determined that the lack of theoretical research on these leadership theories (Northouse, 2019) would provide a level of importance to the study and a problem to be addressed. The leadership theories that held potential for the study because of their ethical components were identified as servant, transformational, and authentic leadership (Northouse, 2019). These theories are also considered to be from a more current style of leadership theories some have come to call contemporary leadership theories (Crowther, 2018; Komives & Dugan, 2010; Spector, 2014; Winkler, 2009). Ethical contemporary leadership theories, in particular, have potential to benefit from exploration

alongside the Hebrew and Christian Scriptures because of their ethical components (Crowther, 2018).

In addition to the theoretical base for the topic, the theoretical base for methodology still needed to be established. With a conceptual model in mind, literature was reviewed for a matching methodology. A thematic analysis was an appropriate method because of how themes are developed to help answer the research question (Braun & Clarke, 2006; Creswell & Poth, 2018; Saldaña, 2021). The conceptual model that was originally imagined lent itself well to a thematic analysis and keyword analysis which provided the avenue to explore contemporary leadership literature along with the Hebrew and Christian Scriptures.

Relevance of Conceptual Framework

There are morals, ethics, and values components found within contemporary leadership theories (Northouse, 2019). Similarly, Hebrew and Christian Scriptures are a source of morals, ethics, and values (Deweese & Moreland, 2021). This study has potential to help fill the gap in contemporary leadership literature (Northouse, 2021) by cross-examining both the theories and scriptures to determine whether there is any alignment between the morals, ethics, and values components of each.

Crowther (2018) affirms that using scripture to gain further insight into contemporary leadership can be a beneficial practice:

this source for leadership theory needs further investigation for at least two reasons. First, this is a new area of research for contemporary leadership that has only gained ascendancy since the turn of the century. Second, this is a broad source for research in the area of leadership and much more needs to be done to develop profundity as well as breadth from this rich resource of the Hebrew and Christian Scriptures.” (p. xiv)

By cross examining the scripture with leadership ethics themes found in servant, transformational, and authentic leadership this research will be able to address the gap in leadership ethics literature.

Operational Definitions

This section provides operational definitions and explanations for terms that will be used frequently throughout this study. Several specific leadership theories will be referenced throughout the study, and it will be helpful to understand the differences. Since the term scriptures can be used to refer to multiple sources, it is important to be clear about which version of scripture is being utilized within this study. Understanding how this study uses the terms morals, ethics, and values will help avoid confusion.

Leadership

Leadership theory provides the theoretical framework for this study. As a result, many different aspects of leadership, and individual leadership theories will be discussed throughout this study. In order to help the reader to differentiate between the various types of leadership, a brief explanation of how these terms are being used in this study is provided below.

- **Leadership Theory.** This term is more general than the rest of the leadership terms and encapsulates all leadership theory.
- **Contemporary Leadership Theories.** Contemporary theories is a term that has come to refer to newer leadership theories that typically appear after the paradigm shift of Greenleaf and Burns in the 1970s (Bass & Bass, 2008; Rost, 1993; Winkler, 2009). These leadership theories often contain moral, ethical, and values components (Mumford & Fried, 2014; Northouse, 2021; Spector, 2014). For this study, contemporary leadership theories will be defined as leadership

theories containing an ethical component and appearing during and after the paradigm shift of Greenleaf and Burns.

- **Servant Leadership Theory.** This leadership style implies somewhat of an oxymoron in that the leader is actually meant to serve their followers (Greenleaf, 2003/1970; Northouse, 2021). This style of leadership includes ethical components and is one of the primary styles being researched in this study.
- **Transformational Leadership Theory.** Transformational leadership refers to the leadership style Burns developed in the 1970s and others have continued to develop well into the 21st century (Bass, 1985; Burns, 1978; Burns, 2003; Northouse, 2021; Walumbwa, 2008). This style of leadership involves motivating followers to take up and accomplish great things through the leader's vision (Northouse, 2021). This style of leadership includes ethical components (Northouse, 2021) and is one of the primary styles being researched in this study.
- **Authentic Transformational Leadership.** This is another name for transformational leadership theory used to contrast transformational leadership with pseudo-transformational leadership or inauthentic leadership (Bass & Steidlmeier, 1999). Bass and Steidlmeier used the term *truly transformational leadership* in describing authentic transformational leadership. This model continues to be based on the works of Burns (1978), Bass (1985), and Bass and Steidlmeier (1999) in the field of transformational leadership (Zhu et al., 2011).
- **Authentic Leadership Theory.** Authentic leadership evolved from the study of authentic transformational leadership and arose largely as an answer to moral degradation, scandals, and tragedies early in the 21st century (George, 2003;

Northouse, 2021; Walumbwa et al., 2008). It involves leaders being genuine, transparent, and honest with their followers. This style of leadership includes ethical components and is one of the primary styles being researched in this study.

Scriptures

The term *scriptures* can refer to many different texts. With that in mind it is important to be clear which scriptures are being referred to in this study. Further, there are many different translations of the scripture used in this study. Therefore, this section is necessary to avoid ambiguity about which scriptures are being utilized within this study.

- **Hebrew Scripture.** The Hebrew Scriptures are the scriptures that make up the Hebrew Bible (Lightfoot, 2003). The same scriptures are known to Protestant Christians commonly as the Old Testament and are also referred to as the Old Covenant sometimes. The order of the scriptures is different from the Hebrew Bible to the Christian Old Testament, but the contents are the same.
- **Christian Scripture.** The Christian Bible includes both the Old Testament and the New Testament which is sometimes referred to as the New Covenant (Lightfoot, 2003). Though the Old Testament is also included in the Christian Bible, when using this term to differentiate between the Hebrew and Christian Scripture it will refer specifically to the New Testament portion of the Christian Bible within this study.
- **New American Standard Bible.** The New American Standard Bible is a translation of the Christian Bible which uses more current English (NASB, 1995/1971).

Morals, Ethics, and Values Components

It is not a goal of this study to join the debate over the definitions of these terms. As will be discussed in the literature review, many leadership theorists and philosophers (Bass & Bass, 2008; Ciulla, 2014; Northouse, 2021; Rhode, 2006) have debated over what the definitions should be and whether there should be differentiation between these terms. However, it is crucial, to the purpose of this study, for the reader to understand what is meant by these terms when used in this research. For the purposes of this study, when referring to *morals*, *ethics*, and/or *values* components, the terms will often be used interchangeably (Ciulla, 2014; Rhode, 2006). Sometimes they will be listed together with the very general understanding that they all refer to some portion of an individual's belief system about right and wrong (Bass & Bass, 2008; Ciulla, 2014; George, 2003). Philosophers often use ethics when discussing the study of morality and morality when discussing general principles of right and wrong (Bass & Bass, 2008; Ciulla, 2014; George, 2003). However, in both popular usage and work on leadership, the terms are largely interchangeable, and that convention will be followed here. To be moral or ethical, as commonly understood, is to display a commitment to right action. (Rhode, 2006, p. 4) A citation is demonstrated for each term to help demonstrate the interchangeability that will be explored further in chapter two.

- **Ethics.** The term *ethics* will be used in reference to the difference between right and wrong. “Ethics is about how we distinguish between right and wrong, or good and evil in relation to the actions, volitions, and characters of human beings” (Ciulla, 2014, p. xv).

- **Morals.** The term *morals* will be used in reference to the difference between right and wrong. “Moral philosophies contain the principles and rules that leaders may use to determine right and wrong” (Bass & Bass, 2008, p. 200).
- **Values.** The term values will be used in reference to the difference between right and wrong. “Values define their holder's moral compass. Such leaders know the "true north" of their compass, the deep sense of the right thing to do” (George, 2003, p. 20).

Bounds: Limitations and Delimitations

One of the bounds of this study is that it does not analyze all leadership theories nor all ethical or contemporary theories. Winkler (2009) recognized this limitation in his own book on contemporary theories, he explained that focusing on contemporary leadership theories meant classical leadership theories would be neglected. An attempt to delimit the small number of theories being analyzed was made by using multiple sources for each of the theories being analyzed.

The theories Northouse (2019) identified as having ethical components further help to delimit the small number of theories being analyzed somewhat. Servant and transformational leadership are seen as foundational theories responsible for a paradigm shift towards contemporary leadership theories (Bass & Bass, 2008; Ciulla, 2014; Northouse, 2019; Rost, 1993). Authentic leadership is a newer contemporary theory that evolved early in the 21st century (Northouse, 2021; Zhu et al., 2011). In choosing these contemporary leadership theories, Northouse (2019) identified the foundational contemporary leadership theories and the direction that contemporary theories are evolving into.

Personal Bias: Limitations and Delimitations

In pursuit of total transparency, the researcher recognized their own beliefs as a potential limiting factor. The researcher has been a member of an evangelical Christian church and maintained a religious belief in and acceptance of the Hebrew and Christian Scripture as the guiding principles of God's Word. However, the researcher set in place delimiting factors so as to negate bias from permeating the study. One delimiting factor for the researcher's beliefs involved having the study reviewed by a dissertation committee to be sure that rigorous scholarly research was represented in the results rather than personal bias. To further remove potential for personal beliefs as a limitation, a secular text was used to select the leadership theories which have ethical components (Northouse, 2019) rather than a text written by a theological source. Northouse recognized that leadership was not amoral and identified servant, transformational, and authentic leadership as having ethical components.

The Significance of the Study

Northouse explained that ethical theories of leadership are still "in an early stage of development, and therefore lacks a strong body of traditional research findings to substantiate it" (2021, p. 441). He expanded to elucidate the fact that researchers have formerly depended on writings by a small number of people to write about the topic. The researcher set the goal to demonstrate alignment between the ethical themes within contemporary leadership theories and the Hebrew and Christian scriptures through a thematic analysis and keyword analysis. In completing these methods new alignments were discovered between the ethical themes within contemporary leadership and scripture. At a minimum, this extends the information and literature available on the topic contemporary leadership's ethical foundation. Further, this study

contributes to the field by helping fill a gap in the literature in a way that can be repeated and tested by others for reliability.

Morals, ethics, and values are increasingly important to understand for educational leaders (Begley, 1999; Palestini, 2012). Begley (1999) asserts that educational leaders need to be aware of the values orientations of all their stakeholders, and, therefore, “the nature and function of values in administration merit study” (p. 4). He expounds to provide seven justifications for studying values in administration which are abridged here: educational leadership involves values based decisions and problems; moral aspects of educational leadership have been neglected; educational leaders face value conflicts regularly from students and other stakeholders; it is important to understand the values and ethics that groups and individuals are committed to because these do not always match the values articulated by these groups and individuals; administrators need to understand and reflect on their own unnegotiable core values and whether or not they are compatible with the organization’s and/or community’s values; educational leaders are able to be more effective if they understand the actions of others and recognize the sources of value conflicts; and educational leaders sometimes have to mediate conflicts. At these times it is helpful to understand the values of the group of stakeholders and know which values to use in each a situation.

This researcher examined the ethical themes within contemporary leadership. It is possible to reveal more about the nature of values within leadership through this study which aligns with Begley’s (1999) point that values merit study. By bringing in the Hebrew and Christian scripture, there is further potential to inform multiple forms of leadership (Crowther, 2018) which could include educational leadership.

Conclusion

In summary, this study aimed to determine whether there was an alignment between the ethical components of contemporary literature and the Hebrew and Christian Scriptures. The scriptures are being used because of their potential to add to foundational knowledge about contemporary leadership (Crowther, 2018) and scriptures contributions to ethics (Bass & Bass, 2008; Dewese & Moreland, 2021). The study addresses the problem of the lack of research on the topic (Northouse, 2021) and helps fill that gap in literature.

In the following chapters the researcher will demonstrate the problem and answer the research question through a thematic analysis and keyword analysis. Chapter two will support this goal through an exploration of the history of leadership and the problem statement within literature on the subjects. Chapter three will explain the methods for the thematic analysis in replicable detail. Chapter four will provide a discourse on the findings. Chapter five will give the researcher's conclusion on the results and make suggestions for how the findings can be interpreted. The study will conclude with suggestions for future research and the researcher's final thoughts on the study.

CHAPTER 2: LITERATURE REVIEW

The purpose of this literature review is to establish the literary background for this study's multifaceted approach to answering the research questions. The research question includes the topic of contemporary leadership, so the contemporary leadership's development of a values emphasis in the 21st century from 20th century leadership theories' emphasis on the individual in power will be explored through literature. The morals, ethics, and values components of the research question lead to a discussion of how these terms are related and which contemporary leadership styles are considered ethical within the literature. In relation to the question of whether scripture aligns with ethical themes within contemporary leadership literature, the foundations of ethics will be explored. Whether or not this topic represents a gap in the literature requiring investigation will be expounded upon. Justification for the chosen ethical contemporary leadership styles will be outlined. To round out the literature review, the scriptural portion of the research question will be supported with a discussion on scripture's legitimacy as a source for leadership morals, ethics, and values.

Content and Organization

It was the goal of this researcher to use this literature review to provide an appropriate amount of background knowledge to establish the context for the reader; from which, they can deduce the importance of the research questions and interpret the results. In order to set the stage for that goal, the definition of the term leadership will be discussed in the first section followed by a brief history of leadership theory within the 20th and 21st centuries. The development of contemporary leadership theories will help advance an understanding of how morals, ethics, and values became integral dimensions for some of the relatively newer leadership theories (Bass & Bass 2008; Northouse, 2021; Winkler, 2009).

After laying the foundation of how leadership theory developed into contemporary leadership theory, the literature review will shift into defining morals, ethics, and values through the lens of leadership research and in a way that helps build the framework for this study. Following these definitions is a brief explanation of servant leadership, transformational leadership, and authentic leadership which are the specific leadership theories that include morals, ethics, and values components (Northouse, 2019) and are being analyzed within this dissertation. Finally, a brief overview of how Hebrew and Christian scripture relates to the topics of leadership, morals, ethics, and values will provide the reader some familiarity with the content needed to make appropriate deductions about the research (Crowther, 2018).

Searching Strategy

The seminal works of *Leadership: Theory and Practice* (Northouse, 2021) and *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications* (Bass & Bass, 2008) were used as a starting point. Many of the references contained within the pages of these texts were followed in an ancestral search (King et al., 2020). The reference pages of each subsequent source were also used to expand the research of literature. After following the pertinent references held within these texts, Kimbel library's database was used to search major theorists' works and literature on contemporary theories. Theorists such as Avolio, Bass, Burns, and Greenleaf followed by the specific contemporary leadership theories: servant leadership, transformational leadership, and authentic leadership were searched. The final step was that the terms *morals*, *ethics*, *values*, *Christian*, *Bible*, *Hebrew*, and *scripture* were used in varying combinations with the previous results to find the most relevant results to this study.

Development of Leadership as a Field of Study

Leadership's development as a field of academic study began more than a century ago (Northouse 2021). As the study of leadership developed through the 20th century, the focus was often on the individual and the power of leadership (Northouse, 2021; Rost, 1993). As the 21st century approached, the focus of leadership theory grew more and more values based (Bass & Bass, 2008; McFarland et al, 1993; Northouse, 2021; Rost, 1991). Many of these values based leadership theories would come to be known as contemporary leadership theories (Komives & Dugan, 2010; Spector, 2014; Winkler, 2009).

Trouble with Defining Leadership

The first known use of the English word *leader* was in the 14th century yet the first known use of the word *leadership* was not until 1765 (Merriam-Webster, n.d.). It took another century or so before leadership entered as a subject for academic introspection (Northouse, 2021). Since then, leadership has been defined and redefined time and time again by scholars and practitioners. As many authors point out, there is no consensus about what the word leadership means (Bass & Bass 2008; Ciulla, 2014; Crowther, 2018; Northouse, 2021; Rhode, 2006). Stogdill (1974) claimed the number of definitions for leadership is nearly the same as the number of people who have tried to define it. Rost (1993) took notes on 587 publications on the topic and found 221 definitions of leadership. The difficulty in defining leadership has been related to the lack of agreement relating to the major questions in the field and disagreement over the answers to those questions (Bass & Bass, 2008; Hughes et al., 1993). Bass and Bass (2008) made it clear that “there is a surfeit of definitions of leadership” (p. 15).

Leadership in the 20th Century

Northouse (2021) and Rost (1991) explained how the understanding and variations in the definition of leadership have developed throughout the 20th century and into the 21st century. Early in the 20th century, leadership focused on control, centralization of power, and domination. During the 1930s, the definition of leadership shifted to an emphasis on traits that leaders inherently possessed and used to influence a group (Northouse, 2021; Rost, 1991). In the 1940s, the group approach grew as the traits theory began to give way to the idea of behaviors that were used while directing a group. Group theory continued to be popular into the 1950s and was illustrated by the ideas that leadership was about a relationship that cultivates shared goals (Northouse, 2021) and effectiveness of the leader at influencing the group. In the 1960s, leadership was seen as a behavior that influences a group. Group theory finally began to be replaced, in the 1970s, with the organizational behavior approach. More importantly, Burns (1978) defined leadership as a reciprocal process that considered motives, values, and resources used to achieve the goals of the leaders and followers in the late 1970s. Northouse (2021) pointed out that Burns' theory would continue to influence leadership theory heavily into the 1980s. During this decade, leadership theory proliferated, but several themes would continue to define leadership: leadership's purpose was having others fulfill the leaders' desires; leadership involved influence over others; leadership traits would come back into the spotlight; and leadership began being defined as a transformational process wherein leaders and followers raise each other's motivation and morality (Burns, 1978). When the 1990s arrived, leadership was being defined as a process even as the debate continued over whether or not to differentiate between leadership and management (Northouse, 2021).

Similarly, Bass and Bass (2008) provided an in-depth description of leadership throughout the 20th century detailing the overlapping meanings leadership theories progressed through in the 1900s. Their description began with the importance of leaders impressing their will on followers in the 1920s. They went on to explain that in the 1930s leadership became a process, and in the 1940s the focus shifted to the leaders' abilities to persuade. Both, Bass and Bass's (2008) and Northouse's (2021) timelines, described the 1950s similarly as focused on groups. Bass and Bass (2008) go on to describe leadership in the 1960s and 1970s in relation to influence. The 60s emphasized the importance of influencing the direction of others while the 1970s underscored how a leader's influence was at the followers' discretion. In the 1980s leadership was about inspiring others (Bass & Bass, 2008; Ciulla, 2014). By the 1990s leadership was not just about the influence of the leader but, rather, the relationship between the followers and leaders and their combined influence towards a common goal (Ciulla, 2014).

Leadership in the 21st Century

As the 20th century came to a close, researchers began writing about their expectations of what leadership would look like in the 21st century (McFarland et al., 1993; Rost, 1991). McFarland et al. (1993) used six themes to define leadership for the 21st century (Bass & Bass, 2008). In summary, these six themes explained that leadership: is not about the boss, is about improving others, is not management, is sensitive and humanistic, takes a holistic approach, and involves mastering the art of change. McFarland et al. (1993) believed these themes were the appropriate direction for moving into the twenty first century (Bass & Bass). Rost (1991) described what he thought leadership in the 21st century would be like in his book *Leadership for the Twenty-First Century*. Rost hoped to trade top-down styled leadership for a more collaborative style as the next millennium began.

Despite all the varying definitions and over a century of scholarly debate about what entails leadership, Bass and Bass (2008) cited a study by Fleishman et al. (1991) which identified 65 different methods for classifying the many definitions of leadership, (Bass & Bass, 2008) and determined that there was enough similarity between definitions to allow for this classification. After establishing that similarities can be found within definitions of leadership, Bass and Bass went on to explain that the most common definitions focused on the leader as an individual, their behavior, the impact the leader has, and how they interact with their followers (Bass & Bass, 2008).

In drawing attention to behavior of the leader as one of the most common definitions of leadership, Bass and Bass (2008) alluded to a transition in leadership theory that would continue to change the field of study into the 21st century. Spector (2014) explained that leadership theories' focus had shifted in recent years to emphasize both the behavior of leaders and the relationships they have with followers. He went on to explain that this shift has resulted in the emergence of new leadership theories. Northouse (2021) would later describe the moral, ethical, and values components of several of these leadership approaches. Some of the emerging leadership approaches that have been identified (Hannah et al., 2014; Mumford & Fried, 2014; Northouse, 2021; Spector, 2014) were: adaptive, aesthetic, authentic, character-based, discursive, ethical, servant, inclusive, spiritual leadership.

Contemporary Leadership Theories

Many of the emerging theories of the late 20th and early 21st century would come to be called *contemporary leadership* (Komives & Dugan, 2010; Spector, 2014; Winkler, 2009). Most of the definitions of the term *contemporary* communicate the idea of something that is happening in a recent time or the present period (Merriam-Webster, n.d.). Despite the implication of being

current, theorists often include theories that have been around for decades in their classification of contemporary leadership (Komives & Dugan, 2010; Spector, 2014; Winkler, 2009).

According to Winkler (2009), selecting which leadership theories should be considered contemporary is a subjective process. Even so, Winkler makes it clear that there is a definitive difference between contemporary and classical leadership theories such as trait theory or situational leadership. Yet, contemporary leadership theories lack definitional clarity (Komives & Dugan, 2010). Even without a clear definition of what constitutes a contemporary leadership theory, there seems to be agreement that contemporary leadership theories primarily began appearing during the paradigm shift in the 1970s.

Burns' (1978) ideas about transforming leadership, in his book *Leadership*, have been widely credited with beginning the *paradigm shift* in the field of leadership theory (Bass & Bass, 2008; Komives & Dugan, 2010; Rost, 1991). Rost (1991) called the body of work that emerged from this shift the postindustrial paradigm (Komives & Dugan, 2010). Komives and Dugan explain that contemporary leadership theory has generally been associated with these works which “reframed leadership as a dynamic and reciprocal process between people pursuing a common goal” (p. 113-114). Some authors categorize leadership theories as contemporary based on common threads or themes within them (Komives & Dugan, 2010; Spector, 2014; Winkler, 2009). Several examples of common themes that were identified in contemporary leadership theories are that they emphasized importance of self-awareness, redistribution of power, shared leadership, morals, ethics, and/or values.

Morals, Ethics, and Values

Similarly to the term leadership, there has been disagreement about what the terms *morals*, *ethics*, and *values* mean among leadership scholars (Bass & Bass, 2008; Ciulla, 2014;

Northouse, 2021). To confuse the matter further, the terms have often been used interchangeably. In the foreword of Ciulla's (2014) *Ethics, the Heart of Leadership*, Burns tried to differentiate between morals, ethics, values, and virtues and even lamented the fact that Ciulla did not do the same. Ciulla responded to Burns' lament by explaining that "if you look the words up, you will see that ethics is defined as morals and morals as ethics" (p. xv). Ciulla expounded further that the Greek word for ethics, *ethikos*, was translated into the Latin word for morals, *morale*. Thus, Ciulla implied, morals and ethics were, in fact, the same.

Further complicating the topic of whether these terms should be unique or interchangeable, Northouse (2021), provided the following explanation of ethics in which he used the terms morals and values to help explain what the term ethics means:

From the perspective of Western tradition, the development of ethical theory dates back to Plato (427–347 B.C.E.) and Aristotle (384–322 B.C.E.). The word ethics has its roots in the Greek word *ethos*, which translates to "customs," "conduct," or "character." Ethics is concerned with the kinds of values and morals an individual or a society finds desirable or appropriate. Furthermore, ethics is concerned with the virtuousness of individuals and their motives. Ethical theory provides a system of rules or principles that guide us in making decisions about what is right or wrong and good or bad in a particular situation. It provides a basis for understanding what it means to be a morally decent human being. (Northouse, 2021, p. 422-423)

In addition to the blurred line between ethics and morals: values and/or virtues are sometimes associated with either term as well. Crowther (2018) associates ethics and virtues, "Ethics can then be seen to be rooted in virtues" (p. 29). Kouzes & Posner (2017), on the other hand, associate values with morals by claiming values, "influence every aspect of your life: for

example, moral judgments” (p. 54). Bass and Bass (2008) join the fray with moral virtues, “Moral virtues are life-giving patterns of behavior” (p. 1196). Within the frame of two paragraphs Northouse (2021) illustrates the problem quite well as he: explains that virtue based theories give attention to moral values, contemplates “the virtues of an ethical person” (p. 428), and lists the virtues of a moral person. Northouse accomplishes all of this in approximately seven lines of text. Even Burns, in trying to differentiate between the words, uses the terminology of “*ethical virtues, ethical values, and moral values*” (Ciulla, 2014, p. xv). Ciulla also spent a portion of her introduction dedicated to the difficulty in differentiating between the terms. Bass and Steidlmeier (1999) explain that the ethics of leadership rely on moral character, ethical legitimacy of values, and the morality of social ethical choices. Rhode (2006) acknowledges this lack of definitional consensus and adds that two thirds of publications on leadership in the twentieth century did not define the terms at all.

To truly begin to differentiate between morals, ethics, and values is a very difficult task. DeWeese and Moreland (2021) spent their entire book attempting to make this sort of philosophical thinking slightly less difficult. Ciulla (2014) decided that “rather than quibble over terms” (p. xv), she would prefer to focus on the meanings. It was determined that following Ciulla’s lead would provide clarity towards this study’s purpose. Moving away from trying to distinguish these terms from each other, they will be used interchangeably based upon the summary of literature provided in the previous section.

Morals, ethics, and values have often been used, to some degree, interchangeably (Bass & Bass, 2008; Ciulla, 2014; Craig et al., 2015; DeWeese, & Moreland, 2021; Kouzes, & Posner, 2017; Northouse, 2021; Rhode, 2006). In addition, they have been regularly associated with similar terms such as *virtues, character, and integrity*. Typically, they have been described as

having to do with distinguishing right from wrong, which is how they have been used in this study.

What is the Source of Morals, Ethics, and Values?

Bass and Bass (2008) discussed the history of philosophy and ethical theories of leadership. In that discussion, Bass and Bass noted the lack of empirical evidence available to “confirm or refute derived hypotheses or propositions” (p. 200) about these philosophies and ethics. As they outlined the development of moral philosophies and contemporary leadership, they identified many sources that people have drawn morals, ethics, and values from. Nineteen have been listed in Table 2.1 to demonstrate the range of sources that varying philosophies have attributed as the source for morals, ethics, and values. The sources were sometimes described as self-evident or universal. Yet, Bass and Bass pointed out that the difficulty in choosing which philosophy should be followed is due to subjectivity and lack of quantitative objective evidence.

Komives and Dugan (2010) expressed the importance of determining the source for morals, ethics, and values by conveying the difficulties that arise when there is not adequate explication of these terms. They queried about who defines the common good and what traditions provide basis for just leadership. Komives and Dugan explained why determining the origin of these philosophical terms is imperative: “Understanding the traditions from which these concepts are derived not only enhances the clarity of theories but also provides the level of rigor necessary for theory testing” (p. 118).

Table 2.1

Sampling of Sources for Morals, Ethics, and Values According to Bass and Bass (2008)

| Sources of Morals, Ethics, and Values |
|---|
| Philosophy |
| Tradition |
| Authority |
| Reason |
| Duty |
| What is right for others |
| Influence |
| The needs of others |
| Logic |
| Good intentions |
| Natural order |
| Strong beliefs |
| Emotions |
| The self |
| Whatever achieves the greatest good for the most people |
| Religion |
| justice |
| fairness |
| What benefits the organization |

Note. The difficulty in determining the source for morals, ethics, and values can be illustrated by the many potential sources that were drawn from Bass and Bass' (2008) *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*.

Some philosophers point to the idea that theology was once considered the queen of the science and philosophy was considered her handmaid (Crowther, 2018; DeWeese & Moreland, 2021; van den Brink, 2019). This idea dates back to medieval theologians and/or Aristotle's time according to van den Brink (2019). Polkinghorne (2007) and Crowther (2018) explain how science and theology are not only compatible, rather they go as far as to share similarities in their search for truth and understanding. The 18th century German philosopher Immanuel Kant, felt that religion was extremely important to ethical thinking (Bass & Bass, 2008). One difficulty that

arises with ethical thinking is how to determine the source for the morals, ethics, and values. Crowther (2018) addressed this dilemma by pointing to Biblical ethics. Many theories of ethics exist (Bass & Bass, 2008; Ciulla, 2014; Crowther, 2018; DeWeese & Moreland, 2021; Komives & Dugan, 2010; Kouzes, & Posner, 2017; Northouse, 2021; Rhode, 2006), but biblical ethics are rooted in scriptural virtues (Crowther, 2018; DeWeese & Moreland, 2021; Gushee & Stassen, 2016). Scripture has been a rich source for morals, ethics, and values research in the past (Crowther, 2018; DeWeese & Moreland, 2021; Gushee & Stassen, 2016; Polkinghorne, 2007; van den Brink, 2019). Crowther (2018) makes the case that scripture should “be brought back to the research arena, not to displace science, but as a partner in a search for truth that is more than empirical” (p. xvi). Crowther goes on to explain that the convergence of empirical science with theology from scripture provides more truth to be discovered on the topic of contemporary leadership.

Gap in Research on Leadership Ethics

There is a gap in the research on leadership ethics (Bass & Bass, 2008; Ciulla, 2014; Crowther, 2018; Northouse, 2021). Northouse (2021) explained that people have been interested in both leadership and ethics for millennia, yet this interest has not translated into much theoretical research on the foundations of leadership ethics. Northouse’s asserted that there exists “a wealth of biographical accounts of great leaders and their morals, very little research has been published on the theoretical foundations of leadership ethics” (p. 422). Crowther (2018) highlighted that despite the many theories on ethics and the many theories on leadership, they do not cover the topic completely. Northouse (2021) describes how new topic of leadership ethics is by pointing out that one of the earliest groups to write specifically on the topic of leadership, theory, and ethics was not until 1996 (Northouse, 2021; Ciulla, 1998). Ciulla (1998) published

the ideas from this group in the book *Ethics, the Heart of Leadership*. In the third edition of the book, Ciulla (2014) would still maintain that there was little work concerning both leadership and ethics. Bass and Bass (2008) also weighed in on the topic that it was “only in the past several decades that this has become a major issue for empirical surveys and experimental research” (p. 200). Bass and Bass went on to explain that there have been many different sources of information on leadership ethics, but these sources did not provide much empirical evidence to support their conclusions. Northouse (2021) did note that there was strong interest, from academics, towards exploring leadership ethics. Though, that interest did not materialize into enough actual research for him to change his stance on the minimal amount that existed, when he published the 9th edition of *Leadership: Theory and Practice* in 2021. In fact, he stated that “until more research studies have been conducted that deal directly with the ethical dimensions of leadership, theoretical formulations about the process will remain tentative” (Northouse, 2021, p. 441). The experts in the field of leadership theory and ethics (Bass & Bass, 2008; Ciulla, 2014; Crowther, 2018; Northouse, 2021) have made it clear that they believe there is a gap in the topic of leadership ethics that needs more attention.

Which Leadership Theory Models Incorporate Morals, Values, and Ethics Components?

The research question sought to determine how the ethical themes within contemporary leadership theories aligned with scripture. To determine this, ethical contemporary leadership theories were needed. Northouse (2019) identified authentic, transformational, and servant leadership as having an obvious moral dimension. Komives and Dugan (2010) identified, servant leadership and authentic leadership as leadership theories which are focused on others and have a positive moral perspective. Hannah et al. (2014) also identified authentic, transformational, and servant leadership, among other newer leadership models, as having moral concepts built in.

Other authors have included authentic, transformational, and/or servant leadership as being moral, ethical, and/or values based (Bass & Bass, 2008; Mumford & Fried, 2014; Rhode, 2006).

Morals, Ethics, and Values Within Servant Leadership

Robert Greenleaf (1970/2003) originally published his book *The Servant Leader Within: A Transformative Journey* in 1970. In this book he laid out the basic framework for what would become servant leadership: The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons; do they... become servants? (p. 15)

Since he laid out this framework, he has been credited for work on servant leadership by many researchers and academics (Bass & Bass, 2008; Bass & Steidlmeier, 1999; Crowther, 2018; Liden et al., 2008; Northouse, 2021; Rost, 1993; Spears, 2002; van Dierendonck, 2011; van Dierendonck & Patterson, 2015)

Greenleaf (2003) placed the need to serve as the foundation for servant leadership. Northouse pointed out that looking after the needs of others where moral leadership begins. In describing servant leadership, the altruistic idea of serving others is emphasized (Crowther, 2018; Northouse, 2021; van Dierendonck & Patterson, 2015). Additionally, van Dierendonck and Patterson (2015) theorize that compassionate love is highly related to the need to serve. Crowther (2018) ties these ideas together, explaining that “at its core, servant leadership is driven by virtues or deeply held values in the leader” (p. 26).

Morals, Ethics, and Values Within Transformational Leadership

Burns (1978) published *Leadership* which introduced the idea of the transformational leader as a theory. In this theory, “transforming leaders define public values that embrace the supreme and enduring principles of a people” (Burns, 2003, p. 29). Burns’ transformational

leadership emphasizes the needs of followers, values, morals, and ethics (Burns, 1978; Ciulla, 2014; House et al., 2002; Northouse, 2021). The values were drawn from the writings of authors such as Maslow, Rokeach, Kohlberg, Piaget, Erickson, and Adler (Ciulla, 2014). The influence of these writers was demonstrated through the importance Burns placed on developing followers' morality (Ciulla, 2014; Northouse 2021). Transforming leaders hold strongly to their values and refuse to water them down (Ciulla, 2014; Burns, 1978). They even use conflict to encourage their followers to reevaluate their own values (Ciulla, 2014).

Bass and Bass (2008) note that the values that are important to transformational leaders include: altruism, social welfare, supportiveness, service, spirituality, honesty, fairness, aesthetics, liberty, equality, and justice. They go on to explain that transformational leaders convinced of the rightness of these values and teach instill them in their followers. Burns (1978) described a transformational leader as someone who: helps followers understand the value of outcomes and how to reach them, inspires followers to look beyond their own self-interest to the interest of the organization, and raises followers' level to self-actualization on Maslow's Hierarchy of needs (Bass & Bass, 2008; Burns, 1978).

Burns' perspectives on transforming leadership began challenging how leadership was viewed by describing leadership as an ethical process and advocating that a key responsibility for any leader was developing followers into leaders (Burns, 1978; Komives & Dugan, 2010). Burns (1978) claimed that transformational leadership must have moral ends and raise the morality of the followers (Bass & Bass, 2008). Because of how transformational leadership clearly identifies the moral dimension, it is set apart from most other leadership theories (Northouse, 2021).

Morals, Ethics, and Values Within Authentic Leadership

Authentic leadership is a relatively new leadership theory that was initially explored as a leadership characteristic and eventually a leadership style (Gardner et al., 2011; Henderson & Hoy, 1983; Northouse, 2021). Authentic leadership was associated as part of transformational leadership but never fully developed (Bass, 1990; Bass & Steidlmeier, 1999; Northouse, 2021), and it was not completely defined until later (Gardner, Avolio, Luthans, et al., 2005; George, 2003; George & Sims 2007; Luthans & Avolio, 2003; Northouse, 2021; Walumbwa, et al., 2008). The necessity to research and further define authentic leadership eventually arose from a need for genuine leaders who people can trust (Gardner, Avolio, Walumbwa, et al., 2005; Northouse, 2021).

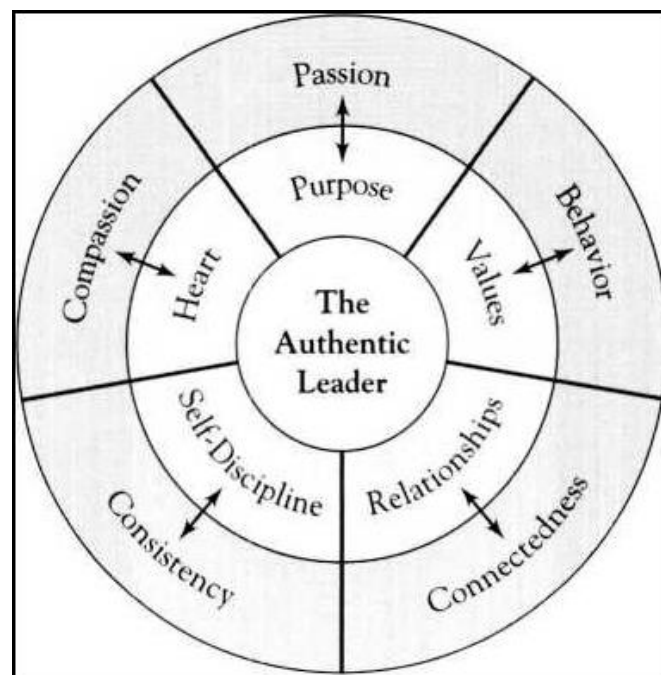
The need for leaders who people could trust grew from out of the ashes of disaster and scandals such as 9/11 and Enron (Northouse, 2021). Emerging from this need to further define authentic leadership, This theory gained multiple new definitions (Gardner, Avolio, Luthans, et al., 2005; Gardner et al., 2011; George, 2003; George & Sims 2007; Luthans & Avolio, 2003; Northouse, 2021; Walumbwa et al., 2008). Though there is not much agreement around any single definition, Northouse (2021) sorted through many definitions and differentiated them into two approaches: the theoretical approach and the practical approach. To represent the theoretical approach, Northouse chose the definition written by Walumbwa et al. (2008). Bill George's (2003; George & Sims 2007) five dimensions and their associated characteristics illustrated the practical approach.

Walumbwa et al. (2008) drew from existing definitions and research to write their definition. They modified and refined the definitions of Luthans and Avolio (2003), Gardner, Avolio, Luthans, et al. (2005), and Ilies et al. (2005). Walumbwa et al. (2008) define authentic

leadership as: a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders (p. 94). The first part of this definition identifies authentic leadership as a behavior. The behavior is driven by positive psychology and ethics and develops the four components: self-awareness, internalized moral perspective, balanced processing, and relational transparency. Upon analysis of these driving factors and components, it becomes apparent that Walumbwa et al.'s authentic leadership is a deeply moral and ethical model of leadership.

Figure 2.1

The Authentic Leader



Note. From *Authentic leadership: Rediscovering the Secrets to Creating Lasting Value* (p. 36), by Bill George, 2003, Jossey-Bass (License number for reproduction: 5566230737169).

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George (2003) identified five dimensions, or qualities, which leaders need to practice in order to be authentic leaders. In addition, he specified what characteristics leaders need to develop for each dimension. The dimensions he identified are purpose, values, heart, relationships and self-discipline. The characteristics he associated with these dimensions are passion, behavior, compassion, connectedness, and consistency. George and coauthor Sims (2007) defined authentic leadership as: “The authentic leader brings people together around a shared purpose and empowers them to step up and lead authentically in order to create value for all stakeholders” (p. xxxi). Together, the five dimensions, supporting characteristics, and definition focus on what a leader needs to do to become an authentic leader (George, 2003; George & Sims, 2007). Craig et al. (2015) would also explain the importance of authenticity through values, principals, and ethics through this model. Through these multiple definitions, authenticity has developed as an ethical leadership style (Craig et al., 2015; Gardner, Avolio, Luthans, et al., 2005; Gardner et al., 2011; George, 2003; George & Sims 2007; Luthans & Avolio, 2003; Walumbwa et al., 2008; Northouse, 2021).

Hebrew and Christian Scriptures

The term *Bible* is derived from the Greek term *biblia* which simply means the books (Lightfoot, 2003) Regardless of the simplicity implied from the meaning for the Greek roots of the term, the English word bible has a complex history that is nearly inseparably connected with Christianity and the scriptures Christians refer to as *The Bible* (Corduan, 2012; Grudem, 1999; Lightfoot, 2003). These scriptures contain the Old Testament and New Testament which are two of the divisions for the various books included within The Bible (Lightfoot, 2003).

The term *Old Testament* is a Christian term, but it also refers to the same scriptures found within Judaism (Corduan, 2012; Lightfoot, 2003). To avoid confusion, this compilation of books

is commonly refer to by the name they were originally known as: the Hebrew Scriptures (Corduan, 2012; Crowther, 2018; Gushee & Stassen, 2016; Lightfoot, 2003). Another practical reason for this name is that that the Old Testament scriptures were originally written in Hebrew and Aramaic (Lightfoot, 2003). Regardless of which name this anthology goes by, they are the same identical scriptures used by both Christianity and Judaism; though, the individual books within are ordered differently (Corduan, 2012).

The New Testament is the name given to latter half of The Bible (Lightfoot, 2003). This portion of The Bible contains the origins of Christianity both metaphorically and literally as it contains the story of Christ in the Gospels and the first known reference to the term Christians in Acts 11:26 (NASB, 1971/1995). As a result, it is not uncommon for the New Testament to be referred to as the Christian Scriptures (Corduan, 2012; Crowther, 2018; Gushee & Stassen, 2016).

The religious texts of the Hebrew Scriptures and the Christian Scriptures are used by multiple religions, and many denominations of those religions (Corduan, 2012). The first of these scriptures were written over 3000 years ago and the last were nearly 2000 years ago (Lightfoot, 2003). For that same length of time, people have been turning to them for wisdom (Crowther, 2018). This only seems appropriate as the scriptures attest: “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” 2 Timothy 3:16-17 (NASB, 1971/1995).

On Leadership

Crowther (2018) explained that scripture is a good source of wisdom for leaders. The scriptures themselves indicate the wisdom they hold: “Let the word of Christ richly dwell within

you, with all wisdom...” Colossians 3:16 (NASB 1971/1995). This wisdom found within the scriptures is verifiable with more current data (Bass & Bass, 2008; Crowther, 2018; Toney & Oster, 1998;). Toney and Oster (1998) demonstrated in a study that a group Protestant, Catholic, and Jewish CEOs, who consciously apply the teachings of their religion to daily decisions, led their companies to superior results compared to CEOs who never apply their religion’s teachings. First, the CEOs were asked whether they apply their teachings to daily decisions in a survey. Then, the company and personal results were compared. The faithful CEOs companies earned 8% more net income and their personal net worth increased more than the unfaithful CEOs as well. One similarity Protestants, Catholics, and Jewish believers have in common is that they all rely on either Hebrew scripture, or Hebrew and Christian scripture for their teachings (Corduan, 2012). Considering the success noted by Toney and Oster (1998) for these religions: it seems necessary, as Crowther (2018) pointed out, to turn to the examination of scripture and its teachings on leadership.

The study by Toney and Oster (1998) seems to exemplify Crowther’s (2018) point that “it is in this convergence of science or research and theology from Scripture that truth is sought for leadership in the contemporary setting” (p. xvi). However, this example does not stand alone. Consider Meuser’s (2011) study which suggested that servant leadership has a favorable impact on followers’ performance alongside Jesus’ commission to be servant leaders in Matthew 23:10-11: “Do not be called leaders; for One is your Leader, that is, Christ. But the greatest among you shall be your servant” (NASB, 1971/1995). In fact this charge is repeated in Luke 22:26: “the one who is the greatest among you must become like the youngest, and the leader like the servant”. Crowther (2018) states that:

Jesus set the example of servant leadership, but this concept permeates the pages of both Old and New Testaments. Therefore, the writings of the Scripture need thorough examination for understanding teaching concerning servant leadership and leadership in general and its proper appropriation for contemporary contexts. (p. xv)

Crowther (2018) explicates that, though the leadership in the Scriptures is designed for leading in a church setting, the wisdom found within the Scriptures is applicable to contemporary leadership as well and is thus worthy of study. Seemingly to exemplify this point studies like Whittington et al. (2005), which identified 10 qualities of effective leadership in 1 Thessalonians (NASB, 1971/1995), continue to discover wisdom that is relevant to today's leaders within the scriptures. Whittington et al. elucidate the leadership qualities identified as: worthy of imitation, boldness amid opposition; pure motive; influence without asserting authority; affectionate and emotional; vulnerable and transparent; authentic and sincere; active, not passive; follower-centered, not self-centered; and changed lives: the real measure of leader effectiveness. They titled their leadership model legacy leadership and go on to explain its application to contemporary leadership styles including servant and transformational leadership. Both Whittington et al. (2005) and Crowther (2018) illuminate the belief that the study of scripture can even reveal highly effective strategies for leadership today.

On Morals, Ethics, and Values

It seems to go without saying that morals, ethics, and values would be associated with scripture, but the scholarly literature affirms this (Bass & Bass, 2008; Crowther 2018; DeWeese & Moreland, 2021; Gushee & Stassen, 2016). Bass and Bass (2008) attribute religion as a source for ethics and explain that spiritual experiences lead to moral conversations and ethical behavior. Crowther (2018) pointed out that it was Barnabas's morality that qualified him to be a leader in

Christian Scriptures. Gushee and Stassen (2016) along with DeWeese and Moreland (2021) agree that the Hebrew and Christian Scriptures impact the fields of philosophy, morals, ethics, and values. These examples help demonstrate how apparent it is that there is sufficient academic research and writing to support Scriptures impact on morals, ethics, and values.

Chapter Summary

Leadership in the 20th century focused on the leader, while Contemporary leadership in the late 20th and early 21st century focused more on values (Bass & Bass, 2008; Burns, 1978; Ciulla, 2014; Crowther, 2018; Hannah et al., 2014; Komives & Dugan, 2010; McFarland et al., 1993; Mumford & Fried, 2014; Northouse, 2021; Rhode, 2006; Rost, 1991; Spector, 2014; Winkler, 2009). Ethics originate from many different sources and scripture is a legitimate source which should be considered (Bass & Bass, 2008; Crowther, 2018; DeWeese & Moreland, 2021; Gushee & Stassen, 2016; Komives & Dugan, 2010; Polkinghorne, 2007; van den Brink, 2019; van Dierendonck & Patterson, 2015). There is a gap in empirical research on the foundations of leadership ethics (Bass & Bass 2008; Ciulla, 2014; Crowther, 2018; Northouse, 2021). Three examples of contemporary leadership theories are servant, transformational, and authentic leadership (Bass, 1990; Bass & Bass 2008; Bass & Steidlmeier, 1999; Burns, 1978; Burns, 2003; Ciulla, 2014; Craig et al., 2015; Crowther, 2018; Gardner, Avolio, Luthans, et al., 2005; Gardner, Avolio, Walumbwa, et al., 2005; Gardner et al., 2011; George, 2003; George & Sims 2007; Greenleaf, 1970/2003; House et al., 2002; Ilies et al., 2005; Komives & Dugan, 2010; Luthans & Avolio, 2003; NASB, 1971/1995; Northouse, 2021; van Dierendonck and Patterson, 2015; Walumbwa et al., 2008). Hebrew and Christian scriptures are a source of wisdom, leadership characteristics and ethics which are applicable to leadership and have potential to fill gaps in contemporary leadership ethics literature today (Bass & Bass 2008; Corduan, 2012; Crowther,

2018; DeWeese & Moreland, 2021; Grudem, 1999; Gushee & Stassen, 2016; Lightfoot, 2003; Meuser, 2011; NASB, 1971/1995; Toney & Oster, 1998; Whittington et al., 2002).

CHAPTER 3: METHODS

The problem addressed by this research was the gap within existing literature on the topic of ethics within leadership (Northouse, 2021). Specifically, there has been a lack of agreement within scholarly research to define the nature of the morals, ethics, and values within leadership and where they are derived from (Ciulla, 2014; Northouse, 2021; Rhode, 2006). In order to illuminate the ethical components of leadership and identify a reliable source for these components, the researcher aimed to determine whether these components aligned with similar themes within Hebrew and Christian scriptures according to the NASB.

The logic of this line of research was that if it could be supported that an alignment existed between the ethical components within leadership literature and the ethical themes of scripture, a foundation of knowledge could begin to be built to fill the gap within literature. The methods to determine whether this alignment existed began with a thematic analysis of literature on contemporary leadership theories which contained moral, ethical, or values components according to Northouse (2021). The thematic analysis was followed by a keyword analysis of the scripture seeking out the same themes that were identified in the literature with a cross examination and comparison of the themes in the leadership literature with the aligning scriptures within the NASB. Following methods found within Creswell and Poth's (2018) validation strategies, triangulation and internal validity were sought through the interview of an expert in the field of leadership and scripture.

Design

The research question this study sought to answer was: how do contemporary leadership theories, which contain morals, ethics, and/or values components, align with similar themes found within the Hebrew and Christian scriptures? The methods used to discover the answer to

this question were qualitative in design. The specific qualitative methods that were utilized were: a thematic analysis (Braun & Clarke, 2006; Creswell & Poth, 2018; Saldaña, 2021), key word analysis (Seale & Charteris-Black, 2010), and an interview with an expert in the fields of leadership and/or the scriptures to provide triangulation (Creswell & Poth, 2018; Mills & Gay, 2019).

Thematic Analysis of Literature

A thematic analysis is the procedure of analyzing themes identified within the coding process to synthesize new information and meaning from the datum (Braun & Clarke, 2006; Creswell & Poth, 2018; Saldaña, 2021). The researcher made use of Braun and Clarke's (2006) outline of six phases for performing a thematic analysis, but modified the process slightly to fit this study. The first step of this study's thematic analysis was to identify the literature to be analyzed. Once the literature was selected, it was read multiple times. As the literature was read, codes relating to the research question were identified. These codes were then analyzed for patterns, some of which were identified as themes. The themes were reviewed until there were nine themes which were named. The named themes were compared with scripture through a keyword analysis.

Table 3.1*Stages of Thematic Analysis*

| Stage | Description |
|---------------------------|--|
| 1. Identifying literature | This stage involved the search for and identification of articles that met the criteria for this study. |
| 2. Familiarizing | During this stage, the researcher read the articles to begin to familiarize himself with the literature and develop ideas for codes. |
| 3. Coding | The coding stage was the point where codes were actually identified in the literature. Coding was completed during multiple readings. |
| 4. Identifying themes | Once the coding was completed, the codes were reviewed to detect patterns which could be identified as themes. |
| 5. Reviewing themes | A thematic map was created to help determine if the themes properly represented the datum and to help with analysis. The thematic map helped reflect on whether or not each potential theme fit within the study and transformed as themes were removed or combined. |
| 6. Naming themes | Naming of the themes was part of the analytic process that helped further define the themes for the analytic process. |
| 7. Final Analysis | The final stage of analysis involved utilizing the final list of themes in the keyword analysis of scripture and the interview with the expert in the fields of leadership and scripture. |

Note. Stages 2-7 are informed heavily by Braun and Clarke's (2006) 6 phases of thematic analysis.

Identifying Literature.

The search strategy chosen to identify the literature to be used for thematic coding had to be multistage in order to sort through the millions of resources related to the styles of leadership and identify the most cited articles that addressed the specific topic of morals, ethics, or values relevant to this study. The first stage of identifying the articles was to determine which tool would be used. After performing some preliminary search attempts on various platforms, Semantic Scholar.org was chosen for the advanced search filters and ability to sort the results by number of citations the articles had received.

The first search parameters were very wide, which lead to a particularly large set of results. *Servant, transformational, and authentic leadership* were searched with no filters. Together, these terms garnered over 3,000,000 results. It was determined at this point that, in order to narrow the search results, it would be necessary to use search filters. The first filter used was to search by year with the date range of 1999-2022. Filtering by date alone still left millions of results, so a second filter was added. The second filter was to sort by number of citations and keep only articles with 1,000 or more citations. The purpose of this filter was to ascertain which articles had been most impactful to research in the development of the leadership theories within this study. This filter helped further mediate time limitations within this study regarding the sheer number of articles available on these styles of leadership.

The year 1999 was chosen as the cutoff because it was the year Bass and Steidlmeier's (1999) *Ethics, Character, and Authentic Transformational Leadership* was written. Bass having been an important theorist who had committed to extending Burns (1978) writings on the transformational leadership style (Bass, 1985; Northouse, 2021). Bass and Steidlmeier (1999) listed the four leading moral components of transformational leadership. Additionally, these authors covered the ethics and moral spectrum of transformational leadership. This article is also important because it links transformational leadership to authentic leadership and is partially responsible for authentic leadership becoming a field of study unto itself (Northouse, 2021).

When filtering by year, it was discovered that more results were recovered by searching each year individually rather than searching the entire date range all at once. The terms *servant leadership, transformational leadership, and authentic leadership* were each entered into the search bar separately. Then, the results were filtered by each year from 1999-2022, one year at a time. Every article title with 1,000 or more citations from these years was recorded along with its

abstract. These filters produced five results for servant leadership, 34 for transformational leadership, and nine for authentic leadership. Three of the articles appeared in both transformational and authentic leadership results, one showed up in both servant and authentic leadership, and one showed up in both servant and transformational leadership. Taking account for those that were counted in two different categories, the total number of results was 43.

The next step was to identify which of these results were peer reviewed articles that addressed at least one of the subjects of the study: morals, ethics, and/or values. For this process, each of the result's titles and abstracts were searched for the subjects of morals, ethics, and values to ensure the article was on topic for this study. Any article which had concepts related to morals in the abstract was reviewed further by a preliminary reading to determine if the article actually met the guidelines for the study. Articles that did not contain one or more of these subjects were excluded from the study. Results were also excluded if it was determined that they were not peer reviewed articles. This was determined by checking the journals, that the articles were downloaded from, to be sure they were peer reviewed articles.

In summary, there were multiple considerations utilized to instill confidence in the choice of literature, and ensure that the justifications for each article which was included in the study were consistent and reliable enough to enhance internal validity. Those considerations were: whether the texts were written within the timeframe of 1999-2022, whether they were peer reviewed articles with over 1,000 citations per [semanticscholar.org](https://www.semanticscholar.org), and if the texts included moral, ethical, or values components in the title or abstract. The result was that nine articles qualified for the study.

Table 3.2*Articles Selected for Study*

| Article Title | Author/s and (Year Published) | Citations | S | T | A |
|--|---|-----------|----------|----------|----------|
| Servant Leadership: A Review and Synthesis | van Dierendonck (2011) | 1128 | S | | |
| Servant Leadership: Development of a Multidimensional Measure and Multi-Level Assessment | Liden et al. (2008) | 1106 | S | | |
| Two Decades of Research and Development in Transformational Leadership | Bass (1999) | 2459 | | T | |
| Ethical Leadership: A Review and Future Directions | Brown and Treviño (2006) | 2310 | | T | A |
| Authentic Leadership: Development and Validation of a Theory-Based Measure | Walumbwa et al. (2008) | 2122 | | T | A |
| Ethics, Character, and Authentic Transformational Leadership Behavior | Bass and Steidlmeier (1999) | 2050 | | T | A |
| Unlocking the Mask: a Look at the Process by Which Authentic Leaders Impact Follower Attitudes and Behaviors | Avolio et al. (2004) | 1711 | | | A |
| "Can you see the Real me?" A Self-Based Model of Authentic Leader and Follower Development | Gardner, Avolio, Luthans, et al. (2005) | 1664 | | | A |
| Authentic Leadership and Eudaemonic Well-Being: Understanding Leader-Follower Outcomes | Ilies et al. (2005) | 1017 | | | A |

Note. These articles met all the requirements to qualify for the study. **S** designates that the article referenced servant leadership. **T** designates that the article referenced transformational leadership. **A** designates that the article references authentic leadership.

Familiarizing

After the literature was identified through citations and abstracts, there was a preliminary reading to determine whether each article covered the topic of ethics as well as one of the

contemporary leadership styles for this study: servant, transformational, and authentic leadership. After the literature was narrowed down to those that fit one or more of the three contemporary leadership styles, the researcher began a second reading of the texts to determine which specific pieces of literature were relevant to the research question and could be used for coding. With each reading, highlighting of important terms and phrases was conducted as part of the preliminary coding (Saldaña, 2021). During this phase, ideas for initial codes started to be developed as moral attributes of leadership styles, repeated ideas within the literature, and ethical qualities were considered and noted as potential codes.

Coding

Once the literature was identified and the familiarization of literature was complete, the process of coding began. This process involved multiple readings of the articles identified for the study. During each reading, the highlighting of important terms and phrases continued to build on the preliminary coding (Saldaña, 2021) to begin developing actual parent and child codes. The researcher entered this stage with an open mind about what the codes would be rather than a preconceived list of codes in order to perform the coding as an inductive method.

Saldaña (2021) described his stance on coding as pragmatic eclecticism. The label of pragmatic eclecticism was also appropriate for the coding performed in this research as the coding started without subscribing to any individual coding method yet borrowing from several of the methods Saldaña described. Aspects of structural coding, descriptive coding, in vivo, concept coding, values coding, and pattern coding were considered as the coding process began. Table 3.3 illustrates which features of each coding method informed this researcher's coding methods.

Table 3.3*Coding Methods Considered*

| Coding Method | Aspect of method considered for this pragmatic eclectic coding process |
|--------------------|--|
| Structural Coding | Question-based and categorizes data |
| Descriptive Coding | Summarizes the topic of a passage into a short word or phrase |
| In Vivo Coding | Using exact words from qualitative datum as codes |
| Concept Coding | Codes concepts that represent the ideas or suggested meanings of the datum |
| Values Coding | Codes values, attitudes, and beliefs |
| Pattern Coding | Method for grouping data into themes |

Note. Information in the table is synthesized from coding methods as defined by Saldaña (2021).

As suggested by some qualitative methods experts (Braun & Clarke, 2006; Saldaña, 2021), the datum was approached with specific questions in mind. The primary guiding question was the research question. As the coding started, several other questions were employed to help identify segments of the datum which could be coded to help discover themes that would help answer the primary research question. The list of questions was not set in stone and, in order to keep an open mind towards the coding process, questions were allowed to be added to or changed as coding was conducted. Table 3.4 lists the questions that were considered while coding.

Table 3.4*Questions Utilized During Coding*

| Question # | Question |
|------------|---|
| Question 1 | How do contemporary leadership theories, which contain morals, ethics, and/or or values components, align with similar themes found within the NASB scriptures? |
| Question 2 | How do leaders demonstrate morals, ethics, and values? |
| Question 3 | Does a sense of right versus wrong influence this behavior/characteristic? |
| Question 4 | Does this behavior constitute morals, ethics, and/or values? |

Note. These questions were considered as the articles were coded.

During the preliminary reading, these questions were used as a lens through which to analyze the articles which had been identified. Any content on the topics of morals, ethics, values, or right versus wrong, was coded descriptively with short words or phrases. When traits of leaders/leadership which could be related to morals were found, they were also coded. If codes were similar to another code that had already been created, they were grouped as parent and child codes until they could be further analyzed to determine themes.

Coding Software

Creswell and Poth (2018), Mills and Gay (2019), and Saldaña (2021) have all explained that computer software can assist and expedite qualitative data collection. Dedoose version 9.0.46 was selected for this purpose. This was the most current version used to facilitate the coding though the program was updated multiple times throughout the coding process. The articles were uploaded into Dedoose. Once the articles were in Dedoose, the web app allowed the user to highlight and code words, passages, or images within the articles. This app also had tools that helped with the analysis of data such as co-occurrence and application charts. It also helped with the analysis of data by making it easy to group codes, re-parent codes, or merge codes that were very similar.

Identifying Themes

Once the coding of the articles was completed, the process of finding themes within the codes began. This involved identifying codes that related to each other and combining them into potential themes. The goal of theming the codes was to bring meaning to the patterns which appeared as the codes were collected and analyzed (Saldaña, 2021). Saldaña discussed using a second cycle coding system to find patterns in the codes. Pattern coding involves combining data from the first cycle of coding into groups with similarities or themes. Braun and Clarke (2006)

recommended using a visual representation, such as a table or thematic map, to help refocus from coding to finding themes. Both Saldaña's (2021) and Braun and Clarke's (2006) strategies were incorporated into the process of identifying themes.

The first step in this stage was to place all the codes into a document where they could be moved around and grouped with similar codes. As patterns started emerging and themes started to form, a table was created to organize the codes into themes. Once the table was created the groups of codes continued to be moved and sorted until the themes became clearer. Then it was time to begin working on a thematic map.

Reviewing Themes

After the themes had initially been identified, a thematic map was made. The initial thematic map contained 15 themes. These themes needed to be reviewed to be sure there was enough supporting codes to validate them as themes. Creswell and Poth (2018) and Mills and Gay (2019) recommended triangulation as one of their validation strategies while Braun and Clarke (2006) discuss the importance of themes referring to datum that is repeated through patterns of meaning. With this in mind the initial themes were reviewed to be sure the meanings of the codes included in each theme were consistent and that triangulation could be determined.

Visuals were created to aid in reviewing the themes and determining their triangulation (Braun & Clarke, 2006; Creswell & Poth, 2018; Mills & Gay, 2019). In order to satisfy triangulation, any theme that was not coded in at least three of the articles was combined into another theme or discarded. The thematic map was modified as themes were combined, modified, or discarded. The final thematic map can be viewed in Figure 4.3. Table 3.5 was created to record which articles included codes for each remaining theme. As changes were made to the themes, the codes were reviewed to ensure that data points which were recorded were

consistent with each theme and the triangulation table was updated. By the end of this process, only 9 themes remained.

Table 3.5

Triangulation Table: Theme Representation in Articles

| Themes | A | B | BS | BT | G | I | L | V | W |
|--|---|---|----|----|---|---|---|---|---|
| External Authenticity | X | X | X | X | X | X | X | X | X |
| Commitment | X | X | X | X | X | X | | X | X |
| Fairness/Justice | X | | X | X | X | | X | X | X |
| Humility | X | X | X | X | X | X | | X | X |
| Individualized Consideration | X | X | X | X | X | X | X | X | X |
| Integrity Moral Character | X | X | X | X | X | X | X | X | X |
| Positivity | X | X | X | X | X | X | X | X | X |
| Role Modeling | X | X | X | X | X | X | X | X | X |
| Internal Authenticity (Self-Awareness) | X | | X | X | X | X | | X | X |

Note. Table 3.5 demonstrates the final version of the triangulation table. A = Avolio et al. (2004); B = Bass (1999); BS = Bass and Steidlmeier (1999); BT = Brown and Treviño (2006); G = Gardner, Avolio, Luthans, et al. (2005); I = Ilies et al. (2005); L = Liden et al. (2008); V = van Dierendonck (2011); W = Walumbwa et al. (2008).

Software's Role in Reviewing Themes

As Creswell and Poth (2018), Mills and Gay (2019), and Saldaña (2021) encouraged: software was useful to analyze all data. Dedoose version 9.0.46 was further utilized as themes were reviewed. Dedoose's Code Presence tool helped determine the validity of themes. The Code Co-Occurrence tool helped recognize datum that needed to be merged. Further, the ability

to quickly access and analyze excerpts and other datum points assisted in narrowing down the themes to nine consistent themes.

Naming Themes

At this point Braun and Clarke (2006) recommended defining and further refining the themes that would be presented for final analysis. The table that had been created for moving codes around into groups with similarities was very useful during this stage. The parent codes that best captured the commonalities for each group of data was initially chosen as the name for each theme. Then the theme names were edited to remove confusing terms for clarity and conciseness. As Braun and Clarke (2006) suggested, the process of naming the themes also began revealing the definitions of each theme through the codes contained in each. As operational definitions became clearer for each theme the names were finalized.

Final Analysis

In this stage, a final list of themes had been identified, named, operationally defined, and were ready to be analyzed further. For this study, the analysis of the themes involved a keyword analysis which was defined further in its own section. Braun and Clark (2006) explained that the analysis is the stage where the story of the datum is told. Through the keyword analysis, the moral themes that were identified in the leadership literature were then compared with themes within NASB scriptures. The results of this analysis were then validated by having them reviewed by an expert in the fields of leadership and the Hebrew and Christian Scriptures within the Bible.

Rationale

A thematic analysis (Braun & Clark, 2006) was chosen as the research method because it was most suited to identify themes found within the ethical components of contemporary

leadership literature. The themes identified by this method provided appropriate material to use in the key word search of the scripture. Further, the key word search allowed for comparisons to the themes identified within the literature.

Keyword Analysis of Hebrew and Christian Scripture

Seale and Charteris-Black (2010) explained that a keyword analysis was adapted from methods used for “analysing very large collections of language” (p. 536). Seale and Charteris-Black explicated that this method has allowed researchers to manage data, which would have otherwise taken them many months to thematically code. Using keyword analysis allowed them to rapidly identify segments of the text for further, more detailed, analysis. The ability to more quickly identify specific keywords from within a larger group of texts was needed to determine whether there were alignments between the leadership literature and NASB scripture. Using a keyword analysis allowed the researcher to identify multiple instances of moral themes within the scripture which had also been coded within the leadership literature. This sort of analysis allowed the themes inside of the NASB to be identified inside of the time constraints of this dissertation.

The collection of books that comprise the Hebrew and Christian Scriptures within the Bible have been compiled over thousands of years (Lightfoot, 2003). The large amount of text within this anthology lent itself to an analysis such as Seale and Charteris-Black’s (2010) keyword analysis. This analysis called for using software to search for individual terms. The Bible by Olive Tree (Olive Tree Bible Software, Inc., 2017) was chosen for this purpose. The terms related to each of the nine themes were searched in the NASB using The Bible by Olive Tree. Then, the context around each of the search results was examined to determine whether it was relevant to the study. Keyword analysis has been used alongside other methods to help

develop meaning from data, according to Seale and Charteris-Black (2010). Similarly, this study paired the keyword analysis with the thematic analysis of the leadership literature to determine whether any alignment existed between the scripture and morals found within the leadership literature.

Keyword Analysis Software and Bible Version

Similarly to Seale and Charteris-Black's study (2010), it was determined that using software to perform the keyword analysis was the most effective method to gather data from the scriptures for analysis and comparison with the results of the thematic analysis. Mills and Gay (2019) explained that using software can assist and expedite qualitative research. The Bible by Olive Tree (2017) was determined to be the most accessible software for this function. This software is a free web app that allows the user to access many different versions of the Bible along with other related resources. It allowed the Bible to be searched for each keyword and the results of the search were every instance of scripture that contained the keyword being searched.

For the purposes of this study, the 1995 NASB version was chosen due to the more current English used within its text (NASB, 1995). The researcher for this dissertation felt this more current English more clearly compared to the language used within contemporary leadership theory. This clearer comparison helped provide a truer understanding of the alignment between the Hebrew and Christian Scriptures and the ethical patterns identified as themes within the contemporary leadership theory literature.

Analysis/Comparison of Data from Keyword Searches with Themes

Once the software was identified, the next step of the keyword analysis for this study was to identify the terms that would be used as the keywords. Seale and Charteris-Black (2010) noted keyword analysis was reminiscent of thematic analysis in that the analyst needed to "allocate

labels to segments of text according to whether that text has a particular characteristic relevant to the research question” (p. 541). For this step keywords were determined using data that was collected using the codes, themes, and excerpts that had been coded within the leadership literature to search the scriptures because of their relevance to the research question. This process was driven by the coding process and the themes that were identified within thematic analysis of leadership literature. Each theme was determined from the parent and child codes which were identified during the coding process. The codes were grouped into themes and served as the base for the keyword analysis. The parent codes, child codes, and data associated with these codes were used to serve as the list of keywords to search within the scriptures. Using these sources for keywords allowed for a set of keywords that were representative of the nine themes to be searched.

The resulting scriptures which aligned with the nine themes from the thematic analysis of leadership literature were grouped according to which theme they supported. A table was created with each theme along with an operational definition of the theme. Beside each theme, scripture verses or passages which were determined to align were recorded. Saldaña (2021) explains that simple text charts are able to provide an executive summary of findings. Tables 4.1 through 4.18 utilize these data to provide a visual representation of the keyword analysis data that were created to demonstrate the amount of scripture which aligned with each theme.

Rationale

A keyword analysis was chosen as the research method for this portion of the study due to the advantages it offered in the area of allowing such a large amount of text to be analyzed in a much shorter period of time (Seale & Charteris-Black, 2010; Mills & Gay, 2019). This method was more appropriate than other research methods because of the amount of scriptures that

needed to be analyzed to determine whether there were comparisons to be made with the moral components of contemporary leadership theory. The advantages offered by being able to search such a large amount of text in an instant increased exponentially with each additional theme that was examined.

Interview

The final stage of this research was an interview with an expert in the fields of leadership and the Hebrew and Christian scriptures within the NASB. This interview provided additional insight towards the alignment between the moral components of contemporary leadership theory and the NASB scriptures. The purpose of the interview was to offer internal validity to the study by seeking out the opinions of an expert in the fields of leadership, morals, and the scriptures. Creswell and Poth (2018) and Mills and Gay (2019) described the importance of validation strategies. One of the strategies they recommended was including other reviewers outside of the study itself. This expert served the purpose of being an outside reviewer and was able to add their thoughts as to whether or not the findings of the thematic and keyword analyses demonstrated an alignment between contemporary leadership theory and the NASB scripture. This interview provided another method of validation for the results to support the triangulation within this study.

Timeframe

The interview took place after data gathering and analysis occurred for both the thematic and keyword analyses. This was due to the fact that the results of those analyses were needed to formulate the interview questions. Further, the participants needed to have access to these data so they were able to determine whether they agreed with the premise and supporting evidence of what had been proposed by the researcher.

Participants

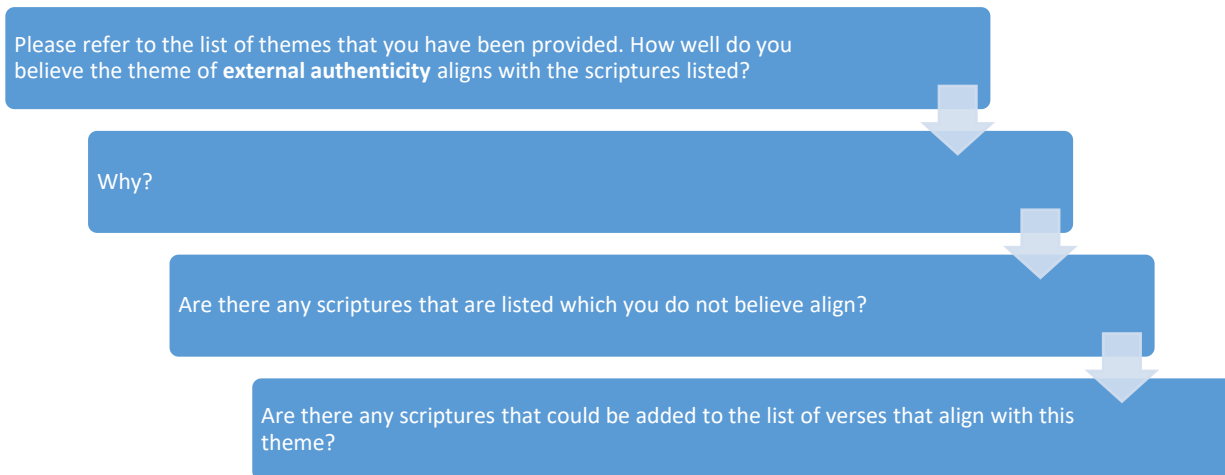
Experts in the fields of leadership, morals, and the scriptures were invited to participate. Candidates with experience in leadership positions within kindergarten through 12th grade educational environments, universities, and churches were sought. Invitations were sent to individuals who have served as a director in a Christian university's graduate leadership program, a dean at a Bible institute for higher education, and an associational mission strategist for a regional Baptist association. Each individual was selected based on their expertise in both leadership and scripture. Each individual was initially contacted through an invitational email. A copy of the email is included in the appendices. Respondents were then contacted to attain informed consent and arrange an interview time. Next, the results of the thematic analysis and keyword analysis were shared with respondents so they could review the results in preparation for the interview.

Questions

Mills and Gay (2019) discuss the benefits of structured and unstructured interviews. In this study there were four structured questions to obtain specific feedback about each of the nine themes. These questions were designed to guide the discussion with the interviewees. The first question was how well the interviewee felt the scriptures aligned with the theme. This question was followed up by three related questions. These questions were designed to keep the conversation flowing and gather more data to determine the validity of the researcher's findings. In addition to the structured questions, unstructured questions were allowed for clarification on specific points as the conversation developed and flowed. Another purpose of these follow up questions was to probe the participants to keep talking and going deeper into detail.

Figure 3.1

Interview Questions



Note. This was a sample of the questions which were repeated for each of the nine themes.

Data Collection

Mills and Gay (2019) suggested that audio recording interviews is a reliable and convenient way to collect data from interviews. The interview in this study was audio recorded. This method provided a convenient process for collecting and referencing data from the interview. It was more accurate and reliable than trying to take notes and allowed the researcher to remain focused on the questions and responses rather than trying to keep up with notetaking.

Analysis of Interview

The interview was modeled on methods recommended by Creswell and Poth (2018) in their validation strategies and Mills and Gay (2019). The resulting data were similar to a peer review or external audit of the initial findings in that it was an outside expert determining the validity of the results. These data was analyzed by reviewing the audio recording and taking note of important excerpts. These excerpts were then used to determine whether the interview process

supported the initial findings. The results were reported in chapter 4 to demonstrate support for the findings on the themes with data to support this conclusion.

Rationale

The purpose of the interview process was to attempt to determine the validity of the findings from the comparison of the thematic analysis results with the keyword analysis results and potentially corroborate those results. Creswell and Poth (2018) recommend interviews as a valuable method for data collection in multiple different types of qualitative inquiry. Mills and Gay (2019) explain that using interviews along with other methods is a good way to gather complimentary data. In this study, an interview was determined to be the best option for providing triangulation and determining the validity of the results.

Final Analysis and Interpretation of Data

The final analysis of data involved reflecting on data which were gathered from each of the methods previously mentioned. Mills and Gay (2019) described data analysis of qualitative data as “summarizing data in a dependable way and accurate manner” (p. 567). They went on to explain that the researcher needs to be patient and reflective for this process. The task of analyzing was multistage for this study. First, the thematic analysis had to be compared to the keyword analysis. This resulted in the list of scriptures associated with each of the nine themes which were then reviewed by the expert. The expert was interviewed to determine validity of the scriptural results from the keyword analysis. The interview of the expert provided another set of data which had to be compared to the original results from the thematic and keyword analyses. During the final analysis, the researcher provided a summary of how all data reflected on the nine themes. Interpretation of this summary involved determining the meaning of data by finding

connections between themes in the literature and in the scriptures. The final analysis and interpretation were recorded in the next chapter

CHAPTER 4: FINDINGS

A goal of this study was to address a gap in contemporary leadership literature. That gap was the lack of empirical research on the nature of the ethics of leadership (Bass & Bass, 2008; Ciulla, 2014; Crowther 2018; Northouse, 2021). The objective was to address that gap in literature by contributing a study to answer the question: how do contemporary leadership theories, which contain a morals, ethics, and/or or values component, align with similar themes found within the Hebrew and Christian scriptures? In answering that question, the intention was to contribute to the literature on contemporary leadership and help fill the gap in research by analyzing the alignment between the ethical components within contemporary leadership theories and the New American Standard Bible (NASB) scripture.

This chapter includes an explanation of data collection and findings. After the general discussion on data collection and findings, the report turns its focus towards the themes that were identified. Coding data supporting each theme is described. The description of each theme includes an operational definition, an explanation of the codes which were found to support each theme during the thematic analysis, and an inventory of the scripture which was identified to align with each theme. The chapter rounds out with a concluding summary.

Data Collection and Findings

The findings related to the research question were: that ethical themes would be identified within the contemporary leadership literature, there would be an alignment between the scripture and these themes, the expert interview would affirm these findings, and that these findings would lend themselves to a discussion about the NASB scripture's relevance to understanding the values used within contemporary leadership theory. The coding was

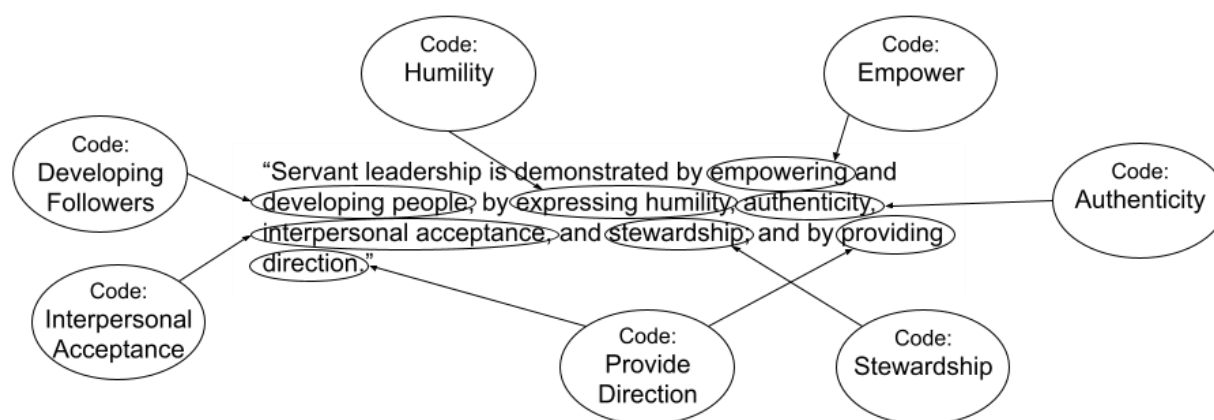
approached with an inductive process. The data collection within the thematic analysis, keyword analysis, and interview provided support for answers to the research question.

Thematic Analysis

Support for the findings of this study began appearing early in the thematic analysis. Once the literature had been identified and the coding process was underway, patterns of ethical qualities started developing within the codes. The themes were not predetermined and the inductive nature of the coding process meant that these patterns were being identified from the codes identified within the text. As ethical characteristics of the contemporary leadership literature were identified, they were coded using the pragmatic eclectic (Saldaña, 2021) methods described in chapter three. As can be seen in figures 4.1 and 4.2, aspects of multiple coding styles were incorporated into the pragmatic eclectic coding process.

Figure 4.1

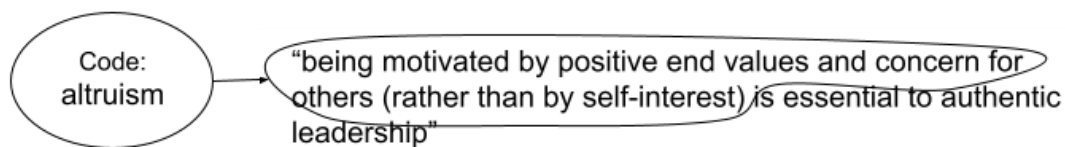
Example of Coding Process



Note. Figure 4.1 demonstrates the inductive nature of the coding process using aspects of in vivo coding with one of the excerpts coded during the thematic analysis (van Dierendonck, 2011, p. 1228).

Figure 4.2

Example of Coding Process

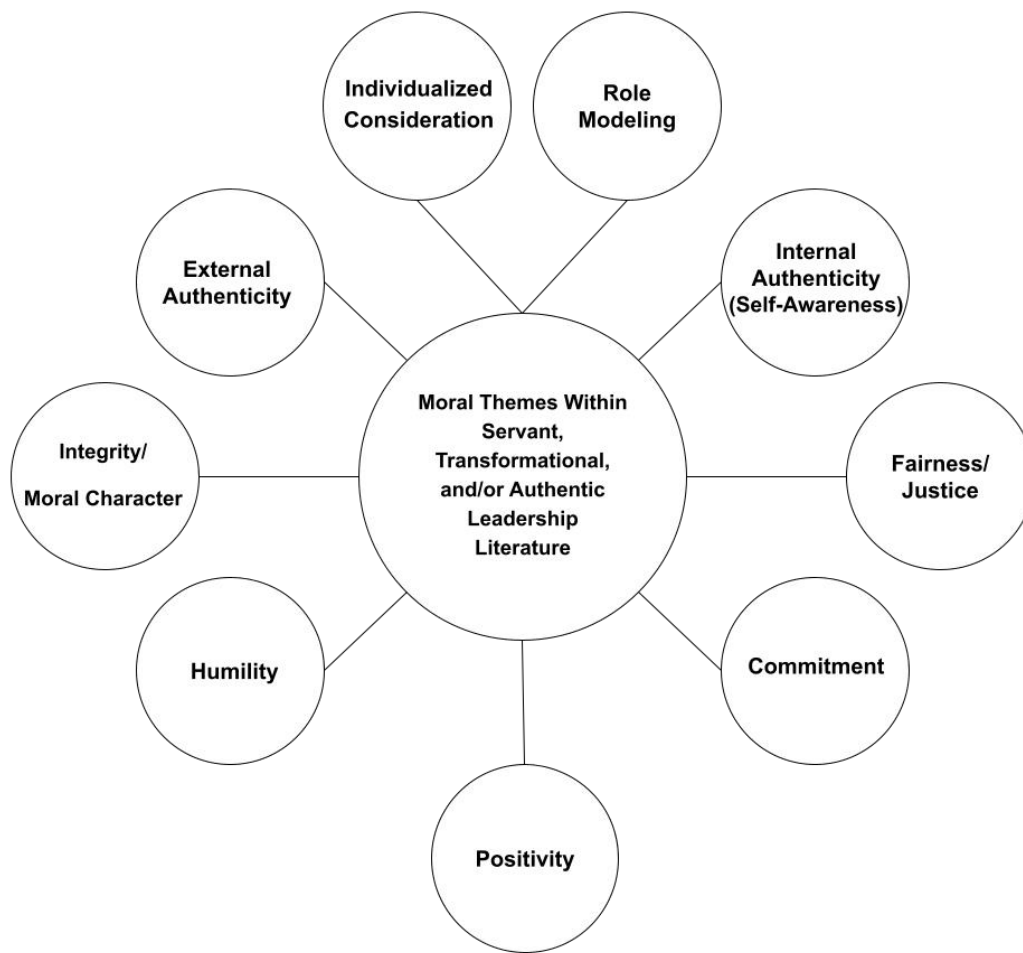


Note. Figure 4.2 demonstrates the inductive nature of the coding process using aspects of descriptive coding with one of the excerpts coded during the thematic analysis (Brown & Treviño, 2006, p. 599).

Dedoose version 9.0.46 software which facilitated the organization of and adjustments to codes. Many of the codes went through multiple terminology updates as new excerpts were coded and patterns became evident. As codes developed, changed, merged, became irrelevant, or began demonstrating patterns, Dedoose assisted in reflecting these changes in data. In all, the final number of excerpts that codes were applied to was 592 with 1,555 code applications. With this amount of data, the analysis tools within Dedoose helped process and make changes to data as necessary.

Creating a thematic map was an important step during the thematic analysis because it helped organize and process data (Braun & Clarke, 2006). This was an instrumental process for developing and reviewing the themes. As patterns developed, themes became more and more

evident. Coding data frequently transformed throughout the thematic analysis. These transformations were changes in which codes had the most applications and sometimes which code would end up being the child code versus the parent code. As the patterns in data shifted they helped define the themes more clearly. As a result, the thematic map was updated as needed. The thematic map went through multiple revisions as the themes were narrowed, merged, renamed, and even discarded depending on support, or lack thereof. Data analysis tools offered by Dedoose were helpful in this process. Tools such as the code co-occurrence chart helped identify patterns and keep track of the emerging themes within the data. The code presence and code application charts helped identify emerging themes. The packed code cloud and 3D code cloud were also helpful in determining which codes were increasing with the greatest number of applications. This process resulted in a refined set of nine themes. These themes demonstrated that there were enough ethical components within the literature to support a thematic analysis. The final stage of the thematic map was placed in figure 4.3.

Figure 4.3*Final Stage of Thematic Map*

Note. Figure 4.3 represents the final version of the thematic map.

Keyword Analysis of NASB Scripture

The keyword analysis of NASB scripture resulted in identification of a total of 398 passages that aligned with the nine ethical themes. Individual themes had a range of 14 to 88 passages of scripture that were identified by the key word analysis to align with them. These findings demonstrated that there was an alignment between the NASB scripture and these

themes. The findings also lent themselves to a discussion about the NASB scripture's relevance to understanding the values used within contemporary leadership theory. By reading these passages alongside the thematic analysis of contemporary leadership theories, it was evident that the values were in alignment with the nine themes. Each of the identified passages of scripture is listed within the supporting datum for the aligning theme.

Interview

The purpose of the interview was to offer internal validity to the study by seeking out the opinions of experts in the fields of leadership, morals, and the scriptures. Recruitment emails for the interview were sent out to multiple experts in the areas of leadership and the scriptures. The expert who responded to the recruiting email had experience as a dean in a Baptist Bible institute, multiple leadership positions within their church, multiple leadership positions in their professional career, and many years of experience teaching Bible classes in academic and church settings. The expert was asked the same questions for each theme. Those questions were: How well do you believe this theme aligns with the scriptures listed; why; are there any scriptures that are listed which you do not believe align; and are there any scriptures that could be added to the list of verses that align with this theme? Once these questions were asked, the conversation with the expert was allowed to flow naturally.

As the interview started, the expert described their process for analyzing the scriptural alignments. They explained that they started by printing out each of the scriptures that aligned with the themes. This resulted in a 20 page booklet of scripture that the expert then proceeded to read with the accompanying themes in mind. The expert affirmed that upon reading all the scripture, they believed the scriptures aligned thoroughly with each of the nine themes. They felt that the keyword analysis had done a good job of identifying scriptures to support each theme.

The expert even shared that the keyword analysis was so thorough that they did not feel that any additional scriptures needed to be added. During the interview they expressed that the list of scriptures was on track of supporting the themes. The expert was enthusiastic about discussing how the scriptures related to the themes and what they implied for the understanding of each theme. These findings supported answering the research question of this study by demonstrating: that there is an alignment between the scripture and the themes, that the expert interview affirmed these findings, and that these findings supported the NASB scripture's relevance for expanding our understanding of the values used within contemporary leadership theory.

Themes

The approach to this study was multifaceted. This meant that there were multiple forms of data that were analyzed in order to answer the research question. Each stage of the research process presented its own datum for analysis. During the thematic analysis, nine themes were identified within the ethical contemporary leadership articles identified through the process outlined in chapter three (Avolio, et al., 2004; Bass, 1999; Bass & Steidlmeier, 1999; Brown & Treviño, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies, et al., 2005; Liden, et al., 2008; Van Dierendonck, 2011; Walumbwa, et al., 2008). Each of these themes had supporting data that resulted from the thematic analysis and the keyword analysis. That supporting data is presented in this section.

Commitment

The theme of commitment developed early in the thematic analysis. Throughout the thematic analysis, the theme of commitment experienced very little change. Commitment was referenced in relation to many different qualities and actions of leaders such as being committed to their values, being reliable, helping others, creating unity, ethics, and treating others

respectfully among others. References to self-determination were included as child codes of commitment because commitment requires determination. Commitment was operationally defined as: the process of determining to dedicate oneself loyally and conscientiously towards a purpose.

Supporting Codes

Commitment and its child codes were represented within eight out of the nine articles (Avolio et al., 2004; Bass, 1999; Bass & Steidlmeier, 1999; Brown & Trevino, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies et al., 2005; Van Dierendonck, 2011; Walumbwa et al., 2008). They were represented in 58 code applications. The excerpts these codes were applied to described servant, transformational, or authentic leaders as being committed to their followers, ethics, values, beliefs, virtue, growth, and treating people well among other. The codes used to define the theme of commitment were: commitment, conscientiousness, dedication, loyalty, self-determination, and stewardship.

Table 4.1

Commitment's Description and Sample Coded Excerpts

| Theme: Operational definition | Codes | Samples coded excerpts |
|---|---|--|
| Commitment: The process of determining to dedicate one's self loyally and conscientiously towards a purpose. | Commitment Conscientiousness Dedication Loyalty/faithfulness Determination Stewardship | "leaders are greatly supported by their employees because they have committed themselves and are reliable." (van Dierendonck, 2011, p. 1231) "some leaders who are humble servants of their followers engage the deepest levels of commitment" (Avolio et al., 2004, p.818) |

Note. Sample coded excerpts in table 4.1 contained at least one code for the theme of commitment.

Scriptural Alignment

As shown in table 4.2 there were 27 scriptural alignments with the theme of commitment through the keyword analysis. Five scriptures aligned with the term commitment or dedication. Twenty-one scriptures aligned with the terms associated with loyalty or faithful. One scripture aligned with the terms associated with self-determination. Two scriptures aligned with the terms associated with stewardship. Some of these aligning scriptures supported multiple child codes leaving the total at 27.

Table 4.2

Scriptural Alignment: Commitment

| Scriptures That Align With Commitment | | | | | |
|---------------------------------------|------------|--------------|--------------|-------------|------------|
| Scriptures | Scriptures | Scriptures | Scriptures | Scriptures | Scriptures |
| Exo 32:29 | Psa 31:23 | Dan 6:3-4 | Luk 12:42-44 | Rom 12:1 | 2Ti 2:2 |
| Num 6:2 | Psa 101:6 | Hos 6:6 | Luk 16:10-12 | Gal 5:22-23 | Tit 1:7-9 |
| Num 18:6 | Pro 20:28 | Mat 23:23 | Luk 19:17 | 1Ti 1:12 | Heb 3:5 |
| Rth 1:14-18 | Pro 21:21 | Mat 24:45-46 | Rom 6:17-18 | 1Ti 3:11 | Rev 2:10 |
| Neh 9:7-8 | Pro 25:13 | Mat 25:21-23 | | | |

Note. Table 4.2 contains the scriptures which resulted from the keyword analysis of the theme of commitment. Exo = Exodus; Num = Numbers; Rth = Ruth; Neh = Nehemiah; Psa = Psalms; Pro = Proverbs; Dan = Daniel; Hos = Hosea; Mat = Matthew; Luk = Luke; Jn = John; Rom = Romans; 1Ti = 1 Timothy; Heb = Hebrews; Rev = Revelations.

These 27 scriptures align with the theme of commitment in multiple ways. The scriptures are spread fairly evenly across both the Hebrew and Christian scriptures. In the Hebrew Scriptures, most of the identified scriptures align by describing loyalty as a necessary action towards God or a positive trait to possess. However, there is an interesting exception in Ruth 1:14-18. In this scripture, Ruth demonstrates strong loyalty towards her mother-in-law and

determination to stay with her implying further potential connections to leadership that can be drawn from Naomi's leadership. The Christian Scriptures also align with the theme of commitment primarily by describing it as a positive trait or action to be displayed towards God with an interesting exception. In Titus 1:7-9 the scripture describes the child code of stewardship and mentions the faithfulness of word for teaching. This could lend itself to alignment with contemporary leadership, but also has potential to support educational leadership as well. These Hebrew and Christian scriptures supported alignment with the theme of commitment.

External Authenticity

Initially, there was only one theme for authenticity. As the thematic analysis progressed it became evident that the code authenticity was associated with many other codes. In order to better capture and define the multiple patterns that were developing, the theme of authenticity was split into two themes: external authenticity and internal authenticity. The theme of external authenticity related to consistency expressed outwardly through interactions with others. These interactions demonstrated the leader's convictions and values through honesty and transparency with followers. This theme was operationally defined as: conducting oneself in a manner that is consistently, honestly, and transparently in accordance with one's convictions and values.

Supporting Codes

During the coding portion of the thematic analysis, authenticity was a code that immediately stood out from the others. One reason for this was that authentic leadership was one of the theories being investigated, so authenticity appeared as a code frequently. However, authenticity also showed up in articles on the other leadership styles. In fact, authenticity was coded in seven out of the nine articles (Avolio et al., 2004; Bass & Steidlmeier, 1999; Brown & Trevino, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies et al., 2005; Van Dierendonck, 2011;

Walumbwa et al., 2008). Authenticity ended up being the most frequently coded ethic with 186 code applications.

The frequency with which authenticity was coded resulted in co-occurrences with multiple other codes. The ethics of being consistent, honest, and transparent all had a high co-occurrence rate with authenticity. Authenticity also had a high co-occurrence rate with the ethic of and supporting codes for self-awareness. The co-occurrence was so high for these ethics, that both sets were determined to be integral aspects of authenticity. The ethics of being consistent, honest, and transparent were co-occurring codes that present more externally. Self-awareness, internalized regulation, self-monitoring, and unbiased processing were co-occurring codes that presented as internal ethics. These data supported splitting these ethics into two separate themes which demonstrated different types of authenticity: external authenticity and internal authenticity.

External authenticity was operationally defined using the codes of authenticity, consistency, honesty, and transparency. These codes were the big ideas that fit within this theme, but other supporting child codes were accountability, acts in accordance with convictions/values, reliable, and trustworthy. External authenticity was the most frequently coded theme. Its parent and child codes combined accounted for 363 code applications.

Table 4.3*External Authenticity's Description and Sample Coded Excerpts*

| Theme: Operational definition | Codes | Samples coded excerpts |
|---|---|--|
| External authenticity: Conducting oneself in a manner that is consistently, honestly, and transparently in accordance with one's convictions and values. | Accountability Acts in accordance with convictions/values Authenticity Consistency Honesty Reliable Transparency Trustworthy | <p>"A central thesis of our framework is that authentic leaders actively and continuously model for followers through their words and deeds high levels of self-awareness, balanced processing, transparency, and authentic behavior. Hence, as a positive role model" (Gardner, Avolio, Luthans, et al., 2005, p. 7)</p> <p>"Authentic behavior and acting simply reflects acting in a way that is consistent with one's true self." (Ilies et al, 2005, p. 389)</p> <p>"authentic transformational leaders are moral leaders because of the legitimacy of the leader's moral values (e.g., honesty, fairness)" (Brown & Treviño, 2006, p. 598)</p> |

Note. Sample coded excerpts in table 4.3 contained at least one code for the theme of external authenticity.

Scriptural Alignment

As shown in table 4.4 there were 49 scriptural alignments with the theme of external authenticity. Fifteen scriptures aligned with the terms associated with accountability. Eight scriptures aligned with the terms associated with consistency and acting in accordance with one's convictions or values. Twenty-three scriptures aligned with the terms associated with honesty reliability and trustworthiness. Six scriptures aligned with the terms associated with transparency and interacting openly. Some of these aligning scriptures supported multiple child codes leaving the total at 49.

Table 4.4*Scriptural Alignment: External Authenticity*

| Scriptures That Align With External Authenticity | | | | | |
|--|--------------|--------------|-------------|-------------|-------------|
| Scriptures | Scriptures | Scriptures | Scriptures | Scriptures | Scriptures |
| Gen 30:33 | 2Ch 19:11 | Pro 3:3 | Jon 1:7-12 | Rom 14:12 | Eph 6:14 |
| Exo 18:21 | Eza 9:7 | Pro 8:6-9 | Mic 3:11-12 | 1Co 4:2 | 2Th 3:7 |
| Exo 21:26-27 | Neh 13:13 | Pro 12:19 | Mic 7:13 | 1 Co 16:13 | 1Pe 1:13-16 |
| Exo 22:1-14 | Job 31:13-15 | Pro 14:5 | Zch 8:16 | 2 Co 8:24 | 1Pe 2:13-17 |
| Deu 4:15-16 | Psa 15:1-2 | Pro 20:28 | Mat 5:14-16 | 2Co 13:8 | 1Pe 4:5 |
| Deu28:20-21 | Psa 51:6 | Ecc 12:13-14 | Jn 3:21 | Eph 4:15 | 1Jo 1:6-7 |
| 1Ki 2:3-4 | Psa 59:12-13 | Jer 14:10 | Jn 18:20 | Eph 4:20-24 | 2Jo 1:4 |
| 1Ki 3:6 | Psa 111:7-10 | Dan 6:1-2 | Rom 3:19 | Eph 5:8-13 | 3Jo 1:3-4 |
| 1Ki 14:16 | | | | | |

Note. Table 4.4 contains the scriptures which resulted from the keyword analysis of the theme of external authenticity. Gen = Genesis; Exo = Exodus; Deu = Deuteronomy; 1Ki = 1 Kings; 2Ch = 2 Chronicles; Eza = Ezra; Neh = Nehemiah; Job = Job; Psa = Psalms; Pro = Proverbs; Ecc = Ecclesiastes; Jer = Jeremiah; Dan = Daniel; Zch = Zechariah; Mic = Micah; Mat = Matthew; Jn = John; Rom = Romans, 1Co = 1 Corinthians; 2CO = 2 Corinthians; Eph = Ephesians; 2Th = 2 Thessalonians; 1Pe = 1 Peter; Jo = 1 John; 2Jo = 2 John; 3Jo = 3 John.

The scriptures identified to align with external authenticity were split between the Hebrew and Christian Scriptures fairly evenly. Further, there was a good sampling from a variety of different types of books within the scripture that demonstrated alignment. Historical books, books of law, books of prophecy, Proverbs, Psalms, the gospels, and the epistles all had representation. This can be interpreted as a strong support for alignment between scripture and external authenticity. Accountability and honesty/trustworthiness were the ideas that most frequently demonstrated alignment. Interestingly accountability was frequently associated with punishments for holding people accountable for wrong-doing. Whereas honesty and

trustworthiness were frequently built up positively. Reliability and consistency were not as frequently identified, but they were still present through the scripture. Another interesting finding was that transparency was only found in the aligning scriptures a few times, but one of the more potent alignments in the theme of external authenticity was for this code. In Matthew 5:14-16, Jesus calls his followers to be the “light of the world... a city set on a hill... [and to] Let your light shine before men in such a way that they may see your good works” (NASB, 1971/1995). In the same passage, He discusses how we do not put lamps under baskets but on lampstands for everyone to see. Scripture seems to have a particularly strong alignment with external authenticity.

Fairness/Justice

Fairness/justice was another code that remained throughout the thematic analysis. The codes for both fairness and justice were represented similarly in the data. The ideas of fairness and justice are very closely related so it was an easy decision to combine them into one theme. However, in naming the theme it seemed appropriate to keep both terms as both were similarly represented in the coding process. The theme of fairness/justice was operationally defined as: making decisions about and for others in an impartial and righteous manner.

Supporting Codes

This theme was represented in seven out of the nine articles. The codes that helped define this theme were equality, fairness, impartiality, and justice. Interestingly, this theme had the lowest number of code applications with only 32 applications for parent and child codes combined. Nonetheless, the importance of fairness and justice are reiterated by seven of the nine authors (Avolio et al., 2004; Bass & Steidlmeier, 1999; Brown & Trevino, 2006; Gardner,

Avolio, Luthans, et al., 2005; Liden et al., 2008; Van Dierendonck, 2011; Walumbwa et al., 2008) in this study.

Table 4.5

Fairness/Justice's Description and Sample Coded Excerpts

| Theme: Operational definition | Codes | Samples coded excerpts |
|---|---|--|
| Fairness/justice: Making decisions about and for others in an impartial and righteous manner. | Equality (equal/equally/equity) Fairness Impartiality Justice | <p>“To bring about change, authentic transformational leadership fosters the modal values of honesty, loyalty, and fairness, as well as the end values of justice, equality, and human rights.” (Bass & Steidlmeier, 1999, p. 192)</p> <p>“Internalized values such as honesty, integrity, fairness, and justice are characteristics that are expected to significantly impact leader behavior” (van Dierendonck, 2011, p. 1244)</p> |

Note. Sample coded excerpts in table 4.5 contained at least one code for the theme of fairness/justice.

Scriptural Alignment

As shown in table 4.6 there were 63 scriptural alignments with the theme of fairness/justice. Nine scriptures aligned with the terms associated with equality. Two scriptures aligned with the terms associated with fairness. Fifty-one scriptures aligned with the terms associated with justice. Nine scriptures aligned with the terms associated with impartiality. Some of these aligning scriptures supported multiple child codes leaving the total at 63.

Table 4.6*Scriptural Alignment: Fairness/Justice*

| Scriptures That Align With Fairness/Justice | | | | | |
|---|--------------|-------------|--------------|--------------|--------------|
| Scriptures | Scriptures | Scriptures | Scriptures | Scriptures | Scriptures |
| Gen 18:19 | Psa 25:8-9 | Psa 106:3 | Isa 9:7 | Jer 7:5-7 | Mic 6:8 |
| Exo 23:2-3 | Psa 33:5 | Psa 111:7-8 | Isa 11:1-5 | Jer 21:12 | Zch 7:8-10 |
| Lev 19:15 | Psa 37:28-30 | Psa 140:12 | Isa 16:5 | Jer 22:3 | Mat 12:18-21 |
| Deu 1:16-17 | Psa 72:1-2 | Pro 1:3 | Isa 30:18 | Jer 23:5 | Mat 20:1-16 |
| Deu 16:19-20 | Psa 82:3-4 | Pro 2:7-9 | Isa 32:1 | Jer 33:15 | Mat 23:23 |
| 2Sa 8:15 | Psa 89:14 | Pro 20: 8 | Isa 32:16-17 | Ezk 18:3-9 | 2Co 8:13-15 |
| 1Ki 3:9-12 | Psa 96:10 | Pro 21:3 | Isa 42:1 | Ezk 18:27 | Col 3:25 |
| 1Ki 10:9 | Psa 97:2 | Pro 21:15 | Isa 56:1 | Ezk 33:14-19 | Col 4:1 |
| 2Ch 9:8 | Psa 98:9 | Pro 24:23 | Isa 61:8 | Ezk 45:9 | 1Ti 5:21 |
| Job 29:14 | Psa 99:4 | Pro 29:4 | Jer 5:1 | Amo 5:15 | Jam 2:1-4 |
| Psa 9:8 | Psa 101:1-2 | Isa 1:17 | | | |

Note. Table 4.6 contains the scriptures which resulted from the keyword analysis of the theme of fairness/justice. Gen = Genesis; Exo = Exodus; Lev = Leviticus; Deu = Deuteronomy; 2Sa = 2 Samuel; 1Ki = 1 Kings; 2Ki = 2 Kings; 2Ch = 2 Chronicles; Job = Job; Psa = Psalms; Pro = Proverbs; Isa = Isaiah; Jer = Jeremiah; Ezk = Ezekiel; Amo = Amos; Mic = Micah; Zch = Zechariah; Mat = Matthew; 2Co = 2 Corinthians; Col = Colossians; 1Ti = 1 Timothy; Jam = James.

Most of the scriptural alignment for the theme of fairness/justice came from the Hebrew Scripture in the Old Testament. Only eight out of the 63 scriptural alignments came from the Christian New Testament. Justice was the predominate code in the Old Testament. The large majority of the scriptural alignments in the Old Testament mentioned justice even when one of the other codes also appeared in the scripture. In the New Testament, the alignments for the child codes were more evenly split. An interesting observation was that the idea of righteousness appeared in most of the scriptural alignments for this theme. Righteousness is not one of the

codes that were gathered in the coding process of the thematic analysis, but it seems there may be a potential correlation between righteousness and this theme within the scripture. This may be worth exploring further. Overall, this theme was firmly aligned with the Hebrew and Christian Scriptures.

Humility

The terms *humility* and *humble* were coded frequently enough to stand out as a theme. As coding developed, the ideas of being open-minded towards listening to others, learning from their wisdom, and sharing leadership all added to the theme humility. The operational definition of humility for this study was determined to be: the understanding that one can benefit from listening to the input, wisdom, or assistance of others with a willingness to consult followers and seek out contributions from others without the need for self-aggrandizement.

Supporting Codes

The theme of humility was represented by 54 code applications, and the parent and/or child codes were applied within eight of the nine articles (Avolio et al., 2004; Bass, 1999; Bass & Steidlmeier, 1999; Brown & Trevino, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies et al., 2005; Van Dierendonck, 2011; Walumbwa et al., 2008). The theme of humility was represented in the same eight articles as commitment. Humility included the child codes of cooperation, listening, openness, shares leadership, and wisdom. These codes were usually applied in the sense of listening to or seeking input from others and learning from their wisdom.

Table 4.7*Humility's Description and Sample Coded Excerpts*

| Theme: Operational definition | Codes | Samples coded excerpts |
|---|---|--|
| Humility: The understanding that one can benefit from listening to the input, wisdom, or assistance of others with a willingness to consult followers and seek out contributions from others without the need for self-aggrandizement. | Cooperation Humility Listening Openness Shares leadership Wisdom | "Leadership behavior characterized by humility, authenticity, and interpersonal acceptance is hereby essential." (van Dierendonck, 2011, p. 1247) "Most often, leaders consult with followers before they, the leaders, decide." (Bass & Steidlmeier, 1999, p. 206) |

Note. Sample coded excerpts in table 4.7 contained at least one code for the theme of humility.

Scriptural Alignment

As shown in table 4.8 there were 59 scriptural alignments with the theme of humility. Twenty-seven scriptures aligned with the terms associated with humility. Twelve scriptures aligned with the terms associated with listening or taking counsel. Two scriptures aligned with the terms associated with openness. Three scriptures aligned with the terms associated with sharing leadership. Twenty-two scriptures aligned with the terms associated with wisdom. Some of these aligning scriptures supported multiple child codes leaving the total at 59.

Table 4.8*Scriptural Alignment: Humility*

| Scriptures That Align With Humility | | | | | |
|-------------------------------------|-------------|------------|--------------|--------------|-------------|
| Scriptures | Scriptures | Scriptures | Scriptures | Scriptures | Scriptures |
| Gen 41:38-41 | Psa 25:9 | Pro 13:10 | Pro 19:20 | Mat 18:4 | Phi 2:1-4 |
| Exo 18:17-24 | Psa 37:11 | Pro 13:14 | Pro 20:18 | Mat 23:12 | Col 3:12-16 |
| Exo 28:3 | Pro 1:2-6 | Pro 13:20 | Pro 22:4 | Luk 1:46-52 | Jam 1:9 |
| Deu 1:12-15 | Pro 2:1-10 | Pro 15:7 | Pro 22:17-21 | Luk 2:46 | Jam 1:21 |
| 2Ki 22:19-20 | Pro 8:12-14 | Pro 15:22 | Pro 23:23 | Luk 14:11 | Jam 3:17 |
| 2Ch 7:13-14 | Pro 8:33 | Pro 15:31 | Pro 24:5-6 | Luk 18:13-14 | Jam 4:6 |
| 2Ch 12:6-7 | Pro 9:9 | Pro 15:33 | Pro 25:11-13 | Rom 12:16 | Jam 4:10 |
| 2Ch 12:12 | Pro 11:2 | Pro 16:19 | Pro 29:23 | Rom 15:5-6 | 1Pe 3:8-9 |
| Eza 7:25 | Pro 11:14 | Pro 18:12 | Dan 1:14-15 | Eph 4:1-3 | 1Pe 5:5-7 |
| Psa 10:17 | Pro 12:15 | Pro 18:15 | Dan 10:11-12 | Phi 1:27 | |

Note. Table 4.8 contains the scriptures which resulted from the keyword analysis of the theme of humility. Gen = Genesis; Exo = Exodus; Deu = Deuteronomy; 1Ki = 1 Kings; 2Ch = 2 Chronicles; Eza = Ezra; Psa = Psalms; Pro = Proverbs; Dan = Daniel; Mat = Matthew; Luk = Luke; Rom = Romans; Eph = Ephesians; Phi = Philippians; Col = Colossians; Jam = James; 1Pe = 1 Peter.

Scriptural alignment for Humility was well supported from both Hebrew scripture with 40 alignments and Christian with 19. Though the majority were from the Old Testament, 26 of these alignments were from the book of Proverbs alone. The code for humility received alignments divided closely between Hebrew and Christian Scripture. Listening and wisdom were the next most supported codes in the theme of humility, and both of these codes received most of their alignments from the Hebrew scripture of the Old Testament: primarily from Proverbs.

It is worth noting that listening is coded as a positive ethical quality within the contemporary leadership literature, but many scriptures on listening to other people were not positive alignments. For the purposes of this study, positive ethical alignments were being

studied. However, there were a number of scriptures that demonstrated the folly of listening to the wrong people. These scriptures were not included in the results of the keyword analysis because they were considered to demonstrate a separate type of listening than the type of listening that was coded within the ethical contemporary leadership literature.

Individualized Consideration

Individualized consideration encompassed many child codes within the theme. The contemporary leadership literature within the study referenced many different ways that leaders should demonstrate individualized leadership. The ethic of altruism was demonstrated through codes for showing concern for others, serving others, meeting others' needs, and putting others needs first through self-sacrifice. Individualized consideration also included the idea of humane orientation which was described by Van Dierendonck (2011) as "the degree to which an organization or society encourages and rewards individuals for being fair, altruistic, friendly, generous, caring, and kind to others" (p. 1246). This line of codes was applied to excerpts about treating others with benevolence, courtesy, friendliness, generosity, kindness, and thoughtfulness. Interpersonal acceptance was another ethic included within the theme of individual consideration. Interpersonal acceptance was grouped with the ideas of agapao love, empathy, forgiveness, tolerance, and valuing people. Having relationships with followers and respect for others were the final ideas that were included within this theme. The operational definition attempted to capture all of these ideas. Individualized consideration was operationally defined in this way: individualized consideration encompasses the characteristics of altruism, humane orientation, and interpersonal acceptance. These concepts are demonstrated through selflessness in meeting the needs of others by showing kindness, respect, forgiveness, empathy, love, and developing relationships.

Supporting Codes

The theme of individualized consideration acquired 278 code applications. The theme was represented in all nine articles (Avolio et al., 2004; Bass, 1999; Bass & Steidlmeier, 1999; Brown & Trevino, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies et al., 2005; Liden et al., 2008; Van Dierendonck, 2011; Walumbwa et al., 2008). Individual consideration had the most child codes of any theme. After merging and narrowing down the codes 19 remained: agapao love, altruism, awareness of others' needs, concern for others, caring for people, empathy, forgiving, generosity, humane orientation, interpersonal acceptance, kindness, meeting needs of followers, relationship with followers, respect towards others, selflessness, self-sacrifice, serving others, tolerance, and values people.

Table 4.9*Individualized Consideration's Description and Sample Coded Excerpts*

| Theme: Operational definition | Codes | Samples coded excerpts |
|---|---|--|
| Individualized consideration: The characteristics of altruism, humane orientation, and interpersonal acceptance demonstrated through selflessness in meeting the needs of others by showing kindness, respect, forgiveness, empathy, love, and developing relationships. | Agapao love Altruism Awareness of others' needs Concern for others Caring for people Empathy Forgiving Generosity Humane orientation Interpersonal acceptance Kindness Meeting needs of followers Relationship with followers Respect towards others Selflessness Self-sacrifice Serving others Tolerance Values people | "The authentic are inwardly and outwardly concerned about the good that can be achieved for the group, organization, or society for which they feel responsible." (Bass & Steidlmeier, 1999, p. 188) "servant leadership begins with agapao love, which encourages humility and altruism" (van Dierendonck, 2011, p. 1244) "Servant leadership behaviors contribute to the development and maintenance of strong interpersonal relationships between leaders and followers" (Liden et al., 2008, p. 163) |

Note. Sample coded excerpts in table 4.9 contained at least one code for the theme of individualized consideration.

Scriptural Alignment

As shown in table 4.10 there were 88 scriptural alignments with the theme of individualized consideration. This was the most scriptural alignments out of any of the themes. Twenty-three scriptures aligned with the terms associated with altruism, concern for others, and self-sacrifice. Twenty-two scriptures aligned with the terms associated with humane orientation,

generosity, and kindness. Five scriptures aligned with the terms associated with consideration or respect towards others. Fourteen scriptures aligned with the terms associated with interpersonal acceptance, empathy, forgiveness and tolerance. Thirty-one scriptures aligned with the terms associated with agapao love. One scripture aligned with the terms associated with relationships with followers. Some of these aligning scriptures supported multiple child codes leaving the total at 88.

These scriptural alignments primarily supported this theme through scriptures about how to treat and act towards others. That is what the theme of individualized consideration is all about with codes like agapao love, altruism, and human orientation. The Christian New Testament scriptures were responsible for the majority of the alignments with 59. About a third of those, 21, were from the gospels. To someone familiar with the scripture, this may not seem surprising since the messages found in Jesus' teachings and the epistles frequently center on how to treat others.

Table 4.10*Scriptural Alignment: Individualized Consideration*

| Scriptures That Align With Individualized Consideration | | | | | |
|---|-------------|--------------|--------------|-------------|--------------|
| Scriptures | Scriptures | Scriptures | Scriptures | Scriptures | Scriptures |
| Gen 24:67 | Psa 82:3-4 | Mat 6:12 | Jn 13:1 | 2Co 9:7-14 | 1Th 4:9 |
| Gen 29:18 | Psa 101:1-2 | Mat 6:14 | Jn 13:34-35 | 2Co 11:28 | 1Ti 6:17-19 |
| Lev 19:18 | Pro 3:3 | Mat 18:21-22 | Jn 15:12-13 | Gal 5:22-23 | Tit 3:1-2 |
| Lev 19:34 | Pro 11:25 | Mat 20:8-16 | Jn 15:17 | Eph 4:1-3 | Tit 3:14 |
| Deu 10:19 | Pro 14:22 | Mat 22:36-40 | Jn 21:15-17 | Eph 4:28-29 | Heb 10:24-25 |
| Deu 15:7-11 | Pro 17:17 | Mat 23:11 | Act 2:44-45 | Eph 4:32 | Heb 13:15-16 |
| Rth 2:8-20 | Pro 19:6 | Mat 25:34-40 | Act 4:34-35 | Eph 5:1-2 | Jas 2:8 |
| Rth 4:15 | Pro 19:22 | Mar 11:25 | Act 20:32-35 | Eph 5:25-33 | 1Pe 1:22 |
| 1Sa 18:16 | Pro 22:9 | Mar 12:28-33 | Rom 12:1-13 | Phi 2:3-4 | 1Pe 4:8-10 |
| 1Sa 20:17 | Pro 29:7 | Luk 6:27-35 | Rom 13:8-10 | Phi 2:17 | 2Pe 1:5-7 |
| 2Sa 2:5-6 | Hos 10:12 | Luk 10:30-37 | 1Co 8:9-13 | Phi 4:18 | 1Jn 2:10 |
| 2Sa 9:1-7 | Hos 12:6 | Luk 11:4 | 1Co 12:11-27 | Col 3:1 | 1Jn 3:11-23 |
| Job 6:14 | Mic 6:8 | Luk 17:3-4 | 1Co 13:1-8 | Col 3:12-14 | 1Jn 4:7-21 |
| Psa 32:1 | Zch 7:9 | Luk 23:33-34 | 1Co 13:13 | 1Th 2:7-12 | 2Jn 1:5 |
| Psa 41:1 | Mat 5:43-45 | Jn 10:11-17 | 2Co 2:5-11 | | |

Note. Table 4.10 contains the scriptures which resulted from the keyword analysis of the theme of individualized consideration. Gen = Genesis; Lev = Leviticus; Deu = Deuteronomy; Rth = Ruth; 1Sa = 1 Samuel; 2Sa = 2 Samuel; Job = Job; Psa = Psalms; Pro = Proverbs; Hos = Hosea; Mic = Micah; Zch = Zechariah; Mat = Matthew; Mar = Mark; Luk = Luke; Jn = John; Act = Acts; Rom = Romans, 1Co = 1 Corinthians; 2Co = 2 Corinthians; Gal = Galatians; Eph = Ephesians; Phi = Philippians; Col = Colossians; 1Th = 1 Thessalonians; 1Ti = 1 Timothy; Tit = Titus; Heb = Hebrews; Jam = James; 1Pe = 1 Peter; 2Pe = 2 Peter; 1Jo = 1 John; 2Jo = 2 John.

Integrity/Moral Character

The co-occurrences between the code of authenticity and the codes of integrity and moral character were high. However, the rate of co-occurrence was not as high for integrity (60%) or moral character (46%) as in the codes in themes of external and internal authenticity. Self-

awareness, for example had a co-occurrence rate of 82% with authenticity. Further, the child codes for the theme of integrity/moral character did not share the co-occurrences with authenticity.

There was enough separation between the way integrity and moral character were referenced in the excerpts and the ways the themes of external and internal authenticity were referenced to support keeping them separate for this study. The excerpts for the theme of integrity/moral character take a broader picture of a leader's values than external and internal authenticity. However, it is worth noting that additional studies using more leadership literature would help to define the difference between these themes further or determine if it would be justified to merge integrity/moral character with either internal or external authenticity. Keeping this theme separate was one of the bigger questions of the study, though there were some codes within the theme of integrity/moral character that did not necessarily fit in other categories. In the end, the child codes within this theme helped separate and define it well enough to justify integrity/moral character being its own theme and separate from either authenticity theme. The operational definition of integrity/moral character was determined to be: the set of beliefs, moral/ethical standards, and virtues which one uses as a moral compass to make ethical decisions and build their integrity upon.

Supporting Codes.

The theme of integrity/moral character had 207 code applications. It was represented in all nine of the articles (Avolio et al., 2004; Bass, 1999; Bass & Steidlmeier, 1999; Brown & Trevino, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies et al., 2005; Liden et al., 2008; Van Dierendonck, 2011; Walumbwa et al., 2008). Supporting codes for this theme included civic

virtue, convictions, ethical standards and decision making, integrity, internalized moral perspective, moral character, moral reasoning, and virtuous.

Table 4.11

Integrity/Moral character's Description and Sample Coded Excerpts

| Theme: Operational definition | Codes | Samples coded excerpts |
|--|---|---|
| Integrity/moral character: The set of beliefs, moral/ethical standards, and virtues which one uses as a moral compass to make ethical decisions and build their integrity upon. | Civic virtue Ethical decision making Integrity Internalized moral perspective Moral character Ethical standards Moral reasoning Virtuous | "authentic leaders lead by example (e.g., role modeling) as they display high moral standards, honesty, and integrity" (Walumbwa et al., 2008, p. 113) "Personal virtue and moral wisdom of the leader provide the checks and balances upon power and self-aggrandizement!" (Bass & Steidlmeier, 1999, p. 196) |

Note. Sample coded excerpts in table 4.11 contained at least one code for the theme of integrity/moral character.

Scriptural Alignment

As shown in table 4.12 there were 14 scriptural alignments with the theme of integrity/moral character. This was the least scriptural alignments out of any of the themes. Three scriptures aligned with the terms associated with citizenship behaviors and virtues. Eleven scriptures aligned with the terms associated with integrity. One scripture aligned with the terms associated with moral character and ethical decision making. Each of these aligning scriptures was unique and there was no crossover of scripture between child codes leaving the total at 14.

Table 4.12*Scriptural Alignment: Integrity/Moral Character*

| Scriptures That Align With Integrity/Moral Character | | | | | |
|--|---------------|------------|------------|------------|-------------|
| Scriptures | Scriptures | Scriptures | Scriptures | Scriptures | Scriptures |
| 1Ki 9:4-5 | Psa 15:1-2 | Pro 2:6-9 | Pro 11:3 | Pro 20:7 | Jam 1:21-25 |
| 1Ch 29:17-19 | Psa 101:1-2 | Pro 10:9 | Pro 19:1 | Pro 28:6 | 2Pe 1:5-8 |
| Job 8:20 | Psa 119:42-48 | | | | |

Note. Table 4.12 contains the scriptures which resulted from the keyword analysis of the theme

of integrity/moral character. 1Ki = 1 Kings; 1Ch = 1 Chronicles; Job = Job; Psa = Psalms; Pro = Proverbs; Jam = James; 2Pe = 2 Peter.

This theme is supported with scriptural alignment. The number of scriptures does not seem to demonstrate as strong an alignment as some other themes that have many more alignments. Even so, there are scriptures that described codes like moral character, being virtuous, and integrity. For example, 2 Peter 1:5-8 describes the results of moral excellence while Proverbs 10:9 describes the excellence of walking in integrity. Even with a smaller number of scriptures, this theme has scriptural alignment from the Hebrew and Christian Scriptures.

Internal Authenticity (Self-Awareness)

As mentioned earlier, authenticity was initially a single code. As the thematic analysis progressed authenticity was split into two themes: external authenticity and internal authenticity. The theme of internal authenticity related to self-awareness, reflection, and self-monitoring. These components of internal authenticity are demonstrated inwardly prior to acting outwardly. These ethics allow a leader to demonstrate external authenticity because they are already aware of what their beliefs and values are, so their external actions are true to the beliefs and values they hold internally. The reflection and self-monitoring help them to avoid external behaviors

that would be inauthentic. This theme was operationally defined as: the awareness of and confidence in one's own values and beliefs about oneself along with the ability to reflect on those values and beliefs in order to monitor oneself before acting outwardly on them.

Supporting Codes

Originally, the theme of internal authenticity was named self-awareness and self-monitoring. The codes named self-awareness and self-monitoring remain integral parts of the operational definition of internal authenticity. However, after co-occurrence data demonstrated a strong link between self-awareness and authenticity, the researcher started exploring the link through the content of the excerpts coded. Support for associating the self-awareness theme with authenticity was found in the excerpts. Gardner, Avolio, Luthans, et al., (2005) stated that "leader self-awareness and balanced processing are positively related to behavioral authenticity." Walumbwa et al. (2008) assert that "self-awareness, for example, is particularly important because demonstrating that one is aware of one's strengths and weaknesses helps one to be true to oneself and is critical to being authentic." These were just two of many examples of the excerpts making a strong connection between these two codes. In the end, it was determined that the link between self-awareness and authenticity was strong enough to justify renaming the theme: internal authenticity (self-awareness).

Internal authenticity was operationally defined using the codes of authenticity and self-awareness. The other supporting codes were all child codes of self-awareness. They were confidence, internalized regulation, self-acceptance, self-esteem, self-knowledge, self-monitoring, self-reflection, and unbiased/balanced processing.

Table 4.13*Internal Authenticity (Self-Awareness) 's Description and Sample Coded Excerpts*

| Theme: Operational definition | Codes | Samples coded excerpts |
|--|--|---|
| Internal authenticity (self-awareness): The awareness of and confidence in one's own values/beliefs about one's self along with the ability to reflect on these values/beliefs and monitor oneself before acting outwardly on them. | Confidence Internalized regulation/self-regulation Self-acceptance Self-awareness Self-esteem Self-knowledge Self-monitoring/self-control Self-reflection Unbiased/balanced processing | "as followers observe the leader displaying an understanding of self-awareness and engage in transparent decision making that reflects integrity and a commitment to core ethical values, they develop trust in the leader" (Gardner, Avolio, Luthans, et al., 2005, p. 8) "authentic leaders work through an increased self-awareness, relational transparency, internalized transparency, internalized moral perspective, and balanced processing to encourage authenticity in their followers..." (van Dierendonck, 2011, p.1235) |

Note. Sample coded excerpts in table 4.13 contained at least one code for the theme of internal authenticity (self-awareness).

Scriptural Alignment

As shown in table 4.14 there were 29 scriptural alignments with the theme of internal authenticity. Twenty-one scriptures aligned with the terms associated with confidence, self-acceptance, and self-esteem. Six scriptures aligned with the terms associated with self-awareness, self-monitoring, and internalized regulation. Two scriptures aligned with the terms associated with self-reflection. Each of these aligning scriptures was unique and there was no crossover of scripture between child codes leaving the total at 29.

Table 4.14*Scriptural Alignment: Internal Authenticity (Self-Awareness)*

| Scriptures That Align With Internal Authenticity (Self-Awareness) | | | | | |
|---|-------------|-------------|------------|--------------|-------------|
| Scriptures | Scriptures | Scriptures | Scriptures | Scriptures | Scriptures |
| Job 4:6 | Pro 24:32 | 2Co 3:4-6 | 2Th 3:3-5 | Heb 4:16 | 1Jo 2:28 |
| Psa 27:1-3 | Act 4:13 | Gal 5:22-23 | 1Ti 4:7-8 | Heb 10:19-23 | 1Jo 3:21-22 |
| Psa 71:5-6 | Act 10:19 | Eph 3:11-12 | Tit 1:7-9 | Heb 10:35-36 | 1Jo 4:16-17 |
| Pro 3:25-26 | 1Co 9:24-27 | Phi 1:6 | Tit 3:4-8 | Heb 13:5-6 | 1Jo 5:13:14 |
| Pro 14:26 | 2Co 1:12 | Col 3:1-10 | Heb 3:6 | 2Pe 1:4-8 | |

Note. Table 4.14 contains the scriptures which resulted from the keyword analysis of the theme of internal authenticity (self-awareness). Job = Job; Psa = Psalms; Pro = Proverbs; Act = Acts; Rom: Romans; 1Co = 1 Corinthians; 2Co = 2 Corinthians; Gal = Galatians; Eph = Ephesians; Phi = Philippians; Col = Colossians; 2Th = 2 Thessalonians; 1Ti = 1 Timothy; Tit = Titus; Heb = Hebrews; 2Pe = 2 Peter; 1Jo = 1 John.

Internal authenticity received most of its alignments from the Christian New Testament Scriptures. It was interesting that with 23 out of 29 alignments coming from the New Testament, none of them came from the Gospels. Considering a portion of the epistles focus on how to act, it is appropriate that self-awareness would be supported in this section of the scriptures. Several of these scriptures focus on the ideas of self-control or self-discipline. These ideas align with the theme of internal authenticity (self-awareness).

Positivity

Positivity was a theme that was present in each of the articles within the study. The contemporary leadership literature discussed the importance of leaders being positive in different ways. Some expressed the importance of positive psychological capacities (Avolio et al., 2004; Gardner, Avolio, Luthans, et al., 2005; Walumbwa et al., 2008) and maintaining a positive

ethical climate (Brown & Trevino, 2006; Gardner, Avolio, Luthans, et al., 2005; Walumbwa et al., 2008) while others discussed being encouraging (Avolio et al., 2004; Brown & Trevino, 2006; Gardner, Avolio, Luthans, et al., 2005; Liden et al., 2008; Van Dierendonck, 2011; Walumbwa et al., 2008) or optimistic (Avolio et al., 2004; Bass & Steidlmeier, 1999; Brown & Trevino, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies et al., 2005; Walumbwa et al., 2008) among other positive traits. Positivity was operationally defined for this study as: one's capacity to demonstrate positive psychological processes, such as optimism, hope, and encouragement.

Supporting Codes

The theme of positivity had 102 code applications. Positivity was represented in all nine articles (Avolio et al., 2004; Bass, 1999; Bass & Steidlmeier, 1999; Brown & Trevino, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies et al., 2005; Liden et al., 2008; Van Dierendonck, 2011; Walumbwa et al., 2008). The child codes that supported this theme were encouragement, eudaemonic well-being, hopeful, intrinsic motivation, optimism, resilient, and uplifting.

Table 4.15*Positivity's Description and Sample Coded Excerpts*

| Theme: Operational definition | Codes | Samples coded excerpts |
|--|---|--|
| Positivity: One's capacity to demonstrate positive psychological processes, such as optimism, hope, and encouragement. | Encouragement Eudaemonic well-being Hopeful Intrinsic motivation Optimism Resilient Uplifting | <p>"Identification with a leader and an associated collective that display high levels of transparency, integrity, and moral standards is posited to produce elevated levels of trust, hope, positive emotions, and optimism among followers..." (Walumbwa et al., 2008, p. 106)</p> <p>"Authentic leaders are also posited to draw from the positive psychological states that accompany optimal self-esteem and psychological well-being, such as confidence, optimism, hope and resilience, to model and promote the development of these states in others." (Gardner, Avolio, Luthans, et al., 2005, p. 4)</p> |

Note. Sample coded excerpts in table 4.15 contained at least one code for the theme of positivity.

Scriptural Alignment

As shown in table 4.16 there were 42 scriptural alignments with the theme of positivity. Fifteen scriptures aligned with the terms associated with encouragement and uplifting. Two scriptures aligned with the terms associated with intrinsic motivation. Twenty-nine scriptures aligned with the terms associated with optimism and hope. Some of these aligning scriptures supported multiple child codes leaving the total at 42.

Positivity is another theme that receives the majority of its alignments from the New Testament. Similar to individual consideration, the New Testament alignments all come from the epistles and Acts. Positivity has 13 alignments in the Hebrew Scriptures and 29 in the Christian New Testament.

Table 4.16*Scriptural Alignment: Positivity*

| Scriptures That Align With Positivity | | | | | |
|---------------------------------------|--------------|---------------|-------------|-------------|--------------|
| Scriptures | Scriptures | Scriptures | Scriptures | Scriptures | Scriptures |
| 1Sa 23:16 | Isa 35:1-4 | Acts 11:22-24 | Rom 15:13 | Col 2:1-3 | 1Ti 4:10 |
| Job 4:6 | Isa 41:6-7 | Acts 14:21-22 | 1Co 9:9-10 | Col 4:8-9 | Tit 3:5-7 |
| Psa 31:23-24 | Isa 49:23 | Acts 15:22-32 | 1Co 13:13 | 1Th 2:10-12 | Heb 3:13 |
| Psa 62:5-8 | Isa 54:13-14 | Rom 1:11-12 | 2Co 1:6-10 | 1Th 3:1-3 | Heb 6:17-20 |
| Psa 71:14 | Jer 29:11 | Rom 5:1-5 | Gal 5:5 | 1Th 5:8 | Heb 10:23-25 |
| Psa 130:5 | Lam 3:21-24 | Rom 12:10-13 | Eph 1:11-12 | 1Th 5:14 | 1Pe 1:13 |
| Pro 10:28 | Act 2:25-28 | Rom 15:4 | Phi 1:15-20 | 2Th 2:16-17 | 1Pe 3:13-15 |

Note. Table 4.16 contains the scriptures which resulted from the keyword analysis of the theme

of positivity. 1Sa = 1 Samuel; Job = Job, Psa = Psalms; Pro = Proverbs; Isa = Isaiah; Jer = Jeremiah; Lam = Lamentations; Act = Acts; Rom = Romans; 1Co = 1 Corinthians; 2Co = 2 Corinthians; Gal = Galatians; Eph = Ephesians; Phi = Philippians; Col = Colossians; 1Th = 1 Thessalonians; 2Th = 2 Thessalonians; 1Ti = 1 Timothy; Tit = Titus; Heb = Hebrews; Jam = James; 1Pe = 1 Peter.

Role Modeling

Role modeling is an important aspect of leadership according to each of the articles within the study. Gardner, Avolio, Luthans, et al., (2005) explain that it is important for leaders to “actively and continuously model for followers through their words and deeds” (p. 7).

Walumbwa et al. (2008) express the importance of ethical role modeling. Avolio et al. (2004) stress leading by example. In one way or another, the authors of each article highlight role modeling as a vital characteristic of leadership. The operational definition for role modeling in this study was derived from a combination of what each article had to say about role modeling. Role modeling was operationally defined as: acting in a way to set an example for one’s

followers in order to develop, empower, inspire, motivate, stimulate, and support them towards becoming leaders themselves.

Supporting Codes

The theme of role modeling had 308 code applications. Role modeling was represented in all nine of the articles (Avolio et al., 2004; Bass, 1999; Bass & Steidlmeier, 1999; Brown & Trevino, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies et al., 2005; Liden et al., 2008; Van Dierendonck, 2011; Walumbwa et al., 2008). The supporting child codes for role modeling were: developing followers, example, empower, expressive, goals, high expectations, idealized influence, inspiring/inspirational, intellectual stimulation, model, motivate, promote ethical practices/high ethical standards, provide direction, self-development/ growth, and support.

Table 4.17*Role Modeling's Description and Sample Coded Excerpts*

| Theme: | Codes | Samples coded excerpts |
|--|--|---|
| Operational definition | | |
| Role modeling: Acting in a way to set an example for one's followers in order to develop, empower, inspire, motivate, stimulate, and support them towards becoming leaders themselves. | Developing followers Empower Example Expressive Goals High expectations Idealized influence Inspiring/inspirational Intellectual stimulation Model Motivate Promote ethical practices/high ethical standards Provide direction Self-development/ growth Support | "leaders pay attention to the developmental needs of followers and support and coach the development of their followers." (Bass, 1999, p. 11) "For example, authentic leadership theory stresses the idea of leading by example (i.e., role modeling) through setting high moral standards, honesty, and integrity." (Avolio et al., 2004, p. 807) |

Note. Sample coded excerpts in table 4.17 contained at least one code for the theme of role modeling.

Scriptural Alignment

As shown in table 4.18 there were 24 scriptural alignments with the theme of role modeling. Ten scriptures aligned with the terms associated with developing followers. One scripture aligned with the terms associated with empowering. Four scriptures aligned with the terms associated with idealized influence. One scripture aligned with the terms associated with intellectual stimulation. Eight scriptures aligned with the terms associated with providing

direction. Two scriptures aligned with the terms associated with supportive behavior. Some of these aligning scriptures supported multiple child codes leaving the total at 24.

Table 4.18

Scriptural Alignment: Role Modeling

| Scriptures That Align With Role Modeling | | | | | |
|--|---------------|-------------|------------|--------------|-------------|
| Scriptures | Scriptures | Scriptures | Scriptures | Scriptures | Scriptures |
| Jn 13:13-15 | 1Cor 7:17 | 1Th 1:5-8 | 1Ti 1:5 | Tit 2:6-7 | 1Pe 2:21-24 |
| Rom 12:1-2 | 1Cor 16:15-18 | 1Th 4:9-12 | 1Ti 1:16 | Heb 4:11 | 1Pe 2:11-12 |
| Rom 15:30 | 2Cor 8:7 | 1Th 5:12-22 | 1Ti 2:1-4 | Heb 10:23-25 | 1Pe 5:1-4 |
| Rom 16:17 | Phi 3:12-17 | 2Th 3:7-9 | 1Ti 4:12 | Heb 13:7 | 3Jo 1:8 |

Note. Table 4.18 contains the scriptures which resulted from the keyword analysis of the theme

of role modeling. Jn = John; Rom = Romans; 1Co = 1 Corinthians; 2Co = 2 Corinthians; Phi = Philippians; 1Th = 1 Thessalonians; 2Th = 2 Thessalonians; 1Ti = 1 Timothy; Tit = Titus; Heb = Hebrews; 1Pe = 1 Peter; 2Pe = 2 Peter; 3Jo = 3 John.

Role Modeling is the only theme with all of its scriptural alignments from the Christian New Testament. In fact, all but one alignment are specifically from the epistles in the New Testament. There are 24 alignments total which is enough to have a foundation for this theme, and the alignments are spread out well across most of the supporting codes for this theme, but this keyword analysis did not find any support from the Hebrew Scriptures of the Old Testament.

Concluding Summary

At the beginning of this study the question was asked whether scripture would align with the ethical elements of contemporary leadership theory. The proposition was made that scripture would be found to align with the ethical elements. The thematic analysis of contemporary leadership theory literature found nine ethical themes. The keyword analysis, found scripture to

align with each of these themes. The expert interviewed expressed agreement with the alignment of scriptures and supported the validity and reliability of the findings.

CHAPTER 5: CONCLUSIONS

In the course of studying educational leadership, the researcher learned of a gap in the theoretical foundations of leadership literature (Northouse 2021). The gap has been noted by multiple experts in contemporary leadership literature (Bass & Bass, 2008; Ciulla, 2014; Crowther 2018; Northouse, 2021). These experts pointed out that while there has been much written on the topic of leadership and ethics, there has not been much empirical research on the foundations of leadership ethics. Upon discovering this, the researcher reflected on their own views about the scriptural foundations of leadership ethics and recognized an opportunity to add something potentially valuable to the literature on this subject. The research aim became to help fill this gap in leadership literature. In an effort to add to the empirical literature in the realm of leadership ethics, this study developed a multifaceted approach to answer the question: how do contemporary leadership theories, which contain a morals, ethics, and/or or values component, align with similar themes found within the Hebrew and Christian scriptures? The result was a study that demonstrated the scripture's alignment with ethical themes within contemporary leadership literature on servant, transformational, and authentic leadership.

The study accomplished its aims through a thematic analysis of contemporary leadership literature on ethical themes within leadership theories followed up by a keyword analysis of scripture. Nine ethical themes were identified within the leadership literature and the keyword analysis confirmed that there was an alignment between the themes and Hebrew and Christian Scripture. An interview with an expert in the fields of leadership and scripture supported the validity of the findings. These findings have offered a contribution towards better understanding the ethical themes within contemporary leadership literature. The scriptural alignment with the ethical themes offers some progress towards filling the gap in the theoretical foundations for

leadership ethics (Northouse, 2021). This was all accomplished through repeatable methods that could be used by others to test for reliability.

Discussion and Implications

The findings of this study demonstrated that the data supported an alignment between the themes within ethical contemporary leadership theories and scripture. The thematic analysis revealed 9 themes that were from 1,555 code applications. The nine themes that were identified in the ethical contemporary leadership literature were commitment, external authenticity, fairness/justice, humility, individualized consideration, integrity/moral character, internal authenticity (self-awareness), positivity, and role modeling. The keyword analysis found a range of 14 to 88 scriptural alignments for the nine themes with a total of 398 and a mean of 44.2 scriptural alignments per theme. In this section examples are given to demonstrate how the scripture aligns with the themes.

Commitment

Commitment was one of the nine ethical themes identified within the thematic analysis. Bass (1999) expressed how important it was to be committed to what we believe in. The contemporary leadership literature within the thematic analysis confirmed that this is an important ethic for leaders (Avolio, et al., 2004; Bass, 1999; Bass & Steidlmeier, 1999; Brown & Treviño, 2006; Gardner, Avolio, Luthans, et al., 2005; Van Dierendonck, 2011; Walumbwa, et al., 2008). The support for the theme of commitment grew as the articles revealed child-codes such as dedication, determination, and loyalty (Bass, 1999; Bass & Steidlmeier, 1999; Van Dierendonck, 2011).

This theme continued to develop through the keyword analysis. Twenty-seven scriptural alignments were found to support commitment. Each scripture that was found to align helped

develop the theme. One interesting example was Ruth 1:14-18 which demonstrated characters who represented sincere loyalty (New American Standard Bible [NASB], 1971/1995). In this passage Naomi's leadership inspired such loyalty that her daughter-in-law Ruth, that Ruth refused to leave Naomi even when Ruth's husband had died and Naomi had nothing else to offer her. There are many lessons that can be learned and applied to the broader understanding of leadership ethics from the story of Ruth. Another scriptural alignment, Hosea 6:6, was a reminder that loyalty is a highly desired trait. Each of these 27 scriptures had something to add to the theme of commitment.

External Authenticity

External authenticity had an interesting development. It was initially named simply: authenticity. However, after a high co-occurrence was recognized between external authenticity and self-awareness, authenticity became external authenticity while self-awareness transitioned into internal authenticity. The new name of external authenticity helped differentiate between ethical behaviors that were projected outward towards others as opposed to ethical behaviors that were reflected inward towards self.

The literature and scriptures both supported the theme of external authenticity by providing multiple child codes and alignments with the scriptures. Van Dierendonck (2011) explained that accountability is a strong ethic for leaders. Romans 14:12 also expressed the importance of individual accountability. Consistency between what a leader believes, says, and does has been supported by the literature (Avolio, et al., 2004; Brown & Treviño, 2006; Ilies, et al., 2005; Walumbwa, et al., 2008). 2 Thessalonians 3:7 encourages acting consistently in a disciplined manner. Honesty and transparency were also child codes with high code applications within the theme of external authenticity. According to Proverbs 20:28, leaders should be honest

and, Jesus expressed the importance of transparency through words and actions in Matthew 5:14-16. These are just a few examples of how scripture provides a foundation for external authenticity. The ethics included within this theme in contemporary leadership literature are supported by the scriptures.

Fairness/Justice

Fairness/justice was an ethical theme represented in the majority of the contemporary leadership literature (Avolio, et al., 2004; Bass & Steidlmeier, 1999; Brown & Treviño, 2006; Gardner, Avolio, Luthans, et al., 2005; Liden, et al., 2008; Van Dierendonck, 2011). Isaiah 11:1-5 demonstrates how a leader should be fair and just. Van Dierendonck (2011) named fairness and justice as behaviors that significantly impact the behavior of leaders. Amos 5:15 mandated to “Hate evil, love good, And establish justice” (NASB, 1971/1995). Impartiality and equity are important child codes for fairness/justice as well (Avolio, et al., 2004; Bass & Steidlmeier, 1999; Brown & Treviño, 2006; Gardner, Avolio, Luthans, et al., 2005; Liden, et al., 2008; Van Dierendonck, 2011). Psalm 99:4 and Proverbs 2:7-9 demonstrate the importance of equity along with its relation to justice. These verses, along with the remainder of the 63 for the theme of fairness and justice, align the scripture to the ethical themes within the contemporary leadership literature.

Humility

Humility’s ethical codes are supported by literature and scripture. Avolio et al. (2004) pointed out that leaders who are humble obtain the strongest commitment from their followers while the alignment of Proverbs 11:2 pointed to the wisdom of humility. An important aspect of humility is the wisdom in listening to and consulting others. Bass and Steidlmeier (1999) explained the importance of leaders consulting their followers before making decisions.

Similarly, Proverbs 12:15, 13:10, 13:20, 19:20, and 22:17-21 are alignments that all pointed to the wisdom behind seeking good counsel. The literature also supported qualities of humility such as listening, open-mindedness, shared leadership, and wisdom (Avolio, et al., 2004; Bass & Steidlmeier, 1999; Brown & Treviño, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies, et al., 2005; Van Dierendonck, 2011; Walumbwa, et al., 2008). Meanwhile, Exodus 18:17-24 serves as an example of a scriptural alignment to share leadership. The literature and scripture both support the theme of humility and its child codes.

Interestingly, there were some scriptures that actually demonstrated listening can sometimes be unwise such as listening to the song of a fool in Ecclesiastes 7:5 or when the people listened to the spies who doubted they could conquer Canaan in Numbers chapter 13. These were examples of listening to others leading to folly. This did not necessarily contradict the wisdom behind a leader seeking good counsel or sharing leadership. However, it did demonstrate that listening to followers is not always wise. As explained in the findings, there are alignments to different types of listening in the scriptures: positive and negative. This study only focused on the positive listening. The alignment of negative listening could be an opportunity for a follow up study on this specific child code.

Individualized Consideration

All of the leadership literature within the thematic analysis, supported at least one of the child codes for the theme of individual consideration (Avolio, et al., 2004; Bass, 1999; Bass & Steidlmeier, 1999; Brown & Treviño, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies, et al., 2005; Liden, et al., 2008; Van Dierendonck, 2011; Walumbwa, et al., 2008). Brown and Treviño (2006) emphasized altruism's consistency with transformational and authentic leadership while Van Dierendonck (2011) pointed out that placing others' interests above self-interest is core to

servant leadership. Proverbs 29:7 and 1 Corinthians 12:22-26 supported altruism and concern for others. Van Dierendonck (2011) explains agapao love is a Greek term for moral love. Scriptures like Leviticus 19:18 and 34, Matthew 5:43-45, and Luke 6:27-35 called for loving everyone from neighbors and strangers to enemies and those that are persecuting you. Liden et al. (2008) describes how maintaining relationships with followers is central to leadership. In John 21:15-17 Jesus emphasizes to Peter the importance of feeding the sheep which is another way of saying to take care of your followers. Individualized consideration ended up having the most scriptural alignments of any theme. With 88 alignments, it passed the closest theme by 25 alignments. The literature for this theme was well supported by these scriptural alignments.

Integrity/Moral Character

Integrity and moral character were well supported by the contemporary leadership literature in all nine articles (Avolio, et al., 2004; Bass, 1999; Bass & Steidlmeier, 1999; Brown & Treviño, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies, et al., 2005; Liden, et al., 2008; Van Dierendonck, 2011; Walumbwa, et al., 2008). With all child codes the total number of code applications in this theme was 207. This number placed integrity and moral character on the higher end of code applications.

Surprisingly, neither the strong support of all nine study articles nor the high number of code applications translated into a high number of scriptural alignments. Integrity and moral character actually had the smallest number of scriptural alignments with only 14. This is likely due to the limitations of the keyword analysis which will be discussed later. Nonetheless, there were some strong alignments even if the numbers were low. In one example, Proverbs 10:9 touted the security of men who live with integrity.

Internal Authenticity (Self-Awareness)

Internal authenticity (self-awareness) was interesting because of how its name developed. Originally the theme was just named self-awareness. While the data that had been gathered during coding were analyzed, the co-occurrence data showed that self-awareness and authenticity were closely connected. After analyzing the child codes already associated with authenticity, it was clear that there were two different types of ethics codes with high rates of co-occurrence with authenticity: ethical codes that were projected outward towards others and ethical codes that reflected inward towards self. After this realization, self-awareness became internal authenticity (self-awareness).

Seven of the nine articles supported the theme of internal authenticity (self-awareness) (Avolio, et al., 2004; Bass & Steidlmeier, 1999; Brown & Treviño, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies, et al., 2005; Van Dierendonck, 2011; Walumbwa, et al., 2008). Ilies et al. (2005) discussed how having high levels of self-esteem is important for developing other leadership characteristics. In Acts 4:13 Peter and John displayed confidence. Ilies et al. (2005) explains that self-monitoring and self-reflection will help leaders be more effective. Self-monitoring, is called for in 2 Peter 1:4-8 while self-reflection is touted in Proverbs 24:32. The theme of internal authenticity (self-awareness) was supported by the 29 scriptural alignments.

Positivity

Positivity was supported by all nine of the articles (Avolio, et al., 2004; Bass, 1999; Bass & Steidlmeier, 1999; Brown & Treviño, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies, et al., 2005; Liden, et al., 2008; Van Dierendonck, 2011; Walumbwa, et al., 2008). Liden et al. (2008) discussed being encouraging or inspiring while others used terminology like uplifting (Bass, 1999; Bass & Steidlmeier, 1999; Gardner, Avolio, Luthans, et al., 2005). First

Thessalonians 5:14 called for encouraging fainthearted brothers. Optimism, hope, and eudaemonic well-being are similar ideas that were coded within the literature (Avolio, et al., 2004; Brown & Treviño, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies, et al., 2005; Walumbwa, et al., 2008). Jeremiah 29:11 and Lamentations 3:21-24 are examples of alignments that provide hope. Positivity coding resulted in 102 code applications which garnered 42 scriptural alignments. These results demonstrate how the scripture aligns with the ethical theme of positivity.

Role Modeling

Role modeling had one of the higher code applications with 308 combined parent and child code applications. All nine of the thematic analysis' articles supported role modeling (Avolio, et al., 2004; Bass, 1999; Bass & Steidlmeier, 1999; Brown & Treviño, 2006; Gardner, Avolio, Luthans, et al., 2005; Ilies, et al., 2005; Liden, et al., 2008; Van Dierendonck, 2011; Walumbwa, et al., 2008). Lead by example was a common sentiment used by these authors

Similarly to integrity and moral character, role modeling had a surprisingly low number of scriptural alignments compared to its code application data. It had 24 alignments, enough to demonstrate that the theme was aligned to scripture, but with 308 code applications it was expected that role modeling would have had more alignments. The relatively lower number of scriptural alignments are likely due to the limitations of the keyword analysis methods as was proposed with integrity and moral character.

Nonetheless, there were still some good alignments between role modeling and scripture. Leading by example was demonstrated in 1 Timothy 4:12. In 1 Thessalonians 1:5-8 and Hebrews 13:7 followers were being developed into leaders though following their example or becoming imitators of the leaders. In 2 Corinthians 8:7 the leaders are inspiring their followers to gracious

work and love. Hebrews 10:23-25 encouraged followers to stimulate each another to do good deeds and 3 John 1:8 encourages supportive behaviors. Each of these scripture demonstrates an alignment with the theme of role modeling.

It is important to note, that role modeling was supported entirely by the Christian scripture. There were no references to role modeling found in the Hebrew Scripture through the keyword analysis for this study. This could be an interesting area of focus for future research.

Importance

The study of leadership theory is important (Palestini, 2012), and the values of leadership in particular need to be studied (Begley, 1999). This study has demonstrated that Hebrew and Christian scriptures are an important source of leadership values. Integrating the study of Hebrew and Christian scriptures has potential to inform multiple forms of leadership, including educational leadership (Crowther, 2018). These findings have relevant implications for educational leaders both public and religious. All educational leaders can apply the ethical themes from the thematic analysis to their leadership styles. Religious private school leaders have even more freedom to apply the scriptural alignments to their leadership styles. The benefits of making leadership decisions based on personal values are well documented empirically (Toney & Oster, 1998). With this in mind these findings have potential to influence best practices for educational leaders.

Experts in the field of leadership have identified a gap in empirical research on the foundations of leadership ethics (Bass & Bass, 2008; Northouse, 2021). In order to address this gap, the researcher followed the aforementioned experts' opinions about studying leadership values, and integrating Hebrew and Christian Scripture into the study (Begley, 1999; Crowther, 2018; Palestini, 2012). This study used the NASB translation of scripture to determine if there

was any alignment with three examples of ethical contemporary leadership theories: servant, transformational, and authentic leadership Northouse (2021).

Based on the findings, there appear to be alignments between the ethical contemporary leadership theories and Hebrew and Christian scripture. These findings will contribute to the knowledge base for ethical contemporary leadership theories and continue to chip away at the gap that has been identified in the literature (Bass & Bass, 2008; Northouse, 2021). This will make one addition to the knowledge available to leaders on the values of leadership which Begley (1999) emphasized the need to study.

Limitations and Recommendations

Overall, this research went well. The methods design flowed satisfactorily and produced results which will accomplish the aims of the study. However, as with any venture in life, there were some areas that could be improved or tweaked if this study were to be reproduced.

One of the biggest limitations of the study was lack of response by interview candidates. While the interviewee that responded was an exceptional candidate with a strong background in both leadership and scripture, the original goal was to have three to five interviews. In order to address this weakness, recruiting methods should be revamped in future studies.

Another limitation of the study was also one of its strengths. The limitation was the methods used for the keyword analysis. The inputs for the keyword analysis were based on the codes that resulted from the thematic analysis. Sometimes those words may not be the best to search scripture because of other limiting factors like how the English language has changed since the NASB was translated. This meant that, though there may be other scriptures that aligned with the themes, they may not show up in the results based on which words were searched. Being that biblical languages often differ from words we use today, it is possible that

many more scriptures could be found to support each theme through other methods. As a result, some of the scriptural alignments with themes may not have been represented in the data as fully as the scripture actually aligns. In other words, there may have been missed data/alignments which could give a fuller picture of how well scripture aligns with these themes. Alternatively, the results of the keyword analysis were good overall. In the future, the rules for inputs might be tweaked to allow increased freedom to discover additional results for themes like integrity/moral character and role modeling.

Finally, it is important to mention a personal bias for complete transparency. The researcher is a follower of the Christian faith and believes the Bible represents God's sovereign Word. Every effort has been made to follow the scientific process as outlined in the methods. Further, this research has been overseen and reviewed by a dissertation committee of diverse thinkers in an effort to maintain the reliability of the work. For future research, it would further add to the literature to have a diverse team of religious viewpoints work together to complete future replications of this study.

Future Research

These results are most relevant to readers looking to understand or advance contemporary leadership literature further. These readers may be interested in some of the questions that arose during this study as potential topics for research. One question that was frequently arising was how these results would compare to a similar study using a different source than Hebrew and Christian Scripture. Another one of the more intriguing discoveries of this study was the similarities and differences between external and internal authenticity. Questions about what else could be discovered by comparing and contrasting these themes also arose. It would be

interesting to dig deeper into these themes in future studies. This could be accomplished by setting up a study to specifically examine these themes and their child-codes.

It would also be interesting to see the basic premises of this studies methods repeated and expanded upon. Future research could include more articles to build an even deeper understanding of contemporary leadership ethics. Beyond expanding the search parameters to include more articles, future research could also include more contemporary leadership styles. With enough empirical evidence, a foundation could be built for contemporary leadership ethics to completely fill this gap in literature.

It would also add to our understanding of leadership if this study were repeated using literature from other cultures. This study was completed using English articles meaning that the leadership theories were from English speaking cultures. If a similar study was performed using articles from cultures with other languages, the results could be compared to determine if the values within this study align with what is found in other cultures.

Conclusion

This study has accomplished most of its goals. It has identified nine ethical themes within the contemporary leadership theory literature. Those themes were then utilized within the keyword analysis of scripture resulting in the discovery of 398 scriptural alignments with the Hebrew and Christian Scriptures. These results were acquired using nine articles of literature on three leadership theories. This topic is open to be expanded upon and continue to add results to the literature and continue closing the gap in literature (Bass & Bass 2008; Ciulla, 2014; Crowther, 2018; Northouse, 2021) further with empirical research on the foundations of leadership ethics.

The primary conclusion of this study is that there are alignments between the Hebrew and Christian Scriptures and the ethical themes within contemporary leadership. These alignments offer an addition towards filling the gap in literature and provide empirical evidence to support the conclusion. That is to say, this study demonstrates that the themes of commitment, external authenticity, fairness/justice, humility, individual consideration, integrity/moral character, internal authenticity (self-awareness), and positivity have roots in the Hebrew and Christian scriptures while role modeling has its roots in the Christian scriptures based on the empirical evidence within this study. The scriptures are able to expand our understanding of the ethical themes within contemporary leadership theory. The potential for how far our understanding is expanded is only limited by the readers and what they do with the information within this study. As stated in Isaiah 55:11 “So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it” (NASB, 1971/1995).

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APPENDIX

Appendix A: Interview Questions

Interview Questions

1. How well do you believe the theme of **external authenticity** aligns with the scriptures listed? Why? Are there any scriptures that are listed which you do not believe align? Are there any scriptures that could be added to the list of verses that align with this theme?
2. How well do you believe the theme of **commitment** aligns with the scriptures listed? Why? Are there any scriptures that are listed which you do not believe align? Are there any scriptures that could be added to the list of verses that align with this theme?
3. How well do you believe the theme of **fairness/justice** aligns with the scriptures listed? Why? Are there any scriptures that are listed which you do not believe align? Are there any scriptures that could be added to the list of verses that align with this theme?
4. How well do you believe the theme of **humility** aligns with the scriptures listed? Why? Are there any scriptures that are listed which you do not believe align? Are there any scriptures that could be added to the list of verses that align with this theme?
5. How well do you believe the theme of **individualized consideration** aligns with the scriptures listed? Why? Are there any scriptures that are listed which you do not believe align? Are there any scriptures that could be added to the list of verses that align with this theme?
6. How well do you believe the theme of **integrity** aligns with the scriptures listed? Why? Are there any scriptures that are listed which you do not believe align? Are there any scriptures that could be added to the list of verses that align with this theme?
7. How well do you believe the theme of **positivity** aligns with the scriptures listed? Why? Are there any scriptures that are listed which you do not believe align? Are there any scriptures that could be added to the list of verses that align with this theme?
8. How well do you believe the theme of **role modeling** aligns with the scriptures listed? Why? Are there any scriptures that are listed which you do not believe align? Are there any scriptures that could be added to the list of verses that align with this theme?
9. How well do you believe the theme of **internal authenticity (self-awareness)** aligns with the scriptures listed? Why? Are there any scriptures that are listed which you do not believe align? Are there any scriptures that could be added to the list of verses that align with this theme?