FORMATIONAL LEADERSHIP: WESLEYAN SPIRITUALITY AND PSYCHOLOGICAL GROWTH AS MEANS OF FACILIATING SPIRITUAL AND EMOTIONAL MATURITY AND COUNTERACTING TOXIC LEADERSHIP

by

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Declaration

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I declare that the dissertation entitled **"Formational Leadership: Wesleyan spirituality and psychological growth as means of facilitating spiritual and emotional maturity and counteracting toxic leadership"** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Shoreview, May 2016

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Abstract

This dissertation addresses the problem of toxic leadership, especially in Christian contexts. Toxic leadership behaviors of narcissistic and obsessive-compulsive leaders will be emphasized. To counteract toxic Christian leadership, this dissertation proposes a leadership development model, called formational leadership, which is based on Wesleyan spirituality. Formational leadership emphasizes the spiritual, emotional, and ethical development processes in the leader and includes an analysis of *orthokardia*, *orthodynamis*, and *orthopraxis*. These components have a circular relationship with one another. *Orthokardia* includes the concepts of spiritual and emotional maturity that a Christian leader needs to develop in order to become an ethical and effective leader. *Orthodynamis* includes right power and influence motives based on Christian affections that should inform formational leadership. *Orthopraxis* refers to right and just leadership behaviors informed by Wesley's social holiness and justice values that need to be adopted as organizational core values. The implications of these components for leadership development are outlined in chapters 4-6 that include practical steps for helping toxic leaders change their dysfunctional and sinful intentions and behaviors.

Keywords:

Toxic leadership, Wesleyan spirituality, spiritual maturity, emotional maturity, formational leadership, orthokardia, orthodynamis, orthopraxis, transformational leadership, emotional intelligence, social intelligence, primal leadership

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Chapter One: Introduction

1.1. Background, Rationale, and Aims

This dissertation proposes a theoretical Christian leadership development model informed by Wesleyan spirituality. The purpose of this study is to provide a prophetic vision for ethical Christian leadership based on spiritual and emotional maturity in the leader. It is prophetic because Christian leaders are being used by God to affect their contexts (Kretzschmar 2006: 351). Barna (1998:101) observed in the late 1990s that the church is "paralyzed by the absence of godly leadership." The situation has not improved since then, but appears to have become worse due to the absence of moral absolutes prevalent in contemporary postmodern societies (Veith 1994) and the narcissistic entitlement of the Millennial generation (White 2012: 73; Twenge & Campbell 2009: 123). The Body of Christ is not immune to these post-Christian societal influences that often produce corrupt and abusive leadership practices. Because of these influences, Kretzschmar (2006: 339) argues that spiritual formation is essential for Christian leadership development. Therefore, this model will conceptualize the process of leadership formation based on the Wesleyan spiritual formation tradition. This dissertation will identify and define relevant Christian personality traits that need to be developed in Christian leaders to meet the challenges that the current postmodern society poses. This model is designed for Christian leaders in the corporate world as well as for pastors in a North American context[1].

.There are various definitions of Christian leadership and leaders. Kretzschmar (2002: 46) defines leaders as:

… people who have willing followers … have an impact on the lives and views of people,

[1] Since this study is based on a North American context the author will be using American spelling.

> and on situations and structures … people who are able to inspire, encourage and guide others.

One emphasis within this definition appears to be on inspiring and encouraging followers, which refers to visionary/ charismatic leadership. Barna (1998: 107) defines a Christian leader as "…someone who is called by God to lead and possess virtuous character and effectively motivates, mobilizes resources, and directs people toward the fulfillment of a jointly embraced vision from God." This definition connotes the "being" and "doing" of effective Christian leadership and points to embodied virtue ethics. Thus, Christian leadership is inherently value-based and is informed by Christian traditions and perceptions of spirituality. For example, Christian leadership from a Catholic perspective may emphasize Thomas Aquinas' theology whereas a Lutheran perspective may emphasize Luther's theology that focuses on justifying grace. Christian spirituality (or in the Catholic tradition, spiritual theology) can be viewed as "first-order theology" and can be defined as "the act of reflecting on the mystery of God and his relationship with the created universe, especially the *human* experience of God" with the emphasis on the ordinary believer (Maas & O'Donnell 1990: 12).

Christian spirituality should include a strong communal orientation that also addresses social justice and ecological issues (Kretzschmar 2006: 343-344). Wesleyan spirituality consists of both personal and social holiness. When it comes to personal holiness, Wesleyan spirituality emphasizes the process of sanctification, human freedom, and religious affections (Kilian & Parker 2003: 201). One of these three elements, sanctification, points to and implies the process of spiritual formation. Mulholland (1993: 12) provides one of several definitions of spiritual formation from a Wesleyan perspective and views it as "a process of being conformed to the image of Christ for the

sake of others." This definition is particularly helpful for Christian leadership, since it includes how the effects of spiritual formation impact "others" and connotes the interdependent nature of the Body of Christ (cf. 1 Cor. 12:12-31). This definition has powerful implications for Christian leadership. Holt (2005: 23-28) extends this definition by including love for God, self, others, and love for whole creation, which also addresses the leader's role of attending to the environment, social justice issues, etc. In order to successfully participate in spiritual formation, the Christian leader needs self-awareness (Kretzschmar 2006: 345). In the absence of self-awareness, the Christian leader needs to be humble enough to be open to feedback from others.

The Wesleyan tradition was influenced by the contemplative tradition as evidenced by Wesley's emphasis on spiritual disciplines, such as prayer and corporate confession (in his "societies") as well as the "disciplines of abstinence" (fasting from food, abstaining from sex for a short time, silence, simplicity, etc.) (Tracy 2004: 127). It is well known that this movement heavily influenced Wesley. In turn, Wesleyan spirituality influenced the development of the Pentecostal movement and spirituality. Pentecostal believers, especially Wesleyan Pentecostals, belong to one of three groups that comprise evangelicalism in America.[2] More recently, evangelicalism also includes socially aware evangelicals or *left wing* evangelicals (Grenz 2006). The American neo-evangelical theologian, Carl Henry, included social ethics by emphasizing social

[2] Oden (1994:11) notes that there are "three houses" of evangelicalism: Reformed, liturgical, and pietistic." The reformed group includes classic Protestants (Lutheran, Reformed, Baptist), the liturgical group includes Anglican, Roman, and Eastern Orthodox evangelical believers, and the pietistic group is comprised of Wesleyan evangelicals, the "holiness traditions of evangelical revivalism," and Pentecostal (and charismatic) believers, which have come out of the holiness tradition. Among Pentecostals there are two types, the older Wesleyan/ Methodistic type (Church of God in Christ, Church of God –Cleveland, TN, Pentecostal Holiness, etc.) and the newer Baptistic type (Assemblies of God, etc.) (Synan 1971:153).

transformation in addition to individual conversion, which provided an impetus for separating fundamentalism from evangelicalism (Grenz 2006: 95).

A contemporary example of socially aware evangelical theology is the American evangelical social activist, Jim Wallis, who established *Sojourners* in the early 1970 (Wallis 2005). *Sojourners* is a non-profit organization that focuses on bridging social justice with biblical spiritual renewal. Wallis (2005) writes about biblical politics (neither promoting left nor right wing party ideologies), anti-war, economic justice, and social issues (race, abortion, etc.). In one of his books he asserts,

> *Sojourners* has focused on the environment and the increasing Christian activism —much of it evangelical—-that is rising up to offer new leadership. It may well be that only theology—good theology—can save the Earth now (2005: 353).

Thus, socially aware evangelical theology integrates the evangelical emphasis on individual conversion and faith in Jesus Christ with social activism thereby following the biblical mandate in its entirety (pursuing individual and corporate salvation and justice). Wesleyan spirituality has always emphasized the social activism that was inherent in Wesley's understanding of imparted righteousness as evidenced by Wesley's critiques of injustices in 18th century England (slavery, inhumane prisons, etc.) (Thompson 1992). In chapter 6, this study will also incorporate key insights from socially aware Wesleyan evangelicalism.

In this next section the concepts and terms that are utilized in this study are defined.

Toxic leadership refers to the abuse of leadership power that *directly* results in interpersonal emotional, physical, and sexual harm in followers. Implied in this definition is the assumption that toxic leadership stems from personality disorder traits in leaders.

Wesleyan spirituality is defined as a form of Christian spirituality that focuses on personal and social holiness. In particular, it brings the believer:

> into the experience of sanctifying grace whereby inner sin is cleansed, the image of God restored, and the heart so filled with divine love that the believer can love God with all the heart, mind, soul and strength and the neighbor as one's self (Tracy 2004: 116).

Wesleyan spirituality includes experiencing the presence of God through the Holy Spirit.

While there are several definitions of *spiritual maturity*, this dissertation will define it according to Wesleyan spirituality. Spiritual maturity is Christian perfection that consists of the dynamic change process of the believer into God's image based on sanctifying grace and the believer's cooperation. Sanctification includes the cleansing of the heart from impurities to produce pure intentions within the heart to avoid voluntary or conscious sin (Oden 1994: 315; Lindström 1980: 129). Loving God, others, and self, are important indicators of spiritual maturity that reflect this change process.

Emotional maturity is defined as a psychological state that reflects a sufficiently developed *self*, characterized by the ability to "be an individual in a group" and by being "responsible for [oneself] and neither foster[ing] nor participat[ing] in the irresponsibility of others" (Kerr & Bowen 1988: 97). Thus, emotional maturity equals interdependence that is achieved through the process of differentiation (cf. Fairbairn 1954). In addition, Godwin's (2008: 65) "reasoning muscles" illustrate emotional maturity, which are awareness, humility, reliability, responsibility, and empathy.

Formational leadership is the proposed dynamic leadership development model that consists of *orthokardia*, *orthodynamis*, and *orthopraxis*. Formational leadership is informed by Wesleyan spirituality and focuses on the development of spiritual and emotional maturity in the Christian leader, which includes the development of Christian

virtues/ affections. It is assumed that a Christian leader who cooperates with the Holy Spirit to become more like Christ (sanctification) produces right motives that result in right leadership behaviors.

Orthokardia is the first component in the proposed model and includes the concepts of spiritual maturity and emotional maturity. According to Scazzero (2006), one cannot separate spiritual maturity from emotional maturity. For this reason, *orthokardia* includes both concepts.

Orthodynamis refers to the second component in the model and includes right power and influence motives that should inform formational leadership. These power motives are based on three key Christian affections (humility, gratitude, and compassion).

Orthopraxis is the third component in the model and refers to right and just leadership behaviors informed by Wesley's social holiness and justice values. In addition, the three key Christian affections (humility, gratitude, and compassion) are included in these values. These values need to be adopted as organizational core values that influence right leadership practices and behaviors.

Transformational leadership has been defined as an effective leadership style that emphasizes motivating, challenging, and empowering followers and is concerned with "emotions, values, ethics, standards, and long-term goals" (Bass & Avolio 1993; Northouse 2004: 169). I see transformational leadership as an aspect of formational leadership among other leadership styles and models (e.g. Primal Leadership).

Emotional intelligence is defined as a set of abilities that consist of "being able to motivate oneself and persist in the face of frustrations; to control impulses and delay gratification; to regulate one's moods [and]…to empathize" (Goleman 1994: 34).

Emotional intelligence includes “self-awareness” and “self-management” skills (Goleman 2006: 331). It is related to emotional maturity regarding coping and relationship behaviors.

Very similar to emotional intelligence, *social intelligence* refers to skills that are informed by the “social brain,” such as “interaction synchrony” (being able to read non-verbal cues, etc.), “empathy, social cognition, interaction skills, and concern for others” (compassion) (Goleman 2006: 329). It includes skills that reflect “social awareness” and “social facility (or relationship management)” (: 331).

Primal leadership is a leadership model that focuses on leadership practices of emotionally intelligent leaders (Goleman, Boyatzis, & McKee 2002: 38). It consists of “self-awareness” and “self-management” that constitutes “personal competence” and “social awareness” and “relationship management,” which refers to “social competence” (: 39). Personal competence refers to emotional intelligence and social competence resembles social intelligence, but without the components of ‘concern for others’ or ‘compassion.’

1.2. Hypothesis and Research Questions

This dissertation seeks to develop a relational leadership development model that incorporates various academic disciplines. It can thus be considered trans-disciplinary in character by integrating Wesleyan spirituality with two different sub-disciplines of behavioral sciences, namely leadership studies and developmental/ clinical psychology. This writer would like to prove that formational leadership informed by Wesleyan spirituality must begin with a “right” or pure heart resulting from sanctifying grace that

includes loving God, others, and self. The second component of the model includes having pure motives, which refers to "right" power as opposed to abusive power motives. This part also includes Christian affections/ virtues. Finally, the model includes "right" leadership practices and behaviors, which in turn affect the leader's heart and motives via feedback processes from others. Thus, formational leadership is a relational leadership development model that emphasizes loving God first, loving others including creation,[3] and loving oneself. This model also emphasizes accountability relationships between the leader and God mediated through mature mentors and/or spiritual directors. It outlines practical steps to develop Christian virtues, prevent and remedy the abuse of power, and outlines a plan to develop effective leadership practices by emphasizing principles drawn from Wesleyan spirituality.

I hypothesize that the more the Christian leader has achieved spiritual and emotional maturity (*orthokardia*) and the presence of humility, gratitude, and compassion (*orthodynamis*) displayed by the Christian leader, the more effectively he or she practices godly leadership. Leadership effectiveness is defined here as being able to lead under stressful conditions by skillfully managing personal anxiety, by being able to engage in successful conflict resolution with followers and colleagues, and by promoting cooperation in groups and organizations, etc., which are similar to the self-management and relationship management leadership competencies in the *Primal Leadership model* (Goleman, Boyatzis, & McKee 2002: 39). The formational leadership development model assumes a circular causality, meaning a "right" or pure heart causes "right" power and influence processes in Christian leaders, which result in "right" and effective

[3] The importance of attending to creation as part of the sanctification process will be addressed in chapter 6 of this dissertation where social holiness and justice is emphasized.

leadership practices. At the same time, “right” leadership practices affect the “heart” of the Christian leader including power and influence processes through feedback processes.

The following research question is posed in this dissertation: “How can Christian leaders be formed or developed through both Wesleyan spirituality and psychological growth to display ethical behavior patterns, rather than being toxic leaders?” Subsidiary research questions that enable this main research question to be answered fully include:

1. What is toxic leadership and what are its psychological and spiritual causes?

2. What is Wesleyan spirituality and how do key theological concepts inform Wesleyan spirituality?

3. What is spiritual and emotional maturity and how can they be developed to counteract toxic leadership?

4. What are right power motives and which Christian affections and virtues are especially needed in Christian leaders to counteract toxic leadership?

5. What are just leadership practices and how can Christian organizations be developed to reflect social holiness and justice?

Chapter 2 of this dissertation will answer subsidiary question #1 by discussing toxic leadership in secular and Christian contexts and by outlining the development of personality disorders with the focus on narcissism and perfectionism. Chapter 3 will answer subsidiary question #2 by exploring Wesleyan spirituality. Chapter 4 of this dissertation will answer subsidiary #3 by defining spiritual and emotional development

(*orthokardia*[4]). The Wesleyan concept of entire perfection describes spiritual maturity, whereas emotional maturity is defined by drawing from two psychological theories, especially from family systems theory that emphasizes the concept of differentiation, which, along with spiritual maturity, will counteract toxic leadership. Subsidiary question # 4 will be answered by chapter 5 of this dissertation in which three key Christian affections and virtues are proposed and right power motives are described (*orthodynamis*). Finally, chapter 6 answers subsidiary question #5 by exploring just leadership practices that are needed to develop Christian organizations that reflect social holiness and justice (*orthopraxis*). The following figure illustrates the three components of the model:

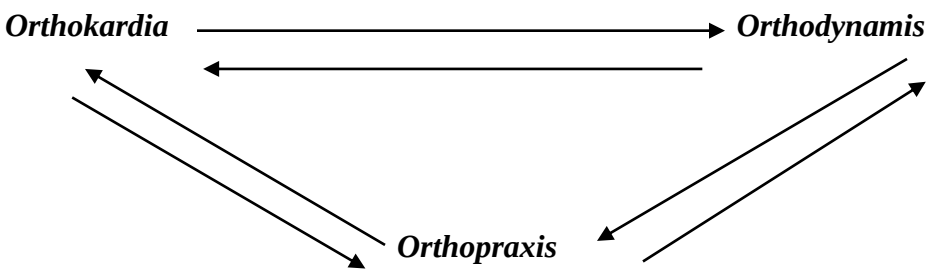

Figure 1: Relationships Orthokardia, Orthodynamis, and Orthopraxis

Orthokardia is the starting point in the model based on God's prevenient, justifying, and above all, sanctifying grace, which requires the active cooperation of the believer. *Orthokardia* refers to having pure motives as evidenced by loving God, others, and self. ("Love the Lord your God with all your heart and with all your soul and with all your mind.' …: 'Love your neighbor as yourself. Matt. 22: 37-39-NIV). *Orthodynamis* focuses

[4] *Orthokardia* is a neologism Clapper (1990) created. *Orthokardia*, *orthopraxis* and *orthodoxy* are components that were used in Clapper's (1985) dissertation as well as in Maddox's writings (Clapper, 2010: 92). This study utilizes a similar threefold pattern, but adds *orthodynamis* due to its relevance to Christian leadership.

on right power and influence which is associated with the Christian affections, in particular humility, gratitude, and compassion. *Orthopraxis* refers to right leadership practices. *Orthokardia* reflects an ontological change in the believer (the "pure heart") due to God's sanctifying grace and provides the spiritual and psychological foundation for the other two. Leffel, Fritz, and Stephens (2008: 202) proposed a model that describe "moral affective capacities" similar to the concept of Christian affections in this dissertation. The authors describe the following components:

> Specifically, our review suggests that the moral emotion-related capacities of *trust, love*, and *elevation* [or admiration] are associated (primarily) with the motive to bond (Attachment system); *empathy* and *compassion/sympathy* with the motive to help (Altruism); *gratitude* and *positive pride* with the motive to mutuality (Reciprocity); and *guilt, forgiveness*, and *humility* with the motive to "get it right"(Reparation) (: 211).

Leffel (2010) slightly modified the model and proposed reading counter-clockwise, which begins with the attachment related virtues of love, trust, and admiration. These virtues are foundational for the other virtues as depicted in the model (adapted from Leffel, 2010):

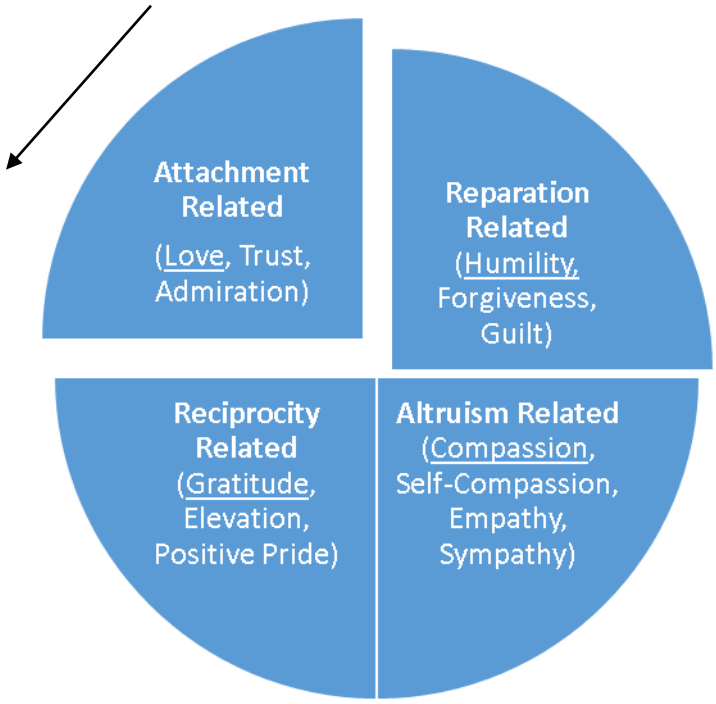

Figure 2: A Four 'Motive Systems' Model

Leffel (2010: 150) further states that the attachment related virtues (love, trust, and admiration) are "associated with the motive to subjective closeness." This dissertation treats this motive as the primary motive, which relates to *orthokardia*. *Orthokardia*, similar to Leffel's model, stresses love, which is congruent with Wesley's view of sanctification. The concept of *Orthokardia* also assumes a healthy psychological development that includes a secure attachment to others and emotional maturity (differentiation/ interdependence). *Orthodynamis* includes the other motive systems in Leffel's model. In particular, *orthodynamis* refers to right power motives and serves as indicators for *orthokardia*. *Orthodynamis* emphasizes three key Christian affections (humility, gratitude, and compassion), which inform godly and effective leadership behaviors and practices (*Orthopraxis*).

As stated above, as the leader grows in sanctifying grace and increases his or her

spiritual and emotional maturity, the leader increases his or her leadership effectiveness. Thus, this proposed leadership model is dynamic and constitutes an expansion of current Christian leadership models that are mostly static in nature. It is dynamic due to its mutually informing constructs and its linear growth projections. The more the leader grows in sanctifying grace the more he or she improves his or her leadership effectiveness:

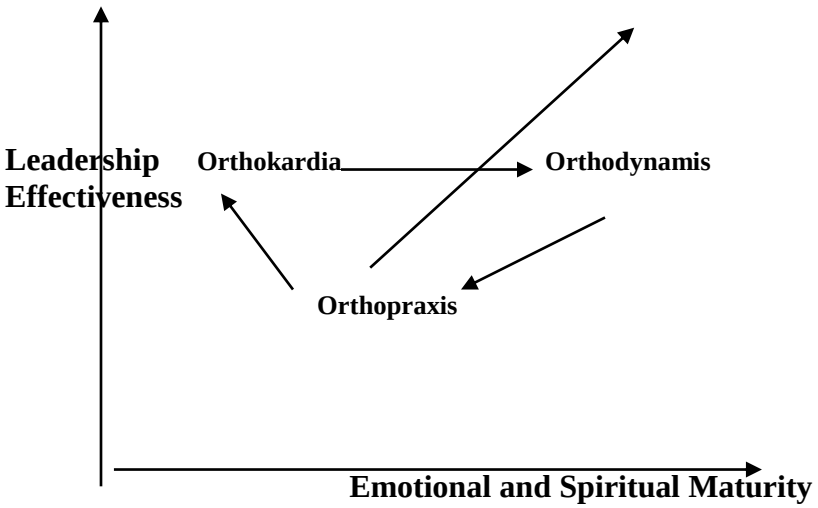

Figure 3: Relationship of Leadership Effectiveness and Emotional and Spiritual Maturity

This model is congruent with Wesleyan spirituality. Wesley's doctrine of entire sanctification and Christian perfection is one of the distinctions of Wesleyan spirituality, which is based on sanctifying grace (Kilian & Parker 2003). Sanctification according to Wesley requires the circumcision and cleansing of the heart from impurities, which are sinful dispositions (Oden 1994: 315). This process produces pure intentions within the heart to avoid voluntary or conscious sin (Lindström 1980: 129).

1.3. Background of the Author

For the perception and practice of leadership it is important to take into consideration the cultural context the researcher is influenced by. I was born in Germany and enculturated in a context that was critical of charismatic leadership in the light of Adolf Hitler's negative legacy and the resulting atrocities of the Holocaust. Kessler (2010: 531) noted that German people became very wary about abusive power after World War II, which is congruent with my experiences growing up during the 1970s and 80s. Leadership in Germany, as far as I perceived my context, needs to have pure motives and should not manipulate others to follow the leader's own negative agenda (even in non-Christian contexts). Unfortunately, I have also witnessed abusive power in my local church, which was very disappointing for me. Leadership in general and Christian leadership in particular needs to embody Christian virtues, which necessitates self-awareness and humility to receive feedback from others, including followers. Having lived in and having been acculturated to the United States of America for 20+ years, I now see the benefits of charismatic and transformational leadership approaches[5] as long as the leader's motives are positive and non-abusive. Thus, leadership power and influence is value neutral as also explained by Kessler (2010) and can be either positive for followers and society or negative, as abusive political leaders have demonstrated (i.e., Hitler, Lenin, Stalin, Saddam Hussein, etc.).

I am passionate about this topic as a Christian psychologist and private practice owner. I have encountered ineffective and abusive Christian leaders in my own personal experiences as well as in my work as a psychologist. I am also passionate about

[5] For the purpose of this introduction, charismatic and transformational leadership approaches are combined. Later in this dissertation, these approaches will be differentiated.

integrating three academic backgrounds in this current study. I graduated with a M.Div. degree in pastoral care and Christian formation from a Pentecostal seminary that has strong Wesleyan roots and have been practicing spiritual disciplines before and since that time. I also studied clinical psychology and leadership studies. The integration of these three academic fields is a passion of mine. I plan to use the concepts from this study to raise awareness in Christian leaders and for developing Christian leaders.

1.4. Methodology

The methodology of this dissertation includes consulting Wesley's writing (primary sources) and Wesleyan theologians with the emphasis on spirituality. These findings will be used to develop the theological basis of the model and will be integrated with leadership studies and clinical/ developmental psychology. Many of these key sources are outlined in the section, entitled 'literature review.'

Integrating faith and psychology has a long history in Christian psychology (Johnson, 2010). Johnson (2010) discusses five approaches of how Christianity relates to psychology. Two approaches are especially relevant for this current study: the Christian psychology view and the transformational psychology view (Johnson, 2010). In the Christian psychology view, the Christian tradition and/ or theology constitutes the starting point for relating psychology with the Christian faith (Roberts & Watson 2010). It delves deeper into Christian theology than the integration view. The methodology includes the operationalization of the Christian tradition, which means examining hypotheses about the person in the Bible and/or Christian theology (e.g., "purity of heart," "hatred for God," etc.), which results in constructs (Roberts & Watson 2010:165).

What follows is a “conceptual analysis” that enables the researcher to operationalize these constructs, which can then be tested empirically (Roberts & Watson 2010:165).

The most recent, relevant and congruent approach with a Wesleyan spirituality is the transformational psychology view. The transformational psychology begins with the “central realities and truths” (that God exists, humans are created in the image of God, Christians are sinners saved by grace, etc.) (Coe & Hall 2010a: 204). It also emphasizes virtues, holiness, and spiritual disciplines. The main agenda and purpose of the transformational psychology view is promoting sanctification in clients (also followers when applied to current study) as well as in the psychologist/ researcher. Coe & Hall (2010a: 212) explain that the psychologist who produces a body of knowledge regarding the “nature of persons, sin, and well-being” needs to be “more and more transformed into the image of Christ by the filling of the Spirit (the *person* as foundational).” The authors outline five levels for constructing a transformational psychology: Level 1 refers to transformation of the psychologist or researcher by means of the spiritual disciplines and the development of virtues, level 2 includes researching psychology from a theistic perspective, level 3 refers to developing a body of knowledge, level 4 consists of the praxis of psychology combined with soul care, and level 5 includes applying the body of knowledge for the training of professionals at seminaries and universities (Coe & Hall 2010a: 221-224).

As stated above, this view is most relevant for this current study due to its theological similarities with Wesleyan spirituality. However, the Christian psychology approach was discussed because it provides a helpful context for integrating psychology

or behavioral sciences in general with Wesleyan spirituality.[6]

1.4.1. Literature Review

This section includes a survey of secular and Christian leadership as well as key sources on Wesleyan leadership. Secular leadership theories that are utilized for this study are transformational leadership and primal leadership. Since the 1980s, transformational leadership has gained wide acceptance in the field of leadership studies (Conger 1999). Transformational leadership is rooted in Burns' (1978) transforming leadership theory.[7] There are many models of transformational leadership (Bass 1985, 1998; Bass & Avolio 1994; Bennis & Nanus 1985; Conger & Kanungo 1987, 1998; Kouzes & Posner 1987; Sashkin 1988; Sashkin & Sashkin 2003; Kotter & Heskett 1992). All models share the focus on effective leadership behaviors, such as empowering and encouraging followers, vision casting, and considering the followers' needs. Primal leadership theory developed by Goleman, Boyatzis, & McKee (2002) includes the concepts of emotional intelligence and social intelligence. It consists of two major competency domains: Personal and social competence. Personal competence consists of self-awareness (emotional self-awareness, accurate self-assessment, and self-confidence) and self-management (emotional self-control, transparency, adaptability, achievement, initiative, and optimism), whereas social competence includes social awareness (empathy, organizational awareness, and service)

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[6] Regarding the emphasis of being transformed into the likeness of Jesus Christ, the author has journeyed to be more like Christ by developing virtues through the practice of spiritual disciplines (daily devotions, fasting, attending contemplative retreats, etc.) and by receiving spiritual direction on a monthly basis from a trained spiritual director.

[7] However, Meier (2014: 139) points out that Burns' transforming leadership is always concerned with the goal (organizational success, etc.) as well as with the means to reach the goal by stressing the ethical motives and behaviors of the leader, whereas Bass' transformational leadership primarily focuses on the success of the organization while also emphasizing the moral character of the leader (: 142). Bass' transformational leadership reflects American economic pragmatism more than transforming leadership.

and relationship management (inspirational leadership, influence, developing others, change catalyst, conflict management, building bonds, and teamwork and collaboration) (Goleman, Boyatzis, & McKee 2002: 39). This model grew out of Goleman's emotional (and social) intelligence concept (Goleman 1995).[8]

There are several Christian leadership models that emphasize and presuppose virtue ethics and Christian character development (Barna 1997; Hayford 1997). For example, Hayford (1997: 68) mentions the "integrity of the heart" as the most important indicator of Christian leadership. Ford's (1997: 134-135) Character/ Competency Model begins with Christian character development and includes four components: "spirituality-growing a leader's heart for God, leadership understanding and skills, evangelism understanding and skills, and kingdom seeking-commitment to the wider and global aspects of the Church." The Life-Cycle Leadership model includes character formation (Clinton & Clinton 1997). The first phase of this model is called Ministry Foundation, which includes character formation and values formation that continues in phase 2 (Early Ministry phase). Blanchard's and Hodges's (2003: 17) Servant Leadership Model starts with "the heart" of the leader and emphasizes the development of "leadership character." Finally, Malphurs (2003) emphasizes the formation of godly character in Christian leadership (second section focuses on the "heart"). Thus, the proposed model is based on Wesleyan spirituality that shares with several Christian leadership approaches the emphasis on Christian personality development and Christian virtues.

This next section will identify relevant secondary and primary sources that will be

[8] More recently Goleman (2006: 84) developed a similar construct, called social intelligence, which includes two main domains: social awareness (primal empathy, attunement, empathic accuracy, and social cognition) and social facility (synchrony, self-presentation, influence, and concern). Social intelligence is included in Primal Leadership (social competence and relationship management). However, compassion (concern for others) is missing in this leadership model.

used in the following chapters. In chapter 2, toxic leadership is discussed. Leaders who have abused their power can be found in social, corporate and Christian settings. Key sources for this section are secular leadership literature, such as Kets de Vries (2006), Kernberg (1984), Kernberg (1998a), Kets De Vries & Miller (1997), Furnham (2010), and Maccoby (2003) among others. McIntosh and Rima (2007) discuss leadership with respect to personality dysfunctions from a Christian perspective. This element of dysfunction is relevant to leadership formation since it is indicative of what aspects of the personality of a leader require amendment and formation. This chapter also includes theories of personality dysfunctions that are mainly derived from psychoanalytic theories, such as McWilliams (2011), Ronningstam (2009), Benjamin (1996a), and Kernberg (1998b). Another key source of this chapter is Vest (2000) who provides good insights regarding sinful thoughts patterns and vices that are relevant to the motivations and behaviors toxic leaders often struggle with.

In chapter 3, on Wesleyan spirituality, Wesley's historical and social context will be drawn from Hempton (2010), Gregory (2010), and Wesley's formational influences will mostly be from Maddix (2009) and Collins (2010). This chapter will also discuss three theological doctrines that will be drawn from Randy Maddox's (1994) book *Responsible Grace: John Wesley's Practical Theology*. In this book, the following sections are especially relevant: Wesley's anthropology, the nature of human salvation as well as the way of salvation, and the means of grace and response. In addition, Maddox (1990) is helpful in outlining Wesley's Eastern theological influences. Lindström's (1980) classic study on Wesleyan sanctification (1980) is another key source for this and

subsequent sections. Kenneth Collins' (2007) recent book is particularly helpful for Wesley's concept of prevenient grace.

Chapter 4 on *Orthokardia* will discuss Wesley's concept of sanctification (Christian perfection), which equals Christian maturity. Kretzschmar (2007: 31-36) has discussed five conversions, which refer to the head, the heart, the will, relationships and actions, which have important implications for spiritual formation in Christian leaders. In this chapter, the first three are especially relevant. However, the head or intellectual aspect is presumed in this chapter. In order to develop a pure heart, Christian leaders need to know about right doctrine and practice authentic worship (orthodoxy). Relationships and actions are more relevant in chapters 5 and 6. Clapper's (1985, 1997 and 2010) works will be examined with the emphasis on the effects of a pure heart and religious affections. Oden (1994), Oord (2010; 2012), and especially Lindström (1980) will be discussed in this chapter. Wesley's sermons will be used as primary sources in this section to illustrate his views on sanctification, which he viewed as love for God, others, and for self. *Orthokardia* also includes emotional maturity. For this purpose, this chapter will discuss healthy development from a psychological perspective that assumes a secure attachment to caregivers resulting in sufficient emotional self-regulation and coping skills as well as developing interdependence through the process of differentiation. Two theories will be examined that are very relevant for formational leadership, attachment theory and Bowen's Family Systems theory. Bowlby (1982), Siegel (2012), Schore (2003), and Wallin (2007) are key sources for attachment theory. Kerr and Bowen's (1988) work is a major source of Bowen's family systems theory and their discussion of the differentiation of the self is very helpful for leadership development. Thompson

(2010) and Holeman and Martyn's (2008) treatises of Wesleyan leadership are the key Christian sources that integrate Christian theology with Bowen's family systems theory. Holeman and Martyn (2008) developed a leadership model that includes personal and social holiness with the focus on relational holiness. Holeman's and Martyn's model also includes emotional maturity, relational maturity, and spiritual maturity. Godwin (2008) provides practical insights for leadership development in this chapter.

In chapter 5 on *Orthodynamis*, Aristotlean virtue ethics and biblical ethics provide the background for this chapter. Key sources are Grenz (1997), Zeller (1980/ 1883), and Leclerc (2011a). This chapter also includes a discussion of biblical ethics, namely Old Testament and New Testament ethical themes. Key sources are Grenz (1997), Foster (1997), and Bonhoeffer's (1959) exegesis of the Sermon on the Mount and Wright's (2010) virtues ethics from a New Testament ethical perspective. The chapter then explores the concept of religious affections with the following key sources: Clapper's (1985) dissertation: "John Wesley on Religious Affections: His Views on Experience and Emotion and their Role the Christian Life and Theology" is one of the most thorough treatise of Wesley's religious affections, which also includes a comparison with Jonathan Edwards' ideas of religious affections. Clapper's more recent books (1997, 2010) provide key insights into Wesleyan spirituality by focusing on the development of a pure heart and religious affections. In addition, Roberts (2007), Collins (1998), Maddox (1998), Land (1994), and Oord (2010) are key sources. Wesley sermons 17, 65, 87, and 114 are also very relevant here.

Clapper's (1985) dissertation will be revisited with the focus on three religious affections: humility, gratitude, and compassion. These three affections have a direct

relationship to the use of prosocial power when it comes to Christian leadership, since power needs to be associated with mature Christian character (Kretzschmar 2002). This chapter will discuss sources of power, power motive, power need (French and Raven 1959; Raven 1974; 1993; McClelland 1975), and influence processes (Kelman 1958; 1974; Raven 1974). Emphasis will be placed on McClelland's socialized power orientation. These concepts will be integrated with Wesley's religious affections, especially humility, gratitude, and compassion. Finally, the means of grace will be discussed as major ways to develop a pure heart (Maddox 1994). Henry Knight's (1987) dissertation: "The presence of God in the Christian Life: A Contemporary Understanding of John Wesley's Means of Grace" is one of the most thorough treatments of Wesley's means of grace, which will be utilized for this chapter. Further implications for Christian leadership development will be discussed, such as the importance of practicing the spiritual disciplines (Foster, 1988) that will be integrated with the Christian leadership.

Chapter 6, *Orthopraxis*, will correlate Wesleyan theology and spirituality with postmodern thought. The following key sources will be consulted, Grenz (1996; 2006), Knight (1997; 2002), and Runyon (1998). The chapter will then outline Wesley's social ethics and his passion for social justice with the following key sources, Runyon (1998), Yrigoyen (1996), Jennings (1990), Marquardt (1992), and Wallis (2005; 2013). In addition, practical interventions will be found in Cleveland (2013) and Weems' (1999) helpful insights on Christian leadership in "the Wesleyan Spirit." Weems' (1999) principles of leadership in the Wesleyan spirit are especially relevant for the chapter on organizational cultures based on social justice. This chapter will analyze emotionally

intelligent leadership (Goleman, Boyatzis, McKee 2002; Goleman & Boyatzis 2008) and transformational leadership (Sashkin & Sashkin 2003; Schein 1992). These models and concrete behaviors will be integrated with Wesleyan spirituality. Implications for Christian leadership development will be outlined, such as Kretzschmar's (2007) discussion of converting relationships and actions.

This introductory chapter provided the background, rationale, aims, and research questions for this study. It also provided a background of the author and an explanation of the methodology used in this dissertation that included a brief literature review of key sources that will be used. The next chapter will discuss toxic secular and Christian leadership and will outline the development of personality disorders that explain why toxic leadership occurs.

Chapter Two: Toxic Secular and Christian Leadership

Former Virginia governor Bob McDonnell was found guilty of public corruption charges in September 2014 according to the Wall Street Journal (Bauerlein & Chase 2014: A4). McDonnell is a Christian leader who committed a moral failure that has become public. He uttered the following statement as he left the courthouse: "All I can say is my trust remains in the Lord" (: A4). Christian leaders are not perfect and society should not judge Christian leaders more harshly than secular leaders. However, the question can be posed as to why Christian leaders make moral mistakes, abuse their power, or harm their subordinates. Why do some Christian leaders do not follow the Bible and why do they fail to internalize Christian morality and ethics? This chapter will answer these questions by discussing the concept of personality disorders, especially narcissistic and obsessive-compulsive personality disorder traits. Narcissistic personality disorder traits explain why even Christian leaders may be oblivious to what motivates them to pursue leadership and why they tend to compartmentalize, rationalize, and justify their unethical behaviors. Obsessive-compulsive leaders often focus on rules and regulations, and other control mechanisms that are often experienced as micromanagement and emotional abuse.

What is toxic leadership? Lubit (2004) lists five types of toxic managers: Narcissistic, unethical (antisocial), aggressive (bullying, sexual harassment, etc.), rigid (compulsive), and impaired (Alcohol abuse, depressed, etc.). Two of these, narcissistic and compulsive leaders, are the focus of this study.[9] Furnham (2010: 45) asserts that the basic idea underlying Lubit's model is based on the premise that "toxic personality traits

[9] There appears to be some overlap in Lubit's model. Narcissistic leaders can also be aggressive and unethical, especially those narcissistic leaders with narcissistic and antisocial personality traits. Compulsive leaders also tend to be aggressive when they fear loss of control, change in routine, etc.

make one vulnerable to toxic behaviour under stress." For the purpose of this dissertation, toxic leadership is defined as the abuse of leadership power that *directly* results in interpersonal emotional, physical, and sexual harm in followers. Implied in this definition is the assumption that toxic leadership stems from personality disorder traits in leaders. This means leadership behaviors that are more passive-aggressive can be harmful as well, but their effects are not as damaging as overt aggressive behaviors (bullying, verbal shaming, verbal or physical threats, sexual perpetration, etc.). The first part of this chapter will discuss the effects of toxic leadership, often perpetrated by narcissistic, (and briefly) psychopathic, and obsessive-compulsive leaders which will introduce the problem this MTh dissertation attempts to solve.

2.1. Abuse of Power in Secular and Christian Leadership

2.1.1. Secular Contexts

The 20th century has witnessed several destructive political leaders. Maladaptive narcissistic/ psychopathic leaders, such as Hitler, Stalin, and Saddam Hussein can be counted among them and are well known for their cruelty and grandiosity (Post 1993; Glad 2002). Whether one reflects on the Holocaust, Stalin's mass executions, or Saddam Hussein's abuse and oppression of the Kurds, many people are disgusted by their actions. However, narcissistic and psychopathic leaders can also be found in corporate settings, where their effects on the organization are just as destructive as the legacy of the political tyrants (Kernberg 1984; Kets De Vries & Miller 1997; Lubit 2002).

Toxic leadership is abusive leadership that harms followers and reduces leadership effectiveness. It has been recently associated with the Dark Triad, which refers to narcissism, Machiavellianism, and psychopathy (Paulhus & Williams 2002: 557). Narcissism and psychopathy are personality traits or disorders, whereas Machiavellianism is not technically a personality trait but "is considered an attitudinal, belief or stylistic variable" (Furnham 2010: 90). All three share a lack of empathy for others (Goleman 2006). According to Furnham (2010), the Dark Triad includes three interrelated personality features:

1. Arrogance, self-centeredness, self-enhancement
2. Duplicitousness, cynicism, manipulativeness
3. Emotionally cold, impulsive thrill-seeking and frequently engaged in illegal, dangerous, anti-social behavior (: 17-18).

Leaders who possess Dark Triad personality traits have high self-interest, are low in empathy, and are not interested in longer term relationships (Furnham 2010: 20). These traits render leadership less effective or even ineffective. O'Boyle, Forsyth, Banks, and McDaniel (2012) performed a meta-analysis of the Dark Triad regarding its relationship to work performance and counterproductive work behavior (CWB), which refers to abusive leadership practices. The authors incorporated original papers about Dark Triad traits and behaviors that were published between 1951 and 2011 of 245 independent samples (N= 43,907). The results indicated that, as predicted, Machiavellianism was negatively associated with the leader's work performance and positively related to CWB. Narcissism was unrelated to job performance (opposite was hypothesized), but it was associated with CWB. Finally, as predicted, psychopathy was negatively related to job performance and positively associated with CWB. The authors commented on the insignificant relationship between narcissism and job performance:

> The negative relation between narcissism and performance was stronger for individuals in positions of authority. The adage 'Power corrupts; absolute power corrupts absolutely' seems apt when discussing the handing of authority over to a narcissist (: 571).

This means that narcissistic leaders who have less authority in organizations tend to display a better work performance than narcissistic leaders who have more organizational power. The following is a brief description of Machiavellianism and psychopathy.

Machiavellianism is rooted in the 16th century book, *The Prince*, written by Machiavelli. Machiavelli's leadership style has been associated with "cynicism, deceit, and guile" (Furnham 2010: 140). Machiavellian leaders make promises, alliances, and promises and often break them. Furnham (2010: 149) likens the Machiavellian leadership style with Theory X of McGregor Theory, since these leaders are "cynical about workers" and therefore perceive a need to force subordinates to work. Furnham (2010) concludes his section on Machiavellianism by discussing its relation to ethics and virtues, which is relevant for Christian and moral leadership:

> Machiavellianism is a philosophy. It is a value or belief system that has a Hobbesian rather than Rousseauian view of Human Nature. To some it seems like a form of naïve Darwinianism which has no place for altruism, selflessness, and virtue (: 151).

Psychopathic leaders are drawn to leadership positions that include risk-taking and frequent change based on psychopaths being thrill-seeking and prone to boredom. Furnham (2010: 106) lists some of the job situations that psychopathic leaders pursue: "when an organization is changing rapidly, in decline, or under investigation" psychopathic leaders "like outwitting the system – opportunistically exploiting who and what they can" (: 106). Due to the low prevalence of psychopathy in the general

population (1%) and its limited relevance for Christian leadership, this section will focus on narcissistic and obsessive-compulsive leaders, which will be discussed next.

People "whose personalities are organized around maintaining their self-esteem by getting affirmation from outside themselves" are considered narcissistic in psychoanalytic theory (McWilliams 2011: 176). Narcissism can be mild and subtle as in some very successful people, as well as more severe (and maladaptive) as in the case political leaders, such as Hitler and Saddam Hussein. Various researchers have explicitly noted the presence of narcissists in organizational and political leadership (Kets De Vries & Miller 1997; Kets De Vries 2006; Kernberg 1998a; Sankowsky 1995; Downs 1997; Schell 1999; McFarlin & Sweeney 2000; Lubit 2002; Maccoby 2000, 2003; Post 1993). Kets De Vries (2006: 83) asserts that "narcissism and leadership are intricately connected." Narcissistic leaders pose a paradox since narcissism, like any other personality trait, occurs on a continuum ranging from adaptive to maladaptive and abusive narcissism. On the one hand, maladaptive narcissism leads to lowered productivity, increased staff dissatisfaction, and has been linked to executive derailment. On the other hand, adaptive narcissism has been found to produce positive outcomes such as self-confidence, persuasiveness, assertiveness and charisma, which are important in effective leadership (Kets De Vries & Miller 1997; Millon 1998; Stone 1998). Kets De Vries (2006: 86) notes that "a considerable percentage of [leaders] are driven by reactive [maladaptive] narcissism." Reactive narcissism, unlike constructive (adaptive) narcissism, develops in individuals who have been wounded in the past and are "reparation seekers" by over compensating their perceived sense of inferiority (: 88). Thus, for secular and Christian leadership development, organizational leaders should be

able to recognize when narcissism becomes maladaptive. In particular, it is beneficial to know how the behaviors of leaders or leadership styles (e.g. transformational and transactional leadership) are affected by adaptive and maladaptive narcissism in organizational leaders.

Sashkin and Sashkin (2003) and Maccoby (2003) provide a strong argument for the link between transformational leadership and narcissism. Sashkin and Sashkin (2003: 86) argue that transformational leaders "have a strong sense of self-confidence" as well as a high need for power, which are components of narcissism. Maccoby (2003) associates productive (adaptive) narcissism with visionary leadership, which can be considered as synonymous with transformational leadership. The author asserts that adaptive narcissistic leaders have two strengths, among others, that characterize transformational leadership: the ability for visioning and charisma. Maccoby (2003: 96) views the ability to develop a vision as the key aspect in adaptive narcissism. Thus, there is a strong link between effective leadership and narcissistic traits.

Stone (1998: 14-15), in describing the "zone just beyond normal narcissism," lists some traits of the "supernormal" narcissist, which are charisma, assertiveness and competitiveness. Charisma is related to leadership and refers to the ability of individuals to make people feel loved and appreciated. Charisma as well as power are value neutral and can be negative (e.g. Hitler, etc.) or positive (e.g. Martin Luther King Jr.). Charismatic leaders share the attributes of having a "tremendous self-confidence" and the "unshakable conviction of being right" (: 15). The various definitions of charismatic have resulted in a "muddled field" (Meier 2014: 118). However, one definition of charismatic leadership is provided by House and Howell (1992: 82):

> [Charismatic leadership] emphasizes symbolic leader behavior, visionary and inspirational ability, nonverbal communication, appeal to ideological values, intellectual stimulation of followers by the leader, and leader expectations for follower self-sacrifice and for performance beyond expectations.

These behaviors are adaptive, positive, and very similar to transformational leadership. However, Burns (2003: 27) views 'pure' charismatic leadership as "distort[ing] constructive and mutually empowering leader-follower relationships." Furthermore, Sashkin and Sashkin (2003: 9) argue that the difference between the charismatic and the transformational leader concerns the personality of the leader. Both charismatic and transformational leaders display the same leader behaviors, such as effective communication, consistency in their actions, and showing respect, etc., but charismatic leaders "do these things only as a matter of appearance." Thus, according to Sashkin and his associates, effective leadership behaviors flow from the personality and authentic character of a truly transformational leader. However, Meier (2014: 130) cautions us not to jump to premature conclusions regarding the *intention* of a charismatic leader, as it is elusive and difficult to assess.

When it comes to the intention of charismatic leaders, we need to examine the leadership power motive.[10] McClelland (1975: 258) found that men with a personalized power orientation tended to "collect more 'prestige supplies' (like convertibles or Playboy Club keys), prefer man-to-man competitive sports, and display more impulsive aggressive actions." On the other hand, men with a socialized power orientation tended to "have more hesitation about expressing power in a direct interpersonal way…[and] exercise power for the benefit of others (altruistic power)" (: 258). Thus, leaders with a personalized power orientation tend to be egotistical, whereas leaders with a socialized

[10] More detail about power motives and power sources will be addressed in chapter 5 of this dissertation.

power orientation tend to be altruistic. Sashkin and Sashkin (2003: 64) link charismatic leadership to personalized power and transformational leadership to socialized power.

According to Stone (1998: 15), self-regard and self-confidence are important ingredients of effective leadership. In addition to self-confidence, Stone (1998) comments on the obvious relationship between assertiveness and leadership (to take charge, speak his or her mind, etc.):

> the 'narcissism' (here in quotation marks, because it is not maladaptive) of the ideal leader may extend to the outer edge of what we can still consider normal—in contrast to the clearly maladaptive narcissism of the arrogant, grandiose, or bullying leader (: 16).

Thus, one can say that many leaders display adaptive narcissistic traits, which make people more effective as leaders. Maccoby (2000) argues that a large number of adaptive narcissists function as corporate leaders. The author further claims that adaptive narcissistic traits make leaders effective, but refers to secular not Christian organizations.

Competitiveness is another trait that is shared with adaptive narcissism. Taking credit for something one has invented, written, etc. is still within the limits of adaptive narcissism (Stone 1998: 17). However, when individuals fail "to give others credit for their contributions" by plagiarizing or stealing the ideas of others, they go beyond the bounds of adaptive narcissism (: 17). In these cases, competitiveness is a manifestation of maladaptive narcissism. Thus, charisma, assertiveness, and competitiveness can be adaptive aspects of narcissism.

Conger (1998), in describing the *dark side of leadership*, refers to maladaptive narcissistic leadership when he comments on flawed visioning, communication, and general management practices. The vision of a narcissistic leader, which is often

compelling and inspiring, reflects the leader's selfish needs and seldom the needs of the organization. In addition, maladaptive narcissistic leaders manipulate their followers by exaggerated impression management and by "gaining [followers'] commitment by restricting negative information and maximizing positive information" (Conger 1998: 256). Finally, maladaptive narcissistic leaders display flawed management practices by "poor management of people and networks" and by displaying "an informal/impulsive style that is disruptive and dysfunctional" (: 258). Moreover, these leaders tend to "alternat[e] between idealizing and devaluing others," which, according to Kernberg (1998a: 298), refers to the defense mechanism of splitting, and seem to fail "to manage details and effectively act as an administrator," etc. Overall, maladaptive narcissistic leaders perform poorly as leaders and managers. In particular, two aspects of organizational leadership are the focus of the next few paragraphs: decision-making and corporate culture. Maladaptive narcissistic leadership negatively impacts these two areas.

Kets De Vries and Miller (1997: 201, 208) described decision-making by maladaptive narcissistic leader as "risk-laden" and impulsive, meaning that the leader consults no one and he or she "tends to do very little scanning and analysis." Consequently, the decisions are often wrong, for which the leader tends to blame his or her subordinates. Kernberg (1998a) illustrates the circular process of the deteriorating performance of narcissistic leaders in terms of critical thinking and decision-making:

> The danger is that the leader's narcissistic tendency might be reinforced by adulation. Such adulation may bring about a circular process wherein artificially inflated self-esteem derived from idealization and admiration gradually diminishes the leader's capacity for self-criticism and leads to a chronic narcissistic regression that may become unfitted to leadership (: 112).

Thus, followers reinforce the faulty decision-making, and other leadership responsibilities in general, which eventually renders the leader incompetent for the leadership task. A similar phenomenon can be seen in group dynamics. Brown (1997) compares denial, which is a defense mechanism of narcissistic individuals, at the group level with Janis' (1972) groupthink. Groupthink refers to the symptom of uncritically accepting what the group has decided as a result of self-deceptions. The (maladaptive) narcissistic leader, based on his or her denial, is impaired in his or her critical thinking ability, and the group members who admire the leader, either uncritically conform or share the leader's denial. The flawed decision-making is exacerbated by the fact that narcissistic leaders prefer to be totally in charge of the organization, which leads to over-centralization (Downs 1997). Thus, a narcissistic leader does not tolerate participative decision-making and delegation of power. This means that the organization is doomed to eventually become a closed system (Downs 1997).

Regarding organizational culture, Kets De Vries and Miller (1997: 254) hypothesized that the more maladaptive the personality traits of the leader are, the more the culture is shaped by dysfunction. In a narcissistic/ dramatic corporate culture, "everything seems to revolve around the leader" and leaders are "seen as infallible," which abbreviates the tenure of "independent-minded managers" (: 254). In addition, "an effective information system" is absent: downward communication seldom occurs (Kets De Vries & Miller 1997: 255). Employees receive key information from media and/ or grapevine. Finally, "narcissistic" companies are known for "audacity, risk taking, and diversification," which represents their impulsive nature (Kets De Vries & Miller 1997: 254). In short, the narcissistic corporate culture reflects the maladaptive traits of its

narcissistic leader. But how do obsessive-compulsive leaders relate to followers and how do they affect organizational cultures?

Hogan and Fernandez (2002) describe the "perfectionist manager" as one of "six dominant syndromes of mismanagement," along with mistrustful, fearful, aloof, stubborn, and arrogant managers (: 29-30). Obsessive-compulsive and perfectionist will be used interchangeably for the purpose of this study. Perfectionist leaders are "industrious, careful, dutiful about planning, meticulous, and have high standards of performance" (: 31). They are often well esteemed by their superiors due to their high work performance and perfectionism is "admired and rewarded" in some organizations (Furnham 2010: 172). However, under pressure, they feel compelled to work on their own and refuse to delegate to subordinates (Hogan & Fernandez 2002: 31). They also alienate subordinates by nitpicking and micromanagement (: 31). This may often develop into verbal abuse, which inflicts emotional harm in followers. Since leaders need to be hard working and competent, one can say that this personality trait requires more balance. Thus, similar to the model in this study below, Kaplan and Kaiser (2003: 21) propose an approach to diagnose "lopsided leadership" and "lack of balance:"

> What is needed, then, is a way of measuring leadership that allows for the possibility, in fact the reality, that sub-par managerial performance can result not only from a deficiency of certain skills and behaviors, but also from an excess of them as well. Aristotle made this deceptively simple truth central to his 'Ethics.' He thought of virtue, or efficacy, as the midpoint between excess and deficiency.

The authors describe a continuum from "forceful leadership" to "enabling leadership" with "virtues" and "vices" for each (: 22). The "vice" of the "forceful leader" resembles the obsessive-compulsive leader and is described in the following way: "dominant to the

point of eclipsing subordinates," "doesn't hear and value others' opinions," is "insensitive and callous," and "rigid" (: 22).

A similar approach to measuring traits for leaders is using the Big Five personality model, which includes five domains: Openness to experience, conscientiousness, extroversion, agreeableness, and neuroticism (Costa and McCrae 1992). Obsessive-compulsive personality traits equal high conscientiousness among others. Toegel and Barsaux (2012: 55) describe high conscientiousness and state that the leader with this profile micromanages and thereby "inhibits subordinates and delays problem recognition" and the leader "lose[s] sight of the big picture." In addition, these leaders tend to burn out faster and have work-life balance issues (: 55). A moderate level of conscientiousness is most effective, which means a leader is responsible and demonstrates excellence regarding work ethics and attention to detail, but he or she is able to delegate authority and task to followers and he or she does not lose sight of the big picture. The Big Five model is helpful here, since it suggests optimal levels of health when people endorse a moderate elevation on all five personality domains.

Obsessive-compulsive leaders often experience a deep sense of shame and try to unconsciously cover it up by striving for perfection. Therefore, these leaders tend to be "indecisive, cautious, and fearful about making mistakes" (Furnham 2010: 171). In addition, these leaders are preoccupied "with orderliness, perfectionism, and mental and interpersonal control, at the expense of flexibility, openness, and efficiency" (: 172). Emotional abuse can occur because these leaders can be "tyrannical bosses," "mean," and are driven by "oughts and shoulds," which they expect from followers (: 173). Due to

their reduced emotional literacy, they often struggle with interpersonal relationships and are often insensitive as stated above (: 173).

What does an obsessive-compulsive organizational culture look like? The assumption is that an obsessive-compulsive top management that usually includes more than one leader creates an organizational culture that resembles his or her personality through the process of reinforcement and reward processes. This reinforcement process ensures that only executives who "love to follow rules" and are bureaucrats themselves stay at the company (Kets De Vries 2006: 124). The obsessive-compulsive organizational culture is defined as a:

> bureaucratic group culture [that] is depersonalized and rigid, permeated by top management's preoccupation with control over people, operations, and the external environment. Leaders manage by rules rather than through personal guidance or directives (: 124).

The obsessive-compulsive organizational culture often monitors internal operations, dictates dress codes, demands frequent staff meetings, etc. (: 125). Its strategy is inwardly focused and emphasizes on "stale product lines" versus "incremental innovation" (: 125). An example of an obsessive-compulsive organization is the early Ford company that conveyed Henry Ford's slogan: "Any color as long as it's black" (: 125). Therefore, bureaucratic organizational cultures only do well when external environments are relatively stable and innovation is obsolete. The obsessive-compulsive leaders needs to manage his or her shame more effectively and needs to learn to reduce his or her unrealistic expectations of perfection for him- or herself and others. This is not easy and it may take some time to change these toxic patterns. The next section will outline how toxic narcissistic and obsessive-compulsive leadership is carried out Christian contexts.

2.1.2. Christian Contexts

"I wrote to the church about this, but Diotrephes, who *loves to be the leader*, refuses to have anything to do with us" (3 John 9—NLT, my emphasis)

Diotrephes appears to have been a narcissistic leader in the early church. He does not submit to spiritual authority and displays passive-aggressive and aggressive behaviors:

> When I come, I will report some of the things he is doing and *the evil accusations he is making against us*. Not only does he *refuse to welcome* the traveling teachers, he also *tells others not to help them*. And when they do help, *he puts them out of the church* (3 John 10—NLT, my emphasis).

Another good example for narcissistic leaders in the Bible is King Solomon according to McIntosh and Rima (2007: 112) who was "obsessed with his image." The authors hypothesize that Solomon was a narcissistic leader based on:

> Solomon's contrived route to the throne, his youthfulness and inexperience, the legendary success of his father, as well as his probable awareness of the circumstances of his own birth that followed the death of David and Bathsheba's child born of adultery all combined to provide a sense of inferiority and a powerful drive within the young king to make a name for himself (: 63).

In addition, Solomon's focus on prestige, accomplishments, accumulation of wealth and status, as well as his excessive number of wives and concubines further point to his narcissistic personality. There are probably more biblical characters with narcissistic traits. The Bible does not portray perfect individuals and the Bible is very honest about sinful behavior patterns and how they impact the narcissistic individual and people close to them. King Solomon was said to have left his faith in God at the end of his life as a result of his choices, which affected Israel and resulted in a divided kingdom. How can contemporary toxic leadership in Christian contexts be described?

Wikipedia (n.d.) lists 20 religious leaders who committed violent crimes, which includes several Christian leaders who committed murder, rape, and molestation, and 9

religious leaders who committed non-violent crimes. Among them are Christian leaders, such as Jim Bakker who was convicted of fraud, Henry Lyons, former president of the National Baptist Convention, who was convicted of grand theft, Barry Minkow, former head pastor of a large church, who was convicted of fraud, and Kent Hovind ("Dr. Dino"), founder of the Creation Science Evangelism ministry, who was convicted of tax evasion. The former governor of Virginia could be included on that list, but his leadership was confined to a secular context.

How has toxic and narcissistic leadership been exemplified in current Christian contexts? McIntosh and Rima (1997:117) discuss some indicators or signs of (maladaptive) narcissistic church leaders, which are being obsessed with whether a sermon was good, destroyed churches due to energetic and costly projects, the pastor's comments that the church would be negatively impacted if he left, and the constant launching of new ministries in the absence of sufficient resources to staff them. Unfortunately, Christian churches "provide a fertile soil for budding" narcissistic leaders because kingdom work is often used to justify "grandiose visions and risky ventures." Too often followers do not feel comfortable with challenging these leaders because the work is done for God (McIntosh & Rima, 1997). The authors view Jim Bakker as having narcissistic personality disorder because of his grandiose visions, his drive to achieve greatness for approval, and his resolve to do anything to obtain the "approval and recognition he craved" (: 116). In addition, some Christian leaders have abused their authority and power to commit sexual sins. For example, Jim Bakker and Jimmy Swaggart engaged in illicit sexual conduct, which became public (Heggen 1993: 100). Sheafer (2014: 162-163) describes narcissistic ministers as:

> … having superficial charm ("seems to understand others … confidence and answers to big problems"), grandiose ("God talking or working directly through him"), attention and admiration seeking ("enjoys theatrics during church, and using over-dramatic speech"), power seeking (pressure "to commit to serve in several ministries, attend several services each week and put the desires of the pastor to grow the church above the needs of their families"), and exploitativeness (large range from minor to major abuse, but insensitivity to financial needs of church members: "will ask for money, even when it puts members at financial risk").

The author further notes that narcissistic pastors tend to use the Bible to manipulate and control their followers. These control tactics can range from being aggressive (demanding obedience by making threats) to passive-aggressive (ignoring church members who do not comply, telling members that they may experience spiritual consequences if they do not comply, etc.). Similar to McIntosh and Rima's (1997) observations, Sheafer (2014: 173) explains why church members fail to question the authority of the Christian leader: "Unfortunately, narcissists in a religious setting tend to 'get away with it' for longer than in other settings because the religious community wants to give people the benefit of the doubt." It is important to differentiate between the biblical mandate to submit to authority and the warning to critically discern the motives of fellow Christians, which includes pastors and ministers. Church members may often feel uncomfortable about the leader's actions, but may suppress their suspicions because they do not want to be perceived as rebellious or oppositional.

What about Christian obsessive-compulsive leadership? Furnham (2010: 173) states that obsessive-compulsive leaders tend to be "fanatical and fundamentalist about moral, political, and religious issues." It is not surprising that legalistic churches attract these leaders through the reinforcement process described above. The obsessive-compulsive church leader may perpetuate a toxic faith system that deemphasizes grace

over works and may put too much pressure on followers to serve in the church at the expense of the follower's family relationships, etc. According to Berry (2010: 96) "faith becomes toxic when individuals use God or religion for personal gain in profit, power, pleasure, or prestige." In this case, since the author includes other dysfunctional leader types, the perfectionist church leader may use his or her power to impose personal unrealistically high pious standards on his or her congregants and only affirm and recruit followers who have similar personality traits. This can constitute spiritual abuse, which is often part of a toxic faith system (: 96). However, these leaders can also be emotionally abusive to others. McIntosh and Rima (2007: 106) state that perfectionist Christian leaders can be "overly moralistic … and judgmental both of themselves and others." They can be angry at times and express it in "violent outbursts" followed by immediate apologies (: 107). As mentioned above, perfectionism is a cover up for excessive shame and individuals with this personality are often unaware of it, since they tend to de-emphasize emotions and repress negative emotions (: 107). The obsessive-compulsive church culture includes striving for perfection, which is usually an "extension and reflection" of the perfectionist pastor (: 107).

A biblical example is Moses who was a "man in control" (: 104). One can see obsessive-compulsive personality traits in Moses due to his struggles with delegating authority. His father-in-law, Jethro, suggested delegating authority, which resulted in a more effective leadership and in a more efficient organization (Exod. 18: 17-18) (: 105). However, Moses also had an anger issue:

> Moses was subject to occasional public eruptions of anger. In fact one of his public outbursts resulted in his being forbidden to enter the Promised Land, the ultimate purpose of his leading the people out of Egypt (Num. 20: 1-13) (McIntosh & Rima 2007: 105).

Both narcissistic and obsessive-compulsive leaders can be toxic. However, it appears that narcissistic leaders tend to be identified more often based on the church's disdain for pride. Obsessive-compulsive Christian leaders may often be celebrated as "faithful Christian servants" regardless of the fact that these Christian leaders often neglect their family relationships and tend to micromanage their followers. The lack of self-care and inevitable propensity to burn out is also often falsely viewed as a virtue in the Christian church. The Christian leadership model discussed below will provide Christian leaders with insights to discern their general motives ("heart"), their specific power motives, and will suggest leadership practices that glorify God. Below the concept of personality disorders with the focus on narcissistic and obsessive-compulsive personality disorders is explored.

How do sin and vice relate to narcissism and obsessive-compulsive personality traits? Regarding sin and narcissism, the Lutheran theologian Ted Peters (1994: 94) discusses the progression of the sin of pride, which stems from idolatry, which in this sense refers to trust in oneself as opposed to trust in God. The "illusion of independence" is the foundation of pride and results in narcissism (: 94). Pride manifests in narcissism, in the desire to have "power over" people, in "tribalism and group evil," and in "patriarchy" (: 95, 98, 101, and 105). In short, narcissistic behaviors stem from the sin of pride and can have destructive consequences for all parties involved. The sin of pride is included in the list of the seven deadly sins. The Egyptian ascetic and theologian Evagrius in the late 4th century identified eight deadly sins as opposed to seven, and he originally referred to them as "disruptive thoughts or obsessive feelings" (Vest 2000: 68). One can say that these obsessive thoughts lead to sinful behavior if they are put to

practice. The goal of Evagrius' teaching was *apatheia*,[11] which was freedom from these sinful thoughts (: 68). The eight sinful and obsessive thoughts were the following:

> gluttony, lust, avarice (greed), anger, sadness (depression or dejection), *acedia* (sometimes called sloth, but better as restless despairing), vainglory, and pride. In general, the sequence moves from thoughts presenting lesser dangers to the soul toward the more dangerous (Vest 2000: 70).[12]

These eight sinful thought patterns can be correlated with narcissistic and obsessive-compulsive personality disorder traits. The sin of pride was correlated with narcissism above. However, pride and vainglory according to Vest (2000: 78) are distorted ways of knowing the truth and refers to "perverted love." This describes the narcissist well, since he or she is overly self-focused and neglects to focus on God. The following consequence of pride resembles the narcissistic person: "Pride is the complete perversion of reason, for it takes our capacity for union with God and turns it inward on ourselves, centered in our enclosed little world" (: 81). Vainglory also describes the narcissist and possibly the obsessive-compulsive leader well, since vainglory is defined as "taking credit for everything good that happens as if we alone had caused it" (: 80). The plagiarism of intellectual property is another example of vainglory, which some politicians and celebrities have committed. Pride refers to ignoring God when it comes to our being and existence in the universe, but vainglory ignores God's actions as if we have done everything ourselves. Both distort the truth about God's presence and actions, and/or the contribution of others. Thus, narcissistic pride and vainglory is being inauthentic and

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[11] *Apatheia* refers to an "abiding sense of peace and joy that comes from the full harmony of the passions, a habitual state developed through discipline (*ascesis*), which is why we call it a virtue" and includes the ability "to remain calm and peaceful even while remembering situations or events" that are negative (Okholm 2001: 173). This state of harmony then "enables one fully to love others and God" (: 173). *Apatheia* resembles the psychological characteristics of differentiation that will be discussed in chapter 4.

[12] The Benedictine monk Gregory who later became a pope (Gregory the Great) modified the list by removing *vainglory* and by viewing *pride* as the "root of all sins" (Okholm 2001: 166). He also merged *acedia* with *sadness* into *sloth*, and added *envy* (: 166). This final list became the *seven deadly sins* in the Christian tradition.

living a lie. The virtue of humility is a correction of both distorted perceptions, namely by "*recognizing* the truth" regarding the nature of God and His involvement in the world in one's personal life (: 89) and our interdependence.

The obsessive thought of anger[13] according to Evagrius' system is relevant for both narcissistic and obsessive-compulsive personalities and refers, along with sadness and despair, to "our human power of refusing or rejecting," which constitutes a "distortion" of "our "rejecting powers *against other people* rather than against our own inner willfulness" (:74-75). Both personalities are prone to anger outbursts, but for different reasons. The narcissistic person often gets angry when he or she perceives being humiliated (narcissistic injury), whereas the obsessive-compulsive person may feel enraged when he or she loses control or needs to change a routine.

Lust and greed are also relevant for narcissists and obsessive-compulsive personalities. Lust, greed, and gluttony are an "expression of excessive love" and are "distortions of our power to desire" (: 72-73). Narcissistic leaders especially who hold power may give in to lust, whereas both personality styles and leader types may feel tempted to be greedy in accumulating material goods and wealth. Acquiring leadership status, even in the church, can also be added to the vice of greed, which refers to a distortion of a desire to have power and influence. Finally, Gregory's addition of envy is very relevant for narcissistic leaders, since narcissistic individuals often experience envy (see below). Christian narcissistic leaders are prone to envying others' abilities, power and influence, status, etc. The corresponding virtue of kindness or compassion can reduce envy in Christian leaders.

[13] Anger here refers to the definition provided above as an obsessive thought or excessive feeling that is frequent and disruptive. Anger as a feeling is not sinful, but the sinful expression of anger is. Ephesians 4:26 reminds us that we should not sin when we are angry, which normalizes the experience of anger.

The pursuit of humility is the primary way to acquire virtue according to the Benedictine spirituality (Vest 2000: 88). As stated above, humility is knowing the truth about ourselves, which means being aware of our strengths and weaknesses (: 89). Humility requires emotional stability "for withstanding the storms of life … to control ourselves when there is nothing else in life that we can control" (Chittister 2010: 87).[14] Humility is a Christian affection and virtue that will be explored in chapter 5 of this dissertation. The question can now be posed as to how personality disorders develop.

2.2. Development of Personality Disorders

Personality is often defined as: "A complex pattern of deeply embedded psychological characteristics that are expressed automatically in almost every area of psychological functioning" (Millon, Grossman, Millon, Meagher & Ramnath 2004: 2). This is contrasted with the concept of character, which the authors define as: "Characteristics acquired during our upbringing and connot[ing] a degree of conformity to virtuous social standards" (: 2). While both constructs overlap somewhat, this dissertation will focus on the personality construct when it comes to leader types, but its relationship to ethical behavior patterns is addressed as well.

Personality disorders originate from biological and genetic factors (nature) and from external factors (nurture), which refers to the diathesis stress model (Kring, Johnson, Davison, & Neale 2014: 58). According to Millon, Grossman, Millon, Meagher, and Ramnath (2004: 78), personality and personality disorders develop as result of a

[14] Stability is one of the three Benedictine vows. The other two are obedience to the voice of God and openness to change by "saying yes to following Christ's call to discipleship" (De Waal 2001: 13). The vow of stability is "achieved through perseverance, through holding on even under great strain, without weakening or trying to escape" (: 58). The vows of stability along with openness to change resemble the psychological characteristics of differentiation in chapter 4.

“complex interplay” of internal and external factors, especially the interactional patterns between a person and his or her environment. In addition, a leading geneticist and DNA scientist asserts that heredity is only one of three predictive factors when it comes to personality traits with childhood experiences and human free will being the two additional factors (Collins 2006: 263). Thus, the person’s temperamental dispositions (inborn characteristics), genetic predispositions, and his or her attachment experiences (see chapter 4 for details) are etiological factors. Specific etiological factors will be explored below. Millon et al. (2004: 12) view personality disorders on a continuum from adaptive personality style to personality disorder. This continuum includes traits that can range from being “adaptive” to “severely disordered” (with “subclinical” and “disordered” in between) (: 12). They also equate personality disorders with the body’s immune system:

> Robust immune activity easily counteracts most infectious organisms, whereas weakened immune activity leads to illness. Psychopathology should be conceived as reflecting the same interactive pattern. Here, however, it is not our immunological defenses, but our overall personality pattern—that is, coping skills and adaptive flexibilities—that determine whether we respond constructively or succumb to the psychosocial environment (: 9).

People with personality disorders usually have poor coping skills, are inflexible, and often develop depressive and anxiety disorders among others. The Diagnostic and Statistical Manual of Mental Disorders (fifth edition) (DSM 5) defines a personality disorder as “enduring pattern of inner experience and behavior that deviates markedly from the expectations of the individual’s culture” with the enduring pattern being “inflexible and pervasive across a broad range of personal and social situations” (APA 2014: 646). It lists ten personality disorders organized in three clusters: Cluster A (Paranoid, Schizoid, and Schizotypal), Cluster B (Antisocial, Borderline, Histrionic, and

Narcissistic), and Cluster C (Avoidant, Dependent, and Obsessive-Compulsive) (APA, 2014). Antisocial (similar to psychopathic above), narcissistic, and obsessive-compulsive personality disorders are especially relevant for the topic of toxic leadership as defined above, since people with these three personality disorders have a wish to control others, which may often motivate them to pursue leadership positions (Benjamin 1996a: 387). [15]

2.2.1. Model of Four Personality Styles and Leader Types

A dimensional conceptualization of personality disorders resembles psychodynamic models that focus on personality styles. The German psychologist and psychoanalyst, Fritz Riemann (1961/1996) uses a dimensional model when he discusses four personality styles. The author outlines four basic anxieties or fears that point to four underlying personalities. He differentiates between the schizoid personality whose fear is not to lose one's self and its opposite personality: the depressive personality whose fear is to become or assume a separate self. The two other personalities he discusses are the compulsive personality whose fear is transience or change and its opposite personality, the hysterical personality whose fear is limitedness. While this model is interesting and relevant for the

[15] Benjamin (1996: 387) also includes paranoid personality disorder on this list, but it will not be discussed in this dissertation, since it can be assumed that Christians with paranoid traits are often not considered for leadership positions. One example of a paranoid religious leader is the Rev. Jim Jones who initiated the 1978 mass suicide in Jonestown, Guyana (Millon et al. 2004: 447). In addition, individuals with antisocial personality disorder are less relevant for Christian leadership due to the history of criminal behavior that often disqualifies them from entering Christian leadership positions. Furthermore, Goldman (2006) refers to leaders with borderline personality disorder and labels their leadership "high toxicity leadership" or "extreme levels of dysfunctional leadership" (: 733). The author suggests that leaders with borderline personality disorder traits require interventions by psychologists or psychiatrists, not merely by executive coaches or HR professionals (: 744). Thus, individuals with borderline personality disorder traits tend to be too unstable for leadership positions in general and will be even less likely selected for Christian leadership positions. Borderline personality disorder is defined as "a pervasive pattern of instability of interpersonal relationships, self-image, and affects [intense episodes of rage, anxiety and/ or depression, etc.], and marked impulsivity [substance abuse, promiscuous sexual behaviors, etc.]"(APA 2013: 653). Therefore, this dissertation focuses on narcissistic and obsessive-compulsive leaders.

concept of leadership, it is limited due to its outdated personality labels. Depressive personality was removed in the DSM III and subsumed under mood disorders and is therefore no longer included in the current DSM 5 (McWilliams 2011: 236). In addition, schizoid personality is less relevant for leadership, since people with this personality style usually do not seek Christian leadership positions or may not be encouraged to pursue leadership positions in Christian contexts, which is due to their cold and detached interpersonal style. A leader with schizoid personality traits is more common in hospital administrative contexts (Kernberg 1984: 49).

An adaptation to Riemann's (1961/1996) model is to include the following four personality styles that serve as four different leader types[16]: narcissistic, obsessive-compulsive (formerly compulsive), histrionic (formerly hysterical), and dependent personality. The fear of a person with narcissistic personality is being dependent (or the loss of power) whereas the fear of its opposite personality style, the dependent personality, is the fear of independence (or assuming power). The fear of a person with an obsessive-compulsive personality style is change, whereas the fear of its opposite personality, histrionic, is routine or limitedness:

[16] As stated above, Lubit's (2004) model consists of five types of toxic managers: Narcissistic, unethical, aggressive, rigid, and impaired. McIntosh' and Rima's (2007) model also includes five leader types: Compulsive leaders, narcissistic leaders, paranoid leaders, co-dependent leaders, and passive-aggressive leaders. Dependent and histrionic leaders often display passive-aggressive behaviors because they usually lack assertiveness and tend to avoid conflict, fearing a direct expression of anger. However, similar to passive-aggressive leaders in McIntosh and Rima (2007), they occasionally tend to express short anger outbursts. Passive-aggressive personality disorder last appeared in the DSM-IIIR (APA 1987: 356). The current DSM does not contain passive-aggressive personality disorder. As previously mentioned, Christian leaders with paranoid personality traits tend to be scarce. Narcissistic and obsessive-compulsive leaders are often verbally aggressive, which followers experience as harmful according to the definition of toxic leadership noted above. This current model depicts four leader types with extreme personality disorder traits that appear on two continua with the middle point depicting the most balanced and effective personality in leaders. However, this dissertation focuses on two leader types that personify toxic leadership, namely narcissistic and obsessive-compulsive leaders.

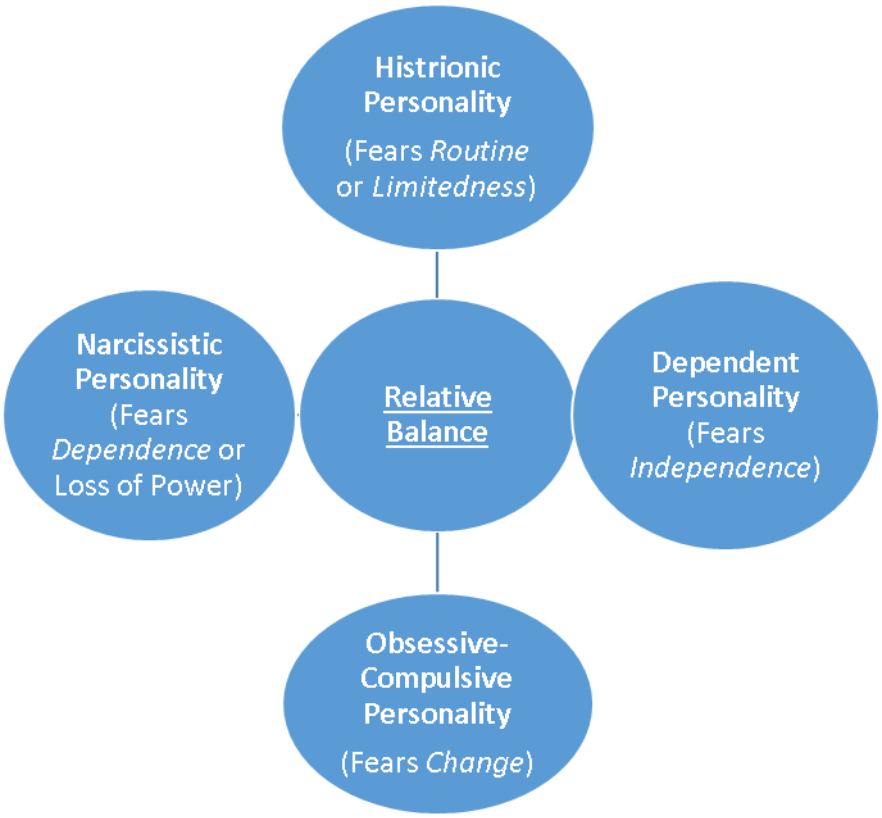

Figure 4: Four Personality Styles/ Leader Types

This model provides a general map for leadership development. The narcissistic leader needs to become less independent so that he or she is able to accept more influence from others, whereas the dependent leader needs to decrease dependence and develop more independence. Thus, both leader types should move toward relative balance and interdependence (see chapter 4). The obsessive-compulsive leader will benefit from being more flexible so that he or she is able to embrace change, whereas the histrionic leader needs more stability and consistency.

In addition, this model explains why dependent personalities rarely seek leadership position and if they do, often display incompetent leadership. These individuals are often incompetent leaders because of their pervasive "submissive and clinging behavior" (APA 2013: 675). McIntosh and Rima (2007: 136) assert that these

leaders lack assertiveness, have an excessive need to please others, and often produce "burnout and other debilitating maladies." The histrionic leader is also less competent as a leader because he or she fears routine and may overwhelm his or her subordinates by imposing frequent organizational changes and growth campaigns. This is due to their tendency to be highly suggestible, meaning their "opinions and feelings are easily influenced by others and current fads" and they tend to "adopt convictions quickly" (APA 2013: 668). This can impair the stability and structure of an organization. Their tendency to change organizational core values, mission and vision statements frequently may frustrate many followers.

This model points to potential leadership pitfalls in narcissistic leaders, namely the potential abuse of power, which was described above. The obsessive-compulsive leader fears change, which prevents organizational learning and flexibility, and he or she struggles with delegating authority. In addition, obsessive-compulsive leaders based on their excessive needs for control and orderliness, create or reinforce a bureaucratic organizational structure (Kernberg 1984: 51). While these leaders quite frequently assume leadership positions, organizations can only tolerate mild to moderate obsessive-compulsive personality traits (: 50). Leaders with severe obsessive-compulsive personality traits usually do not reach upper management positions. However, this may not apply to pastoral leadership, since these leaders tend to be attracted to churches that hold legalistic theologies and these churches often view these leaders as a good fit. An emotionally mature leader draws from all four personality styles in a balanced way in order to develop effective leadership practices. As noted earlier, the focus of this dissertation is on narcissistic and obsessive-compulsive leaders.

2.2.2. Narcissism and Perfectionism

The term narcissism can be traced to Greek mythology. Narcissus adored his beauty so much that, while looking at his reflection in the waters of a spring, he fell into the water and drowned. As mentioned above, people who rely on deriving constant affirmation from others are considered narcissistic (McWilliams 2011: 176). The DSM 5 describes narcissistic personality disorders which is the most maladaptive form of narcissism. It refers to a "pervasive pattern of grandiosity (in fantasy or behavior), need for admiration, and lack of empathy" and five or more of the following:

1. Has a grandiose sense of self-importance (e.g., exaggerates achievements and talents, expects to be recognized as superior without commensurate achievements).
2. Is preoccupied with fantasies of unlimited success, power, brilliance, beauty, or ideal love.
3. Believes that he or she is "special" and unique and can only be understood by, or should associate with, other special or high-status people (or institutions).
4. Requires excessive admiration.
5. Has a sense of entitlement, i.e., unreasonable expectations of especially favorable treatment or automatic compliance with his or her expectations.
6. Is interpersonally exploitative, i.e., takes advantage of others to achieve his or her own ends.
7. Lacks empathy: is unwilling to recognize or identify with the feelings and needs of others.
8. Is often envious of others or believes that others are envious of him or her.
9. Shows arrogant, haughty behaviors or attitudes (APA 2013: 669-670).

The prevalence estimates of narcissistic personality disorder range from 0% to 6.2% in community samples (APA 2013). This means that the prevalence of people with a narcissistic personality style can be assumed to be much higher. Individuals with this personality disorder are usually reluctant to seek treatment unless their romantic partners require that they (mostly males) accompany them to marital or couple therapy. Thus, it

can be hypothesized that the actual prevalence rate of narcissistic personality disorder may be higher, especially among influential and famous people (Benjamin, 1996a).

The following further describes the nature of narcissism. Narcissistic individuals experience two main emotions, shame and envy (McWilliams 2011). Ronningstam (2009) adds anger to this list, which is generally considered as a secondary emotion following the perception of threat towards one's self-esteem. For example, the narcissist feels ashamed and reacts with anger after being criticized, which increases feelings of shame. Shame is "the sense of being *seen* as bad or wrong" based on perceived inadequacies (McWilliams 2011: 180). Feelings of envy are based on "an internal conviction that [one] is lacking in some way and that [one's] inadequacies are at constant risk of exposure" (: 180). This internal self-doubt makes one vulnerable to envy those who seem to have the qualities one lacks. In addition, envy may be the basis for critically judging oneself and others. Due to their perceived inferiority, narcissists develop certain defenses, which serve to protect their fragile egos. Narcissists utilize the following defenses: Idealization and devaluation ("when the self is idealized, others are devalued," or in general, as seeing the world as either all good or all bad, which is called 'splitting'), perfectionism (which means "holding [oneself] up to unrealistic ideals"), denial, and rationalization (McWilliams 2011: 180-181; Kets De Vries & Miller 1997; Brown 1997).

Regarding behavioral and cognitive tendencies, narcissists engage in the following: self-aggrandizement (overestimating one's abilities), attributional egotism (attributing favorable results to oneself), and possessing a sense of entitlement (believing to have the right to exploit others) (Brown, 1997). Ronningstam (2009) discusses two types of narcissists: the arrogant and the shy type. The arrogant type displays "strong

reactions to criticism, defeats, or other threats to the self-esteem" and anger reactions can range from "silent contempt to overt hostility and explosive rage outbursts" (: 753-754). The interpersonal pattern of the arrogant type is characterized by an "overtly arrogant and haughty attitude" (: 754). Both overt aggressive and passive-aggressive behavior patterns can be observed. The shy type is "constricted interpersonally and vocationally" and he or she is "sensitive, inhibited, vulnerable, shame ridden, and socially withdrawn" (: 754). Unlike the arrogant type, the shy narcissistic type regulates his or her self-esteem by shaming (Ronningstam 2009). The shy narcissistic type is not easily recognizable due to the absence of arrogance and haughtiness. Especially in Christian contexts, he or she may be perceived as displaying Christian "humility" due to his or her frequent statements that reflect self-criticism and devaluation. Interestingly, Furnham (2010) correctly conceptualizes narcissism as a "*disorder* of self-esteem" (: 128).

When it comes to the subtypes and the etiology of narcissism, there are various hypotheses derived from personality and clinical theories, which will be discussed next. Theories of narcissism are mainly derived from psychoanalytic theories, such as Kernberg's Object Relations, and Benjamin's Interpersonal theory, which can be considered as a combination of psychodynamic theory and social learning theory. These theories are the most popular in the field of personality and clinical theory and will be briefly reviewed.

Kernberg (1986, 1998b) views narcissism as being on a continuum ranging from normal (adaptive) narcissism to maladaptive narcissism. The etiology of maladaptive narcissism, according to Kernberg (1998b: 41), can be traced to "parents who are cold and rejecting but admiring." In turn, based on specific types of childhood experiences,

narcissistic individuals internalize the good attributes of significant others but devalue real objects by "project[ing] onto others all the negative aspects of themselves and others" (: 41).

Benjamin's (1996a: 147) Interpersonal theory views maladaptive narcissism as "internalization of unrealistic adoration." Interpersonal theory posits that one's personality is shaped by interpersonal experiences with significant others which, in turn, are internalized, which either results in imitating behaviors and/ or seeking relationships with people that resemble their caregivers. Thus, unlike Kernberg's conceptualizations, Benjamin's approach views the etiology of narcissism as a consequence of parental adoration, which results in "the child becom[ing] 'hooked' on false glory" (: 145). "False glory" is a distortion of truth, which the narcissistic individual internalizes. Later in life, the narcissistic individual expects others to adore him or her. In addition, Benjamin argues that narcissism can be learned through interpersonal situations that foster narcissistic tendencies later in life. Famous and influential people are especially susceptible to developing narcissism:

> …single episodes do not create the disorder, but many repetitions of such episodes can. The public can and will deliver noncontingent adoration as well as deferential nurturance to the rich and famous. Given the right conditions, it is never too late to develop NPD [narcissistic personality disorder] (: 147).

Twenge and Campbell (2009) similarly observe that narcissism results from "overpraising" children (: 83), by being obsessed with and wanting to be like celebrities (: 91), and by being influenced by social networking (e.g. MySpace, Facebook, Twitter, etc.) (: 108). The preoccupation with receiving affirmations from Facebook friends via "likes" can be said to foster narcissism as well. Thus, personality is dynamic and changing depending on interpersonal feedback and regular exposure to stimuli that can

reinforce negative personality traits, such as narcissism. Furthermore, implied in Benjamin's theory is a dimensional view of personality disorders, meaning that the degree of severity of narcissism is on a continuum. Lubit (2002: 133), a psychiatrist and executive coach, combines psychoanalytic and social learning theories by concluding that influences from one's early childhood along with reinforcement of behavior patterns throughout one's life can result in destructive narcissism. Obsessive-compulsive personality traits or perfectionism is the second focus of this dissertation, which will be explored next.

People who idealize reason and whose personalities are "organized around thinking and doing abound in Western societies" (McWilliams 2011: 289). However, people who overemphasize thinking and doing can be described as having obsessive-compulsive personality disorder (: 289). Obsessive-compulsive personality disorder is defined in the DSM 5 as:

> A pervasive pattern of preoccupation with orderliness, perfectionism, and mental and interpersonal control, at the expense of flexibility, openness, and efficiency, beginning by early adulthood and present in a variety of contexts, as indicated by four (or more) of the following:
> 1. Is preoccupied with details, rules, lists, order, organization, or schedules to the extent that the major point of the activity is lost.
> 2. Shows perfectionism that interferes with task completion (e.g., is unable to complete a project because his or hers own overly strict standards are not met).
> 3. Is excessively devoted to work and productivity to the exclusion of leisure activities and friendships (not accounted for by obvious economic necessity).
> 4. Is over-conscientious, scrupulous, and inflexible about matters of morality, ethics, or values (not accounted for by cultural or religious identification).
> 5. Is unable to discard worn-out or worthless objects even when they have no sentimental value.
> 6. Is reluctant to delegate tasks or to work with others unless they submit to exactly his or her way of doing things.
> 7. Adopts a miserly spending style toward both self and others; money is viewed as something to be hoarded for future catastrophes.
> 8. Shows rigidity and stubbornness (APA 2013: 678-679).

The overemphasis on thinking and doing means that these personalities use isolation of affect as a primary defense (McWilliams 2011: 132). Isolation of affect refers to "isolating feeling from knowing," which has great value when people need to work as medical doctors with patients who require severe surgical interventions, etc. (: 131). However, the chronic isolation of feelings from one's thinking and doing describes the obsessive-compulsive personality. Another common defense in these personalities is reaction formation, which refers to saying or doing something that is the opposite of what the person desires. The obsessive-compulsive person uses reaction formation "against tolerating ambivalence" which can include "cooperation and rebellion, initiative and sloth, … order and disorder," and the following statement nicely illustrates this process: "Paragons of virtue may have a paradoxical island of corruption" (: 296). McIntosh and Rima (2007: 106) observe that the compulsive leader "can be angry, rebellious individuals who believe it wrong to express their true feelings."

Regarding the origin of obsessive-compulsive personality from an Object Relations perspective, obsessive-compulsive personality is copied from controlling parents unlike Freud who "depicted the anal phase as engendering a prototypical battle of the wills" (McWilliams 2011: 297). Similarly, contemporary Interpersonal theory views the "[i]dentification with the behaviors and ideals of a cold and controlling parent" as the primary etiological factor for obsessive-compulsive personality disorder in addition to parental neglect (Benjamin 1996a: 245). As a result, the developing child fears "making a mistake or being accused of being imperfect" and has internalized "harsh self-criticism" and "neglect of the self" (: 244). Consequently, he or she treats others critically and harshly as well (: 244). As mentioned above, the excessive shame these personalities

experience is covered up by the wish to be perfect. However, contemporary scholarship acknowledges genetic predispositions to this personality type as well (McWilliams, 2011: 291).

This personality is one of the most prevalent personality disorder with prevalence rates "ranging from 2.1% to 7.9%" in the general population (APA 2013: 681). It must be kept in mind that this dissertation views personality on a continuum, which means that the prevalence is even higher with obsessive-compulsive personality traits. People who chose professions that require much attention to detail and excellence, such as accountants, surgeons, even corporate managers, tend to select these professions because their obsessive-compulsive personality traits appear to be a natural fit for practicing these professions.

2.3. Conclusion

This chapter discussed the effects of toxic leadership in secular and Christian contexts and answered the question as to why even Christian leaders are able to commit moral failures and harm their followers. The two toxic personalities were correlated with the eight sinful thought patterns. The narcissist tends to struggle with pride, vainglory, anger, lust, and gluttony, whereas the obsessive-compulsive person has a propensity to struggle with anger, lust, and gluttony. The pursuit of the truth that we are dependent on God and others means developing the virtue of humility, which can produce emotional stability.

The discussion on personality disorders provided information on emotions, defenses, behavior patterns, and on the etiology of personality disorders with the focus on narcissistic and obsessive-compulsive personalities. The narcissistic individual relies too

much on receiving affirmations from others. Narcissists tend to be grandiose regarding their fantasies or behavior, have an exaggerated need for admiration, often experience envy, and above all, lack empathy, which often results in abusive behaviors towards others. Leaders with narcissistic personality traits display toxic leadership behaviors. Individuals with obsessive-compulsive personality traits tend to idealize reason. People with more severe perfectionistic traits overemphasize thinking and doing. They are often perceived as cold, unemotional, and lack emotional awareness. Both, the narcissistic and the perfectionistic leader can become verbally aggressive. The narcissistic leader often experiences narcissistic rage when he or she is being ignored, not promoted or praised, rejected, etc., whereas the perfectionistic leader expresses anger inappropriately when he or she perceives that organizational rules have not been followed or when he or she is encouraged to change a routine behavior. The four-leader type model suggests that these two leaders need to move toward the middle point toward relative balance. The narcissistic leader needs to become less independent so that he or she is able to accept more influence from others, whereas the obsessive-compulsive leader needs to become more flexible so that he or she is able to embrace change. The next chapter will focus on Wesleyan spirituality that will provide a theological foundation for this dissertation. It is argued that a Wesleyan spirituality with its focus on personal and social holiness provides a remedy for the problems posed in this chapter.

Chapter Three: Wesleyan Spirituality

This chapter will provide a discussion of the framework of Wesleyan spirituality that undergirds this dissertation. But, it is important to first discuss Wesley's historical and social context, what influenced him and his formation. This chapter will then briefly summarize Wesley's key theological positions, which include his theological insights regarding anthropology, hamartiology, and soteriology. These theological concepts are especially relevant for this formational leadership model because of their correspondence to psychology. Anthropology is congruent with personality psychology (see chapter 4), hamartiology corresponds to psychopathology (see chapter 2), and soteriology is compatible with developmental psychology and psychotherapeutic interventions (see chapter 4 as well as implications sections in chapters 4-6) (Carter & Narramore 1979: 50; Ridgway 1992: 888).

3.1. The Historical and Social Context

Wesley's historical context was 18th Century Great Britain, which was under the influence of the Enlightenment. The Enlightenment stressed liberty and autonomy and renounced oppressive forces in religion, politics, and morality (Outler 1996: 249). The Enlightenment also emphasized reason and science. However, traditional forces, such as the Reformation, among other historical movements, equally influenced Wesley (Gregory 2010: 23). As a result, Wesley combined piety with reason. The Church of England had adopted Arminian theology including universal redemption, which was consistent with the Enlightenment thought through its emphasis on optimism, perfectability, etc.

(Gregory 2010: 38). Wesley followed Arminianism to some extent, but also drew from other theological sources (see below).

The British Enlightenment also emphasized empiricism and sensation, which Wesley adopted in his theology. Wesley appreciated the role of emotion and experience in his theology informed by his own spiritual experience. Wesley's quadrilateral (scripture, reason, tradition and experience) also integrates reason with tradition. This means reason, experience, and church tradition all need to be considered for the interpretation of Scripture (Oden 1994: 55). Thus, Wesley's theology can therefore be considered a balanced approach regarding the roles of reason and experience.

While Wesley was influenced by Lockean empiricism, he was equally influenced by traditional forces. The Wesleyan movement can even be viewed as a counter-enlightenment movement in some respects, especially when one considers Wesley's reaffirmation of "old wives' medical remedies, the casting of lots, the belief in diabolic possession and in exorcism by prayer, etc." (Hempton 2010: 66). These supernatural practices enabled Wesley to reach the English lower class and were partly responsible for the growth of Methodism in 18th century England. Most important among these various contextual forces was the state of the Church of England in the 18th Century, which had lost much of its spirituality:

> [T]he eighteenth-century Church of England has frequently been a byword for lax standards and pastoral negligence, indicating an institution that had fallen far short of the ideals of the Church of the sixteenth and seventeenth centuries … (Gregory 2010: 26).

Thus, Wesley sought to reform the Church of England by restoring higher moral standards and pastoral responsiveness to the needs of parishioners. There is a striking resemblance to Martin Luther's context — the sixteenth-century Catholic Church.

In addition, the "Toleration Act" of 1689[17] contributed to the growth of Methodism within the Anglican Church. This was accomplished by tolerating the Methodist movement and by encouraging dissenters to join the Anglican Church (Gregory 2010: 37).

Another factor was Wesley's social context. Wesley sought to reform the immoral culture in 18th century England (Hempton 2010: 66). It included unjust societal practices, such as slavery, inhumane work conditions, immoral sexual behaviors, etc. Thus, Wesley provided an impetus for reforming English morals as well as for restoring scriptural holiness in Anglican churches (: 66). In essence, by the 1770s, Wesley had influenced his social context by opposing radicalism, materialism, slavery, Catholicism, corruption and theological heterodoxy (: 71). In addition, Wesley and his early Methodist leaders protested against luxury and rampant alcoholism (Marquardt 1992: 131). Wesley's remedy and starting point consisted of "the individual's moral transformation" (: 131). The next section will discuss Wesley's influences and formation.

3.2. Wesley's Influences and Formation

Wesley was born on June 17, 1703 and died in 1791 having lived for 88 years, which was more than twice the average life expectancy in the 18th century. The influences that had an impact on Wesley can be categorized as informal, formal and non-formal. Wesley's *informal* educational experiences were provided by his family, especially by his mother's (Susanna) teaching during the first 10 years (Maddix 2009: 1). Susanna Wesley appeared

[17] The *Toleration Act* ensured that ministers of dissenting groups (Baptists, Presbyterians, Quakers, etc.) in 17th century England followed the Thirty-Nine Articles of the Church of England (except regarding baptism and church government), which resulted in tolerance of dissenting church groups (Gregory 2001: 36).

to have provided a delicate balance of nurture as well as of discipline. Thus, she was a strong disciplinarian, but also devoted at least one hour per week with each of her children (Maddix 2009: 2). Susanna Wesley had a profound influence on John Wesley's theology:

> One of the key tenets of Methodism is clearly evident in the educational philosophy of Susanna Wesley: the management of the human will. …Although John Wesley was the founder of Methodism, Susanna Wesley gave Methodism its methodical nature (Maddix 2009: 3-4).

Thus, John Wesley learned discipline and self-control in his home. He also developed an appreciation for a systematic way of living out his faith. Wesley's father influenced him as well. As an Anglican pastor, his father inspired John to pursue his academic training, and he modeled an appreciation for the sacraments (Maddix 2009: 4).

Wesley's *formal* education began at age ten when he entered Charterhouse Boarding School (Maddix 2009: 4). Attending a private boarding school was a common practice in 18th century England. Wesley's experiences were not always positive while he was at his boarding school and these experiences shaped his view of childhood education (Maddix 2009: 4). After graduating from boarding school, John entered Christ Church at Oxford University to obtain his bachelor's degree. There he became proficient in classical studies (Collins 2010: 43). His educational experiences at Oxford fostered his academic preparation and provided exposure to "practical divinity" by reading devotional literature (Maddix 2009: 4). In particular, John Wesley read Thomas à Kempis' *Imitation of Christ*, which exposed him to the "nature and extent of inward religion" (Collins 2010: 44). While at Oxford he also read Jeremy Taylor's *The Rule of Exercise of Holy Living* and *The Rule of Exercise of Holy Dying* that emphasized holy love as the goal of religion. As stated below, love toward God and others was evidence for sanctification in a

believer's life. His mother, due to her Puritan heritage, influenced John to focus on "experiential divinity," whereas his father urged him to become proficient in technical aspects of theology, such as biblical languages and other academic subjects (Maddix 2009: 4). Wesley followed British empiricism and Aristotle in that he viewed knowledge as being derived from the senses (Miles 1997: 86). This led to Wesley's claim that God creates in believers 'spiritual senses' in addition to physical senses that can be directly affected by "spiritual realities" (Maddox 1997: 118).

John Wesley became an ordained deacon in the Church of England in 1725 and graduated from Oxford in 1729 (Maddix 2009: 5). That same year Wesley read William Law's *Christian Perfection* and *A Serious Call to a Devout and Holy Life*, two works that profoundly influenced his theology (Collins 2010: 44). Also in 1729, after his graduation from Oxford, John Wesley became a fellow at Lincoln College where he tutored undergraduate students in both academic and spiritual disciplines (Maddix 2009: 5). Wesley met with his students four nights a week to study the classics, to read the Greek New Testament, and to practice spiritual disciplines (such as prayer, fasting, confession). He and his group also frequently partook of the sacraments. In addition, "the students served others by visiting the sick, elderly, and imprisoned, and provided clothing and financial aid where they could" (Maddix 2009: 5). The group became known as "the Holy Club, Bible Moths, Sacramentarians" and, by 1732, "Methodists" (Collins, 2010: 45).

Wesley's *non-formal* education, as far as significant influences on his theology are concerned, consisted of his missionary journey to Georgia, his Aldersgate experience, and the influence of Moravianism (Maddix 2009: 5). In 1735, John and his brother

Charles and two others sailed for Georgia to preach to the Native Americans and to come to terms with his own salvation (Maddix 2009: 5; Collins 2010: 46). While on the ship, Wesley became very afraid during a severe Atlantic storm. He was impressed by "the serenity of the Moravian community on board who calmly sang" during the storm (Collins 2010: 46). He concluded that the Moravians "were delivered from pride, anger, and revenge" while other passengers feared for their lives during the storm (Maddix 2009: 6). Wesley realized that something was missing when it came to his Christian faith. Shortly after arriving in Georgia, Wesley sought advice from a Moravian leader, August Spangenberg, who asked him direct probing questions about his personal salvation: "Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley was perplexed and did not know how to answer this question. When asked, "do you know Jesus Christ?" Wesley responded that he had had a global belief that Jesus is the Savior of the world to which Spangenberg further probed, "but do you know He has saved *you*?" Wesley responded that he hoped that Christ died for him and continued with similar vague answers. This interview experience was Wesley's second significant influential factor and showed Wesley that he lacked the witness of the Holy Spirit (Collins 2010: 46). He was also made aware of the importance of instantaneous justification when a person is born-again, which is accompanied by the assurance of faith and that he is a child of God (Maddix 2009: 6). The Moravians, especially Peter Böhler, taught that justification and the new birth experience eliminates the power of sin, which Wesley adopted in his theology (Collins 2010: 48). However, Moravian theology also included the elimination of "the being of sin," which Wesley did not adopt (: 46).

In addition, the Moravians along with Isaac Watts, a Congregationalist, influenced the Wesley brothers to begin the practice of singing hymns during worship services, which had been forbidden in the Church of England (Westerfield Tucker 2010: 231). Charles Wesley's hymns contributed greatly to Wesleyan spirituality. For example, Hymn 129 on the "doctrine of deification" illustrates the awareness of the indwelling Trinity in the believer (Vickers 2008: 342):

> THE Father, Son, and Spirit dwell
> By faith in till his saints below.
> And then in love unspeakable
> The glorious Trinity we know
> Created after God to shine.
> Filled with the Plentitude Divine.

Wesley's Aldersgate experience, shortly after his return from Georgia, was the third significant influential factor on his theology. On May 24, 1738, while under Böhler's spiritual direction, John listened to the reading of Martin Luther's "Preface to the Epistle to the Romans" at a religious society meeting on Aldersgate Street (Collins 2010: 47). He recorded his spiritual experience in his journal:

> …I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death (Wesley 2000: 14).

Thus, Wesley experienced justification and forgiveness of his past sins, and his Aldersgate experience "represented an important actualization of saving grace" (Collins 2010: 47).

In 1738, after his Aldersgate experience, Wesley went to Herrnhut, which was a Moravian settlement, where he met with Count Zinzendorf, a Moravian leader, and became further aware of the theological differences between Moravian theology and his own theological reflections. Moravian theology was based on Lutheran theology. Luther

viewed justification and sanctification "as interrelated and interlocked," since "[p]eople always require justification because they are sinners: And people always require the sanctification of the justified life" (Moltmann 1992: 163). This theological difference between Luther and Wesley was apparent during the conversation with Count Zinzendorf:

> Count Zinzendorf (Z): 'I acknowledge no inherent perfection in this life. This is an error of errors. …Whoever follows inherent perfection, denies Christ.'
> John Wesley (W): 'But I believe, that the spirit of Christ works this perfection in true Christians.
> Z: 'By no means. All our perfection is in Christ. All Christian Perfection is, Faith in the blood of Christ. Our whole Christian Perfection is imputed, not inherent. We are perfect in Christ: In ourselves we are never perfect.'
> (and later)…
> Z: 'Our whole justification, and sanctification, are in the same instant, and he receives neither more nor less.'
> W: 'Does not a true believer increase in love to God daily? Is he *perfected* in love when he is justified?' (Moltmann 1992: 169-170).

This interview excerpt nicely illustrates the difference between Moravian theology and Wesleyan theology when it comes to sanctification and constituted the starting point of a gradual departure from Moravian theology. In addition to the theological differences between Wesley and the Moravians, Wesley noticed "their levity in behavior" and that Moravians do not fast (Collins 2010: 49). His theological difference from Moravian and Lutheran theology regarding sanctification, in particular, was due to Wesley's preference for Greek theologians over Latin theologians (Maddox 1990: 30). Wesley drew from Eastern theology the emphasis of (therapeutic) gradual salvation, meaning believers becoming more like Christ during sanctification (Maddox 1994: 152). However, "Wesley's Aldersgate experience resulted in a 'heart-felt' religion that became the central thrust and aim of Methodism" (Maddix 2009: 7). What were Wesley's views on anthropology, hamartiology, and soteriology?

3.3. Theological foundations: Anthropology, Hamartiology, and Soteriology

Wesley's theological framework included creation, fall, and redemption (Vickers 2010: 193). Wesley taught universal atonement, which was aligned with Arminianism. For him, creation was tied to the covenant of works, in particular Adam before the Fall rather than the Mosaic covenant (Vickers 2010: 193). As stated above, Wesley drew from Eastern theology and integrated it with Western theology, especially Anglican Arminian theology. Thompson's (2007) comment is particularly helpful here:

> Wesley is, in my opinion, the integrative theologian *par excellence* in synthesizing the best of Eastern and Western theology into a coherent whole. This preference for both/and thinking rather than the dominant either/or thinking characteristic of the post-Enlightenment West is most likely the chief reason Wesley is so often misunderstood in the West (: 108).

Thus, Wesley developed a theology that integrated Eastern and Western theological insights, thereby restoring the early church's emphasis on sanctification as understood as real (inherent) changes in the believer post-conversion. He drew more heavily from Eastern theologians, such as "Basil, Chrysostom, Clement of Alexandria, Clement of Rome, Ephraem Syrus, Ignatius, Irenaeus, Justin Martyr, Origen, Polycarp and (Pseudo-) Macarius" (Maddox 1990: 30). He especially integrated John Chrysostom's writings into his theology, which included the centrality of love and the balanced perspective of "*grace* and *demand*" (: 30). The following is a brief summary of Wesley's anthropology, hamartiology, and soteriology.

Wesley's view of humanity was inherently relational and he viewed proper relationships as essential to human existence (Maddox 1994: 68). Wesley recognized four basic relationships, which were with God, with other humans, with animals, and with oneself. Four moral human actions correspond to each of the four relationships; the

relationship with God consists of “knowing, loving, obeying, and enjoying God eternally;” proper relationships with others includes “loving service;” with animals, “loving protection;” and with oneself, “self-acceptance” (: 68). Important is his inclusion of the love for oneself, which includes treating oneself compassionately. It is also worth noting that Wesley included love towards animals, which has often been neglected by other theologians. This resembles Holt’s (2005:23-28) definition of Christian spirituality by including love for the whole creation in addition to having love for God, self, and others.

Wesley’s anthropology can also be considered dichotomist, since he believed that humans live as “embodied souls/spirits” (Maddox 1994: 71). Note that this view does not differentiate between “soul” and “(human) spirit.” Dichotomism is still the most common view in theology and became the universal belief of the church after the Council of Constantinople in 381 (Erickson 1985: 522).

In addition, Wesley’s anthropology included various other aspects, such as the understanding, will, liberty, and conscience:

> Wesley's writings after the transitions of Aldersgate reflect a self-conscious adoption of [an] empiricist-inspired *affectional* moral psychology. This adoption takes formal expression in his list of the faculties that constitute the Image of God in humanity: understanding, will, liberty, and conscience. "Will" is used in this list as an inclusive term for the various affections (Maddox 2004: 103)

Thus, Wesley saw humans as created in God’s Image. The image of God, according to Wesley, consists of three aspects: The natural image, the political image, and the moral image (Lodahl 2010: 23). The natural image, as quoted above, includes “[human] understanding, freedom of the will, and various affections” (: 23). The political image refers to human’s duty to lead the animal kingdom and the moral image refers to

righteousness and holiness. Though exegetically weak,[18] Wesley followed Irenaeus' dual distinction between the image of God, which corresponds to Wesley's natural image, and the likeness of God, which refers to Wesley's moral image (Lodahl 2010: 25).

It is worth noting the major differences between Western and Eastern theology when it comes to human nature:

> Western Christians have generally assumed that humans were created in a complete and perfect state — the epitome of all that God wanted them to be. God's original will was simply that they retain this perfection. However, humans were created in the Image of God, which included—in particular—an ability for self-determination. …Eastern anthropology differs from the West on nearly every point. First, Eastern theologians have generally assumed that humanity was originally innocent, but not complete. We were created with a dynamic nature destined to progress in communion with God. This conviction lies behind their typical distinction between the "Image of God" and the "Likeness of God." The "Image of God" denoted the universal human potentiality for life in God. The "Likeness of God" was the *realization* of that potentiality. Such realization (often called *deification*) is only possible by *participation* in divine life and grace. Moreover, it is neither inevitable nor automatic. Thus, the Image of God necessarily includes the aspect of human freedom, though it centers in the larger category of capacity for communion with God (Maddox 1990: 34).

These differences are reflected in Wesley's coherent theological system in which he integrated both views. In particular, Wesley believed that humans were created in a perfect state (Western), but he also differentiated between the image of God (natural image) and likeness of God (moral image), thereby following the Eastern view. The consequences of the Fall in Western theology included:

> 1) the loss of self-determination (we are free now only to sin), and 2) the inheritance of the *guilt* of this original sin by all human posterity. Since this fallen condition is universal, the West has a tendency to talk of it as the "natural" state of human existence; i.e., they base their anthropology primarily on the Fall, emphasizing the guilt and powerlessness of humans apart from God's grace (Maddox 1990: 34).

And in Eastern theology:

[18] Most biblical scholars today view the usage of "image of God" and "likeness of God" in Genesis 1:26 as an expression of parallelism (Lodahl 2010: 24).

> First, they [Eastern theologians] reject the idea of human posterity inheriting the guilt of the Fall, we become guilty only when we imitate Adam's sin. Second, they argue that the primary result of the Fall was the introduction of death and corruption into human life and its subsequent dominion over humanity. Finally, while Orthodoxy clearly believes that the death and disease thus introduced have so weakened the human intellect and will that we can no longer hope to attain the Likeness of God, they do not hold that the Fall deprived us of all grace, or of the responsibility for responding to God's offer of restored communion in Christ (Maddox 1990: 34).

Again, Wesley's theology integrated both views by affirming humanity's inherited guilt, but his theology emphasized "how the Fall introduced spiritual corruption into human life" (Maddox 1990: 35). Prevenient grace universally cancels this inherited guilt based on Christ's redemption (Maddox 1994: 75). However, the restoration of the moral image in humans is gradual and achieved through sanctifying grace (see below). Original sin is thus better described as *inbeing sin* in Wesley's theology because of the Eastern understanding of "sin's present infection of our nature" as opposed to the focus in the West on the origin of sin (: 75). The later Wesley believed in a biological transmission of Adam's corrupted nature (infected) (: 80).[19]

Wesley emphasized original or inbeing sin based on adopting the concept of deification during the process of sanctification (Lindström 1980: 31). Wesley differentiated between inbeing (original) sin and specific or personal sins. Inbeing sin is an "innate corruption of the innermost nature of man [and] is compared to an evil root bearing like branches and like fruits" whereas specific sins "which proceed from original sin are compared to evil sprouts proceeding from the same evil root" (Lindström 1980: 38). Personal sins are "actual transgressions" and consist of inward, outward, and "sins

[19] Maddox (1994) asserts that the late Wesley followed Tertullian's Traducianism — meaning the "entire nature (body and soul) of human persons are transmitted (traduced) from their parents" (: 76).

of omission (the failure to do good)," which are "negative inward sins" (Lindström 1980: 38). Inward sins refer to "pride, wrath, and foolish desires," whereas outward sins include actual sinful behaviors, which develop from inward sins (: 39). It is important to note that Wesley saw personal sins as *intentional* and *voluntary* transgressions as opposed to *unintentional* transgressions of God's law (Carter 1992: 271). Thus "human imperfections and unintentional offenses … do not fall into the category of sin," which means for Wesley personal sin is based on evil motives and intentions (: 271). It can be concluded that pure and sanctified motives and intentions reduce and potentially eliminate intentional personal sins in believers.

The focus in Wesley's theology is on sanctification, which entails real character changes in believers based on God's sanctifying grace and human cooperation. What, then, was Wesley's view of the way of salvation? According to Maddox (1994), Wesley's view of salvation has three dimensions that consist of deliverance: "(1) immediately from the *penalty* of sin, (2) progressively from the *plague* of sin, and (3) eschatologically from the very *presence* of sin and its effects" (: 143). As mentioned above, Wesley integrated the Western judicial soteriology with the Eastern therapeutic emphasis on deification (*theosis*), especially the late Wesley (Maddox 1994: 142). The Eastern theology's emphasis on the concept of *theosis* can be traced back to Irenaeus and especially Athanasius' well-known statement: "God became human in order that human beings might become God" (Thunberg 1996: 308). Wesley's soteriology views God's grace as operative in several ways toward several ends (Kilian & Parker 2003: 205). According to Wesley, humans do not initiate salvation; they are given *prevenient grace*, which paves the way for *convicting grace*. This also means that humans are able to resist

this grace. If convicting grace is accepted, it leads to *justifying grace*. Justifying grace provides the restoration to the favor of God including the elimination of guilt, which refers to the Western judicial emphasis. The Eastern therapeutic emphasis can be seen in Wesley's view of *sanctifying grace*, which saves the believer "from the power and root of sin, and restore[s] the believer to the image of God" (Oden 1994: 247). Thus, *sanctifying grace* fosters actual change of the believer through a transformation into God's image. The focus of Wesley's soteriology is on sanctifying grace, meaning the Eastern therapeutic emphasis. Chapter 4 of this dissertation will further discuss and develop Wesley's concept of sanctification/ perfection.

It is important in this section to further discuss prevenient grace. Prevenient grace is universally given to all humans based on Christ's atonement (Collins 2007: 74). Wesley followed Augustine's conception of grace, but modified it. According to Augustine, prevenient grace 'goes ahead' and prepares "the human will for conversion," which is then followed by "operative grace" that "effects the conversion of sinners without any assistance on their part" (McGrath 2001: 450). Unlike Augustine, Wesley perceived human cooperation in each phase of grace not merely in Augustine's "cooperative grace" phase that occurs after conversion (: 451). Prevenient grace resembles the Eastern Orthodox view that some measure of human freedom remained after the Fall for humans to turn to God (Maddox 1990: 34). In this view, similar to Eastern theology, Wesley believed that grace was given to all enabling human freedom, which contradicted Augustine's view. It is a free gift and not a reward for humanity (Runyon 1998: 37). For this reason, Wesley is said to have adopted a Semi-Augustinian[20]

[20] Semi-Augustinianism can be considered a "diluted form of Augustinianism" that was adopted at the Council of Orange (529 AD) after Semi-Pelagianism was condemned. Semi-Augustinianism means that the

theological position (Walton 1986: 47). However, there are other benefits of prevenient grace, such as a basic knowledge of the attributes of God, re-inscription of the moral law, conscience, and the restraint of wickedness (Collins 2007: 78).

Regarding a basic knowledge of the attributes of God, Wesley refers to general revelation derived from Romans 1:19, which "forms the basis for a natural theology" according to some theologians (Collins 2007: 77). The second benefit (moral law being re-inscribed) is based on Wesley's assertion that God would not leave humans in an utterly depraved state without giving them a glimpse of God's moral law written upon their hearts. This aspect of prevenient grace also explains moral behavior in non-Christians, such as humanists, philanthropists, atheists, etc. Thus, moral behavior, regardless of who performs it, ultimately originates in God's prevenient grace. This aspect is based on Wesley's view that every person has a desire to please God, even the unbeliever (Marquardt 1992: 93). The third benefit, conscience, is a supernatural gift based on God's grace. It is important to note that, according to Wesley, the human conscience is not derived from nature (parents, biology, etc.), but from God. However, Wesley also acknowledged that the conscience can be 'scrupulous' and evil, which necessitates a correction through Scripture (Runyon 1998: 32). The conscience has a key function during the salvation process because the Holy Spirit uses one's conscience to motivate the sinner to repent (: 33). The fourth benefit, restraint of wickedness, is similar "to Luther's orders of creation and preservation" and refers to God's "restraining grace" to limit wickedness in society (Collins 2007: 80).

"the first step of faith—*initium fidei*— is not in human nature, but in divine grace" (Gonzalez 1971: 61-62). It also rejected Augustine's more extreme views, such as predestination and irresistible grace.

3.4. Conclusion

This chapter explored Wesley's historical and social context, influences and formation. Wesley addressed the social ills of 18th century Great Britain. He equally stressed personal moral transformation and social transformation, but insisted that the transformation begins in the individual.

This chapter also provided an outline of his theological views regarding anthropology, hamartiology and soteriology. These foci are relevant for this dissertation due to their correspondence to personality, developmental, and psychotherapeutic psychology, which can add important insights for Christian leadership development. Wesley provided an excellent synthesis of both Western and Eastern theology. His emphasis was on the therapeutic nature of salvation that produces real character changes in believers. This resembles the Eastern theological concept of *theosis*, which is another important insight for later sections and for leadership development in general.

The next chapter will outline *orthokardia* and will focus on Wesley's view of sanctification and perfection, which consists of loving God with all one's mind, soul, etc., and loving others as one loves him- or herself. The next chapter will also discuss healthy human development that will provide important insights for the concept of emotional maturity.

Chapter Four: *Orthokardia:* Spiritual and Emotional Maturity

Orthokardia includes the concepts of spiritual maturity and emotional maturity. According to Scazzero (2006), one cannot separate spiritual maturity from emotional maturity. This chapter will discuss Wesley's understanding of entire sanctification/ Christian perfection with the focus on loving God, others, and self. Perfect love as a result of God's sanctifying grace constitutes spiritual maturity. This chapter will further outline healthy emotional development drawing from two psychological theories, such as Bowlby's Attachment theory and Bowen's Family Systems Theory. These theories contribute to a foundational understanding of emotional maturity that will be correlated with spiritual maturity. It is important to re-emphasize that *orthokardia* presupposes *orthodoxy* as mentioned in chapter 1. Kretzschmar (2007) points out that the conversion of the leader's "head" (one's intellect) involves the development of prudence:

> Prudence goes beyond information and knowledge: it is practical wisdom which is attuned to things as they really are, and it pursues goodness. It is both a knowledge of reality and the realisation of the good: it is related to both the good life and good persons (30).

In addition, *orthodoxy* refers to "knowing what is right" which includes knowing God and being known by Him (Kretzschmar 2015: 5). Knowing God "is linked to goodness, self-control and the ongoing experience of God's grace" and not only includes the acquisition of information, but also includes understanding others and relating to them (: 5). It is important to note that knowing or the mind is the starting point for moral transformation and the development of virtue. Wright's (2010: 259) statement is helpful here:

> The key to virtue lies precisely, as we have seen, in the transformation of the mind. The point is not that the practices are wrong, or inadequate, *but that our conscious mind and heart need to understand, ponder, and consciously choose* the

> patterns of life which these practices are supposed to produce in us and through us (my emphasis).

This means that knowing God and choosing the good is an essential prerequisite for moral transformation of the heart. Obstacles or hindrances to knowing prevent the successful development of the moral life. Kretzschmar (2015: 5) lists some obstacles to knowing, which are pride, "ignorance of self, the scriptures, others and life in general," a distorted image of God, and separation of faith and reason. *Orthokardia* presupposes that Christian leaders have removed these obstacles, turned towards God in worship, internalized orthodox doctrine, are in the process of renewing their minds, integrate faith and reason according to Wesleyan theology, and are in the process of developing practical wisdom. The first section will discuss *orthokardia*, which includes Wesley's understanding of sanctification resulting in a pure heart.

4.1. Christian Perfection*:* Love for God, Others, and Self

Orthokardia ("right heart") includes and presupposes Wesley's concept of entire sanctification or Christian perfection. The heart is the "center of moral agency"[21] according to Clapper (1985: 49). It is also the "seat of values, the home of the deep and abiding emotions" (: 51) and it is:

> the source of our strongest desires and the guide for our deepest choices, the home of our most intense yearnings and of our greatest hopes, fears, loves, and dreams. The heart carries our identity, that sense of who we are that is composed of both our history (how we have been formed in the furnace of life up to this point) and our vision of what we want to become (how we hope to be formed in the future). *The heart is a metaphor for who we really are, that vision of self we see when, in*

[21] According to Ogletree (2005: 36), moral agency includes the following three components: "(1) a primal *disposition* to live a moral life; (2) the *capacity* to act morally; and (3) a sound *moral judgment.*" According to Wesleyan theology, all three components are provided by God's prevenient grace (regarding moral disposition) and sanctifying grace in cooperation with the believer's volition to act morally. The third component refers to our rational faculties and the renewing of one's mind (cf. Romans 12).

> *our frankest moments of honesty and insight*, we name what we are really after in life, what brings our greatest fulfillment (Clapper 1997: 17, my emphasis).

Thus, the heart is a vision of our true self informed by truth and honesty. Clapper (1985: 70) links the heart with one's self-understanding. One can say that the heart is part of one's personality. One's personality provides a sense of identity and is shaped by the past and present and will inform the future. The heart has been affected by the Fall and is thus deceitful (Jer. 17:9), which requires correction from the outside (Clapper 1985). The Holy Spirit is an external Being that is able to correct and change one's heart, which is initiated by salvation that includes the process of sanctification. As mentioned above, Wesley's view of salvation has three dimensions that include deliverance: "(1) immediately from the *penalty* of sin, (2) progressively from the *plague* of sin, and (3) eschatologically from the very *presence* of sin and its effects" Maddox (1994: 143). Justifying grace provides the restoration to the favor of God including the elimination of guilt, which refers to the Western judicial emphasis. The Eastern therapeutic emphasis can be seen in Wesley's view of *sanctifying grace*, which saves the believer "from the power and root of sin, and restore[s] to the image of God" (Oden 1994: 247). Thus, *sanctifying grace* fosters actual change of the believer through a dynamic process of transformation into God's image towards Christian perfection, which constitutes spiritual maturity.

Christian perfection does not include absolute perfection, but it rather refers to purity of intention not to sin anymore. The term "perfection" in the Bible has also been translated as "maturation" or "completeness" (cf. Matt. 5:48). The static notion of "perfection" stems from a Western interpretation of the text (cf. the Latin Vulgate,

perfectus) rather than an Eastern understanding of the Greek original (*teleiotes*), which implies a dynamic process towards holiness (Oden 1994: 320). Similarly, according to Wesley (1952: 16), "but neither in this sense is there any *absolute perfection* on earth. There is no perfection of degrees; none which does not admit of a *continual increase* (my emphasis)." Loving God is the primary benefit of sanctification according to Wesley (2000b):

> 'Whatsoever things are just, whatsoever things are pure, whatsoever things are amiable,' or honorable; 'if there be any virtue, if there be any praise,' they are all comprised in this one word, — *love. In this is perfection, and glory, and happiness.* The royal law of heaven and earth is this, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength' (Sermon 17: I/11, my emphasis).

It is worth noting that perfect love does not imply "some constancy of inner feeling," but love for God and one's neighbor is more an enduring affective state (Clapper 1990: 61). Clapper (2010: 66) distinguishes between feelings that are transitory and emotions that are longer lasting. Christians should not be controlled by feelings and Wesley warns against "reducing religion into feeling states" but rather Christians should develop "affective capacities," which refers to Christian affections that will be revisited and further developed in chapter 5 (Clapper 2010: 66, 65).

Perfect love during the process of sanctification can purify one's heart according to Wesley (1952):

> Love has purified his heart from envy, malice, wrath, and unkind temper. It has cleansed him from pride, whereof only 'cometh contention:' and he hath now 'put on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering.' And, indeed all possible ground for contention on his part is cut off (: 12-13).

A pure heart, based on the process of sanctification, produces pure love, pure motives and intentions that reduce and potentially eliminate intentional personal sins in believers. Pure

motives and intentions will be emphasized in chapter 5. Wesley's (1952) own definition of Christian perfection is helpful here:

> The loving God with all your heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions are *governed by pure love* (: 42, my emphasis).

The remaining sections will discuss Wesley's foci of love (love for God, others, and self)[22] and the quality and nature of love. It is important to emphasize that according to Wesley one's ability to love God is based on God's grace and love towards the sinner, meaning God's love is the source of human love (Lindström 1980: 177). Wesley (2000b) continues to emphasize the centrality of love here, which is the result of sanctifying grace:

> Let your soul be filled with so entire a love of him, that you may love nothing but for his sake. 'Have a pure intention of heart, a steadfast regard to his glory in all your actions.' 'Fix your eye upon the blessed hope of your calling, and make all the things of the world minister unto it.' For then, and not till then, is that 'mind in us which was also in Christ Jesus …' (Sermon 17: II/ 10).

The second commandment of Jesus is equally important for Wesley, which refers to love for others:

> 'Thou shalt love thy neighbor as thyself.' *Thou shalt love*, — Thou shalt embrace with the most tender goodwill, the most earnest and cordial affection, the most inflamed desires of preventing or removing all evil, and of procuring for him every possible good, — *Thy neighbor*; — that is, not only thy friend, thy kinsman, or thy acquaintance; not only the virtuous, the friendly, him that loves thee, that prevents or returns thy kindness; but every child of man, every human creature, every soul which God hath made; …(Wesley 2000b, Sermon 7: I/140-141).

[22] This is contrasted with Augustine's alternate conception of love. He viewed love as desire, "as morally neutral," and as "not essentially connected to helping, benevolence, giving, *shalom*, or increasing genuine blessedness" (Oord 2010: 60). Augustine also rejected loving others for "their own sakes" as well as self-love (: 64).

It is important to note that Wesley emphasizes the passionate desire to do anything in one's power to provide goodness to others and to remove evil regardless of status, ethnicity, gender, etc., which refers to the human tendency of *pre-judging* others or prejudice. The human tendency to be prejudiced will be addressed in chapter 6.

Finally, loving oneself is the prerequisite of loving others. While Wesley did not emphasize the love one should have for oneself he implied that sanctified Christians should be kind to others as they are kind to themselves:

> Him thou shalt love *as thyself*; with the same invariable thirst after his happiness in every kind; the same unwearied care to screen him from whatever might grieve or hurt either his soul or body (Wesley 2000b, Sermon 7: I/140).

Proper self-love is not sinful, but unregulated self-love is (Lindström 1980: 196). By emphasizing love for oneself we go beyond Wesley's 18th century worldview and context to a 21st century *self-help* and therapeutic worldview. Beck (2012: 168), who is a Christian psychologist, depicts the triangle of love and describes love for God as "cultic[23]," love for others as "humanistic," and love for self as "therapeutic." Beck (2012) provides a regulation of self-love based on humility. He associates the concept of *kenosis* (cf. Phil. 2:7) with proper self-love and argues that loving others needs to be coupled with humility:

> This 'welcoming others' requires that the ego be strong enough to set aside self-interest, resilient enough to suffer relational damage when others take advantage (one thinks of the relationship between Jesus and Judas), and assertive enough to not allow this process to spiral into victimhood in the face of chronic relational abuse and neglect. All these traits can be described as a form of 'self-love' (: 171).

Thus, a sanctified Christian will keep the three foci of love in balance by loving God and others based on proper self-love. These foci constitute the essence of entire sanctification/

[23] Beck's (2012) choice of the word "cultic" is a not a good one and can be easily misunderstood. He means that love for God has a "spiritual" or "transcendent" nature as opposed to one's love toward others or self.

Christian perfection and again constitute spiritual maturity. This requires self-awareness of deficiencies in one's love for oneself that pose potential barriers to loving others resulting from one's derailed psychological development, which will be discussed below.

The quality and nature of love will be outlined next. Wesley's emphasis on love as a mark of sanctification was heavily influenced by his reading of Jeremy Taylor, Thomas a Kempis, and William Law (Collins 2007: 125). He was especially influenced by William Law's ideas on love (Lindström 1980: 162). Wesley adopted from William Law the emphasis on human transformation based on sanctification and cooperation with God's grace (Lindström 1980: 162-163). Law, as a "practical mystic," saw salvation primarily as an imitation of Christ (similar to Thomas a Kempis) with love toward God and one's neighbor being essential for Christianity (: 164). Law even perceived proper self-love as a standard for brotherly love (: 167). However, unlike Wesley, Law put heavier emphasis on the love for others yet still asserted that "all love comes from God" (: 170). However, there are key differences between Law's conception of Christian love and Wesley's (: 174). One difference is that Wesley emphasized God's love toward humans as a starting point based on the Atonement. Wesley put more emphasis on the causes of love (Atonement), whereas Law emphasized the ends (human love as a result of sanctification). As discussed above in chapter 2, the Fall rendered human beings incapable of approaching and loving God, which necessitated prevenient grace and subsequent graces. Love therefore must come from God, according to Wesley.

The idea of love is also closely tied to the notions of law and reason. Wesley saw love and moral law as compatible, since love fulfills God's moral law (: 180). Reason implies that love needs to be ordered and regulated (: 182). Lindström (1980: 183) views

this connection as a result of the prevailing rationalism in Wesley's time. Thus, love is not merely an emotion, but a Christian affection or virtue to honor and worship God and to do what is good for others as a duty and requirement of the moral law. Love toward God is gradual and progressive with its end of attaining a perfect unity with God (: 186), a notion that Wesley most likely adopted from the mystics, or possibly William Law. Loving others includes "tender good-will" toward others (: 191). Self-love adds to brotherly love and serves as a prerequisite and is associated with the Golden Rule (: 195). While Christian love has less of an emotive quality, Wesley equated holiness through the renewal of the Holy Spirit with the power to raise people from the dead (Collins, 2007: 126).

The Wesleyan theologian, Thomas Oord (2010: 17) defines love as acting "intentionally, in sympathetic/ empathetic response to God and others, to promote overall well-being." He means by well-being "health, healing, happiness, wholeness, medicine, and flourishing" and by "overall" he refers to "promoting the common good" and well-being of enemies, strangers, and the poor (: 19-20). His definition combines love with justice (: 20). By sympathy and empathy, Oord (2010: 22) denotes the emotional or feeling aspect of love, which marks a slight departure from Wesley's conception of love that tends to de-emphasize emotion. Oord (2010: 30) asserts that "any act of love involves intention and feeling." Similarly, the New Testament theologian, Matthew Elliott (2012: 108), argues that the notion of Christian love being a human emotion is biblical. He further notes that love without emotion is not genuine love. He views the emotion of love as "vital for authentic Christian spirituality" (: 108). The author equates the human emotions of love, joy, and hope (fruits of the Spirit) as evidence for one's

transformation in Christ (: 110), which resembles Wesleyan theology. Elliott (2012) further argues that when Jesus commanded his disciples to love God and others he intended for his disciples to experience an emotional transformation: "[Jesus] used feelings as a measure *because feelings get at the truth of what is actually inside us*. Duty-driven love is counterfeit" (: 114). This resembles a Wesleyan Pentecostal view of love and sanctification:

> The *measure of love* given in new birth, along with the graces therein implanted come to full fruitfulness in sanctification. This entire sanctification is a '*burning passion for souls*' that enables one to forgive one's persecutors (Land 1994: 128, my emphasis).

This passion goes beyond a duty-driven love and includes an experiential aspect caused by the Holy Spirit that enables one to forgive enemies. Thus, this dissertation views love and other Christian affections as ethical virtues *and* as emotions.

When it comes to prioritizing love, Oord (2012: 152), based on Wesley's sermon 92 *On Zeal*, uses a series of concentric circles to depict Wesley's order of love: Love for God, self, and others is in the center, then are holy tempers (virtues or attitudes), works of mercy (e.g., helping the needy), works of piety (e.g., prayer and Eucharist), and love for fellow Christians is last. Oord (2012: 152) points out that one's "love for those in need often lay closer to the center of Christian commitment than either love expressions of piety or love for fellow believers in the Church." This reminds one of Oord's (2010) definition of love that includes the promotion of well-being and social justice. This aspect will be the focus of chapter 6. What, then, is emotional maturity and how can healthy development be understood from a psychological perspective?

4.2. Healthy Emotional Development

Healthy emotional development is essential for becoming an empowering leader. Hence, an examination of the emotional development of children, or lack thereof, provides important insights as to the emotional maturity of adult leaders. A healthy attachment to caregivers and the incorporation of the caregivers' positive traits constitute an important foundation for adaptive personality development. This section will discuss two essential theories that are relevant for the conceptualization of healthy emotional development. These theories are relevant for this study because of their emphasis on interpersonal relationships that have important implications for the communal character of spiritual formation and for emotional maturity.

4.2.1. Attachment Theory

Attachment theory is credited to John Bowlby (1969) who developed his theory based on the research trend during 1950s and 60s that focused on the effects of maternal deprivation among other influences (Bowlby, 1982: 666). Bowlby (1982: 668) defines attachment as:

> [A]ny form of behavior that results in a person attaining or maintaining proximity to some other clearly identified individual who is conceived as better able to cope with the world.

This means the infant "perceives" the caregiver as being more able to cope with and manage negative mood states. Coping also refers to the infant and alludes to managing the underlying mood state of anxiety and/or sadness resulting from separation from and/or loss of significant others. In other words, the infant clings to his or her caregivers to modulate his or her negative mood states. If caregivers provide a sense of safety to

their children the “children’s anxiety will be relieved,” which is “the safe haven function of attachment” or “secure base” (Batholomew, Kwong, & Hart 2001: 197). By providing warmth and structure to their children, parents ensure a secure attachment relationship (Benjamin 1996b: 187).

There are three attachment patterns: secure, ambivalent, and avoidant (Ainsworth, Blehar, Waters, & Wall 1978). Securely attached infants and children “confidently explore their environments … and when distressed, they seek contact with their caregivers” (Batholomew et al. 2001: 197). Children (or infants) who fall into the avoidant attachment pattern avoid their caregivers when distressed, whereas children with the ambivalent (anxious) attachment pattern display “a mix of contact seeking and angry resistance” (: 197). Main and Solomon (1990) added a fourth attachment pattern called a disorganized pattern, which is often the result of extreme abuse of neglect. Children with this pattern are the most disturbed and display an inconsistent “strategy for handling stress” (: 197).

In 2001, Daniel Siegel, a child psychiatrist, introduced an interdisciplinary field of study called interpersonal neurobiology (IPNB). IPNB includes various disciplines, such as psychiatry, neurobiology, psychology including attachment theory, etc. (Siegel 2012). He defines attachment as:

> an inborn system in the brain that evolves in ways that influence and organize motivational, emotional, and memory processes with respect to significant caregiving figures (: 91).

Siegel (2012: 91) eloquently integrates neuroscience with attachment theory when he notes:

> Repeated [attachment] experiences become encoded in implicit memory [unconscious memory that stores mental models, experiences, etc.] as

> expectations and then as mental models or schemata of attachment, which serve to help the child feel an internal sense of what John Bowlby called a 'secure base' in the world.

These early patterns of relating correlate with how adults interact with others in the future, especially romantic partners. Siegel (2012) calls them "adult states of mind" and summarizes them accordingly (: 99). The secure attachment style, or later called autonomous adult state of mind, refers to individuals having been securely attached to caregivers and their ability to securely attach to people later in life. People with an avoidant/ dismissing adult state of mind, dismiss "attachment-related experiences and relationships" and tend to minimize negative experiences in childhood. These people tend to avoid emotional closeness and are extremely independent. Individuals with an ambivalent /preoccupied adult state of mind are "preoccupied with or by past attachment relationships [and] experiences" and appear "angry, passive, or fearful." They tend to cling to people and lack autonomy. Finally, people with an unresolved/ disorganized adult state of mind tend to "show striking lapses in the monitoring of reasoning" and tend to dissociate during discussions of loss or abuse in childhood. They can alternate between dismissing and preoccupied adult states of mind.

The question can be posed as to how people with various attachment patterns cope with stressful events, which refers to emotional self-regulation. Secure attachment correlates with adaptive emotional regulation. Schore (2003: 41) views attachment as "the right-brain regulation of biological synchronicity between organisms." In particular, the right orbitofrontal cortex (OFC) provides emotional regulation including emotional self-control, which is not present at birth (: 41).

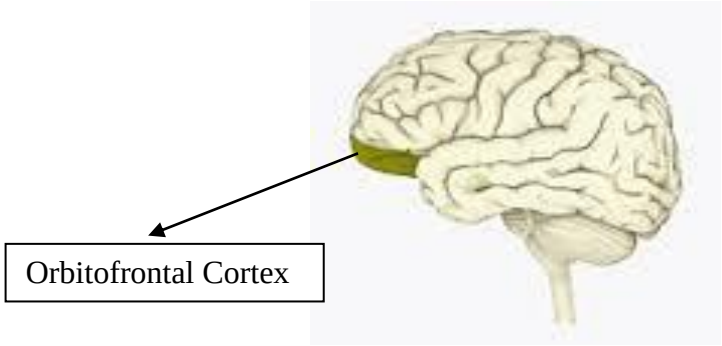

Figure 5: Orbitofrontal Cortex (OFC)

The OFC connects "three major regions of the brain: the cortex (or 'thinking brain'), the amygdala (the trigger point for many emotional reactions), and the brain stem (the 'reptilian' zones for automatic responses)" (Goleman 2006: 64). The OFC is also the key region for social emotions, such as empathy and compassion, and it provides the experience of "love and warmth" when two people are securely attached (: 64). Insecure attachment results in "inefficient patterns of organization of the right brain, especially the right orbitofrontal areas" (Schore 2003: 47). This causes problems with empathy and "processing of socioemotional information" as well as causes difficulties with modulating emotions, such as "shame, rage, excitement, elation, disgust, etc." (: 47). This explains why people with insecure attachment styles often struggle with anger, depression, anxiety, etc. Regarding specific insecure attachment styles, avoidant/ dismissing individuals tend to deny or block emotion-related thoughts or (negative) memories in order to avoid the perception of vulnerability, which they view as threatening (Shaver & Mikulincer 2014: 240). Whereas ambivalent/ preoccupied individuals tend to exaggerate these negative emotions in order to communicate to others that they need support and protection (: 241). In general, insecurely attached individuals tend to struggle with interpersonal forgiveness, which is mediated by a "lack of empathy" (: 243). Since there

is ample research support for the fact that narcissists (cf. dismissing attachment pattern) struggle with forgiving others, narcissistic Christians also struggle with forgiving God for their problems and suffering in their lives (Twenge & Campbell 2009: 245). While 'forgiving God' may be theologically problematic, we can conclude that people who do not struggle with narcissistic traits tend to accept suffering and submission to God's will more easily. Forgiveness is a common Christian concept and the following will outline how attachment relates to Christian spirituality. The Christian psychiatrist Thompson (2010: 118) explains how attachment informs one's emotional experience of God:

> Our brains through the forces of various emotional states and implicit as well as explicit memory, *construct our experiences* of God –sometimes in ways that contradict what we assent to theologically. In this way, paying attention to our attachment means we are invariably paying attention to our connection with God.

Thus, one's attachment to caregivers predicts one's attachment to God, which has been empirically validated (Coe & Hall 2010b: 247). In particular, Hall and his colleagues found that securely attached individuals feel more connected to a spiritual community and experience less anxiety in their relationship with God than insecurely attached individuals (: 247). This has important implications for spiritual formation and Christian leadership development in particular. Insecurely attached individuals can "learn" secure attachment patterns to relate better to others as well as to God (cf. Thompson 2010).

How do adult states of mind relate to leadership behavior? Wallin (2007) integrated attachment theory with an interpersonal therapy approach, which was written for therapists. His insights can also be applied to leaders. For example, leaders should operate from an autonomous/ secure state of mind when they interact with their subordinates or with colleagues. In a secure state of mind, leaders are able to set

boundaries with their subordinates, can provide constructive feedback and say 'no,' and are able to be empathic and compassionate. In a dismissing state of mind, leaders tend to focus on themselves and struggle with empathy. They also tend to focus on task, power, and may be too directive or even verbally aggressive at times. Leaders in a preoccupied state of mind tend to over-identify with others, often work too hard to be liked at all costs, and tend to struggle with setting boundaries. These leaders often get burned out very fast. How can leaders become emotionally mature and become interdependent?

4.2.2. Bowen's Family Systems Theory

Bowen's Family Systems theory in particular and other family therapy models in general emerged from Interpersonal and Object Relations theories.[24] In particular, Bowen was influenced by his clinical work at the Menninger Clinic where he focused on studying

[24] Interpersonal theory was developed by Harry Stack Sullivan (1953) and belongs to relational models or theories that emphasize internalized and interpersonal relationships as opposed to aggressive and sexual (biological) drives that were the focus in Freudian theory. Relational models include Object Relations theories, such as by Ronald Fairbairn, Melanie Klein, D.W. Winnicott, Margaret Mahler, Otto Kernberg, Edith Jacobsen, and the American Interpersonal School among others (Greenberg & Mitchell 1983). However, Fairbairn's theory, along with Sullivan's, is the most original and purest relational model (: 151). For Fairbairn, "libido is primarily object-seeking (rather than pleasure seeking, as in the classic [Freudian] theory)" meaning, "the real libidinal aim is the establishment of satisfactory relationships" (Fairbairn 1954: 82, 138). Regarding developmental stages, Fairbairn's Object Relations theory includes three stages of human development, from dependence, independence, to interdependence. During the final stage in Fairbairn's theory, the *mature* stage, the individual must "renounce dependent relations with" one's parents and must "renounce…intense attachments to his [or her] compensatory internal objects," which is a lifelong process (Greenberg & Mitchell 1983: 161). This means the individual needs to fully differentiate from his family of origin in order to become emotionally mature. Mature dependence is characterized by "a capacity on the part of a differentiated individual for co-operative relationships" with others (Fairbairn 1954: 145). Thus, mature dependence involves interdependence, which includes the recognition that one is separate from another person (Greenberg & Mitchell 1983: 161; Fairbairn 1954: 145). Therefore, mature dependence involves mutuality, giving and taking, but primarily giving (Greenberg & Mitchell 1983: 161). Fairbairn's emphasis on differentiation from one's parents and attachment to significant others resembles Bowen's theory. Interpersonal theory explains how children copy their parents' behaviors, which Bowen implicitly adopted as well. For example, children who experience compassion from their parents or caregivers will accept compassion from their parents (principle of complementarity) and are more likely to be more compassionate towards themselves (principle of introjection). In addition, they are more likely to be empathic and compassionate towards others (principle of similarity) (Benjamin 1996a: 47; Benjamin 1996b: 144).

"mother-child symbiosis," which "led to his concept of **differentiation of self**[25]" (Nichols 2008: 32). Bowen's theory emphasizes the differentiation of self (Kerr & Bowen 1988). His theory is therefore another helpful theory to further illustrate healthy development toward emotional maturity throughout life. Differentiation of the self is a concept some theologians, such as Moltmann, Pannenberg, and Grenz, have used to describe the relationships within the Trinity (Holeman & Martyn 2008: 61). For example, Grenz (2001: 45) describes the Trinity as "a community and fellowship among three equal persons, rather than a monarchy of one person over the others." Wesley viewed the relationships within the Trinity very similar as "being-in-another" and as an "interpenetration of roles" without confusing them within the Trinity (Collins 2007: 92).[26]

Differentiation includes the concept of interdependence. One can say that differentiation is the process, whereas interdependence is the outcome. "Complete differentiation" is defined as existing "in a person who has fully resolved the emotional attachment to his [or her] family" (Kerr & Bowen 1988: 97). Further characteristics of a differentiated person are the following:

> He [or she] has attained *complete emotional maturity* in the sense that his [or her] self is developed sufficiently that, whenever it is important to do so, he [she] can be an individual in a group. He [she] is responsible for himself [herself] and neither fosters nor participates in the irresponsibility of others (: 97, my emphasis).

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[25] The term symbiotic relationship between mother and child is borrowed from Object Relations and was coined by Margaret Mahler. It refers to the first three to four months of life (Greenberg & Mitchell 1983: 274). Differentiation of self means autonomy of the self along with one's ability to distinguish thoughts from feelings (Nichols 2008: 32).

[26] Wesley used the early Greek concept of *perichoresis* (circumincession or interpenetration) in his formulation of the Trinity (Collins 2007: 92).

This means he or she is a separate self and interdependent from others, which resembles Fairbairn's mature stage of development. He or she can take responsibility for self and is capable of remaining neutral when others act irresponsibly. Taking responsibility requires that one has the ability, power and opportunity to act (Kessler 2010:527–550). In addition, Christian leaders need "to act freely in the service of what is right and good, that is to say, not to act because of fear or intimidation" (Kretzschmar 2014: 8). Similarly, regarding togetherness and individuality, Steinke (1993: 11) summarizes differentiation as:

> -Defining yourself and staying in touch with others
> -Being responsible for yourself and responsive to others
> -Maintaining your integrity and well-being without intruding on that of others
> -Allowing the enhancement of the other's integrity and well-being without feeling abandoned, inferior, or less of a self
> -Having an "I" and entering a relationship with another "I" without losing [one's] self or diminishing the self of the other.

Thus, individuals can truly be separate from others when it comes to identity, values, hobbies, convictions, etc. without being disconnected from them. They can agree to disagree and feel content about it. People who have differentiated can truly be happy for others and at the same time do not feel devastated when they are exposed to the suffering of others, but can remain emotionally supportive to people in need. Romans 12:15 illustrates this concept: "Rejoice with those who rejoice; mourn with those who mourn" (NIV), which means believers can truly connect with others in happiness and grief.

Further, differentiated people do not feel inferior to others nor do they feel superior. Their self-esteem is balanced similar to what Paul says in Romans 12:3: "Do not think of yourself more highly than you ought, but rather think of yourself with *sober judgment*, in *accordance with the faith God has distributed to each of you*" (NIV, my

emphasis). One's self-evaluation should be sober and realistic based on the gifts God has provided to believers. Being interdependent also means remaining a self in close relationships with others, such as in marriage, even in one's relationship with God (Kilian & Parker 2003: 207)

Regarding a numerical representation of differentiation, Bowen arbitrarily assigned a scale value of 100 to denote complete differentiation. The scale of differentiation traces complete differentiation (100) and complete "undifferentiation" (0) and degrees of differentiation in between (Kerr & Bowen 1988: 97). Complete "undifferentiation" consists of the absence of emotional separation from one's family of origin, having "no-self," and being "incapable of being an individual in the group" (: 97).

Differentiation also includes the ability to distinguish thoughts from feelings, which is helpful for coping with negative emotions. This means, the level of differentiation is positively related to the level of stress and anxiety tolerance. In other words, individuals with lower levels of differentiation experience more stress and anxiety and usually do not cope as well with stressors as individuals with higher levels of differentiation (Kerr & Bowen 1988: 99). Friedman's (1985: 27) definition of differentiation illustrates this capacity and refers to the concept as:

> Defin[ing] [one's] own life's goals and values apart from surrounding pressures, to say "I" when others are demanding "you" and "we." It includes the capacity to maintain a (relatively) nonanxious presence in the midst of anxious systems, to take maximum responsibility for one's own destiny and emotional being. It can measured somewhat by the breadth of one's repertoire of responses when confronted with crisis… Differentiation means the capacity to be "I" while remaining connected.

Thus, the differentiation of the self and its role in reducing anxiety are very helpful concepts for leadership development and can be well integrated with spiritual maturity according to Wesleyan spirituality.

A related concept is chronic anxiety, which is another major contribution of Bowen's theory (Kerr & Bowen 1988: 112). Chronic anxiety is defined as an emotional response to "imagined threats and it is not experienced as time-limited" versus acute anxiety, which is a time-limited response to a real threat (: 113). Reduced levels of differentiation, meaning emotional dependence on one's family of origin, increases chronic anxiety (: 15). People cope with chronic anxiety in different ways, which Kerr and Bowen (1988: 119) refer to as the "binding of anxiety." Relationships serve to alleviate chronic anxiety, which can be adaptive and healthy if it does not lead to dependency. True interdependence includes healthy relationships between people in a balanced way. Balance includes, as Steinke's (1993) descriptions above indicate, the absence of extreme dependence and independence. Other ways to manage or bind chronic anxiety include drug and alcohol abuse, overeating, over-and underachievement, and other unhealthy behaviors (sexual, etc.) (Kerr & Bowen 1988: 119). Even personality traits constitute a mechanism for binding anxiety, such as obsessiveness, perfectionism, aggressiveness, hysteria, grandiosity, etc., which is an important insight and link to the four leader types in the previously described model (: 120).

How does systems theory relate to Christian leadership? Holeman and Martyn (2008: 8) developed a leadership model that incorporates both the concept of differentiation and Wesleyan theology. The authors call this model relational holiness and include three components: spiritual maturity, emotional maturity, and relational maturity

(8). Spiritual maturity refers to Wesley's theological emphasis on entire sanctification, which includes one's relationship to God and others. Emotional maturity includes Bowen's concept of differentiation. Holeman (2010) notes how emotional maturity is fostered through human and divine relationships (also through earned secure attachment as described below):

> …healthy, caring relationships (human and Divine) are incredibly helpful for undoing some of the emotional and relational damage that was caused by a dysfunctional family of origin. Therefore we cannot underestimate the degree of transformation, spiritually, relationally, and neurologically, that one may experience through salvation and sanctification (: 86).

Thus, relational holiness results from experiencing healthy interpersonal relationships with others and with God and can be said to be therapeutic. Holeman and Martyn (2008: 7) illustrate "relational holiness" in Christian leaders:

> [C]hurch leaders with deepening levels of relational holiness are those whose identities are rooted and grounded in a vibrant and growing relationship with Christ. While such leaders also have vibrant and growing relationships with others, they are comfortable working closely with others in the church and they are capable of acting independently. These leaders model personal and social holiness in their everyday living as well as in the midst of difficult interpersonal relationships (7).

When it comes to stressful and anxiety-producing interpersonal relationships, leaders with increased levels of differentiation including emotional and spiritual maturity, have more resources to cope with anxiety and potentially grow spiritually throughout the process. Therefore, Holeman and Martyn (2008: 34) equate leadership with a crucible that serves as a container for the spiritual, emotional, and interpersonal transformation of the Christian leader:

> Leadership is a crucible into which leaders and their followers are thrust. When things heat up, as they inevitably will, leaders and those they lead experience anxiety. But notice that this anxiety contains within it the *potential for spiritual, emotional, and interpersonal transformation*, for going on to maturity in Christ (: 34).

Thus, higher levels of differentiation not only help a Christian leader to manage anxiety more effectively, but also potentially enhance spiritual maturity in the leader. The leadership crucible also refers to various biblical examples of sacrifice for the cause of Christ, such as the example of Paul and Silas who sacrificed greatly for the sake of Christ when they were imprisoned (Acts 16:22-30). They were severely beaten before they were put in in prison (Acts 16: 23), but were "praying and singing hymns to God" (verse 25).

In addition, American individualism encourages independence in adolescence and adults. Many adults stay stuck in this second stage of development and have not established satisfying emotional relationships with others, not even in marital relationships, which is especially true for narcissistic and obsessive-compulsive leaders. For this reason, many toxic leaders only care for themselves, which can result in abuse toward followers and colleagues. Christian leaders need to acknowledge that nobody is good at everything and that they need help from others. The body of Christ is supposed to be interdependent as Paul talks about members of the body needing one another (1 Cor. 12: 12-31) and the following passage:

> But God has put the body together, giving greater honor to the parts that lacked it, 25 so that there should be no division in the body, but that its parts should have equal concern for each other. 26 If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it (1 Corinthians 12:24-26—NIV).

Thus, Christian leaders who are emotionally mature have developed interdependence, which includes receiving and asking for help if needed, helping others, and being connected to others by having deep relationships with their spouses and ministry partners. The next few paragraphs will provide suggestions for Christian leadership development

based on psychotherapeutic approaches that inform the strategic application of the methods of spiritual formation.

4.3. Implications for Leadership Development

The Christian tradition has excellent resources for matters of the "heart." Approaches from the spiritual formation tradition can be very helpful for correcting flawed personality traits in toxic Christian leaders. In the Wesleyan tradition:

> The goal of spirituality … is to bring the converted believer into the experience of sanctifying grace whereby inner sin is cleansed, the image of God restored, and the heart so filled with divine love that the believer can love God with all the heart, mind, soul and strength and the neighbor as one's self (Tracy 2004: 116).

This requires that toxic Christian leaders open themselves to the discipline of guidance, which often includes spiritual direction (Foster 1988). Formal spiritual direction can be very helpful for Christian leaders, but trained spiritual directors in Protestant circles are more difficult to find (Kretzschmar 2006: 357). Spiritual direction can occur in individual and group formats, such as in the Wesleyan tradition which has included class meetings and bands (Foster 1988). The role of the spiritual director, whether direction takes place in groups or in individual sessions, is "simply and clearly to lead us to the real Director" and the director is the "means of God to open the path to the inward teaching of the Holy Spirit" (: 185). Since toxic narcissistic and obsessive-compulsive Christian leaders tend to be very individualistic, they often resist guidance and mentoring. Dietrich Bonhoeffer (1954: 23) addresses individualistic German evangelical Christians when he writes:

> The Christian needs another Christian who speaks God's Word to him [and] he needs him again and again when he becomes uncertain and discouraged for by himself he cannot help himself without belying the truth.

This means toxic Christian leaders need to become interdependent. They further benefit from mutual accountability to avoid being self-deceived. Toxic leaders with a narcissistic personality are especially defensive and often rationalize and justify their actions. Emotional maturity equals interdependence, which is included in the concept of differentiation. A secure attachment is the foundation for differentiation and emotional maturity. Toxic leaders often experience insecure attachment and tend to have a dismissing state, which often manifests in narcissistic or obsessive-compulsive personalities (Wallin 2007: 211)[27] (see figure below). Dismissing leaders tend to be very individualistic and tend to struggle with receiving interpersonal support, warmth, and accountability whereas preoccupied leaders struggle with independence and interpersonal boundaries. Differentiated leaders are securely attached to others while at the same time have the ability to function autonomously from others. They either have experienced a secure attachment in their childhood or have obtained "earned" secure attachment later in life through satisfying and rewarding relationships with others and/ or with Jesus Christ. Secure attachment is characterized by a relatively high level of differentiation. The figure below places secure attachment and relatively high levels of differentiation in the center. Leaders with a dismissing attachment style with either narcissistic or obsessive-compulsive personalities are on two extreme poles, whereas leaders with a preoccupied attachment style with either histrionic or dependent personalities are on the opposite extreme pole:

[27] Leaders with a preoccupied state of mind often have dependent and histrionic personalities (Wallin 2007: 224).

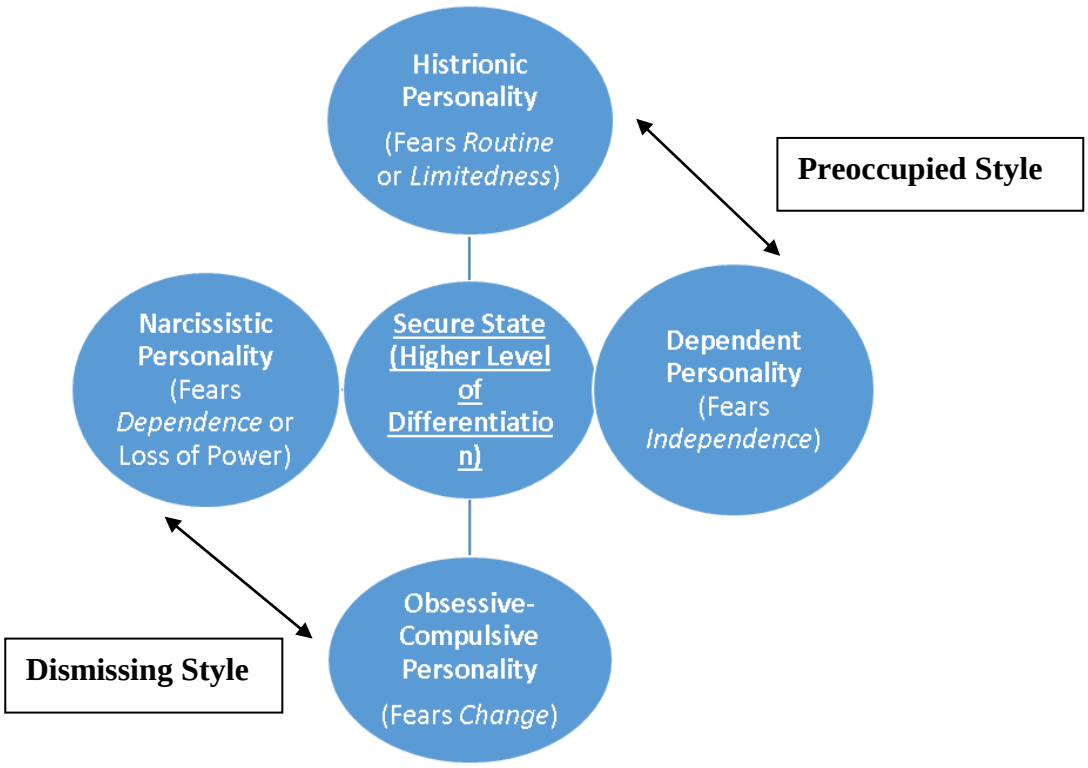

Figure 6: Personality Styles and Attachment Styles

A pragmatic and useful approach to working with toxic leaders who are very defensive is conceptualizing personality as consisting of different sub-personality parts or selves. By conveying to toxic leaders that there are "bad" parts and "good" parts within him or herself may make him or her more open to change. The Christian tradition has a rich tradition of conceptualizing original or inbeing sin (see Wesley's concept above). Our sinful nature is pervasive and will never be fully eliminated in this life. This sinful nature "part" is a direct effect from the Fall and includes one's propensity to harm others, not caring about consequences, justifying or minimizing them, as well as using aggressive or passive-aggressive behaviors. One's sinful nature often produces the following defensive processes: Denial, rationalization, acting out, help rejecting and complaining. However, one can conceptualize a more positive personality part that is present in both, Christians and non-Christians, which can be named the "*Imago Dei* part."

It is the result of God's prevenient grace and includes the following: Practicing goodness, being emotionally mature, being compassionate, and being assertive as opposed to being aggressive or passive-aggressive. Adaptive coping skills motivated by this personality part include altruism, anticipation, humor, and sublimation (re-directing aggressive and inappropriate sexual impulses to engage in alternative behaviors, i.e., artistic and prosocial behaviors). Note that non-Christian leaders can practice goodness and sometimes do more philanthropic works than Christian leaders, which again can be attributed to Wesley's understanding of prevenient grace. After Christian conversion and the ongoing process of sanctification toward entire sanctification/ Christian perfection, this personality part most resembles the moral image of God. While not a Wesleyan theologian, Johnson (2000: 187) articulates well how human defenses can be eliminated through sanctification:

> The cross is God's redemptive, therapeutic intervention for undoing false defenses. On the cross, all sins, including all our desires to hide from reality were overcome. Now, through the gospel of the cross, the grace of God works to melt away our defenses. Grace is God's indirect means for purifying our hearts. We cannot purify ourselves; we are purified only through Christ. By grace we are freed from our need for defenses because we are eternally protected by God's forgiving love and power.

In addition, the Princeton theologian, James Loder (1998: 197) argues that one's ego defenses need to be transformed by the Holy Spirit. He references Calvin when he talks about the transformed conscience ('inner integrity of the heart'), which entails "knowing within oneself by and with the spiritual presence of Christ that…one may act freely and with integrity" (: 197). Christian coaches, therapists, or spiritual directors who assist Christian leaders would benefit from having indicators that serve as intervention targets. Emotionally mature and differentiated leaders possess "reason muscles" or better

described as interpersonal muscles that help them resolve conflict, which are awareness, humility, reliability, responsibility, and empathy (a precondition for compassion) (Godwin 2008: 65). They are good illustrations of emotional maturity. Godwin's (2008) interpersonal "muscles" are also good indicators for *orthokardia* (some are shared with *orthodynamis*, such as humility and empathy) , which include the following: Awareness ("ability to observe [or notice] actual personal wrongness [or shortcomings]"), humility, (the "ability to acknowledge potential personal wrongness"), responsibility ("the ability to be bothered by personal wrongness"), empathy ("the ability to be bothered if your personal wrongness hurts others"), and reliability ("ability to correct personal wrongness [or shortcomings]") (: 83). These indicators can be developed in non-Christian toxic leaders based on the Wesleyan concept of prevenient grace. However, in toxic Christian leaders due to conversion and the process of sanctification these can be further strengthened by cooperating with the Holy Spirit.

Awareness can be fostered by asking toxic leaders to journal about their emotions, especially vulnerable feelings, such as anxiety, sadness, depression, and envy and shame, which are very common in toxic leaders. This awareness and a willingness to own these 'soft feelings' render these leaders less defensive and helps them develop emotional maturity. Once toxic Christian leaders are taught, in the context of a supportive relationship, how to be aware of these soft feelings and how they often trigger destructive feelings (rage, shame, etc.) that are associated with one's sinful nature, he or she can learn to manage them and become more emotionally mature. This would ensure adequate coping and thereby avoiding sinful behavior patterns.

Responsibility (along with humility) are other indicators that could be developed in cooperation with the Holy Spirit. They involve being willing to admit that one is wrong, which paves the way for apologies. Toxic leaders are very defensive or "protective" and often use the following defenses: rationalization (including justification and minimization), devaluation/ idealization, and perfectionism, reaction formation, and isolation from affect. Therefore, the parts language is particularly promising for toxic leaders to reduce defensiveness, since it is easier to acknowledge that he or she has a sinful part that is responsible for abusive behavior, impulse control problems, and moral failures.

The final indicator is reliability, which is defined as the "ability to correct personal wrongness" based on the interpersonal muscles concept (Godwin 2008: 83). Toxic leaders could be encouraged to makes small steps to change their destructive behaviors patterns. It is important that these steps are realistic and achievable for these leaders to implement.

To sum up, the Christian leader needs to develop awareness, humility, responsibility, and reliability, which would ensure that the leader takes active steps to correct shortcomings. Correcting mistakes, shortcomings, etc. can be accomplished by allowing the Holy Spirit to transform the Christian leader, which often includes the practice of spiritual disciplines (Foster 1988). Spiritual disciplines are a "means of receiving [God's] grace" (: 7). Disciplines, such as prayer, fasting, and service, etc. develop a spiritual habit that enables the Holy Spirit to transform the heart of the Christian leader. Humility, and empathy, along with compassion, are included in the concept of *orthodynamis* and will be thoroughly developed in the next chapter.

How can narcissistic and obsessive-compulsive Christian leaders be motivated to change? In general, toxic narcissistic leaders need to become more interdependent by being open to influence from others, meaning becoming more "dependent." The toxic leader with a perfectionistic personality style needs to develop more flexibility. Narcissistic leaders tend to be very defensive or "protective" and often resist correction and/ or constructive feedback. A narcissistic leader needs to learn empathy through being in a therapeutic or coaching relationship where he or she can put himself or herself in someone's else's situation (Benjamin 1996a: 157). The therapist or coach needs to balance affirmation with a gentle confrontation so that the narcissistic leader can see and accept his or her faults, which can also be modeled by the therapist of coach (: 157). By using the therapeutic or coaching relationship, the therapist or coach can let the leader with a dismissing attachment style know how he or she is being experienced (Wallin 2007: 213). However, these confrontations should be minor and gentle "embedded in strong support" when it comes to narcissistic leaders (Benjamin 1996a: 157). However, the coach or therapist should be careful not to reinforce the leader's grandiose self-perceptions (Kets De Vries 2014: 104). The 'sandwich technique' (support-confrontation-support) works well with narcissistic leaders due to their fragile egos and defensiveness. If support and gentle confrontations are balanced, narcissistic leaders can learn empathy slowly, become more grounded in reality, and gradually become more attuned to the core values of his or her company (Kets De Vries 2014: 104). Another approach of motivating Christian narcissistic leaders to change is to ask them to draft their personal core values (e.g. integrity, respect, etc.) and then to explore discrepancies between their drafted core

values and their leadership and interpersonal behaviors. This will raise awareness and may help the Christian leader align his or her behaviors with the core values the leader aspires to live out.

Regarding Christian obsessive-compulsive leaders, it is important for a therapist or coach not to engage in a power struggle with the leader (Benjamin 1996a: 257). Since the obsessive-compulsive leader values rationality and reason, he or she is tends to be more open to exploring "antecedents and consequences" of his or her interpersonal behavior patterns (coldness, reduced emotionality, etc.) (: 257). Once the leader gains some insight about the origins of his or her interpersonal patterns, the leader will be more motivated to work with the therapist or coach (: 257). However, this insight is confined to the intellectual level and he or she needs to learn emotional awareness, which includes "work[ing] on experiencing feelings" (: 257). Journaling feelings can be assigned as homework to help the leader raise his or her emotional awareness. The goal for the obsessive-compulsive leader is to develop compassion for him- or herself (: 257). Christian leaders can be reminded that God loves them unconditionally and that sanctification also includes loving oneself. Another intervention for perfectionistic leaders is helping them overcome their dichotomistic thinking style ("black and white thinking"), which causes them to perceive themselves and others as all-good or all-bad. Conceptualizing their or others' performance on a continuum from perfection to below average or poor[28] helps them to slowly develop a more flexible thinking style. This also helps them develop more compassion for themselves and others.

[28] The continuum could look like this: "Perfection, Excellence, Above Average, Average, Below Average, Poor." The goal is to help perfectionistic leaders reduce their unrealistic standards to expect excellence rather than perfection.

Once the Christian leader is motivated to change, the following reflection questions can be asked of toxic leaders: Are you willing to change and willing to receive constructive feedback from others? Are you open to being transformed by the Holy Spirit? To what extent are you cooperating with the Holy Spirit in your formation experience? To what extent do you have satisfying relationships with others? To what extent can you manage or regulate your emotions? To what extent do you fear dependence and/or change? To what extent do you fear independence and/or routine? How well are you managing anxiety and stress?

4.4. Conclusion

This chapter introduced the reader to *Orthokardia*, meaning Wesley's concept of sanctification with the focus on loving God and others based on loving one's self. God's love toward humans enables one to love others as one loves oneself, which is defined as spiritual maturity. In addition, this chapter discussed two relevant theories of human development with the focus on emotionally maturity. A secure attachment between the infant and the caregiver results in independence and ultimately in interdependence. Secure attachment (Bowlby) also ensures adaptive coping and emotional self-regulation. Many individuals differentiate (Bowen) and achieve interdependence, which equals emotional maturity and is a robust predictor for emotional health. Thus, healthy development requires secure attachment and differentiation from caregivers. However, insecurely attached individuals often display either a preoccupied style or a dismissing style of relating. Christian leaders with a dismissing style often have narcissistic or obsessive-compulsive personality traits. By working with a coach, therapist, or spiritual

director, he or she can gradually change if the leader is open to God's grace and the Holy Spirit. Christian leaders who have not securely attached to caregivers or others later in life, have not achieved interdependence, and tend to display interpersonal behavior problems. In particular, these leaders may struggle with developing empathy and compassion and may have difficulties with establishing healthy relationships with their followers, which is required for effective leadership.

Peter Scazzero (2006) argues that one cannot separate spiritual maturity from emotional maturity. His main thesis in his book states that it is impossible to be spiritually mature without also being emotionally mature. The next chapter will explore *Orthodynamis*, including pure power and influence motives informed by virtue ethics, and Wesley's (and Edwards') concept of Christian affections.

Chapter Five: *Orthodynamis*: Right Power Motives and Christian Affections

Orthodynamis refers to the second component in the model and includes right power and influence motives that should inform formational leadership. These power motives are based on three key Christian affections (humility, gratitude, and compassion).

This chapter will explore Wesley's religious (Christian) affections with the focus on three key religious affections, humility, gratitude, and love as expressed in compassionate feelings and acts. These three Christian affections provide the basis for ethical leadership behaviors that will be discussed in chapter 6. Before Wesley's Christian affections can be discussed, this chapter will first provide a brief summary of virtue ethics that underlies Wesley's ethical understanding. For this purpose, Aristotlean virtues ethics and biblical ethics will be explored. This chapter will then outline Christian affections and how they apply to power and influence in behavioral science. This chapter will also provide an integrated view of pure power motives and leadership based on emotional maturity. Finally, Wesley's means of grace are tools that strengthen Christian affections and these have important implications for leadership development.

5.1. Virtue Ethics: The Contribution of Aristotle and Biblical Ethics

Generally speaking, there are three broad ethical approaches, the deontological approach most often associated with Immanuel Kant's categorical imperative, with its focus on objective and universal morality and the teleological approach, which includes Utilitarianism usually associated with John Stuart Mill with its focus on placing ethical value on the outcome or consequence of the act (Grenz 1997: 30, 35). The third approach refers to virtue ethics, which focuses on the development of a moral character. Virtue

ethics is predominantly associated with Aristotle (Leclerc 2011a). Before this chapter explores how Wesley integrated virtue ethics with Christian affections, Aristotle's *Eudemean Ethics* will be briefly discussed (Zeller 1980/1883: 188). The ethical life according to Aristotle includes not only knowing about what is good, but choosing the good (Grenz 1997: 73). This also requires that these ethical actions are guided by wisdom (Zeller, 1980/1883: 190). Like most classical Greek thinkers, Aristotle emphasized *eudaimonia* or happiness. Wright (2010: 33) asserts that the goal of *eudaimonia* is closer to the idea of having a life that is 'flourishing.' In addition, *eudaimonia* needs to be derived from inward perfection or excellence, which includes maturity (Zeller 1980/1883: 189). Inward perfection according to Aristotle "involves being in the process of moving from potential to actual", which includes having a *telos* or purpose (Oord 2011: 97). The purpose of Christians according to Wesley is being "created for love and to love" (: 72).

In addition, this inward perfection or excellence also refers to character, which Aristotle differentiates into four types: the vicious, incontinent, continent and virtuous character (Leclerc 2011a: 55). The person with a vicious character routinely chooses the bad without feeling remorse. People with incontinent character know what ought to be done and choose the right action, but fail to be consistent in carrying out the right action. The person with continent character routinely performs in the right action, but his or her motive is to avoid punishment or out of duty. Only persons with a virtuous character know the good and choose the right action "for the sake of virtue itself; not out of internal pressure of guilt, nor external pressure of a fear of punishment, or even a promise of reward" (: 55). Thus, the person with a virtuous character has an internal motivation to do

what is right versus the person with a continent character who merely has external motives (avoid punishment, obtaining a reward, etc.). Virtuous character resembles Christian maturity as defined in chapters and 4 (*Orthokardia*). Having an internal or intrinsic ethical motivation points to the highest moral reasoning abilities according to Kohlberg's moral reasoning theory, which is the post-conventional moral developmental stage (Newman & Newman 2007: 104). However, Kohlberg's model only emphasizes moral reasoning and fails to provide the link between moral reasoning and right conduct, which usually includes having pure motives and a virtuous character (Kretzschmar 2007: 26).

The question can be posed as to when an ethical action is considered truly moral in its quality. A true moral act is based on "the correct mean between excess and defect," which refers to Aristotle's golden mean concept (Zeller 1980/1883: 190). Thus, virtue lies between the vice of deficiency and the vice of excess (Grenz 1997: 74). Aristotle emphasized four primary virtues:

> Courage, justice, prudence, and temperance. These, Aristotle proposed, were the 'hinges' upon which the great door to human fulfillment and flourishing would swing open. That is why those four are often called the 'cardinal virtues': cardo in Latin means 'hinge' (Wright 2010: 34).

The person who desires to develop a virtuous character needs to "habituate" virtuous acts "until they become natural or actualized in his or her being" (Leclerc 2011a: 56). Here one can see the similarity between Aristotle's virtue ethics and Wesley's concept of religious or Christian affections. Wesley was indirectly influenced by Aristotle via Aquinas' Christianized version of Aristotle's thought (Leclerc 2011a: 54). His concept of Christian affections as an expression of a virtuous character was derived from Aristotle's ethical approach.

However, the biblical ethical tradition also contributed to Wesleyan ethics. For example, Wesley's Sermons 21 to 33 were based on the "Sermon on the Mount" (Matthew 5:1 – 7:27) (Wesley 2000b). The major themes of the Old Testament ethical tradition includes obedience as covenant people, which included the separation from the "defiled," holiness that included one's blameless walk, and social solidarity (Grenz 1997: 99, 102). A major emphasis in the Hebrew Scriptures centers on three great social justice themes illustrated by three Hebrew words: *mishpat* (justice), *hesed* (compassion), and *shalom* (wholeness, unity) (Foster 1998: 167-171). The books of Amos (and Micah), among other prophets in the Old Testament, focus on "blatant [social] injustices," "the abuse of power," meaning "power that was being used to manipulate, to control, to destroy"(: 145-146). Chapter 6 of this dissertation will address the social justice themes in Wesley's writings.

The New Testament ethical themes include "an ethic of the kingdom," "an ethic of the family of God," "an ethic of imitation" when it comes to Jesus' life (Grenz 1997: 110-114). The ethic of the early church with the emphasis on the life of Paul focuses on "salvation: the basis of the moral life," "Christlikeness: the goal of the moral life," "spiritual conflict: the context of the moral life," "love: the manner of the moral life," "self-discipline: the means to the moral life," and "the Holy Spirit: agent of the moral life" (: 118-126). Regarding to the ethical theme of imitation, Wright (2010: 48) notes that

> Jesus was urging and modeling — the character of patience, humility, and above all generous, self-giving love. And the message of Mark at this point seems to be that you don't get that character just by trying. You get it by following Jesus.

The Beatitudes in Matthew 5:1-12 provide an important ethical foundation for the moral life based on the New Testament (verses 3-12—NIV):

> Blessed are the *poor in spirit*,
> for theirs is the kingdom of heaven.
> **4** Blessed are those *who mourn*,
> for they will be comforted.
> **5** Blessed are the *meek*,
> for they will inherit the earth.
> **6** Blessed are those who *hunger and thirst for righteousness*,
> for they will be filled.
> **7** Blessed are the *merciful*,
> for they will be shown mercy.
> **8** Blessed are the *pure in heart*,
> for they will see God.
> **9** Blessed are the *peacemakers*,
> for they will be called children of God.
> **10** Blessed are those who are persecuted because of righteousness,
> for theirs is the kingdom of heaven.
> **11** Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. **12** Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you (my emphasis).

The disciples in these Beatitudes ae called blessed because they have responded to Jesus' call (Bonhoeffer 1959: 107). The goal of the Beatitudes was to "bring *all* who hear it to decision and salvation" (: 107). However, Wright (2010: 103-104) integrates the Beatitudes with virtue ethics, which is more relevant for Wesleyan spirituality and ethics:

> Here is the goal, the telos: not 'happiness' in the sense of Aristotle's eudaimonia, but 'blessedness' in the Hebrew sense of ashre or baruch (Greek makarios). That, by the way, is why translations of the Beatitudes (that familiar series of Sermon sayings announcing blessings) which say 'happy' instead of 'blessed' are precisely missing the point. And the key point about 'bless,' 'blessing,' and 'blessed'— one of the things that marks Jesus out over against Aristotle in terms of the source and driving energy of the 'virtues'— is that this includes 'happiness,' but it includes it as the result of something else— namely, the loving action of the creator God…'Blessedness,' however, is what happens when the creator God is at work both in someone's life and through that person's life.

The sayings “blessed are the merciful” and “blessed are the pure in heart” are especially relevant for Christian leadership. Bonhoeffer (1959: 111) interprets “merciful” as having “an irresistible love for the down-trodden, the sick, the wretched, …the outcast,” which reminds one of Matthew 25:34-36 when Jesus praises the “blessed” disciples who fed the hungry, gave a drink to the thirsty, clothed the naked, looked after the sick, and visited the prisoners. Bonhoeffer (1959: 111) further comments on “merciful” that if someone “falls into disgrace, the merciful will sacrifice their own honour to shield him, and take his shame upon him.” This is the sacrificial attitude Christian leaders should hold. The “pure in heart” refers to those who have surrendered their “hearts completely to Jesus,” those who have a “child-like simplicity like Adam,” and those whose “hearts are free from all defiling phantasies and are not distracted by conflicting desires and intentions” (: 112). The last reference resembles virtue ethics and Wesley’s views on sanctification as purity of intention as discussed in sections 3.3 and 4.1 of this dissertation. Wright (2010: 106) also bridges the Beatitudes with virtues that disciples are called to develop:

> These qualities— purity of heart, mercy, and so on— are not, so to speak, ‘things you have to do’ to earn a ‘reward,’ a ‘payment.’ Nor are they merely the ‘rules of conduct’ laid down for new converts to follow— rules that some today might perceive as somewhat arbitrary. They are, in themselves, the signs of life, the language of life, the life of new creation, the life of new covenant, the life which Jesus came to bring. As we shall see, they are part of that radical Christian *modification of the ancient Greek notion of virtue, the modification that quickly settled into the overall pattern of faith, hope, and love* (my emphasis).

Matthew 5:33-37 is also very relevant for Christian leadership, which refers to truthfulness (“All you need to say is simply ‘Yes’ or ‘No’; anything beyond this comes from the evil one” – NIV). As mentioned in section 2.1.2, pride prevents the leader from recognizing truth. This passage here provides the ethical mandate for Christian leaders to

live a truthful life: “The commandment of complete truthfulness is really only another name for the totality of discipleship” (Bonhoeffer 1959: 138). This means that true disciples have nothing to hide from God and “their life is revealed before him” and “sin has been uncovered and forgiven by Jesus” (: 138). This requires one to practice the presence of God by using the means of grace discussed in 5.4. Truthfulness also alludes to virtues. Virtues according to Wright (2010: 129) refer to the “habits of the heart” that “generate and sustain this new way of being human that the specifically Christian “virtue” is designed to produce.” Wright (2010) emphasizes three virtues here, faith, hope, and love (*agape*) based on 1 Corinthians 13:13:

> All three, themselves gifts from God, point away from ourselves and outward: *faith*, toward God and his action in Jesus Christ; *hope*, toward God’s future; *love*, toward both God and our neighbor (: 205).

Wright (2010: 188) refers to love as “the language they speak in God’s world” and that love “is not a ‘duty’…It is our destiny.” Love, as in Wesleyan spirituality, is our *telos* meaning perfection or maturity (: 189). Wright (2010: 203) defines faith as “the settled, unwavering trust in the one true God whom we have come to know in Jesus Christ,” and hope, according to this author, refers to “the settled, unwavering confidence that this God will not leave us or forsake us, but will always have more in store for us than we could ask or think” (: 203). It is important to keep in mind that these three virtues are gifts from God (: 205). However, Wesleyan spirituality views them as co-operant.

The fruit of the Spirit in Galatians 5: 22-23: “But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control” (NIV) can also be fostered in believers. The fruit of the Spirit does not grow

automatically, but as gifts from God and as "habits of heart and mind," they only develop in a person who makes a conscious decision to cultivate them (Wright 2010: 195, 197). Thus, the fruit of the Spirit is both "infused" and "acquired" (: 197). Paul's mandate to walk with the Spirit (Gal. 5:25) also illustrates this conscious choice of the believer to acquire the fruit of the Spirit (: 196). The word "clothe" or "put on" in Colossians 3:12 ("Therefore, as God's chosen people, ...*clothe* yourselves with compassion, kindness, humility, gentleness and patience"- NIV and my emphasis) also alludes to "making conscious and repeated decisions to put on the clothes appropriate for the new life [one is] going to follow" (: 147). In concluding this section on biblical ethics, the virtues of faith, hope, and love motivate Christian leaders to focus on God and others:

> to insist that the three primary virtues are faith, hope, and above all love is to insist that to grow in these virtues is precisely to grow in looking away from oneself and toward God on the one hand and one's neighbor on the other. The more you cultivate these virtues, the less you will be thinking about yourself at all (: 204).

By focusing on God and others, narcissistic and obsessive-compulsive leaders become more virtuous leaders. What virtues or Christian affections are most helpful for Christian leadership? Section 5.2.1 will answer this question, but first the concept of religious/ Christian affections needs to be explored.

5.2. Religious/ Christian Affections

Orthodynamis includes the Wesleyan concept of religious affections. There are several Christian affections that Wesley described: Thankfulness (or gratitude), faith (in a sense of trust), hope, love, humility, peace of God, fear of God, which refers to a "humbling

perception of God," and joy (Clapper 1985: 122-124). Clapper (1985) discusses the importance of spiritual experiences in Christianity. He asserts that, "theology must understand the causes, nature, and the importance of felt experience within the religious life" (: 1). He outlines the religious affections according to Wesley and contrasts them with Jonathan Edwards' understanding of religious affections. For Wesley the affections "are not simply feelings ... they are indispensable motivating inclinations behind human action" which integrate "rational and emotional dimensions of human life into holistic inclinations toward action" (Maddox 1998: 40). Similarly, the Christian philosopher and ethicist Robert Roberts (2007) conceptualizes spiritual emotions as "concern-based construals," meaning they "are affected by what the subject cares about, what is important to him or her; and many emotions tend to move [the person] to action…" (: 11). Furthermore, Christian affections are not "self-causative," but are triggered by one's experience with God, meaning one has the liberty to "enact any particular inclination" (Maddox 1998: 40). This requires an active cooperation with God. Clapper (1985) observes that for Wesley, Christian affections "are not the random sensations which can come and go without our control but are voluntary, ordered, and reasonable" (: 80). Neither are these affections "inherent" and "independent," but focus on the "things of God" (Clapper 2010: 75). Thus, Christian affections are better described as "enduring dispositions" or "tempers" (Collins 1998: 171; Maddox 1998: 41). Land (1994: 134) summarizes Christian affections as "objective, relational, and dispositional." They require that God is the *object* (*objective*), since "if God is not the object, they are not Christian affections" (Clapper 1985: 111). They are *relational* because they are experienced in relationship with God and others, and Christian affections are *dispositional* because they

become more like virtues or personality traits if perfected. The last aspect resembles Aristotle's virtue ethics and is very important for the formation of Christian leaders.

Christian leaders can develop ethical personality traits, such as being loving, compassionate, forgiving, etc. The focus is on others, since the telos of Christian affections is "outside of the self," meaning "to love God and one's neighbor, to take joy in the happiness of others, … all imply dispositions to behave in certain ways" (Clapper, 1985: 113). This distinguishes the moral secular leader from the Christian leader who cooperates with God towards Christian perfection.

Jonathan Edwards' treatise on religious affections was a major influence on Wesley, especially on religious affections (Clapper 1985: 188). Wesley came in contact with Edwards' writings in 1738 and abridged and published his *Treatise Concerning Religious Affections* (: 186, 189). Both, Edwards and Wesley agreed on the central importance of religious experience, but Wesley disagreed strongly with Edwards' Calvinistic doctrine. He especially disagreed with Edwards' denial of human freedom ("denial … made nonsense of the moral life") as well as with classic Calvinistic doctrinal positions, such as "irresistible grace," "unconditional election," and the "perseverance of the saints" (: 188, 194). Wesley agreed with Edwards on the sovereignty of God, but emphasized prevenient grace and the Holy Spirit's "perfecting possibilities" (: 189).

Jonathan Edwards was born in East Windsor, Connecticut, in 1703 the same year John Wesley was born (: 184). He was educated at Yale University and was fascinated with the natural sciences, philosophy, and theology. His epistemology, having been influenced by Locke and Newton, was "nothing more than philosophical empiricism"

(: 186). Yet, his emphasis on feelings, "sense of the heart," was the center of his psychology and theology (: 186). However, he warned against superficial emotionality that is disconnected from God by devoting the largest part of his *Treatise Concerning Religious Affections* on distinguishing holy affections from those that are not (: 199). Therefore, religious affections have a rational component:

> Put differently, an affection is not a passion. Whereas a passion overwhelms a person to the exclusion of understanding, affections involve ideas and perceptions. An affection is a *response* of the person, accompanied by understanding (Ross 2006: 18).

Thus, Edwards claimed that affections need to be exercised with understanding, meaning affections are integrated with one's rational faculties (Clapper 1985: 198). Wesley generally shared this understanding of affections. However, Wesley often mentioned the witness of the Spirit, which refers to the "spiritual senses" that point to "experience as direct inward awareness" (Maddox 1997: 118). In sermon 10, on the "witness of the Spirit" (Romans 8:16), Wesley alludes to the assurance of faith:

> But what is that testimony of God's Spirit, which is superadded to, and conjoined with, this? How does he "bear witness with our spirit that we are the children of God?" It is hard to find words in the language of men to explain "the deep things of God." Indeed, there are none that will adequately express what the children of God experience. But perhaps one might say, (desiring any who are taught of God to correct, to soften, or strengthen the expression,) The testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God… Now we cannot love God, till we know he loves us. "We love him, because he first loved us." And we cannot known his pardoning love to us, till his Spirit witnesses it to our spirit. Since, therefore, this testimony of his Spirit must precede the love of God and all holiness, of consequence it must precede our inward consciousness thereof, or the testimony of our spirit concerning them (Wesley 2000b, Sermon 10: I/ 179).

Wesley refers to the presence of the Holy Spirit that conveys to the believer that he or she is saved.[29] This means that Wesley acknowledged emotional experiences when it comes to being aware or as inwardly conscious of the presence of the Holy Spirit. It is important to note that people rarely achieve balance and many Christians either focus on extreme rationality or on superficial emotionality. As discussed in the previous chapter, it is biblical to experience emotions. However, Edwards and Wesley remind us that one's rational faculties need to be integrated with one's emotional experiences. The Wesleyan Pentecostal theologian Steven Land (1994: 133) illustrates this point by saying, "there is no mere balancing of head and heart, of thought and feeling; rather there is integration, an affective understanding which is essential to Christian existence." Furthermore, Land (1994: 134) asserts that deep Christian emotions resemble the fruit of the Holy Spirit. He views three Christian affections, gratitude, compassion, and courage, as having their source in God's righteousness (gratitude), love (compassion), and power (courage) that can be emotionally expressed during worship (gratitude), prayer (compassion), and witness (courage) (: 139). Thus, these affections have their origin in God and can be expressed emotionally. However, compassion can also be experienced and expressed during acts of mercy, which will be addressed in the next section. Another "safeguard against enthusiasm" according to Edwards and Wesley is humility, which serves as "a quality of all other affections" (Clapper 1985: 202).

The three affections, humility, gratitude and compassion[30] are key foci of this dissertation and will be discussed next. They were chosen because they are very relevant

[29] Regarding the connection of the assurance of faith with the Holy Spirit Wesley followed Luther and Calvin (Maddox 1994: 314).

[30] Since affections are treated as dispositions, habits of the heart, and virtues, other views have been expressed over the last two millennia. For example, Augustine reinterpreted the four virtues of the Platonic

for Christian leadership and constitute the opposites of vices that narcissistic and obsessive-compulsive leaders often struggle with. The opposite of narcissistic pride is *humility*, the opposite of narcissistic entitlement and obsessive-compulsive greed is *gratitude*, and the opposite of anger, impatience, and aggression many narcissistic and obsessive-compulsive leaders experience and demonstrate refers to *compassion*.

5.2.1. Three Key Affections: Humility, Gratitude, and Compassion

Wesley viewed humility as a direct result of God's sanctification in the life of a Christian and as the "surest proof of the increase of love" (Wesley 1952: 99). It is the most important Christian affection and can be said to provide a foundation for the remaining Christian affections. It is an expression of the love of God:

> And this is the true, genuine, Christian humility, which flows from a sense of the love of God, reconciled to us in Christ Jesus. Poverty of spirit, in this meaning of the word, begins where a sense of guilt and of the wrath of God ends; and is a continual sense of our total dependence on him, for every good thought, or word, or work; of our utter inability to all good, unless he 'water us every moment' and an abhorrence of the praise of men, knowing that all praise is due unto God only (Wesley 2000b, Sermon 21: III/ 322).

As an indication of sanctification, humility aids in accurate self-perception, which is important for healthy relationships:

> Circumcision of heart implies humility, faith, hope, and charity. Humility, a right judgment of ourselves, cleanses our minds from those high conceits of our own perfections, from that undue opinion of our own abilities and attainments, which are the genuine fruit of a corrupted nature. This entirely cuts off that vain thought, 'I am rich, and wise, and have need of nothing;' and convinces us that we are by

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tradition as an expression for the love for God: Temperance, fortitude, justice, and prudence (Grenz 1997: 139). Vest (2000: 61), following the Benedictine spiritual tradition, mentions the same virtues, but emphasizes humility based on the Rule of Benedict (89ff). Thomas Aquinas added to the four classical Greek virtues three theological virtues: Faith, hope, and love (Grenz 1997: 150). Martin Luther developed an "ethic of grace" thereby de-emphasizing virtuous character, but stressed "a new nature given by God through faith" (: 156-158).

> nature "wretched, and poor, and miserable, and blind and naked" (Wesley 2000b, Sermon 17: I/ 270)

Wesley emphasized humility in relating to others and for correcting fellow believers. Since Wesley stressed mutual accountability in small groups for the development of a virtuous character, correcting others needed to take place with a humble attitude:

> Meantime the greatest care must be taken that you speak in the spirit of *humility*. Beware that you do not think of yourself more highly than you ought to think. If you think too highly of yourself; you can scarce avoid despising your brother. And if you show, or even feel, the least contempt of those whom you reprove, it will blast your whole work, and occasion you to lose all your labor. In order to prevent the very appearance of pride, it will be often needful to be explicit on the head; to disclaim all preferring yourself before him; and at the very time you reprove that which is evil, to own and bless God for that which is good in him (Wesley 2000c, Sermon 65: III/ 322).

However, humility also prepares believers to receive correction in a non-defensive way. In the absence of humility, those being corrected are tempted to refuse correction and cease to be teachable:

> If you are hurt in your humility, it will appear by this token: You are not so teachable as you were, not so advisable; you are not so easy to be convinced, not so easy to be persuaded; you have a much better opinion of your own judgment and are more attached to your own will (Wesley 2000d, Sermon 87: II/ 20).

There are several perceptions of the nature of humility. Humility according to Aristotle is a vice of deficiency, and "highmindedness" is considered a virtue of moderation (Grenz 1997: 75). However, Wesley conceptualized humility as "the centre of all virtues" and saw it as a "kind of self-annihilation" (Wesley 1952: 100). This means humility does not mean thinking negatively of oneself but refers to thinking less of oneself. Similarly, a similar Christian view of humility was developed by a British minister in the 17th century and one of Wesley's early mentors, Jeremy Taylor:

> First, do not think better of yourself because of any outward circumstance that happens to you. … Second, humility does not consist of criticizing yourself, or wearing ragged clothes, or walking around submissively wherever you go. Humility consists in a realistic opinion of yourself, namely, that you are an unworthy person. Third, when you hold this opinion of yourself, be content that others think the same of you … (Taylor 1993: 244-245).

While this view still appears a little harsh for 21st century Christians, one needs to keep in mind that this view is much more positive than a classical Greek view of humility. The main point is that humility refers to having a realistic view of self, which means taking into consideration one's strengths and weaknesses. Roberts (2007: 81) holds a similar view and defines humility as a "transcendent form of self-confidence." Humility according to Roberts (2007) includes assertiveness, self-confidence, and a realistic view of one's abilities (: 81). Humility, according to the author, is:

> the ability, without prejudice to one's self-comfort, to admit one's inferiority [or remark one's superiority], in this or that respect, to another. As such, humility is a psychological principle of independence from others and a necessary ground of genuine fellowship with them … (: 83).

Thus, Christian humility is the prerequisite for genuine fellowship and emotional intimacy. It reflects true interdependence between two parties and contributes to healthy vulnerability and accountability. When both parties practice humility they consider themselves equal, which reduces the need for competitive pride (Roberts 2007: 85):

> Humility is the disposition to view oneself as basically equal with any other human being even there are objective differences in physical beauty, wealth, social skills, intelligence, or other resources (Emmons 2000: 164).

It resembles emotional maturity because of its interdependent nature. When two people view each other as equal, they are more likely to support each other and have a cooperative relationship. Humility is therefore not only the most important and central affection, but also constitutes the foundation for the two remaining affections. Christian

leaders can be secure in themselves ("loving themselves") and can be grateful for Christ for the gifts they have received from Him. In turn, they love others the same way by being compassionate.

Two other Christian affections, namely gratitude and compassion, are also relevant for Christian leadership. These two affections have a direct relationship to the use of prosocial power when it comes to Christian leadership, since power needs to be associated with mature Christian character (Kretzschmar 2002).

Gratitude is Christian affection that believers can develop during the process of sanctification. It involves the emotional experience as well as the virtue of being grateful (Roberts 2007: 131). Jonathan Edwards distinguished between natural and spiritual gratitude (Emmons & Crumpler 2000: 60). The former refers to being grateful to God for benefits received whereas the latter is being grateful to God for His goodness regardless of received benefits. Wesley viewed gratitude as the foundation for the love of others:

> True religion is right tempers towards God and man. It is, in two words, gratitude and benevolence; gratitude to our Creator and supreme Benefactor, and benevolence to our fellow-creatures. In other words, it is the loving God with all our heart, and our neighbor as ourselves… *Gratitude towards our Creator cannot but produce benevolence to our fellow-creatures* (Wesley 2000d, Sermon 114: 290-291, my emphasis).

Thus, one's gratitude toward God in turn produces love towards others, which is the essence of sanctification. Gratitude further illustrates our dependence on God and our interdependence to one another:

> Gratitude … as a virtue … belongs to a view of the world in which human beings are by nature and design dependent creatures … human beings depend on God for our creation, preservation, and all the blessings of this life, and we are also made to be dependent on one another… (Roberts 2007: 139).

Gratitude again points to emotional maturity. Mature leaders need to experience and develop gratitude, which will help them focus on the needs of others, such as their subordinates, stakeholders, and society at large. Emotion theorists place gratitude within empathic emotions, since receiving and giving gifts and benefits require the capacity for empathy, the ability to put oneself in somebody's else's shoes (Emmons & Crumpler 2000: 63). In addition, gratitude is related to prosocial behavior and it predicts social integration leading to generativity, which involves a desire to give back to society (Froh, Bono, & Emmons 2010: 153). This has important implications for Christian leadership. A Christian leader who experiences gratitude toward God and others is motivated to increase the well-being in others and in society at large. This motivation should be the driving force behind leadership power and influence. A desire to help others includes compassion for others, which will be discussed next.

The moral emotion of compassion is especially relevant for leadership in general and Christian leadership in particular. It is derived from the Hebrew word, *chesed*, which can also be translated as "mercy, grace, loyalty, lovingkindness, and compassion" (Oord 2010: 130). Maddox (2003: 122) asserts that "certain key virtues" need to be strengthened by "works of mercy" of which compassion is an example. Compassion encourages leaders to identify with the needs of others and resembles empathy. However, empathy is value neutral and needs to be developed further into the moral emotion of compassion in order to affect righteous outcomes. Empathy is the prerequisite of compassion and involves a "cognitive awareness of another person's internal states" and a "vicarious affective response to another person, which emphasizes putting oneself in

the position of another"[31] (Lazarus 1991: 288). It is "a manifestation of God's (prevenient) grace" and is "a manifestation of hope in God" (Armistead 2010: 64). Empathy is strengthened through *acts of mercy*, such as visiting the sick according to Wesley (Shrier & Shrier 2009: 232). While Wesley did not use the word empathy, it can be implied by his use of words, such as "sympathy" and "tenderness of the spirit" (: 233). Thus, visiting the sick (and other acts of mercy) can be considered *means of grace* based on its effects on the development of empathy (: 235). This is an important aspect for the circular formational leadership model, since right leadership practices that resemble acts of mercy (*orthopraxis*) reinforce the development of a pure heart (*orthokardia*), which further strengthens Christian affections, such as compassion among others (*orthodynamis*).

Empathy can develop into compassion if the believer makes a conscious decision to cooperate with God's sanctifying grace and the Holy Spirit, which produces the will to develop more compassion (Shrier & Shrier 2009: 237). According to emotion theorists, compassion is an emotion that involves "feeling personal distress at the suffering of another and wanting to ameliorate it" and "being moved by another's suffering and wanting to help" (Lazarus 1991: 289). Arthur Schopenhauer (1995: 145), a German philosopher and contemporary of Immanuel Kant who offered an alternative ethical approach, argues that there are essentially "three fundamental incentives" or motives:

a) Egoism: this desires one's own weal [or well-being] (is boundless)
b) Malice: this desires another's woe (goes to the limits of extreme cruelty)
c) Compassion: this desires another's weal (goes to the length of nobleness and magnanimity).

[31] This is a definition by a well-known psychologist who researches emotions. However, there are other researchers who define empathy differently.

Compassion prevents one from acting egotistically and maliciously. Egoism and malice resemble the motives of toxic leaders, which include narcissistic and psychopathic leaders. Furthermore, Schopenhauer (1995: 148) considered justice and philanthropy as "cardinal virtues" that are rooted in compassion. Justice, especially social justice, is the focus of chapter 6.

Compassion as a form of love and Christian affection goes beyond the emotional aspect. If strong and persistent enough to be considered as a character trait, compassion involves a strong action component (Roberts 2007: 180). This is important because emotions are considered states and are by nature not enduring. However, if compassion is both a state and trait it can be enduring and can produce consistent ethical choices and behaviors. As stated above, empathy and compassion also have a biological basis and are housed in the orbitofrontal cortex (OFC) (Goleman 2006: 64). The OFC is less well developed in people with insecure attachment patterns. In addition, mirror neurons are also responsible for "feeling with another person," which act "rapidly and automatically" and are produce a "gut-level empathy" (: 70, 85). From a Wesleyan perspective, the biological nature of empathy/ compassion could be seen as the result of prevenient grace. Compassion can be strengthened in cooperation with the Holy Spirit:

> The initial breath of the Spirit in us, the initial impulse to be empathic, and our empathic response reveal Wesley's sanctification narrative to be consistent with *holistic dualism*. If our mirror neuron systems function correctly we will experience the suffering of another person. It is the initial working of the Holy Spirit within us, however, that empowers us to respond to that person with a Christian love that places the needs of the other person before our own. Once we are empowered, we must still choose to act on the initial experience and the Holy Spirit's empowerment (Shrier & Shrier 2009: 238).

Thus, compassion can be strengthened through the Holy Spirit and by engaging in acts of mercy, such as by visiting the sick. Acts of mercy occur within a community and

community in itself can contribute to the development of compassion. McNeil, Morrison, and Nouwen (1982) write that "in the Christian community, we can fully recognize the condition of our society without panicking" (: 56). This means we can practice compassion in our Christian community and encourage one another to grow in compassion despite its uncomfortableness because "wherever true Christian community is formed, compassion *happens* in the world" (: 57). Our tendency to be comfortable and complacent prevents us from growing in compassion. One develops compassion once he or she is committed to sacrifice. McNeil, Morrison, and Nouwen (1982: 64) comment on the relationship of overcoming one's comfortableness and "false comfort" with compassion:

> Voluntary displacement [overcoming one's comfortableness and commitment to sacrifice] leads to compassion; by bringing us closer to our brokenness it opens our eyes to our fellow human beings, who seek our consolation and comfort (: 74).

Thus, by being aware of our own brokenness and by our willingness and commitment to sacrifice we become more compassionate. In summary, humility, gratitude, and compassion are all connected. Our dependence on God produces gratitude and "gratitude involves self-confidence [i.e., humility] that is also necessary for compassion" (Roberts 2007: 191). The concept of power and influence from a social science and leadership perspective is important to explore next.

5.3. Power, influence and Leadership

Orthodynamis includes the concept of power motive well known in the secular leadership literature (French & Raven 1959; Raven 1974; 1993; McClelland 1975). Power and leadership are closely related depending on one's definition of leadership. McClelland

(1975) conceptualizes leadership as an influence relationship between a leader and his or her followers. Power can be defined as "the ability to change the behavior of others," as opposed to the concept of authority, which is "the *right* to try to change or direct others" (Vecchio 1997: 71). Kets De Vries (1991: 123) views power as being "rooted in the heart of human nature and behavior, involving fundamental feelings about superiority and inferiority, autonomy and dependence, even love and hate." Thus, power can be considered to be fundamental to the human condition. When it comes to morality, power is essentially value neutral and can therefore be used for both good and evil (Kets De Vries 1991). Raven (1974: 173) links social power with influence and defines social influence as "a change in a person's cognitions, attitude, or behavior which has its origin in another person or group." Social power is therefore viewed as one's potential influence. French and Raven (1959: 156ff) discuss five sources of social power: reward power (the "ability to reward"), coercive power (the "ability to manipulate the attainment of valences"), legitimate power (based on a "legitimate right to influence"), expert power (based on "the extent of knowledge" that is attributed to a leader), and referent power (based on "a feeling of oneness" with the leader). Raven (1974: 173) added informational power, which he defined as a potential influence "result[ing] [in] a basic change in cognitive elements … [based on] information communicated by the agent."

Kelman (1958: 53) articulates three classical influence processes; compliance (expecting rewards or approval or avoiding specific punishments), identification (based on a desire to have a satisfying relationship to another person), and internalization[32] (meaning the adoption of values that are congruent with one's own"). These influence

[32] *Internalization* means embracing these values and changing one's behavior because he or she wants to render one's behavior congruent with one's espoused values. They serve as internal motivators for engaging in behaviors that are congruent with these values.

processes correspond with three power types: means-control, attractiveness, and credibility. Kelman's (1958) power typology can be compared with French and Raven's (1959) power typology: means control corresponds with reward and coercive power, attractiveness with referent power, and credibility matches expert and informational power (Raven 1974). Raven (1974) could not match legitimate power with Kelman's power types since Kelman (1974) views legitimacy as "cutting across [his] three processes of influence, so that it may be associated with any of the three sources of power" (: 161). Regarding the relationship between the sources of power and Kelman's influence processes, Raven (1974) and Kelman (1974) argue that (means control) reward and coercive power lead to compliance, (attractiveness) and referent power lead to identification, and (credibility) and expert and informational power lead to internalization (see Table 1).

French and Raven's (1959) and Raven's (1974) Power Sources	**Kelman's (1958) Power Types**	**Kelman's (1958) Influence Processes**
Reward and Coercive Power	Means Control	Compliance
Referent Power	Attractiveness	Identification
Expert and Informational Power	Credibility	Internalization

Table 1: Power Sources, Power Types, and Influence Processes

The question arises how motives affect the sources of power. Raven (1993: 240) argues that there are several motives that affect the choice of a particular power source:

> (1) attaining extrinsic goals (e.g. increase productivity), (2) satisfying internal needs (i.e., 'power, status, security, self-esteem'), (3) role requirements/ higher

> authority, (4) motivation to benefit or harm, and (5) desired status in the eyes of self, target, third party.

Regarding satisfying an internal need, and maybe regarding desired status and power as well, Raven (1993: 269) cited some evidence that influencing agents who lack self-confidence will more likely "use 'harder' forms of influence, such as coercion, even when information might be effective." These internal motives and needs resemble those of toxic leaders.

McClelland (1975: 23-24) conceptualizes the power need by outlining four different stages, which also correspond to the four stages of ego development following Freud and Erikson: Stage I (the intake modality) is characterized by obtaining strength from the outside (i.e., mother, etc.), stage II (the autonomy modality) refers to the need to control oneself, stage III (the assertion modality) involves the need to control and impact others, and stage IV (the mutuality modality) represents the need to use power for others. Stage IV can be said to be the most mature stage, since people who reach stage IV "are more responsible in organizations, less ego-involved, more willing to seek expert help when appropriate, more open with intimates," yet "without feeling that [they are] 'losing' [themselves] in the process" (McClelland 1975: 23-24). However, a better conceptualization of maturity is being flexible "to use whatever mode is appropriate to the situation" (: 24). Maturity also serves to differentiate between negative and positive sides of power. The negative and positive sides of power correspond to personalized and socialized forms of power. McClelland (1975: 263) defines personalized power as being "characterized by the dominance-submission mode: If I win, you lose." Personalized (P) power is more primitive and "leads to simple and direct means of feeling powerful—drinking heavily, acquiring 'prestige supplies,' and being aggressive," which is often

associated with narcissism (: 263). On the other hand, socialized (S) power is characterized by:

> a concern for group goals, for finding those goals that will move men, for helping the group to formulate them, for taking the initiative in providing means of achieving them, and for giving group members the feeling of competence they need to work hard for them. In fantasy it leads to a concern with exercising influence *for* others … (: 263).

Thus, S power is more emotionally mature than P power based on its emphasis on altruism. By applying S power in leadership, one has to wrestle with a paradox: In order to be an effective leader, he or she "must turn all of his [or her] followers into leaders" (: 262).

The relationship between power and effective leadership depends on motives and values. Bass and Steidlmeier (1999) assert that transformational leadership is based on altruistic values, as opposed to self-centered values that underlie pseudo-transformational leadership. Thus, authentic transformational leaders behave morally, whereas pseudo-transformational leaders behave immorally. Regarding the power motive, transformational leaders can be said to utilize McClelland's (1975) socialized power, whereas pseudo-transformational leaders use personalized power. Collins' (2001: 21) *Good to Great* leadership style, called "Level 5 Executive[s]" appear to display socialized power by "channel[ing] their ego needs away from themselves and into the larger goal of building a great company." These leaders were found to be humble and driven to make their organizations great. Regarding power motives in Christian leadership, Hagberg and Guelich (2005: 217-228) discuss six stages of power: powerlessness, power by association, power by achievement, power by reflection, power by purpose, and power by wisdom. Power by achievement (stage 3) resembles

McClelland's (1975) personalized power orientation by its focus on "power over resources and decisions" (Hagberg & Guelich 2005: 220). Whereas McClelland's (1975) socialized power motive is apparent in stages 4 to 6. For example, power by reflection (stage 4) focuses on influence and Christian leaders who are in this stage are "competent in collaboration," are "skilled at mentoring" and show "true leadership (honesty, fairness [or display justice], sound judgement, and follow-through" (Hagberg & Guelich 2005: 222). Power by purpose (stage 5) focuses on "power [as] inner vision" with its emphasis on humility, self-acceptance, "giving away power," and on the leader's life being "transforming around our life purpose, which we have received from God" (: 226). Finally, power by wisdom (stage 6) consists of "selflessness," being "comfortable with paradox," "conscience of the community," and "compassion for the world" (: 228). Christian leaders who lead from this stage "are mentors, role models, and supporters of others who want to pursue their deepest heart's desires" (: 228). It is interesting to note that the two Christian affections discussed above, humility and compassion, are included in stages 5 and 6. The following table summarizes the correspondence between the two models:

McClelland's (1975) Power Motives	**Hagberg & Guelich's (2005) Stages of Power**
Personalized Power Orientation (P-Power)	Power by Achievement ("power over") (stage 3)
Socialized Power Orientation (S-Power)	Power by Reflection ("collaboration, mentoring, true leadership") (stage 4)
	Power by Purpose ("**humility**, self-acceptance, giving away power") (stage 5)
	Power by Wisdom ("selflessness, conscience of the community, **compassion** for the world") (stage 6)

Table 2: Power Motives and Christian Power Stages

How can organizations develop compassion and social justice? Bass and Steidlmeier (1999) and Sashkin and Sashkin (2003) assert that transformational leaders display the "virtue" of credibility. Sashkin and Sashkin (2003: 44) equate credibility with consistency between what a leader says and does. O'Keefe (1990: 132) views credibility as comprised of two aspects: expertness and trustworthiness. O'Keefe (1990) associated the connection between credibility and expertness and trustworthiness (being unselfish and having personal integrity) with reliable communication:

> Perhaps it is not surprising that both competence [expertness] and trustworthiness emerge as basic dimensions of credibility, since as a rule only the conjunction of competence and trustworthiness makes for reliable communications (: 133).

Reliable communication from a leader promotes security and reduces uncertainty in followers. When it comes to linking credibility to the sources of power, expert and informational power constitute credibility and foster internalization in followers (Raven 1974; Kelman 1974). Thus, the primary influence process in transformational and

formational leadership is fostering internalization, which can be accomplished by exerting expert and informational power. In addition, Christian leadership is based on "God factor" power, which refers to the "sacred weight" of Christian leaders as they "represent God" (Scazzero 2015: 246). "God factor" power can be considered to be spiritual expert power. It is the power and influence Christian followers ascribe to Christian leaders based on what followers expect Christian leaders to embody (spiritual maturity, anointing, knowledge of the Bible, discernment, etc.). It is therefore particularly devastating when Christian leaders display toxic leadership because these leaders are understood to represent God and His kingdom on earth (see Table 3).

Power Sources French and Raven (1959), Raven (1974), and Scazzero (2015)	**Power Types** Kelman (1958)	**Influence Processes** Kelman (1958)	**Leadership Styles** (cf. Sashkin & Sashkin 2003)
Reward and Coercive Power	Means Control	Compliance	Transactional
Referent Power	Attractiveness	Identification	Charismatic
Expert, Informational Power, and "God Factor" Power	Credibility	Internalization	Transformational (and Formational)

Table 3: Power Sources, Power Types, Influence Processes, and Leadership Styles

Sashkin and Sashkin (2003: 77) also view the "internalization of shared values held by leaders …" as the primary means to influence followers. This means that values can be a power source in themselves. Burns (2003: 212) assigns a central role to values in binding leaders to followers. These values need to be motivating for followers by appealing to follower's sense of morality and spirituality. Thus, Burns calls these values "transformational values" affecting "deep change" (: 198). Furthermore, transformational values strengthen leadership, empower followers, and serve as "power resources" to transform society including organizations towards higher levels of morality (: 213).

Christian affections, such as humility, gratitude, and compassion can serve as transformational values that followers can internalize. These three affections/ values need to be modeled by formational leaders in order for internalization to occur. These three affections are interconnected with humility being the foundational affection. Thus, *orthodynamis* is essentially informed by a socialized power motive (McClelland 1975) and includes the advanced Christian power stages 4-6 (Hagberg & Guelich 2005). It is expressed through these three Christian affections:

Compassion = **Action urge to alleviate suffering**

⇧

Gratitude = **Produces generativity based on gratitude toward God**

⇧

Humility = **Perception of equality and the need for God's grace**
(Foundation)

Figure 7: Relationships between Humility, Gratitude, and Compassion

How do the means of grace according to Wesley inform Christian leadership development? It is argued below that the means of grace outline spiritual mechanisms for change in the Christian leader.

5.4. Means of Grace

Protestantism has become a more individualistic faith tradition over the last few hundred years. In Catholicism, believers are encouraged to confess one's sin to a priest. However, James 5:16 says "*confess* your sins to *each other* and *pray for each other* so that you may be healed (NIV, my emphasis), which means that, as was the case in the early church,

Christians today need a Christian community to facilitate spiritual growth. Wesley's focus on Christian community and accountability was an important correction to Protestant individualism. While Pietism influenced Methodism, it was still individualistic in its focus (Runyon 1998: 102). Wesley viewed holiness as a common goal that needed to be shared with the Christian community (: 103). When it comes to the means of grace, Wesley followed Calvin's "position of a 'spiritual' mediation of grace through the act of communing" (Maddox 1994: 193). Wesley viewed the Holy Spirit's presence as the efficient cause or power for conveying God's grace to believers (: 193). Wesley's Eastern therapeutic understanding of salvation as discussed in chapter 3, is again apparent here:

> Moreover, since deification is a process of healing rather than juridical change in status, the full benefit of the sacraments (and other means of grace) is realized gradually and cumulatively (: 197).

Wesley differentiated between ordinary and extraordinary means of grace (Maddox 1994: 193) or, as Collins (2007) called them, instituted and prudential means of grace (: 257, 266). Ordinary or instituted means of grace refers to baptism and the Lord's Supper whereas public worship, accountability groups and works of mercy refer to extraordinary or prudential means of grace. In order for believers to grow in their spiritual walk holistically, Leclerc (2011b: 78) suggests addressing several domains of one's spirituality. Foster (1988) lists three domains: The inward, outward, and corporate domain. The inward domain especially focuses on exploring the "inner caverns of the spiritual realm" (: 1). This domain includes the following disciplines: meditation, prayer, fasting, and study of scripture reading (: 15-62). The outward domain stresses the interpersonal implication that includes: simplicity, solitude, submission, and service (: 79-126). Finally, the corporate domain helps believers practice accountability as a

member of a faith community and includes the following practices: confession, worship, guidance, celebration (: 143-190). Spiritual practices from all three domains should be emphasized in churches.

Regarding baptism, Wesley affirmed infant baptism as the "beginning of the 'process' of salvation," but he did not believe that baptism completes the salvation process (Runyon 1998: 140). Baptism removes the penalty of original sin, which Wesley associated with prevenient grace (Collins 2007: 264). He likened baptism, similar to Calvin, to the Jewish practice of circumcision as a "sign of the covenant" (Runyon 1998: 140). Wesley's association of new birth with baptism originates from two religious influences, his 'sacramental' view came from Anglicanism and his 'evangelical' view arose from his reformist motives (Collins 2007: 265). His 'evangelical' view made him insist on looking for outward signs of the new birth in believers, which were faith, love, and hope (: 265). In summary, Wesley affirmed the role of baptism in the process of salvation and viewed it as a starting point.

Regarding the Lord's Supper, Wesley assumed a 'receptionist' view, meaning he believed that God's grace and real presence is being conveyed to the person who receives the elements rather than Jesus Christ being embodied in the elements (Maddox 1994: 204; Collins 2007: 262). Wesley's view is similar to Zwingli's Memorial view (Collins 2007: 260). It is also similar to Calvin's view in that the efficacy of the sacrament is mediated by the Holy Spirit (: 262). However, unlike Calvin's view,[33] Wesley viewed the Lord's Supper as a means of bringing Christ to the recipient: "*the Spirit brings Christ to us*, expressing the grace and love of God toward us through the means of bread and

[33] Calvin believed that believers are "lifted up by the Spirit to feed on the body of Christ that is in heaven" (Collins 2007: 262).

wine" (Runyon 1998: 130). Finally, Wesley regarded the Lord's Supper as a means for "transforming our sin-distorted lives," which again points to his therapeutic view of salvation (Maddox 1994: 205). The Lord's Supper occurs within a liturgical framework, which includes a "guided reflection on and confession of our sins" (: 205). This last aspect points to the extraordinary means of grace, which will be discussed next.

Extraordinary means of grace refer to accountability groups, private exercises, works of mercy, etc. The rationale for extraordinary means of grace is based on the fact that the "Christian life requires self-knowledge" and the "means of grace provides practices which facilitate critical self-awareness" (Knight 1987: 131). Knight (1987: 131) further expands on this concept by asserting that:

> The means of grace in the Methodist movement counter presumptive claims through encouraging accountable discipleship, self-examination, and repentance within a community of forgiveness and love.

This means that the Christian affections of humility and love can be fostered in a supportive community (Knight 1987: 131). In addition, in supportive communities "a living faith, an expectant hope, a humble love for God and one's neighbor" can be developed (: 139). Thus, Wesleyan mutual spiritual guidance or direction was conducted in groups, such as in "classes, bands, societies, families, and 'twin soul' and faith mentoring pairs" (Tracy 2004: 118). These groups shared several characteristics:

1. They were a "means by which Christians could strengthen one another's faith."
2. They provided the structure for "watch[ing] over one another in love" and for being "accountable to one another concerning their discipleship."
3. Members were "mutually responsible for one another" and "helped each other work out their salvation."
4. Members "accepted Wesley as a spiritual director" and, as the movement grew in size, others who served as spiritual directors (Knight 1987: 142).

Regarding individual groups, classes contained twelve persons that met on a weekly basis (Tracy 2004: 120). During class meeting "Methodist doctrines, sermons, and practices were explained" and the class was a place for "love and mutual support" (: 120). Mutual accountability was practiced in class meetings, but it emphasized accountability to the leader who served the role as a pastor or spiritual director (Knight 1987: 144). Classes were designed for those newer in the Methodist faith and Wesley therefore saw a need to create smaller groups for those who desired a more "intimate and intensive" group experience (: 147).

These smaller groups, called "bands," consisted of five to six persons of the same gender with the purpose of sharing their spiritual journeys that included spiritual successes and failures (Tracy 2004: 121). Before a person was allowed to join a band he or she needed to be examined "by means of eleven questions" ("Have you the forgiveness of sins and peace with God…?" "Has no sin, inward or outward, dominion over you?" Etc.) (: 121). Each band meeting was started with five questions that pertained to possible spiritual failures, temptations experienced and delivered from, new revelations from God to the band member about his or her motives, lifestyle, and attitudes, and spiritual problems (: 121). Band members needed to follow three rules, to 'carefully' avoid evil, to 'zealously' do good works, and to 'constantly' "observe the ordinance of God" (Knight 1987: 148).

Of particular importance for formational leadership is Wesley's "final [group] substructure" called the select society, which was designed for "those who were actively pressing after the experience of entire sanctification [and] to provide more serious mutual support and accountability for their quest" (Maddox 1994: 213). These groups consisted

of leaders who were “most faithful and dedicated” with the purpose of increasing love for each other, helping them “advance in perfection,” and “improving every leadership talent” (Tracy 2004: 122). Wesley insisted on enhanced confidentiality in these groups, since he utilized these for mutual accountability (Maddox 1994: 213). Knight (1987: 149) asserts that the select society “was the culmination of trends which began with classes and extended through the bands” and the intensified discipline became “a way of life” in the select society. The select society meetings were less structured, but had more “mutuality in spirituality in spiritual direction” (: 149). The select society was the “fullest social realization of the Christian life” expressed through a “unity of love” and an “increased sensitivity to the presence of God” (: 148, 149). These groups provide a model for leadership development that can be practiced in the 21st century. These groups could provide the means for fostering humility, gratitude, and compassion in Christian leaders. Christian narcissistic and perfectionistic leaders would benefit from feedback from other leaders in the group. Other group members can provide constructive feedback to toxic leaders, which can provide them with interpersonal insights. Toxic leaders are more likely to express their thoughts and feelings during group once they trust other group members.

Finally “twin souls” and “faith mentoring” are two additional ways for creating mutual love and accountability (Tracy 2004: 123). Two people can provide spiritual guidance and accountability for each other, which could also be utilized for leadership development purposes. Faith mentoring is similar to classical spiritual direction, but is more informal. It involves for a person who is more mature in the faith to guide someone new in the faith or someone who desires faith mentoring.

When it comes to private exercises, the Wesleyan tradition emphasized spiritual disciplines, such as prayer and fasting among others (Tracy 2004: 127). Prayer is the essential discipline and the most important means to draw near to God according to Wesley (Tracy 2004: 127; Knight 1987: 169). Wesley viewed prayer as a "way of life" and as an "integration of activity and receptiveness" (Knight 1987: 171-172). This receptivity refers to believers becoming more aware of God's presence in their lives (: 172). Thompson (2007: 187) asserts that the baptism in the Holy Spirit along with speaking in tongues is another means of grace to experience God's presence and assists the Wesleyan Pentecostal believer to receive God's sanctifying grace. The baptism in the Spirit has traditionally been viewed as merely empowerment for service. However, Thompson (2007) views glossolalia as both empowerment for service and as a means of grace.

Fasting involved abstaining from "all food, some food, or from pleasant foods" (Knight 1987: 176). Wesley noted two reasons for fasting: "sorrow for sin" and helping the believer focus their attention on God by de-emphasizing bodily desires and appetites (: 177). When fasting is used with prayer in the context of "mutual accountability and support, in enables Christians to attend to the presence of God, and to the needs of the world" (: 177).

A work of mercy is also means of grace, which can be defined as an "active expression of love in the world [that] both increases sensitivity to human need and deepens the capacity of love" (Knight 1987: 163). Works of mercy involve helping the poor to have a better life or attending to any need a fellow human being may have. Wesley preferred works of mercy over works of piety (see private exercises), since these

foster one's love for others (Collins 2007: 267). The works of mercy will be emphasized in chapter 6 when this dissertation will discuss social justice and its implications. The next section will outline the implications of the above analysis for leadership development.

5.5. Implications for Leadership Development

Orthodynamis is all about the power motives in Christian leaders, which should be based on Christian values and affections. The three religious affections: humility, gratitude and compassion serve as indicators for *orthodynamis*. Humility is the foundation and precondition for taking responsibility, which in turn paves the way for gratitude, empathy and compassion. The Christian leader who practices formational leadership needs to internalize these three affections. A Christian leader should first lead him- or herself before leading others (Maxwell 2004: 43). The formational leader who has gone through his or her personal formation can therefore lead others based on his or her sanctified character, which produces credibility. Credibility is the most important ingredient of effective leadership (Kouzes & Posner 2004: 120). As mentioned above, credibility is the result of two power sources, expert and informational power, which produces internalization of values in followers. Christian expert power includes "God-factor" power. This means that the Christian leader should not only be well trained (expert power), but also should be a good communicator and willing to communicate essential information to his or her followers (informational power). In addition, the Christian leader who displays humility, gratitude, and compassion possesses "God-factor" power that produces internalization of these three values/ affections. Furthermore, behavioral

consistency is another indicator of credibility, which means the leader should do what he or she says (Kouzes & Posner 2004: 120). Similarly, 1 Peter 5:3 addressed elders who functioned as leaders in the early church by stating: "Don't shepherd by *ruling over* those entrusted to your care, but *become examples* to the flock" (CEB, my emphasis). This means being role models for followers as opposed to using coercive leadership power. Thus, these three affections constitute influence through values the leader embodies. Another implication when it comes to power and influence refers to power sharing:

> *A wise leader strengthens people by giving power away*. Leaders place constituents, not themselves, at the center. Leaders use their power in service of others, not in service of themselves (Ortberg 2004: 90).

This refers to the Christian affection of humility, which requires self-denial and is foundational for formational leadership. A leader serves others when he or she thinks about him- or herself less and who sees him- or herself as equal to others. However, how can a Christian leader improve his or her credibility?

Generally speaking, toxic narcissistic and obsessive-compulsive leaders tend to be reluctant to seek help and guidance. Therefore, strong church boards need to be established to hold narcissistic and obsessive-compulsive leaders accountable. The leader may initially be reluctant to engage in the process of guidance, but may gradually work collaboratively with the spiritual director, therapist, or coach if he or she senses that the professional truly respects and cares about him or her. Thus, the working relationship between the leader and coach is crucial and provides a way for transforming the leader, with the help of the Holy Spirit (a co-operant process).

The practice of spiritual disciplines within a Christian community could be another effective means to promote Christian affections in leaders. The spiritual disciplines can also target specific sins that Christian leaders may struggle with ("signature sins"). For example, of the seven (or eight) deadly sins, Christian leaders may struggle with pride (and vainglory), anger, lust, gluttony, or envy (see section 2.1.2.). A Christian coach or spiritual director could guide the Christian leader to visualize and imagine the three corresponding virtues or religious affections, which are humility (pride and vainglory), gratitude (greed), and compassion (anger and envy). Visualization of virtues helps Christian leaders achieve them with the help of the Holy Spirit and motivates them to pursue and develop them. This is similar to leaders who aspire to pursue an organizational vision. To further develop these Christian affections and virtues, Christian leaders could practice two disciplines to foster humility: Solitude and submission. Solitude "puts a stopper on all self-justification" and allows "God to [be] my justifier" (Foster 1988: 101, 107). Thus, this discipline crucifies the Christian leader's desire or perceived need to be important (Foster 1988). Submission is accomplished by being willing to join a small group for accountability purposes. Submission can also be practiced when a Christian leader seeks direction from a coach, mentor, or spiritual director.

The discipline of simplicity is a good way to develop gratitude. Simplicity means abstaining from modern-day conveniences that we all take for granted. For example, a Christian leader could decide to abstain from using electronic media for one weekend (smartphones, tablets, etc.). He or she would be more appreciative of them when he or

she uses them again, which would produce gratitude. Gratitude can also be strengthened by gratitude journaling and the discipline of worship.

In order to foster compassion, Christian leaders could be encouraged to serve by working in food banks, prison ministry, services to the poor to help them acquire better occupational skills, etc. These services may inconvenience Christian leaders, which would potentially create compassion in them as they cooperate with the Holy Spirit. As stated above, compassion is produced during works of mercy. To cultivate patience, which is often related to the lack of compassion, the leader could practice the "discipline of slowing," which involves "deliberately choosing to place ourselves in positions where we simply have to wait" (slow check-out lines, slow lane on the interstate, etc.) (Ortberg 2002: 83). This requires a resolve to sacrifice for others, which is required for social holiness and justice to take root within the leader's heart. Social holiness and justice is thoroughly addressed in chapter 6 of this dissertation.

Regarding specific implications for helping toxic leaders, the following paragraphs will outline some steps. Christian narcissistic leaders are excellent at deceiving themselves (rationalizations) that their grandiose strivings and visions originate in God and belong to "Kingdom work." By pointing out to them that their "fantasies of unlimited success" can potentially hurt followers, compromise kingdom values, and ultimately destroy churches and other Christian organizations, will gradually open their eyes. However, too often narcissistic and other toxic leaders are too defensive to receive feedback. Therefore, an assertive leadership board of a Christian organization could gently confront him or her to work collaboratively with the board, which would slowly transform a personalized power orientation into a socialized power orientation with the

focus on God's kingdom. Working with a board or under an administrative bishop or other supervisor would strengthen the narcissistic leader's ability to submit and would encourage the discipline of submission, which presupposes self-denial. Self-denial does not entail the loss of the leader's identity nor can self-denial be equated with self-contempt (Foster 1988). However, it "declares that [the leader is] of infinite worth and shows [him or her] how to realize it" (: 114). "When we live outside of self-denial, we demand that things go our way" and "when they do not, we revert to self-pity —'poor me'" (: 114). This eloquently describes the internal struggle narcissistic leaders often experience, especially since narcissism is a disorder of self-esteem (Furnham 2010). Romans 12:3b is helpful here to illustrate healthy self-esteem: "Don't think you are better than you really are. Be *honest in your evaluation of yourselves*, measuring yourselves by the faith God has given us" (NLT, my emphasis). This means that Christians should hold a realistic view of themselves, neither too high nor too low. The shy narcissistic type tends to shame him- or herself too much and often engages in self-contempt. He or she needs to notice the gifts and talents God has given him or her. The arrogant narcissist overcompensates and projects an unrealistically "perfect" self-esteem and needs to learn to view him- or herself as God sees him or her with God-given talents being able to acknowledge flaws, which is the humility that is discussed in this chapter. Furthermore, Christian narcissistic leaders can benefit from "corrective disillusionment" experiences (constructive feedback from bishop, family illnesses, leave of absence for the purpose of rehabilitation, experiences of failure, etc.) that can correct his or her unrealistic self-evaluations. This entails challenging their unrealistic views of self and "bringing the view of self into greater congruence with actual talents, abilities, and status" (Ronningstam

2009: 765). Finally, the leader's fantasies can be explored after the leader trusts the coach, etc. to differentiate between personalized and socialized power motives, or in this context, kingdom power motives. A group setting, such as Wesley's select society group model, is especially helpful for exploring unrealistic and grandiose fantasies of narcissistic leaders. This means, similar to group psychotherapy, the group can provide "*reality testing"* to the narcissistic leader, which needs to occur "directly and consistently" (Yalom 1995: 399, my emphasis). However, these confrontations need to be balanced with respect and concern for the toxic leader (: 398). The accountability structure of the group is also very conducive to helping an obsessive-compulsive leader become aware of his or her cold interpersonal style and rigidity.

Toxic leaders with obsessive-compulsive traits benefit from knowing that nobody is perfect. Appropriate self-disclosure of the spiritual director, coach, or Christian therapist about his or her fallibility along with the acceptance of it would help the narcissistic (and obsessive compulsive) leader accept his or her own faults (Benjamin 1996a). This should occur within a trusting relationship between the leader and the coach/ spiritual director, which is most "corrective" when the working relationship is long-term and close (Ronningstam 2009: 764). They also need to internalize self-compassion, which will also make them more compassionate towards others (Benjamin 1996a: 257).

The question can be posed as to how toxic Christian leaders experience their faith. The Swiss Christian psychiatrist Samuel Pfeifer (2002) sheds some light on this issue. He asserts that a person with narcissistic personality traits tends to have a more arrogant relationship with God characterized by being anxious about dependency and submission, and by rejecting God's correction (: 268). The obsessive-compulsive person tends to

have a rigid relationship with God characterized by being anxious about change and breaking rules potentially leading to legalism. He or she also tends to struggle with doubting God (: 268). A differentiated leader with a secure state of mind is emotionally and spiritually mature and has therefore a secure relationship with God (see chapter 4). He or she is spiritually mature as evidenced by having a pure heart and by practicing the presence of God through the means of grace. In addition, he or she also has responded to God's sanctifying grace and developed Christian affections, especially humility, gratitude, and compassion, which affects how the leader relates to others:

Figure 8: Personality Styles, Power Motives, and Christian Affections

Once the leader is willing to work collaboratively with a therapist or coach, the following reflective questions can be asked: What are your fantasies regarding your role as a Christian leader? Describe your calling as a Christian leader/ pastor—how did you know God called you to be a leader? What is your motive behind your leadership? How do you differentiate between personalized and socialized power needs? What are your God-given strengths and talents and what are your weaknesses? How do you delegate power and authority? What is your experience of humility, gratitude and compassion? How do you relate to God and how do you perceive God (God Image)?

5.6. Conclusion

This chapter discussed the ethical context for Wesleyan spirituality, which is derived from the Aristotlean and biblical ethical traditions. Both ethical traditions view virtues or habits of the heart as traits that one needs to develop, which requires a conscious decision. These virtues are both gifts from God and habits that need to be developed. This resembles Wesleyan spirituality in that God desires believers to cooperate with Him in producing spiritual maturity. Wesley's spirituality borrowed much from Jonathan Edwards when it comes to the religious or Christian affections. Three Christian affections were emphasized in this chapter, namely humility, gratitude, and compassion.

Humility provides the foundation for the other two affections and Wesley viewed humility as the most important affection that helps believers avoid inner deception. It is worth noting that this dissertation views Christian affections as both dispositions *and* emotions. This is based on Oord (2010) and Elliott (2012) who argue that compassion in particular and, it can be argued, gratitude should contain an emotive quality. This

resembles Wesleyan Pentecostal affections that are focused on the kingdom of God (Land 1994: 174). The narcissistic leader could develop humility to remove pride and shame. Further, he or she could develop gratitude, which would help him or her eliminate entitlement. Finally, the narcissistic leader could develop compassion to counteract envy and anger. The toxic leader with a perfectionistic personality style will especially benefit from developing Christ-centered emotions, since he or she tends to focus too much on rationality and reason (McWilliams 2011). In addition, he or she could develop compassion for self and others to remove shame. Gratitude could help a perfectionistic leader to reduce his or her unrealistic expectations of him- or herself or of others. Humility could help such a leader to view him- or herself as "good enough," which would eliminate the perfectionistic strivings.

Furthermore, these three affections are helpful for correcting impure power and influence motives. Humility, gratitude, and compassion constitute essential ingredients for formational leadership. Humility prevents the abuse of power and gratitude fosters the intention to empower one's subordinates. Compassion includes care and concern for others, which means Christian leaders who practice formational leadership display authentic care and compassion for their employees similar to the concept of being godly "shepherds." According to large study, the majority of employees who participated preferred a caring leader and viewed this as being more important than making more money (Goleman 2006: 280). Compassion and caring are components of social intelligence, which is essential to formational leadership.

Regarding power and influence, the most important power sources are expert, "God-factor," and informational power in that they produce credibility in the leader. The

most mature power motive is socialized (S) power which provides the formational leader with a willingness to share power, cooperate with others, and practice interdependence. Humility, gratitude, and compassion can assist in developing a socialized power orientation.

The means of grace provide ways for formational leaders to develop Christian affections. A peer-led support group, such as Wesley's select society group, can be a helpful tool for mutual accountability, which can be used for leadership development. The practice of the spiritual disciplines is another essential means for character formation in general and for developing Christian affections in particular. Works of mercy are also means of grace to enhance compassion primarily. In the following chapter we ask how relevant Wesley's stress on social ethics and social justice are for formational leadership?

Chapter Six: *Orthopraxis*: Right and Just Leadership Practices

This final chapter will discuss Wesley's social ethics and its implications for formational leadership. As stated in chapter 1, *orthopraxis*, as the third component in the model, refers to right and just leadership behaviors informed by Wesley's social holiness and justice values. The three key Christian affections (humility, gratitude, and compassion) discussed in chapter 5 need to serve as organizational core values that influence right leadership practices and behaviors. Toxic leaders affect their organizations in detrimental ways. For example, narcissistic leaders can be abusive to followers when they feel ignored or disrespected. Obsessive-compulsive leaders often struggle with delegating authority and tend to micromanage their followers, behavior that is often experienced as abusive. These two toxic leader types may also fail to enforce justice in their organizations, which affects the organizational culture. In particular, narcissistic and perfectionistic organizational cultures may often exclude minorities and the poor for different reasons. Narcissistic organizational cultures may view the inclusion of minorities and concern for the poor as a distraction and waste of financial resources. Perfectionistic cultures may be reluctant to include different ethnicities because they are less willing to change their way of doing things.

This chapter will provide an overview of Wesleyan social ethics. In addition, Wesley's spirituality needs to engage with contemporary postmodern thought and culture, and it can provide important contributions and correctives. Wesley's works of mercy and his passion for social activism provide a foundation for organizational culture building, which is one of the more important leadership tasks and practices. Postmodern thought and its relevance for Wesley's spirituality and social ethics will be explored first.

6.1. Wesleyan Spirituality and Postmodern Thought and Culture

Postmodernity is a more recent philosophical and cultural trend that is difficult to define and refers to a time that "is becoming fluid and flexible, pluriform, and contingent, fast and ephemeral" (Schweitzer 2004: 4). Two (anti-) modern movements, romanticism and existentialism, "paved the way" for postmodernism (Veith 1994: 35). Unlike its predecessor, modernism, it rejects moral absolutes, individualism, patriarchy, consumerism and nationalism and has been critical of materialism. There are different responses to postmodernism. Some welcome postmodernism as seen in an increased interest in spirituality, which is viewed as an essential part of personal and social identity. Postmodernism has "clear affinities with Hinduism and Buddhism" as well as New Age religions that emphasize that one is divine and god (Veith 1994: 199). Others view postmodernism quite negatively for departing from foundationalism (Geivett 2005: 50) and from departing from objective truth and special revelation as revealed in Scripture (Smith 2005: 65). In addition, postmodernism embraces moral relativism, which many Christians criticize. This means postmodern truth and morals cease to be objective, but have become local and subjective. However, there are some evangelical theologians that view postmodernism more positively (Grenz 1996; 2006; Franke 2005).

Indeed, postmodernism has promising contributions for evangelical Christianity in general and for Wesleyan spirituality in particular. The late Stanley Grenz (2006: 191) encouraged evangelicals to engage postmodernism by providing a "theology that is truly evangelical" that includes viewing the Gospel "through the lens of convertive piety." While Grenz was not a Wesleyan theologian, he alluded to the potential contributions

Wesleyan theology could make to postmodernity. According to Knight (2002: 66), Wesley's theology is particularly helpful for engaging postmodern thought. Wesley's focus on community is congruent with the postmodern emphasis on social context. In addition, Wesley's theology focuses on experience and authentic Christian living, which goes beyond foundationalism and is therefore in accord with postmodernity (: 66). Furthermore, Wesley's spirituality in general and his social activism in particular are very relevant in our postmodern culture. Wesley's social ethics provides voices for the poor and oppressed (social holiness) that, if coupled with true character transformation through sanctification (personal holiness), conveys authenticity.

In particular, Grenz (1996: 167) outlines how the Gospel of Jesus Christ can be lived out in our postmodern culture: "The postmodern situation requires that we embody the gospel in a manner that is *post-individualistic*, *post-rationalistic*, *post-dualistic*, and *post-noeticentric*." The following few paragraphs will briefly discuss the meaning of each aspect as well as how each relates to Wesleyan spirituality.

The Gospel message according to Wesley was post-individualistic and always included a social emphasis, as discussed in the previous section. The postmodern emphasis on connectedness and interdependence is consistent with a biblical anthropology (Schweitzer 2004: 95). John Wesley's biblical theology included social holiness, Christian community, and the means of grace, which emphasized mutual accountability. This means that Wesley's spirituality promotes biblical interdependence and de-emphasizes religious individualism. Grenz (1996: 169) observes that "the postmodern world encourages us to recognize the importance of the community of faith,"

which means that Wesley can be said to have been ahead of his time in promoting a Gospel that was biblical and postmodern.

A post-rationalistic Gospel refers to religious experiences that are "transformative" (Grenz 1996: 170). Modernity overemphasized reason, which postmodernity has been correcting. The image of "*second naivete*" borrowed from the perspective of human development is helpful here since it connotes an "uncritical acceptance for the stories and symbols" similar to how young children perceive the world (Schweitzer 2004: 93). John Wesley's spirituality, along with Jonathan Edwards', emphasizes the role of religious experiences, especially the Christian affections (see chapter 5). Wesley's focus on experiential Christianity, along with contemporary Pentecostal and charismatic theologies, speaks to postmodernists and constitutes the means for transformation in believers.

A post-dualistic Gospel embraces "biblical holism" (: 171). The Enlightenment split reality into 'mind' and 'matter,' meaning it viewed humans as a 'soul' ("thinking substance") and 'body' ("physical substance") (: 171). Grenz (1996: 172) argues for an anthropology that takes the Bible seriously:

> …our identity includes being in relationship to nature, being in relationship with others, being in relationship with God, and, as a consequence, being in true relationship with ourselves.

Wesleyan spirituality provides a truly biblical anthropology that emphasizes our interdependence with others and nature, our dependence on God, and the way we treat ourselves (see chapter 3). Wesley's emphasis on sanctification/perfection focuses on loving God, others, and self (see chapter 4). Furthermore, Runyon (1998: 202) and Lodahl (2010: 26) assert that Wesleyan theology addresses ecological ethics, since the

political image[34] mandates responsible stewardship of environmental resources, including the animal kingdom. In particular, Lodahl (2010: 30) refers to sanctification that needs to affect a responsible treatment of nature:

> Whatever Wesley may have meant when he wrote about being restored 'into the whole image of God,' it surely does include the human role of representing the Creator, in conscious and intentional ways, within creation. In other words, it includes what he meant by the political image. It falls to us human beings to exercise this sort of power — and to be increasingly conscious that we do so.

Finally, a postmodern Gospel needs to be post-noeticentric, meaning living as a Christian surpasses merely knowing about the faith, but embracing the fact that the "purpose of correct doctrine is to serve the attainment of *wisdom*" (Grenz 1996: 172). In order for the Gospel to be post-noeticentric it needs to integrate activism with quietism (: 173). Grenz (1996: 173) informs us that "we will be able to sustain right action only when it flows from the resources of the Holy Spirit." Wesley's emphasis on social holiness along with personal holiness provides a balance for integrating personal piety ("works of piety") with social responsibility ("works of mercy"), which produces wisdom and common sense. The goal is to achieve a godly character that resembles the image of Christ. Wesleyan spirituality is linked with liberation theologies below in an exploration of his social ethics.

6.2. Wesley's Social Ethics and Social Justice

> "Learn to do right; *seek justice. Defend the oppressed*. Take up the cause of the fatherless; plead the case of the widow" (Isaiah 1:17—NIV, my emphasis).

[34] The political image "refers to the human as created and called" to govern the world (cf. Gen. 1:26 "have dominion") (Lodahl 2010: 23).

Since the Civil War, American evangelicals have perceived social justice very negatively (Thompson 2007: 66). The evangelical social activist, Jim Wallis, and his seminary friends discovered a "Bible full of holes" while they were students at Trinity Evangelical Divinity School (Wallis 2005: 212). They cut out every biblical reference about the poor, injustice, and oppression, etc., from an old Bible. He and his friends further discovered that the second "most prominent theme in the Hebrew Scriptures" was about the poor and God's response to injustice (cf. prophets). After Wallis and his friends cut out Bible verses about the poor and injustice they talked about the many holes they saw, meaning thousands of verses were cut out, and how they had never heard any sermon about the poor or social injustice in their evangelical home churches. This is a shocking oversight, which has contributed to a polarization of American Christianity with "liberal" Christianity on one hand and conservative "evangelical" Christianity on the other. Wallis (2013: 29), while not being a Wesleyan, has concluded that salvation is both personal and social, which means both aspects need to be integrated in order to practice what the Bible actually teaches.

Wesleyan spirituality attends to both aspects as noted above in Wesley's sermons and secondary sources. The focus of this section is on social justice and how Christian organizations can be transformed to foster social justice. "Injustice is the social consequence of sin" according to Knight (1997: 161), and we cannot assume that an evangelical escapist theology can eradicate social injustice in organizations and society. In addition, Wesley did not view Christianity as a means to escape from the problems of this world, but saw true Christianity as "participation in God's own redemptive enterprise," which entailed confronting injustice (Runyon 1998: 169). This means that

holiness needs to be personal *and* social. The example in Acts 6: 1-7 illustrates the social concern the early church had for widows. The Hellenistic widows were overlooked regarding the daily food distribution, which was remedied by choosing seven deacons who were entrusted with this ministry. The sanctified believer must be bothered by social injustice and needs to pray for discernment about what steps to take to alleviate social injustices in his or her context. God desires that people are liberated from oppression so that societies become more compassionate and just (Knight 1997: 176). It has been argued that John Wesley failed to address socio-economic and political structures in favor of the oppressed, which eventually benefitted the oppressor,[35] and the Methodist movement slowly departed from the social concern of its founder (Villa-Vicencio 1989: 96; De Gruchy 1989: 84-85). While this is true, one also needs to keep in mind that Wesley did not believe in democracy, since he was loyal to the King and was against the American Revolution (Runyon 1998: 170). Therefore, he did not intend to completely change the political and socio-economic structures. Wesley desired to preach and teach personal and social holiness within these structures, which can easily be perceived as enabling the oppressive system during his time. In addition, there is no perfection in this life when it comes to personal sin and there is no completely just society on earth (Knight 1997: 176). This means for the Wesleyan believer and leader that there is an "already/not yet" tension when it comes to personal holiness and societal justice (: 176). As stated in the introduction to this section, narcissistic and perfectionistic organizational cultures often neglect the inclusion of diverse ethnic groups and people with lower Socioeconomic Status. Hence three social issues are chosen for discussion here.

[35] Wesley was a man of his time and could not attend to every facet of life in church and society.

What follows will address Wesley's views on slavery (and racism), poverty, and the role of women in leadership, which correspond to frequent tensions between evangelical churches and groups that have been oppressed in our society, such as minorities and the poor.

Wesley was disgusted by slavery and described it as "execrable sum of all villainies" (Yrigoyen 1996: 65). He accused American colonists of hypocrisy saying that Americans "cry for liberty and at the same time espouse slavery" (Runyon1998: 175). Wesley was very active in his attempts to influence Great Britain and the American colonies to abolish slavery. He influenced the British politician Wilberforce (and others), who eventually achieved the abolition of slavery, which finally occurred in the entire empire in 1833 (Marquardt 1992: 68). It is refreshing to read how Wesley described Africans:

> They were industrious, quiet, orderly, civil, kind, religious, ready to help those in need, just, honest, and of good disposition. Unless, Wesley added scornfully, 'white men have taught them to be otherwise' (Yrigoyen 1996: 65).

In addition, Wesley viewed Africans as superior to some Europeans (: 66). This in contrast to how African Americans have been negatively perceived in the US today (inferior, loud, aggressive, lazy, dishonest and as "criminals," etc.), which is a reflection of contemporary prejudice. From the beginning of Wesley's ministry, when he was an Anglican pastor in Georgia in 1736, Wesley was against slavery and engaged in "mild protest against certain wretched conditions" (Marquardt 1992: 71). Wesley talked to individual slaves, taught them about the faith, and organized a preaching service for slaves (: 71). In essence, Wesley did not differentiate between white and black and he allowed slaves to partake of the Lord's Supper and to be baptized. This was unusual

during slavery, which included a strict segregation of whites and blacks. In Wesley's later ministry after 1770, he became more outspoken and, having been influenced by the Quakers, he published *Thoughts upon Slavery* in 1774 (: 73). This work was intended to correct the prevailing prejudice against Africans, especially the widely held notion that black Africans "were not authentic human beings" (: 73). Wesley appealed to three groups: the *captains* of slave ships, the *merchants* who sold slaves, and the *plantation owners* (Runyon 1998: 180). Wesley's main argument against the injustice of slavery was based on the Bible and on natural law that was the moral basis of the Enlightenment (Marquardt 1992: 74). By 1780, Methodists and other denominations declared their opposition of slavery as "contrary to the laws of God, of man, and of nature, and injurious to society" (: 72).

How does Wesley's disdain for slavery and prejudice relate to contemporary Christianity and Christian leadership? Unfortunately, racial prejudice is still prevalent in the 21st century. Cleveland (2013: 28) cites research that American churches are becoming increasingly homogenous regarding ethnicity and culture despite America's growing diversity. The recent shooting of nine African American congregants by a white male on June 17, 2015, along with the several shootings of black males by white police officers, are evidence for the current racial tension and injustice in the U.S. As a result of these shootings, the *Black Lives Matter Movement* was launched, but white evangelicals are the only religious group that views this movement as unnecessary and "more than six in ten white evangelicals say that police officers treat blacks and whites equally"

(Cleveland 2015: 27). This is due to ignorance and/or denial of the truth in evangelical churches. Wallis (2005: 308) views racism as America's original sin:[36]

> Slavery and the subsequent discrimination against black people in America is of such a magnitude of injustice that one would think national repentance and reparations would be called for. But neither has ever come. Even 'apologizing' for this great sin has proved to be quite controversial.

According to this author, the effects of slavery and contemporary prejudice are still prevalent today and need to be addressed by Christian leaders. Martin Luther King Jr. (1963: 44) stated that "[s]lavery in America was perpetuated not merely by human badness but also by human blindness," which refers to personal sin, but he also eloquently articulated the process of how racism became a social sin for subsequent generations (i.e., in the form of racial segregation, etc.):

> So men conveniently twisted the insights of religion, science, and philosophy to give sanction to the doctrine of white supremacy. Soon this idea was imbedded in every textbook and preached in practically every pulpit. *It became a structured part of the culture*. And men then embraced this philosophy, not as the rationalization of a lie, *but as the expression of a final truth*. They sincerely came to believe that the Negro was inferior by nature and that slavery was ordained by God (: 45, my emphasis).

This illustrates America's original sin, which is the perpetuation of overt and covert white supremacy. Overt forms of racism are rare, but covert forms of racism are still very common, which occur in the form of microaggressions which affect all minorities (Sue 2010: 146). Microaggressions refer to "modern racism" that has:

> (a) morphed into a highly disguised, invisible, and subtle form that lies outside the level of conscious awareness, (b) hides in the invisible assumptions and beliefs of individuals [i.e., white supremacy, etc.] and (c) is embedded in the policies and structures of our institutions (: 142).

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[36] America is not morally worse than any other country. Germany's 'original sin' had been the enduring antisemitism culminating in the Holocaust. Other countries also have had original sins, such as China's oppression of the Hmong people group, Czech Republic's disdain for Sinti and Roma, Russia's treatment of the Polish in the past, Iraq's treatment of the Kurds, etc. Discrimination and prejudice is rooted in personal *and* social sin, which need to be eradicated by the Holy Spirit during the process of sanctification.

Moral leaders can produce just societies and organizations that ensure that these biases and prejudices are confronted and eliminated. Christian leaders have the responsibility to address these in their organizations.[37] Most people tend to be ethnocentric, thinking that their own ethnicity and cultural heritage is superior to others, which also applies to ethnicities that are minorities. This, again, is a consequence of one's sinful nature, which usually morphs into social sin. More specific action steps to reduce biases will be discussed in the section on leadership development. In the next section, Wesley's concern for the poor along with his economic views will be explored.

Biblical Christianity should be a great equalizer when it comes to socio-economic status. There should not be a difference between the poor and the middle class in the Body of Christ, which refers to prejudice and discrimination (cf. Col. 3:11). The church should also provide practical help for the poor. The poor were John Wesley's favorite audience (Jennings 1990: 50). His emphasis on social holiness compelled him to focus on practical help for the poor, which included providing essential needs. For example, Wesley urged Methodist societies to share belongings with the poor, which followed the account in Acts 4 (Runyon 1998: 185). However, this proposal was not supported by Wesley's advisors. John Wesley's concern for the poor was clearly evident during his time at Oxford University when he organized the Holy Club that focused on meeting the needs of the poor (De Gruchy 1989: 77). The members of the Holy Club were encouraged to render both financial assistance for the poor and visiting the sick and

[37] The Apostle Peter's vision in Acts 10 helped Peter reduce his prejudice of the inclusion of Gentile believers (or, in Luke, "God worshippers"). It is an excellent example of the biblical mandate for cross-cultural unity. Peter concludes with the following: "I now realize how true it is that God does *not* show favoritism but accepts from *every nation* the one who fears him and does what is right" (Acts 10: 34-35—NIV, my emphasis).

people in prison. In 1740, Wesley and his followers began a systematic relief initiative for the poor (: 78). Caring for the poor and sick also included taking care of their medical needs by dispensing herbal remedies, which resulted in some funds so that Wesley could publish *Primitive Physic* (: 78). Wesley followed the Anglican clergy tradition and therefore viewed the practice of lay medicine as part of pastoral care (Madden 2004: 743). In 1746, Wesley also provided systematic financial relief efforts for the poor when he created a loan fund for struggling Methodists (De Gruchy 1989: 79). Wesley's loan fund occurred 150 years before philanthropists created a similar system. In 1773, three years before Adam Smith published *The Wealth of Nations*, John Wesley had published a tract called *Thoughts on the Present Scarcity of Provisions*, which was a protest against the victimization of the poor during Britain's transition to an early industrial economy (Runyon 1998: 186). Wesley's zeal for the poor and oppressed along with the Methodists significantly influenced individuals and the political sphere of 18th century Great Britain by effecting the modification of laws (e.g., the abolition of the death penalty for minor offenses, the abolition of child labor, and prison reform) (De Gruchy 1989: 80).

As mentioned in chapter 4, Oord (2012: 152), based on Wesley's sermon "On Zeal," observed that works of mercy included helping the poor as the third most important Christian activity (after loving God and the development of Christian affections) and ranked "alongside private and public prayer or the sacraments themselves" (Jennings 1990: 54). In addition, John Wesley based his concern for the poor on Matthew 25, and perceived visiting the sick, poor and prisoners as an important biblical mandate to be followed consistently by stating that one must do it if one believes in the Bible (Jennings, 1990: 54). Hence, he emphasized the importance of the means of

grace, which God uses to transform the individual believer. Regarding visiting and helping the poor, this work of mercy provides more than empathy and compassion for the poor. By having contact with the poor, false stereotypes and prejudices that many people held about the poor were dispelled (: 55). For example, many thought that the poor were lazy, which provided a justification for the prevailing indifference during Wesley's time (: 55). However, Wesley provided rational "recognizable causes" of poverty (low minimum wage, unemployment, scarcity, high prices, monopolies, etc.) (Marquardt 1992: 31, 44). By continued contact with and ministry to the poor, Christians learn about these rational and structural causes of poverty.

Another rational cause of poverty refers to the unjust distribution of wealth. The well-known saying about money Wesley uttered, "gain all you can; save all you can; give all you can," serves as a good organizing and balancing principle for a godly economy (Marquardt 1992: 35). The last part ("give all you can") constitutes the mandate for people "whose income exceeded the necessities of life" to attend to the needs of the poor (: 36). The essential idea that lies underneath this is that God owns it all and Christians are merely stewards. Stewardship for Wesley meant giving to the poor, which fostered solidarity with the poor (Jennings 1990: 103). Wesley strongly critiqued luxury during his time, since he viewed it as an important cause of poverty and "social discrimination" based on a large number of underpaid poor people employed by the rich that provided the means for the rich to sustain and even expand their luxurious lifestyle (Marquardt 1992: 45). Similarly, in the 20th century, Martin Luther King, Jr., (1963), pretending to be the apostle Paul, drafted a letter to American Christians, which critiqued American capitalism without suggesting communism: "The misuse of capitalism may also lead to

tragic exploitation … I am told that one tenth of 1 percent of the population controls more than 40 percent of the wealth" (: 163). He urged American Christians to "use your powerful economic resources to eliminate poverty from the earth" (: 139). This observation was made during the 1960s, but Jim Wallis (2013: 210) states the latest statistics in the 21st century show that "the top 1 percent controls more wealth than the next 95 percent." In addition, since 1979 the family income of the top 5 percent has increased by 72.7 percent, whereas "the real family income for the bottom 20 percent has dropped 7.4 percent" (: 210). The incidence of poverty in the US is currently at the highest rate (15.1%) since 1993 (Newton 2014: 169). Sadly, women, children, and racial minority groups are over-represented among the poor (: 169). A forced governmental action is not desired, as is the case in socialism or communism, but government ought to promote "the common good" for its society (Wallis 2013: 225). In particular, government according the apostle Paul,[38] needs to "protect its people from the chaos of evil" and to promote the common good, which entails protecting the interest of the poor and contributing to their well-being (: 227, 228). This can be accomplished by just rules and regulations that "protect the people and the economy" in order to prevent financial meltdowns in the future, such as the one in 2008 that harmed millions of Americans and other people across the world (: 234). In addition, the poor need to have a social safety net that ensures their basic needs for food and shelter, which should include health care. Just laws necessitate a bipartisan involvement and new partnerships between the "public

[38]Romans 13:4 (NIV, my emphasis): "For the one in authority is God's servant *for your good*. But if you do wrong, be afraid, for rulers do *not bear the sword* for no reason."

sector, private sector, and nonprofit civil society (including faith communities)" in order to work together on creating a just society (: 236).[39]

When it comes to the private sector, the above statistics should motivate the top 5 percent and other affluent Americans to give more resources to the poor in the U.S. Christian leaders with narcissistic and perfectionistic personality traits may neglect these truths due to their problems with empathy and compassion and with their limited emotional awareness. Unfortunately, just as it was during Wesley's time, there are negative stereotypes about the poor in the U.S. today that the poor are lazy, taking advantage of the system, etc., that justify the indifference and refusal to help them. Alternatively, people may defer to government to take care of the poor, which is insufficient. How can Christian organizations be transformed to cultures of social holiness and justice?

6.3. Organizational Cultures based on Social Holiness and Justice

As stated above in sections 2.1.1 and 2.1.2, in narcissistic organizational cultures Janis' (1972) groupthink tends to be more prevalent, since followers of narcissistic leaders uncritically accept their decisions, and because leaders are "seen as infallible" (Brown 1997: 254). This also impacts the organization's willingness to be inclusive when it comes to ethnic, gender, or economic diversity. The perfectionistic organizational culture often monitors internal operations, dictates dress codes, and demands frequent staff meetings (Kets De Vries 2006: 125). This can also restrict organizational diversity based on the rigid leadership approach of perfectionistic leaders. Christian organizational

[39] The focus of this chapter is on what Christian organizations can do to promote the good for their employees and for the society.

cultures that tend to be narcissistic or perfectionistic need to embrace Wesleyan values. What are the elements of organizational cultures and how can these be transformed?

Schein (1992: 12) defines organizational culture as: "A pattern of shared basic assumptions that the [organization] group learned …" It includes three levels: "basic underlying assumptions" (beliefs, perceptions, thoughts, feelings), "espoused values," and "artifacts" ("organizational structures and processes"), with assumptions being the deepest level (: 17). Wesley's views regarding human nature, sin, and salvation are discussed in chapter 3 and can be considered as basic assumptions. Organizational cultures are generated from the founder's assumptions and beliefs (: 211). It is important to explore Wesley's specific underlying assumptions and values as they relate to the culture of the early Wesleyan movement.

Wesley's leadership approach and his values serve as a model for how Christian organizational cultures should function. Wesley valued diversity and "was always reaching out to those who were different" (Weems 1999: 96). Wesley's leadership incorporated diverse people from the community and "leaders were male and female, ordained and lay, of noble birth and modest origin, black and white" (Weems 1999: 60). Wesleyan and early Methodist leadership was characterized by pragmatism and by an "egalitarian spirit" (: 62). The Wesleyan movement was based on an "inclusive theology" and was a "grassroots movement with concerns for the poor and marginalized of society" (Crawford 2004: 214).

For example, Wesley encouraged female leadership. Based on observing his mother's dedication to the "work for God," Crawford (2004) asserts that he was in favor of female leadership (: 218). Runyon (1998: 195) and Crawford (2004: 218) both assume

that Wesley's acceptance of female leadership stemmed from watching his mother function as a lay spiritual leader. During Wesley's early ministry in Georgia, he had appointed women as deacons (Runyon 1998: 195). In addition, women later served as leaders of classes and bands, initially for women only, but later based on "unusual ability to provide spiritual guidance and nurture to men and women" of some female leaders, female leadership gradually became accepted to the point that "women outnumbered men 47 to 19" in the Foundry Society (: 195). Wesley even authorized female class leaders to preach and acknowledged the call and the gifts female leaders evidenced, which eventually led him to conclude that "God had blessed the work of women leaders and their effectiveness could not be doubted" (: 197). As a result, many well-known female leaders came out of the Wesleyan movement and later Methodism, such as Mary Bosanquet, wife of Wesley's successor John Fletcher, Lady Huntington, Catherine Booth, and Phoebe Palmer to name a few (: 198, 200). Unfortunately, female leadership in the Methodist church declined after Wesley's death as men re-asserted patriarchal control over women (: 200).

Wesleyan leadership also included lay leaders from all classes and ethnicities (Weems 1999: 63, 65). African Americans were appointed as lay preachers who "contributed significantly to the Wesleyan movement" (: 65). Unfortunately, the early inclusion of the poor and minorities gradually ended because they were no longer welcomed. This led African American church leaders to establish their own churches, such as the African Methodist Episcopal Church, among others (: 50). Thus, early Wesleyan leadership was characterized by equality and mutual influence among its members, which is one of the indicators of leadership that includes social justice (: 68).

In addition, Wesley's leadership fostered unity among his members by integrating various "incompatible commitments," such as "personal holiness and social holiness, doctrinal responsibility and doctrinal freedom, law and gospel, worship and service, piety and action" (: 82). Significantly, Wesleyan leadership focuses on "unity in Christ" without sacrificing "distinctiveness and self-identity" (: 101). This emphasis reflects a high level of emotional maturity and differentiation in Wesley and his early leaders. Tragically, this focus on unity in diversity faded away after Wesley died.

Similar to Wesley's vision for the church, Martin Luther King, Jr., had a vision of the "beloved community" comprised of different ethnicities that emphasize love and justice (Wallis 2013: 120, 121). There should not be any outsiders in the kingdom of God, since all people are created in God's image (: 124). This vision also includes the poor, handicapped, the elderly, and other subgroups that are marginalized in today's U.S. society. However, the current reality of cultural idolatry prevents the successful inclusion of minority members in American evangelical churches (Cleveland 2013: 147). It takes leadership to cast the vision of this beloved diverse church community. Scazzero (2015) defines success for a church or any other Christian organization as "radically doing God's will," which includes the following: leaders being transformed "deep beneath the surface," "bridging racial, cultural, economic, and gender barriers," and "serving our community and the world," which includes helping the poor (: 188, 191, 192, 193). All three of these success criteria look very Wesleyan since they represent personal and social holiness. But how can an organizational culture based on social justice be developed? Before this dissertation outlines some action steps, the next section will review two major leadership paradigms, Sashkin and Saskin's (2003) version of

transformational leadership and primal leadership and socially intelligent leadership (Goleman, Boyatzis, & McKee 2002; Goleman 2006; Goleman & Boyatzis 2008). Formational leadership, as an eclectic leadership development model, can incorporate concepts from transformational and primal leadership theories (*orthopraxis*). Formational leadership presupposes that a spiritually and emotionally mature leader (*orthokardia*) develops Christian affections in cooperation with the Holy Spirit – especially humility, gratitude, and compassion – and operates from a socialized power orientation (*orthodynamis*). Thus, *orthokardia* and *orthodynamis* both enable the Christian leader to perform effective and empowering leadership behaviors that transformational and primal leadership theories prescribe.

Goleman, Boyatzis, & McKee's (2002: 39) Primal Leadership model includes the concepts of emotional and social intelligence and consists of two major competency domains: personal competence (equals emotional intelligence: self-awareness and self-management) and social competence (equals social intelligence: social awareness and relationship management, but without concern for others/compassion). One can see the similarities of Primal Leadership with the concepts of differentiation/interdependence and secure attachment patterns, which resembles emotional maturity, as discussed earlier. Similarly, Goleman and Boyatzis' (2006) socially intelligent leadership model includes empathy and compassion/caring, which also points to emotional maturity and the Christian affection of compassion within the formational leader. Socially intelligent leadership also includes effective stress management similar to the abilities of leaders who are highly differentiated and have a secure or autonomous state of mind.

The four C's of transformational leadership behavior are the following: communication (effective communication with followers), credibility (being authentic and having integrity), caring (demonstrating concern and respect for followers), and creating empowerment opportunities (empowering and encouraging that fosters growth) (Sashkin & Sashkin 2003; Rosenbach & Sashkin 2001). These transformational leadership behaviors are shared by many effective leaders and are not unique. As stated above, formational leadership presupposes that a Christian leader develops spiritual and emotional maturity, which enables him or her to demonstrate the four Cs.

One of three characteristics of their leadership approach, principled leadership, is based on Schein's (1992) organizational culture concept. Principled leadership focuses on the development of the organizational culture (Rosenbach & Sashkin 2001: 9). In particular, there are three ways a leader can develop an organizational culture; first, by defining "an explicit *organizational philosophy*" which includes "a clear, brief statement of values and beliefs;" second, by determining "*policies*, develop[ing] *programs* and institut[ing] *procedures* that put the philosophy into action;" and third, by leaders modelling values and beliefs (Sashkin & Sashkin 2003: 122). The last one is most important because it facilitates the social learning process in followers. Schein (1992: 231) calls modeling cultural values and beliefs a "primary embedding mechanism" and he includes six:

1. What leaders pay attention to, measure, and control on a regular basis.
2. How leaders react to critical incidents and organizational crises.
3. Observed criteria by which leaders allocate scarce resources.
4. Deliberate role modeling, teaching, and coaching.
5. Observed criteria by which leaders allocate rewards and status.
6. Observed criteria by which leaders recruit, select, promote, retire, and ex-communicate organizational members.

Mechanisms 1, 4, 5, and 6 are especially relevant for Christian leadership. Number 1 is one of the most effective ways a leader can develop cultural values as long as it is done systematically and consistently (: 231). A Christian leader who wants to instill the value of humility, gratitude, and compassion would want to point out behaviors in followers that demonstrate one or more of these affections. This also includes regular communication of the core values of the organization. Regarding item number 4, a Christian leader could provide regular leadership development and could teach about the importance of personal holiness, emotional and spiritual maturity, diversity and how to reduce biases and prejudices. In addition, a Christian leader could convey information about the nature of love for God, others, and self, and about the three Christian affections. It also entails utilizing informational, expert, and "God factor" power to convey humility, gratitude, and compassion, which then can be more readily internalized by followers.

Item number 5 resembles transactional leadership, but can also be integrated with formational leadership. A formational leader can reward followers who embody values that are consistent with social justice (humility, compassion, love for diversity, etc.). This process constitutes the internalization of moral values, which is contrasted with narcissistic organizational cultures where followers "idolize" leaders and followers are rewarded for being loyal to leaders (cf. identification) (Kets De Vries 2006: 110). It can also be contrasted to obsessive-compulsive organizational cultures that are "rigid, inward-directed, and insular" and leaders reward followers based on submission and their ability to closely follow rules (Kets De Vries 2006: 112). In reference to item 6, formational leaders who want to develop a culture of diversity need to recruit a diverse leadership team. If the value of diversity is merely communicated, but no efforts are

being made to recruit and select a diverse leadership, team followers will find the organizational culture contradictory and the leader will lose credibility. Cleveland (2013) suggests that, in addition to including a culturally diverse leadership team,[40] Christian organizations need to foster a culture of equal status that includes an awareness of "privilege and power differentials" (: 166). This means the organizational culture that emphasizes humility and equality will help a diverse leadership team and diverse congregants to feel valued and accepted. Specific leadership activities that foster unity include:

> modifying the organizational purpose to include unity goals, teaching/preaching regularly on the topic of unity, allocating significant organizational resources toward the goal of unity, etc. (Cleveland 2013: 174).

In general, regarding the inclusion of a diverse leadership team and/or diverse work force, organizations go through three stages: from being "parochial and monocultural" to "ethnocentric and nondiscriminatory" to "synergistic and multicultural" (Sue 2006: 236). The first stage is characterized by deliberately ignoring cultural diversity, whereas in stage 2, diversity is included and partly tolerated, but white male standards are still used to evaluate staff (: 236). Organizations in stage 3 "value diversity [and] view it as an asset rather than a problem" (: 236). A leader who wants to foster truly formational organizational culture will follow Wesleyan social justice values, which will move the organizational culture toward a stage 3 organization.

In summary, Wesleyan organizational cultures should reflect social holiness and justice. In particular, the three key Christian affections, among others, could serve as

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[40] Kretzschmar (2010: 572) defines (national culture) "as an integral system which exemplifies the values, beliefs, customs and institutions of a particular community, or group of communities." She (2010: 576) argues for flexibility, mutual respect and appropriate application. This fact necessitates diversity training for the majority (U.S.) culture *and* for minority cultures. See also the discussion on the cultural values model in Hofstede et al. (2010).

organizational values. For example, an organizational culture of pride and traditional white male superiority should be transformed to a culture of *humility* and equal status, a culture of entitlement and white privilege should be transformed to *gratitude* and inclusion, and a culture of abusive and rigid control should be transformed to *compassion* and servanthood. What are the implications of these insights for leadership development?

6.4. Implications for Leadership Development

As mentioned above, ethnocentrism is part of humanity's sinful nature and refers to the belief that one's culture and ethnicity is superior to others. Therefore, diversity training is essential for leading a diverse staff. Research indicates that "diversity initiatives" fail among "Christian groups that idolize their cultural identities" (Cleveland 2013: 147). This "cultural idolatry" poses a problem for developing cross-cultural relationships in the Body of Christ (: 144-145). In addition, unbiblical American exceptionalism constitutes ethnocentric nationalism that affects how Americans relate to other nations and people from other countries (Wallis 2013: 114). Wallis (2013: 119) states that the problem with American exceptionalism lies in its "low view of sin," meaning that people who espouse this ideology tend to excuse sinful behavior. In contrast, Christianity should emphasize one's citizenship of heaven (Phil. 3:20) and its focus on "a universal and international community centered in Jesus Christ, who breaks down the principal human barriers — race, class, and gender" (: 114). Therefore, the following action steps will enable Christian leaders to modify their attitudes and perceptions in order to promote inclusive organizational cultures.[41]

[41] While these action steps are useful for several ethnicities regarding the development of multicultural competence, the focus of these action steps is on what members of the white majority culture can do.

The Christian social psychologist Cleveland (2013: 153) draws on Gordon Allport's *Contact Theory*, which consists of fostering meaningful cross-cultural contact between various ethnic groups. The Acts of the Apostles (especially Acts 6:1-7, 10:1-48 and 15:1-29) and the book of Galatians, especially Galatians 3:28, provide the biblical rationale for meaningful cross-cultural contact in the Body of Christ: "There is neither *Jew nor Gentile, neither slave nor free, nor is there male and female*, for *you are all one* in Christ Jesus" (NIV, my emphasis). These cross-cultural contacts provide opportunities to reduce erroneous perceptions and prejudice in participants and help white Christians "treat culturally different Christians in a loving, inclusive and gracious way" (: 154-155). However, these contacts need to be well thought through and intentional in order to accomplish a reduction of negative biases (: 155). Cross-cultural interactions need to include four elements: leadership (which was addressed above), working towards a superordinate goal, promoting equal status, and "engaging in personal interactions" (: 158). Superordinate goals, based on Sherif's Robbers Cave study, provide means to lay aside previously held biases and helps participants to "create a common ingroup identity" (: 159). The common "ingroup" identity should be based on belonging to the Body of Christ, as opposed to identities based on nationality, culture, ethnicity and race, etc. (: 178). Weems (1999: 99) states that "diverse people of faith must hold something in common that is stronger than all their differences," which is their faith in Jesus Christ.

Cooperation contributes to interdependence in the Body of Christ. Tasks that focus on superordinate goals include working together to help the poor in the community and creating committees in churches that are comprised of individuals with different ethnicities, etc. In order to foster a common group identity, cooperative projects need to

be “relatively long-term” to ensure lasting friendships are being developed and that “each group make unique and necessary contributions to the common goal” (Cleveland 2013: 163). This means minority members need to have equal input and take equal responsibility in accomplishing tasks needed for project completion. Next, equal status needs to be established as alluded to above, which entails white Christians acknowledging the white privilege and power differential (: 166). Equal status can be fostered when minority members no longer feel marginalized, which includes that members from the majority culture *identify* with minority members (cf. Roman 12:15: “rejoice with others who rejoice and mourn with others…”), pay *attention* to minority members (being sincerely interested in them), assign *importance* to them (truly caring about minority members), *appreciate* them (feeling valued by majority members), which results in minorities feeling integrated by perceiving that majority members *depend* on them to achieve interdependence (: 169). When one or more of these ingredients are missing minority members feel marginalized. Finally, leaders from the majority culture should engage in personal interactions with minority members, which means fostering natural relationships in an “ongoing setting in which … friendships” can be developed (: 172). These action steps can be applied toward promoting unity based on various variables of differences, such as culture, age, gender, income, etc.

More specific actions steps include reducing biases towards the poor which entails reflecting on one’s own life story regarding class and Socioeconomic Status (SES), volunteering at local organizations that work with the poor and lower SES individuals, attending workshops on social class issues, and completing a class privilege

inventory[42], which helps Christian leaders become aware of invisible class privileges (Newton 2014: 177). This awareness can aid Christian leaders in their development of empathy and gratitude.

In summary, this chapter emphasized individual and group action steps for Christian leaders to reduce negative stereotypes about different ethnicities and members of lower socio-economic classes. These action steps can be well integrated with the three key Christian affections of humility (equal status), gratitude (viewing diversity as an asset), and compassion, which is based on acquired empathy toward people who are less privileged.

The question can be posed as to why Christian leaders should embrace diversity and recruit a diverse work force or pastor a diverse congregation. Compassion increases, as described in section 5.2.1, when Christian leaders are inconvenienced or sacrifice their own needs. However, Christian leaders need to be make a conscious choice to grow in compassion and in the other two Christian affections and virtues (cf. the Wesleyan co-operant nature of the sanctification process as discussed in sections 3.3 and 4.1 and the insights from Aristotelian and biblical ethics in section 5.1), but it is also helpful to explore some biblical and scientific rationales. The parable of the Prodigal Son in Luke 10:25-37 provides a biblical mandate among other passages for helping and ministering to one's neighbor. The Samaritans were ethnically diverse and Jews were prejudiced against them based on their ethnicity and religious syncretism. Jesus emphasized that everyone, regardless of ethnicity, culture and economic status, is our neighbor and needs to be treated with compassion. The divine Trinity and Jesus' sacrificial death also provides another theological rationale for cross-cultural inclusion,

[42] www.thewtc.org/invisibility_of_Class_Privilege.pdf

> [to] partake in the sacrificial love of the Trinity is to participate in sacrificial love with all others not just the ones who are part of [the Christian leader's] own homogenous Christian group (Cleveland 2013: 35).

Christ's sacrificial work eliminates the distinctions between different ethnic and economic groups (: 36). Furthermore, Christian narcissistic and perfectionistic leaders could be persuaded with scientific research findings that diverse groups "are better groups" because they tend to be more creative and effective than non-diverse groups (: 39). This is because these groups provide a variety of ideas, opinions, and resources (: 39). This would also reduce the groupthink fallacy narcissistic organizations often experience. Groupthink prevents unity in the Body of Christ by focusing on minor doctrinal differences (: 41). Christian narcissistic and perfectionistic leaders need to be led by the Holy Spirit, informed by Scripture, and convinced by science and experience to diversify their organizations.

6.5. Conclusion

This final chapter emphasized the congruence between Wesleyan spirituality and postmodernity; they have common foci on community, social justice, and authenticity. This chapter further included a discussion of Wesley's views regarding diversity, in particular his views on slavery, racial prejudice, poverty and female leadership. Wesley's spirituality thus includes an emphasis on social justice. This chapter also discussed how Christian organizational culture, and its leaders, should reflect Wesleyan assumptions and values; leadership practices need to be based on social holiness and justice.

This chapter ended by outlining some implications for leadership development that included action steps for individuals and groups to reduce negative biases about

diversity and ways to establish healthy and authentic relationships with culturally and economically different individuals. As discussed above, contemporary American evangelicals have struggled to embrace social justice. Wesley integrates personal and social holiness, but many denominations have focused on one or the other, and struggled to keep them in balance. Unfortunately, promoting harmony and unity among ethnically and economically diverse organizational members is an ambitious task. This requires that Christian leaders develop a willingness to be inconvenienced and a resolve to sacrifice so they can work on embracing diversity. Organizational values that reflect diversity along with their components of humility (equal status), gratitude (valuing diversity), and compassion (focus on helping one another to succeed regardless of perceived differences) could be instilled in Christian leaders.

For example, unlike Wesley, later Methodist leaders failed to keep the focus on unity, which resulted in the establishment of African American churches such as the African Methodist Episcopal Church, and in the founding of the Church of the Nazarene, which focused on the needs of the poor (Weems 1999: 50-51). Significantly, four years before Wesley's death in 1787, Wesley preached on God's vineyard in Isaiah 5:4,[43] in which Wesley criticized his own Methodist movement by pointing out that the wild grapes the movement displayed were "ingratitude, lack of discipline, self-advancement, and lack of attention to the poor" (Green & Willimon 2012: 860):

> But, instead of this, it brought forth *wild grapes*, — fruit of a quite contrary nature. It brought forth error in ten thousand shapes, *turning many of the simple out of the way*. It brought forth enthusiasm, imaginary inspiration, ascribing to the all-wise God all the wild, absurd, self-inconsistent dreams of a heated imagination. It brought forth *pride*, robbing the Giver of every good gift of the

[43] "What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad?" (NIV).

> honor due to his name. It brought forth *prejudice, evil surmising, censoriousness, judging and condemning one another*; — *all totally subversive of that brotherly love* which is the very badge of the Christian profession; without which whosoever liveth is counted dead before God. It brought forth *anger, hatred, malice, revenge, and every evil word and work*; — all direful fruits, not of the Holy Spirit, but of the bottomless pit! (Wesley 2000d, Sermon 107: V/23, my emphasis).

This blunt sermon excerpt serves to remind and admonish Christian leaders who want to follow Wesley's spirituality to focus on the essentials of Wesley's contribution to Western Christianity, namely a synthesis of personal and social holiness. Kretzschmar (2006: 346) comments on how social action promotes Christian character:

> Spiritual formation thus gives depth of insight, character, and courage to those engaged in social action. This circular process of deepened vision and engagement with context redeems the leader's intellectual capacity, their attitudes, convictions, motivation, volition (will), affections, and actions.

Thus, based on above sections, the Christian leader increases his or her Christian affections in response to God's grace and intentional practice of practicing right leadership informed by social justice values, which results in a higher level of purity in the leader's heart as evidenced in increased love for God and others. This formational process is self-perpetuating:

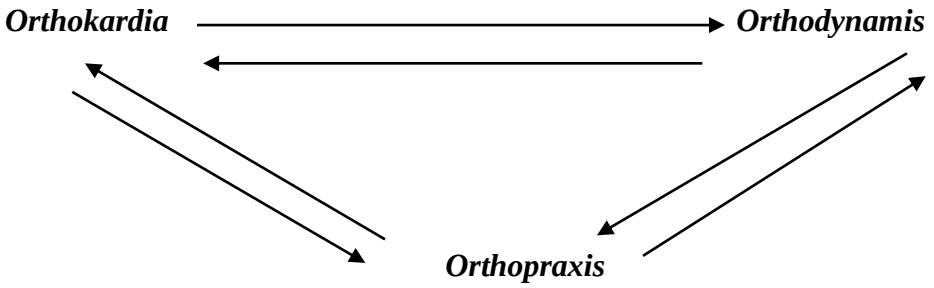

Figure 9: Relationship of Orthokardia, Orthodynamis, and Orthopraxis

By improving his or her virtuous character, the leader also becomes more spiritually mature. This needs to be associated with increased levels of emotional maturity achieved by the interpersonal and communal process of change, which will results in more effective leadership capabilities.

Chapter Seven: Summary and Final Conclusion

This dissertation provided a prophetic vision of Christian leadership formation inspired by Wesleyan theology and spirituality. Chapter 1 provided the background, rationale and aims of this study. It also included the background of the author as well as the methodology of this dissertation. The methodology included a brief literature review.

Chapter 2 outlined the problem of toxic leadership, as found in both secular and Christian leadership. Narcissistic and perfectionistic leaders engage in sinful thought patterns and behavior, such as pride, vainglory, anger, and greed. Toxic leadership was defined as the abuse of leadership power that *directly* results in interpersonal emotional, physical, and sexual harm in followers. Toxic leaders frequently cause harm in followers by manipulation, verbally aggressive abuse, micromanagement, neglecting emotional needs, etc. The question was posed as to why Christian leaders fail to be aware of their toxic leadership behaviors. The section on the development personality disorders provided some answers to this question, namely that the toxic leader's defenses block awareness and prevent ethical leadership behaviors. The narcissistic leader denies, rationalizes, and compartmentalizes, whereas the perfectionistic leader is less aware of feelings and lacks compassion for self and others.

Chapter 3 provided the theological framework of this dissertation by providing Wesley's views on anthropology, hamartiology, and soteriology. These three theological concepts are relevant for ethical Christian leadership. Anthropology establishes a biblical view of human nature. Wesley viewed humans as being created in the image of God consisting of the natural, political, and moral image. All three need to be transformed in order for ethical leadership to occur. Hamartiology describes the spiritual reason for toxic

leadership (original and personal sin) and soteriology outlines the spiritual solution, namely God's justification and sanctification. These three theological concepts correspond to developmental and personality psychology (anthropology), psychopathology (hamartiology), and the therapeutic foci and interventions that this dissertation includes (soteriology). Hence, these three theological concepts were integrated with developmental and personality psychology, psychopathology, and therapeutic psychology (counseling, etc.).

Chapter 4 discussed *orthokardia*, which includes the concepts of spiritual maturity and emotional maturity. Spiritual maturity essentially resembles Wesley's views on sanctification, which he defined as loving God with all one's mind and soul, etc. and loving others as one loves one's self. This chapter also emphasized the cooperative nature of grace and in particular that of sanctifying grace. The second component of *orthokardia* is emotional maturity, which was defined as interdependence through the process of differentiation. For this purpose, this fourth chapter discussed two psychological theories that emphasize healthy emotional development. Attachment theory emphasized secure attachment, which can occur during childhood or later in life (earned attachment). Bowen's theory emphasized emotional maturity, which is defined as differentiation. Differentiation means the leader is a separate self and interdependent from others. In addition, it means that the leader can take responsibility for him- or herself and is capable of remaining neutral when others act irresponsibly. This includes that he or she is able to remain calm when being in the presence of colleagues and followers who display anxiety and other negative emotions. This chapter also outlined how Christian leaders can work on developing spiritual and emotional maturity, which is

achieved through the practice of spiritual disciplines in the context of a Christian community.

Chapter 5 discussed *orthodynamis*, which includes right power and influence motives that should inform formational leadership. These power motives are based on three key Christian affections (humility, gratitude, and compassion). Aristotle's and biblical virtue ethics were explored and its similarities with Wesleyan ethics outlined. The concept of religious or Christian affections was discussed and this dissertation compared Jonathan Edwards' views on religious affections with the views Wesley held. Three key Christian affections were stressed in this section: humility, gratitude, and compassion, which are character traits toxic leaders usually lack. This chapter then focused on Wesley's means of grace to help the Christian leader develop and nurture Christian affections. The importance of Christian community as a context for the means of grace to take place was also explained. Finally, the implications for leadership development in the context of accountability relationships within a Christian community were outlined. In particular, toxic leaders could be included in a small groups comprised of Christian leaders modelled after Wesley select society. These group could be led by trained coaches, spiritual directors, or Christian mental health professionals can provide guidance and direction, which can further enforce accountability.

Chapter 6 emphasized *orthopraxis*, which refers to right and just leadership behaviors informed by Wesley's social holiness and justice values. Social holiness and justice was applied to Wesley's views on slavery and racism, his views on the poor and poverty, and his views on female leadership. Wesley viewed slavery and racism as wicked and evil, which was an uncommon view during his time. He also provided

practical help for the poor and noted systemic reasons for poverty that reduced the prevalent prejudice toward the poor during the 18th century. Furthermore, Wesley did not differentiate between male and female leaders and viewed female leaders as equal. Overall, Wesley emphasized the inclusion of diverse ethnicities, people from a lower socioeconomic status, and both genders and thereby promoted unity in diversity. This chapter also stressed leadership behaviors that promote the formation of organizational cultures that focus on social holiness and justice. Organizational cultures that focus on social justice value diversity, humility (valuing equality), gratitude (valuing inclusion) and compassion (valuing the less privileged).

In this study I have successfully argued that spiritual and emotional maturity in leaders will counteract toxic leadership, which I called formational leadership. Formational leadership is a leadership development model that includes aspects of transformational and Primal leadership. The ethical transformation process in the Christian leader is accomplished by developing spiritual maturity through God's sanctifying grace in cooperation with the leader. In addition, the leader has become emotionally mature by acquiring interdependence through the process of differentiation. Furthermore, Christian leaders who are spiritually and emotionally mature (*orthokardia*) are open to developing three key Christian affections (humility, gratitude, and compassion) that produce pure power motives (*orthodynamis*). These three affections will produce just leadership behaviors that foster social holiness and justice in Christian organizations (*orthopraxis*). Professional coaches, spiritual directors or Christian mental health professionals can help Christian leaders in this change process. The major change agent is the Holy Spirit to whom the Christian leader needs to respond throughout the

process of sanctification. This formational leadership process should occur within a Christian community that is supportive and yet can hold the Christian leader accountable.

Since narcissistic and perfectionistic individuals tend to seek positions of power, they often occupy leadership positions in Christian organizations including churches. They frequently manipulate their followers to overemphasize ministry thereby causing a work—life imbalance, often tend to be verbally abusive, often tend to micromanage followers, and frequently impose or reinforce legalistic theologies that can cause spiritual abuse. These toxic leaders need to be transformed by the Holy Spirit so that Christian leaders and organizations can be "Salt and Light" in secular societies. This will enable Christian organizations to fulfill Jesus' mandate to love God, self, others and creation and to make disciples of all nations. Future research could empirically test this leadership model by operationalizing the three leadership components and by developing an instrument to test its validity.

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