

Redeeming Leadership Today

Week 6: Redemption

Raymond Chiu • NYCBC Sunday School • July 16, 2023

For class materials go to bit.ly/nycbc-redeeming



Agenda

- Introduction: Case and women
- Youth: Am I a leader?
- Global: What is leadership?
- Biblical: The leadership of Jesus
- Applied: Essential conclusions
- Personal: My own journey
- Church: Ministry conclusions



Introduction



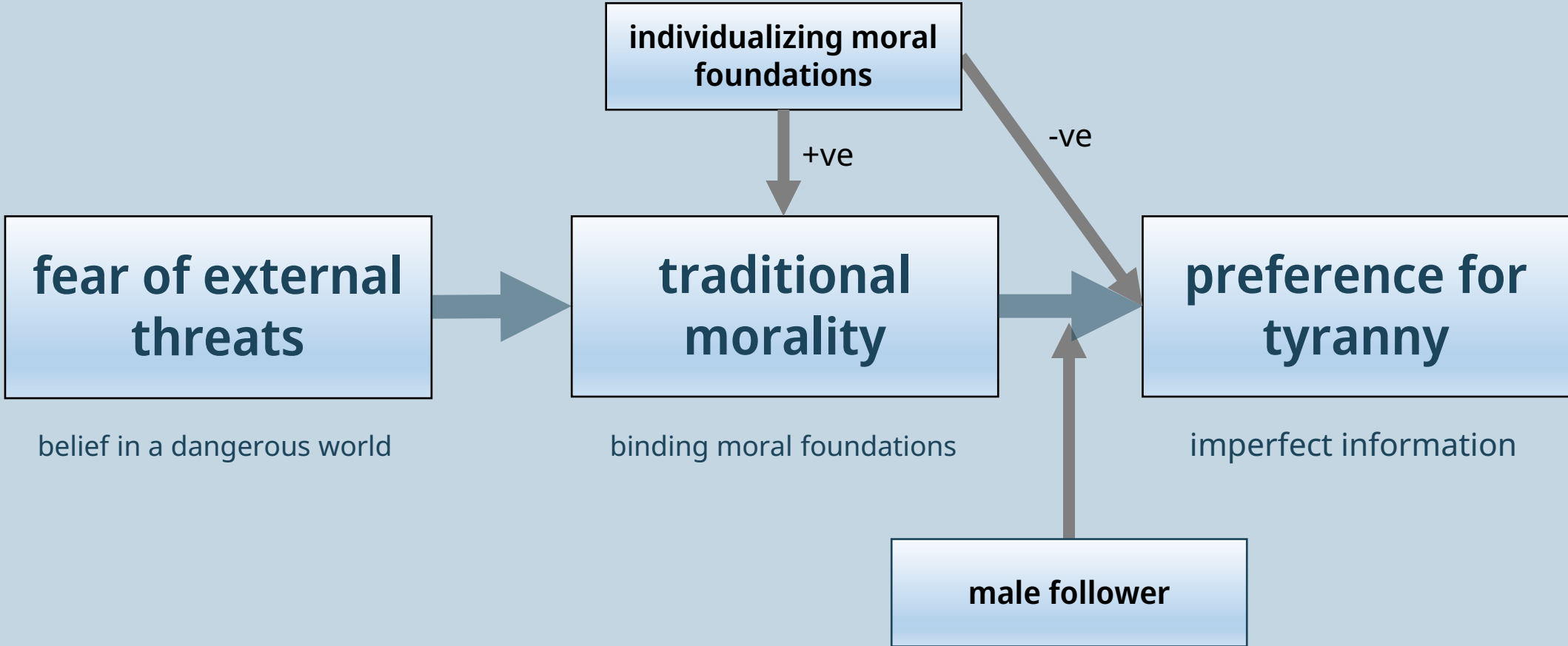
What we've covered so far

- “In a world where fallen image-bearers of God fight for safety and dominance, our anxieties about life in the world induce within us traditional views about purifying and protecting our own people, and these priorities appear to be addressed by leaders who fit the strong-man image. As demonstrated by biblical history, these innate fears, moral intuitions, and impressions—which are based on imperfect information—pose a serious challenge to our humanity and faith, leading us to idolize tyranny in our societies and churches. Yet we are blessed with a hopeful portrait of leadership through Jesus Christ that transforms our understanding of both leadership and followership and redeems our moral character, interpersonal relationships, and church governance.”

red – preference for tyranny purple – traditional morality green – fear of external threats



Stepping through the model



Mirowska, Agata, Raymond B. Chiu, and Rick D. Hackett. "The Allure of Tyrannical Leaders: Moral Foundations, Belief in a Dangerous World, and Follower Gender." *Journal of Business Ethics* 181, no. 2 (2022): 355-374.



Review of theories

- Fear: Belief in a dangerous world (Week 4)
 - anxieties about the world drive us toward morality focused on the group
 - these people prioritize the protection of social order, hierarchy, and purity
- Morality: Moral foundations theory (Week 3)
 - morality focuses on either individuals (individualizing) or groups (binding)
 - people with group-focused morality are attracted to the tyrannical prototype
- Information: Implicit leadership theory (Week 2)
 - leader traits give present a false prototype of an effective leader
 - tyrannical traits are domineering, pushy, manipulative, loud, conceited, selfish



A home-grown church case

- George was excited. “Yesterday I talked to the assistant pastor of Big Rock Church at the edge of town,” he said. “Bob says they’re looking to open more satellite locations to broadcast their sermons. The leaders have been on their knees every week praying for us and our struggles, and want us to join them.”
- Brenda was curious. She had been on the board for seven years and knew that Small Glen Chapel needed help. Although their church is in a prime location in the old town, they had been declining in attendance and were saddled with building restoration costs. The aging congregation noticed that God was not blessing them with the growth that other churches were experiencing. Some even felt that they were not being faithful to God any more. The board also couldn’t come to agreement on church growth strategies offered by consultants.
- “I’ve heard a lot about the church,” she remarked hesitantly. “They seem to attract a lot of people from outside our small town, including a fair number of young guys who are into working out. But they’re very different than us.”
- “Yeah, I went there with my daughter’s family,” Rodney piped in. “The grandkids loved the puppets in children’s worship. And wow—the pastor has charisma. Really bold. He was sent by a church-planting organization in the States. Calls out members who slack off, especially the men. Preached on spiritual warfare. Talked about fighting the activist groups that are threatening the family. Their worship is quite a production—nothing like Don’s out-of-tune guitar on Sunday!”



A home-grown church case

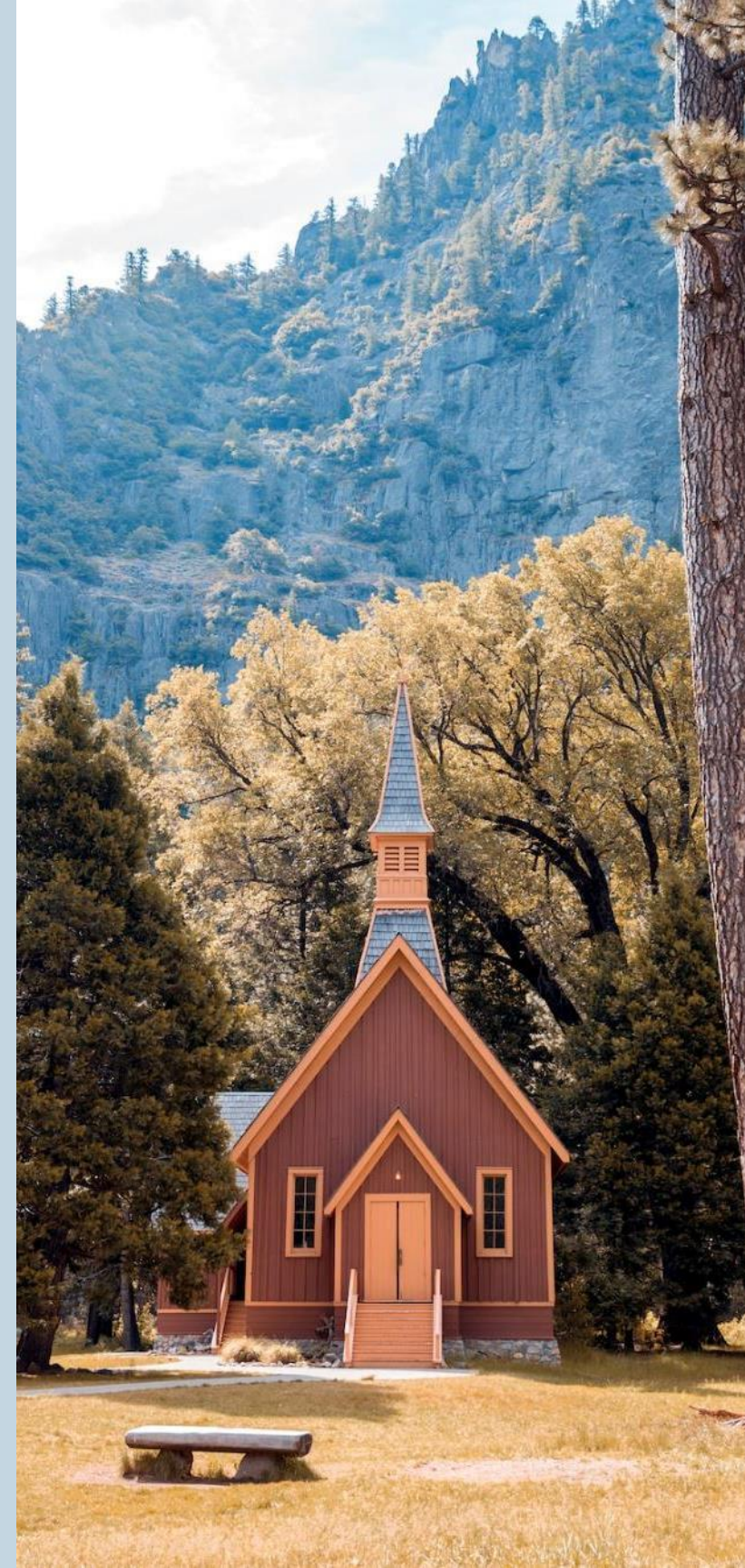
- (cont.) Lillian perked up. “Why don’t we go out to meet them? And how about getting to know the congregation?” she suggested.
- “Bob said that the senior pastor is very busy,” George chimed in. “He flies his private plane to his cottage on some island somewhere to get close to God and write his sermons. Bob said he’ll be the main contact. Most people just leave after service, but they have small groups whose leaders are supervised by an assistant pastor. Not sure how many join though. They have strict rules for joining or volunteering. Like, they get you to disclose your darkest secrets and commit never to gossip about anything. They actually don’t have many meetings where members can talk to each other, except maybe for the summer barbecue, but that’s next year. In fact, they don’t even have members. The church run completely by their board. The board has four members, and the senior pastor is the chair.”
- “How are they going to help us with our problems then?” Brenda asked.
- “Our debt will be paid off,” George responded. “The senior pastor says they’ll take care of everything. You don’t have to worry. They’ll take full control of our assets and staff. God has been with them, he says. Their motto is, ‘We love and are loved’. Their growth has shown that—just see for yourself, they say—the fruit is there. All he wants to do is share the blessing.”



A home-grown church case

- Fear: anxiety about the world
 - Small Glen Chapel feared decline, liability, God's disfavour, threats to church and family
- Morality: binding moral foundations
 - Big Rock Church reflected values of discipline, protection, control, unanimity
- Information: tyrannical—the Big Rock leader(s)
 - was distant, unknown (implicit leadership theory)
 - demanded much from members (domineering)
 - had agenda to take over SGC (pushy)
 - gave alluring assurances (manipulative)
 - preached forcefully against opponents (loud)
 - was overconfident in their success (conceited)
 - lived an exclusive, privileged life (selfish)

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Redemptively seeing women

- How about tyrannical women?
- Women—anyone—can be a tyrant (or narcissist, psychopath, etc.)
- “Think leader, think male” means women do not fit the leader stereotype
- Women are not favoured by psychology (implicit leadership prototypes, binding moral foundations, fear of the world)
- They experience the glass ceiling, glass cliff, glass wall and end up in unfavourable workplaces

<https://web.archive.org/web/20180616153939/https://blog.oxforddictionaries.com/2013/04/10/margaretthatcher/>



Home > The Iron Lady: Margaret Thatcher's linguistic legacy

The Iron Lady: Margaret Thatcher's linguistic legacy

The debate around Margaret Thatcher's political and social legacy will no doubt continue for some time yet. But what of her linguistic legacy? Did she leave her mark on the English language?

Iron Handbags

It's fair to say that Margaret Thatcher's linguistic legacy lies more in what others have said about her and her politics than any neologisms of her own creation. In news coverage over the past few days, there has been much talk of her as the [Iron Lady](#), and it is perhaps this epithet more than any that has characterized reception of her political career (not least because she endorsed it by using it of herself).

Although it seems like a straightforward compound on the face of it (IRON + LADY), there is actually more to be said.

The entry is currently being updated as part of the on-going revision project of the *Oxford English Dictionary*, and



Redemptively seeing women



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Organizational Behavior and Human Decision Processes 106 (2008) 39–60

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The strong, sensitive type: Effects of gender stereotypes and leadership prototypes on the evaluation of male and female leaders ☆

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Abstract

The disparity between the success of male and female leaders may result from the incongruity between the female sex role and the leadership role. We provide an in-depth test of role congruity theory [Eagly, A. H., & Karau, S. J. (2002). Role congruity theory of prejudice toward female leaders. *Psychological Review*, 109, 573–598] through a mix of qualitative, experimental, and survey methodologies. Our studies identify current male and female leader prototypes and show evidence of both descriptive and prescriptive biases associated with gender in evaluating leaders. In addition, we examined participant sex-type finding that feminine individuals expect that leaders are more sensitive than masculine individuals, who expect that leaders are more masculine, strong, and tyrannical than feminine individuals. Similarly, sensitivity was more strongly associated with female leadership, whereas masculinity, strength, and tyranny were more strongly associated with male leadership. However, for female leaders to be perceived as effective they needed to demonstrate both sensitivity and strength, although male leaders only needed to demonstrate strength.

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Keywords: Leadership; Gender; Prototypes; Bias; Sex-type

Despite the advancement of women in the workplace, female leaders comprise 28.3% of CEOs of all organizations (Bureau of Labor Statistics, 2006), but only 6.7% of the highest earning offices within Fortune 500 companies (as of 2006) and 1.6% of the CEOs (Catalyst, 2007). Even when women do occupy managerial positions, there is evidence that they have the title of manager without the same responsibilities as their male counterparts (Reskin & Ross, 1992). Yet, that there are few dif-

ferences between the behaviors of male and female managers (Morrison, White, & Van Velsor, 1987) and even when accounting for the small differences that do exist (e.g., in education level), there is still an unexplained disparity in work outcomes among male and female managers (Cohn, 2000).

One explanation for the disparity in outcomes, despite the similarity in behavior, is that the same behaviors exhibited by men and women are perceived differently because of sex roles (Eagly, 1987; Eagly & Karau, 2002). Sex roles refer to socially shared expectations about how men and women should behave and are often examined in terms of agency and communion. Bakan (1966) described agency and communion as fundamental drivers of human existence. Specifically, communion relates to the motive to form social relationships

☆ Portions of this paper were presented at the annual conference for the Society of Industrial-Organizational Psychology, 2006, Dallas. The authors thank the editor and three anonymous reviewers for their amazingly helpful comments on this manuscript.

* Corresponding author.

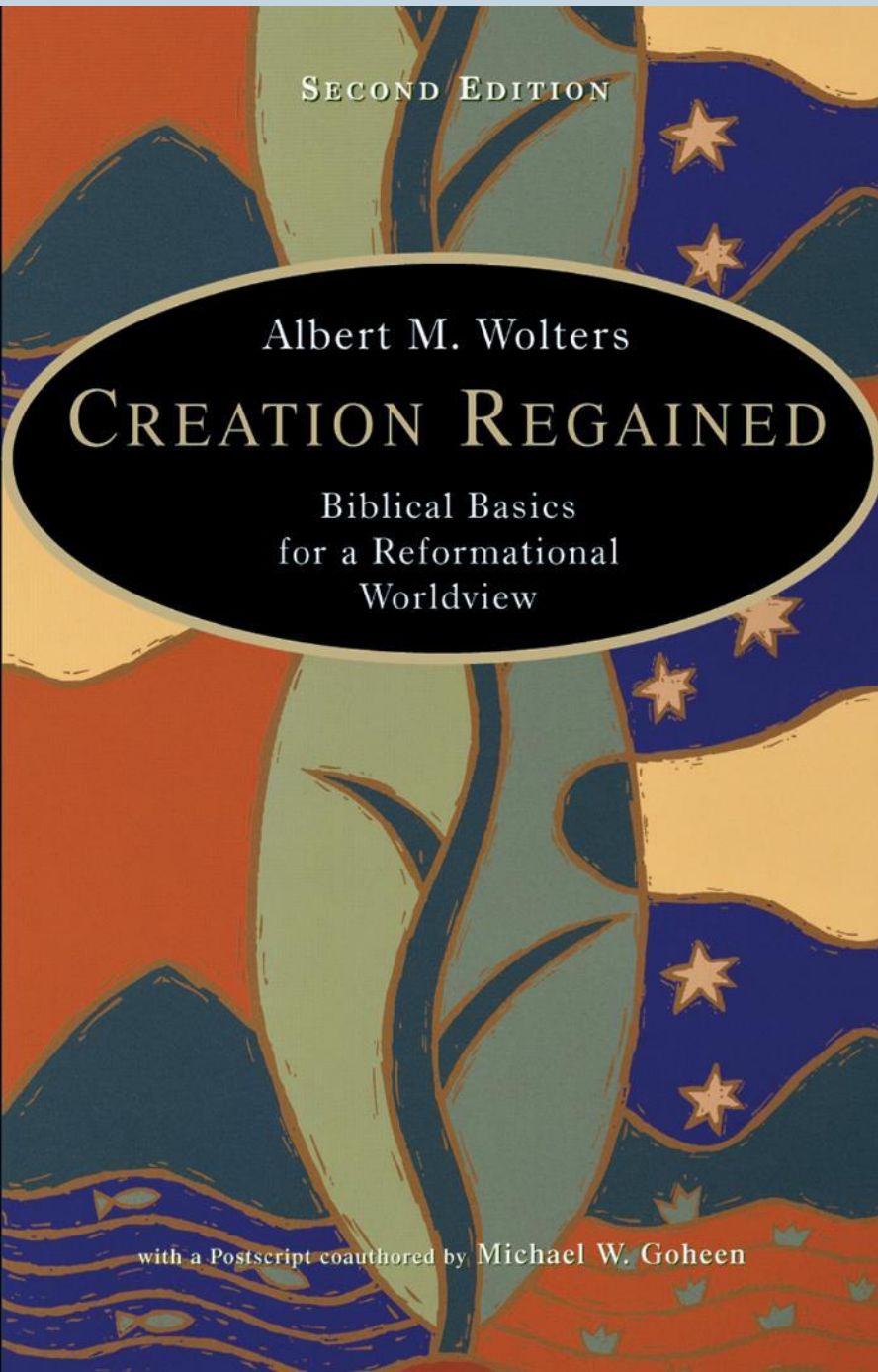
E-mail address: stefanie.johnson@colostate.edu (S.K. Johnson).

- Women suffer a penalty for acting aggressive, self-seeking, etc.
- Female leaders must be sensitive and strong, not cannot be tyrannical
- Male leaders must be strong and tyrannical but do not need to be sensitive
- We must show acceptance to women who do not fit the stereotype, include them as important (or even more effective) partners in the Gospel

Johnson, S. K., S. E. Murphy, S. Zewdie, and R. J. Reichard. 'The Strong, Sensitive Type: Effects of Gender Stereotypes and Leadership Prototypes on the Evaluation of Male and Female Leaders'. *Organizational Behavior and Human Decision Processes* 106, no. 1 (2008): 39–60; Lee, Yonghoon G., Christy Zhou Koval, and S. Susie Lee. 'The Glass Wall and the Gendered Evaluation of Role Expansion in Freelancing Careers'. *Academy of Management Journal*. <https://doi.org/10.5465/amj.2020.1176>.



Redeeming leadership



- Therefore, to redeem leadership today, we must shine the light of the Gospel on the emotions, convictions, perceptions, and consequences associated with the phenomenon of leadership and followership so that it can be illuminated, appraised, and reformed
- There is no better way to see leadership redeemed than to observe how Jesus leads in ways that run counter to the tendencies of sinful people, restore them to the image of God, and bring about the Kingdom of God

Wolters, Albert M. *Creation Regained: Biblical Basics for a Reformational Worldview*. Grand Rapids, MI: Wm. B. Eerdmans, 2005.



Am I a leader?

Youth perspective





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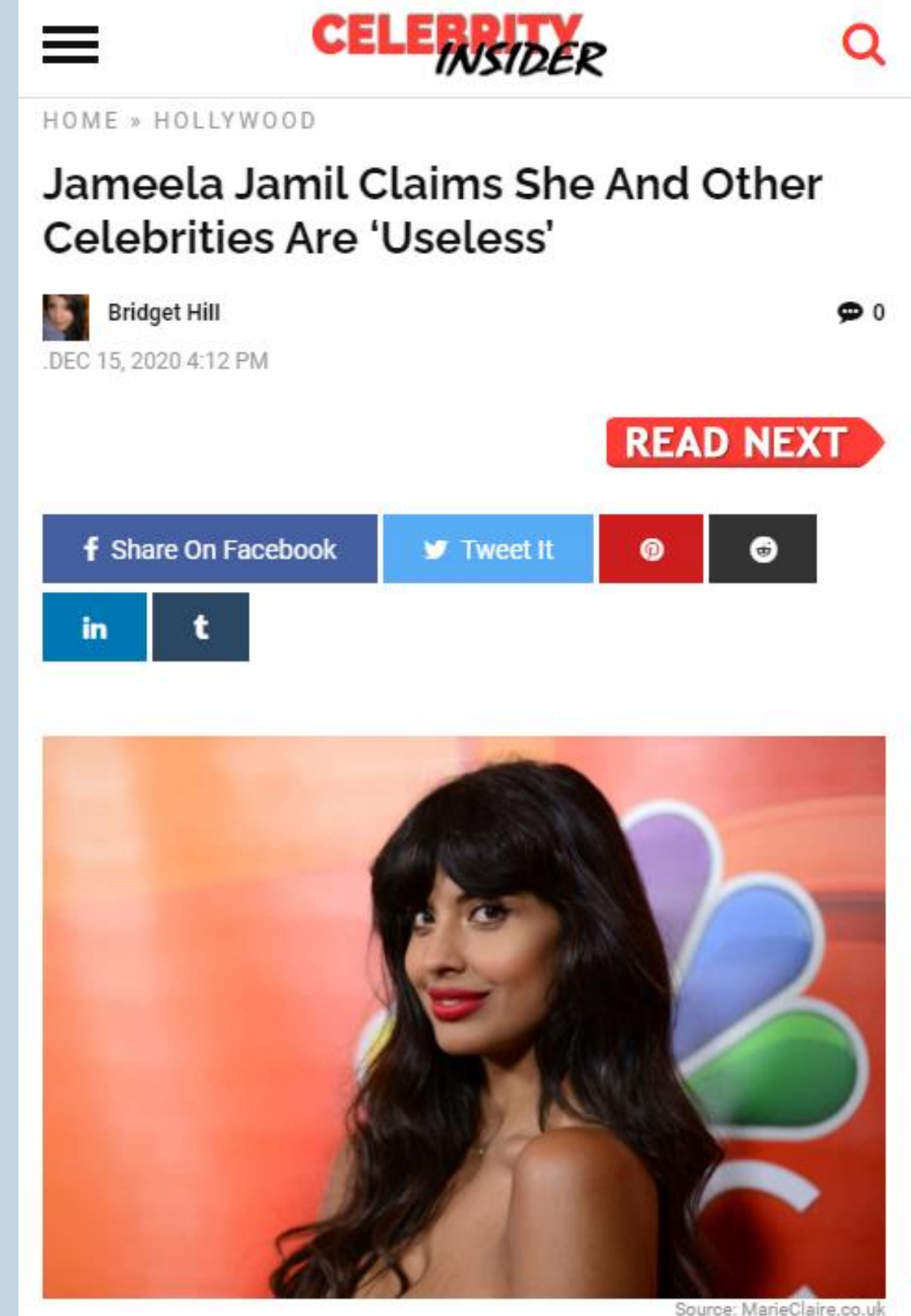
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Am I a leader?

- Answer in the survey: On a scale of 1 to 10 (10 = strongly agree), indicate your agreement with the statement, "I am a leader."

<https://celebrityinsider.org/jameela-jamil-claims-she-and-other-celebrities-are-useless-464130/>



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What defines a leader?

- Answer in the poll: What defines a leader? Type a few words or a short phrase that you think describes one.

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What is leadership?

Global perspective



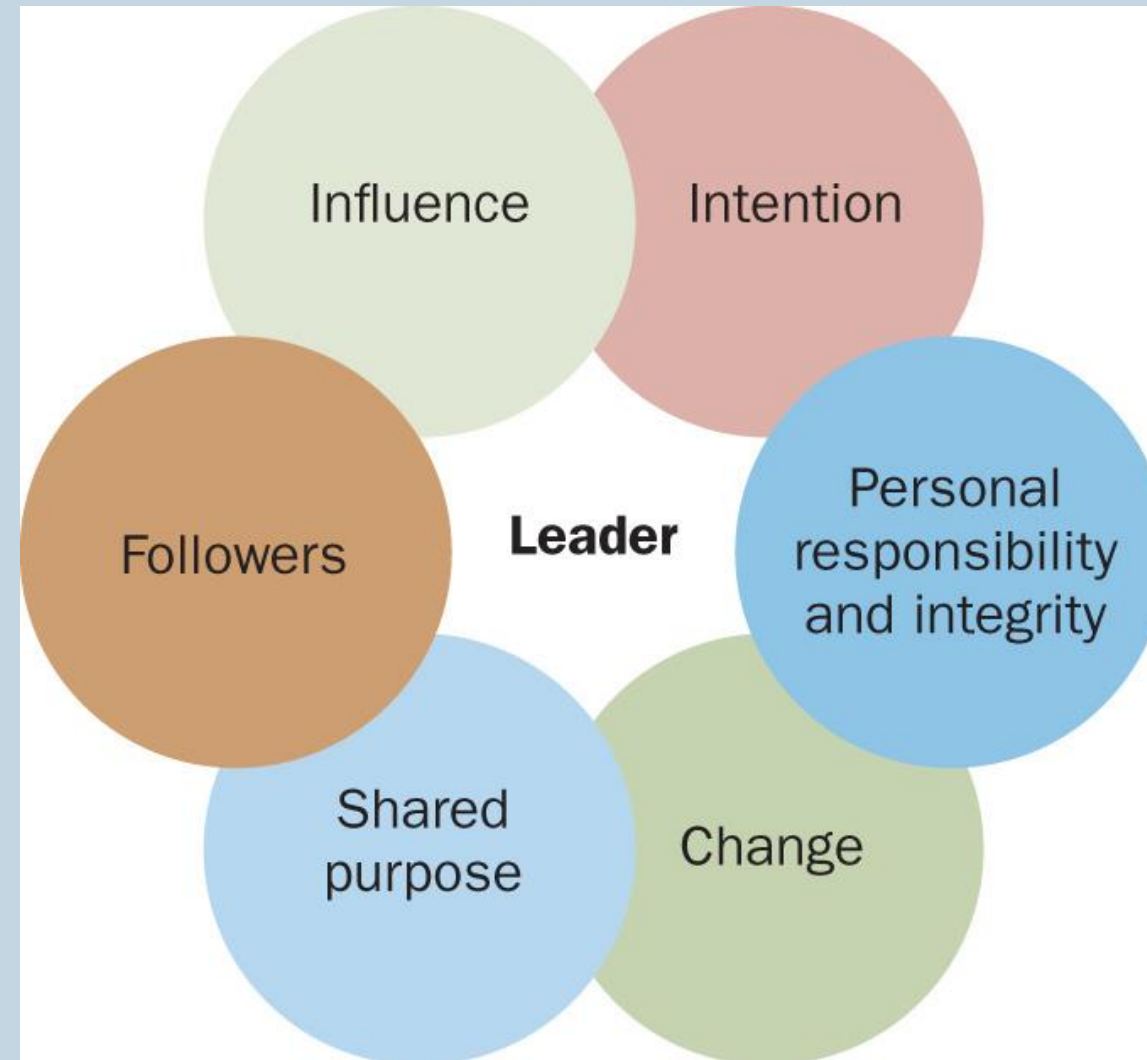
Defining leadership

- An influence relationship among leaders and followers who intend real changes and outcomes that reflect their shared purposes.
(Daft)
- Leadership “involves a person, group, or organization who shows the way in an area of life—whether in the short- or the long-term—and in doing so both influences and empowers enough people to bring about change in that area.” (Banks and Ledbetter)

Banks, Robert, and Bernice M. Ledbetter. *Reviewing Leadership: A Christian Evaluation of Current Approaches*. Grand Rapids, MI: Baker Academic, 2004; Daft, Richard L. *The Leadership Experience*. 8th ed. Boston, MA: Cengage, 2023



Defining leadership



Daft, Richard L. *The Leadership Experience*. 8th ed. Boston, MA: Cengage, 2023.



The leadership of Jesus

Biblical perspective





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The leadership of Jesus



- Read your passage and discern how Jesus is leading. In a sentence, describe his style or approach to leading. Answer in the survey.

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The leadership of Jesus

- Read your passage and discern how Jesus is leading. In a sentence, describe his style or approach to leading. Answer in the survey.
- 1) I will build my church (Matthew 16:15-20)
- 2) Follow me (Mark 1:17-22)
- 3) Get behind me, Satan! (Mark 8:27-33)
- 4) Overturning tables (Mark 11:15-18)
- 5) Sending out the seventy-two (Luke 10:1-8)
- 6) Telling moral parables (Luke 10:33-37)
- 7) The Lord's Supper (Luke 22:17-20)
- 8) Washing the disciples' feet (John 13:12-17)
- 9) Accomplished the work (John 17:1-5)
- 10) Do you love me? (John 21:15-17)



1) I will build my church (Matthew 16:15-20)



- Transformational leadership involves
 - vision
 - inspirational communication
 - intellectual stimulation
 - supportive leadership
 - personal recognition
- **Jesus intellectually engages and emotionally inspires each one to his vision**

Rafferty, Alannah E, and Mark A Griffin. 'Dimensions of Transformational Leadership: Conceptual and Empirical Extensions'. *The Leadership Quarterly* 15, no. 3 (2004): 329-54.

<https://freebibleimages.org/photos/lumo-peter-confession/>



2) Follow me (Mark 1:16-22)



- Charismatic leadership
 - values-based, symbolic, and emotion-laden (Antonakis et al.)
 - has emotional impact on people, inspires them to do more than they would normally do, instils awe and submission in followers (Daft)
- **Jesus draw people initially through his wisdom and deeds**

Antonakis, John, Nicolas Bastardo, Philippe Jacquart, and Boas Shamir. 'Charisma: An Ill-Defined and Ill-Measured Gift'. *Annual Review of Organizational Psychology and Organizational Behavior* 3 (2016): 293–319; Daft, Richard L. *The Leadership Experience*. 8th ed. Boston, MA: Cengage, 2023.

<https://freebibleimages.org/photos/jesus-calls-disciples/>



3) Get behind me, Satan! (Mark 8:27-33)



HONG KONG

Discuss Candour in Leadership - the Google Engineer Manifesto case

Apr 13, 2018



- Leader candour
 - a higher-order virtue that results in truthful, trustworthy speech and comes out of the prudent exercise of all moral virtues
 - a radical, enabling approach that involves the courage, transcendence, and humility to engage in crucial conversations
- **Jesus prioritizes truth over power to build others up at risk of offending**

<https://iveybusinessjournal.com/radical-thinking-about-leadership/>;
<https://www.ivey.com.hk/news/2018/04/discuss-candour-in-leadership-the-google-engineer-manifesto-case/>; <https://www.ivey.uwo.ca/leadership/for-leaders/leadership-blogs/2021/02/character-candour-and-working-through-a-crisis/>



4) Overturning tables (Mark 11:15-18)



- Moral character
 - “dispositions which will not only sustain practices and enable us to achieve the goods internal to practices, but which will also sustain us in the relevant kind of quest for the good” (MacIntyre)
- **Jesus exhibits an ongoing balance between virtues that embody a person of complete moral character**

MacIntyre, Alasdair. *After Virtue: A Study in Moral Theory*. 3rd ed. Notre Dame, IN: University of Notre Dame Press, 2007; Seijts, Gerard, Jeffrey Gandz, Alyson Byrne, and Mary Crossan. 'Finding Leader Character: The Foundation of Good Governance'. *Director Journal (Institute of Corporate Directors)* 177 (2015): 28–32.



5) Sending out the seventy-two (Luke 10:1-9)



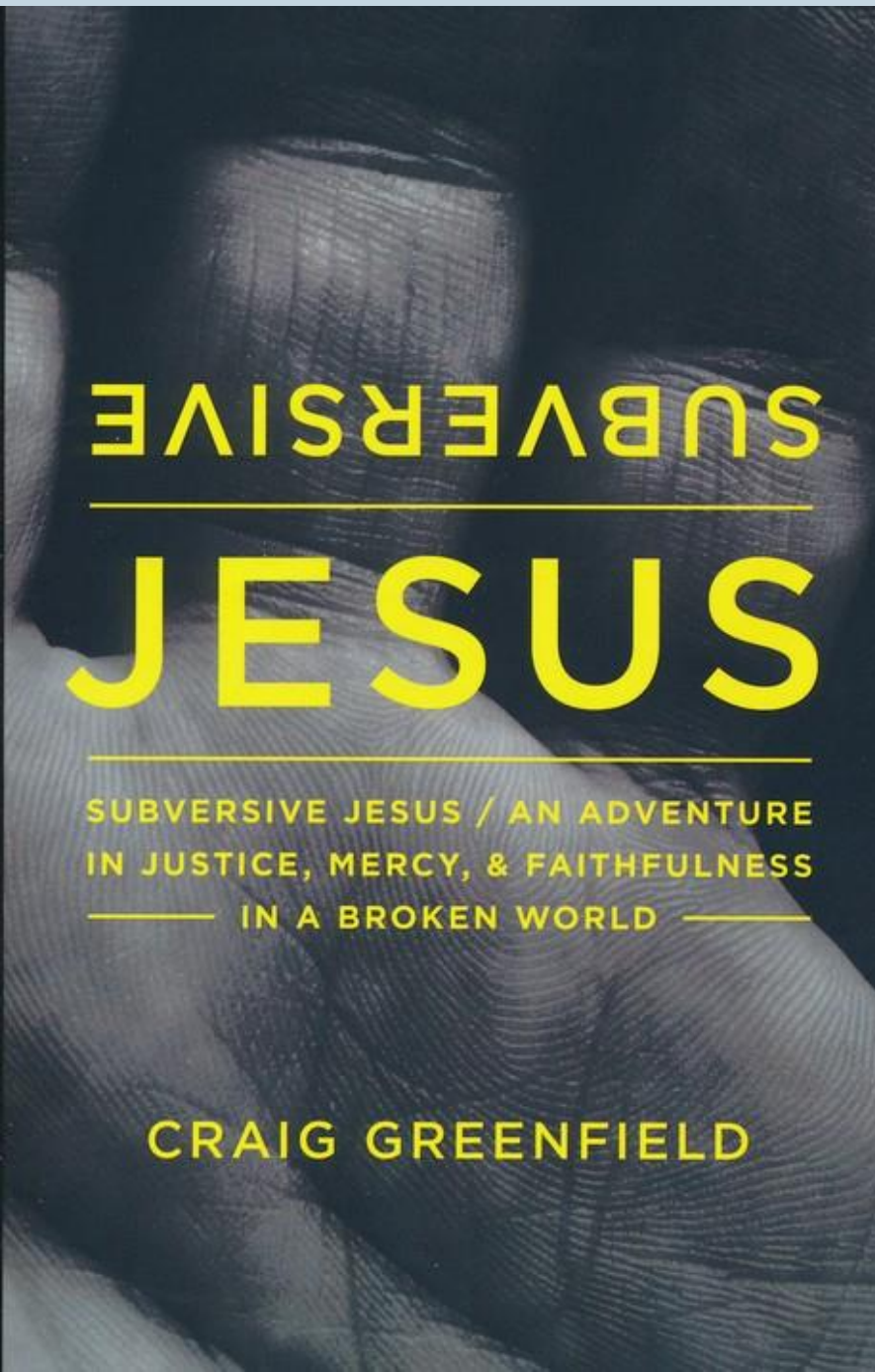
- Leadership coaching
 - “method of directing or facilitating a follower with the aim of improving specific leadership skills or achieving a specific development goal, such as developing interpersonal skills, enhancing visionary thinking, or preparing for new responsibilities” (Daft)
- **Jesus empowers followers for every new mission with the guidance that they need**

Daft, Richard L. *The Leadership Experience*. 8th ed. Boston, MA: Cengage, 2023.

<https://freebibleimages.org/photos/lumo-72-sent/>



6) Telling moral parables (Luke 10:33-37)



- Subversive leadership
 - “Jesus was all about turning things upside down. He overturned cultural norms, challenged the authorities, undermined the establishment, and generally shook everything up.” (Greenfield)
 - “Jesus shattered expectations by reversing the norms of the hearer, his ending clashing with where the audience expected the story to go.” (Stiller)
- **Jesus works around our perceptions, biases, and stereotypes to reveal counter-cultural and paradoxical truths that turn us back to God**

Stiller, Brian C. *Preaching Parables to Postmoderns*. Minneapolis, MN: Fortress Press, 2005.

<https://www.craiggreenfield.com/blog/2016/4/18/yes-jesus-was-subversive>



7) The Lord's Supper (Luke 22:17-20)



- Cultural leadership
 - defines and uses signals and symbols to influence
 - articulates a vision for organizational culture that can be believed in
 - heeds day-to-day activities that reinforce the cultural vision
- **Jesus institutes eternal meaning and significance to everyday actions**

Daft, Richard L. *The Leadership Experience*. 8th ed. Boston, MA: Cengage, 2023.

<https://freebibleimages.org/photos/last-supper/>



8) Washing the disciples' feet (John 13:12-17)



- Servant leadership
 - “The leader transcends self-interest to serve the needs of others, help others grow, and provide opportunities for others to gain materially and emotionally.” (Daft)
 - ²⁶ “But whoever would be great among you must be your servant,^[c] ²⁷ and whoever would be first among you must be your slave,^[d] ²⁸ even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.” (Matthew 20:25-28)
- **Jesus lowers himself to raise others up to his example of godliness**

Daft, Richard L. *The Leadership Experience*. 8th ed. Boston, MA: Cengage, 2023.

<https://freebibleimages.org/photos/jesus-washes-feet/>

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31



9) Accomplished the work (John 17:1-5)



- Stewardship
 - Jesus has authority over creation
 - Jesus has a calling and responsibility to redeem humankind
 - Jesus is a servant of God first and servant of humankind second
 - growth of followers is motivated by aim to bring glory to God
- **Jesus enacts his leadership in fulfillment of his purpose to redeem humankind**

Beadles II, Nicholas A. 'Stewardship-Leadership: A Biblical Refinement of Servant-Leadership'. *Journal of Biblical Integration in Business* 6, no. 1 (2000): 25–37.

<https://freebibleimages.org/photos/jesus-gethsemane/>



10) Do you love me? (John 21:15-17)



- Mentoring
 - invites protégés to be agents of their destiny
 - involves seeing oneself in the other
 - builds affection, warmth, and intimacy
 - brings deeper meaning to the relationship
 - transforms the lives of protégés
 - “asks questions instead of providing answers, supports employees instead of judging them, and facilitates their development instead of dictating what has to be done”
- **Jesus engages followers in a dialogue of greater discovery, intimacy, and maturity**

Bennetts, Christine. 'Lifelong Learners: In Their Own Words'. *International Journal of Lifelong Education* 20, no. 4 (2001): 272–88; Ibarra, Herminia, and Anne Scoular. 'The Leader as Coach'. *Harvard Business Review*, 2019.



Essential conclusions

Applied perspective



Essential conclusions

- Jesus' leadership is
 - reflected in the Trinity
 - bringing his whole person to bear on giving abundant life to all
- Jesus leads us
 - away from the Old Man (stone-age minds)
 - toward the New Creation (eternal life)
- Leadership is not
 - a position, practice, or performance
 - primarily about results, numbers, or achievement
- Leadership is
 - primarily about God, wisdom, and self-leadership
 - journeying toward meaning, significance, and connectedness in Christ

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Essential conclusions

- For in him the whole fullness of deity dwells bodily, and you have been filled in him, who is the head of all rule and authority. (Colossians 2:9-10)
- For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. (Hebrews 4:15)

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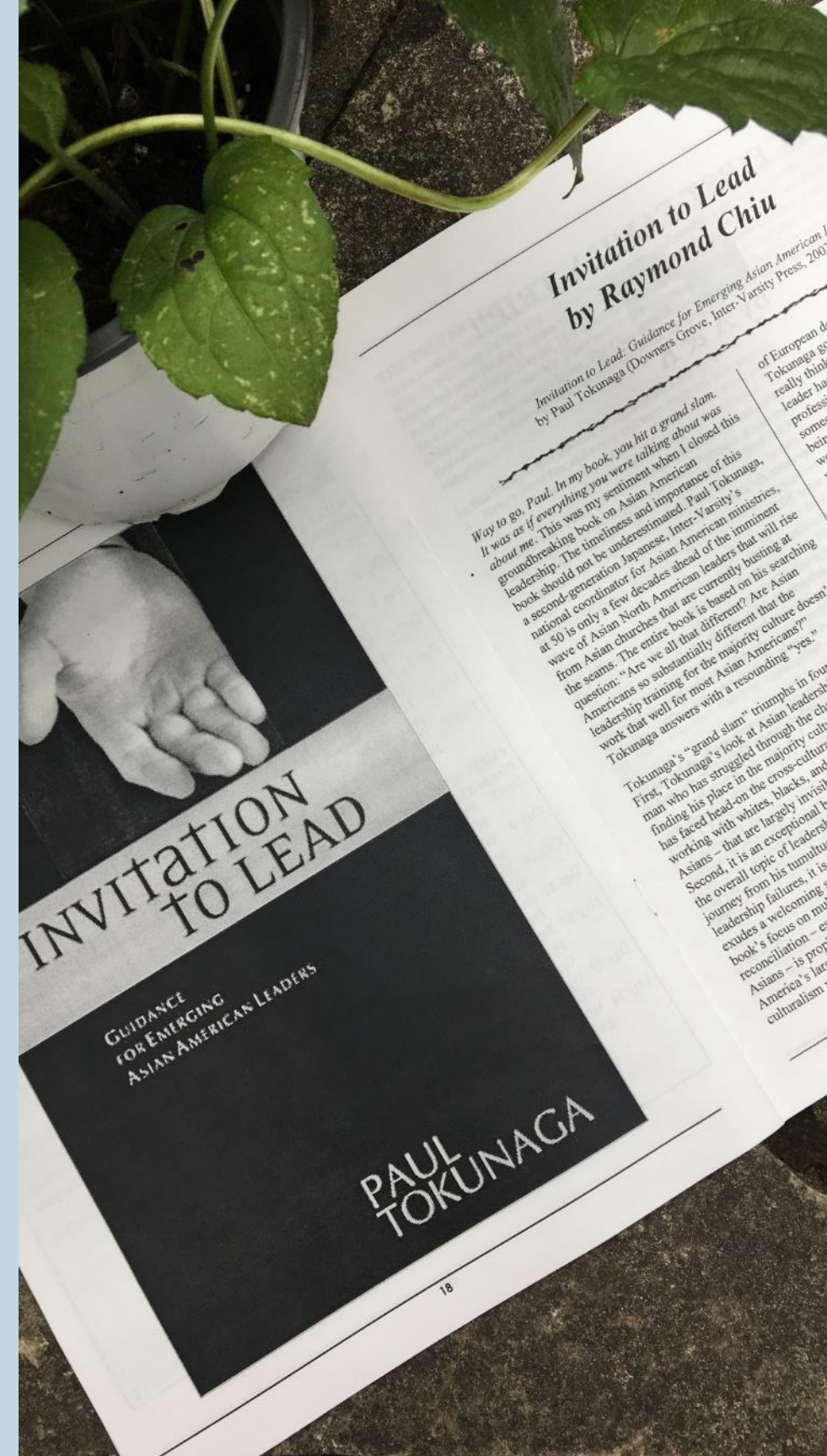
My own journey

Personal perspective



My own journey

- Old Man
 - making me like a certain version of myself
 - finding the right job, career, role
 - focusing on achievement, success
 - being safe, knowing in advance
 - wanting to be liked, helped, followed
- New Creation
 - *being* first, *becoming* second, and then *leading*
 - becoming the unique *me* not someone else
 - focusing on others, relationships
 - stepping out, inviting uncertainty
 - not expecting anything from anyone else



Ministry conclusions

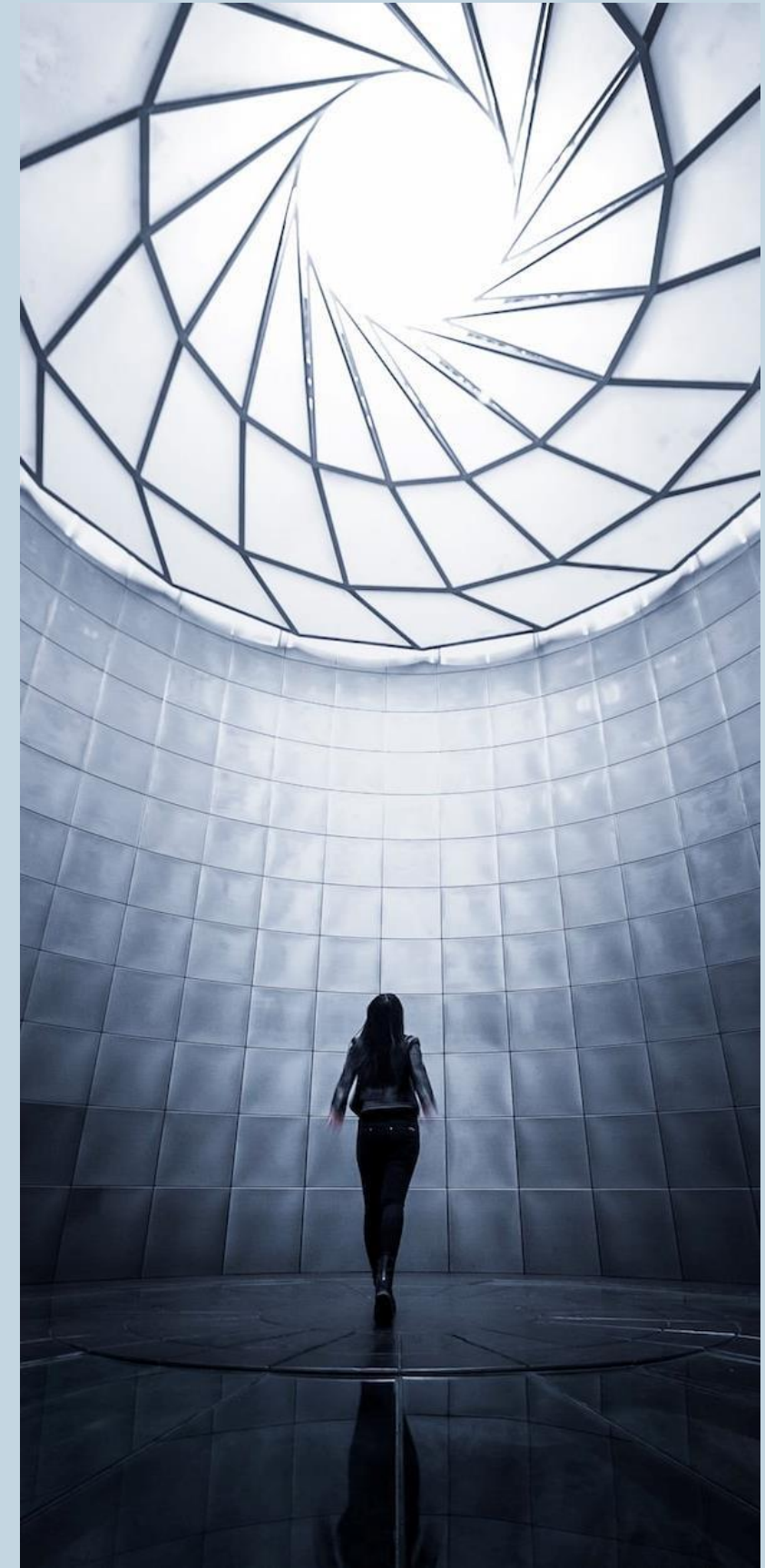
Church perspective



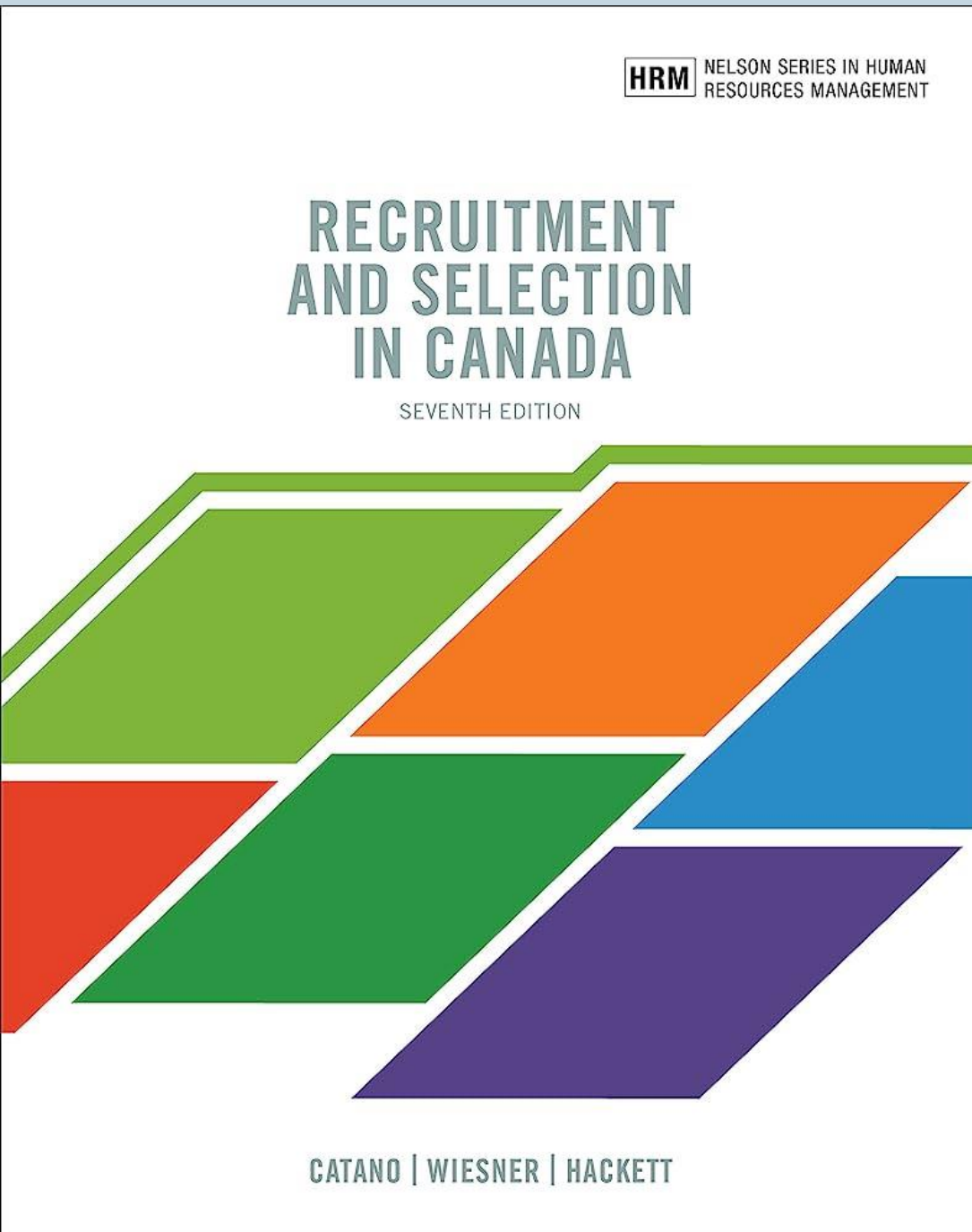
Ministry conclusions

- True leadership is Christ
 - leadership is not who follows or how many
- True leadership is the Spirit
 - spiritual gifts make leaders of young and old
- Structure is leading
 - programming and barriers reflect approach to leadership
- Governance is leading
 - accountability and transparency reflect view of leadership
- Leading is following
 - following is an important form of leading
- Leading is measurable
 - virtues and gifts can be objectively discerned

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Selecting Christlike leaders



- Clarify the criteria you are aiming for
 - Knowledge: biblical? philosophical? topical?
 - Skills: shepherding? helping? administrative?
 - Abilities: relational? emotional? verbal?
 - Other: character? maturity? commitment?
- Use the best evidence-based method
 - behavioural description interviewing
 - detailed reference checking
 - personality testing
 - avoid perceptions, biases, and stereotypes

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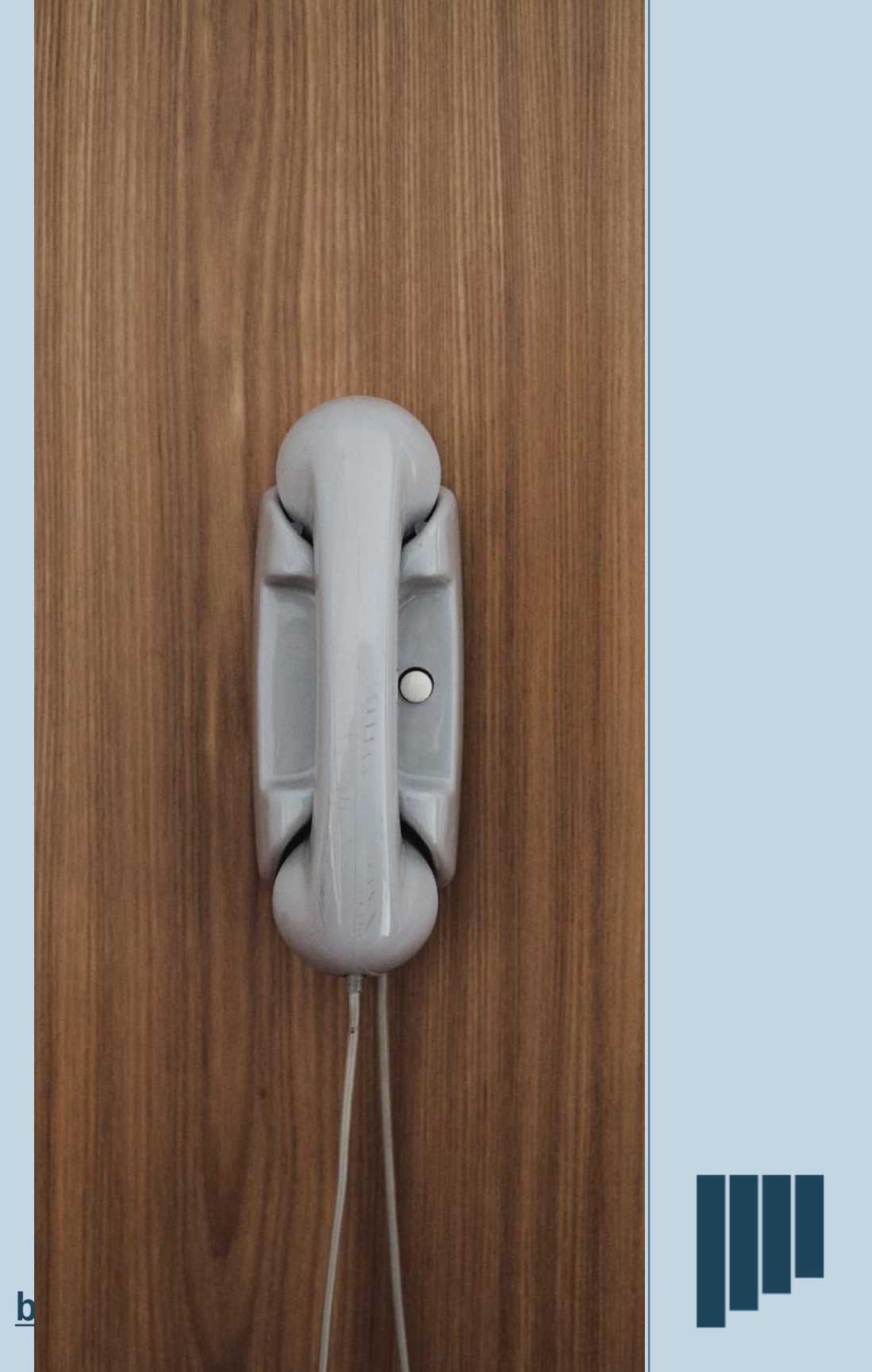
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Please provide feedback!

- Reach out anytime!
- Please answer in the survey:
 - What worked well for you in this series (parts that were helpful/important, parts that we should do more on)?
 - What didn't work so well for you (parts that weren't as helpful/important, parts that you have a different view on)?
 - What's on your mind these days? (What needs/questions/topics/problems would be important to address in your life/faith?)
- Background
 - Gender
 - Age range
 - Classes attended in the series
 - Frequency of Sunday school attendance

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Q&A

Thank you for building each other up!





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