

LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

PERCEIVED DIFFERENCES BETWEEN RELIGIOUS AND CORPORATE LEADERS IN
TERMS OF MODES OF POWER, SELF-EFFICACY, AND SELF-LEADERSHIP

A Dissertation Presented in Partial Fulfillment

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ABSTRACT

According to Martin Luther's doctrine of vocation, although the church is not a business, leaders require spiritual wisdom that is likened to Jesus' parable about counting the cost before building a tower (Button, 2016). This strongly implies that church leaders can improve the vocational efficacy of the institution by utilizing sustainable organizational models that are embodied in the constructs of self-leadership, modes of power, and self-efficacy. The purpose of this quantitative comparative study was to examine the difference between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of Northwest protestant denominational school, and the correlation between these constructs within each group.

Keywords: Leadership, modes of power, self-efficacy, self-leadership, vocation, vocational calling

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Dedication

To Christ, who strengthens everything I do. To my wife, who is the force encouraging me, my best friend, and the one who is with me every day, empowering me to achieve and do what I have done. To my son and daughter, who are the reasons to build a legacy to impact generations to come. To my fellowship of Brothers, who are examples of Christ-centered, legacy-minded, kings.

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My father, who went before me, showed me what true kingship and servanthood look like and for bringing instrumental strong Christian people into my life as a young boy to model my growth and maturity. Through my undergraduate, master's, and post-graduate programs, my faculty fueled the fire to continue my education to make significant impacts through education in this world. To Christ, who is the center of all things and is the one who calls me daily to grow in my wisdom and stature to impact the foundation of this world as we know it.

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List of Abbreviations

ELCA	Evangelical Lutheran Church of America
LU	Liberty University
OT	Old Testament
NT	New Testament
SE	Self-Efficacy
SL	Self-Leadership

CHAPTER ONE: RESEARCH CONCERN

Introduction

Leadership, whether in church circles or the corporate world, is marked by distinct and correlating attributes. In modern society, the source of organizational competitiveness has changed from existing systems and control mechanisms to the management and utilization of strategic human resources (Goldsby et al., 2021). Due to this trend, church and corporate leadership attributes have come to play significant roles in influencing, motivating, and achieving goals based on specialized competencies (Nolan-Arañez, 2020). In particular, the modern organizational structure is moving away from the traditional vertical organization model and improving company productivity by adopting a horizontal organizational structure that drives change and innovation by ensuring communication, autonomy, and an open working environment (Bracht et al., 2021). According to Joo et al. (2018), church and corporate leaders are expected to play an essential role in clearly communicating visions and goals. However, leaders also require partners or supporters who can help to create a working environment whose members are not mentally and physically exhausted (Wu et al., 2020).

In the majority of organizations, effective leadership focuses on servant leadership principles to achieve competitive advantage and foster organizational democratization by encouraging universal respect, self-development, and self-motivation (Nolan-Arañez, 2020). In contrast, leadership in the church context focuses on fulfilling their responsibilities by consistently promoting members' growth, satisfying their needs, and acting as servants to uphold their interests (Driscoll et al., 2018). From this perspective, leaders' effectiveness is closely related to factors including members' job satisfaction, job immersion, self-efficacy, modes of power, and self-leadership. However, existing literature has not determined how the use of these

components in corporate and church circles compares to one another or how these factors can assist in evaluating and exploring the differences in organizational variables despite each entity having similar requirements of leadership. This study has examined the difference between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership through the lens of Martin Luther's notion of Christian Vocation. The positive social change of studying the differences between religious leaders and corporate leaders through the lens of Martin Luther's notion of the Christian vocation is its contribution to cultural understanding, ethical leadership, personal development, interdisciplinary insights, community engagement, and the cultivation of empathy and compassion. These positive social benefits can foster a more harmonious and inclusive society, where individuals are inspired to lead with integrity, purpose, and a commitment to the well-being of others.

Background of the Problem

Existing literature has been unable to determine the differences between the church and corporate leadership, especially concerning aspects such as self-efficacy, self-leadership, and modes of power. From a corporate perspective, the literature suggests that developing employee abilities to be self-led (Houghton & Neck, 2002) empowers the individual and the team to expand the company's ability to grow. Organizational researchers have widely explored efficacy constructs such as self-efficacy, general efficacy, and forms of collective or team efficacy. They have demonstrated how each type of efficacy is related to desired performance outcomes (Silzer & Borman, 2017). Self-leadership has also been the subject of empirical investigations over the past several decades and has emerged as a pivotal construct in the literature dealing with self-influence. Additionally, self-leadership has been meaningfully associated with conscientiousness, openness, extraversion, and the need to utilize the different modes of power to

influence employee self-leadership toward the adoption and development of productive cognition, attitudes, and behaviors (Henson, 2020).

From a Christian perspective, the literature suggests that individual spiritual leadership empowers the church to positively impact the community it serves (Astley, 2016; Button, 2016; Hammett, 2019; Nolan-Arañez, 2020) through church member self-leadership under the vision and mission of the church. A church leader communicates a vision and effects change through leadership power. One method for implementing a vision and creating change within the church is offering ministry education for the individual church members to grow and develop their awareness, knowledge, and skills to lead within the church (Lamport & Rynsburger, 2008). How leadership effectively uses its power has been well researched, providing foundational principles to understand leader/follower change dynamics. The benefits of developing individual self-leadership are widely studied (Astley, 2016; Bandura & Cervone, 1986; Houghton & Neck, 2002; Prussia et al., 1998). The development and importance of self-efficacy have also been reported in the literature (Bandura & Cervone, 1986; Henson, 2020). Henson (2020) asserts that increasing self-efficacy is positively correlated to “stronger self-efficacy beliefs for biblical learning and increased doctrinal awareness” (p. iv). What remains unclear and unanswered in the literature is how the type and use of power (Raven, 1993) of the church leader can influence the participant’s beliefs of self-efficacy to develop Christian-orientated discipleship and resulting self-leadership.

Existing studies have indicated that church and business leadership do share similar elements. For instance, Ciulla (2020) noted similarities, including vision and overarching purpose in what is done, people and resources to organize activities that deliver the vision, obstacles to overcome, and legal and practical responsibilities to fulfill. Further, Priest and

Barine (2017) noted that in both church and corporate leadership, there is a need for planning and strategizing, budget setting and management, and usually premises to maintain. Moreover, both leadership spheres typically involve some form of project management (Sanders, 2017). Additionally, exemplary leadership in church and business requires effective communication, the ability to inspire and motivate those doing the work, and the need for leaders to develop ways of making decisions relevant to their subordinates. The challenge in determining the relevance of leadership in the corporate world and church circles pertinent to real-world issues is that existing literature has not compared the implementation of leadership approaches between the two entities based on specific constructs.

Existing literature has been unable to determine the differences between the church and corporate leadership, especially concerning aspects such as self-efficacy, self-leadership, and modes of power. From the corporate perspective, the literature suggests that empowering employees leads to company growth, and constructs like self-efficacy, general efficacy, and collective or team efficacy can relate to performance outcomes. From the Christian perspective, individual spiritual leadership empowers the church to positively impact the community. Whereas these perspectives have been expedient in helping understand the nature of Christian and corporate leadership, they have failed to identify the differences in leadership in the corporate and church circles in terms of self-efficacy, modes of power, and self-leadership; thus, being unfruitful in helping understand the implications of the leadership differences in the real world. Chiefly, this is because studies regarding corporate leadership and those associated with church leadership have been undertaken separately.

Statement of the Problem

The problem at the core of this research is whether or not the modes of power, self-efficacy, and self-leadership are appropriate quantitative measures for determining the difference between religious leaders and corporate leaders based on Martin Luther's notion of Christian Vocation. There is a significant gap in the existing literature in this regard. This is because Martin Luther's perspective points toward an individual's vocation in light of God working through their vocations. In contrast, personal and corporate viewpoints on vocation seem to delineate the God aspect focusing more on productivity. Embodying Martin Luther's concept of Christian Vocation, a person's profession transforms into their divine mission upon following Christ. It signifies that through their occupation, they serve God, turning their daily work into a sacred calling (Bacaller, 2021; Deressa, 2021).

The concept of vocation has widely been implemented in qualitative assessments, indicating a gap in applying it in quantitative explorations (Deressa, 2021; Rouggly, 2021; Sulkowski & Ignatowski, 2020). Sulkowski and Ignatowski (2020) indicated that further research on matters associated with the effect of the COVID-19 pandemic on the organization of spiritual life in distinct Christian denominations should encompass statistically representative techniques. The existing literature has justified the modes of power, self-efficacy, and self-leadership as valid variables that can measure differences in leadership (Bracht et al., 2021; Goldsby et al., 2021) but have not been utilized to determine the association between church leaders and corporate leaders based on Martin Luther's notion of vocation. The existing literature has explored aspects of modes of power, self-efficacy, and self-leadership in the corporate and church fields separately as it relates to vocation. This quantitative comparative study addressed the existing research gap by examining the difference between religious leaders and corporate

leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of the Northwest protestant denominational school, and the correlation between these constructs within each group.

Purpose Statement

The purpose of this quantitative comparative study was to examine the difference between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of Northwest protestant denominational school and the correlation between these constructs within each group. The variables measured comprised the modes of power, self-efficacy, and self-leadership. These variables were measured using the Managerial Leadership Perceptions Questionnaire (MLPQ) developed by Parmer (2017) from the French and Raven (1959) model of the power scale, the General Self-Efficacy Scale by Schwartzer and Jerusalem (1995), and the Revised Self-Leadership Questionnaire (RSLQ) by Houghton and Neck (2002), respectively.

An online survey approach was utilized to collect the data. The electronic survey was compiled on Qualtrics. The survey was comprised of four key components, including the screening questionnaire, a demographic questionnaire, section one aimed at collecting the perceptions of church leaders, and section two focused on gathering the same respondent's perceptions of corporate leaders. The gathered survey data was downloaded from Qualtrics into Microsoft Excel. The means comparison technique was conducted to determine the difference in data collected in sections one and two. Specifically, the means comparison technique was used to reveal the difference between church leaders and corporate leaders based on their modes of power and their follower's perceived self-efficacy and self-leadership. The correlation analysis was utilized to determine whether there is any statistically significant association between church

leaders and corporate leaders based on their modes of power and their followers perceived self-efficacy and self-leadership. This statistical analysis was conducted using SPSS Statistics Version 24.

Research Questions and Hypotheses

Research Questions

The present quantitative comparative study was guided by the following research questions and research hypotheses:

RQ1: What, if any, difference exists between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of the northwest protestant denominational school?

RQ2: When regarded separately, what relationship, if any, exists between religious and corporate leaders' modes of power, self-efficacy, and self-leadership, as perceived by members of the Northwest protestant denominational school?

RQ3: Do religious and corporate leaders' modes of power and self-efficacy scores predict self-leadership?

Research Hypotheses

H₀1: There is no statistically significant difference between modes of power, self-efficacy, and self-leadership in church leaders when compared to corporate leaders.

H_A1: There is a statistically significant difference between modes of power, self-efficacy, and self-leadership in church leaders when compared to corporate leaders.

H₀2: There is no statistically significant correlation between modes of power, self-efficacy, and self-leadership in church leaders.

H_{A2}: There is a statistically significant correlation between modes of power, self-efficacy, and self-leadership in corporate leaders or religious leaders.

H₀₃: There is no statistically significant predictive relationship between religious and corporate leaders' modes of power and self-efficacy on self-leadership and members of Northwest protestant denominational school.

H_{A3}: There is no statistically significant predictive relationship between religious and corporate leaders' modes of power and self-efficacy on self-leadership and members of Northwest protestant denominational school.

Assumptions, Limitations, and Delimitations

Research Assumptions

Assumptions in research refer to the aspects which are accepted as true, or at least sensible, by scholars and peers who will read their research work (Wolgemuth et al., 2017). The current study is based on the assumption that existing literature provided ample information on the constructs of self-leadership, self-efficacy, and modes of power and helped to establish a theoretical framework to pinpoint the correlations and differences of these constructs within corporate and church circles. These assumptions are made based on the fact that, although existing literature has provided details regarding leadership attributes in corporate and church circles, minimal efforts have been made to compare these attributes within themselves and within the two entities of church and corporate circles.

The researcher makes the following assumptions regarding the completed research:

1. The selected school was a valid sub-population for this study as members have experienced leader use of power and can offer their perceptions about religious leaders and corporate leaders.

2. Members of the school understand the concepts of self-efficacy, self-leadership, and modes of power as these three variables relate to parts of their corporate life and their church life.
3. An instrument developed in the 1950s remains valid as the literature demonstrates the modes of power have not changed and remain constant over time.
4. The school members provided objective and non-biased responses to the present quantitative research.
5. Martin Luther's doctrine of vocation was assumed to be a valid theological construct with which to conduct corporate and church leadership research.
6. Parmer's (2017) adapted assessment of follower perceptions of leader use of power is assumed to be a valid instrument that is based on Hinkin & Schriesheim's (1989) new scales to measure bases of social power, which was based on the founding work of French & Raven (1959).

Limitations

Limitations in research refer to the influences, conditions, or shortcomings which cannot be controlled by the investigator and place constraints on their methodology and conclusion (Theofanidis & Fountouki, 2018). The first limitation associated with the present quantitative research methodology is its false focus on numbers. According to Patten and Newhart (2017), this false focus limits researchers in the pursuit of concrete, statistical relationships, which can lead to researchers overlooking broader themes and relationships.

The second limitation, linked to the comparative research design, is that the design often requires the use of numerous theoretical frameworks. As indicated by Apuke (2017), this means that collecting valid and reliable data for the case researchers have selected to test theoretical relations can turn out to be a formidable task.

Delimitations of the Research Design

Delimitations are choices made by the investigator that should be stated. According to Theofanidis and Fountouki (2018), delimitations describe the boundaries the researcher sets for

their study. The key delimitation in the current study is that the research was only focused on the members of one school. Delimiting the project to this facility can limit the sample selection and pose an impact on the external validity and the reproducibility of the findings outside of this context (Plonsky, 2017). This delimitation can be further expanded after the generalizability of the findings beyond this precise facility since the sample size was smaller and was selected via purposive sampling as opposed to randomization. Lastly, the delimitations of this study offer the best opportunity to obtain data from research participants to determine if modes of power, self-efficacy, and self-leadership are a reasonable set of instruments to predict ecumenically diverse protestants' self-leadership ability based on leader use of power.

Definition of Terms

1. *Church Leadership*: Church leadership refers to the practice of serving others per Christ's interest to ensure that the followers can accomplish God's purpose (Goldsby et al., 2021). According to Silzer and Borman (2017), church leadership entails influencing and morally supporting volunteers, the congregation, and others within the community.
2. *Corporate Leadership*: Corporate leadership refers to the top of an organization's executive structure comprised of supervisors, managers, and employees mandated to steer success (Bracht et al., 2021). Corporate leaders also run daily organizational activities, including effective management of resources, motivating the workforce, and designing strategies for growth.
3. *Modes of Power*: This term is used to help determine the approaches used to influence others to change outcomes (Driscoll et al., 2018). The current study defines 'modes of power' from a leadership perspective. From this point of view, modes of power can be defined as determined by the nature of leadership style and the utilization of specific

leadership styles to influence the decisions of their subordinates through the use of motivation, force, coercion, domination, and control (French et al., 1959).

4. *Self-Leadership*: Self-leadership refers to the practice of intentionally influencing one's actions, feelings, and thinking toward certain objectives (Driscoll et al., 2018). According to Henson (2020), self-leadership is an important factor for organizational and individual success.
5. *Self-efficacy*: Self-efficacy refers to a belief in one's ability to perform a specific task and affects goal-seeking behavior concerning how intensely an individual will pursue a given goal (Church et al., 2021). Bandura (1989) emphasized the importance of social environment, human cognition, and behavioral ability for learning and development through social cognitive theory. Thus, self-efficacy is recognized as more important than self-esteem or self-satisfaction in motivating purpose-seeking behavior (Church et al., 2021).
6. *Servant Leadership*: This connotes an aspect of moral organizational management to develop the organization's approach to functional tasks and participation in social relationships within a single framework (Silzer & Borman, 2017). Further, Driscoll et al. (2018) indicated that servant leadership denotes leaders' responsibility to care for their organizations' members by combining the words "servant" and "leader", which have contradictory meanings. Thus, servant leadership aims to develop a social value system because it shares leadership and builds trust founded on equality among organizational members (Joo et al., 2018). Servant leadership is an ethical leadership distinguished from other leadership models because it places primacy on serving people rather than treating them as tools. This explains why Driscoll et al. (2018) noted that servant leaders delegate

their authority to demonstrate creativity and competence based on respect for the organization's members.

7. *Vocation/Vocational Calling*: The notion of 'calling' originated as part of the Christian worldview as a communication from God in an individual's consciousness (Joo et al., 2018). According to Bracht et al. (2021), the calling was perceived as coming from God and legitimizing the spiritual duties assigned to the clergy within the Christian community during the Middle Ages. The meaning later expanded beyond its Christian significance to include other professions explaining why the modern vocational calling is assigned social meaning by scholars in occupational psychology and organizational behavior (Rouggly, 2021). Calling is interpreted as an altruistic desire to benefit others and society rather than pursuing personal interests. Thus, in the corporate world, the vocational calling concept coheres around professional values whereby the individual is grateful and satisfied and derives meaning from their work, regardless of material gain or the improvement and stability of social status (Joo et al., 2018).

Significance of the Study

The present study has practical, academic, and social significance. In academics, the current study is significant in that addressing the differences in church and corporate leadership based on Martin Luther's notion of Christian vocation and aspects of self-leadership, self-efficacy, and modes of power generated insightful information regarding the implications of the differences between these two entities. Although researchers on corporate leadership and church leadership have consented that both entities require heightened levels of leadership discipline and leadership structure to achieve their goals (Bracht et al., 2021; Deressa, 2021), minimal efforts have been made to compare the business and church circles to determine the differences and

correlations in the application of the constructs of self-leadership, modes of power, and self-efficacy.

Bracht et al. (2021) focused on the need for the vocation perspective in corporate and Christian leadership. Still, they failed to take into account theological perspectives, as were availed by Martin Luther's notion of Christian vocation. According to Martin Luther's account of vocation, although the church is not a business, leaders require spiritual wisdom likened to Jesus' parable about counting the cost before building a tower (Button, 2016). This strongly implies that by utilizing sustainable organizational models embodied in the constructs of self-leadership, modes of power, and self-efficacy, church leaders can improve the vocational efficacy of the institution.

On the other hand, Henson (2020) noted that the causal relationship between variables such as business leaders' self-leadership, self-efficacy, utilization of power, and corporate success is required for modern-day leaders to help their organizations gain competitive advantage. This study compared leadership in corporate entities and the church based on such precepts. Thus, creating a novel line of research to unearth underlying leadership differences to help come up with the implications of such differences and possible correlations in the real world.

Unlike previous studies that have attempted to shed light on the vocation attribute of both corporate and church leadership, the current research considered this leadership attribute in both church circles and the business world. Such a novel approach should help move beyond the scope of previous studies by introducing the aspect of servant leadership based on Martin Luther's theological notion of vocation and vocational calling (Nolan-Arañez, 2020). Notably, previous studies have taken into account the idea of vocation from an occupational psychology

and organizational behavior point of view. Still, they have failed to compare the application of the concept in corporate and church circles, thus limiting the applicability of their findings to organizations (Goldsby et al., 2021; Silzer & Borman, 2017).

Therefore, the significance of the current study lies in its ability to relate the differences and correlations in businesses and churches' utilization of the vocation and vocational calling component to the real world based on the association between Martin Luther's viewpoint on vocation and the variables of self-leadership, power use, self-efficacy, and modes of power. Such a feat is possible given that the notion of vocation relates to the attributes of self-efficacy, appropriate use of power modes, and self-leadership in that their development and sustenance depend extensively on the altruistic desire to benefit others and society instead of pursuing individual interests (Rouggly, 2021).

Contribution to ministry practice, practitioners in the ministry can benefit from recognizing and exploring the various sources and expressions of power in their roles. Practitioners in the ministry can use this knowledge to help them navigate power dynamics within their organizations and develop effective strategies for empowering others. Ministry practitioners can focus on developing programs or interventions that enhance the self-efficacy of religious leaders. Ministry practitioners can emphasize the importance of self-leadership skills for religious leaders, encouraging them to take initiative, set goals, and manage their behavior and motivation. Ministry practitioners can draw upon these findings to identify potential areas of growth or improvement within their leadership practices. They can also explore strategies employed by corporate leaders that might be applicable and beneficial in religious leadership settings.

The implications of study outcomes on the precedent literature include contributing to the understanding of Christian vocation, comparing leadership dynamics between religious and corporate contexts, highlighting the relationship between modes of power, self-efficacy, and self-leadership, and identifying predictors of self-leadership. These findings add to the existing knowledge and provide insights for future research and practical applications in leadership development and training.

There are also positive social changes, including studying the differences between religious leaders and corporate leaders through the lens of Martin Luther's notion of Christian vocation. The study outcomes could contribute to cultural understanding, ethical leadership, personal development, interdisciplinary insights, community engagement, and the cultivation of empathy and compassion. These positive social benefits can foster a more harmonious and inclusive society where individuals are inspired to lead with integrity, purpose, and a commitment to the well-being of others.

Summary of the Design

The purpose of this quantitative comparative study was to examine the difference between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of Northwest protestant denominational school, and the correlation between these constructs within each group. The research questions are designed based on these three variables to ensure that the study was carried out in such a way as to obtain the stated objective. However, some limitations are expected, especially as they related to the implications of the selected methodology and research design. The significance of the study was tied to its ability to go beyond the scope of existing literature by comparing the utilization of modes of power, self-leadership, and self-efficacy principles within corporate and church circles.

CHAPTER TWO: LITERATURE REVIEW

Overview

Leadership is critical in both church and corporate spheres. However, differences exist in how leaders in corporate and church institutions implement leader-related approaches in relation to self-leadership, self-efficacy, and utilization of power modes. From a Christian point of view, these components should be utilized based on Martin Luther's vocational component to ensure that individual spiritual leadership empowers the church to develop a positive impact on the community it serves (Astley, 2016; Button, 2016; Hammett, 2019; Nolan-Arañez, 2020) through church member self-leadership under the vision and mission of the church. On the other hand, leadership from a corporate perspective requires the concerned individuals to develop employee abilities to be self-led (Houghton & Neck, 2002) based on the need for augmented competitive advantage. However, while previous research has inquired about some aspects of this current research project, researchers have seldom compared the leadership approaches in corporate and church circles, which has made it challenging to determine the impacts of leadership methods in the real world. The purpose of this quantitative comparative study was to examine the difference between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of Northwest protestant denominational school, and the correlation between these constructs within each group.

Search Strategy

To write the systematic literature review, the following online databases and search engines were used: Google Scholar, SSRN, NBER, Educational Resource Information Center (ERIC), Wiley Online Library, Ingenta Connect, JSTOR: Journal Storage, EBSCOhost Online Research Databases, ELSEVIER, and Journal Seek. The key search terms and combination of

search terms that were input to various online databases included the following: *self-efficacy*, *self-leadership*, *modes of power*, *corporate leadership*, *church leadership*, *business leadership*, *Christian leadership*, *corporate leaders*, *church leaders*, *business leaders*, *Christian leadership*, *vocation*, *vocational calling*, *servant leadership*, *leadership theories*, *trait leadership theory*, *skills-based theory*, and *theories of personhood*. All the key terms used were able to yield studies that were relevant to the problem and research questions.

The inclusion criteria encompassed literature published between 2017 and 2022 to ensure that the latest findings and reports are included in the review. More importantly, the inclusion criteria included consideration of articles whose title or abstract comprised at least two of the aforementioned keywords. Thus, articles whose titles do not contain any of the keywords were excluded from the search. Additionally, articles published before 2017 were also excluded from the search, except those required to gain insight into the selected theoretical framework. Older articles pertinent to the model were included to expand the insight into the theoretical framework. Older articles were used in the theoretical framework of the study to reflect the seminal studies on the theory of planned behavior.

Several varieties of supportive literature are or were used. These include textbooks, academic handbooks, and readers. Essentially, textbooks were used to introduce the topic of discussion, whereas academic handbooks were used to identify and highlight ongoing debates and identify research agendas (Bonnell & Smith, 2021). On the other hand, readers, including a compilation of landmark journal articles and book chapters, helped develop the topic under study through insightful considerations of key original texts and chapter overviews (Moran et al., 2020). Further, supportive literature was used to create a flow of academic discourse, develop arguments, back up, and challenge claims about information provided by empirical literature and

what should be done about it (Bonnell & Smith, 2021). According to Polit and Beck (2021), when such diverse varieties of supportive literature are incorporated into a study, it is possible to acquire insights into systematic approaches to practice, distill the experience of practitioners, highlight, and understand the necessity of proposed changes, and suggest recommendations based on past, current and anticipated practice alterations.

Theological Framework for the Study

Charles Ryrie (1999) stated that every person is a theologian in one sort or another, and theology is for everyone. Theology is composed of two terms beginning with *Theos* and ending with *logos*. *Theos* means God, and *logos* means the rational expression and interpretation of the Christian faith (Ryrie, 1999). The application and underpinning of theology to this research study provide three foundational concepts. (1) Theology is something that can be understood and comprehended within our human mind (1999). (2) Theology needs to be explained and explored through the exegesis of God's word found in the Christian Bible (1999). (3) As theology is derived from God's word, theology is the exploration and presentation of God's truth about creation and humankind (1999). Thus, a theological presupposition (Willard, 1998; Yount, 2019) underpins the rationale and focus of this research study derived from the belief in the triune God, Jesus Christ, and the biblical truths found in the Christian Bible.

Theonomy, Heteronomy, and Autonomy

The current study sought to examine how leaders dispense their power of influence in the leader-follower relationship (Parmer & Dillard, 2017) and how the follower's use of their self-efficacy mediates between the leader's use of power and the follower's self-leadership ability. Necessarily, an exploration into the theology of God's law (*theonomy*), group law (*heteronomy*), and self-law (*autonomy*) is required. Balance within current culture, social structures, and

Christians is achieved under theonomous law. Just as the great fall and original sin (Genesis Chapter 3) created an imbalance between God and God's creation, groups of individuals (heteronomy) and powerful individuals (autonomy) can exert forces (Roy, 2012) to create an imbalance to God's creation (Arand, 2016). The Apostle Paul writes in Romans 6:23 (*NIV*): "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." Isaiah 59:2 (*NRSV*) calls attention to the separation we face as we move from theonomy to heteronomy or autonomy by proclaiming: "but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear."

Theos means God, Roy (2012) defines theonomy as the relationship and interaction between God and God's creation. Theonomy is in harmony as evidenced by the relationship between God and God's creation in the garden of Eden in Genesis 2:25 (*NIV*): "Adam and his wife were both naked, and they felt no shame." When the harmonious relationship between God and God's creation becomes out of balance, as seen in the tension between the theonomous law of God and postmodern culture (Carson, 2008; Smith, 1995), heteronomy and autonomy rise into prominence (Roy, 2012).

When the current culture shifts away from theonomy and towards themselves, in groups or individually, chaos and social destruction arise (Carson, 2008; "New Research on the State of Discipleship," 2015; Smith, 1995). Kopiec (2019) asserts that when humankind broke away from theonomy, they did so based on their desire to create autonomous law (Genesis 3:6-7). Human arrogance and self-glorification are illustrated in the story of the Tower of Babel, which resulted in a disruption in social systems, causing a shift from a divine-based law to a human-controlled legal framework. The generational disparity in theonomy resulted in disorder and a departure from an external moral authority.

When God and theonomy are displaced from culture, Roy (2012) observes that groups attempt to use their authority to maintain balance and power apart from God, resulting in heteronomous law. Roy (2012) further asserts that autonomy and autonomous law arise in response to heteronomy. Just as the great fall shifted completely from theonomy to autonomy, the collapse of society and culture is seen in what Smith (1995) states as postmodernism and the “antifoundational, antijustificatory, antirepresentational, critical deconstruction of tradition” (p. 55). In the absence of theonomy, a cyclical rise and fall of heteronomous and autonomous law ensues (2012, 1995).

As discussed, chaos and social destruction in postmodernism (Carson, 2008; Kopiec, 2019; Smith, 1995) are observed when the balance between God and God’s creation is shifted from theonomy to heteronomy and autonomy. The Great Commission (Matthew 28:16-20) takes on a relevant and current cultural and social importance in light of the destruction created by heteronomous law and autonomous law (Roy, 2012). Jesus states in Matthew 28:16-20 (*NIV*):

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.

And surely I am with you always, to the very end of the age.”

In this passage, Jesus Christ defines His authority and power to instruct and empower His followers to use their power and influence to make disciples and reestablish the theonomous law within society and culture. To accomplish this, an individual transformation is required away from autonomous and heteronomous law toward theonomous law (Roy, 2012).

Theological perspectives regarding leadership are based on similar principles though theologians do at times debate when it comes to Bible interpretations. Particularly, in matters that relate to leadership, theologians have consented that to understand the design and nature of leadership from the Bible, one must consider that leadership facets are illustrated both implicitly and explicitly. On the other hand, Hah (2019) does reveal that Both Biblical and theological perspectives are established upon the precept that Leadership emanates from God, who is the originator.

This perspective that leadership emanates from God stems from God's original mandate to humanity after creation. Therefore, both theological and Biblical viewpoints hold that by mandating man to subdue, God implicitly gave man the mandate to lead the rest of the creation (Genesis 1:26-28). Further, theologians had interpreted scripture in a way that suggests that when God was providing Israel with people like Moses, Samson, Joshua, Samuel, and governmental kings, He was showing Himself as the source of leadership and painting a picture for the New Testament church to use by relying on Him when seeking leaders (Baker, 2020; Lewis, 2019).

Theological and biblical viewpoints on leadership are founded on spiritual gifts. A more accurate understanding of these gifts are that they are leadership roles or functions in the body of Christ designed to equip the saints for the work of the ministry (see 1 Cor. 12:4-6). Although these were not explicitly mentioned in the Old Testament, theologians have used Paul's epistle to link leadership in the church to spiritual gifts such as apostleship, pastoring, and evangelistic graces (Bragg, 2021). The essence of developing as a leader from the Biblical and theological perspectives has also been associated with personal responsibility and effort in sustaining the required levels of stewardship when it comes to the use of allocated spiritual gifts (Bragg, 2021). In-depth insights into Biblical and theological perspectives regarding leadership can be acquired

by exploring particular elements such as mission and service, the metaphysical aspect, modeling, relationship, and role.

Leadership as a Role

Biblical and theological perspectives regarding leadership present it as both an explicit and implicit role. The first account was availed in the Bible, which theologians have used to support their assertion that leadership should be viewed as a role. The cultural mandate, especially as it is demonstrated in Gen 1:27-28, is more precisely understood as God working synergistically, not only with His own triune being in the creation of humankind, but also commissioning humans to "be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." The cultural mandate is placed upon the human to lead creation on God's behalf. Essentially, it states that God created every person as a leader. This is what theologians have denoted as the cultural mandate (Deressa, 2022). Theologians have utilized this Biblical viewpoint to support their argument that leadership should be established in civilizations, governments, and cultures, stating that without the existence of such elements, leadership cannot be viewed as a role that should be exercised (Drovdahl & Jones, 2020). Notably, the Biblical perspective presents a similar implicit view with the best example being the admonition to render ourselves submissive to authorities that, through their efforts, influence events and determine proceedings for the good of all (Romans 13:1-4). While supporting their view that leadership should be viewed as a role, theologians have tended to lean on the explicit descriptions in the Bible. A theological understanding of leadership has been determined by the simple notion that leading implies being in front or being in a position of presiding or governing while in a relationship with followers (Deressa, 2022).

Leadership Encompasses Relationships

Theologians have consented to the Biblical viewpoint that leadership involves relationships. Both in the OT and NT, the Bible explicitly illustrates that leaders should not only relate with God but with others as well. This is manifest when God demands of Abraham to follow and relate with Him so Abraham could receive the grace that was required to first of the leaders for the household of faith (Genesis 12:1-3). In the NT, this is evident when Jesus requires his disciples to follow Him so He could make them into leaders that would lead others to salvation (Mark 3:14). Moreover, it is important to note that leadership both in the OT and NT occurs within the context of communities (Negrov & Malov, 2021). For instance, Moses operated as a leader within the Israel community, whereas the apostles served as leaders and pioneers of the church preaching first in Jerusalem. Theologians have thus relied on the combination of these scriptures, the Ten Commandments and Jesus' two greatest Commandments to align with the Biblical foundation of leadership that it encompasses relationships with God and fellow man and that communities must be involved at the mention of the word 'leadership' (Molyneaux, 2022).

Relationships are fundamental to both Biblical and theological viewpoints of leadership because of the necessity of partnerships. Notably, theologians believe that leaders must be able to pinpoint and command the followership of potential individuals if they are to prevail in their leadership role (Ellis, 2020). This aligns with the Biblical illustration by Jesus when He first called individuals to follow Him (Mark 3:14). Both perspectives concur when it comes to leadership as being relationship based because they present the relationship factor as being critical for synergetic partnerships. Notably, theologians have followed implicit demonstrations such as Jesus mandating His disciples to undertake Kingdom business (Perry, 2018), especially

because He commissioned them “two by two” (Luke 10:1). When it comes to the church building, theologians have especially agreed and relied on this Biblical perspective based on the illustration of Paul working in synergy with Silas (Acts 16:19) and Paul being commissioned by the local Church together with Barnabas (Acts 13:46). Therefore, theologians have leaned on this viewpoint to produce literature than advice church leaders on issues like evangelism and church planting (Negrov & Malov, 2021).

Biblical and theological viewpoints regarding leadership match in that they view leadership as an undertaking that involves partnering with both God and man. According to Perry (2018), this is because theologians have managed to identify several instances in the Bible where individuals led with the help of God’s Spirit and inspiration. Thus, theological viewpoints have borrowed from examples such as David receiving God’s Spirit after prophet Samuel’s ministration (1 Samuel 16:13-14) to argue that leadership, especially in the church should be undertaken by people that seek consistent partnership with God’s Spirit (Bragg, 2021). However, theologians have proven a bit shallow when it comes to providing details regarding the Biblical measures that should be undertaken when identifying efficient Spirit-led church leaders. On the other hand, the Bible provides explicit information to help fulfil such a quest. For instance, the Bible states that Jesus had instructed that the followers should not depart from Jerusalem before God’s spirit had come upon them (Acts 1:4).

As Negrov and Maloy (2021) rightly claim that leadership occurs within communities in relationships together. Not only is leadership occurring within the context of individual relationships between leaders and followers, but within the relationship between God and man (Perry, 2018). Jesus dispensed his power and authority to His followers by instructing them not to leave Jerusalem before God’s Spirit came upon them (Acts 1:4) within the community of

believers and through the relationship of the Holy Spirit. Thus, further inquiry is needed to explore the theology of leadership, authority, and power within the contexts of the corporate and Christian communities.

Martin Luther's Theological Definition of Christian Vocation

Martin Luther's theological definition of Christian vocation is the view that all Christians have callings or vocations and that all callings are equal in moral and religious seriousness, only differing in function (Wingren & Rasmussen, 2004). Cummings (2018) rightly asserts that Luther's problem with the church's suggestion was that a Christian's calling was limited to spiritual matters and isolated within the church arena. Martin Luther's doctrine of vocation liberates Christians by connecting their baptismal life to all aspects of their vocation (2018), not just their corporate job. Further, Luther taught that God calls all Christians through Christ to be his beloved and forgiven children and that they need no mediators to receive that graceful call directly (Wingren & Rasmussen, 2004). Pelikan (1986), quoting Martin Luther, states:

All Christians are truly of the spiritual estate, and there is no difference among them except that of office. Paul says in 1 Corinthians 12:12-13 that we are all one body, yet every member has its own work by which it serves the other. This is because we all have one baptism, one gospel, one faith, and are all Christians and Christian people. (p. 127)

At the same time, however, Christians who receive grace through Christ become priests to their neighbors, mediating God's love through them to the neighbor (Wingren & Rasmussen, 2004). Explaining Luther's view from a leadership perspective, Wingren and Rasmussen (2004) indicated that becoming priests to neighbors and becoming a conduit of God's love amounts to adopting a position of humble-led leadership. From a disposition of humbleness, church and

corporate leaders think of themselves less so that they direct their efforts and focus on the people and organizations they serve (Persaud, 2018).

Recent Lutheran interpretations of vocation are dynamic. For example, Wingren and Rasmussen (2004), in *Luther on Vocation*, argued not only that the orders of creation are dynamic and call for constructive change but that in Christian vocation, the ways that God reigns in the world intersect. The Christian under the reign of God's gospel interjects the love liberated by that gospel into one's worldly occupation. Thus, transforms one's occupation into a genuine vocation because love has a transformative effect on functioning both critically and constructively (Endacott et al., 2017). Wingren (2004) contends that through baptism, Christians are co-creating with God on earth. Necessarily, Wingren (2004) demonstrates the significance of this statement by stating that co-creating with God "takes place in vocation, which belongs on earth, not in heaven; it is pointed toward one's neighbor, not toward God" (p. 127).

Application to Church Leadership and Corporate Leadership

The theological views of Luther apply to both corporate and church leadership. For instance, theologians imply that the principles of the priesthood, being a conduit of love, can be applied in churches and the corporate world through the appropriation of supportive leadership approaches (Allen, 2015). Affirming this point of view, Wingren and Rasmussen (2004) stated that supportive leadership emphasizes the long-term development of others. Further, Allen (2015) noted that supportive leaders help individuals identify their unique strengths and weaknesses by providing constant feedback making innovation a trial-and-error process. The assertion that a trial-and-error process offers utility can be understood in both the corporate and church arenas as the long-term development of others while building innovation requires support

from leaders willing to be a conduit of truth and grace (Allen, 2015; Wingren & Rasmussen, 2004).

To enhance creativity within a group without undermining individuals' feelings, a leader needs to dialogue with his/her members. In the corporate setting, Wingren and Rasmussen (2004) stated that leaders that apply supportive leadership are most successful when they can show interpersonal warmth as well as concern for the welfare of their members, manifesting a genuine willingness to share the power with peers and collaborators. Notably, such requisites require the cultivation of self-love, genuine love for others, and the desire to improve the welfare of others. These are only possible within the parameters of love and its expression through genuine service as had been explained by Luther and Wingren (Wingren & Rasmussen, 2004).

Additionally, leaders in the corporate world can rely on the theologians' viewpoints on the Christian vocation to implement transformational leadership through the Big Five personality factors (Senander, 2017). According to Smith (2018), although previous studies on leadership styles had stressed the correlation between openness and transformational leadership more than conscientiousness and agreeableness, a leader who drives intellectual stimulation can create a resonant environment, thereby maintaining and renovating a positive organizational environment. Given that Luther and Wingren had focused on the necessity of love and its role in constructive change, the dynamic elements embodied in love when exercised diligently and consistently can help corporate and church leaders to seize the advantages offered by each of the Big Five personality factors when seeking to implement transitional leadership.

Wingren and Rasmussen (2004) indicated that love is fundamental when it comes to developing emotional intelligence, which is a key necessity regardless of the leadership style chosen by church and corporate leaders. However, Endacott et al. (2017) contradicted this point

of view asserting that love cannot be used as a basis for the development of emotional intelligence stating that emotional intelligence can be learned and improved in adulthood utilizing continuous reinforcement. On the contrary, Allen (2015) stated that although emotional intelligence can be learned, it can best be cultivated by getting rid of bitterness against self and others, which strongly suggests that being a conduit of God's love can play a significant role in determining the emotional intelligence of both corporate and church leaders.

More importantly, Luther's exposition of vocation is imminently practical. The doctrine of vocation is not simply a theoretical concept but connecting the significance of the Reformation to the Christian life. Martin Luther's doctrine of vocation liberates their vocation from simply a corporate job into their entire Christian life (Vieth, 2011). This implies that Christians should exercise the requirement to love and serve their neighbors while carrying out their corporate obligations in the workplace in addition to their spiritual life. Affirming this point of view, Allen (2015) stated that Luther's teachings on the Christian vocation should be interpreted by those who take part in corporate activities by considering that their work responsibilities are all about serving God through serving their fellow men. Such sentiments are confirmed in scriptures with the Bible teaches that our service should be unto God and not unto men knowing that he gives each one a just reward (Schoenleber, 1983). The Apostle Paul states in Colossians 3:23 (*NIV*), "Whatever you do, work at it with all your heart, as working for the Lord, not for human masters." As such, Luther's views on the Christian vocation can be applied in the corporate world and the church by extending the love received through Christ through service to their company, church, and all arenas of their lives.

Theology of Leadership, Authority, and Power

The Great Commission (Matthew 28: 18-20) demonstrates the passing of authority, power, influence, and calling from Jesus Christ to His followers so that they, with the presence of the Holy Spirit, can influence others toward the gospel (Clifford & Anatolios, 2005). This research study explored how corporate and church leaders use their power of influence on their followers to influence themselves, known as self-leadership, and how the individual's belief in themselves, known as self-efficacy, mediates between their leader's use of power and their ability to self-lead to accomplish objectives or goals. Dallas Willard observes that "spiritual formation, good or bad, is always profoundly social (Petitt, 2018, p. 46)." There are three components of spiritual formation required to guide a spiritually immature follower into spiritual maturity. These components are God's word, the indwelling of the Holy Spirit through acceptance of Christ as their savior, and connection to and interaction with a spiritually mature teacher" (Petitt, 2018). Without a leader using their authority and power to influence a follower, we see Dallas Willard's comment (Petitt, 2018) becoming profoundly relevant.

Influencing followers through the dispensing of authority and power occurs within a social construct (Petitt, 2018). To further discover the use of authority and power to influence others in corporate and church circles, the history and development of the theological underpinnings of leadership are required. As Clifford and Anatolios (2005) stated, the presence of the Holy Spirit accompanies individuals through a holy relationship to influence others toward the gospel.

Theological Anthropology of Leadership

Roberts & Donaldson (2020) affirms the Christian anthropology that Irenaeus, Bishop of Lyons, described as God's design for how God's created beings would carry out leadership in ministering to the unchurched (Hammett, 2019). The beginning of God's creation reveals God

giving the process and the permission for co-creation (Genesis 2:20), resulting in the co-leading of God's creation with God, by the Holy Spirit's power, as modeled and demonstrated by Jesus Christ (Clifford & Anatolios, 2005). Through the process of necessary growth and maturity, God's creation, and God's created image-bearers (Gen 1:26-27, Rom 3:23) have been charged with leadership of God's kingdom (2004).

Genesis 1:11 (NRSV) reads: "Then God said, "Let the earth put forth vegetation." The earth co-created vegetation with God. The result of God's co-creation with the earth was that trees would bear fruit and flow God's provision into the kingdom. In Genesis 1:20 (NRSV), it is written: "And God said, "Let the waters bring forth swarms of a living creature." The water co-created living creatures with God. Further to God's co-creation plan, Genesis 1:24 (NRSV) reads: "Let the earth bring forth living creatures of every kind." The earth co-created living creatures with God. In Genesis 1:26 (NRSV), it is written: "Then God said, "Let us make humankind in our image, according to Our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and the cattle, and all the wild animals of the earth, and over every creeping thing that creeps upon the earth." The result of God co-creating with the earth and the sea to establish provision was the creation of humankind to create order out of chaos on earth, lead and rule over the earth, and bear fruit to flow God's provision through leadership into those who follow (Northouse, 2019).

God's designed co-creation and co-leadership plan began before humankind expanded on the necessity of time for creation to grow and mature. Humankind was created as children, perhaps not in a physical sense (Steenberg, 2004), that required developmental anthropology resulting in God's soteriology (2004). Soteriology, the doctrine of salvation, informs us that part of God's developmental design plan was salvation and restoration lost to sin. In this manner,

God's creation required a process of maturity and growth by humankind, who have fallen to sin and idols (Kam, 2018). God's plan for leadership growth and development begins in Genesis and continues through the entire New Testament with God's incarnation plan to accomplish soteriology (2004).

Irenaeus employs the word infant to bring the utility of this word and concept to speak to a more significant concept that humanity needs to develop through a process caused and led by God ("Against Heresies I.2"; Steenberg, 2004). When it is grasped that humanity is part of a developmental process resulting in soteriology and restoration to God's original design in Eden, our fundamental perception of humankind and the kingdom is shifted (Zacharias & Vitale, 2014). The concept of being created child-like, and a developmental process required (2004), is seen in the Christian narrative from Genesis 3, the entirety of the Old Testament and the New Testament. God's design for co-creation and co-leadership was a developmental process despite God's ability to create change instantaneously without time or constraints.

Clifford and Anatolios (2005) conclude, "On a personal level, Christ's salvation connects with personal discernment, with the notion of salvation: i.e., we are saved through the events of our lives" (p. 744). As a developing leader, sharing and discussing personal stories, coupled with God's truth, serves as a powerful tool for leadership. As leaders continue to develop in their knowledge and skill, they can emphasize how God creates self-revelation to both explain and demonstrate that God's truth is knowledge. This knowledge leads to salvation (Clifford & Anatolios, 2005). In any Christian leadership role, the leader's interweaving of their personal narrative and God's continued self-revelation empowers their ability to influence and lead followers to co-create with God.

Theological Purpose of Leadership: Co-creation

A Christian's leadership role is purposeful in many ways. In particular, the interweaving of their personal narrative, their story, and God's continued self-revelation in their life through events and the lived experiences allows for their continued growth and creates empowerment opportunities for their followers (Schendel, 2018). Not only do leaders influence and lead others, but leaders are also co-leading God's plan to transfer their knowledge and skill to the next generation (White, 2011). Co-leading God's plan is observed in Genesis 1:11, 20, and 24, as God provides the process and permission for co-creation into the world. Primary in the purpose of leadership is that leaders are instruments for God's divine work to act through in "surprising and unpredictable" ways (Clifford & Anatolios, 2005, p. 741).

While God's divine work is not exclusive to Christian leaders, history reveals the prophetic model of salvation requiring leaders to rise and guide others (2005). God's acting through leaders demonstrates a "plan" that God has chosen to co-lead with leaders to accomplish God's telos. Of utmost importance, God chooses to co-lead with leaders through relationships established by God's salvation plan to reconnect God's creation to God. Therefore, through God's divine plan, salvation, Christian leaders are free from the bondage of self-reliance to lead; rather, Christian leaders are in a relationship to co-lead with God through the indwelling of the Holy Spirit (Clifford & Anatolios, 2005; Petitt, 2018)

Theology of Self-Efficacy

Individual discipleship followers who possess high self-efficacy, or develop an increased self-efficacy, demonstrate personal agency in their ability and desire to achieve a defined goal or outcome with energy and determination (Johnson, 2017). Self-efficacy was described through the research of Bandura (Bandura, 1977) by stating that self-efficacy is "one's belief in his or her own personal capabilities to complete a task necessary to produce a specific performance"

(Johnson, 2017, p. 37). Simply stated, self-efficacy is “a belief in one’s personal capabilities” (Bandura, 1977, p. 4).

Self-efficacy can be perceived as a departure from a theological understanding of God and God’s created being. As demonstrated in the great fall (Gen 3), God’s created image-bearers chose *self* over God by eating from the tree of knowledge of good and evil. Thus, from the perspective of the great fall, self-efficacy can be understood as self-dependence and self-capability (Johnson, 2017), apart from the reliance on God’s grace and truth.

To correct the misaligned perspective of self-efficacy being reliant upon self-dependence and self-capability (Johnson, 2017), the Apostle Paul teaches in Philippians 2:13 (*NIV*), “For it is God who works in you to will and to act to fulfill his (God) good purpose.” Peter’s teaching aligns with Paul’s teaching by stating that a disciple is to “make every effort to supplement faith” (2 Peter 1:5) to increase their self-efficacy and belief in their ability to accomplish their tasks and goals. Johnson concludes, “Therefore, based on these Scriptures and aided by the abiding help of Jesus Christ and the indwelling and empowering Spirit of God in each believer, personal effort and work is a requirement of the maturing and growing self-efficacious Christian” (p. 52). The outcome of the self-efficacious Christian through spiritual growth and development is the transformation into discipleship. Through the indwelling of Holy Spirit to “will and to act to fulfill God’s good purpose” (Philippians 2:12), individual self-efficacy can be understood in accordance with the theological underpinning of belief-in-self through salvation resulting in discipleship (Johnson, 2017).

Theology of Discipleship

A significant attribute of Christian leadership is influencing others to develop Christian disciples (Montgomery, 2018). Montgomery summarizes discipleship literature by stating, “Though definitions of leadership vary by research methodology, the consensus is that the irreducible minimum of leadership is the work of influence. Similarly, the work of Christian disciple-making also requires influence” (p. ii). Chapman (2020) focuses on the purpose of a Christian leader's role in developing disciples by stating that “one of the church's greatest needs is to equip lay leaders who are biblically informed, fully devoted to Christ, and prepared for their leadership role” (p. iv).

God’s plan of creation and God’s created beings are accomplished through the growth and development creation process as demonstrated in the progression: (1) Creation, (2) immaturity, (3) guided growth and development by leadership, (4) follower transition into maturity, (5) resulting in a new leader with indwelling wisdom and knowledge from the guiding leader. Through each stage of this progression, a willingness and readiness to hear and respond to God’s movement and plan is required. Arand (2016) agrees with the progression and states that “it speaks primarily of two works of God, namely, creation and redemption” (p. 178). As Champan (2020) and Montgomery (2018) recognized the interaction of God and the leader's ability to influence others, Arand (2016) recognizes that God’s two chief works were creation and redemption (e.g., Ps. 136; Neh. 9.6, 9-10; Col. 1:15-20) enabling others to influence and fulfill the great commission (Matthew 20:16-20). As leadership uses their authority, power, and influence, followers have the opportunity to grow and develop into leaders and pass along their role to the next generation through a legacy mindset of impacting the third generation (Psalm 49:11; Joel 1:3; Ephesians 3:21). With purpose and intent, leaders are living examples that their actions are intentional to God’s promptings, and God has created an overarching plan that

included salvation and restoration (Arand, 2016; Chapman, 2020; Montgomery, 2018). Leaders and their followers who understand this perspective follow God's prompting to co-create and co-lead. In this way of co-creating and co-leading, leaders begin to demonstrate the purpose of discipleship.

Purpose of Discipleship

Jesus Christ taught His followers through a direct interactive approach (MacDonald & Farstad, 1990). Those who listened and responded to Jesus Christ's teaching would attempt to integrate Christ's teaching into their schema and worldview. As Shirley (1990) argued, learners were empowered to respond to teaching because they actively engaged with leadership as they were in community and relationship with Jesus Christ. Jesus Christ demonstrated the requirement for intentional direct interactions with the follower to develop disciples (Barnes & Payette, 2017).

Leading through a non-interactive method between the leader and follower leaves the follower on their own to integrate and apply new knowledge and concepts into their lives (Broadwell, 1969; Simpson, 2018). Without intentional leadership interactions, follower disengagement in the process of change and personal development becomes the norm, not the exception, according to Gallup research (Siverson, 2014, Chapter 1). In fact, Gallup's research demonstrates that over 78% of people who do not receive direct interpersonal style interactions to help them grow and develop report they are disengaged and are not thriving (2014) in their personal growth and careers. Therefore, an interactive leadership method is needed to help followers achieve personal growth and development, remain engaged, and thrive in their learning and life.

The non-interactive leading problems reveal the need for the follower to receive interactions from the leader (Broadwell, 1969). Simpson (2018) brings attention to the role leaders have in developing the follower's awareness of the need to increase participation within the interactive relationship to influence follower development. According to the Pew Research Center, 48% of followers who minimally engaged in spiritual formation activities experienced minimal personal change or growth (Simpson, 2018). Simpson (2018) notes that 11% of the 48% group report they did not experience any change or growth. Thus, from one perspective, the follower's response and participation in their change and personal growth are needed. From another perspective, and the perspective this research is focused on, the role of the leader is to create and promote personal interactions using leadership power to develop self-leadership.

Integrating and applying new knowledge about God's word can be difficult without an interactive relationship with the leader. The integration of God's word requires the removal and replacing the follower's current worldview and core beliefs (Broadwell, 1969). Schwartz & Sweezy (2020) note that individuals struggle to make changes to their core beliefs on their own without the interactive help of someone else. The interactive leadership approach Jesus Christ demonstrated and modeled creates the necessary leadership interaction through the direct relationship between leadership and followers (Barnes & Payette, 2017).

Leadership as Modeling and Discipleship

Biblical viewpoints and those of theologians regarding leadership are similar in that they present leaders as individuals that should model for their followers. However, this should start with the leader being able to submit to Jesus to be modelled so he can serve as a model and receive instructions for modeling others (Hah, 2019). The theological perspective on this issue borrows from the Old Testament, where Moses modelled Joshua, whereas Elisha became

Elijah's protégé (Drovdahl & Jones, 2020). In the New Testament, the Bible affirms this leadership principle exemplifying how Jesus called and mentored 12 individuals. However, it is important to note that the most critical factor when it comes to modeling potential individuals into leaders is the one upon whom spiritual authority has been bestowed must, from his relationship with God, direct their apprentices toward establishing a similar relationship (Hah, 2019). Biblical teachings support this viewpoint. For instance, Jesus, when questioned to describe the essential commandment, responded by requiring people to establish a relationship that is based on love with God (Matt. 22:37-38). This explains why theologians and Biblical viewpoints on leadership have suggested that both the apprentice and the role model must understand that modeling is founded on a loving God (Drovdahl & Jones, 2020).

Theologians have built upon Biblical modeling perspectives and referred to it as discipleship. Previously, theologians had described discipleship in terms of the relationship between an apprentice and their teacher within the context of focusing on God (Bragg, 2021). Recent developments have indicated that modern theologians have extended the description by adding the consequence and manifestation of full discipleship in the life of the follower. One of the scriptures that have been used to support this theological teaching is Paul's statement that the work of leadership gifts in the church is to eventually produce believers that have attained unto the full measure of Christ (Ephesians 4: 12-13). Therefore, theologians have argued that modeling/discipleship should produce believers that can train others to reach the world, thus carrying out the "Great Commission," which is discipling others (Perry, 2018). Thus, from both theological and Biblical perspectives, is embodied in Paul's description of his prayer, stating that he would labor until the formation of Christ in the lives of the believers (Galatians 4:19), not forgetting that winning souls is Jesus' heartbeat (Perry, 2018). Such a perspective implies that

theological and Biblical viewpoints regarding leadership require those leading to pay attention to the mission of their master.

Leadership and Focus on Mission

Both the theological and Biblical perspectives on leadership concur that every manner of leadership navigates towards something. This viewpoint is supported by Paul when leadership is meant to help people move towards a certain objective, which he referred to as the finish line (Romans 11:36; Philippians 3:12-14). The explanations provided to exemplify the extent to which the theological viewpoint that leadership in church circles is designed to be carried out by individuals that pay attention to the mission involves the argument that God only requires us to get involved because God has called followers to God's purposes (Molyneaux, 2022). Bible teachings align with this point of view. For instance, the Bible highlights that God required Abraham to focus on the fact that his cause involved the pursuit of a promise (Genesis 12) whereas Moses was expected to focus on the Land promised by God (Exodus 3). Numerous other examples exist that qualify the reliance of theologians on Biblical perspectives to conclude that leadership should encompass the pursuit of a Godly objective. David, while going through the tribulations, had to focus on the promise of leadership (1 Samuel 16), whereas the disciple's main focus as the pioneers of the church was meeting the commission (Matthew 28:18-20). As such, every form of leadership in Christendom should be based on a relentless and unswerving focus on the ultimate objective, which is to please and glorify God (Molyneaux, 2022). Theologians have strongly advocated for this as a measure based on Apostle Paul's admonition that believers should, during their lives, remember that all things originated from and through God and were fashioned to serve His purposes (Romans 11:36). The Apostle Paul's statement that believers should serve God's purposes through their entire lives bolsters the assertion that

Martin Luther's notion of vocation demonstrates how Christians use every area of their life to serve others as they are justified by the grace and mercy through faith in Jesus Christ.

Leadership and Service

Theologians borrow heavily from the Bible, which explains why they aligned their leadership views to scripture when it comes to service. Particularly, theologians have utilized Paul's expression that the gifts supplied by God among believers were to be used to build and equip the church (Ephesians 4: 7-13) to suggest that service is required of every believer and should be adopted to foster growth, unity, knowledge, and stable faith in the church (Baker, (2020). Notably, such a basis for arguing out the matching Biblical and theological perspectives has sometimes become a cause of heated debates among theologians. For instance, Negrov and Malov (2021) contended against the argument of Baker (2020) that service is only meant for those that are spiritually gifted and countered based on Paul's statement that every believer is apportioned a measure of grace. Thus, modern-day theologians have come to consent that leadership is not all about showing others the way but serving each other with humility regardless of the nature and level of gifting (Lewis, 2019). The most prevalent and similar position among theologians that aligns with Biblical tenets is that leadership is all about caring for others with a sense of devotion and selflessness.

Theoretical Framework of the Study

The current study relied on a multi-faceted theoretical framework. This includes theories based on leadership reviews, theories on personhood, leadership use of power, self-efficacy, discipleship, and self-leadership. This multi-faceted framework helps explore the theological underpinnings associated with the research focus, including leadership use of power, individual self-efficacy, and self-leadership to ensure that the theological review shapes the theonomy that

guided the research framework to align with a Christian worldview. The theoretical literature review section was to explore and define a relevant and focused theoretical underpinning to establish a solid foundation for this dissertation's theoretical assertions.

Leadership

Leadership as a concept has a plethora of definitions. Leadership is not a new field or term and has existed since recorded history. In fact, Stogdill (1974) contends that the number of definitions of leadership is equal to the number of people who have studied and attempted to define leadership. Northouse (2019) suggests that the literature defines leadership as a trait or as a behavior, whereas other scholars have conceptualized leadership from the perspective of information-processing or relational standpoint. For the focus of this research, leadership, as a definition, has utility in describing the relationship between an individual leader working towards accomplishing a defined vision with other followers who are assisting in accomplishing goals and the established vision. Simply stated, leadership consists of an individual who has others following them. Exploring the literature regarding the major leadership styles and key components of leadership was used to guide this research study and provide a framework for understanding leadership within the areas of the Christian church and corporate business structures.

The literature surrounding the development of definitions and concepts of leadership is relative to this research focus (Church, 1993; Elias, 2008; Northouse, 2019; Podsakoff & Schriesheim, 1985). Rost (Church, 1993) reviewed literature published between 1900-1990 to establish the consensus on how leadership is defined. Northouse (2019) notes that more than 200 versions of leadership definitions and leadership conceptualizations existed in the literature in

Rost's findings. Church (1993) and Northouse (2019) describe important leadership development stages through the 1900 hundreds.

These leadership stages (1993, 2019) reveal the progression of both leadership definitions and leadership conceptualization. To understand the leadership stages, progression, and definitions, further exploration is needed to gain perspective on how leadership theory evolved and developed. Chief among this inquiry is the exploration of the concept of individual possession of leadership skills, the development of leadership skills, and how leaders use this power to influence followers.

Trait Leadership Theory

The trait leadership theory was founded on the notion that a top-down hierarchical structure, including components of centralized command, control, and power to top leadership is analogous to military structures and government organizations (Emerson & Cabot, 1884; Tannenber et al., 2020). The theory was also developed based on the realization that the command-and-control leadership style initially focused on leadership processes and seemed to progress towards identifying individual qualities that could be identified for organizations to hire or elect. Thus, the trait leadership theory was established upon the notion that traits refer to a set of distinctive characteristics, qualities, or attributes that describe a person that is inherent and relatively unchanging over time. According to the theory, when taken together, traits are the internal factors that comprise our personality and make individuals unique (Northouse, 2019). Recent research extends the number and type of leadership traits to eight unique traits through integrating social awareness attributes (Zaccaro et al., 2018).

Skills-Based Leadership Theory

Skills-based leadership theory, created by Robert L. Katz, suggests that individuals can be trained in leadership abilities (Katz, 1955). Chiefly, the theory was developed based on the notion that individuals can be trained to become competent leaders through the process of skills development. Notably, the theory applies to the current study in that it relates to the concept of church leadership. According to Katz (2009), this is because it embodies the concept that someone who currently does not possess a particular set of leadership skills could be trained has significant implications for ministry efforts in equipping congregants to become leaders in discipleship training (Campbell, 2020). According to the theory, leadership skills cannot be acquired through training, and leadership is a trait (Church, 1993), which implies that making disciples would be relegated to the few born with specific leadership traits in the absence of training.

Katz created the primary shift within management and leadership theories focused on the differentiation between traits versus skills. In Katz's initial publication (1955), Katz states: "As used here, a *skill* implies an ability which can be developed, not necessarily inborn, and which is manifested in performance, not merely in potential" (p. 5). Katz (2009) defined what he considered an administrator to be as "one who (a) directs the activities of other persons and (b) undertakes the responsibility for achieving certain objectives through these efforts" (p. 5). Through this definition, Katz established a broad view of potential leaders and administrators at all levels of an organization. By broadening the definition of administration and leadership, Katz was able to open the entire organizational structure of corporations and make available the idea of training and educating people within organizations to increase their knowledge and skills in leadership.

Katz expanded his theory development by calling attention to the need to "learn by doing" along with appropriate training to adequately equip administrators with the necessary knowledge and abilities to effectively lead throughout all levels of the organization (1955). Katz identified three specific basic skills for effective administration and leadership, including technical skills, human skills, and conceptual skills. Katz asserted that with proper training, knowledge, and skill development within each of the three areas, candidates for management and leadership could be properly trained to move upward throughout corporations (1955, 1974, 2009).

Technical Skill

Katz termed the first of three leadership skills within his theory as technical skills. Katz defines technical skill as “an understanding of, and proficiency in, a specific kind of activity, particularly one involving methods, processes, procedures, or techniques” (2009, p. 6). Technical skill is the most accessible level of skill development for trained workers and entry-level managers. The value is placed on the understanding and ability to accomplish goals and objectives within the workplace through the use of individual and specific skills. Katz (2009) calls attention to the fact that understanding the intricacies of technical skills is required to accomplish a task or goal, which is the bedrock of leadership.

Human Skill

Katz termed the second of three leadership skills within his theory as the human skill. Katz defines human skill as “the executive's ability to work effectively as a group member and to build cooperative effort within the team he leads” (2009, p. 8). From a management and leadership perspective, Katz is bringing attention to the necessity to move past the technical skill of working with *things* to work with multiple *people* (1955). In defining the shift from focusing

on things to people, Katz identifies the need to increase and develop new leadership skills as the administrator moves upward within the corporation. Katz emphasizes the need to develop the leader's ability to increase his knowledge and skills in leading other people toward a goal. Katz notes that a “person with highly developed human skill is aware of his own attitudes, assumptions, and beliefs about other individuals and groups” (2009, p. 8) and allows him to interact with other superiors, colleagues, and those under his leadership productively and with sensitivity. This is a major shift away from the bureaucratic vertical command-and-control leadership styles of the 1930s (Northouse, 2019).

Conceptual Skill

Katz termed the third of three leadership skills within his theory as the conceptual skill. Katz defines the conceptual skill as:

The ability to see the enterprise as a whole; includes recognizing how the various functions of the organization depend on one another, and how changes in any one part affects all the others; and it extends to visualizing the Relationships of the individual business to the industry, the community, into the political, social, and economic forces of the nation as a whole (2009, p. 18).

Katz states that the conceptual skill has a duality of focus, including the actual functioning parts of the current business and the future of the organization. The conceptual skill is the culmination of the leader's understanding of the technical skills. These technical skills are concerned with the production of the work within a corporation. Additionally, the leader must possess human skill to work with group dynamics and accomplish the production of work within the corporation. Furthermore, they need to have an understanding and vision of the corporation's current state and future direction.

This theory has been utilized in previous studies. Robert L. Katz published his theory of effective administrators based on a new concept of skills in 1955 (Katz, 1955). The researcher republished his seminal work with additional context and insight in book form. Katz (2009) added a new perspective to his theory's third and final skill, the conceptual skills portion, by stating he no longer believed that a person could be trained to become a CEO. Katz (2009) stated that unless a person has learned to think this way early in life, expecting a significant change in reaching executive status is unrealistic.

Profoundly of the more than 30 textbooks published on management principles over the last 20 years, Katz appears in over 80% of these textbooks and comprises over 15% of these textbooks (Peterson & Van Fleet, 2004, p. 1301). As leadership theories have developed in conjunction with psychology (Bandura, 1977; Bandura & Cervone, 1986; Locke, 1987; Olusegun et al., 2014), the literature suggests that both traits and skills exist and play a valuable role in leadership capabilities (Northouse, 2019). Of increasing interest to the focus of this study, the theoretical framework of leadership progress from the considerations of traits and skills to how leaders use their inherent power to influence followers to accomplish goals and tasks.

Leadership Use of Power

As discussed in this literature review section, there are many leadership models and theories (Northouse, 2019; Church, 1993). A common thread that connects these theories is how leaders use their power to influence others. This research focuses on the power of influence from leader to follower and the ability to influence oneself. French and Ravens' (Northouse, 2019; Raven, 1993) seminal work in this area has created the foundation on which leadership and management theory have based the understanding of leaders' use of power and influence. French and Raven (1959) proposed five power bases: referent, expert, legitimate, reward, and coercive

power. In addition, Raven added a sixth power base that he termed information power (Northouse, 2019). These six categories describe how a leader uses their power to influence the attitudes, values, or behaviors of other people.

Coercive Power and Reward Power

In the pursuit of a better understanding of how best to instigate change by leadership, Raven (1993) notes that coercive power and reward power were first identified. Coercive power is described as the negative to take away or withhold and reward power as the positive to offer with conditions conditional on leader surveillance and influence on and over the follower (1993). The coercive and reward power, the first types of power established (1993), demonstrate the leader's requirement for observing and social interaction conducted. The leader must actively monitor their followers to gauge their use of coercive and reward power effectiveness. The active observations created a social interaction based on the observational assessment of leadership use of power. As Raven (1993) suggests, the use of coercive and reward power is “socially dependent and where surveillance was important” (p. 233).

Legitimate Power

Legitimate power is defined as a position of rank that is observable, which grants the holder of rank power to expect followers to conform to their leadership directions (Raven, 1993). the author further explained that expert power portrays that the leader knows more and can make decisions that are to be followed. The importance of the inclusion of legitimate power into the power paradigm was the consideration of leader observation being irrelevant, but the social interaction remained important. The leader that possesses a specific title or particular position holds the belief that their followers are in some way “obligated to” (Raven, 1993, p. 233) comply or do what they are informed to do because of rank, position, or title.

Expert Power

Expert power suggests that the leader's presumed knowledge, experience, or proficiency is adequate to demand compliance from the follower (Raven, 1993). A key understanding of the use of expert power is the leader's belief that they do not, and may not, need to "explain the reasons" (1993, p. 233) to their followers. The leader subsequently expects that the follower perceives that the leader is doing what is best based on their expert knowledge, experience, and proficiency in the subject area. Hinkin and Schriesheim (1989) noted that expert power is understood by the "ability to administer to another information, knowledge, or expertise" (p. 562), which implies the leader possessed the former and was able to dispense these to the follower.

Reverent Power

Jesus Christ demonstrated reverent power for His followers, who experienced and identified with His gospel message. Reverent power holds that the leader will influence those they lead through a "sense of identification with the influencing" (Raven, 1993, p. 233). The leader becomes a point of orientation for the follower to align their "behavior and beliefs" (Raven, 1993, p. 233). Through the leader's influence and personification, followers orient their actions and beliefs to the leader's socially understood relationship (1993). Notably, the leader does not have to observe the follower's reaction to make an impact actively.

Informational Power

Informational power demonstrates how a leader uses information, suggestions, or subtle hints to gain compliance from those they lead (Raven, 1993). A leader's use of what Raven (1993) states as direct and indirect information is an effective way to persuade a follower through a "logical argument" (p. 235) directly or "overheard communications" (p. 235)

indirectly. Raven demonstrated the effectiveness of direct and non-direct dispensing of information based on given situations, circumstances, and interpersonal relationship dynamics (1993, p. 236).

Summary

A consistent thread within the literature on leadership and psychology is the use of power to influence oneself and others to accomplish something (Bandura, 1977; Church, 1993; French & Raven, 1959). French and Raven's theory underpins this concept. It was used to support the assessments used in this research to explore how leaders use their power to influence others and how individuals use their power to influence themselves.

Theories of Personhood

This research study is focused on examining how individuals' abilities to influence themselves and lead themselves and others. As the field of leadership expanded into categories including trait-based leadership versus developmental skills leadership models to influence others (Northouse, 2019; Church, 1993), the field of psychology began to expand its understanding and contributions to the literature on the topic of influencing others (Bandura & Cervone, 1986; Elias, 2008). Specifically, psychology began to explore and present data regarding individuals' ability to increase their self-efficacy and increase their ability to influence themselves to accomplish new and difficult tasks. The contributions to the literature were not specifically in response to businesses and organizations requiring a way to assess and measure potential leaders but as a larger societal shift towards the desire to better understand individual traits, attitudes, and potential for skill development (Katz, 2009; Northouse, 2019; Zaccaro et al., 2018). As a result of these efforts, a deeper understanding was achieved of individual leadership traits, skills, and aptitudes (2019, 1986). As the field of leadership explored a variety of ways

that individuals influence others and themselves, the field of psychology inquired into how individuals influence themselves through their thoughts and actions.

Classical Psychoanalysis

Psychoanalysis is both a model of human development and a psychotherapeutic method. The development of psychoanalysis and the model of human behavior is credited to the work of Sigmund Freud (Jones & Butman, 2011). The relevance of this model of personhood to this research is seen within the assumptions of psychoanalysis. Psychoanalysis's base assumption relates to early childhood experiences' influence on a person's current cognitive and behavioral actions and decisions. To better understand these childhood experiences' influence on current functioning (Bandura, 1977), a primary goal is to bring the unconscious beliefs and thoughts into the conscious to increase self-knowledge.

Behaviorism

The behavioristic theory of personhood comprises two factors, including metaphysics and naturalism, which are considered based on empiricism and logical positivism (Van Leeuwen, 1979). These two factors of metaphysics and naturalism attempted to move behaviorism away from the theory of psychoanalysis by defining a person as a collection of matter and energy in a deterministic manner to avoid the separation of humans from other life forms, including animals proposed by psychoanalysis (Jones & Butman, 2011; Van Leeuwen, 1979). The primary focus of this theory of personhood suggests that to understand a person, an understanding of a person's "bundle of behavior patterns, reflexes, perceptions, and impressions" (Jones & Butman, 2011, p. 170) is required. Bellack & Hersen (1977) further suggest that "personality is not a real thing" (p. 12) and that the very core of personhood is what Jones & Butman (2011) identify as the classical and operant learning process to explain all behaviors. Behaviorism explains from the perspective

of positivism, metaphysics, and naturalism the “bundle of behaviors” (2011) but stops short of inquiring about the relational social interaction that interacts with the individual’s behaviors.

Social Learning Theory

Behaviorism played a significant role in the development of Bandura’s (1986) social learning theory. Bandura (1986) asserts that an individual's learning process is observed within social and relational contexts. Bandura’s social learning theory expanded the first-hand influencing of situational and environmental factors (Jones & Butman, 2011) to secondhand vicarious influencing, which introduced the cognitive phenomena (1986). The inclusion of the cognitive phenomena (1986) turned the theory of personhood away from purely metaphysics and naturalism toward an integrated theory of body and mind (Bandura & Cervone, 1986; Jones & Butman, 2011; Locke, 1987; Olusegun et al., 2014).

Behaviorism and Self-Efficacy

Bandura’s contributions to psychology also had profound impacts on the leadership profession (Bandura, 1977; Northouse, 2019). Jones and Butman (2011) contend that two of the most significant contributions Bandura made to psychology and leadership were self-efficacy and reciprocal determinism. Self-efficacy refers to the extent to which someone perceives themselves to be capable, or not, of influencing how they behave, act, and think (Bandura, 1977; Jones & Butman, 2011). Reciprocal determinism expands the behavioral assumption by stating that humans are “both the product and the creators of our environments; this contrasts with classical determinism, which emphasizes how an environment causes behavior alone” (Jones & Butman, 2011, p. 175). Through interactions, firsthand or secondhand, humans can learn and influence themselves and others (Bandura, 1977). Bandura asserts that individuals develop increased personal agency in their perception of capabilities through these learning interactions.

Summary

This research has eliminated the scope of theories of personhood to the relevant underpinnings of social interactions and learning theory that contribute to self-efficacy. While there are a plethora of models to define human growth and development (Corey, 2014; 2017; Ivey et al., 2014), the development of theories that attempt to explain how social learning impacts self-efficacy (Bandura, 1977) was explored. Additionally, this literature review section on theories of personhood inquired into the development of inherent traits as described in psychoanalysis and how skills could be developed as observed in self-efficacy and social learning theory (1977).

Self-Efficacy

Central to this research focus is literature demonstrating that self-efficacy strongly correlates to the social learning theory (Bandura, 1977; Bellack & Hersen, 1977; Church, 1993; Jones & Butman, 2011; Locke, 1987). As Northouse (2019) contends, “personal power is the influence capacity a leader derives from being seen by followers as likable and knowledgeable”. However, modern leadership theory has not established correlational connections between self-efficacy and its mediating impact on social learning theory and leadership use of power (Bandura & Cervone, 1986; Church, 1993; French & Raven, 1959). Burns (2003) suggests that power is not found exclusively in leadership but in the relationship between the leader and follower to influence the individuals and organization to accomplish their goals and vision. The correlations between self-efficacy, social learning theory, leadership use of power, and theories of personhood demonstrate the importance of social learning and the development of individual perceptions of capabilities.

Self-Leadership

The theoretical literature review has developed a perspective on leadership, leadership use of power, and self-efficacy contributing to followers' ability to increase their contributions and potential within a given organization or system (Bandura, 1977; Bellack & Hersen, 1977; Burns et al., 2003; Church, 1993; French & Raven, 1959; Jones & Butman, 2011; Locke, 1987; Northouse, 2019; Raven, 1993; Siverson, 2014). Schwartz and Sweeney (2020) developed a theory and a model of personhood that defines an individual's process to increase self-efficacy through self-leadership development. Being able to lead others requires an individual to have leadership traits and to develop leadership skills to lead others (Bandura, 1977; Bellack & Hersen, 1977; Burns et al., 2003; Katz, 2009; Northouse, 2019); Schwartz and Sweeney (2020) demonstrate the necessary growth and development of self-leadership. As research suggests (Bandura, 1977; Corey, 2017; Jones & Butman, 2011; Katz, 1955; Northouse, 2019; Olusegun et al., 2014), one must be able to lead themselves before one can lead others. Regardless of which leadership category one holds primacy over the other (2019), a leader who has traits or develops skills can effectively lead themselves to lead others through the development of self-efficacy (Bandura, 1977) and self-leadership skills (Schwartz, & Sweezy, 2020).

Conclusion

The purpose of this theoretical literature review is to establish an empirical connection between leadership's use of power to influence followers and how the follower's self-efficacy interacts with their capabilities and perceptions of abilities. The leadership use of power was understood through French and Raven's seminal work (1959) within the greater discussion of leadership theory (Northouse, 2019). The development of leadership theory provided an understanding of the categories of trait-based leadership and skills-based leadership theory

(2020). By examining these two leadership theories, the social learning theory was developed to establish a connection between leadership, leadership use of power, and how followers learn and develop competencies from leaders (Bandura, 1977; French & Raven, 1959; Northouse, 2019). The social learning theory and leadership power interacted with external relational understanding, which led to the exploration of self-leadership (Schwartz & Sweeney, 2020). As defined by Schwartz & Sweeney (2020), the theory of self-leadership connected how individuals can develop their self-efficacy and lead themselves and others.

Related Empirical Literature

This researcher's previous literature review sections have explored the theological and theoretical underpinnings of this present research. The theological review guided the literature review process to establish a research framework to align with a Christian worldview. The theoretical literature review section provided an empirical foundation on which to base the research assertions and claims. The related literature section of this research explored connections within research that begin to narrow the research gap that this dissertation sought to fill, in addition to relevant subtopics to this research.

Deity of Christ

Within soteriology and restoration, there remains a presupposition that Jesus Christ was both human and God at the same time to accomplish personal interactions with humanity while retaining divine power enabling salvation in Eden. Jesus Christ's dual nature (Bonk, 2009; Pawl, 2014) is vital to the growth and development of Christian leadership. The importance of the growth and development of Christian leaders is a focus of this research study. Jesus demonstrated His growth in response to God's promptings through a Canaanite woman

(Matthew 15:21-28). The incarnate Jesus Christ lived an example of maturity in His leadership as a model for us who answer a calling to lead with the Holy Spirit indwelling within us.

Within this position of Christ's dual nature is a second concept related to Christ's freedom of will and our resulting freedom to choose to love God and repent to receive salvation (Pawl & Timpe, 2016). This concept and position are the notions that Christ had the freedom of His earthly will (Pawl, 2014). Pawl positions that given Jesus Christ's dual natures, as established during the Council of Chalcedon, Jesus Christ had a fully human experience alongside His fully Godly state. Through His duality of being both fully human and fully God, Jesus Christ demonstrated through God on the throne of His heart, the flow of divine power and abundance from God is possible (Pawl & Timpe, 2016). Additionally, God's overarching plan of reconnecting humankind through Jesus Christ's crucifixion and resurrection and providing humankind the Holy Spirit enables mankind to be directly connected to the source and creator of all things. This position is vital for understanding and integration as the Holy Spirit resides now within those who have placed God on the throne of their hearts enabling divine power and abundance to flow through them in the here-and-now as we are necessarily restored in Eden (White, 2011). Matthew 17:20 (NRSV) becomes significant to the faith within leaders as it reads: "... and nothing will be impossible for you."

Soteriology and Restoration

Irenaeus, Bishop of Lyons, described the Christian anthropology as God's design and plan for how creation would mature over time ("Against Heresies" I.2). The beginning of God's creation reveals God giving the process and the permission for co-creation into the world. Genesis 1:11 (NRSV) reads: "Then God said, "Let the earth put forth vegetation." The earth co-created vegetation with God. In Genesis 1:20 (NRSV), it is written: "And God said, "Let the

waters bring forth swarms of living creature.” The water co-created living creatures with God. Further to God’s co-creation plan, Genesis 1:24 (NRSV) reads: “Let the earth bring forth living creatures of every kind.” The earth co-created living creatures with God. God began the creation plan with co-creation and finalized the plan by creating the Sabbath, bringing importance to co-creation and rest. God’s designed co-creation plan began before Adam and Eve and expanded on the necessity of time for creation to grow and mature. Adam and Eve were created as children, perhaps not in a physical sense, that required developmental anthropology resulting in God’s soteriology (Steenberg, 2004).

Soteriology, the doctrine of salvation, informs us that part of God’s developmental design plan was salvation for humankind and restoration to Eden lost to sin. In this manner, God’s creation required a process of maturity and growth by mankind, who have fallen to sin and idols (Kam, 2018). God’s plan for leadership growth is evident throughout the entire New Testament with God’s incarnation plan to accomplish soteriology (2004). Through necessary time and development, God’s incarnation into Jesus Christ led to God wholly revealing Himself to creation.

Irenaeus employs the word infant to bring the utility of this word and concept to speak to a more significant concept that humanity needs to develop through a process caused and led by God (“Against Heresies” I.2; Steenberg, 2004). When it is grasped that humanity is part of a developmental process resulting in soteriology and restoration to God’s original design in Eden, our fundamental perception of our lives and our world is shifted (Zacharias & Vitale, 2014). The concept of being created child-like, and a developmental process required (2020), is seen in the Christian narrative from Genesis 3, the entirety of the Old Testament, the four Gospels, and through the Epistles. God’s design for creation was a developmental process despite God’s

ability to create change instantaneously without time or constraints. The origin of sin entered into creation through the child-like posture and metaphorical state of Adam and Eve by a simple question and shift of who or what was on the throne of Adam and Eve's heart (2004). Adam and Eve moved God off the throne of their hearts and choose to be like God. God's design for the anthropological growth of humankind was activated to provide soteriology that is accomplished by the growth of the child receiving the full image of the Son of God (2004).

Doctrine of Justification

Christians are justified by faith (Rolf, 2010) through the grace given freely to us by Jesus Christ. The doctrine of justification through salvation (Hoelhl, 2011) is of utmost importance in the journey of a Christian but is only step one and not the end goal. The doctrine of justification and salvation is the beginning of a believer's journey (Rolf, 2010; Hoelhl, 2011) as evidenced by in the New Testament. The salvation through Christ by faith was the end goal allowing all Christians to journey out into the world, the New Testament would only require one gospel telling the short story of how God came to earth through the incarnate Christ Jesus (Kirkpartrick, 2009), paid for our sins through His crucifixion, and returned to heaven defeating sin. This is not the reality (Cloud, 2006) we see written in the New Testament. Rather, we see the Gospel authors and the New Testament authors giving us the mandate to come alongside in an accompaniment disposition alongside new members of the faith community through mentorship to live out the life of Christ in daily life through their vocation (Hammett, 2019, Nesson, 2019).

The doctrine of justification (Rolf, 2010) informs us that we are saved by grace through faith, and we are to respond to our salvation by serving the kingdom through our vocation (Fry, 2003; Nesson, 2019). The Apostle Paul provides additional context and understanding that justification is of God and not of humanity's doing in Ephesians 2:7-9 (NET), "to demonstrate in

the coming ages the surpassing wealth of his grace in kindness toward us in Christ Jesus. For by grace you are saved through faith, and this is not from yourselves, it is the gift of God; it is not from works, so that no one can boast.” In these passages, it is evident that the doctrine of justification describes the grace and love God has for God’s created human beings. It is also apparent that justification was provided to us by God to restore our ability to experience fellowship with God (Henry, 2010).

Christian churches in the western culture have developed proficiency in delivering a message focusing on individual salvation as a response to the culture of consumerism and consumption to fulfill the personal question, *what's in it for me?* (Hammett, 2019; Hiebert, 2008). As new congregants engage in their salvation through faith in Jesus Christ, they are saved by grace and have experienced an individual transformation. However, salvation is not the endpoint, nor is it the finish line resulting in self-serving consumption without flowing God's love and provision into the Church or the corporate arena through their vocational calling. Therefore, the mature Christian will no longer react to *what's in it for me*. (Galatians 5:13-14); instead, the mature Christian responds with *we are one in the body of Christ together, and how can I love my neighbor as myself* (Nessan, 2019)?

Doctrine of Election

This research study asserts that God has called humankind to develop leadership over us and lead others to Christ. The doctrine of election provides an understanding of God’s divine will and God’s creation that facilitates our growth and development into leadership. The Council of Chalcedon established the doctrine of election resulting in the definition of Christ’s dual natures and led this discussion to the concept of divine election. Divine election is both the act and the object of creating (van Driel, 2007). Van Driel (2007) suggests that God desires us to experience

a covenant relationship as evidence that humankind was first a determination of God's divine will, resulting in the act of our creation and our embodied existence (2007). From this perspective, the methodology of a leader is that God first established a need for leadership and then the process of learning to lead. Primary to this position of Jesus Christ's duality is "just as covenant needs creation for a covenant to be possible" (2007, p. 47), God's divine will is the first act of establishing followers and, by necessity, the need for leaders to develop to lead. By extension to this presupposition, for God to have created the need for leaders to shepherd others from immaturity to maturity, there necessarily must be those who need to be led into maturity.

It is important to note the parallel between modern leadership, Jesus Christ's leadership ministry, and God's design for our growth and development. Being called and guided into leadership is accepting that a divine determination was made for a person to become a leader and that a created person would have two natures embodied. These natures are (1) first a follower who matures and (2) a mature follower developed who now leads. In this manner, a leader holds a similarity to the two natures of Christ. A person is a created follower (fully human), and a created person is also a leader with an indwelling of the Holy Spirit who is fully embodied (2007) that resulted from the growth and development creation.

Co-creation

This research assumed that church leaders use their power to influence their followers, and followers use leaders to learn and grow in their faith. The literature suggests that leaders demonstrate a similar relationship with God to those they lead (Clifford & Anatolios, 2005; Schendel, 2018; White, 2011). A Christian's leadership role is purposeful in many ways. In particular, the interweaving of their personal narrative, their story, and God's continued self-

revelation in their life through events and the lived experiences allows for their continued growth and creating empowerment opportunities for their followers (Schendel, 2018).

Through the various stages of leaders' lives, a growth and development creation model are observed and becomes useful to examining the purpose leaders have in co-opting God's plan and transferring their knowledge and skill to the next generation (White, 2011). Co-opting with God's plan is observed in Genesis 1:11, 20, 24 as God provides the process and permission for co-creation into the world with God. Primary in the purpose of leadership is that leaders are instruments for God's divine work to act through in "surprising and unpredictable" (Clifford & Anatolios, 2005) ways. While God's divine work is not exclusive to Christian leaders, history reveals the prophetic model of salvation requiring leaders to rise and guide others (2005). God's acting through leaders demonstrates a "plan" that God has chosen to co-opt with leaders to accomplish His telos leading to God's incarnation leadership through Jesus Christ on earth.

Role of the Follower

Setting aside the quality of leadership skills and attributes, the follower has important skills and attributes to bring to bear. This research inquired into the follower's belief in their ability to influence themselves towards self-leadership. As demonstrated in the growth and development creation model, the follower's perception of their self-efficacy improves their ability to contribute to leadership efforts and gain functional control over their decision-making and actions (Yildiz & Smsek, 2016). Similarly, as the Canaanite women brought a new view and perspective to Jesus (Matthew 15:27), the follower's role of bringing questions and concerns to leadership is an important aspect to consider. The early followers of Jesus Christ would gather in communion with each other in council meetings to debate contentious topics enabling resolution as seen in Acts 15 (Newheiser, 2015). The follower's role and presence can then be seen as

intrinsically important to the entity's success (Bonk, 2009). A closed feedback loop is created between the entity, the followers, and the leaders (2009). Leaders are informed by the follower's observations and views, resulting in corrective actions made possible for leaders to activate, which improves the environment for the entity and the follower.

Another important role of a follower is the willingness and ability to receive. The act to receive speaks to a follower's ability to grow and develop. When a follower is willing to receive the vision cast by a leader, the follower's role is to bring their unique skills and talents to bear (Pratt, Smollan, & Pio, 2019). The outcome of the followers' work brings abundance to the entity. The biblical perspective of the follower's ability to receive so that they can create productively is given to us by Jesus Christ in the parable of the talents (Matthew 25:14-30). Followers receive instruction and guidance so that they can grow and develop their individual skills and talents. When followers improve their ability to receive and then apply their self-efficacy, abundance increases. We see this theme in the literature (Burg & Mann, 2015) and in Matthew 25:20-21 (NRSV): "Master, you delivered to me five talents; here, I have made five talents more."

Individualism, Community, and the Role of Reciprocity

The importance of the community that constitutes the body of believers in Christ and their willingness to live according to our great command to love God and love others (Matthew 22:36-40) connects to this research study's focus on church and corporate organizational interactions between leadership use of power and followers' self-leadership. The Apostle Paul addresses the importance of community, the actions of believers within the church, and the importance of the individual's relationship with God (Samra, 2008, p. 133). A person who has experienced transformation through Christ has received their new identity in Christ, and as such,

conforms to the purpose of engaging in community with others to both grow in spiritual maturity while also helping others grow and develop in their spiritual maturity (Pettit, 2008). Neither of these two target-states that Paul proposed (Samra, 2008, p. 133) is possible when an individual remains isolated from the community of believers, chooses not to give to others, and expects others to give unto them. Samra (2008, p. 133-134) provides useful treatment to Apostle Paul's letter to the Corinthians on this point by exposing an individualistic autonomy (Roy, 2012) view of reciprocity. This view demonstrates how individualism is the default state and how the community is subsequently viewed as an entity that serves the individual while the individual chooses not to serve the community or give to others for the other person's spiritual growth and development needs (Roy, 2012; Samra, 2008).

The important concept that a vertical relationship with God is primary is to achieve what Samra stated as being "all ready/not yet" from the Apostle Paul's teachings (Samra, 2008, p. 111). From this position of being already conformed and transformed in Christ, we benefit from and rely upon the horizontal relationship to accomplish the not-yet phase of Apostle Paul's teachings. Proverbs 27:17 states, "As iron sharpens iron, so one person sharpens another," which orientates us to the importance of community and how Samra terms community to be "beneficial for maturation (Samra, 2008, Chapter 6)." The importance of our social networks, connections, and ecologies that we interact with (Lowe & Lowe, 2018) cannot be overstated when considering the goal of reaching full maturity in our spiritual growth and development.

Human Growth and Development

This study explored the follower's belief in their ability to learn and grow into leadership abilities. This research explored how individuals can influence their willingness to interact with the leadership use of power to orientate themselves towards discipleship, theonomy (Roy, 2012),

and away from self-serving behaviors, autonomy (Roy, 2012). Human growth and development hold tension within a dichotomy. Trentham (2019) suggests that human beings spend a lifetime attempting to develop, intentionally, with a purpose towards a destination. In this pursuit to a destination, human beings can either pursue development towards Christ as revealed in theological anthropology or can choose to reject this path and pursue development in self-centered defiance of God (Trentham, 2019). Post-enlightenment social sciences (Anthony & Benson, 2003) define secular anthropology as growth and development caused by metaphysics that occurs randomly by natural phenomena with an end goal of self-serving interests based on relativism (Brackett, Bailey, Hoffmann, & Simmons, 2019; Trentham, 2019). Knight (1994) contends that evolutionary psychology provides adequate answers, as seen in Darwinian functionalism, to explain human growth and development that create purpose, function, and destination.

The Christian faith defines theological anthropology as being caused by God's intentions that made human beings in God's image and likeness (Gen 1:27) with an end goal to grow and develop into maturity as modeled by Jesus Christ. Theological anthropology orients human beings on a path of increased self-awareness and obedience to be led by God towards Christ as instructed in Psalm 139:24 (NIV): "See if there is any offensive way in me, and lead me in the way everlasting." Theological anthropology affirms the destination in John 14:6 (NIV): "Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me.'" Within the dichotomy, the doctrine of theological anthropology provides the destination for the Christian's spiritual transformation due to human growth and development.

Trentham (2019) describes that Christians will necessarily embark through what he calls an "uncharted intellectual and cultural territory" (2019, p. 489) as humans engage within society

to accomplish their purposes. To prepare for these new endeavors and develop new skills, humans require an intentional increase in their knowledge (Roso, 2019). The doctrine of theological anthropology demonstrates the coherence of learning with growth and development in the life of Jesus Christ, as affirmed in Luke 2:52 (NIV): “And Jesus grew in wisdom and stature, and in favor with God and man.” Thus, God designed humans to grow in their knowledge, skills, and understanding of God and themselves.

Rationale for the Study and Gap in the Literature

This literature review has been assembled and presented to provide the reader with an understanding and a window to consider this researcher’s perspective of leadership use of power, ability to self-lead, and how the development of self-efficacy mediates between these variables. The supporting literature review sections and content provide useful frameworks, understandings, and an empirical foundation for the rationale for this study and the exposure of the gap in the literature that this research study endeavors to fill. The following two sections developed the rationale and research gap further.

Rationale for the Study

The rationale for this study was to provide insights into the mediating factors of how research participants’ self-efficacy mediates between their leader's use of power and their ability to be self-led. Beyond this, this study explored the differences between the church and corporate organizations. Chapman (2020) states: “One of the greatest needs of the church is to equip lay leaders who are biblically informed, fully devoted to Christ, and prepared for their leadership role.” (p. iv). The literature demonstrates that there is an acknowledged need to lead others through leadership programs, including leadership development in the church. The same need from corporate organizations exists to develop their members to be self-led. It is clear from the

literature that pastors and congregants place value, importance, and effort into developing their members to be self-led. There are also increasing theories developing the belief in individual capabilities through personal agency and self-efficacy (Bandura, 1977; Bandura & Cervone, 1986; Vecchio, 2007). However, the primary focus of this study was to better understand how leadership use of power and individual self-leadership are mediated by the participant's self-efficacy within the church and within their corporate vocations.

Gap in the Literature

This literature review has identified research that has inquired into each major component of this study's variables, including leadership use of power, self-efficacy, and self-leadership. In addition, literature has been discussed that brings light to the use of influence through each of this study's variables. For example, Hinkin and Schriesheim (1982) expanded on French and Raven's (1959) leadership use of power research to include new social influence scales. Campbell's (2020) research focused on training and equipping congregants in leadership skills within discipleship training. Olusegun et al. (2014) presented their work on how Bandura's (1977) theory of self-efficacy applies to social learning within the church setting. Kovach's (2020) research focused on influence directly to French and Raven's (1995) leadership use of power. However, existing literature has been unable to determine the differences between the church and corporate leadership, especially concerning aspects such as self-efficacy, self-leadership, and modes of power. From the corporate perspective, the literature suggests that empowering employees leads to company growth, and constructs like self-efficacy, general efficacy and collective or team efficacy can relate to performance outcomes. From the Christian perspective, individual spiritual leadership empowers the church to positively impact the community.

None of the researchers, authors, or research institutes have inquired specifically into how individual self-efficacy mediates between leadership use of power and the individual's ability to self-lead in their corporate or church life. Fry (2003) demonstrated the prevalence and importance of researching how leadership types can shape leadership. Fry's (2003) research filled a narrow research gap. Still, it stopped short of focusing on the participant's self-efficacy and perceptions of capability by focusing on the participant's needs and how leadership would meet those needs. The literature presented in this review has narrowed the gaps in this researcher's area of inquiry but has not closed this specific self-efficacy and individual influence mediation research gap.

Profile of the Current Study

The variables of modes of power, self-efficacy, and self-leadership can be seen through a theological and theoretical perspective. For instance, the element of legitimacy is evidenced by the fact that the authority to serve, even in companies as an employee, has been handed over to the believer by God, allowing the believer to consider him/herself a leader at whichever capacity (Schoenleber, 1983). Church (2021) affirmed this point of view, stating that the Christian vocation is in itself a position of servanthood and leadership by example.

Despite the differences between the church and corporate leadership, Luther's teaching still exerts a tremendous impact on leadership sentiments in institutions from both sides. Partially, this is because Bandura's self-efficacy notions and Manz's self-leadership viewpoints are properly represented in the teachings by Luther. Additionally, the teachings capture the elements of modes of power as described by French and Raven despite sidelining the coercion component. The modes of power have mostly shaped leadership in the corporate world with a

partial inclination to Christian principles. Mostly this is because of the lack of proper understanding of the description of Luther concerning the Christian vocation.

It is important to note that the descriptions of the Christian vocation by Luther and Wingren (2004) suggest that the failure of the corporate world to adopt and embrace Christian leadership principles stems from the lack of practice of the embodied principles by believers in Christ. Given the absence of research that compares and correlates the impact church and corporate leader use of power skills and self-efficacy has on the individual follower's ability to self-lead to accomplish tasks and objectives, this quantitative research study can provide meaningful data in the field of leadership comparison in the context of religion and corporate entities. Therefore, appropriate research instruments were used to gather data that was analyzed to examine the variables of modes of power, self-efficacy, and self-leadership in the contexts of church and corporate settings is fitting to fill the literature gap.

CHAPTER THREE: RESEARCH METHODOLOGY

Chapter 3 outlines the methodology utilized to answer the research questions and address the identified research problem. The key sections in this chapter comprise the research design synopsis highlighting the identified research problem, the purpose of the study, research questions and hypotheses, and research design. Additional sections include the targeted population, sampling approaches, and limitations to generalization of study findings, data collection instrumentation, research procedures, data analysis, statistical processes, and chapter summary.

Research Design Synopsis

The Problem

The problem at the core of this research is whether or not the modes of power, self-efficacy, and self-leadership are appropriate quantitative measures of determining the difference between religious leaders and corporate leaders based on Martin Luther's notion of Christian vocation. Martin Luther's perspective points toward an individual's vocation in light of God working through their vocations (Bacaller, 2021; Deressa, 2021). In contrast, personal and corporate viewpoints on vocation seem to delineate the God aspect focusing more on productivity (Rouggly, 2021). Martin Luther's concept of Christian vocation is centered on a person's occupation, implying that when they are called to follow Christ, their occupation becomes serving God (Bacaller, 2021; Deressa, 2021). Luther's notion has widely been implemented in qualitative assessments, indicating a gap in applying it in quantitative explorations (Deressa, 2021; Rouggly, 2021; Sulkowski & Ignatowski, 2020). Sulkowski and Ignatowski (2020) indicated that further research on matters associated with the effect of the COVID-19 pandemic on the organization of spiritual life in distinct Christian denominations

should encompass statistically representative techniques. The existing literature has justified the modes of power, self-efficacy, and self-leadership as valid variables that can measure differences in leadership (Bracht et al., 2021; Goldsby et al., 2021) but have not been utilized to compare between church leaders and corporate leaders based on Martin Luther's notion of vocation. The study addressed the existing research gap by exploring the difference between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership based on Martin Luther's notion of Christian vocation.

Purpose Statement

The purpose of this quantitative comparative study was to examine the difference between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of Northwest protestant denominational school and the correlation between these constructs within each group. The variables that were measured in this study include the modes of power, self-efficacy, and self-leadership. The following instruments were used to measure the research variables: MLPQ developed by Parmer (2017) from the French and Raven (1959) model of power scale, the General Self-Efficacy Scale by Schwartzer and Jerusalem (1995), and the Revised Self-Leadership Questionnaire (RSLQ) by Houghton and Neck (2002).

An online survey compiled on Qualtrics was utilized as the primary data source. The survey focused on four key components; (a) a screening questionnaire, (b) a demographic questionnaire, (c) section 1 aimed at collecting the perceptions of church members, and (d) section 2 focused on gathering the perceptions of corporate leaders. The gathered survey data was downloaded from Qualtrics into Microsoft Excel. The means comparison technique was conducted to determine the difference in data collected in section 1 and section 2. Specifically,

the means comparison technique for data analysis was applied to reveal the difference between church leaders and corporate leaders based on their modes of power, self-efficacy, and self-leadership. The correlation analysis approach was utilized to determine whether there is any statistically significant association between church leaders and corporate leaders based on their modes of power, self-efficacy, and self-leadership. These statistical analyses were conducted using SPSS Statistical program Version 24.

Research Questions and Hypotheses

Research Questions

This quantitative comparative study was guided by the following research questions and research hypotheses:

RQ1: What, if any, difference exists between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of the northwest protestant denominational school?

RQ2: When regarded separately, what relationship, if any, exists between religious and corporate leaders' modes of power, self-efficacy, and self-leadership, as perceived by members of the Northwest protestant denominational school?

RQ3: Do religious and corporate leaders' modes of power and self-efficacy scores predict self-leadership?

Research Hypotheses

H₀1: There is no statistically significant difference between modes of power, self-efficacy, and self-leadership in church leaders when compared to corporate leaders.

H_A1: There is a statistically significant difference between modes of power, self-efficacy, and self-leadership in church leaders when compared to corporate leaders.

H₀2: There is no statistically significant correlation between modes of power, self-efficacy, and self-leadership in church leaders.

H_A2: There is a statistically significant correlation between modes of power, self-efficacy, and self-leadership in corporate leaders or religious leaders.

H₀3: There is no statistically significant predictive relationship between religious and corporate leaders' modes of power and self-efficacy on self-leadership and members of Northwest protestant denominational school.

H_A3: There is no statistically significant predictive relationship between religious and corporate leaders' modes of power and self-efficacy on self-leadership and members of Northwest protestant denominational school.

Research Design and Methodology

In this study, a quantitative research methodology was adopted. Quantitative research is described as a methodical assessment of phenomena by collecting numerical data and conducting mathematical, computational, or statistical evaluations (Basias & Pollalis, 2018). A quantitative research methodology can be applied to determine patterns and averages, examine causal associations, make predictions, and generalize findings to broader populations (Basias & Pollalis, 2018). Ragab and Arisha (2018) add that quantitative research is adopted when there is a need to test theories, hypotheses, or assumptions concerning people's behaviors and attitudes based on statistical and numerical evidence. Quantitative research is the most suitable methodology since the present study sought to determine the association among modes of power, self-efficacy, and self-leadership variables using statistical evidence. The aim of the assessment was to comprehend what quantitative measures might underlay Martin Luther's notion of Christian vocation by examining the difference between religious leaders and corporate leaders in terms of

modes of power, self-efficacy, and self-leadership, as perceived by members of the Northwest protestant denominational school and the correlation of these constructs within each group.

The qualitative and the mixed methods were found unsuitable for the present study. According to Mohajan (2018), the qualitative research methodology involves collecting and analyzing non-numerical information such as video, audio, and text to understand views, concepts, perceptions, and experiences. Mohajan (2018) adds that the qualitative study methodology gathers in-depth insights into a problem or creates new research notions. Accordingly, the qualitative research methodology is not appropriate for present study since the study did not utilize contextual data to gain concepts or answers, opinions, and experiences. Instead, relied on statistical data and measures to determine the disparity between church and corporate leaders through examining their modes of power, self-efficacy, and self-leadership.

The mixed-methods study methodology signifies the approach of collecting, analyzing, and interpreting both quantitative and qualitative information in a single study or in a sequence of assessments, which appraise a comparable underlying phenomenon (McKim, 2017). Almeida (2018) described the mixed-methods research methodology as essential in understanding contradictions between quantitative findings and qualitative outcomes. Therefore, the present study was solely focused on the difference between church and corporate leaders by way of quantitatively scrutinizing the leaders' modes of power, self-efficacy, and self-leadership.

The chosen research design for the present study was the quantitative survey design. Slomczynski et al. (2021) described a quantitative survey design as a study approach that describes opinions, attitudes, and patterns of a particular population, or tests for relationships among population variables, by examining a sample of that population. Survey research is the most basic approach for all quantitative outcome study methodologies (Slomczynski et al.,

2021). The present study used the quantitative survey design to gather empirical data to respond to the three research questions and their associated research hypotheses. Precisely, a survey was utilized to gather the perceptions of the members of the Northwest protestant denominational school regarding the quantitative measures that might underlay Martin Luther's notion of Christian vocation by examining the difference between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership. These perceptions were gathered by distributing self-administered questionnaires to the targeted participants using the online survey technique.

Populations

The study research population for this study was ecumenically diverse Protestants, which represents what Larson and Barber (2015) state as the “collection of all outcomes, responses, measurements, or counts that are of interest” (p. 3). The general population from which the study’s participants were recruited are members of the Northwest protestant denominational school. The target population who made up the participants of this study are members of the Northwest protestant denominational school. This school is one of the 65 synods of the Evangelical Church of America. The approximate number of members of the school of interest is approximately 81,000. This school is an educational ministry that nurtures laypeople to a more profound Christian personality and involvement in the mission of the entire church. In this study, these members are considered ideal sources of information about the differences between the church and corporate leaders in terms of modes of power, self-efficacy, and self-leadership.

Sampling Procedures

The participants for the present study were selected using the purposive sampling approach. As Tracy (2019) describes, purposive sampling is a technique of nonprobability sampling in which the researcher directly identifies potential participants based on a *priori* knowledge of their appropriateness for participation in the study. Based on the purpose of this study, the purposive sampling approach was appropriate approach for enabling the researcher to choose participants that provided perceptions concerning the difference between church leaders and corporate leaders. Accordingly, the purposive sample used in this study was comprised of members of the Northwest protestant denominational school. The participant inclusion criteria in the purposive sample comprise (a) being a member of the Northwest protestant denominational school, (b) being aged 18 years or older, (c) 5 years of previous employment or more, (d) if retired, retired no more than 10 years ago, (d) member of a church longer than 2 years, (e) and are actively attending church services monthly in person or online. The participant exclusion criteria, on the other hand, include (a) persons under 18 years of age, (b) being a formal religious leader within the church, (c) being a business owner who does not report to a superior, and (d) or being employed in a senior position (CEO) without a direct supervisor or Board of Directors oversight. The exclusion criteria were informed by the fact that the present study was focused on gaining their perceptions of leaders and not leaders' self-perceptions.

To ensure that sufficient number of samples are gathered for the study, an *a priori* power analysis was conducted using G*Power v3.1.0 (Appendix D). In conducting the power analysis, several factors were considered. The statistical power, which measures the probability of accepting the alternative hypothesis, is set at 80%. The effect size, which measures the quantified size of a result present in the population, is set at medium being .5 for independent sample *t*-test,

.3 for correlation analysis, and .15 for multiple linear regression analysis. The significance level is set at 5%. The type of statistical analyses applied in this study includes the independent samples *t*-test, correlation analysis, and multiple linear regression analysis. Considering the factor, an independent samples *t*-test requires a minimum sample of 128 participants with 64 participants from each independent group. A correlation analysis requires 82 participants while a multiple linear regression analysis requires at least 68 participants. Therefore, for this study, a minimum of 128 participants is necessary to achieve statistically valid results with a power of 80% and a significance level of .05.

Limitations of Generalization

Various limitations were considered to because they were believed to have potential effects on the credibility study's findings and their generalization to the population of interest. First, using the purposive sampling method poses a significant threat to the generalization of findings for this study. The outcomes from a study utilizing purposive sampling may not represent the targeted population. As Tracy (2019) described, when a purposive sample is used in a study, the target audience must infer a population in which the findings can be generalized. For this study, the results can only be generalized to the target population of surveyed School of Ministry members aged 18 years or older, currently employed, and active churchgoers as described in the inclusion criteria. However, this does not mean that the results of this study could not somehow be foundational or formative to future research. Based on this limitation, the study's outcomes may not apply to the population who do meet the inclusion criteria. For instance, the outcome of the study may not be applied to any surveyed School of Ministry member who is younger than 18 years, unemployed, and does not actively go to church.

Ethical Considerations

Various research ethical considerations were followed while undertaking this study. The first ethical consideration was seeking for site permission from the director of the Northwest protestant denominational school. Obtaining the permission request from the school guaranteed that the study was performed with the consent and full knowledge of the institution's management. The second ethical consideration involves obtaining express permission from the developer of data collection instrument, MLPQ (Parmer, 2017). The GSES and RSLQ (as described below) are publicly available online for use in research; hence no permissions were needed from developers. The MLPQ is not readily available online, so in addition to requesting the author's express approval, the researcher further requested a copy of the instrument for use in this study. After this approval, the researcher also proceeded to seek for approval from the Liberty University Institutional Review Board's (IRB) before commencing the research process and the adoption of an online survey for data gathering. The use of an online computer survey developed through Qualtrics was intended to be the least invasive survey approach to reduce the impact on participants. Personally identifiable information was obtained from the School of Ministry director's office. The researcher was able to access contact information through which the email with invite link to take the online survey was sent to the potential participants. However, no personal identifying information was collected through the survey process. Following the IRB approval, an informed consent form (Appendix E) was included at the beginning of the online survey, which was sent electronically to all targeted members of the school of ministry via the invitee link sent to potential participants.

The informed consent was designed to provide adequate details to all potential participants in a language they easily understand, which enabled them to make informed decision

on whether or not to participate in the study. The informed consent was achieved by participants agreeing to the prompt that stating that: “by clicking *Begin* you are consenting to take this survey.” Conforming to research ethics, participation in this study was voluntary, implying that no one was forced or coerced to participate. The informed consent also informed the targeted members of the School of Ministry that they can withdraw from the survey at any moment. Any emerging issues regarding the respondents' well-being was reviewed and corrected before the survey was undertaken. Another critical ethical concern is that the survey data was collected anonymously. To maintain participant anonymity further, no identifying data was collected in the survey and pseudonyms were used instead of real names to hide the identity of participants. The survey collected generalized data that are potentially identifiable information, e.g., age, denomination, etc and specific data that be linked to any participant. The gathered electronic data was kept safe and was accessible only to the researcher and members of dissertation review team. These data were destroyed five years after completing and publishing study findings in adherence to Liberty University's guidelines.

Delimitations

The key delimitation in the current study is that the research was only delimited to the members of one school. Delimiting the project to this facility can limit the sample selection and pose an impact on the external validity and the reproducibility of the findings outside this context. This delimitation can be further expanded after the generalizability of the findings beyond this precise facility since the sample size will be smaller and will be selected via convenience sampling as opposed to randomization.

Instrumentation

The present study sought to demonstrate what quantitative measures might underlay Martin Luther's notion of Christian vocation. This aim was accomplished by examining the difference between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of the Northwest protestant denominational school and the correlation of these constructs within each group. Modes of power, self-efficacy, and self-leadership were measured and analyzed distinctively utilizing previously approved and published instruments. The instruments or measures used to collect data include the MLPQ developed by Parmer (2017) from the French and Raven (1959) modes of power scale, the General Self-Efficacy Scale by Schwartz and Jerusalem (1995), and the Self-Leadership Scale by Manz (1986). The instruments facilitated the development of self-administered survey questionnaires. These instruments, as well as their validity and reliability, are discussed in this section.

Managerial Leadership Perceptions Questionnaire (MLPQ)

The MLPQ scale was used in this study to measure participants' perceived modes of power. The bases of power or power dynamics identified by French and Raven (1959) comprise expert, legitimate, coercive, reward, and referent (Nesler et al., 1999). Legitimate power is founded on the target's outlook, in which a source has the privilege to influence the target and that the target ought to observe. Expert power is centered on the view that the agent has some specialized knowledge. Coercive and reward power are grounded on a target's perception, in which a source can offer punishments or rewards, respectively, for the target. Lastly, referent power is centered on identifying with or wanting to be related to the agent (Nesler et al., 1999). These five power bases are dissimilar (French & Raven, 1959; Nesler et al., 1999).

Parmer (2017) expanded on Hinkin and Schriesheim's (1989) new scales to measure bases of social power, which was adapted from French and Raven's (1959) model of power scale to develop the MLPQ scale (Appendix A). This scale measures the perception of the participants regarding their current supervisor and how they are treated at work. Parmer and Dillard Jr. (2018) affirmed that the MLPQ scale also provides insights into how employees' perceptions of their current supervisor predict their feelings of power within themselves. Similar to French and Raven's (1959) model of power scale, the MLPQ scale is a 25-item instrument designed on a 5-point Likert scale, ranging from strongly disagree (1) to strongly agree (5). Survey participants respond to the models of the power scale by circling the response, which most suits their answer to the 25 items. The total power score is determined by adding the scores in each of the five powers: referent, expert, legitimate, reward, and coercive. An overall score of between 12 and 15 points shows a solid power base, while a 3 through 6 points score portrays a weak power base. A moderate power base is represented by any score between 7 and 11 points. The MLPQ scale has demonstrated high reliability and validity in various previous studies (Parmer & Dillard Jr., 2018), implying that it is suitable for use in the present research.

The General Self-Efficacy Scale

The General Self-Efficacy Scale (GSES) was used in the present study to measure participants' perceived self-efficacy. GSES, a scale developed for persons aged 12 and above, was formulated by Schwartzer and Jerusalem (1995) to evaluate perceived self-efficacy concerning coping and adaptation in both routine activities and isolated stressful occasions. GSE is typically self-administered as part of a more wide-ranging questionnaire. As illustrated in Appendix B, the GSEs scale comprises ten items/questions developed on a 4-point Likert scale, ranging from not at all true (1) to exactly true (4). Preferably, these ten items are mixed

randomly into a wider pool of survey items with a similar response layout. Each of the ten things refers to effective coping and means an internal-stable attribution of success. Answering the ten items requires an average of four minutes. The sum of responses to the ten items leads to the final combined score with a range of between 10 and 40. A higher score shows greater confidence to attain pre-and post-operative objectives of dealing with challenging scenarios and connected setbacks or obstacles. In comparison, a lower score reflects lesser conviction in achieving these objectives.

In samples retrieved from 23 countries, Cronbach's alphas ranged between 0.70 and 0.90, with most being in the high 0.80s (Barahona et al., 2018; Ou, 2022). This score implies that GSES is a reliable scale since the rule of thumb is that Cronbach alpha values of 0.70 or higher show acceptable internal consistency, and hence reliability of the scale under assessment. The criterion-associated validity is reported in multiple comparative and correlational studies where positive coefficients were realized with desirable emotions, work satisfaction, and dispositional optimism (Barahona et al., 2018; Lazić et al., 2021; Ou, 2022). The negative coefficients have been linked with health complaints, burnout, stress, anxiety, and depression (Lazić et al., 2021). GSES is considered a reliable tool since it has been applied globally with success for more than two decades and its appropriateness in a wide range of applications. The GSES is accessible in 32 languages and freely downloadable.

The Self-Leadership Scale

The Self-Leadership Scale was utilized in the present study to measure the participants' perceived self-leadership. The Self-Leadership Questionnaire (SLQ) was first developed by Anderson and Prussia (1997), and it was centered on early self-leadership evaluation prototypes formulated by Manz and Sims (1986). Even though the 50-item Anderson and Prussia's (1997)

SLQ characterized an ideal first phase in developing a self-leadership scale, the scale was plagued by various intrinsic validity and reliability issues and needed additional modification. Accordingly, Houghton and Neck (2002) formulated and presented a revised self-leadership questionnaire (RSLQ). In addition, ineffectual and vague questions from the original SLQ were either rewritten or removed, while supplementary items were included from Cox's (1993) formerly unpublished self-leadership instrument. For this study, the self-leadership variable was evaluated or measured utilizing the revised self-leadership questionnaire (RSLQ) as developed by Houghton and Neck (2002).

As depicted in Appendix C, RSLQ is a 35-item instrument that is designed on a five-point Likert scale, ranging from not at all accurate (1) to completely accurate (5). These 35 items are distributed across nine subscales, encompassing self-goal setting (five items), evaluating beliefs and assumptions (four items), self-talk (three items), visualizing successful performance (5 items), focusing thoughts on natural rewards (five items), self-cueing (two items), self-observation (four items), self-punishment (four items, and self-reward (three items; Houghton & Neck, 2002). The total self-leadership score is determined by adding the scores in these nine subscales, as presented in Appendix C.

Houghton and Neck's (2002) study was aimed at demonstrating the construct validity and reliability of RSLQ based on the assessment prototypes formulated by Manz and Sims (1986) and Anderson and Prussia's (1997) SLQ. The findings from this study indicated from an exploratory factor analysis (EFA) that RSLQ has substantially better factor stability and reliability as compared to other self-leadership evaluation tools. Furthermore, outcomes from a confirmatory factor analysis using structural equation modeling approaches showed a superior fit for a higher order factor self-leadership model in a congruent manner to self-leadership theory.

From these findings, Houghton and Neck (2002) concluded that RSLQ is a sensibly reliable and valid scale for assessing self-leadership skills, cognitions, and behaviors. Therefore, RSLQ is a valid and reliable instrument to use in this study to evaluate participants' self-leadership skills, cognitions, and behaviors.

The RSLQ has further shown realistically ideal validity and reliability across various empirical studies (Curral & Marques-Quinteiro, 2009; Houghton & Dawley, 2012; Houghton & Jinkerson, 2007; Ioannis, 2019). The scale has further been translated into different languages, encompassing Turkish, German, Hebrew, Afrikaans, and Chinese (Houghton & Dawley, 2012; Neubert & Wu, 2006). Translated models of RSLQ have largely demonstrated ideal validities and reliabilities together with stable factor structures, which further confirm the initial outcomes of Houghton and Neck (2002). The only weakness of RSLQ is its large-scale length. The instrument comprises 35 items, which can be problematic in studies where self-leadership is being assessed alongside other variables of interest (Mahembe et al., 2016). Using RSLQ can lead to a lengthy survey that can, in turn, result in missing survey information, fatigue, and incorrectness. While some scholars (Andressen & Konradt, 2007; Curral & Marques-Quinteiro, 2009) have opted for the condensed RSLQ, a brief self-leadership questionnaire has yet to be designed and authenticated. Consequently, for the present study, the participant self-leadership was measured using RSLQ. Before utilizing it in this study, a request to use RSLQ will be sent to the developers, Houghton and Neck (2002).

Research Procedures

The researcher methodology followed various processes to undertake the present study. The beginning process was to develop a research body to establish a research prospectus demonstrating the area of focus of research inquiry. Upon defending the research prospectus, the

next step was to gain approval for the research instruments, including the MLPQ, GSES, and SLQ. The GSES and SLQ are open source and available to use without permission. The MLPQ was developed by Parmer (2017), and written permission was obtained to use the instrument for the purposes of this research prospectus.

The first research process was to seek site permission from the director of Northwest protestant denominational school. Gaining permission from the School of Ministry director guaranteed that the present study was conducted in the full knowledge of the institution's management. After this approval, the researcher sought approval from the Liberty IRB to carry out the study and the adoption of an online survey with Qualtrics for data gathering. Following the IRB approval, the researcher provided the research link for the online survey to the director of the Northwest protestant denominational school. The researcher requested that the director of the school to send out the online survey link via email to the school's past and current members to take the online survey. The members who received the email link were asked to follow the survey link to understand more about the study, understand the informed consent, and proceeded on to take the online survey.

The main data collection medium for this study was an online survey developed through the website Qualtrics. An informed consent letter was developed and approved by the Liberty University IRB and was attached on the online survey after an initial introduction to the study. Participants were prompted to carefully read the informed consent letter and consent, or decline based on two options "Yes, I consent to participate in this study" or "No, I do not consent to participate in this study. Those participants who selected the former option were permitted to proceed with the survey, and those who selected the latter option were thanked for their time and screened out of the survey. The objective of obtaining expressed informed consent was to

provide adequate details to all potential participants in a language they easily understand, enabling them to voluntarily decide whether or not to participate in the study. Conforming to research ethics, participation in the study was voluntary, implying that no one was forced or coerced to participate. The informed consent also served to inform the targeted members of the school of ministry that they can withdraw from the survey at any moment.

After providing their informed consent, participants proceeded to complete the survey questionnaire. The survey was divided into four key sections, including the screening questionnaire, demographic questionnaire, section 1 aimed at collecting the perceptions of church members, and section 2, which focuses on gathering corporate leaders' perceptions. First, the screening questionnaire was utilized to narrow the targeted members of the school based on attitudes, interests, and behaviors which are not accessible in the general demographic screening criteria. Then the demographic questionnaire was utilized to narrow down the general population of the members based on the inclusion criteria. The participant screening was therefore based on the inclusion criteria, which comprise (a) being a member of the Northwest protestant denominational school, (b) being aged 18 years or older, (c) 5 years of previous employment or more, (d) if retired, retired no more than 10 years ago, (d) member of a church longer than 2 years, (e) and are actively attending church services monthly. No identifying information was gathered using the demographic questionnaire for confidentiality purposes.

The interested members of the school of ministry were then scrutinized in two phases or sections. In Section 1, the participants were asked to provide their perceptions of church leaders using the three designated scales, including the MLPQ developed by Parmer (2017) from the French and Raven (1959) model of the power scale, GSES by Schwartz and Jerusalem (1995),

and RSLQ by Houghton and Neck (2002). The participants were then asked to provide their perceptions of corporate leaders using the same instruments.

The three instruments are designed on a Likert scale, implying that they are self-reported. The MLPQ is a 25-item instrument designed on a 5-point Likert scale, ranging from strongly disagree (1) to strongly agree (5). The GSES scale comprises ten items/questions, which are developed on a 4-point Likert scale, ranging from not at all true (1) to exactly true (4). Lastly, RSLQ is a 35-item instrument that is designed on a 5-point Likert scale, ranging from not at all accurate (1) to completely accurate (5). These 35 items are distributed across nine subscales, encompassing self-goal setting (5 items), evaluating beliefs and assumptions (4 items), self-talk (3 items), visualizing successful performance (5 items), focusing thoughts on natural rewards (5 items), self-cueing (2 items), self-observation (4 items), self-punishment (4 items), and self-reward (3 items; Houghton & Neck, 2002). Filling in these questionnaires took approximately 25 to 35 minutes for every respondent. The collected data were kept secure using encryption and a strong password on the library server and backed up on the cloud and were accessible only to the researcher. These data will be destroyed five years after the completion of the study in adherence to Liberty University's guidelines.

Data Analysis and Statistical Procedures

Obtaining and collecting data is the primary objective of a quantitative study, or for that matter, other research methods. Obtaining data is simply the first step in a greater research endeavor to give dimension, context, and meaning to the data.

Data Analysis

The gathered survey data was downloaded from Qualtrics into Microsoft Excel and organized for analysis via IBM SPSS version 24. Following a successful download, the next

process was to clean the data, which involved identifying and eliminating replies from respondents who failed to respond to the prompts systematically or responses that did not match the acknowledged inclusion criteria. After cleaning, the data was imported into SPSS Statistics Version 24 for analysis.

The concept of this data analysis was to utilize response data from the research instruments from part 1 and part 2 of the research survey to draw conclusions from the three research questions. Through the comparison and correlational data analysis, this research examined RQ1, RQ2, and RQ3 which are focused on understanding the variables of how a leader's use of power impacts a follower's ability to self-lead and how the follower's perception of their self-efficacy mediates between leader use of power and self-leadership. Important to the focus of this study, the commonality of the research was the follower's perceptions of their self-efficacy and self-leadership and their leaders in their church life and corporate life. Of particular focus to this study, the researcher explored if a statistical model can be developed that predicts follower self-leadership scores based on leader use of power and self-efficacy.

Statistical Procedures

The first statistical process involved generating the descriptive statistics of the study sample using measures of mean, standard deviation, and frequency. Then, based on the developed research questions and the aim of the present study, the data was analyzed using three statistical approaches. To answer RQ1, the data was analyzed using t-tests. Comparison of means is a statistical analysis method that enables a researcher to identify if study groups have identical means. A means comparison was conducted for this study to determine the difference in data gathered in sections one and section two. Specifically, the means comparison technique was used to reveal the difference between church leaders and corporate leaders based on their modes of

power, follower self-efficacy, and self-leadership. The second statistical process to answer RQ2 was conducted using a Pearson correlation analysis. The correlation analysis was utilized to determine whether there is any statistically significant association between church leaders and corporate leaders based on their modes of power, follower self-efficacy, and follower self-leadership. The final statistical process that addresses RQ3 is a linear regression to determine if modes of power and self-efficacy can be used to predict self-leadership scores.

Chapter Summary

A quantitative survey research approach was adopted to achieve the purpose of this study. The quantitative research methodology can be applied to determine patterns and averages, examine causal associations, make predictions, and generalize findings to broader populations (Basias & Pollalis, 2018). Quantitative research is the most suitable methodology since the present study sought to assess the association between variables using statistical evidence. The variables of interest that were measured comprised the modes of power, self-efficacy, and self-leadership. These variables were measured using the MLPQ developed by Parmer (2017) from the French and Raven (1959) model of the power scale, the General Self-Efficacy Scale by Schwartzer and Jerusalem (1995), and the Revised Self-Leadership Questionnaire (RSLQ) by Houghton and Neck (2002), respectively.

An online survey approach was employed to collect the data. The electronic survey was compiled on Qualtrics. The survey comprised four key sections, including the screening questionnaire, demographic questionnaire, section one aimed at collecting the perceptions of church members, and section two, which focuses on gathering corporate leaders' perceptions. The means comparison technique was conducted to determine the difference in data collected in sections one and two. Specifically, the means comparison technique revealed the difference

between church leaders and corporate leaders based on their modes of power, self-efficacy, and self-leadership. The correlation analysis was utilized to determine whether there is any statistically significant association between church leaders and corporate leaders based on their modes of power, self-efficacy, and self-leadership. These statistical analyses were conducted using SPSS Statistics Version 24. Chapter 4 presents and describes the findings following the data analysis process.

CHAPTER FOUR: ANALYSIS OF FINDINGS

Compilation Protocol and Measures

The purpose of this quantitative comparative study was to examine the difference between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of Northwest protestant denominational school and the correlation between these constructs within each group. The variables that were measured in this study include the modes of power, self-efficacy, and self-leadership. The following instruments were used to measure the research variables: MLPQ developed by Parmer (2017) from the French and Raven (1959) model of the power scale, the General Self-Efficacy Scale by Schwartzer and Jerusalem (1995), and the Revised Self-Leadership Questionnaire (RSLQ) by Houghton and Neck (2002). The participants for the present study were selected using the purposive sampling approach. An online survey compiled on Qualtrics was utilized as the primary data source.

The structure of this chapter is as follows: first, the research questions of the study are presented followed by the null hypotheses developed based on these questions. After that, the results from the descriptive statistics conducted to characterize the study sample are presented. Then, the results of evaluating the research hypotheses are detailed. Finally, a summary of the quantitative results is provided.

Research Question(s)

The quantitative comparative study was guided by the following research questions:

RQ1: What, if any, difference exists between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of the Northwest protestant denominational school?

RQ2: When regarded separately, what relationship, if any, exists between religious and corporate leaders' modes of power, self-efficacy, and self-leadership, as perceived by members of the Northwest protestant denominational school?

RQ3: Do religious and corporate leaders' modes of power and self-efficacy scores predict self-leadership?

Null Hypotheses

H₀1: There is no statistically significant difference between modes of power, self-efficacy, and self-leadership in church leaders when compared to corporate leaders.

H₀2: There is no statistically significant correlation between modes of power, self-efficacy, and self-leadership in church leaders or corporate leaders.

H₀3: There is no statistically significant predictive relationship between religious and corporate leaders' modes of power and self-efficacy on self-leadership of members of Northwest protestant denominational.

Demographic and Sample Data

An online survey compiled on Qualtrics was utilized as the primary data source for this study. Data were collected from a total of 126 participants. Table 1 reports the frequency tables for the categorical characteristics of the sample. It was found that 44.4% of the participants were aged 55-64, 35.7% 65-74, 9.5% 45-54, and 9.5% 75 years or older. Regarding race/ ethnicity, 95.2% were White/ Caucasian and 4.8% were from other races/ ethnicities. Moreover, 57.1% identified their gender as female and 41.3% as male. Also, 83.3% reported their marital status as married, 6.3% as divorced, and 2.4% in a relationship. Nearly half of the respondents (49.2%) indicated that they had a bachelor's degree, 27.0% reported a master's degree, 0.8% reported a doctorate degree, and 19.1% reported some other degrees as their highest level of education. A

majority of the respondents (80.2%) indicated they had been employed for more than 30 years, 15.9% reported 21-30 years, and 3.2% reported 11-21 years. Lastly, 59.5% were asked to think about a religious leader, and 40.5% about a corporate leader.

Table 1 - Descriptive Statistics for Categorical Characteristics of the Sample

Characteristic		Frequency	Percent
Age	35-44	1	0.8
	45-54	12	9.5
	55-64	56	44.4
	65-74	45	35.7
	75 and older	12	9.5
Race/Ethnicity	White/Caucasian	120	95.2
	Other	6	4.8
Gender	Gender Variant	1	0.8
	Female	72	57.1
	Male	52	41.3
	Prefer not to say	1	0.8
Marital Status	Divorced	8	6.3
	In a relationship	3	2.4
	Married	105	83.3
	Never married	1	0.8
	No response	9	7.1
Level of Education	Bachelor's degree	62	49.2
	Doctorate	1	0.8
	High school diploma	5	4.0
	Master's degree	34	27.0
	Other	24	19.1
Number of Years Being Employed	5-10	1	0.8
	11-21	4	3.2
	21-30	20	15.9
	More than 30	101	80.2
Leader Type	Religious Leader	75	59.5
	Corporate leader	51	40.5

Table 2 presents the descriptive statistics for continuous variables of the study. It was found that modes of power scores ranged from 32 to 112 and had a mean of 96.59 ($SD = 13.55$), self-efficacy scores ranged from 21 to 40 and had a mean of 33.25 ($SD = 3.95$), and self-

leadership scores ranged from 71 to 168 and had a mean of 126.32 ($SD = 19.28$)

Table 2 - Descriptive Statistics for the Continuous Variables of the Study

Variable	<i>Min</i>	<i>Max</i>	Mean	<i>SD</i>
Modes of Power	32	112	96.59	13.55
Self-Efficacy	21	40	33.25	3.95
Self-Leadership	71	168	126.32	19.28

Data Analysis and Findings

Research Question 1

The first research question sought to determine if there is any difference between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of the Northwest protestant denominational school. The corresponding null hypothesis 1 is that there is no statistically significant difference between modes of power, self-efficacy, and self-leadership between church leaders and corporate leaders. To address this research questions and hypothesis, three independent samples *t*-tests were performed for the dependent variable of interest. In these analyses, the variables of modes of power, self-efficacy, and self-leadership were included as dependent variables, and type of leadership (religious leadership versus corporate leadership) as the independent variable. This test makes several assumptions about the data. These assumptions consider there are no extreme outliers on the dependent variable in any of the groups, and the dependent variable is approximately normally distributed for each category of the independent variable (Lund, 2021).

Boxplots were created to examine the absence of outliers' assumption across the levels of the independent variable. These plots are exhibited in Figures 1-3. From these plots, it can be seen that for all three dependent variables of modes of power, self-efficacy, and self-leadership there were some data points deviating from the typical pattern of observations in both religious

leaders and corporate leaders. Thus, there were departures from the absence of outliers' assumption of all three independent samples *t*-tests. The normality assumption of the *t*-tests was examined using the Shapiro-Wilk test of normality. This test assesses whether the data follows a normal distribution by comparing the observed data to the expected distribution. A *p*-value greater than 0.05 indicates that there is no significant deviation from normality, and it can be assumed that the data is normally distributed (Lund, 2021). The results from this analysis are provided in Table 3. These results revealed that the normality assumption of all three independent samples *t*-tests was violated as there were significant deviations from the normality of modes of power, self-efficacy, and self-leadership in both religious leaders and corporate leaders.

Due to the normality and absence of outliers' assumptions being violated for all three independent samples *t*-tests, these analyses were not deemed appropriate to evaluate the differences in the outcome variables between religious leaders and corporate leaders. Instead, the Mann-Whitney *U* test was utilized as the nonparametric counterpart to the independent samples *t*-test to test whether the differences between these two groups on the dependent variables were statistically significant. The results from this analysis are summarized in Table 4.

Table 3 - Results of the Shapiro-Wilk Test Examining the Normality of the Study Variables by Type of Leader

Variable	Type of Leader	Statistic	<i>Df</i>	<i>Sig.</i>
Modes of Power	Religious Leader	.707	75	< .001
	Corporate Leader	.919	51	.002
Self-Efficacy	Religious Leader	.929	75	< .001
	Corporate Leader	.943	51	.016
Self-Leadership	Religious Leader	.939	75	.001
	Corporate Leader	.946	51	.022

Figure 1 - Boxplot of Modes of Power by Type of Leader

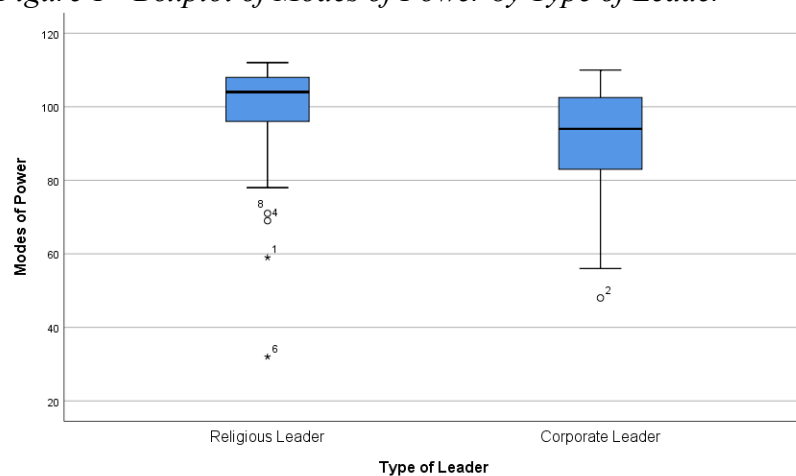


Figure 2 - Boxplot of Self-Efficacy by Type of Leader

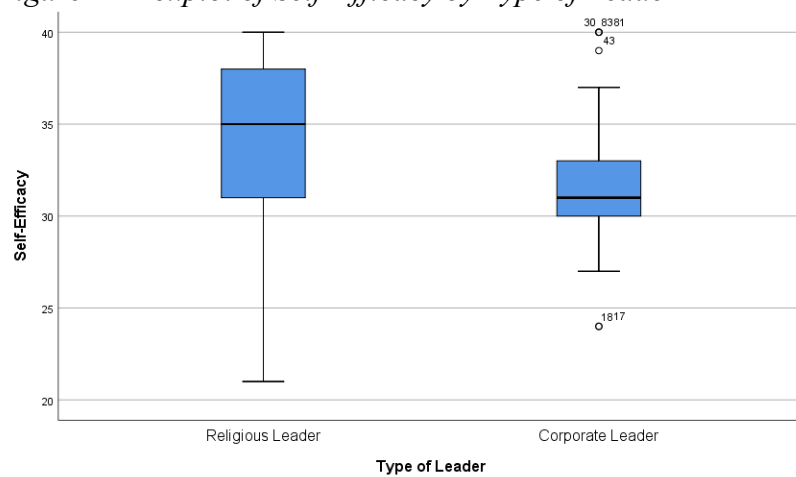
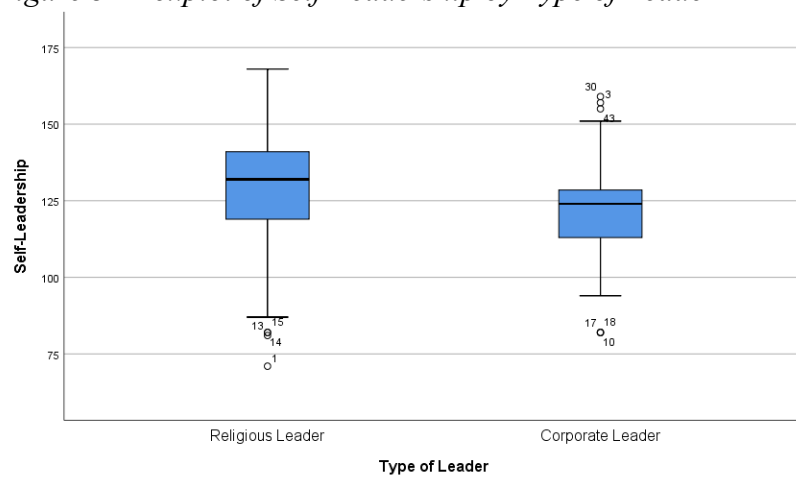


Figure 3 - Boxplot of Self-Leadership by Type of Leader



The results of these non-parametric analyses revealed that there were statistically significant differences between religious leaders and corporate leaders on modes of power, self-efficacy, and self-leadership. These results suggested that the median of modes of power in religious leaders ($Mdn = 104.00$) was significantly higher than corporate leaders ($Mdn = 94.00$), the median of self-efficacy in religious leaders ($Mdn = 35.00$) was significantly higher than corporate leaders ($Mdn = 31.00$), and the median of self-leadership in religious leaders ($Mdn = 132.00$) was significantly higher than corporate leaders ($Mdn = 124.00$). Overall, these results provided support to reject Null Hypothesis 1, suggesting that there is a statistically significant difference between modes of power, self-efficacy, and self-leadership in church leaders when compared to corporate leaders.

Table 4 - The results of the Mann-Whitney U Tests Comparing the Study Variables by Type of Leader

Variable	Mann-Whitney U	Wilcoxon W	Z	p -value
Modes of Power	995	2321	-4.564	< .001
Self-Efficacy	1108.5	2434.5	-4.015	< .001
Self-Leadership	1422.5	2748.5	-2.436	.015

Research Question 2

The second research question sought to determine if there is a relationship between religious and corporate leaders' modes of power, self-efficacy, and self-leadership if examined separately, as perceived by members of the Northwest protestant denominational school. The corresponding null hypothesis is that there is no statistically significant correlation between modes of power, self-efficacy, and self-leadership in church leaders or corporate leaders. It was planned to utilize Pearson correlation analysis to evaluate this research question and testing research hypothesis. However, as reported in Table 3, there were significant deviations from normality for variables of modes of power, self-efficacy, and self-leadership in both religious

leaders and corporate leaders. Thus, this analysis was deemed inappropriate as it assumes that the data are approximately normally distributed. For this reason, Spearman correlation analysis was employed as the non-parametric alternative to this parametric procedure to evaluate the research question and null hypothesis 2.

The results from this analysis are reported in Table 5. It can be seen that in both religious leaders and corporate leaders, modes of power were significantly positively associated with self-efficacy and self-leadership. The correlation coefficient of .505 indicated that in religious leaders, the magnitude of the relationship between modes of power and self-leadership was large. Moreover, the correlation coefficients suggested that the strength of the association between modes of power and self-efficacy in both religious leaders and corporate leaders, as well as the strength of the association between modes of power and self-leadership in corporate leaders, was moderate (Cohen, 2013). Additionally, for both types of leaders, self-efficacy was significantly positively correlated with religious leaders and corporate leaders. The correlation coefficients of .500 and .667 indicated that the magnitudes of these associations were large (Cohen, 2013). Overall, these results provided support to reject Null Hypothesis 2, suggesting that there is a statistically significant correlation between modes of power, self-efficacy, and self-leadership in both religious leaders and corporate leaders.

Table 5 - Results of the Spearman Correlation Analysis Separately Examining the Associations Between the Study Variables for Religious Leaders and Corporate Leaders

Leader Type		1	2	3
Religious Leader	1. Modes of Power	-		
	2. Self-Efficacy	.494**	-	
	3. Self-Leadership	.505**	.500**	-
Corporate leader	1. Modes of Power	-		
	2. Self-Efficacy	.461**	-	
	3. Self-Leadership	.360**	.667**	-

** indicates statistically significant at the .01 level.

Research Question 3

The third research question sought to determine whether modes of power and self-efficacy scores of religious and corporate leaders predict self-leadership. The corresponding research hypothesis tested is that no statistically significant predictive relationship exists between religious and corporate leaders' modes of power and self-efficacy on self-leadership of members of Northwest protestant denominational school. The results from correlation analysis indicate that there is no statistically significant predictive relationship between religious and corporate leaders' modes of power and self-efficacy on self-leadership of members of the Northwest protestant denominational school. Three multiple linear regression analyses were conducted to address this research question and hypothesis to confirm whether leader modes of power and follower self-efficacy are predictors of follower self-leadership. One analysis was performed for the combined data for religious leaders and corporate leaders, and two separate analyses were performed for each type of leader. In these analyses, self-leadership was included as the outcome variable, and modes of power and self-efficacy as the predictor variables. Before conducting these linear regression analyses, several assumptions were evaluated to ensure that the results were reliable, and the parameter estimates were not biased. These included the absence of multicollinearity, the absence of extreme outliers, the normality of residuals, and the homoscedasticity of residuals assumptions (Lund, 2021).

The absence of multicollinearity assumption was evaluated using the variance inflation factor (*VIF*) values. *VIF* values greater than ten were considered indicative of high correlations between the predictor variables, which could lead to unreliable regression coefficients (Hair et al., 1995). To evaluate the absence of significant outliers, standardized residuals, and Cook's distance measure were examined. Observations with Cook's distance values greater than $4/n$,

where n is the number of observations, were considered influential observations that could have significant effects on the regression results (Jayakumar & Sulthan, 2015). Also, absolute standardized residuals greater than 3.29 were assumed to be significant outliers (Tabachnick & Fidell, 2013). The P-P plot of the residuals was used to evaluate the normality assumption. The P-P plot compares the distribution of the residuals to the expected normal distribution. If the residuals are normally distributed, the plot should form a straight line. Finally, to evaluate the homoscedasticity assumption of the residuals, the scatter plot of standardized residuals versus standardized predicted values was investigated. A scatter plot with a uniform spread of points suggests that the residuals are homoscedastic, and the variance is constant across all levels of the independent variables (Lund, 2021).

Regression Analysis for the Combined Data: Using Cook's distance measure, a total of nine influential observations were identified. The absolute standardized residual value for only one of these cases was found to be greater than 3.29. This observation was excluded from the analysis and the regression analysis was performed again. It was found that after excluding that extreme outlier from the data there were no influential cases with standardized residuals falling outside the range of -3.29 to 3.29. Thus, the absence of outliers' assumption was deemed valid. The following analyses are based on the results of the regression model with the extreme outlier being excluded. The next assumption to evaluate was the absence of multicollinearity among the predictor variables. It was found that the *VIF* value for both predictor variables were 1.285. This value was well below the threshold value of 4, indicating that there were no multicollinearity issues in the data. Moreover, as can be seen from Figure 4, the points on the P-P plot of residuals from the regression model approximately follow a straight line, suggesting that the residuals were normally distributed. Therefore, the normality assumption of residuals was met. Lastly, the

scatter plot of standardized predicted values versus standardized residuals shows a random pattern with no trend (see Figure 5). Hence, it was assumed that the residuals from the regression model were homoscedastic. Overall, after removing one extreme outlier from the data, there did not seem to be substantial departures from the absence of outliers, the absence of multicollinearity, the normality of residuals, and the homoscedasticity of residuals assumptions.

Figure 4 - Normal P-P Plot of the Residuals from the Regression Model

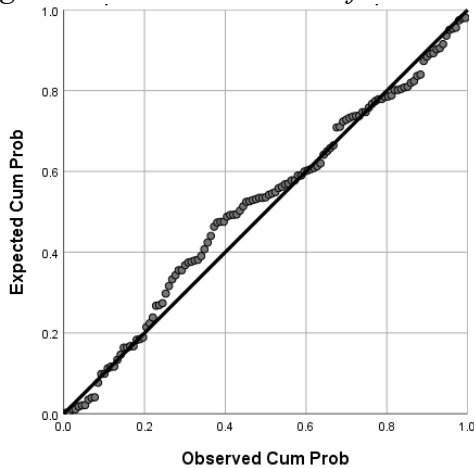
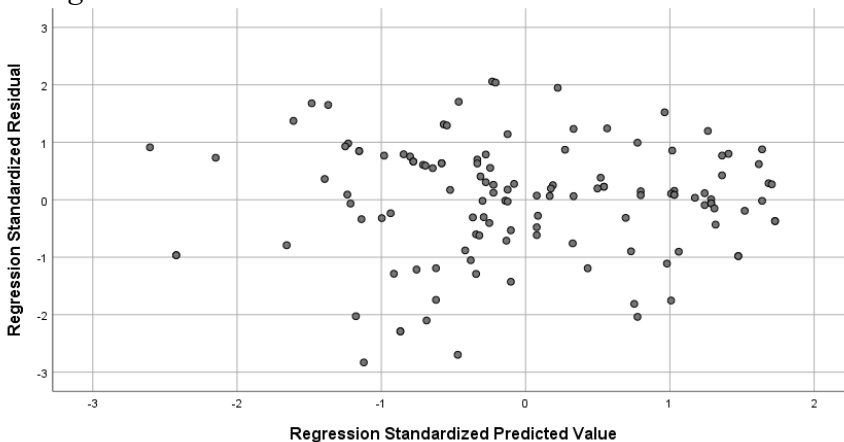


Figure 5 - Scatter Plot of Standardized Predicted Values Against Standardized Residuals from the Regression Model



It was found that the regression model was statistically significant, $F(2,122) = 45.067$, $p < .001$, adjusted- $R^2 = .415$, indicating that the two predictor variables combined explained a significant amount of variation (41.5%) in self-leadership. Table 6 reports the parameter

estimates for this regression model. It can be seen that both modes of power and self-efficacy significantly contributed to the model. The estimate of the regression slope for modes of power indicated that a unit increase in this variable was associated with a 0.278 unit increase in self-leadership. In addition, the estimate of the regression slope for self-efficacy suggested that a unit increase in this variable was associated with a 2.603 unit increase in self-leadership. The effect size values indicated that modes of power and self-efficacy uniquely explained 3.1% and 22.2% of the variation in self-leadership, respectively.

Table 6 - Parameter Estimates for the Regression Model

Variable	Unstandardized		Standardize		<i>t</i>	<i>Sig.</i>	Part	Effect Size
	Coefficients		d					
	<i>B</i>	Std. Error	Coefficients					
Modes of Power	0.278	.109	.199	2.559	.012	.176	.031	
Self-Efficacy	2.603	.379	.534	6.861	< .001	.471	.222	

Regression analysis for religious leaders: Using Cook's distance measure, a total of five influential observations were identified. The absolute standardized residual values for all these cases were found to be less than 3.29. Therefore, the absence of outliers' assumption was deemed valid. In addition, it was found that the *VIF* value for both predictor variables were 1.182. This value was well below the threshold value of 4, indicating that there were no multicollinearity issues in the data. Moreover, as can be seen from Figure 6, there were slight deviations from the normality line in the normal P-P plot of residuals from the regression model, indicating that there was a slight violation of the normality assumption of this regression model. Lastly, the scatter plot of standardized predicted values versus standardized residuals shows a random pattern with no trend (see Figure 7), indicating that the residuals were homoscedastic.

Figure 6 - Normal P-P Plot of the Residuals from the Regression Model for Religious Leaders

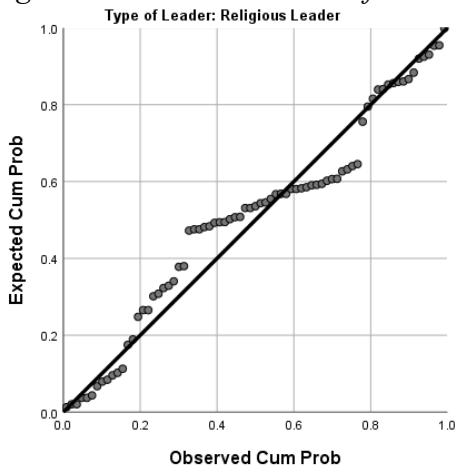
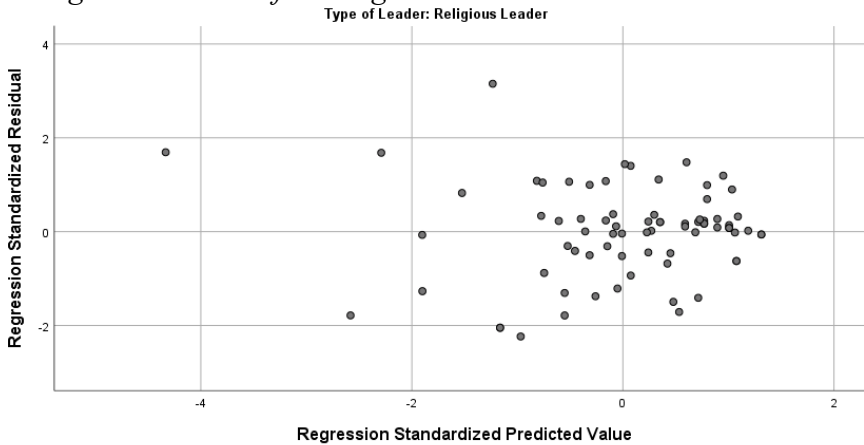


Figure 7 - Scatter Plot of Standardized Predicted Values Against Standardized Residuals from the Regression Model for Religious Leaders



It was found that the regression model was statistically significant, $F(2,72) = 15.639$, $p < .001$, adjusted- $R^2 = .283$, indicating that the two predictor variables combined explained a significant amount of variation (28.3%) in self-leadership. The parameter estimates for this regression model are provided in Table 7. These results showed that both modes of power and self-efficacy significantly contributed to the model. The estimate of the regression slope for modes of power indicated that a unit increase in this variable was associated with a 0.603 unit increase in self-leadership. In addition, the estimate of the regression slope for self-efficacy suggested that a unit increase in this variable was associated with a 1.359 unit increase in self-

leadership. The effect size values indicated that modes of power and self-efficacy uniquely explained 12.8% and 5.9% of the variation in self-leadership, respectively.

Table 7 - Parameter Estimates for the Regression Model for Religious Leaders

Variable	Unstandardized		Standardize		<i>t</i>	<i>Sig.</i>	Part	Effect Size
	Coefficients		d					
	<i>B</i>	Std. Error	Coefficients					
Modes of Power	0.603	0.166	0.390	3.643	.001	.358	.128	
Self-Efficacy	1.359	0.550	0.264	2.472	.016	.243	.059	

Regression analysis for corporate leaders: Using Cook's distance measure, a total of five influential observations were identified. However, it was found that the absolute standardized residual values for all these cases were less than 3.29. Therefore, the absence of outliers' assumption was assumed to be valid. Furthermore, it was found that the *VIF* value for both predictor variables were 1.188. This value was well below the threshold value of 4, indicating that there were no multicollinearity issues in the data. Additionally, Figure 8 illustrates that the points in the normal P-P plot of the residuals from the regression model did not substantially deviate from the normality line, providing support that the normality assumption of the regression equation was satisfied. Lastly, the scatter plot of standardized predicted values versus standardized residuals shows a random pattern with no trend (see Figure 9). Therefore, it was assumed that the residuals were homoscedastic.

Figure 8 - Normal P-P Plot of the Residuals from the Regression Model for Corporate Leaders

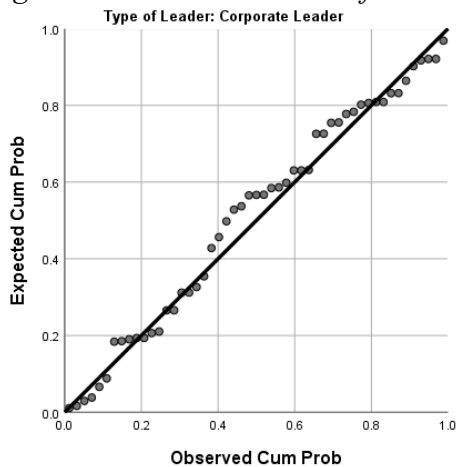
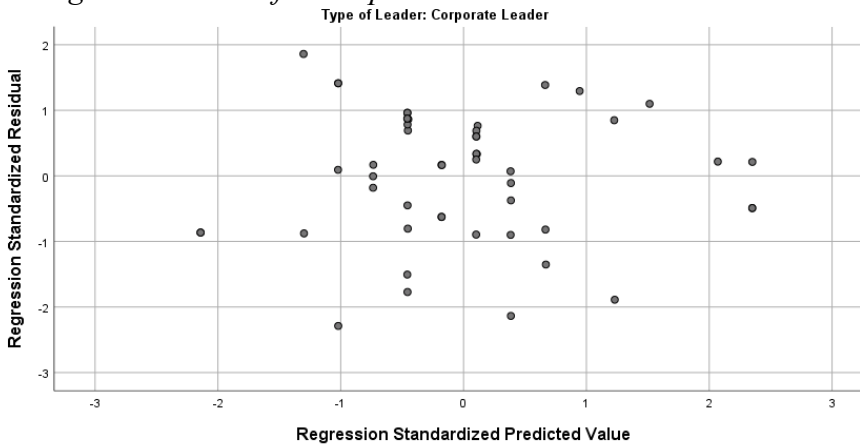


Figure 9 - Scatter Plot of Standardized Predicted Values Against Standardized Residuals from the Regression Model for Corporate Leaders



It was found that the regression model was statistically significant, $F(2,48) = 40.358$, $p < .001$, adjusted- $R^2 = .612$, indicating that the two predictor variables combined explained a significant amount of variation (61.2%) in self-leadership. The parameter estimates for this regression model are reported in Table 8. These results showed that only self-efficacy significantly contributed to the model. The estimate of the regression slopes indicated that a unit increase in this variable was associated with a 4.054 unit increase in self-leadership. The effect size values indicated that self-efficacy uniquely explained 52.9% of the variation in self-

leadership. On the other hand, models of power did not significantly predict self-leadership ($p = .981$).

Table 8 - Parameter Estimates for the Regression Model for Corporate Leaders

Variable	Unstandardized		Standardize		<i>t</i>	<i>Sig.</i>	Part	Effect Size
	Coefficients		d					
	<i>B</i>	Std. Error	Coefficients					
			Beta					
Modes of Power	-0.003	0.133	-0.002	-0.024	.981	-.002	< .001	
Self-Efficacy	4.054	0.491	0.793	8.252	< .001	.727	.529	

Overall, the results of these linear regression analyses provided partial evidence to reject Null Hypothesis 3, showing that there were statistically significant predictive relationships between modes of power and members of the school self-efficacy scores and self-leadership for religious leaders and the combined data for religious leaders and corporate leaders. However, for corporate leaders, only self-efficacy was found to be significantly associated with self-leadership.

Evaluation of the Research Design

The purpose of this quantitative comparative study was to examine the difference between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of Northwest protestant denominational school and the correlation between these constructs within each group. An online survey compiled on Qualtrics was utilized as the primary data source for this study. Data were collected from a total of 126 participants. This study was guided by three research questions and the hypotheses that were developed based on these questions. Mann-Whitney U test was utilized to address the first research question and null hypothesis, Spearman correlation analysis to evaluate the second

research questions and null hypothesis, and linear regression analysis to evaluate the third research question and test the corresponding null hypothesis. The results of the Mann-Whitney U test provided support to reject Null Hypothesis 1 suggesting that there is a statistically significant difference between modes of power, self-efficacy, and self-leadership in church leaders when compared to corporate leaders. Moreover, the results of the Spearman correlation analyses provided support to reject Null Hypothesis 2 suggesting that there is a statistically significant correlation between modes of power, self-efficacy, and self-leadership in both religious leaders and corporate leaders. Lastly, the results of the linear regression analysis provided partial support to reject Null Hypothesis 3 showing that there is a statistically significant predictive relationship between modes of power and members of the school self-efficacy scores and self-leadership for religious leaders and the combined data for religious leaders and corporate leaders. However, for corporate leaders, only self-efficacy was found to be significantly associated with self-leadership.

CHAPTER FIVE: CONCLUSIONS

Martin Luther's perspective regarding vocation holds that although the church cannot be likened to the corporates that focus on business, both church and corporate leaders need spiritual wisdom signifying that leaders in all dimensions of life can rely on models founded on the solid principles of self-efficacy, self-leadership, and power modes to augment their organizations' vocational efficiency. Having started with an overview, this chapter constitutes four sections. In the first section, which is the discussion segment, the focus will be on declaring the study purpose and organizing the discussion according to the three research questions. Further, the focus of this section will be on relating study results to findings available in the existing literature. The succeeding implications section will be focused on helping the reader comprehend how the study added value to existing literature-based knowledge and presenting the researcher's viewpoints regarding the study results. The limitations section will be discussed in such a manner as to bring out threats associated with internal as well as external validity. Finally, this chapter will end with a section on recommendations for future research.

Research Purpose

The purpose of this quantitative comparative study was to examine the difference between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of Northwest protestant denominational school and the correlation between these constructs within each group. The variables that were measured comprised the modes of power, self-efficacy, and self-leadership. Data was collected using Qualtrics electronic survey. Correlation analysis was utilized, and statistical analyses were conducted using SPSS.

Research Questions

Research Question 1

The first research question was: *What, if any, difference exists between religious leaders and corporate leaders in terms of modes of power, self-efficacy, and self-leadership, as perceived by members of the northwest protestant denominational school?* The results obtained led to the hypothesis that leaders who exhibit a balance of love and truth in their leadership style will have a more significant positive impact on their followers' well-being and performance. Theological perspectives provided by Martin Luther's Christian vocation offer a similar point of view placing emphasis on love and truth and stating that in both religious and corporate circles, leaders who embody these qualities can positively influence their followers by applying supportive and transformational leadership approaches (Allen, 2015; Wingren & Rasmussen, 2004). On the same note, French and Raven's power bases, such as referent and expert power, highlight the importance of building relationships and trust with followers, further emphasizing the value of love and truth in leadership.

The results obtained while attempting to address this research question indicated that median modes of power when it came to religious leaders were significantly higher when compared to those of corporate leaders. Such findings were particularly interesting. Given that religious leaders are supposed to be more group-centric and focused on their congregation based on the requirement to manifest devotion and humility, the researcher had expected that the corporate leaders would score higher when it came to the median modes of power. The unexpected findings suggest that leaders who exhibit a balance of love and truth in their leadership style and effectively use their power, self-efficacy, and self-leadership skills will have

a more significant positive impact on their followers' well-being and performance.

Astonishingly, Martin Luther's theological perspective seems to support these findings.

According to the theological perspective of Martin Luther, love and truth are essential components of Christian vocation. Literature has also supported these findings indicating that leaders who embody these qualities can create a positive and supportive environment for their followers (Allen, 2015; Wingren & Rasmussen, 2004). When connected to the concept of a leader's use of power, self-efficacy, and self-leadership, this creates an even more substantial impact on their followers.

The study results that the usage of power modes was higher among religious when compared to corporate leaders could be based on their need and desire to meet the ethical standards associated with leadership in religious circles and to empower their followers. As such, the results would explain why French and Raven's power bases (Northouse, 2019; Raven, 1993) emphasize that a leader's use of power should be ethical and considerate of their followers' needs. When leaders effectively balance their power (referent, expert, legitimate, reward, and coercive power), they can create a supportive and empowering environment that positively influences their followers.

The results obtained while attempting to address the first research question also revealed that the median of self-efficacy was higher among religious leaders when compared to their corporate counterparts. Although unexpected, it is important to note that religious leaders need significantly higher levels of confidence to mentor and inspire their followers when compared to corporate leaders. Explaining why religious leaders manifested a higher median when it came to self-efficacy, the Barna Research Group (2015) noted that when leaders have high self-efficacy, they are often confident in matters related to their abilities, persevere through challenges, mentor,

and motivate their followers to achieve their goals. Further results seemed to contradict these findings.

Research Question 2

The second research question that guided the study was: *When regarded separately, what relationship, if any, exists between religious and corporate leaders' modes of power, self-efficacy, and self-leadership, as perceived by members of the Northwest protestant denominational school?* The results obtained while addressing this research question confirmed the hypothesis that leaders who effectively utilize their power, self-efficacy, and self-leadership while demonstrating a strong sense of their Christian vocation will foster greater follower engagement, satisfaction, and commitment. Theological perspectives have corroborated this point of view. For instance, the theological perspective of Martin Luther highlights the importance of Christian vocation, where leaders serve God by loving and serving their neighbors (Allen, 2015). By combining this perspective with the concepts of a leader's use of power, self-efficacy, and self-leadership, the impact of such leadership on follower engagement, satisfaction, and commitment can be understood.

Initial findings indicated that for both corporate and religious leaders, modes of power were positively and significantly linked to self-efficacy and self-leadership. Such findings are particularly interesting given that whereas religious leaders had higher scores, these variables (self-efficacy and self-leadership) seem to be factors that underlie leadership in general. Notably, corporate leaders tend to rely more heavily on expert, legitimate, and reward power (Raven, 1993; Hinkin & Schriesheim, 1989). On the other hand, religious leaders are more likely to rely on referent power, inspiring followers through their charisma and identification with their cause (Raven, 1993). Despite these differences in modes of power, the two factions need self-efficacy,

given its mediating role in both corporate and religious contexts, as it determines the level of influence a leader's use of power has on their follower's self-leadership abilities (Zimmerman, 2000). Additionally, both corporate and religious leaders need self-leadership to be able to design strategies that foster personal growth, self-awareness, and goal achievement (Bracht et al., 2021; Deressa, 2021). Therefore, the findings are critical in that they revealed that although corporate and religious leaders differ in the way they utilize power, they both need self-efficacy and self-leadership for augmented effectiveness.

Moreover, the results indicated that the median of self-leadership among religious leaders was significantly higher when compared to that of corporate leaders. Whereas such results were unexpected, literature support can be drawn from the literature. As indicated by Manz (1986), self-leadership is an individual influencing himself/herself to achieve personal and organizational objectives and exerts significant impacts on a leader's effectiveness. Notably, religious leadership is associated with immense challenges, which makes self-leadership a requisite for success and longevity. Given the insufficiency of literature and training on church leadership, it may be that religious leaders exhibited higher levels of self-leadership than corporate leaders because by practicing self-leadership, they can better understand their strengths and weaknesses, set realistic goals, and develop strategies to achieve those goals. Moreover, the differences in self-leadership considering religious and corporate leaders can be explained by the fact that religious leaders are more focused on the empowerment and development of their congregation than their corporate counterparts (Church et al., 2021). Corroborating this point of view and affirming the validity of the results, Clifford and Anatolios (2005) noted that the self-awareness and self-direction that stem from self-leadership can create a positive ripple effect on their followers, empowering them to develop their self-leadership skills and reach their full potential.

Results also revealed that for both religious leaders and corporate leaders, modes of power were significantly positively associated with self-efficacy and self-leadership. Particularly, for both types of leaders, self-efficacy was significantly positively correlated with religious leaders and corporate leaders. Whereas other results had indicated that self-efficacy and self-leadership were significantly higher when it came to religious leaders, these results imply the variables are essential when it comes to general leadership. Literature has supported these findings indicating that the use of self-efficacy and self-leadership provides leaders with the advantage of impacting their followers' self-efficacy and ultimately increasing their self-leadership abilities by employing specific power types and strategies that foster growth, confidence, and resilience (Endacott et al., 2017). Further, researchers have indicated that by utilizing both self-efficacy and self-leadership, leaders can effectively use their power to influence their followers' self-efficacy, enabling them to become more confident and capable self-leaders. Therefore, these particular results seem to indicate that leaders in both religious and corporate circles have recognized the expediency of self-efficacy and self-leadership in mentoring and empowering their followers.

Research Question 3

The third research question that guided the study was: *Do religious and corporate leaders' modes of power and self-efficacy scores predict self-leadership?* The results obtained from the study led to the hypothesis that the predictive relationship between a leader's use of power, self-efficacy, and self-leadership can be effectively applied in both corporate and religious organizations to enhance organizational performance and well-being. The hypothesis is supported since by examining the predictive relationship between a leader's use of power, self-efficacy, and self-leadership and integrating theological perspectives such as Christian vocation

from the perspective provided by Martin Luther; it is possible to identify strategies and approaches that can be effectively applied in both corporate and religious organizations to enhance overall performance and well-being. Further, French and Raven's power bases (Northouse, 2019; Raven, 1993) demonstrate that effective use of power can positively impact organizational outcomes by helping understand the appropriate use of different power bases and adjusting their leadership style; accordingly, leaders can foster a supportive environment in both corporate and religious organizations.

Results obtained from regression analysis for the combined data indicated that a unit increase in the modes of power variable was associated with a minimal self-leadership increase, whereas a unit increase in the self-efficacy variable led to a much more significant increase in self-leadership. These findings have been substantiated by Bandura (1977), who indicated that when leaders have high self-efficacy, they can confidently set and achieve challenging goals while motivating their followers to do the same. Therefore, it is logical to assert that the significance of self-efficacy over modes of power when it comes to fostering self-leadership is valid, given that by embracing the Christian vocation perspective provided by Martin Luther, leaders can bolster their self-efficacy through the understanding that their work is an expression of service to God and others, which somehow delineates the efficiency of applying modes of power when seeking to attain unto better echelons of leadership.

Whereas the previous results emphasized self-efficacy over modes of power, additional findings were contradictory, indicating that both modes of power and self-efficacy contribute towards effective leadership. These findings have been substantiated by Manz (1986), who indicated that self-leadership is essential. Further, Goldsby et al. (2021) noted that effective self-leadership allows leaders to develop strategies that promote personal growth, self-awareness, and

goal achievement. Additionally, when leaders practice self-leadership in alignment with the principles of Christian vocation, as suggested by Martin Luther, they create a supportive environment that fosters personal and professional development for both themselves and their followers.

When it comes to the use of power in both religious and corporate circles, results indicated that corporate leaders relied on self-efficacy to establish self-leadership, whereas religious leaders relied on both power modes and self-efficacy for successful self-leadership. These findings are particularly interesting because they explain why religious leaders had higher self-leadership scores having two predictive variables. Nonetheless, existing literature contradicts these findings showing that corporate leaders rely on power modes as well. For instance, researchers have noted that corporate leaders tend to rely more heavily on expert, legitimate, and reward power. These leaders often emphasize their expertise and authority to establish credibility while using incentives to motivate and recognize their followers' achievements (Raven, 1993; Hinkin & Schriesheim, 1989). Additionally, these leaders often emphasize their expertise and authority to establish credibility (Northouse, 2019) while using incentives to motivate and recognize their followers' achievements. Notably, the reliance on expert power is based on the understanding that the leader possesses the necessary information, knowledge, or expertise to make informed decisions (Hinkin & Schriesheim, 1989; Northouse, 2019). Therefore, further research is required to validate the findings that suggest that lower leadership scores by corporate leaders are tied to the lack of utilization of power modes.

Research Conclusions, Implications, and Applications

The study added value to literature-based knowledge concerning effectiveness in corporate leadership by demonstrating that theological and Christian perspectives can be utilized to improve leadership without having to rely on power extensively. Chiefly, this is because the study demonstrated that when leaders effectively utilize their power while establishing a strong sense of their Christian vocation, they foster greater follower self-efficacy and self-leadership engagement, satisfaction, and commitment. According to Clifford and Anatolios (2005), this connection underscores the importance of integrating theological perspectives with leadership concepts to promote a holistic and effective approach to corporate leadership development that benefits both leaders and followers.

Additionally, the study's implications have significant potential in advancing strategies for augmenting corporate leadership. This is because the study's results have demonstrated that theological perspectives can be effectively utilized. Hence, by incorporating such perspectives, corporate leaders can move beyond relying solely on power and instead consider important elements like follower self-efficacy and leadership in their decision-making processes. Particularly, the study demonstrated that the predictive relationship between a leader's use of power, and follower self-efficacy and self-leadership, when integrated with theological perspectives such as Christian vocation, can be effectively applied in both corporate and religious organizations to enhance organizational performance and well-being. Affirming such possibilities, Hoelhl (2011) indicated that by incorporating the concepts of power, self-efficacy, and self-leadership as acquired from Christian and theological principles into leadership development programs, the corporate world can cultivate leaders who are better equipped to

navigate the challenges and complexities of their respective environments, resulting in improved outcomes.

The outcomes of the study also contribute to understanding Christian vocation. The present study aimed to determine the quantitative measures that underlie Martin Luther's notion of Christian vocation. By examining the modes of power, self-efficacy, and self-leadership of religious and corporate leaders and followers, the study provides insights into how these constructs relate to Christian vocation. This contributes to the existing literature on Christian vocation by offering a quantitative perspective and identifying specific measures associated with this concept. The study outcomes further provide a comparison between religious and corporate leaders and their followers. The study compared the perceptions of religious and corporate leaders and followers in terms of modes of power, self-efficacy, and self-leadership. The finding of statistically significant differences between these two groups suggests that there are distinct patterns and dynamics in how modes of power, self-efficacy, and self-leadership are perceived and exercised in religious and corporate contexts. This comparison contributes to the literature by highlighting the unique aspects of leadership within these domains.

The study has implications on the relationship between modes of power, self-efficacy, and self-leadership. The results of the study indicate that modes of power, self-efficacy, and self-leadership are significantly associated with each other. The finding that modes of power had a positive association with self-efficacy and self-leadership suggests that individuals who perceive themselves as having more power are more likely to have higher levels of self-efficacy and engage in self-leadership behaviors. This finding contributes to the literature by highlighting the interplay between these constructs and their potential impact on leadership effectiveness. Finally, the study has also identified predictors of self-leadership. The study found that modes of power

and self-efficacy were significant predictors of self-leadership, explaining 41.5% of the variance in self-leadership scores. This finding suggests that the perceived modes of power and self-efficacy play a crucial role in individuals' ability to lead themselves effectively. Understanding these predictors can inform interventions and development programs aimed at enhancing self-leadership skills in both religious and corporate leaders.

Hence, the implications of the present study to literature include contributing to the understanding of Christian vocation, comparing leadership dynamics between religious and corporate contexts, highlighting the relationship between modes of power, self-efficacy, and self-leadership, and identifying predictors of self-leadership. These findings add to the existing knowledge and provide insights for future research and practical applications in leadership development and training.

The study also added to the body of knowledge regarding corporate leadership by providing evidence that corporate leaders should, instead of relying extensively on modes of power, which do not exert significantly positive impacts on followers, borrow from religious and theological principles. Particularly, this implication stems from the fact that results obtained from this study revealed that religious leaders seem to exert a grander impact on follower self-leadership compared to corporate leaders, despite corporate leaders' use of expert, legitimate, and reward power. Therefore, the study has added to the body of knowledge the need for corporate leaders to emphasize relationships and shared values instead of power modes. Notably, religious leaders often prioritize building strong relationships with their followers, emphasizing shared values and beliefs (Schoenleber, 1983). According to Allen (2015), this emphasis on connection and common goals can foster a sense of trust and collaboration, leading to increased self-leadership among followers. Moreover, corporate leaders can adopt the religion-based use of

referent power as advocated in this study and thus improve their outcomes. Notably, leaders in religious circles rely on referent power, inspiring followers through their charisma and identification with their cause (Raven, 1993). By adding such value to existing literature, the study will enable corporate leaders to have the kind of influence required to encourage followers in the corporate world to become more self-led, being motivated by a genuine desire to align their actions and beliefs with those of their leader.

The study added value to existing knowledge on corporate and church leadership by revealing the link between self-efficacy and self-leadership when it comes to modeling resilience and adaptability and leaders being able to provide growth opportunities. Particularly, the study findings indicated that by demonstrating their resilience and adaptability, leaders can inspire followers to develop a resilient mindset and enhance their self-efficacy, as explained by Bandura's (1977) concept of self-efficacy and Church's (1993) work on self-leadership. As such, the study brought to light that sharing experiences are critical in modeling resilience and adaptability, enabling leaders to offer guidance on overcoming setbacks and to build followers' self-confidence. Further, the study revealed that leaders can create opportunities for followers to take on new responsibilities, collaborate with others, and learn from their experiences, in line with Senander's (2017) findings on the relationship between leadership and the Big Five personality factors. The implications of such findings are significant when it comes to providing growth opportunities, given that by gradually increasing the level of challenge, leaders can help followers build their self-efficacy and develop the skills needed for self-leadership.

The implications of the study also lie in the fact that it has identified self-efficacy as a mediating factor when it comes to both corporate and religious leadership, thus adding value to existing literature. Findings from this study revealed that to enhance their influence on followers'

self-efficacy, corporate leaders can learn from the approaches used in religious contexts, such as adopting a more transformational leadership style that emphasizes interpersonal connections, support, and empowerment (Bass & Riggio, 2006). By doing so, they can foster self-efficacy and self-leadership in their followers more effectively, leading to better organizational outcomes. Further, the study links self-efficacy to individual performance, especially in corporate environments and self-efficacy. According to Kohn (1993), in corporate, the prioritization of individual performance often drives a focus on achieving specific targets and outcomes. Notably, this emphasis on measurable results can lead to a competitive atmosphere where employees are constantly evaluated based on their ability to meet or exceed stipulated targets. As such, the study is expedient in that it has revealed that when leaders prioritize individual performance, they may not invest sufficient time and effort in providing constructive feedback, encouragement, and support to their followers and that this lack of attention to their followers' personal and professional development can hinder the growth of self-efficacy (Bandura, 1997).

The outcomes of this quantitative comparative survey study have multiple research implications for ministry practice. First, the outcome of this study provided an understanding about modes of power. The findings of this study highlight the importance of understanding different modes of power within religious and corporate leadership contexts. Practitioners in the ministry can benefit from recognizing and exploring the various sources and expressions of power in their roles. Practitioners in the ministry can use this knowledge to help them navigate power dynamics within their organizations and develop effective strategies for empowering others.

Secondly, the outcomes can be to enhance self-efficacy of ministry practitioners. The findings of this study suggest that self-efficacy plays a significant role in both religious and

corporate leadership. Ministry practitioners can focus on developing programs or interventions that enhance the self-efficacy of religious leaders. This could involve providing training, mentorship, or resources that help leaders build confidence in their abilities to fulfill their vocational callings effectively.

Third, the study outcomes can be used to cultivate self-leadership of ministry practitioners. The results indicate that self-leadership is positively associated with both modes of power and self-efficacy. Ministry practitioners can emphasize the importance of self-leadership skills for religious leaders, encouraging them to take initiative, set goals, and manage their own behavior and motivation. By fostering self-leadership, leaders can become more effective in their ministries and positively influence others.

The outcomes provide a comparative analysis between corporate and religious leaders. The comparative analysis between religious and corporate leaders provides insights into the similarities and differences between these two contexts. Ministry practitioners can draw upon these findings to identify potential areas of growth or improvement within their own leadership practices. They can also explore strategies employed by corporate leaders that might be applicable and beneficial in religious leadership settings.

The study highlights key predictors of self-leadership. The study identifies modes of power and self-efficacy as significant predictors of self-leadership. Ministry practitioners can consider incorporating these variables into leadership development programs or training initiatives. By focusing on enhancing modes of power and self-efficacy, religious leaders may be better equipped to take charge of their own leadership processes and ultimately contribute to the overall effectiveness of their ministries.

Threats to validity

Threats to External Validity

External validity is the extent to which the researcher can generalize the findings of a study to other situations, people, settings, and measures meaning that the researcher can apply the findings of your study to a broader context (Theofanidis & Fountouki, 2018). The chief threat to external validity in this study is selection bias. For this study, participants were selected using the purposive sampling approach which is vulnerable to judgmental errors and biased selection of participants. According to Wolgemuth et al. (2017), the utilization of purposive sampling embodies the researcher getting involved in the activity of directly pinpointing study participants while evaluating their usefulness in the intended study. After considering the pool of available and willing participants considering the objective required to be met in this study, the researcher deemed purposive sampling most appropriate. However, selection bias became a limitation in that the sample that was obtained was observed to be biased and was not representative of the population of church leaders and corporate leaders. Notably, the selection bias could have hindered the generalizations from the sample to the population that was being studied. Borrowing from the advice of Patten and Newhart (2017), this limitation to external validity was effectively mitigated by defining the target population and a sampling frame and ensuring that the sampling frame correctly matched the target population as much as possible. The threat of external validity was also mitigated by selecting participants from representative settings of the target population. Further to that, the researcher also used a relatively larger sample size based on the power analysis for sample size calculation. Finally, a diverse sample selection also helped to ensure that participants represent the target population to which the findings are to be generalized.

Threats to Internal Validity

Internal validity is the extent to which the researcher can be confident that a cause-and-effect relationship established in a study cannot be explained by other factors (Plonsky, 2017). In other words, internal validity refers to the degree to which one can confidently conclude that the observed changes in the dependent variable are genuinely caused by the manipulation of the independent variable, rather than being influenced by extraneous factors. Further, Plonsky (2017) indicated that internal validity enhances the trustworthiness of obtained conclusions and added that when the requisite is missing, a study cannot demonstrate a causal link when it comes to the variables involved in the study. The main threat to internal validity is the attrition of participants: Some participants dropped out of the study before its completion and for some, the reasons for attrition are related to the study's variables. This had the potential to introduce bias and affect the internal validity of the results. However, this threat was mitigated by selecting a relatively large sample size for the study. Hence, the researcher mitigated this internal validity threat by utilizing a large sample for both corporate and church leader participant groups to foster generalizability.

Further Research

An intriguing outcome from the present research underlines the potent impact of self-leadership growth and the application of power on both corporate and religious systems, making it an area ripe for further investigation. Both arenas stand to benefit substantially from a deeper understanding of these elements, and future research can provide valuable insights to optimize their effectiveness within both contexts.

A key finding from this research confirms that self-leadership, a leader's use of power, and self-efficacy are not standalone phenomena. Rather, they exist in an intricate web of interdependencies centered around personal relationships. The quality, depth, and nature of these

relationships can greatly influence a leader's growth and development, the exercise of their power, and their self-efficacy. Therefore, future research could consider exploring this crucial link between interpersonal relationships and leadership outcomes.

From a theological perspective to this relationship-centric view of leadership, the teachings of Jesus Christ provide valuable insight. In the Gospel of John 13:34-35 (*NIV*), Jesus sets forth a new commandment: "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another." This directive lays out a high standard for the quality and nature of interpersonal relationships, as characterized by Christ's own love for humanity.

The core tenet of self-leadership is the individual's ability to guide themselves effectively, fostering personal growth and development. When leaders exhibit genuine love and concern towards their followers, similar to Christ's love for humanity, they can inspire their followers to emulate this self-leadership model. Likewise, the use of power should be guided by this principle of love, aligning with French and Raven's bases of power that respect the dignity and worth of followers.

Therefore, future research could benefit from examining how the integration of these principles of love, as exemplified by Jesus, could shape self-leadership growth and leadership use of power within both corporate and religious leadership contexts. This research would contribute significantly to the existing body of knowledge, offering practical implications and theological insights into the exercise of leadership.

Further research could also be focused on an exploration into how the growth and maturity of self-leadership might impact a leader's utilization of power, especially when viewed through the lens of French and Raven's classification of power bases. The research's principal

objective could be to delve deep into the nuances of how the progression in self-leadership abilities can influence the way leaders select and implement various types of power, such as reward, coercive, legitimate, referent, or expert power.

Given the intricate and evolving nature of self-leadership, it is proposed that this research adopts a longitudinal study design. This would involve monitoring and documenting the development of leaders' self-leadership skills over a period of time and then linking these developments to any observable shifts in their chosen modes of power. To supplement this data and provide a more in-depth understanding, qualitative research methods such as in-depth interviews could also be employed. This will capture the subjective experiences of leaders, providing valuable insights into how they perceive the evolution of their leadership style in relation to their self-leadership growth and their application of power.

The potential contribution of this research would be twofold. On the theoretical front, it could provide a more comprehensive understanding of the symbiotic relationship between self-leadership and power dynamics within leadership roles. On a practical level, this could equip existing and aspiring leaders with crucial knowledge, enabling them to consciously cultivate their self-leadership abilities and make more informed decisions about their power utilization. This could ultimately foster healthier and more productive leadership behaviors, which align with the command in John 13: 34-35 to love others, reflecting this love in the quality and nature of their interpersonal relationships.

Another avenue for future research revolves around a comparative study of self-leadership abilities and power utilization practices between Christian and non-Christian CEOs. This study's primary goal could be to uncover any potential similarities or differences that may exist between these two distinct groups in terms of their self-leadership capabilities and their

application of power, according to French and Raven's power bases (French & Raven, 1993). Such research could also offer insights into the potential influence of religious beliefs on leadership styles, particularly within a corporate context.

The methodology for this research could involve a comparative study design, using reliable and validated psychometric instruments to assess and compare the self-leadership abilities and power usage of the two cohorts. Complementing these assessments, conducting surveys or interviews with the followers of these CEOs could provide valuable additional perspectives on their leadership styles, thereby painting a more holistic picture.

The expected outcomes of this study would significantly contribute to the relatively underexplored crossroads of faith and leadership within the corporate sphere. It could also serve as a useful guide for faith-based leaders working within secular environments, helping them constructively leverage their beliefs. In addition, it might encourage non-religious leaders to consider and potentially incorporate beneficial elements of faith-based leadership practices into their own styles.

These proposed research paths provide viable opportunities for subsequent researchers to extend the scope of the current study. The insights gleaned from these research efforts would not only enrich the ongoing dialogue on leadership styles, power utilization, and the role of self-leadership within these aspects but also emphasize the importance of understanding and harnessing self-leadership and power utilization. Such knowledge has the potential to inform and transform leadership training and development programs across various sectors, with implications extending beyond the realm of academia into practical applications within diverse organizational settings.

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APPENDICES

Appendix A: MLPQ

Managerial Leadership Perceptions Questionnaire (MLPQ)

developed by Lucinda L. Parmer (2017)

NOTE: The survey questions are answered on a Likert scale ranging from strongly disagree; disagree; neither agree nor disagree; agree, and strongly agree.

1. When thinking of my current or most recent manager/supervisor, he/she treats/treated me with respect.
2. When thinking of my current or most recent manager/supervisor, he/she appreciates/appreciated me.
3. When thinking of my current or most recent manager/supervisor, he/she depends/depended on me to keep the organization going.
4. When thinking of my current or most recent manager/supervisor, he/she wants/wanted me to stay with the organization.
5. When thinking of my current or most recent manager/supervisor, he/she “has/had my back.”
6. When thinking of my current or most recent manager/supervisor, he/she says/said nice things about me.
7. When thinking of my current or most recent manager/supervisor, he/she appreciates/appreciated my college education.
8. When thinking of my current or most recent manager/supervisor, he/she is/was fair when promoting people in the organization.
9. When thinking of my current or most recent manager/supervisor, he/she does/did not discriminate.
10. When thinking of my current or most recent manager/supervisor, he/she does/did not operate with gender bias.
11. When thinking of my current or most recent manager/supervisor, he/she talks/talked highly of me.
12. When thinking of my current or most recent manager/supervisor, he/she appreciates/appreciated the efforts I put in.
13. My current or most recent manager/supervisor is a great leader.
14. I admire my current or most recent manager/supervisor.
15. My current or most recent manager/supervisor knows me well.
16. My current or most recent manager/supervisor does/did not show favoritism towards certain employees.
17. My current or most recent manager/supervisor is/was concerned about my career goals.
18. My current or most recent manager/supervisor prefers/preferred to hire friends.
19. My current or most recent manager/supervisor prefers/preferred to work with family members.
20. My current or most recent manager/supervisor likes me.
21. My current or most recent manager/supervisor is/was utilizing me to the best of my potential and capabilities.
22. My current or most recent manager/supervisor values/valued me as an employee.

- 23. My current or most recent manager/supervisor doesn't/didn't do his/her job well.
- 24. My current or most recent manager/supervisor will/did promote me in a reasonable amount of time.
- 25. My current or most recent manager/supervisor is/was intimidated by me.

Appendix B

The General Self-Efficacy Scale

DIRECTIONS: Please read and place an "X" in the response box that most closely describes yourself OVER THE PAST WEEK:

		Not At All True	Hardly True	Moderately True	Exactly True
1	I can always manage to solve difficult problems if I try hard enough.				
2	If someone opposes me, I can find the means and ways to get what I want.				
3	It is easy for me to stick to my aims and accomplish my goals.				
4	I am confident that I could deal efficiently with unexpected events.				
5	Thanks to my resourcefulness, I know how to handle unforeseen situations.				
6	I can solve most problems if I invest the necessary effort.				
7	I can remain calm when facing difficulties because I can rely on my coping abilities.				
8	When I am confronted with a problem, I can usually find several solutions.				
9	If I am in trouble, I can usually think of a solution.				
10	I can usually handle whatever comes my way.				
	TOTAL				

Schwarzer, R., & Jerusalem, M. (1995).

Appendix C

Self-Leadership Questionnaire

INSTRUCTIONS: Read each of the following items carefully and try to decide how true the statement is in describing you.

Not accurate = 1 Somewhat accurate = 2 A little accurate = 3 Mostly accurate = 4 Completely accurate = 5						
		1	2	3	4	5
1	I establish specific goals for my own performance.					
2	When I do an assignment especially well, I like to treat myself to something or activity I especially enjoy.					
3	I tend to get down on myself in my mind when I have performed poorly.					
4	I make a point to keep track of how well I am doing at work (school)					
5	I use written notes to remind myself of what I need to accomplish.					
6	I consciously have goals in mind for my work efforts.					
7	When I do something well, I reward myself with a special event such as a good dinner or movie.					
8	I tend to be tough on myself in my thinking when I have not done well on a task.					
9	I usually am aware of how well I'm doing as I perform an activity.					
10	I use concrete reminders (e.g., notes and lists) to help me focus on things I need to accomplish					
11	I work toward specific goals I have set for myself.					
12	When I have successfully completed a task, I often reward myself with something I like.					
13	I feel guilty when I perform a task poorly.					

14	I pay attention to how well I'm doing in my work.					
15	I think about the goals that I intend to achieve in the future.					
16	I sometimes openly express displeasure with myself when I have not done well.					
17	I keep track of my progress on projects I'm working on.					
18	18. I write specific goals for my own performance.					
19	I focus my thinking on the pleasant rather than the unpleasant aspects of my job (school) activities.					
20	I try to surround myself with objects and people that bring out my desirable behaviors.					
21	When I have a choice, I try to do my work in ways that I enjoy rather than just trying to get it over with.					
22	I seek out activities in my work that I enjoy doing.					
23	I find my own favorite ways to get things done.					
24	I use my imagination to picture myself performing well on important tasks.					
25	I visualize myself successfully performing a task before I do it.					
26	Sometimes I picture in my mind a successful performance before I actually do a task.					
27	I purposefully visualize myself overcoming the challenges I face.					
28	I often mentally rehearse the way I plan to deal with a challenge before I actually face the challenge.					
29	Sometimes I find I'm talking to myself (out loud or in my head) to help me deal with difficult problems I face.					
30	Sometimes I talk to myself (out loud or in my head) to work through difficult situations.					
31	When I am in difficult situations, I will sometimes talk to myself (out loud or in my head) to help me get through it.					
32	I think about my own beliefs and assumptions whenever I encounter a difficult situation.					
33	I try to mentally evaluate the accuracy of my own beliefs about situations I am having problems with.					
34	I openly articulate and evaluate my own assumptions when I have a disagreement with someone else.					
35	I think about and evaluate the beliefs and assumptions I hold.					

The 35-item questionnaire assesses you in the following aspects. They are important elements in self-leadership.

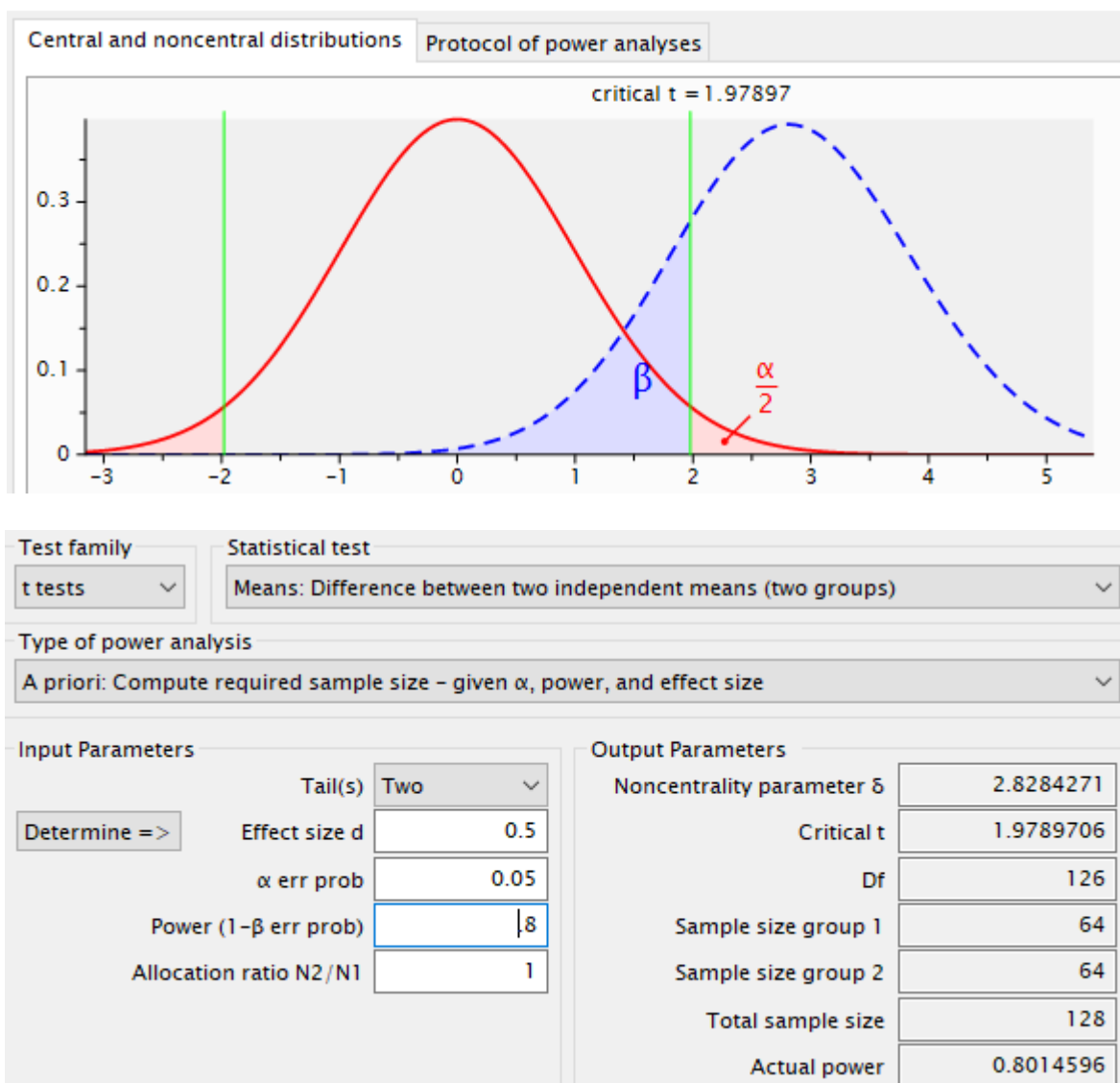
Aspect of Self-Leadership	Items	Your Score	Maximum Score (out of)
Self-reward	2 + 7 + 12		15
Self-goal setting	1 + 6 + 11 + 15 + 18		25
Self-punishment	3 + 8 + 13 + 16		20
Self-observation	4 + 9 + 14 + 17		20
Self-cueing	5 + 10		10
Natural reward strategies	19 - 23		25
Visualizing successful performance	24 - 28		25
Self-talk	29-31		15
Evaluating beliefs and assumptions	32 - 35		20

Self-reflection (Please complete this part via blackboard-e-learning).

1. Which aspect(s) have you done well?

2. Which aspect(s) do you think you need to improve on? What will you do to improve on the related aspect(s)?

Appendix D: G*Power Result



Appendix E: Consent Form

You are being asked to take part in a research study being conducted by Martin Wesley Kaufmann, Doctor of Education degree student at Liberty University, John W. Rawlings School of Divinity under the supervision of Dr. Leonard Momeny

The title of the study is: PERCEIVED DIFFERENCES BETWEEN RELIGIOUS AND

CORPORATE LEADERS IN TERMS OF MODES OF POWER, SELF-EFFICACY, AND
SELF-LEADERSHIP

The purpose of this effort is *to examine the difference between religious and corporate leaders in terms of modes of power, self-efficacy, and self-leadership*. Your responses will supplement written records about leadership in corporate and religions spheres.

The survey will take approximately 35 minutes. During the survey you will be asked questions about leaders' modes of power, self-efficacy, and self-leadership skills.

Your responses will be transcribed and transformed into data for the research study. The results will be subjected to various statistical analyses, such as descriptive statistics, inferential tests, or correlation analysis to generate study outcomes. All collected data will remain anonymous. No one will be able to identify participants; nor will anyone be able to determine information about an individual participant. All collected data will be encrypted and securely stored using password in the library server and backed up in cloud storage for five years before it can be destructed.

There are no known risks if you decide to participate in this research study, nor are there any costs for participating in the study. The information participants provide will help the investigator understand how you perceive leadership in the religion and corporate world. The information collected may not benefit you directly, but what is learned from this study should provide general benefits both corporate and church leadership to understand differences in their leadership in terms of modes of power, self-efficacy, and self-leadership skills.

Further, if you would like to learn about the results of this study, you may request a summary of results from the investigator at email address: _____xxxx_____

Your participation in this interview is voluntary. Even if you decide to participate, you may withdraw without penalty, or request confidentiality, at any point during the survey. You may also choose not to answer specific questions or discuss certain subjects during the survey or to ask to exclude portions of questions of the survey from the study.

The Liberty University Institutional Review Board (IRB) has reviewed my request to conduct this project and enlist up to 82 participants. If you have any concerns about your rights in this study, please contact chairman of the Liberty University IRB at xxxx or email xxxx

Statement of Consent

I agree to participate in the study and to the use of my feedback/data as described above.

Further, I agree to print a copy of this consent form, for my records, as I deem appropriate.

Click Agree () to consent to take this survey.

Click Disagree () to decline to take this survey.

Appendix F: IRB Approval

Date: 6-16-2023

IRB #: IRB-FY22-23-183
Title: PERCEIVED DIFFERENCES BETWEEN RELIGIOUS AND CORPORATE LEADERS IN TERMS OF
MODES OF POWER, SELF-EFFICACY, AND SELF-LEADERSHIP
Creation Date: 8-12-2022
End Date:
Status: Approved
Principal Investigator: Martin Kaufmann
Review Board: Research Ethics Office
Sponsor:

Study History

Submission Type	Initial	Review Type	Exempt	Decision	Exempt
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Key Study Contacts

Member	Martin Kaufmann	Role	Principal Investigator	Contact	<div></div> @liberty.edu
Member	Martin Kaufmann	Role	Primary Contact	Contact	<div></div> @liberty.edu
Member	Leonard Momeny	Role	Co-Principal Investigator	Contact	<div></div> @liberty.edu

11/2/22, 11:41 AM

Mail - Kaufmann, Martin Wesley - Outlook

[External] IRB-FY22-23-183 - Initial: Initial - Exempt

do-not-reply@cayuse.com <do-not-reply@cayuse.com>

Tue 11/1/2022 8:38 AM

To: Momeny, Leonard S (School of Divinity Instruction) <[REDACTED]@liberty.edu>; Kaufmann, Martin Wesley <[REDACTED]@liberty.edu>

[EXTERNAL EMAIL: Do not click any links or open attachments unless you know the sender and trust the content.]

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

November 1, 2022

Martin Kaufmann
Leonard Momeny

Re: IRB Exemption - IRB-FY22-23-183 PERCEIVED DIFFERENCES BETWEEN RELIGIOUS AND CORPORATE LEADERS IN TERMS OF MODES OF POWER, SELF-EFFICACY, AND SELF-LEADERSHIP

Dear Martin Kaufmann, Leonard Momeny,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46.104(d):

Category 2.(i). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording).

The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects.

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible

<https://outlook.office.com/mail/abs/5dAAQ8AGPOTQnTRjgJTY1ZW8NGU2NC1ZBbLTUwZGM1YTUwYjYjNQAGQWJkchdJgE4HOC45U453D>

1/2

11/2/22, 11:41 AM

Mail - Kaufmann, Martin Wesley - Outlook

modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,
G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office