INTENTIONAL PRACTICE OF SHARED LEADERSHIP IN

THE MARKETPLACE BY CHRISTIAN LEADERS:

A MULTI-CASE STUDY

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Michael Larry Davis

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APPROVAL SHEET

INTENTIONAL PRACTICE OF SHARED LEADERSHIP IN

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To DeNiece,

my faithful partner

on life's long journey

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PREFACE

My journey of formal education has been a long one. After earning my master's degree, I spent twenty years serving local churches as minister of music and youth and associate pastor, minister of education and administration. During these years of ministry I sensed that I needed to better prepare to do the work God had called me to do. Therefore, I enrolled in the professional doctoral program at New Orleans Baptist Theological Seminary. The Lord used that program to prepare me for my experience in the Doctor of Education program at SBTS.

I have grown immensely through these last seven years. My only regret is that I did not sense God's calling to continue my theological education long before 2008. However, I know that God's timing is perfect. I can honestly say that I am not the person I was before this journey began.

The Christian life is not lived in isolation, but in community. Some very important people have shaped my ministry and character. First, I must acknowledge the influence of my mother, Addie Daisey Cotten Davis. Although she never completed high school, she was the smartest person I have ever known. She taught me to value life-long learning. Second, Dr. Edgar Lee Wright, my father-in-the-ministry, led me to Christ, licensed me to preach, participated in my ordination, and mentored me through my early years of ministry. I am who I am as a minister because of his strong influence.

A third person I must thank for molding me into the man I am today is my wife, DeNiece. She has worked very hard for nearly thirty-three years to help me grow into spiritual maturity. She is the strongest woman I have ever known.

Two professors have impacted my educational process and contributed to my philosophy of leadership and ministry. First, Dr. Steve Echols, my faculty mentor in the professional doctoral program at NOBTS, has long been a friend and mentor. He was the first person to encourage me to continue my education beyond the D.Ed.Min. Second, Dr. Michael Wilder, my current faculty mentor, has provided strong leadership in the Ed.D. program, especially in relation to my doctoral research. I remember fondly my first conversation with him as I was struggling with the call to pursue further education. He has been encouraging and supportive through this process, including my personal struggles with health and ministry. I will forever be indebted to him for his role in transforming my life and ministry.

Finally, the Lord has been at work in my life through this process and he deserves my humble adoration and praise. To God be the glory forever.

Michael L. Davis

Tuscaloosa, Alabama

December 2014

CHAPTER 1

INTRODUCTION

The Christian church has never found it easy to come to terms with the marketplace.

—Brian Griffiths, *The Creation of Wealth*

"While the business world has found ways to talk about race, gender equality, sexuality, disability, and even mental illness, religion has remained the last taboo."[1] However, as the Baby Boomer generation moves closer to retirement, many are seeking fulfillment in life and believe that faith should be an important factor in their vocational world. Faith and vocation have been inextricable partners since the beginning of time. "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." (Gen. 1:26)[2] With these words, the Creator spoke vocation into existence.

Business is a calling and people involved in business can exercise their vocation for the glory of God. Timothy Keller and Katherine Alsdorf explain, "A job is a vocation only if someone calls you to do it and you do it for them rather than for yourself. And so our work can be a calling only if it is reimagined as a mission of service to something beyond merely our own interests."[3] Tragically, many businesspersons fail to

[1]Marc Gunter, "God and Business," *Fortune* (July 9, 2001), 60.

[2]All Scripture references are from the English Standard Version.

[3]Timothy Keller and Katherine Leary Alsdorf, *Every Good Endeavor: Connecting Your Work to God's Work* (New York: Dutton, 2012), 19.

sense the worth of their vocation and feel guilty because few people think "instinctively of business as morally good in itself.[4] Referencing Psalm 65, Keller and Alsdorf emphatically write, "So here we have God's Spirit both gardening and preaching the gospel. Both are God's work. How can we say one kind of work is high and noble and the other low and debasing?"[5]

God designed humanity to reflect his character, to be imago Dei. At least two characteristics reflected by humans are God's desire for relationships and his ability to work. God has always been relational through His Triune nature and his relationship with the other Persons of the Godhead. He also has demonstrated his work ethic through the miraculous activity of creation.[6] As images of God, humans have the capacity to excel in creation by producing new products and services. Business holds two intrinsic purposes:

> As stewards of God's creation, business leaders should manage their businesses (1) to provide the community with goods and services that will enable it to flourish, and (2) to provide opportunities for meaningful work that will allow employees to express their God-given creativity. One goal for the Christian businessperson who is stewarding God's business is focused outward—providing goods and services that enhance the quality of life. One goal focuses inward—creating opportunities for individuals within the company to express their vocation in the performance of God-glorifying work.[7]

Business really does matter to God, and the manner in which Christians lead matters to God.[8]

The activities of the fall dashed God's good intentions for humans to work in relation with others and to reflect his creative character. Van Duzer writes, "Not only did

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[4]Wayne Grudem, *Business for the Glory of God: The Bible's Teaching on the Moral Goodness of Business* (Wheaton, IL: Crossway Books, 2003), 11.

[5]Keller and Alsdorf, *Every Good Endeavor*, 52.

[6]Jeff Van Duzer, *Why Business Matters to God: And What Still Needs to Be Fixed* (Downers Grove, IL: IVP Academic, 2010), 31.

[7]Van Duzer, *Why Business Matters*, 42.

[8]C. Neal Johnson, "Toward a Marketplace Missiology," *Missiology* 31, no.1 (January 2003): 87-97.

this disrupt their relationships with God but it tore a hole through the whole fabric of the 'good' creation. Nothing has been the same ever since."[9] No longer was humanity a perfect reflection of the Creator's relational and creative personality. Consequently, the history of workplace leadership has not always been God honoring as the progression of management and leadership models, styles, and paradigms have been more reflective of Adam than of the Creator.[10]

Although Great-Man leadership has successfully brought the American marketplace to where it is today, some who study leadership are not confident that it can take business where it needs to go in the future. According to Warren Bennis, collaborative leadership should replace the Great-Man, lone-ranger approach. Bennis believes that "a shrinking world in which technological and political complexity increase at an accelerating rate offers fewer and fewer arenas in which individual action suffices."[11]

Other scholars believe that the proliferation of knowledge work and the increased complexity of technology support the call for a new way of leading, namely shared leadership.[12] No doubt, the times are changing, but how will these changes affect the practice of leadership? Perhaps leadership should go "back to the future."

Since the beginning of the new millennium, a growing number of churches have embraced the practice of shared leadership. Many pastors and lay leaders desire to return to a biblical pattern of shared leadership. Although most congregations still follow

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[9]Van Duzer, *Why Business Matters*, 55.

[10]Bernard M. Bass, "Models and Theories of Leadership," in *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*, 4th ed. (New York: Free Press, 2008), 49.

[11]Warren Bennis and Patricia Ward Biederman, *Organizing Genius: The Secrets of Creative Collaboration* (New York: Basic Books, 1997), 2.

[12]Elisabeth Andreas and Sara Lindstrom, "Shared Leadership as a Future Leadership Style: Will the Idea of the Traditional Top-Down Manager be an Obstacle?" (Masters thesis, University of Gothenburg, 2008), 24.

a solo pastor, many have implemented some form of shared leadership, utilizing leadership teams or leader teams with the pastor as "first among equals."[13]

As Christians learn to practice shared leadership in the church context, one may assume that some will seek to export this biblical form of leadership into the workplace. Keller and Alsdorf suggest that Christian business is about more than commerce. They write,

> To be a Christian in business, then, means much more than just being honest or not sleeping with your coworkers. It even means more than personal evangelism or holding a Bible study at the office. Rather, it means thinking out the implications of the gospel worldview and God's purposes for your whole work life—and for the whole of the organization under your influence.[14]

For this reason, the current study examined the practice of shared leadership by Christians beyond the context of the local church. As Christian laypersons develop the competencies of team leadership within their churches, and as they embrace their responsibility to reflect Christian faith in their vocational setting, believers can be empowered to engage the marketplace through shared leadership.

The Research Problem

Before the Industrial Revolution, the division between leaders and followers was difficult to discern. Farmers worked in order to eke out a living and they saw little need to consider the study of leadership. Their first priority was to feed, clothe, and shelter their family.[15]

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[13]Alexander Strauch and Stephen Sorenson, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Colorado Springs, CO: Lewis and Roth Publishers, 1995), 45.

[14]Keller and Alsdorf, *Every Good Endeavor*, 168-69. For further reading connecting vocation, calling, and the practice of commerce as Christian discipleship, see R. Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Vancouver, BC: Regent College Publishing, 1999); R. Paul Stevens, *Doing God's Business: Meaning and Motivation for the Marketplace* (Grand Rapids: William B. Eerdmans Publishing, 2006); Robert Banks and Kimberly Powell, eds., *Faith in Leadership: How Leaders Live Out Their Faith in Their Work and Why It Matters* (San Francisco: Jossey-Bass, 2000).

[15]Katrina Honeyman, *Origins of Enterprise: Business Leadership in the American Revolution* (Manchester, UK: Manchester University Press, 1982), 1-3.

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The dawn of the Industrial Revolution brought a traumatic shift from an agrarian economy to an industrial one. Workers no longer toiled for their own benefit. Instead, their labor focused on the manufacture of goods for others. Factory management created new hierarchical bureaucracies to meet the demands of superiors rather than the needs of workers. Although production of goods increased exponentially, leaders gave little thought to the living conditions of workers.[16]

Shortly after the turn of the twentieth-century scientific management, the brainchild of Frederick Taylor, rose to prominence. Taylor suggested that his management principles could be "applied with equal force to all social activities: to the management of our homes; the management of our farms; the management of the business of our tradesmen, large and small; or our churches, our philanthropic institutions, our universities, and our governmental departments."[17] Taylorism, the popular name for Scientific Management, was a system for obtaining the highest production from human workers with little or no regard for their health and safety.[18] According to Taylor, there was "one best way of doing any job and this method could be determined only through scientific study of the job by experts with proper implementation, i.e., a stop watch and recording card."[19] Taylorism served as a strong influence on business practice through the 1940s but eventually gave way to other leadership styles more focused on worker needs.

The marketplace adopted environment and worker need theories to correct the abuses of Taylorism. These theories focused on environmental factors of organizations.

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[16]Gareth Morgan, *Images of Organization* (Thousand Oaks, CA: Sage Publications, 2006).

[17]Frederick Winslow Taylor, *The Principles of Scientific Management* (New York: Harper and Brothers, 1911), 8.

[18]Raymond E. Callahan, *Education and the Cult of Efficiency: A Study of the Social Forces That Have Shaped the Administration of the Public Schools* (Chicago: University of Chicago Press, 1962), 25.

[19]Callahan, *Education and the Cult of Efficiency*, 29.

Maslow's hierarchy of needs provided for an appreciation of worker needs and led to processes for meeting laborers' physiological, security, and social needs.[20]

Frederick Herzberg articulated an expansion of Maslow's hierarchy of needs through motivation-hygiene theory. Herzberg identified two categories of worker needs:

1. Hygiene (environmental factors including work conditions, company policy, and organization), and

2. Motivators (factors that involve the job itself).

Herzberg believed that management should address both intrinsic and extrinsic needs simultaneously.[21]

As management become more interested in the needs of workers, behavioral theorists sought to understand the relationship between leader action and follower satisfaction. Douglas McGregor sought to explain worker motivation and behavior through what he called Theory X and Theory Y. According to Theory X, workers are lazy, avoid responsibility, and require coercion to work. Theory Y, however, understands that workers like work, seek or accept responsibility, and need room to develop.[22] McGregor and other behavioral theorists sought to move people beyond the concept of workers as machines and toward achieving organizational goals.[23]

Situational/contingency theories, which began to replace the behavior-based theories in the mid-1960s, hold that leadership is a process whereby the situation can influence the selection of appropriate leadership behavior. Leaders work best when they make their behavior contingent to the situation. Bosses must remain flexible as they learn

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[20]Abraham H. Maslow, *New Knowledge in Human Values* (New York: Harper and Row Publishers, 1959).

[21]Frederick Herzberg, "One More Time: How Do You Motivate Employees?" *The Harvard Business Review* (September-October 1987): 109-20.

[22]Douglas McGregor, "The Human Side of Enterprise," *Management Review* (November 1957): 41-49.

[23]McGregor, "The Human Side," 41-49.

how to lead by serving in functional groups. Those who organize the work hold as much or more power as those who do the work, leveling the playing field occupied by followers and leaders.[24]

The field of transactional leadership emerged in the late 1970s. According to this theory, leaders lead through incentives and motivate through an exchange of one thing for another. Leaders exchange rewards for compliance by employees by utilizing bureaucratic authority and organizational legitimacy. This type of leadership expresses itself in most contemporary business settings.[25] Transactional leaders focus on ways to manage the status quo and manage the day-to-day operations of the business. Because leaders no longer need to measure work output and effectiveness, leadership theory turned to a new approach.

Transformational leadership theory suggests that marketplace leaders have moved beyond traditional, bureaucratic, hierarchical leadership paradigms. Peter Northouse describes transformational leadership as "a general way of thinking about leadership that emphasizes ideals, inspiration, innovations, and individual concerns."[26] According to research by James McGregor Burns, effective leaders work "from the inside out" to transform both their organization and their workers. Transformational leaders are not responsible for making every decision but work to create a collaborative decision-making environment. Burns identifies Mahatma Gandhi as one of the most influential transformational leaders of modern time because he elevated the hopes and demands of

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[24]Jeff McCollum, "Chaos, Complexity, and Servant-Leadership," in *Reflections on Leadership: How Robert K. Greenleaf's Theory of Servant Leadership Influenced Today's Top Management Thinkers*, ed. L. C. Spears (New York: John Wiley and Sons, 1995), 241-56.

[25]Bernard M. Bass, "Transformational Leadership," in *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*, 4th ed. (New York: Free Press, 2008), 618-48.

[26]Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage, 2010), 190.

the people of India as he sought to transform their lives. For Burns, although leaders and followers share a vital link, followers are not the same as leaders.[27]

Servant leadership is a logical extension of transformational leadership. Robert K. Greenleaf originated the modern conception of the servant leader although clearly, the model finds expression in Scripture. Greenleaf believed that the focus of servant leadership should be others rather than self.[28] Servant leaders see their followers as primary and the organization as peripheral. Servant leaders do not hold the needs of the corporation superior to those of their followers, but value the people who work for the organization.[29] Greenleaf's proposition of the value of others over self and the primacy of followers serves as a natural bridge to the construct of shared leadership.

The theoretical paradigm of shared leadership, at least in modern times, has evolved since 1924, from the work of Mary Parker Follett.[30] Although Follett did not describe her paradigm as shared leadership, she laid the theoretical foundations for shared leadership.

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[27]James McGregor Burns, *Leadership* (New York: Harper and Row, 1978), 19.

[28]Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 1977). Although Greenleaf's conception of servant leadership appears to carry meaning drawn from the example of Jesus in the New Testament, it is clear that his conception has no Christological foundation to the leadership style of Jesus, if one accepts Greenleaf's picture of the servant leader. H. Richard Niebuhr writes, "But the humility of Jesus is humility before God, and can only be understood as the humility of the Son. He neither exhibited nor commended and communicated the humility of inferiority-feeling before other men." Continuing, Niebuhr concludes, "He spoke with authority and acted with confidence of power." H. Richard Niebuhr, *Christ and Culture* (New York: Harper, 1951), 26.

[29]A. G. Stone, R. F. Russell, and K. Patterson, "Transformational Versus Servant Leadership: A Difference in Leaders' Focus," *Leadership and Organizational Journal* 25, no. 4 (2004): 349-61.

[30]Mary Parker Follett, *Creative Experience* (New York: Longmans, Green and Company, 1924), 216-17. Here Follett writes, "We are not now master of our experience; we do not know what it is and we could not express it if we did. We need an articulate experience. And I should like to add, for it seems to me important, that from such experiments as a new type of leadership might appear. When at the end of the war the western farmers became dissatisfied with the agents of the Department of Agriculture and organized the Farm Bureau, the leadership of the new movement fell to Howard, a plain Iowa farmer, because of his ability in interpreting the farmers' experience. This means the emergence of a new type of leadership, and to me a significant type for a genuine not a fictitious democracy." Follett utilized the term "participative leadership" to describe her design for leadership.

Shared leadership is "a dynamic, interactive influence process among individuals in groups for which the objective is to lead one another to the achievement of group or organizational goals or both."[31] Early research of leadership in the marketplace supports the notion that shared leadership can have a "powerful influence on group attitudes, behavior, cognition, and performance."[32]

In light of the biblical evidence that God created vocation for humankind to reflect his character through relationship and creativity, the study of leadership by Christians in the marketplace is justified. Therefore, for the purpose of this study, the marketplace is "the location of people's employment in non-religious institutions. This can be a courtroom, hospital, school, laboratory, corporate office, factory, or any of the other possibilities."[33]

Little or no research related to shared leadership in the marketplace, from a Christian missional approach, exists. However, the construct is both compatible and consistent with a biblical understanding of leadership. Christian leaders would do well to become equipped in the use of shared leadership in their business environment.

Since academic research is lacking in the area of the practice of biblical shared leadership in the marketplace, there is sufficient justification for additional research to identify best practices. In light of the intense interest in shared leadership, the aim of this study is to describe the practice of shared leadership in the marketplace by Christian leaders and to identify best means for its use.

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[31]Craig L. Pearce and Jay A. Conger, "All Those Years Ago: The Historical Underpinnings of Shared Leadership," in *Shared Leadership: Reframing the Hows and Whys of Leadership* (Thousand Oaks, CA: Sage Publications, 2003), 1.

[32]Craig L. Pearce et al., "New Forms of Management: Shared and Distributed Leadership in Organizations," *Journal of Personnel Psychology* 9, no. 4 (2010): 151.

[33]Mark L. Russell, "The Secret of Marketplace Leadership Success: Constructing a Comprehensive Framework for the Effective Integration of Leadership, Faith, and Work," *Journal of Religious Leadership* 6, no. 1 (Spring 2007): 80.

Current Status of the Research Problem

Since the emergence of shared leadership in the 1970s, researchers have worked to understand the impact it may have on the performance of teams and other leadership groups. Specifically, Pearce and Conger have developed both a general model of shared leadership and models applicable to specific contexts.[34] However, this study's focus is the practice of shared leadership in the marketplace by Christians.

According to Susan E. Kogler Hill, "Teams are organizational groups composed of members who are interdependent, who share common goals, and who must coordinate their activities to accomplish these goals."[35] Knowledge workers, those whose main commodity is knowledge, make up the largest group of workers subjected to leadership research in past years.[36] The use of teams in the knowledge work industry has exploded and has become the state-of-the-art for that industry.

Amy Edmondson identifies two types of leadership: Large-L leadership that includes high-level executives and their organization-wide decisions, and small-l leadership that comes from those who "see an opportunity to lead and act upon it."[37] Edmondson's research has produced The Process Knowledge Spectrum. The spectrum indicates the level of knowledge maturity in relation to the level of uncertainty related to the repetition of a task. Edmondson understands teaming in relation to the possession and utilization of knowledge by any team member.[38]

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[34]Pearce and Conger, "All Those Years Ago," 13. The context-specific models relate to sales teams, nonprofit organizations, entrepreneurial top management teams, and cross-cultural implications for shared leadership.

[35]Susan E. Kogler Hill, "Team Leadership," in *Leadership: Theory and Practice*, ed. Peter G. Northouse (Los Angeles: Sage Publishing, 2010), 241.

[36]Peter F. Drucker, *Landmarks of Tomorrow* (New York: Harper, 1959), 122. Drucker first described the idea of knowledge worker in 1959.

[37]Amy C. Edmondson, *Teaming: How Organizations Learn, Innovate, and Compete in the Knowledge Economy* (San Francisco: Jossey-Bass, 2012), 4-5.

[38]Edmondson, *Teaming*, 32-33.

In addition to knowledge work research, some have begun to study the effect personality has on group leadership. Usman Raja, Muhammad Abbas, and Inam Ul Haq have studied shared team leadership and its relationship to the Big Five trait model used to measure personality characteristics of individuals.[39] Their study found that shared team leadership contributes to the development of collective efficacy and improves team performance.[40] Group efficacy plays a large role in the effectiveness of teams.

Additionally, research has shown that behavior often negates beliefs people espouse as core values. Andreas and Lindstrom, in their shared master's thesis, conclude that leadership is dependent on norms and the institutional environment. They document significant evidence of the gap between what people say and what they do as well as how this behavior effects the development of shared leadership. Andreas and Lindstrom find that the notion of a "traditional top-down single leader as the 'real leader'" is strong, and they seek to identify processes for changing the norm.[41]

Others have studied the results of employees working for themselves through employee-owned companies. Thomas Calo, Olivier Roche, and Frank Shipper present a case study of an employee owned corporation (TEOCO). The researchers discovered that

> the background and evolution of TEOCO provide the context for exploring the unique way in which the organization functions, which in turn explains the basis for its success. Three different lenses provide the focus for this understanding: shared leadership; a culture of employee ownership; and human resources as a strategic function. These three characteristics have combined to contribute to TEOCO's success, as well as its competitive advantage.[42]

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[39]Usman Raja, Muhammad Abbas, and Inam Ul Haq,"Big Five Personality and Shared Team Leadership" (paper presented at the 3rd International Conference of Business Management, Lahore, Pakistan, February 27-28, 2012). The five factors of the Big Five model are extraversion, emotional stability, conscientiousness, agreeableness, and openness to experience (5).

[40]Raja, Abbas, and Ul Haq, "Big Five Personality," 9. Collective efficacy refers to efficacy within the team and reflects team members' confidence that the team can perform well.

[41]Andreas and Lindstrom, "Shared Leadership as a Future Leadership Style," 10.

[42]Thomas Calo, Olivier Roche, and Frank Shipper, "Principled Entrepreneurship and Shared Leadership: The Case of TEOCO (The Employee Owned Company)," *Journal of Business Case Studies* 8 (January-February 2012): 11.

Mary Uhl-Bien and Sonia M. Ospina have recently released an edited volume in which they document most of the current trends in and research of relational leadership. According to Uhl-Bien and Ospina, "Leaders and followers live in a relational world—a world in which leadership occurs in complex webs of relationships and dynamically changing contexts. Despite this, our theories of leadership are grounded in assumptions of individuality and linear causality."[43] Relational leadership, though technically differentiated from shared leadership, does follow the same vein as shared leadership.

Shared leadership research in recent years has sought to identify antecedents to shared leadership, which contribute to the facilitation of shared leadership practice. Based on their research, Christina Wassenaar and Craig Pearce have articulated several antecedents to shared leadership practice including trust, flow, executive coaching, gender, religion, and technological and social support structures.[44]

Additional studies of shared leadership have identified important outcomes. As to attitudes and cognition, despite the popular theorizing, results of the research suggest a marginal relation of pay level to satisfaction, leaving room for the impact of other factors such as shared leadership.[45] As to behavior, Charles Hooker and Mihaly Csikszentmihalyi found that mimetic effects of shared leadership contribute to favorable conditions as followers mimic the behaviors of leaders.[46] Shared leadership also

[43]Mary Uhl-Bien and Sonia M. Ospina, *Advancing Relational Leadership Research: A Dialogue among Perspectives* (Charlotte, NC: Information Age Publishing, 2012), 598.

[44]Christina L. Wassenaar and Craig L. Pearce, "Shared Leadership 2.0: A Glimpse into the State of the Field," in *Advancing Relational Leadership Research: A Dialogue among Perspectives*, ed. Mary Uhl-Bien and Sonia M. Ospina (Charlotte, NC: Information Age Publishing, 2012), 422-24.

[45]Timothy A. Judge et al., "The Relationship between Pay and Job Satisfaction: A Meta-analysis of the Literature," *Journal of Vocational Behavior* 77 (2010): 157-67.

[46]Charles Hooker and Mihaly Csikszentmihalyi, "Flow, Creativity, and Shared Leadership: Rethinking the Motivation and Structuring of Knowledge Work," in *Shared Leadership: Reframing the Hows and Whys of Leadership*, ed. Craig L. Pearce and Jay A. Conger (Thousand Oaks, CA: Sage Publishing, 2003), 217-34.

contributed to team effectiveness.[47]

The state of research of shared leadership, in relation to its evolving forms and related paradigms, antecedents, and outcomes, has been robust, yet there is room for much more research of shared leadership related to practice by Christians in the marketplace. Mark Russell, writing from a Christian perspective, suggests that believers who work in the marketplace, though not identified as religious leaders, do believe their "religious faith should inform and impact their life at work."[48] Echoing the appeal of shared leadership, Russell further contends that Christians in the marketplace "can adapt and be an influence regardless of their current position or rank in their organization. In this way they are exercising marketplace leadership."[49]

The current research sought to discover best practices or "independent rules of thumb, each of which can be of value to support practitioners" in shared marketplace leadership.[50] A review of the literature reveals that there is a lack of directed research focused on the identification of best practices for shared leadership in the marketplace by Christian leaders.

Research Question

The expressed purpose of this research project was to study examples of shared leadership in the marketplace and to identify best practices that may serve as resources for business leaders. I admit a foundational presupposition that the effects of Christian faith may influence the leadership style of marketplace leaders. This project sought to answer one research question: "What are best practices of shared leadership by Christians

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[47]Michael D. Ensley, Keith M. Hmieleski, and Craig L. Pearce, "The Importance of Vertical and Shared Leadership within New Venture Top Management Teams: Implications for the Performance of Startups," *Leadership Quarterly* 17 (2006): 217-31.

[48]Russell, "The Secret of Marketplace Leadership," 72.

[49]Russell, "The Secret of Marketplace Leadership," 82.

[50]H. A. Reijers and S. Liman Mansar, "Best Practices in Business Process Redesign: An Overview and Qualitative Evaluation of Successful Redesign Heuristics," *Omega* 33 (2005): 283-306.

that may be identified from a comparative study of cases of shared leadership in the marketplace?"

CHAPTER 2

LITERATURE REVIEW

The focus of this thesis is the phenomenon of shared leadership within the marketplace, specifically as an intentional practice of Christian business leaders. Through a multiple case study, I sought to discover and document best practices of shared marketplace leadership. One presupposition for this research was that Christian business leaders desire to demonstrate mature Christian discipleship through the practice of shared leadership in their work environment.

Shared leadership research has been robust for more than three decades. Much of this research has followed two related veins: shared leadership and distributed leadership. Though distinct in detail, these two leadership styles have common characteristics. During the 1980s, Charles Manz and Henry Sims, Jr. developed the concepts of Self-Leadership and Superleadership, and laid the groundwork for subsequent work on shared leadership.[1] Craig Pearce, a PhD student of Sims, later co-edited the seminal volume, *Shared Leadership*.[2] This trio of researchers led in the study of shared leadership as they sought to flesh-out the construct. Shared leadership research focused primarily on the property of emergent leadership within a team context, an

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[1]Charles C. Manz and Henry P. Sims, Jr., *The New Superleadership: Leading Others to Lead Themselves* (San Francisco: Berrett-Koehler, 2001).

[2]Craig L. Pearce and Jay A. Conger, eds., *Shared Leadership: Reframing the Hows and Whys of Leadership* (Thousand Oaks, CA: Sage Publications, 2003).

adaptive response to constant change in work environments.[3]

A competing research community sought to develop the construct of distributed leadership. This construct found its primary home in the literature of the education community. The local school, not a team, became the unit of measure for distributed leadership research.[4] Unlike the shared leadership research of Manz, Sims, and Pearce, distributed leadership literature focuses on one primary conceptual framework—the development of leadership at all levels of the local school instead of on a lead teacher or leader. Thus, the distributed leadership literature distinguishes distributed leadership from shared leadership.[5]

Although shared leadership and distributed leadership research have long taken different paths, the two communities do share strong similarities. Because of constant change in their respective environments, both shared leadership and distributed leadership emphasize the need for alternative leadership approaches. However, "It is clear we need a far more fine-grained understanding of how shared leadership unfolds within group and organizational settings."[6] While shared leadership shares common qualities with distributed leadership, since the unit of measure for shared leadership is the work of teams, the purpose of the current research is to discover best practices of shared

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[3]Ronald A. Heifetz, *Leadership without Easy Answers* (Boston: Harvard University Press, 1994).

[4]Peter Gronn, *The New Work of Education Leaders: Changing Leadership Practice in an Era of School Refor*m (Thousand Oaks, CA: Sage Publications, 2003).

[5]Gronn, *The New Work of Education Leaders*.

[6]Craig L. Pearce and Jay A. Conger, "A Landscape of Opportunities: Future Research on Shared Leadership," in *Shared Leadership: Reframing the Hows and Whys of Leadership,* ed. Craig L. Pearce and Jay A. Conger (Thousand Oaks, CA: Sage Publications, 2003), 287.

leadership within the marketplace. Consequently, the literature reviewed in this chapter

will focus on shared leadership research.

Literature Review

The purpose of this literature review is to gain a basic understanding of past

and current research related to the field of shared leadership. Since research of shared

leadership is broad and encompasses many areas of application, this chapter will review

the literature related to the major concepts of shared leadership in general, the literature

related to best practices, and finally the literature concerned with the intentional exercise

of shared leadership by Christians. Before reviewing the specific literature as outlined

above, I will describe the research process used.

Limitations of the Literature Review

The current review of shared leadership literature reflects the results of a

comprehensive search of the literature via databases such as EBSCO, ProQuest, and

TREN. Research success was limited using these databases. Google Scholar, Microsoft

Academic, and Ingenta Connect supplemented discovery of journal articles and other

source materials. Search terms, at least initially, were limited to "distributed leadership,"

"shared leadership," and "collaborative leadership." Although technically different

leadership constructs, researchers often use these terms interchangeably.

Spectrum of Application

Research related to shared leadership primarily includes the fields of

education, business and management, medicine and nursing, and software development. I

have noted earlier that distributed leadership is the specific construct related to the

education literature. Shared leadership research proper most often finds expression in the

environments of business and medicine. The software industry has developed its own special branch of shared leadership often referred to as "Scrum," or "agile project management."[7] Shared leadership reviewed in this chapter will include the full spectrum of the shared leadership construct.

Theoretical Antecedents of Shared Leadership

The concept of shared leadership is broad, both in its current applications and in its past development. The idea of shared leadership developed over a period of nearly seventy-five years and continues to morph as the emerging needs of leadership for changing environments evolves. The theoretical antecedents of shared leaderhip fall into two broad categories—leadership from other group members and leadership from all group members. Leadership from other group members includes the works of Mary Follett, Kenneth Benne and Paul Sheats, and Daniel Katz and Robert Kahn.

Leadership from Other Group Members

Through their seminal work on shared leadership, Craig Pearce and Jay Conger have developed their classic definition of the construct:

> A dynamic, interactive influence process among individuals in groups from which the objective is to lead one another to the achievement of group or organizational goals or both. This influence process often involves peer, or lateral, influence and at other times involves upward or downward hierarchical influence. The key distinction between shared leadership and traditional models of leadership is that the influence process involves more than just downward influence on subordinates by an appointed or elected leader.[8]

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[7]Jeff Sutherland et al., "Distributed Scrum: Agile Project Management with Outsourced Development" (paper presented at the 40th Hawaii International Conference on System Sciences, 2007). Agile project management with Scrum derives from best business practices in software development, photocopier development, and automobile design.

[8]Craig L. Pearce and Jay A. Conger, "All Those Years Ago: The Historical Underpinnings of Shared Leadership," in *Shared Leadership: Reframing the Hows and Whys of Leadership*, ed. Craig L. Pearce and Jay A. Conger (Thousand Oaks, CA: Sage Publications, 2003), 1.

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The earliest antecedents of shared leadership describe a form of leadership that emerges from another member of the group. The current review will discuss nine antecedents. First, Mary Parker Follett identified the Law of the Situation in 1924 because of her observation that the group member with the most relevant skill for the situation emerges as the leader for that specific situation.[9] Second, in 1948, Kenneth Benne and Paul Sheats focused on group functions rather than individual leadership skills. According to Benne and Sheats, effective group training and adequate research of group training methods "must give attention to the identification, analysis, and practice of leader and member roles, seen as co-relative aspects of over-all group growth and production."[10]

As a third antecedent, Ralph Stogdill's research led to his finding, in 1950, that "an organization is composed of individuals. Its existence is dependent upon the cooperation and performance of individuals who play different roles." Additionally, Stogdill wrote, "Leadership exists only in so far as individuals, as members of organizations, are differentiated as to the influence they exert upon the organization; and the leadership influence of any one member will be determined to a large degree by the total leadership structure of the organization."[11]

A fourth antecedent to shared leadership came in 1954 when C. A. Gibb postulated, based on his research of distributed leadership, that all leadership falls on a

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[9]Mary Parker Follett, *Creative Experience* (New York: Longmans, Green and Company, 1924).

[10]Kenneth D. Benne and Paul Sheats, "Functional Roles of Group Members," *Journal of Social Issues* 4, no. 1 (1948): 41-49.

[11]Ralph M. Stogdill, "Leadership, Membership, and Organization," *Psychological Bulletin* 47, no. 1 (January 1950): 1-14.

continuum from "focused" (one leader) to "distributed" across the team.[12] In 1965, a fifth

antecedent arose from the work of Richard Hodgson, Daniel J. Levinson, and Abraham

Zaleznik. These theorists focus on executive leadership with primary emphasis on role

relationships and personality analysis.[13] The study of executive leadership led to Co-

leadership research by David A. Heenan and Warren G. Bennis,[14] strategic leadership

research by Donald C. Hambrick and Phyllis A. Mason,[15] and collaborative leadership

research by Jean-Louis Denis, Ann Langley, and Linda Cazale.[16] Commonalities of co-

leadership, strategic leadership, and collaborative leadership are several. Each style

proposes a model of leadership that indicates leadership can come from other group

members. However, there has been little attempt to describe leadership as emerging from

multiple individuals.

David G. Bowers and Stanley E. Seashore present a sixth antecedent to shared

leadership. In 1966, Bowers and Seashore studied 40 insurance agencies and found that

leadership may come from peers with positive outcomes. In their research conclusions,

Bowers and Seashore write, "Both managerial and peer characteristics seem important."[17]

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[12]C. A. Gibb, "Leadership," in *Handbook of Social Psychology,* vol. 2, ed. G. Lindsey (Cambridge, MA: Addison-Wesley, 1954).

[13]Richard Hodgson, Daniel J. Levinson, and Abraham Zaleznik, *The Executive Role Constellation: An Analysis of Personality and Role Relations in Management* (Boston: Division of Research, Harvard Business School, 1965).

[14]David A. Heenan and Warren G. Bennis, *Co-Leaders: The Power of Great Partnerships* (New York: John Wiley, 1999).

[15]Donald C. Hambrick and Phyllis A. Mason, "Upper Echelons: The Organization as a Reflection of Its Top Managers," *Academy of Management Review* 9, no. 2 (1984): 193-205.

[16]Jean-Louis Denis, Ann Langley, and Linda Cazale, "Leadership and Strategic Change under Ambiguity," *Organization Studies* 17, no. 4 (1996): 673-99.

[17]David G. Bowers and Stanley E. Seashore, "Predicting Organizational Effectiveness with a Four-Factor Theory of Leadership," *Administrative Science Quarterly* 11, no. 2 (September 1966): 263.

Finally, in 1978, the research of Daniel Katz and Robert L. Kahn found that reciprocal influence is widely shared among team members. Katz and Kahn argued "those organizations in which influential acts are widely shared are most effective."[18]

Although much of the research predating the official development of shared leadership as a construct was concerned with leadership from other group members, many academics focused their attention on leadership from all group members. At least seven studies of leadership from all group members serve as antecedents of shared leadership.

Leadership from All Group Members

As leadership research developed during the twentieth-century, studies of organizations included not only leadership from other group members but it also embraced the idea of leadership from all group members. This research contributed significantly to the development of the shared leadership construct in the last decades of the previous century.

First, the Social Exchange Theory (1954) antecedes shared leadership through leadership from all group members. Leon Festinger found that social influence processes and some kinds of competitive behavior "both stem directly from the drive for self evaluation and the necessity for such evaluation being based on comparison with other persons." Social behavior is the result of an exchange process.[19]

Second, the role of subordinates in decision-making (1973), serves as an

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[18]Daniel Katz and Robert L. Kahn, *The Social Psychology of Organizations,* 2nd ed. (New York: Wiley, 1978), 332.

[19]Leon Festinger, "A Theory of Social Comparison Processes," *Human Relations* 7, no. 2 (May 1954): 117-40.

antecedent of shared leadership. The research of Victor Vroom and Philip W. Yetton suggests a public decision making process. When this process is not possible, public consultation becomes an option.[20] Additionally, Leader Member Exchange Theory (1976), the work of G. B. Graen and others, focuses on the dyadic relationships between team members and supervisors and organizational success as it seeks to create positive relations between both groups.[21]

Substitutes for leadership (1978) is a fourth antecedent of shared leadership through leadership from all members. Steven Kerr and John M. Jermier found that while the style of leadership likely to be effective may vary based on the situation, some leadership styles will be effective regardless of the situation. Additionally, some individuals, tasks, or organizational variables act as substitutes for leadership.[22]

Fifth, self-management as a substitute for leadership (1980) resulted from the research of Charles Manz and Henry P. Sims, Jr. Self-management describes the capability of subordinates to manage themselves. According to Manz and Sims, "We have taken the position that self-management by individual employees can be instrumental in achieving organizational goals, and that it is a useful and legitimate role of the supervisor to develop and encourage self-management capabilities.[23]

Empowerment (1982) serves as a sixth antecedent to shared leadership. The

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[20]Victor H. Vroom and Philip W. Yetton, *Leadership and Decision-Making* (Pittsburgh: University of Pittsburgh, 1973).

[21]G. B. Graen, "Role Making Processes within Complex Organizations," in *Handbook of Industrial and Organizational Psychology,* ed. M. D. Dunnette (Chicago: Rand-McNally, 1976).

[22]Steven Kerr and John M. Jermier, "Substitutes for Leadership: Their Meaning and Measurement," *Organizational Behavior and Human Performance* 22, no. 3 (1978): 375-403.

[23]Charles C. Manz and Henry P. Sims, Jr., "Self-Management as a Substitute for Leadership: A Social Learning Theory Perspective," *Academy of Management Review* 5, no. 3 (1980): 367.

work of Judith R. Blau and Richard D. Alba relates to the concept of empowerment. Blau and Alba write, "We find that a main mechanism that endows individuals with power is found in the local domains of participation."[24]

Finally, self-leadership developed through the continued research of Charles Manz and Henry Sims, Jr. and led to the development of related constructs. Manz and Sims argue that managers may rely on employee self-leadership as a viable option to external leadership and self-leadership contributes to employee enthusiasm for, commitment to, and performance in empowering teams.[25]

Despite the similarities of the leadership constructs discussed above, none measure up to the breathe of shared leadership described in the current study. Notwithstanding, the development of a shared leadership construct would have been impossible without the incremental movement identified by these antecedent studies. Research of shared leadership has been a reaction to several contextual issues within the educational, business, and medical environments.

Contextual Drivers for the Rise of Shared Leadership

The proliferation of shared leadership research has been the result of a changing leadership context in the fields of medicine, education, and business. The first reason for the prodigious growth of research has been the growing complexity of jobs and job demands. Increasing technical complexity requires an adapted style of leadership to facilitate successful work outcomes. Complex work environments require more

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[24]Judith R. Blau and Richard D. Alba, "Empowering Nets of Participation," *Administrative Science Quarterly* 27 (1982): 363.

[25]Charles C. Manz and Henry P. Sims, *Company of Heroes: Unleashing the Power of Self-Leadership* (New York: Wiley, 1995).

knowledge and expertise than one-person can provide. Top management may not have the knowledge necessary to make decisions down-the-line.[26]

A second reason for the remarkable growth in shared leadership research is the increasing expectation of customers for speed and service. According to Monica L. Perry, Craig L. Pearce, and Henry P. Sims, "The rationale behind the empowering of individual workers is that those dealing with situations on a daily basis are the most qualified to make decisions regarding those situations."[27] Whereas the traditional top-down leadership paradigm requires at least some approval process for major customer service issues, shared leadership allows qualified subordinates to make decisions on the spot.

A third reason for the rise of shared leadership research is the expectation of work autonomy of well-equipped knowledge workers. As subordinates gain knowledge and ability, many seek more autonomy in the workplace. Additionally, team members prefer to compensate for the weaknesses and deficits of other team members rather than allow outside leadership to cover the shortfall. Growth of team accountability and support may lead to encouragement and team growth.[28]

The current review of the historical antecedents of shared leadership has included an examination of the similarities of shared leadership and distributed leadership, theoretical antecedents of shared leadership, and some contextual drivers for

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[26]David V. Day, Peter Gronn, and Eduardo Salas, "Leadership Capacity in Teams," *The Leadership Quarterly* 15, no. 6 (December 2004): 857-80.

[27]Monica L. Perry, Craig L. Pearce, and Henry P. Sims, "Empowered Selling Teams: How Shared Leadership Can Contribute to Selling Team Outcomes," *Journal of Personal Selling and Sales Management* 19, no. 3 (Summer 1999): 37.

[28]Simon Taggar, Rick Hackett, and Sudhir Saha, "Leadership Emergence in Autonomous Work Teams: Antecedents and Outcomes," *Personnel Psychology* 52 (1999): 899-926.

the growth of shared leadership as a construct. In order to gain a deeper understanding of shared leadership it is necessary to examine some of the major empirical studies of the construct as they relate to group behavior, attitudes, cognition, and effectiveness.

Shared Leadership

Pearce and Conger identify four major categories of shared leadership outcomes. They suggest that "shared leadership can have a powerful effect on group behavior, attitudes, cognition, and performance."[29] In light of their findings, this literature review will examine the literature related to each of these outcomes. Most of the empirical research reveals that shared leadership has a positive effect on team behavior, attitudes, cognition, and performance.

Team Behavior

Research related to team behaviors includes the concepts of empowerment and vertical leadership support. At first glance, these two concepts may appear to be in conflict. However, shared leadership is not a substitute for all vertical leadership. Peter Northouse articulates the value of vertical leadership in conjunction with team leadership. Northouse believes that the team leadership model "places leadership in the driver's seat of team effectiveness. The model provides a mental road map to help the leader (or any team member who is providing leadership) diagnose team problems and take appropriate actions to correct these problems."[30] One of the most powerful outcomes of shared leadership is the phenomenon of empowerment of team members.

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[29]Pearce and Conger, *Shared Leadership*, 296.

[30]Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage Publications, 2010), 243.

Empowerment. Originally conceptualized as an aspect of the power sharing view, Abhishek Srivastava, Kathryn M. Bartol, and Edwin A. Locke define empowering leadership as "behaviors whereby power is shared with subordinates and that raise their level of intrinsic motivation."[31] Pearce and Sims have investigated vertical verses shared leadership as a predictor of effectiveness through a study of seventy-one change management teams and have identified a continuum of behaviors expressed by teams related to the concept of empowerment.[32] One end of the spectrum identifies empowering behaviors that lead team members to sense encouragement to function in a more self-led manner and to participate in the leadership of the team.[33]

A sense of empowerment allows team members to feel the freedom to act on decision-making opportunities without seeking permission of "the leader." Reciprocal behaviors at the opposite end of the spectrum describe controlling tendencies. Controlling behaviors lead team members to sense a great degree of instruction and oversight regarding their job tasks and personal roles within the team. While experiencing controlling behaviors, team members are less likely to make decisions or to practice leadership without permission from the team leader.[34]

Additional research indicates that teams that experience more empowering

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[31]Abhishek Srivastava, Kathryn M. Bartol, and Edwin A. Locke, "Empowering Leadership in Management Teams: Effects on Knowledge Sharing, Efficacy, and Performance," *Academy of Management Journal* 49, no. 6 (2006): 1240.

[32]Craig L. Pearce and Henry P. Sims, Jr., "Vertical Versus Shared Leadership as Predictors of the Effectiveness of Change Management Teams: An Examination of Aversive, Directive, Transactional, Transformational, and Empowering Leaders Behaviors," *Group Dynamics* 6, no. 2 (2002): 172-97.

[33]Craig L. Pearce, Monica L. Perry, and Henry P. Sims, "Shared Leadership: Relationship Management to Improve NPO Effectiveness," in *The Nonprofit Handbook*, ed. T. D. Connors (New York: Wiley, 2002).

[34]Pearce and Sims, "Vertical Verses Shared Leadership."

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team behaviors generate greater feelings of motivation and arouse positive emotions among team members. These findings are consistent with early research findings. Bradley Kirkman and Benson Rosen have concluded that empowered team members may feel as though they "are performing meaningful work that advances the organization as a whole." Further, they found that "more empowered teams were also more productive and proactive than less empowered teams and had higher levels of customer service, job satisfaction, and organizational and team commitment." This sense of psychological empowerment motivates team members to act on feelings of freedom to act.[35]

Furthermore, shared leadership enables empowerment through mutual and self-influence among employees, rather than external, top-down control. Empowering leaders foster follower self-influence by modeling self-leadership and by encouraging team members to utilize self-influence strategies. Jonathan Cox, Craig L. Pearce, and Monica L. Perry, as well as other leadership theorists, believe that the empowering leadership influence projects both vertically and laterally.[36] Thus, shared leadership magnifies the value of empowerment beyond traditional vertical leadership towards the construct of shared leadership.

Research of empowerment has not neglected the field of public education. In a study of public school systems in Alabama, Paula Shore and Patsy Johnson found that empowered teachers felt encouraged to develop greater competency and breadth in their

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[35]Bradley L. Kirkland and Benson Rosen, "Beyond Self-Management: Antecedents and Consequences of Team Empowerment," *Academy of Management Journal* 42, no. 1 (1999): 58.

[36]Jonathan F. Cox, Craig L. Pearce, and Monica L. Perry, "Toward a Model of Shared Leadership and Distributed Influence in the Innovation Process," in *Shared Leadership: Reframing the Hows and Whys of Leadership*, ed. Craig L. Pearce and Jay A. Conger (Thousand Oaks, CA: Sage Publications, 2003), 57; Pearce and Sims, "Vertical Verses Shared Leadership."

own work roles. Although teachers respected the leadership of school principals because they were in charge, teachers who perceived themselves as participating in the school decision-making process gave the principal power because of their personal belief in the administrator's good will.[37]

Short and Johnson found that while members of an empowered team had their own areas of expertise, all members of the team sought to become familiar with the tasks performed by other team members. Thus, a sense of empowerment enabled team members to diversify their interests and activities to include the expertise of others.[38] The practice of expanding one's expertise helps add value to individual team members.[39]

Empowerment of individual team members is an important outcome of shared leadership. However, one might ask if empowerment flows from shared leadership or if it leads to the development of shared leadership. Although empowerment is an important behavior associated with shared leadership, it is by no means the only behavioral outcome of this construct. Evidence supports the belief that shared leadership supports vertical leadership in teams.

Support of vertical leadership. Empowerment of team members is one of the valuable outcomes of shared leadership. The practice of shared leadership may often produce increased support of vertical leadership. Shared leadership is not a panacea for

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[37]Paula M. Short and Patsy E. Johnson, "Exploring the Links among Teacher Empowerment, Leader Power, and Conflict," *Education* 114, no. 4 (Summer 1994): 581-92.

[38]Short and Johnson, "Exploring the Links."

[39]J. Richard Hackman, "Group Influences on Individuals in Organizations," in *Handbook of Industrial and Organizational Psychology*, vol. 3, ed. M. D. Dunnette and M. L. Hough (Palo Alto, CA: Consulting Psychologists Press, 1992); Gretchen M. Spreitzer, "Social Structural Characteristics of Psychological Empowerment," *Academy of Management Journal* 39, no. 2 (1996): 483-504.

team effectiveness and cannot replace all applications of vertical leadership. Cox, Pearce, and Perry found that shared leadership supplements, but does not replace vertical leadership completely.[40]

Edwin A. Locke's study of CEOs reveals that shared leadership can better predict team effectiveness than can vertical leadership. However, the responsibilities of top management are still valuable. Locke paints a caricature of the typical CEO:

> The top-down leader is described in many ways in the literature—almost always pejoratively. He is typically male. He is said to be a prima donna. He thinks he knows everything. He wants only obedience, not disagreement, from subordinates. He is a tough, masculine guy who likes to throw his weight around. He is a loner who works only as an individual and disparages the idea of teamwork. He has technical skills but no people skills. He does not listen to others or give them any useful information. He has no respect for the abilities of his subordinates. He makes all the decisions himself.[41]

Support of vertical leadership does not relate to the CEO described by Locke. According to Locke, although the CEO must play a major role in building the corporation or organization, he is not precluded from gathering information from below. However, "Even though leaders may have input from many different people on many different issues, they must have the final say."[42] From his research, Locke suggests that the CEO may delegate some activities while not delegating others.[43]

Other research suggests that top management and other vertical leaders should

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[40]Cox. Pearce, and Perry, "Toward a Model of Shared Leadership," 66-69.

[41]Edwin A. Locke, "Leadership: Starting at the Top," in *Shared Leadership: Reframing the Hows and Whys of Leadership*, ed. Craig L. Pearce and Jay A. Conger (Thousand Oaks, CA: Sage Publications, 2003), 272.

[42]Locke, "Leadership," 279.

[43]Locke, "Leadership," 279. According to Locke, the CEO may not delegate or share the development of the vision and core values of the company, the selection of top-management team members, the appraisal of top managers, and the structuring and restructuring of the organization. However, the CEO may delegate motivation, team building, information sharing between levels, delegation downward to the next level staff, and the selection and training of lower level staff.

empower team members by providing the team with the authority to make decisions, solve problems, set objectives, and develop and pursue appropriate courses of action related to team objectives. Vertical leaders should seek to supplement or magnify the effectiveness of vertical leadership by leading teams to lead themselves. The "vertical leader's primary responsibility in the shared leadership process is to facilitate and encourage the sharing of leadership roles and behaviors among team members."[44]

Research with new-venture top-management teams suggests additional support for the continued inter-relationship of vertical leadership and shared leadership. In their research, Michael D. Ensley, Keith M. Hmieleski, and Craig L. Pearce studied two large samples of new venture teams, one consisting of top management teams drawn from a list of America's 500 fastest growing startups and the other drawn from a database that identified relatively young American-based ventures. Ensley et al. reported that both vertical and shared leadership made significant contributions to the predictability of new venture performance, although shared leadership outperformed vertical leadership slightly. Ensley concluded that the research provided "robust evidence for the value of shared leadership, in addition to the more traditional concept of vertical leadership."[45]

Although there is evidence that shared leadership does contribute positively to the effectiveness of team outcomes, there is not clear evidence that shared leadership can replace vertical leadership completely. In light of this research review, it appears that

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[44]Jeffery D. Houghton, Christopher P. Neck, and Charles C. Manz, "Self-Leadership and SuperLeadership: The Heart and Art of Creating Shared Leadership in Teams," in *Shared Leadership: Reframing the Hows and Whys of Leadership*, ed. Craig L. Pearce and Jay A. Conger (Thousand Oaks, CA: Sage Publications, 2003), 125.

[45]Michael D. Ensley, Keith M. Hmieleski, and Craig L. Pearce, "The Importance of Vertical and Shared Leadership within New Venture Top Management Teams: Implications for the Performance of Startups," *The Leadership Quarterly* 17 (2006): 217.

vertical leadership can be an important predictor of team effectiveness and that it can support and be supported by shared leadership. In addition to behavioral outcomes of shared leadership, attitudinal outcomes exist as well.

Attitudes

Behavioral outcomes of shared leadership include empowerment and support of vertical leadership. However, there are at least two broad categories of attitudes associated with shared leadership outcomes. The first is job satisfaction. The second closely related attitude contributes to turnover and absenteeism. There has been much research conducted in the area of attitudes related to shared leadership outcomes and team effectiveness. Much of the current research of shared leadership has focused on job satisfaction.

Job satisfaction. There has been an abundance of research in the fields of nursing and medicine related to job satisfaction. One groundbreaking study examined the education department of an American hospital and sought to develop a more effective approach to new nurse training and orientation in order to reduce turnover and absenteeism. Tyna Williams et al. developed a nurse residency program designed to increase job satisfaction, thus reducing turnover and absenteeism. Williams et al. found that shared leadership techniques implemented by the nurse residency program not only reduced absenteeism and increased retention of nurses, but also contributed to nursing staff/team effectiveness. In short, increased job satisfaction reduced turnover and absenteeism.[46]

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[46]Tyna Williams et al., "The Creation, Implementation, and Evaluation of a Nurse Residency

In another important study, Vicki George et al. studied the nursing program at Aurora Health Care Center in Wisconsin and found that shared leadership contributed significantly to the job satisfaction of nurse self-directed teams. George et al. developed a shared leadership model that increased staff use of leadership behaviors, professional nursing practice autonomy, and improved patient outcomes. Nurses reported "increased personal self-growth over time," increased awareness of leadership behavior change, and discovery of competencies to improve over time. Additionally, when nurses felt confident to give their input they did, however nurses discontinued this behavior when supervisors did not value such information.

George et al. write, "In general, nurses who completed the SLCP felt more confident, effective, organized, empowered, and assertive, and these feelings continued to develop over time. They reported less stress, were able to participate in committees, and served as resources to other staff more effectively."[47]

A more recent study conducted by Lionel Robert and Songseok You concluded that shared leadership does have a positive effect on job satisfaction. This study, of virtual teams completing classes in their homes, sought to investigate the influence of shared leadership and individual trust on individual satisfaction in virtual teams. According to the researchers, "The results of this study suggest that the positive effects of shared leadership on individual satisfaction are due, in part, to everyone being able to have a say

Program through a Shared Leadership Model in the Intensive Care Setting," *Dimensions of Critical Care Nursing* 21 (2002): 154-61.

[47]Vicki George et al., "Developing Staff Nurse Shared Leadership Behavior in Professional Nursing Practice," *Nursing Administration Quarterly* 26, no. 3 (Spring 2002): 44-51.

in what actions are taken by the team."[48]

Robert and You conclude that individuals who trust their team members in decision making have a diminished need to have their voice heard. They also infer that "allowing everyone to have a say in the actions taken by their team reduces the importance of trust on individual satisfaction."[49] Robert and You found that "both shared leadership and individual trust increase individual satisfaction." Analysis of the data also indicated that shared leadership and individual trust serve as substitutes for each other. According to Robert and You, "Either shared leadership or trust can be used to facilitate individual satisfaction in virtual teams."[50]

Turnover and absenteeism. Related to job satisfaction, additional research has focused on employee turnover and absenteeism. This research seeks to answer the question, "What attitudes contribute to job satisfaction such that employees are driven to longevity of service and reduced absenteeism?" Researchers have collected data from across the spectrum of public and private employment.

In support of shared leadership's positive impact on employee attendance and longevity, Soonhee Kim found that participative management that incorporates effective supervisory communications may enhance employee job satisfaction. Kim studied local government agencies in Clark County, Nevada and concluded, "There is consistent evidence that low job satisfaction results in absenteeism, reduced commitment to

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[48]Lionel Robert and Sangseok You, "Are You Satisfied Yet? Shared Leadership, Trust, and Individual Satisfaction in Virtual Teams" (proceedings, iConference 2013, February 12-15, 2013, Ft. Worth, TX): 464.

[49]Robert and You, "Are You Satisfied Yet?" 464.

[50]Robert and You, "Are You Satisfied Yet?" 461-66.

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organizations, turnovers, and stress." Kim's research findings support the notion that shared leadership, including strategic planning, positively affects employee satisfaction and that job satisfaction reduces absenteeism and turnover.[51]

The research of Weichun Zhu, Irene K. H. Chew, and William D. Spangler has documented reduced absenteeism and turnover as an outcome of shared leadership. In their field survey and review of data from 170 Singaporean firms, Zhu, Chew, and Spangler found that shared leadership positively affected human resource management through reduced absenteeism and lengthened employment.[52] These findings support the work of Williams et al. as described in the findings related to job satisfaction.[53]

Shared leadership contributes positively to workplace outcomes through behaviors and attitudes. However, shared leadership may positively affect team cognition through decision-making and increased knowledge and communication.

Cognition

A third broad category of shared leadership outcomes relates to cognition. Cognition includes, but is not limited to, the activities of decision-making, communication, and knowledge growth.[54] Since Peter Drucker coined the term

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[51]Soonhee Kim, "Participative Management and Job Satisfaction: Lessons for Management Leadership," *Public Administration Review* 62, no. 2 (March/April 2002): 231-41.

[52]Weichum Zhu, Irene K. H. Chew, and William D. Spangler, "CEO Transformational Leadership and Organizational Outcomes: The Mediating Role of Human-Capital-Enhancing Human Resource Management," *The Leadership Quarterly* 16 (2005): 39-52.

[53]Williams et al., "Creation, Implementation, and Evaluation."

[54]Bruce Avolio et al., "Building Highly Developed Teams: Focusing on Shared Leadership Process," in *Advances in Interdisciplinary Studies of Work Teams: Team Leadership*, ed. M. Beyerlein, D. Johnson, and S. Beyerlein (Greenwich, CT: JAI Press, 1996); Dale E. Yeatts and Cloyd Hyten, *High-Performing Self-Managed Work Teams: A Comparison of Theory and Practice* (Thousand Oaks, CA: Sage Publications, 1998).

"knowledge work," many scholars have sought to gain a better understanding of cognition within the realm of leadership in general and shared leadership specifically. Drucker chose the term knowledge work to describe a new trend evidenced by an important segment of the workforce concerned primarily with knowledge and the manipulation of information.[55]

Cognition, or how teams come to know what they know, may serve as an important predictor of team performance.[56] Dale Yeatts and Cloyd Hyten studied high-performing self-managed work teams over a three-year period and found that communication between team members within this population was "honest, frank, and regular."[57] Srivastava, Bartol, and Locke found that empowering teams through shared leadership positively affected knowledge sharing. More specifically, this study suggests, "an important benefit of empowering leadership is that members have increased opportunities and a need to share knowledge in order to solve their problems and make decisions." Additionally, Srivastava, Bartol, and Locke found that knowledge sharing is an important team process and prevents the negation of team purpose.[58]

Charles Hooker and Mihaly Csikszentmihalyi studied shared leadership within a space science laboratory. Because of their research, Hooker and Csikszentmihalyi predict that the evolution of knowledge work will lead to a growth in flexibility within organizations. Consequently, the shape and practice of teamwork will morph into teams

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[55]Peter Drucker F., *Landmarks of Tomorrow* (New York: Harper and Row, 1959).

[56]Charles C. Manz and Henry P. Sims, Jr., *Business Without Bosses: How Self-Managing Teams are Building High Performing Companies* (New York: John Wiley and Sons, 1993).

[57]Yeatts and Hyten, *High Performing Self-Managed Work Teams*, 81.

[58]Srivastava, Bartol, and Locke, "Empowering Leadership in Management Teams," 1246.

that are "conducive to the expression of creativity and innovation."[59] Hooker and

Csikszentmihalyi also found that the reciprocal relationship between creativity and shared

leadership, under certain conditions, led to an enhancement of the conditions for flow,

which bolsters the creative process. Hooker and Csikszentmihalyi conclude (about

knowledge workers experiencing flow) that "their awareness will merge with their action,

and their consciousness will exclude all irrelevant information. As more individuals in a

group are able to accomplish this experience in their work, the group will find it

contagious and their work as a whole is likely to become more innovative and creative."[60]

In an ethnographic study of a community theater group, Michael Kramer

sought to explore how the cast members shared leadership roles because of lack of

leadership by the primary leader, the director. Kramer found that the cast's response to a

passive appointed leader was the emergence of shared leadership by more than one

member of the cast. According to Kramer, research results suggest that leadership

emerges in shared leadership structures much as it does in zero-history, leaderless groups.

Kramer explains, "Instead of a single leader emerging, as is common in laboratory

groups, in this setting the leadership shifted as different individuals emerged as leaders at

various times to assist the group in completing a range of tasks."[61]

Kramer's study is important as it suggests that in the absence of necessary

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[59]Charles Hooker and Mihaly Csikszentmihalyi, "Flow, Creativity, and Shared Leadership: Rethinking the Motivation and Structuring of Knowledge Work," in *Shared Leadership: Reframing the Hows and Whys of Leadership*, ed. Craig L. Pearce and Jay A. Conger (Thousand Oaks, CA: Sage Publications, 2003), 218-19.

[60]Hooker and Csikszentmihalyi, "Flow, Creativity, and Shared Leadership," 229.

[61]Michael W. Kramer, "Shared Leadership in a Community Theater Group: Filling the Leadership Role," *Journal of Applied Communication Research* 34, no. 2 (May 2006): 157.

communication to ensure team success, leadership emerges from within the group in order to defuse the communication crisis. Although the appointed primary leader failed to communicate vision to the cast, secondary leaders within the cast assumed the leadership role, either temporarily or permanently, and communicated ideas to other secondary leaders who enacted them.

A trio of cognitive behaviors, decision-making, knowledge growth, and communication suggest a positive outcome of shared leadership. A final broad category of shared leadership outcomes suggests that performance, characterized by diversity, and coordination are likewise positive shared leadership outcomes.

Performance

A preponderance of research indicates that shared leadership contributes positively to team performance, team effectiveness, diversity, and coordination. Studies conducted by Bruce Avolio et al. with undergraduate student teams indicate a positive correlation with self-reported effectiveness.[62]

Nagaraj Sivasubranmaniam et al. studied leadership within teams of undergraduate business students and found that shared leadership positively related to both team performance and potency over time. According to Sivasubranmaniam and his colleagues, "Team or collective leadership is at least one factor in predicting the subsequent effectiveness of teams."[63]

Virtual teams and organizations consist of individuals collaborating and

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[62]Avolio et al., "Building Highly Developed Teams," 173-209.

[63]Nagaraj Sivasubramaniam et al., "A Longitudinal Model of the Effects of Team Leadership and Group Potency on Group Performance," *Group and Organizational Management* 27, no. 1 (March 2002): 88.

working from physically dispersed locations. Because they rarely meet in person, technology supports the work of these teams. In one study of virtual teams engaged in social work projects, Craig L. Pearce, Youngjin Yoo, and Maryam Alavi found that shared leadership was a stronger predictor of team performance than vertical leadership. Pearce and colleagues suggest that the nature of non-profit work tends toward increased interest in organizational leadership due to the mission of the organization, thus making shared leadership "particularly efficacious." Further, they conclude, "Thus it appears that for these types of teams, substantial gains could be realized from increased emphasis on shared leadership in general and shared empowering leadership in particular."[64]

Simon Taggar, Rick Hackett, and Sudhir Saha completed a study of team leadership (480 undergraduates in 94 initially leaderless teams) and found that team performance was greatest when team members, in addition to the emergent leaders, demonstrated high levels of leadership influence. Although emergent leaders did contribute to the success and effectiveness of the team, Taggar, Hackett, and Saha found that when even one member of the team failed to demonstrate leadership behaviors effectiveness of the team diminished. More specifically, they found that "Teams performed best when both the team leader and staff were high in leadership. Furthermore, an effective team leader does not ameliorate the negative affects of a staff low in leadership."[65]

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[64]Craig L. Pearce, Youngjin Yoo, and Maryam Alavi, "Leadership, Social Work, and Virtual Teams: The Relative Influence of Vertical Versus Shared Leadership in the Nonprofit Sector," in *Improving Leadership in Nonprofit Organizations*, ed. Ronald E. Riggio and Sarah Smith Orr (San Francisco: Jossey-Bass, 2004), 197.

[65]Simon Taggar, Rick Hackett, and Sudhir Saha, "Leadership Emergence in Autonomous Work Teams: Antecedents and Outcomes," *Journal of Personnel Psychology* 52, no.4 (1999): 899.

Charles Manz et al. conducted an ethnographic inductive model building study of Herman Miller Inc., an innovative furniture manufacturer for over a century. Herman Miller Company began in 1905 in Zeeland, Michigan, as the Star Furniture Company. The company continues to be a healthy business enterprise. This study by Manz et al. illustrates the positive outcomes of shared leadership through continued performance over time. Through the years, Herman Miller Company has experienced the Great Depression, several recessions, and the challenges of the dotcom meltdown, yet continues to be a leader in manufacturing and innovation.

The Herman Miller study found that two organizational values moderated the company's continuing existence and performance success: an emphasis on recognizing that people both inside and outside the organization are valuable resources, and the importance of a perpetual creative process. Additionally, Manz et al. write, "Sustainable performance at Herman Miller is supported by a new social contract that assures employees, customers, and other stakeholders that it will act according to its values in prosperous times as well as during downturns."[66]

Shared leadership has positively impacted diversity and coordination within teams. In a study of school leadership, particularly principals and lead teachers, Kenneth Leithwood and Daniel L. Duke conclude that most contemporary leadership theories suggest that leadership is practiced differently based on the nature of the organization, its goals, its people, and the characteristics of the leaders themselves. No one formula of effective leadership is applicable to all contexts, but shared leadership approaches tend to

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[66]Charles C. Manz et al., "A Model of Values-Based Shared Leadership and Sustainable Performance," *Journal of Personnel Psychology* 9, no. 4 (2010): 212-17.

involve more people in the decision-making process.[67]

The large body of shared leadership research examined through the representative literature presented in this review has described the historical and theoretical antecedents for the current construct. Synthesized as to its outcomes, shared leadership research contributes positively to team outcomes in the broad areas of behavior, attitudes, cognition, and performance.

Although the focus of this work is shared leadership in the marketplace setting, shared leadership practice is evident in the contexts of education, medicine, and software development in addition to businesses both large and small. In light of an overall view of shared leadership research, this review will now focus on the more narrow literature base of best practices.

Best Practices

Development of best practices has become an integral component of research since the 1970s. However, the focus of benchmarking for best practices has largely focused on developing strategic plans for combating the successes of competing corporations. Best practice benchmarking is "the process of seeking out and studying the best internal and external practices that produce superior performance."[68] Christopher Bogan and Michael English suggest,

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[67]Kenneth Leithwood and Daniel L. Duke, "A Century's Quest to Understand School Leadership," in *Handbook of Research on Educational Administration*, ed. Joseph Murphy and Karen Seashore Louis (San Francisco: Jossey-Bass, 1999), 45-72; Philip Hallinger and Ronald H. Heck, "Reassessing the Principal's Role in School Effectiveness: A Review of Empirical Research, 1980-1995," *Educational Administration Quarterly* 32, no.1 (1996): 5-44.

[68]Christopher E. Bogan and Michael J. English, *Benchmarking for Best Practices: Winning Through Innovative Adaptation* (New York: McGraw-Hill, 1994), 4.

It makes eminently good sense to consider the experience of others. Those who always go it alone are doomed to perennially reinvent the wheel, for they do not learn and benefit from others' progress. By systematically studying the best business practices, operating tactics, and winning strategies of others, an individual, team or organization can accelerate its own progress and improvement.[69]

Development of best practices is practical yet time consuming. Best practices, gleaned through focused research, "can and should be applied at many levels of the organization and in many different contexts."[70] The purpose of this study is to determine best practices of shared leadership, intentionally practiced by Christians in the marketplace.

In their groundbreaking work, Pearce and Conger posed the question, "Are there 'best practices' and interventions that can facilitate the effective implementation of shared leadership." Their answer was an unequivocal, "Yes." Pearce and Conger conclude that one of the limitations of shared leadership research has been the lack of research of implementing shared leadership in favor of an understanding of facilitating and sustaining shared leadership.[71]

In 2003, Pearce and Conger discussed best practice research from a stance of disappointment and a desire to press forward for best practices. Two major points reverberated in their chapter on future research. First, research has focused on facilitating shared leadership, and second, research has focused on the group level rather than the organizational level of analysis. In concluding their discussion of best practices, Pearce and Conger write, "We know little about the influence of organizational culture, design,

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[69]Bogan and English, *Benchmarking for Best Practices*, 1.

[70]Bogan and English, *Benchmarking for Best Practices*, 5.

[71]Pearce and Conger, "A Landscape of Opportunities," 294.

and politics on the expression of shared leadership."[72]

Since 2003, there has been growth in the search for best practices in shared leadership, particularly within the framework of public education. A representative study of shared leadership best practice collected data from 16 educational leaders (writers, superintendents, principals, and teachers) who had experienced or read about shared leadership in school settings.

Joni Poff and David Parks conducted a three-round Delphi study and isolated a set of 220 characteristics, behaviors, and cultural conditions that represent a shared leadership paradigm.[73] At the conclusion of their study, Poff and Parks categorized 15 items in five domains as good descriptors of shared leadership. Poff and Parks identified these items as essential elements of shared leadership. From these elements, the researchers offered five recommendations, or best practices, for implementing shared leadership within an educational context.[74] Poff and Parks contend that though their research focused on the context of a public school district, their best practices may apply across educational settings.

In one of their works, Jay Conger and Ronald Riggio readdress best practices as they relate to all leadership contexts. In concluding their book, Conger and Riggio reflect on Pearce and Conger's original question as it relates to best practice. Conger and

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[72]Pearce and Conger, "A Landscape of Opportunities," 294.

[73]Joni C. Poff and David J. Parks, "Is Shared Leadership Right for Your School District?" *AASA Journal of Scholarship and Practice* 6, no. 4 (2010): 31.

[74]Poff and Parks, "Is Shared Leadership Right," 33. In their article, Poff and Parks make the following recommendations: (1) broadly share leadership responsibility for planning and implementation of the mission and goals of the district, (2) focus the attention of all leaders and followers on the primary targets of the district, (3) ensure that authentic collaboration is the foundation of all processes in the district, (4) personally exemplify and nurture a culture characterized by mutual trust, honesty, and encouragement of individual and group contributions to the work of the district, and (5) practice communication that distributes important information to all individuals (33).

Riggio write, "An important question is whether there are common themes that can be distilled from this wide array of chapters. The answer is 'Yes.'"[75]

Although little of the research related to shared leadership has sought to identify best practices, one may identify several elements of leadership practice that seem to be common across the spectrum of the body of research. Such practices may serve as important benchmarks for practicing shared leadership in the marketplace.

Best Practice 1: Train Based on Principles

Effective leaders develop successful teams by providing training for both vertical and horizontal leaders. Leadership training often involves expert coaching by outside consultants. Successful team leaders lead by principle and remain loyal to their principles as they share leadership.[76]

Best Practice 2:
Feedback as Tool of Effectiveness

Effective leaders provide timely feedback to team members. Reward mechanisms such as 360-degree activities help team members stay on track. Feedback may also consist of leader intervention on an as-needed basis. In this way, leaders have an opportunity to monitor, measure, and adapt team activity. Feedback serves as an

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[75]Ronald E. Riggio and Jay A. Conger, "Getting It Right: The Practice of Leadership," in *The Practice of Leadership: Developing the Next Generation of Leaders*, ed. Jay A. Conger and Ronald E. Riggio (San Francisco: Jossey-Bass, 2007), 342.

[76]Edwin A. Fleishman et al., "Taxonomic Efforts in the Description of Leader Behavior: A Synthesis and Functional Interpretation," *Leadership Quarterly* 2, no. 4 (1991): 245-87; J. Richard Hackman and Richard E. Walton, "Leading Groups in Organizations," in *Designing Effective Work Groups*, ed. Paul S. Goodman (San Francisco: Jossey-Bass, 1986), 72-119; Carl E. Larson and Frank M. J. LaFasto, *Teamwork: What Must Go Right/What Can Go Wrong* (Newbury Park, CA: Sage, 1989); Craig L. Pearce, "The Future of Leadership: Combining Vertical and Shared Leadership to Transform Knowledge Work," *Academy of Management Executives* 18, no.1 (February 2004): 47-57.

important tool for team effectiveness.[77]

Best Practice 3:
Clear Goals/Clear Vision of Purpose

Effective leaders plan and develop clear, engaging goals. They also articulate a

clear vision of the team's purpose for long-term success.[78]

Best Practice 4:
More-than-Money Motivation

Effective leaders provide motivation for team members and develop a culture

of trust through "What do you think?" leadership. Successful leaders understand that

money is not the only motivating factor for team success.[79]

Best Practice 5:
Collaborative Climate Strategies

Effective leaders of teams provide a collaborative climate. They seek to engage

and involve followers through coordinated performance strategies.[80]

Best Practice 6:
Hire Right People/Empower Them

Effective team leaders develop an enabling structure and context for team

activity ensured by the enlistment of the right team members. Successful team leaders

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[77]Riggio and Conger, "Getting It Right," 342-44; Fleishman et al., "Taxonomic Efforts," 245-87; Pearce, "The Future of Leadership," 47-57.

[78]Poff and Parks, "Is Shared Leadership Right," 29-39; Fleishman et al., "Taxonomic Efforts," 245-87; Hackman and Walton, "Leading Groups in Organizations," 72-119; Pearce, "The Future of Leadership," 45-57; Riggio and Conger, "Getting It Right," 331-44.

[79]Fleishman et al., "Taxonomic Efforts," 245-87; Pearce, "The Future of Leadership," 45-57.

[80]Fleishman et al., "Taxonomic Efforts," 245-87; Larson and LaFasto, *Teamwork*; Poff and Parks, "Is Shared Leadership Right," 29-39; Riggio and Conger, "Getting It Right," 331-44.

understand the importance of hiring the right people.[81]

Best Practice 7:
Understand Power of Team Vision

Successful team leaders understand the power of team vision.[82]

Best Practice 8:
Support, Recognize, and Reward

Effective leaders provide external support and recognition. Successful team

leaders understand the importance of providing the money, equipment, and supplies

necessary for completion of a task. They also reward team members for excellent

service.[83]

Best Practice 9:
Break Down Leadership Walls

Effective leaders seek to remove the distinction between leaders and followers.

Successful leaders understand the importance of breaking down leadership walls in order

to accomplish team goals.[84]

Best Practice 10: Safe Communication
Allows for Adjustment in Team Actions

Effective leaders provide for an environment of safe communication. Team

members do not fear sharing information related to their opinions. Successful leaders use

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[81]Hackman and Walton, "Leading Groups," 72-119; Pearce, "The Future of Leadership," 45-57.

[82]Poff and Parks, "Is Shared Leadership Right" 29-39; Fleishman et al., "Taxonomic Efforts," 245-87; Hackman and Walton, "Leading Groups," 72-119; Pearce, "The Future of Leadership," 45-57; Riggio and Conger, "Getting It Right," 331-44.

[83]Larson and LaFasto, *Teamwork*; Pearce, "The Future of Leadership," 45-57.

[84]Alma Harris, "Effective Leadership in Schools Facing Challenging Contexts," *School Leadership Management* 22, no.1 (2002): 15-26.

ongoing streams of critical data to tweak team actions.[85]

Riggio and Conger rightfully remind those involved in leadership research that there are no short cuts to great leadership in general and shared leadership specifically. Learning how to become better leaders is time consuming and must become a practice as much as an art—"The term practice suggests that leaders can always learn how to do it better."[86] It is for this purpose that the current shared leadership study focused on isolating, identifying, and articulating best practices of shared leadership in the marketplace.

Intentional Practice of Shared Leadership by Christian Leaders

Certainly not all Christian laypersons involved in the work-a-day world of the marketplace have an interest in instituting best practices of shared leadership in their work context. However, there appears to be a growing number of church members who wish to adopt a missional approach to their work. As laypersons learn biblical approaches to leadership through their congregational experiences, many find it natural to extend these practices to their vocational context. According to Jeff Van Duzer, Christians are beginning to see the "importance of their daily work from God's perspective."[87]

The apparent problem for Christians in the marketplace is an old one. Humans

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[85]Frank M. J. LaFasto and Carl E. Larson, *When Teams Work Best: 6,000 Team Members and Leaders Tell What it Takes to Succeed* (Thousand Oaks, CA: Sage, 2001); Poff and Parks, "Is Shared Leadership Right," 29-39; Pearce, "The Future of Leadership," 45-57; Riggio and Conger, "Getting It Right," 331-44.

[86]Riggio and Conger, "Getting It Right," 344.

[87]Jeff Van Duzer, *Why Business Matters to God: And What Still Needs to be Fixed* (Downers Grove, IL: IVP Academic, 2010), 9.

have long held to a dualism between the spiritual and secular aspects of life. This dualism has caused a major struggle for many Christians and has had a "devastating impact on those who try to live 'in Christ' in every dimension of life."[88]

Empirical research of the intentional practice of biblical leadership principles has been scarce. Charles Handy issued an alarm for business to change. He argues that forms can remain intact, but that the inner components of business should change.[89]

The question one must ask is, "How should business practice change for missional Christians?" Some researchers have warned against the dangers of Christian leaders adopting much of the secular culture present in the business world, leading to a rejection of discernibly different Christian leadership.[90]

Kenman Wong and Scott Rae believe that many Christian business leaders have capitalized on their opportunity to live and lead as representatives of Jesus in the marketplace.[91] My presupposition is that Christian laypersons that serve in a marketplace environment seek to practice shared leadership in their vocation as an outgrowth of their Christian discipleship.

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[88]R. Paul Stevens, *Work Matters: Lessons from Scripture* (Grand Rapids: William B. Eerdmans Publishing, 2012), vii.

[89]Charles Handy, "Revisiting the Concept of the Corporation," in *The Organization of the Future 2: Visions, Strategies, and Insights on Managing in the New Era,* ed. Frances Hesselbein and Marshall Goldsmith (San Francisco: Jossey-Bass, 2009), 89.

[90]Max Dupree, *Leadership Is an Art* (New York: Dell, 1998); C. William Pollard, *Serving Two Masters? Reflections on God and Profit* (New York: Collins, 2006); Mark Russell, *The Missional Entrepreneur: Principles and Practices for Business as Mission* (Birmingham, AL: New Hope Publishers, 2010).

[91]Kenman Wong and Scott B. Rae, *Business for the Common Good: A Christian Vision for the Marketplace* (Downers Grove, IL: InterVarsity Press, 2011), 22.

Conclusion from Literature Review

After a careful review of the literature related to shared leadership, best practices, and intentional practice of shared leadership in the marketplace by Christian leaders it is evident that there is a need to extend the current research. Therefore, the purpose of this multiple case study was to identify best practices of shared leadership implementation in the marketplace environment by Christian leaders.

Definitions

For the purpose of this study, the following definitions apply:

Best practice. Best practice is "the process of seeking out and studying the best internal and external practices that produce superior performance."[92]

Distributed leadership. The structural patterns taken by various social and organizational formations are activity-dependent, and an analysis of the activities engaged in by particular sets of time-, space-, and culture-bound sets of agents permits an understanding of agential-structural relations through the process of structuring.[93]

Emergent leadership. The exercise of leadership by one group member because of the manner in which other group members react to him or her. Emergent leadership results when others perceive a person to be the most influential member of the group regardless of their formal position.[94]

Intentional practice. Intentional practice involves a practice that is done with

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[92]Bogan and English, *Benchmarking for Best Practices*, 4.

[93]Peter Gronn, "Distributed Properties: A New Architecture for Leadership," *Educational Management and Administration* 28 (2000): 318.

[94]W. Glenn Rowe and Laura Guerrero, *Cases in Leadership* (Thousand Oaks, CA: Sage Publications, 2013), 3.

full awareness of what one is doing. For the purpose of this study, intentional practice of

shared leadership relates to the discipleship experience of Christian businesspersons.

Marketplace. Marketplace refers to the location of people's employment in

non-religious institutions. This can be a courtroom, hospital, school, laboratory, corporate

office, factory, or any of the other possibilities.[95]

Scrum or agile project management. The software development process

"designed to add energy, focus, clarity, and transparency project teams developing

software systems."[96]

Self-leadership. A systematic set of strategies through which individuals

influence themselves toward higher levels of performance and effectiveness.[97]

Shared leadership. A dynamic, interactive influence process among individuals

in groups for which the objective is to lead one another to the achievement of group or

organizational goals or both.[98]

SuperLeadership. The process of leading others to lead themselves.[99]

Team. Teams are established, fixed groups of people who cooperate in pursuit

of a common goal.[100]

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[95]Mark L. Russell, "The Secret of Marketplace Leadership Success: Constructing a Comprehensive Framework for the Effective Integration of Leadership, Faith, and Work," *Journal of Religious Leadership* 6, no. 1 (Spring 2007): 80.

[96]Sutherland et al., "Distributed Scrum,"1.

[97]Jeffery D. Houghton and Steven K. Yoho, "Toward a Contingency Model of Leadership and Psychological Empowerment: When Should Self-Leadership Be Encouraged?" *Journal of Leadership and Organizational Studies* 11, no. 4 (2005): 65.

[98]Pearce and Conger, "All Those Years Ago," 1.

[99]Houghton and Yoho, "Toward a Contingency Model," 69.

[100]Amy C. Edmondson, *Teaming: How Organizations Learn, Innovate, and Compete in the Knowledge Economy* (San Francisco: Jossey-Bass, 2012), 13.

Vertical leadership. Leadership dependent on the wisdom of one leader who functions from a top-down stance and seeks to influence subordinates.[101]

Research Hypothesis

This multiple case study sought to answer one research question: "What best practices of shared leadership can be identified from a multiple case study of Christian businesspersons who intentionally practice shared leadership in the marketplace?" Therefore, I sought to test the hypothesis: "Businesspersons may practice shared leadership in the marketplace as an intentional expression of their Christian discipleship."

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[101]Ensley, Hmieleski, and Pearce, "The Importance of Vertical and Shared Leadership," 220.

CHAPTER 3

RESEARCH METHODOLOGY

A review of current literature suggests best practices for the exercise of shared leadership in the marketplace context. Additionally, several Christian leadership practitioners have suggested that team leadership is a biblical and effective means for leading congregations.[1] However, little has been written to support of the intentional practice of shared leadership by Christian leaders outside the local church environment. For this reason, the current study of shared leadership in the marketplace is important and contributes to an understanding of the practice of shared leadership by Christian leaders in their marketplace context.

The methodology for the current research involved a qualitative case study approach. The purpose of a qualitative study is to "explore, explain, or describe a phenomenon of interest."[2] This chapter describes the methodological design for this case study to identify best practices of shared leadership in the marketplace by Christian leaders. I will outline the design overview, identify the research population, define the population sample, and list delimitations. Additionally, I will identify the limits of generalization, discuss research instrumentation, and articulate the procedures for the completed study.

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[1]George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders* (San Francisco: Jossey-Bass, 1999); Wayne Cordeiro, *Doing Church as a Team: The Miracle of Teamwork and How it Transforms Churches* (Ventura, CA: Regal Books, 2004); Robert C. Crosby, *The Teaming Church: Ministry in the Age of Collaboration* (Nashville: Abingdon Press, 2012); Timothy Keller and Katherine Leary Alsdorf, *Every Good Endeavor: Connecting Your Work to God's Work* (New York: Dutton, 2012); Larry Osborne, *Sticky Teams: Keeping Your Leadership Team and Staff on the Same Page* (Grand Rapids: Zondervan, 2010).

[2]Catherine Marshall and Gretchen B. Rossman, *Designing Qualitative Research*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2011), 68.

Research Question

I addressed the following research question in this multiple case study: "What are best practices of shared leadership by Christians that may be identified from a comparative study of cases of shared leadership in the marketplace?"

Design Overview

Although researchers attempt to approach their work from an unbiased stance, philosophical ideas, or the researcher's worldview, "still influence the practice of research and need to be identified."[3] John Creswell sees worldview "as a general orientation about the world and the nature of research that a researcher holds. These worldviews are shaped by the discipline area of the student, the beliefs of advisers and faculty in a student's area, and past research experiences."[4]

Creswell identifies four general worldviews. The postpositivist view, often referred to as the scientific method, exemplifies a deterministic philosophy. Postpositive research is characterized by determination, reductionism, empirical observation and measurement, and theory verification. The social constructivist worldview assumes that "individuals seek understanding of the world in which they live and work." Understanding, multiple participant meanings, social/historical construction, and theory generation characterize constructivist research. According to the advocacy/participatory worldview, "research inquiry needs to be intertwined with politics and political agenda." It is political, empowerment issue-oriented, collaborative, and change oriented. Finally, the pragmatic worldview approaches research with a concern for application, and is concerned with consequences of actions, is problem-centered, pluralistic, and real-world

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[3]John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks, CA: Sage, 2009), 5.

[4]Creswell, *Research Design*, 6.

practice oriented.[5] Empirical research results will be influenced by the researcher's worldview.[6]

Commitment toward Spiritual Transformation

My long tenure in Christian education ministry and years of formal education serve to inform my expectation of transformation in the lives of Christians who seriously pursue Christian discipleship. The assumption of this work is that the life of the disciple is a transformed life. R. Paul Stevens and Michael Green write, "Discipleship is essentially a transforming relationship with someone who is as influential today—even more so—than he was when the first Christian disciples turned the world upside down. Christianity is Christ, and to be a Christian is simply to be a disciple of Jesus Christ. Discipleship implies growth, nurture, education, deepening intimacy, shared goals and life direction, all facets of relationship with a person."[7] It is with this commitment that this study was conceived and implemented.

Qualitative Design

This qualitative, multiple case study sought to identify best practices of shared leadership in the marketplace by leaders who intentionally practice shared leadership as an outgrowth of their Christian discipleship. The qualitative research approach allows researchers to use specific tools to experience and identify the "complexities and processes of organizations."[8] I utilized a qualitative multiple case study because this approach provides for: gathering of information in a natural setting, diverse types of rich

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[5]Creswell, *Research Design*," 5-11.

[6]Joyce P. Gall, M. D. Gall, and Walter R. Borg, *Applying Educational Research: A Practical Guide* (Boston: Pearson, 2005), 11-21.

[7]R. Paul Stevens and Michael Green, *Living the Story: Biblical Spirituality for Everyday Christians* (Grand Rapids: William B. Eerdmans Publishing, 2003), 19.

[8]Marshall and Rossman, *Designing Qualitative Research*, 91.

data for collection, opportunity to learn about past events from a participant's perspective, and an understanding of a particular phenomenon and provides insights, interpretations or generalizable theories related to the specific case being studied.[9]

A qualitative research design is appropriate for identifying best practices for any new or un-experienced situation. Dawson Hancock and Bob Algozzine believe it is natural for humans to ask questions since humans naturally have a "desire to find an answer." For this reason, Hancock and Algozzine state, "In a sense, all of us are researchers."[10]

Research that seeks to identify best practices is also well served by qualitative research methods because qualitative researchers typically use words to describe "trends or patterns in research settings."[11] Formal research involves identifying patterns or irregularities in the data. The goal of qualitative research is to understand the activity under investigation from the participant's perspective. According to Hancock and Algozzine, researchers are interested in the "emic, or insider's, perspective, as opposed to the etic, or outsider's perspective."[12]

Case Study Method

Case studies are different from other qualitative research methods in that they are "intensive analyses and descriptions of a single unit or system bounded by space and time."[13] Collection of data from site participants in a natural setting allows a researcher to better understand the phenomenon in question. Case study research usually involves the

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[9]Cresswell, *Research Design*; Marshall and Rossman, *Designing Qualitative Research*.

[10]Dawson R. Hancock and Bob Algozzine, *Doing Case Study Research: A Practical Guide for Beginning Researchers* (New York: Teachers College Press, 2011), 3.

[11]Hancock and Algozzine, *Doing Case Study Research*, 4.

[12]Hancock and Algozzine, *Doing Case Study Research*, 9.

[13]Hancock and Algozzine, *Doing Case Study Research*, 10.

collection of multiple forms of data through observations, organization documents, and direct interviews. For this study, I completed in-depth interviews with the site team leader and key team members, analyzed available organizational documents, and completed participant observations.

Qualitative case study research utilizes open-ended questions for gathering information from the participant's perspective. Open-ended questions allow participants to provide "a source of raw data and reveal a depth of emotion."[14] Raw data collected through qualitative research provides fresh understanding of participants' perspectives on the core research issues.[15] Based on the findings of the literature review, I conducted interviews and content analysis in order to group themes and patterns for coding purposes.

Since case study research involves the study of specific issues through one or more settings or contexts, I identified three sites for the study through referral from Christian business organizations, college and seminary leadership professors, and pastors of Christian businesspersons. The identified organization leaders received invitations to participate in the study.

Following data analysis, I compared case findings to the list of best practices identified in the literature review. This study reports variations of the site findings with the synthesized best practices.

Selection criterion. Case studies require the collection of substantial data related to the specific case, or cases, selected to represent a phenomenon.[16] Michael

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[14]Michael Quinn Patton, *Qualitative Research and Evaluation Methods*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2002), 21.

[15]Cresswell, *Research Design*.

[16]Gall, Gall, and Borg, *Applying Educational Research*, 309.

Patton suggests that qualitative researchers utilize purposeful sampling. According to Patton:

> Cases for study (e.g., people, organizations, communities, cultures, events, critical incidences) are selected because they are "information rich" and illuminative, that is, they offer useful manifestations of the phenomenon of interest; sampling, then is aimed at insight about the phenomenon, not empirical generalization from a sample to a population.[17]

Phenomenological case study, in essence, allows research participants to become experts in any phenomena. Bent Flyvbjerg believes that "most people are experts in a number of everyday social, technical, and intellectual skills like giving a gift, riding a bicycle, or interpreting images on a television screen, while only few reach the level of true expertise for more specialized skills like playing chess, composing a symphony, or flying a fighter jet."[18]

The three cases for the current phenomenological, multiple case study, selected through a purposeful sampling process, represent the following criteria:

1. The principal leader is a professing Christian.

2. The principal leader practices some form of shared/team leadership.

3. The principal leader has enlisted other participants from his/her site to participate in the study.

4. The principal leader's influence lies outside the context of the local church.

The final case sites selected for this study included People's Bank of Alabama, Cullman, Alabama; Interstate Battery System, Dallas, Texas; and Mixer-Direct, Louisville, Kentucky.

Case histories. In order to understand the appropriateness of the selected

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[17]Patton, *Qualitative Research and Evaluation Methods*, 40.

[18]Bent Flyvbjerg, "Five Misunderstandings about Case-Study Research," *Qualitative Inquiry* 12, no. 2 (April 2006): 223.

cases, a brief survey of the individual case histories is presented in this section. The sites, diverse in nature, include a privately owned bank, a manufacturing partnership, and a billion dollar privately held corporation.

Peoples Bank of Alabama was established in 1977 in Cullman, Alabama, and currently has twenty-two branches in north Alabama. The bank is privately held and has assets of more than $525 million dollars. The site director for Peoples Bank was Dick Lee, Executive Vice-president and Chief Credit Officer.

Mixer-Direct was founded in 2010 in Louisville, Kentucky, and has quickly become a leading supplier of mixing and liquid processing equipment. The partners of Mixer-Direct each hold strong Christian values and seek to make life simple. The site director, Mark Franco, serves as President and CEO.

Interstate Battery System has been in business since 1952. Founder, John Searcy began selling and delivering car batteries to wholesalers in the Dallas/Fort Worth area from the back of his truck. Two years later, Searcy founded the company and named it Interstate Battery System, after the new interstate system being built across the United States. Today, Interstate Battery System sells more than a billion dollars worth of batteries a year. The site manager, Chris Willis, serves as Vice-president of Human Resources and Legal Counsel.

Population

The theoretical population for this study consists of Christian marketplace leaders who intentionally practice shared leadership in their organizations. It is impossible to know the exact number of marketplace leaders in the United States who identify themselves as Christian. However, a recent Gallup poll reported that 77% of Americans professed to be Christian, with 51.9% identifying as Protestants.[19] Since this

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[19]Frank Newport, "In U. S., 77% Identify as Christian," accessed December 18, 2013, http://www.gallup.com/poll/159548/identify-christian.aspx.

study focuses primarily on Protestant evangelical Christian leaders, the population potentially includes millions of organizational leaders.

Sampling

In qualitative studies, researchers analyze a sample of an entire population. The sample consists of a "relatively small selection of an entire research population."[20] The current study utilized a purposeful maximal sampling in order to gain the most diverse findings possible related to the research problem. The sample consists of those marketplace leaders who agreed to participate in the study and who met the research criteria.

Delimitations

The present study's scope was focused on marketplace leaders who identify as evangelical Christians and was delimited as follows:

1. This study was delimited to marketplace leaders who serve as team leaders.
2. This study was delimited to marketplace leaders who identify as practitioners of shared leadership.

Limitations of Generalization

The findings of this research are limited to the three cases studied, but may be transferrable to marketplace leaders who identify as evangelical Christians. The findings may also be transferrable to Christian leaders who are not team leaders but work in shared leadership contexts.

The value of qualitative research is found not in the ability of the researcher to predict broad, general findings, but "a single case or small nonrandom sample is selected precisely because the researcher wishes to understand the particular in depth, not to find

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[20]Derek Rountree, *Statistics without Tears: A Primer for Non-Mathematicians* (London: Penguin, 1991), 26.

out what is generally true of the many."[21]

Although generalization is not possible, and transferability is limited, readers of this study may use their intuition and experiences to validate the value of the findings. Merriam suggests, "Reader or user generalizability involves leaving the extent to which a study's findings apply to other situations up to the people in those situations. Called case-to-case transfer by Firestone (1993), 'It is the reader who has to ask, what is there in this study that I can apply to my own situation, and what clearly does not apply?'"[22]

Instrumentation

Data gathering for this research included direct observations, analysis of organizational documents, and personal interviews with the site director and selected team members. I received approval of all interview questions, observation protocols, and analysis methods, from the Southern Baptist Theological Seminary ethics committee.[23]

Data Collection

The procedures of the study included eight steps: identifying potential research sites, soliciting site participation, securing agreement to study the selected sites, developing instrumentation for the case study, gaining instrumentation approval by the seminary ethics committee, conducting the research, analyzing the data, and reporting the findings.

Following the identification of potential research sites and the enlistment of three particular sites for participation in the study, I collected data in three phases: in-

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[21]Sharan B. Merriam, *Qualitative Research and Case Study Applications in Education* (San Francisco: Jossey-Bass, 1998), 208.

[22]Rob Walker, "The Conduct of Educational Case Studies: Ethics, Theory and Procedures," in *Rethinking Educational Research*, ed. W. B. Dockerell and D. Hamilton (London: Hodder and Stoughton, 1980), 34.

[23]Appendix 1 details the disclosures of the case study. Additionally, appendices 2 and 3 outline the interview protocol for team leaders and team members, respectively.

depth interviews, personal observation, and document analysis. Each site director was provided a copy of the Disclosures of Case Study.[24] The respective site directors sought official approval from their legal staffs to participate in the research project, scheduled the dates of the site visits, and formalized the specific research schedule. Site research began with personal interviews of both team leaders and team members.

Interview

Following the approved interview protocol, personal interviews of team leaders as well as randomly selected team members were completed at each site using an open-ended format.[25] Questions were drawn from a synthesis of information gathered through the literature review and based on the research question.

First, as to team behavior, I sought to identify attempts to empower team members and to develop support for vertical leadership.

Second, as to attitudes, I sought to understand job satisfaction of team members and job satisfaction's relationship to turnover and absenteeism.

Third, as to cognition, I crafted questions related to decision-making, communication, and knowledge growth.

Fourth, some questions were related to team performance, team effectiveness, diversity, and coordination.

Finally, I sought to identify the motivation of Christian leaders to practice shared leadership in the marketplace context.

Two independent professionals were enlisted to analyze the completed interview protocol, including individual questions, and approval of the seminary ethics

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[24]See appendix 1.

[25]See appendix 2 for Leader Interview Instrument. Additionally, the Member/Team Interview Instrument may be found in appendix 3.

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committee was secured.[26] Additionally, the interview questions were field-tested by conducting interviews of two non-research participants.[27] The interviews and professional review of the interview protocol helped ensure the validity of the data collection instrument.[28] Instrument validation ensured that the interview protocol accurately reflected the results desired.[29] The interview protocol reflects the suggested changes based on the findings of the expert review and the results of the field test. Interviews were completed through face-to-face interaction with study participants and the results were transcribed electronically.

Observation

In tandem with the personal interviews of organization leaders and team members, I devoted time to direct observation of normal business practices at each research site. Observations recorded data from basic operations, site tours, casual conversations with participants, and official leadership meetings.

Generally, observations include an overview of the site's physical characteristics. Photographs from each case site have been included in appendix 6.[30] Other observation data included participant dress, facial expressions, body language, and conversations.

Information collected was subjected to data coding and analysis through manual and computerized means. The purpose of observation data was to triangulate data

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[26]I presented the interview protocols to Jeff Iorg, President of Golden Gate Baptist Theological Seminary, and Andrew T. Alexson, Director of Ph.D. Research at Tennessee Temple University. Their comments are recorded in appendix 4.

[27]Test interviews were conducted with Tony D. Johnson, Executive Director of Logistics, University of Alabama, and Daniel K. Glover, Vice-President of Distribution, Alabama Power.

[28]Cresswell, *Research Design*, 146-47.

[29]Schuyler W. Huck, *Reading Statistics and Research*, 5th ed. (Boston: Pearson, 2008).

[30]See appendix 6.

from interviews and document analysis.

Document Collection

Before the site visit, I acquired as much site information as possible through online sources. During each site visit, additional documents were requested. The purpose of document analysis was to triangulate data collected through observations and personal interviews. Information collected through document analysis was subjected to the same type of coding and computer analysis as interview and observation data.

Data Analysis

After the personal interviews, site observations, and document collection were completed, I analyzed the results for characteristics relevant to the study.[31] Analysis of qualitative data provided for the discovery of patterns, explanations, and understandings. James H. McMillian describes data analysis as organizing, summarizing, and interpreting of data collected through empirical research.[32]

The actual process of data analysis usually involves six phases: (1) organizing the data, (2) generating categories, themes, and patterns, (3) coding the data, (4) testing the emergent understandings, (5) searching for alternative explanations, and (6) writing the report.[33] However, due to the use of computerized analysis, some of these steps may be combined or eliminated.

After transcription of all interviews, the data was organized utilizing Dedoose, a web application designed for qualitative and mixed methods research by professors at

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[31]Paul D. Leedy and Jeanne E. Ormrod, *Practical Research: Planning and Design* (Upper Saddle River, NJ: Pearson Merrill Prentice Hall, 2005), 144.

[32]James H. McMillan, *Educational Research: Fundamentals for the Consumer* (New York: Longman, 2000).

[33]Marshall and Rossman, *Designing Qualitative Research*, 152.

UCLA.[34] Because a large amount of data was collected through the interview, observation, and document collection process, it was important to ensure safe storage of audio, video, document, and photo files. The data were labeled and stored in a fireproof safe and interview transcripts were saved in Dedoose as well as on an additional external disk.

Before the data were coded, I developed necessary descriptors drawn from the interview protocols.[35] Since the interview questions were drawn from the list of best practices isolated through the literature review I expected to gain new data related to each practice. Descriptors aided the organization of data during the coding process.

Each data file was reviewed for inductive patterns that qualify as "meaning units," and an appropriate code was assigned to aid the researcher's diverse understanding of the data unit.[36] As common words, themes, and ideas emerged, the data were grouped into appropriate categories.[37] During this process, representative quotations were isolated and utilized in the reporting process in support of suggested best practices of shared leadership by Christian marketplace leaders.

At the completion of the analysis process, new data, including themes, ideas, and key words, were compared to the best practices identified from the literature review. The purpose of the current research project was to identify best practices of Christian leaders in the marketplace. My intention was to understand variances in best practices of Christian and non-Christian marketplace leaders. Therefore, the final report of findings sought to answer the question, "What are unique best practices of shared leadership

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[34]For more information about Dedoose, visit http://www.dedoose.com.

[35]See appendix 5 for list of initial descriptor codes.

[36]Amanda Jane Coffey and Paul Anthony Atkinson, *Making Sense of Qualitative Data: Complementary Research Strategies* (Thousand Oaks, CA: Sage, 1996), 32.

[37]Denise F. Polit and Bernadette P. Hungler, *Nursing Research: Principles and Methods* (Philadelphia: Lippincott Williams and Wilkins, 1999).

exercised by Christians in the marketplace?"

Reliability of findings in qualitative research may be considered a "misfit," according to Yvonna Lincoln and Egon Guba. They suggest that researchers should rather think in terms of "dependability or consistency" of results obtained from the data.[38] Lincoln and Guba write, "Rather than demanding that outsiders get the same results, one wishes outsiders to concur that, given the data collected, the results make sense—they are consistent and dependable."[39]

Other research scholars have addressed the question of validating the accuracy of qualitative findings and have suggested appropriate strategies. John Creswell and Dana Miller enumerate verification strategies associated with qualitative research: (1) prolonged engagement and persistent observation, (2) triangulation, (3) peer review/debriefing, (4) negative case analysis, (5) clarifying researcher bias, (6) member checks, (7) rich, thick description, and (8) external audits.[40] Creswell recommends that researchers utilize at least two of these strategies for sufficient verification.[41]

The current study utilized two verification strategies: triangulation and member checking. Triangulation refers to the process of confirming evidence from different participants, types of data, or data collection methods. Triangulation provided for increased confidence in the research findings through multiple sources of data.[42]

Member checking, a second verification strategy, allowed participants to determine whether the descriptions were complete and realistic, if the themes were

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[38]Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Newbury Park, CA: Sage, 1985), 288.

[39]Lincoln and Guba, *Naturalistic Inquiry*, 288.

[40]John W. Creswell and Dana L. Miller, "Determining Validity in Qualitative Inquiry," *Theory into Practice* 39, no. 3 (Summer 2000): 124-30.

[41]John W. Creswell, *Research Design: Qualitative and Quantitative Approaches* (Thousand Oaks, CA: Sage, 1994).

[42]Robert K. Yin, *Case Study Research: Design and Methods* (Newbury Park, CA: Sage, 1989).

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accurate, and if the interpretations were fair and representative.[43] After reading the transcripts, participants were allowed to suggest corrections or additions.

Report Findings

Following verification of project findings, I included appropriate data in the capstone thesis via descriptive narrative and graphical representations. Sara Lightfoot believes that qualitative research findings can be amplified through cross case or multi-case analysis. First, researchers may treat each site as an individual case study or portrait. Then, the researcher may offer cross-case analysis leading to generalizations. Lightfoot suggests that through this approach "one increases the potential for generalizing beyond the particular case."[44] Following Lightfoot's description, this multiple case study reports findings through cross case analysis.

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[43]Hancock and Algozzine, *Doing Case Study Research*, 72.

[44]Sara Lawrence Lightfoot, *The Good High School: Portraits of Character and Culture* (New York: Basic Books, 1983), 154.

CHAPTER 4

ANALYSIS OF FINDINGS

Through observation of three purposefully selected research sites this study
sought to identify best practices of shared leadership as practiced by Christian leaders in a
marketplace context. The present chapter describes the compilation and analysis of all
data collected in this multi-case study. The findings and displays will be addressed in
conjunction with the research question. Findings will be reviewed with special attention
given to unique characteristics of the individual sites. Finally, the overall strengths and
weaknesses of the methodology will be discussed.

Compilation Protocol

The study proceeded in three stages. The first stage involved the collection of
data from relevant documents, site observations, and semi-structured personal interviews.
Using purposeful sampling three marketplace enterprises headed by Christian leaders
were selected for study. Although eventually three sites were selected, invitations were
sent to more than 60 organizations within the study's population. The purposeful sample
included three sites with 15 participants.

The study focused on participants' subjective experiences related to their
employment at each site. It was not my purpose to analyze the financial success or failure
of the individual entities, but rather to understand the meanings ascribed to prior
experiences of the selected participants. The research process followed four protocols: (a)
collection of site data; (b) interpretation of meaning behind the data; (c) emergence of
new questions based on data interpretation; and (d) construction of inductive themes.
Interviews were recorded and transcribed for analysis. Preliminary results were isolated

and compared to the list of best practices identified through the literature review included in Chapter 2. Additionally, important quotations were identified for inclusion in the report of research findings.

In order to ensure validity of the data I utilized the verification strategies of triangulation and member checking. Data triangulation involved the compilation of multiple sources of data including interviews, documents, and observations. Experienced researchers have come to understand, however, that utilizing a variety of data sources does not guarantee a lack of error or bias in the analysis of the data. Therefore, additional verification was necessary.

Thus, once the data were analyzed, participants were asked to verify the authenticity of the data and to concur with the research findings. Member checking ensures the prevention of misinterpretation of respondents' statements with the goal of determining that comments have been interpreted properly.[1]

Demographic and Sample Data

From a general population of all Christian marketplace leaders who intentionally practice shared leadership in their organizations, the study's sampling pool included 15 participants from three case sites: (a) People's Bank of Alabama, Cullman, Alabama; (b) Mixer Direct, Louisville, Kentucky; and (c) Interstate Battery System, Dallas, Texas. The participants' demographic profiles are summarized in table 1.

Findings and Displays

One research question was used to organize the display and communication of findings from this study. This question was designed to explore the practice of shared leadership in a marketplace context by Christian leaders. In order to enhance the value of

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[1]James Schreiber and Kimberly Asner-Self, *Educational Research: The Interrelationship of Questions, Sampling, Design, and Analysis* (Hoboken, NJ: John Wiley and Sons, 2011), 277.

the findings from this multi-case study, here I present the data including unique

characteristics of shared leadership identified from the individual sites.

Table 1. Participant demographics

Site	ID	Gender	Age	Christian Affiliation	Job Title	Years
IBS	S Miller	M	45	Disciples of Christ	CEO	30
IBS	C Willis	M	43	United Methodist	Chief Counsel/VP HR	9
IBS	J Bowles	F	25	United Methodist	Culture Ambassador	4
IBS	W Holmes	M	52	Southern Baptist	Sr VP/ Chief Legal Officer	19
IBS	H Rogers	M	52	Disciples of Christ	Corporate Chaplain	22
IBS	L Huntsberry	F	54	Non-Denominational	CFO	17
MD	B Anderson	M	65	Disciples of Christ	COO	4
MD	M Franco	M	38	Southern Baptist	CEO	4
MD	L Shubert	F	55	Christian	Controller	4
MD	D Clifford	M	46	Baptist-other	Chief Welder	2
MD	B Boston	M	34	Baptist-other	Welder	1
MD	E Stogner	M	32	Southern Baptist	Sales/Engineering Lead	1.5
PB	S Boshell	F	31	Southern Baptist	Sr Com. Loan Officer	6.5
PB	C Sawyer	M	51	Disciples of Christ	President	7
PB	D Lee	M	60	Southern Baptist	Ex VP/Chief Credit Officer	7

IBS=Interstate Battery System   MD=Mixer Direct   PB=People's Bank of Alabama

Research Question

What best practices of shared leadership can be identified from a multiple case
study of Christian businesspersons who intentionally practice shared leadership in
the marketplace?

Research Hypothesis

Businesspersons may practice shared leadership in the marketplace as an intentional
expression of their Christian discipleship.

Summary of Findings

When viewed through the lens of shared leadership theory, the multi-case

study validates the best practices identified through the literature review as well as unique practices common to all three sites. The data analysis suggests that Christian marketplace leaders who practice shared leadership embrace five unique best practices. Additionally, the research findings indicate that each individual enterprise embraces practices unique to itself yet which cannot be considered best practices for all sites. The research findings support the research hypothesis that Christian marketplace leaders practice shared leadership as an intentional expression of their Christian discipleship.

Introduction

The research question examined the leadership style of the three individual sites through the perspective of a shared leadership construct. Primary sources included field visits, data from site websites, and content from training and public relations materials. Document review provided a non-threatening means for analyzing the view of leadership and the attitudes and behaviors exhibited by several layers of leadership at each site. I sought to understand how the sites create and support an environment of shared leadership.

Theoretical Lens

Scott E. Seibert, Raymond T. Sparrowe, and Robert C. Liden have suggested that arguments for sharing leadership "come from a variety of theories, such as those dealing with group cohesion, influence tactics, social exchange, and social networks."[2] Darrel Ray and Harold Bronstein have defined shared leadership as "a cooperative

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[2]Scott E. Seibert, Raymond T. Sparrowe, and Robert C. Liden, "A Group Exchange Structure Approach to Leadership in Groups," in *Shared Leadership: Reframing the Hows and Whys of Leadership*, ed. Craig L. Pearce and Jay A. Conger (Thousand Oaks, CA: Sage Publications, 2003), 173-92.

endeavor in which different members take initiatives that they see are needed for self-directed team success."[3] A collaborative spirit and a willingness to work for the common good characterize shared leadership. As individual team members perceive unmet needs they tend to assume the responsibility for decision-making based on a commitment to the common good or for team success. From the Christian perspective, the practice of shared leadership finds expression in Scripture through the intimate relationship of the members of the Godhead and the early church's model of eldership.[4]

Descriptive Data

The research question drew upon my understanding of shared leadership and its unique expression by Christians in a marketplace context. Through the data collection process, I discovered that the leadership of all three enterprises articulated a biblical worldview. Although none of the companies believe that employees must be Christian, they do believe that their purpose for existence positively influences the lives of their management, employees, customers, and other stakeholders. For example, the purpose statement of Interstate Battery System states, "Our purpose is to glorify God and enrich lives as we deliver the most trustworthy source of power to the world." With an obvious play-on-words, it is not difficult for team members to understand the double meaning of the company's purpose.

Although not articulated through a company purpose statement, Mixer Direct

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[3]Darrel Ray and Harold Bronstein, *Teaming Up: Making the Transition to a Self-Directed, Team-Based Organization* (New York: McGraw Hill, 1995).

[4]Daniel F. Stramara, Jr., "Gregory of Nyssa's Terminology for Trinitarian Perichoresis," *Vigiliae Christianae* 53, no. 3 (1998): 257-63. See also, Gene A. Getz, *Elders and Leaders: God's Plan for Leading the Church: A Biblical, Historical, and Cultural Perspective* (Chicago: Moody Publishers, 2003).

was founded on and operates with a distinctly Christian purpose. During a recent interview Mark Franco, CEO, described the source of his passion for business: "From the ultimate creator. I'm made in the image of God. And he's 'creator God,' and I kind of reflect that."[5] Observations and interviews completed at this site confirmed the impact of a Christian worldview on the company's practice of shared leadership.

Chris Sawyer, president of People's Bank of Alabama, holds a biblical worldview that permeates his leadership philosophy: "I guess the important piece is, going back to staying true to yourself, that means in whatever environment you are in, whether you are in church, whether you are in an organization, whether you are in your career, whether you are at home, whether you are on the golf course, whether you are hunting, whatever it is you are doing, feel comfortable within your own skin to be who you are, be confident in what you are doing, acknowledge your failure in some areas, and you are working on it."

Data analysis suggests that the participants of this study clearly hold biblical world views that not only influence their personal lives but also their work ethic and practice. However, within this context, there is no expectation that employees must be Christian as an employment condition. There is an expectation that employees seek to exemplify Christian values. For instance, Interstate Battery System's original business philosophy states, "Our business philosophy is to treat others as we want to be treated: treating all our business associates with respect, fairness, and integrity; caring for and listening to them; professionally serving them; always being a model of working hard and

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[5]Shannon Clinton, "Mixer Direct Inc. Doubles Plant Size and Nearly Triples Employee Roster in 2013," *Business First* (December 27, 2013), accessed August 2, 2014, http://www.bizjournals.com/ louisville/print-edition/2013/12/27/mixer-direct-inc-doubled-plant-size.html?s=print.

striving toward excellence." It is difficult to miss the reference to Matt. 7:12: "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets." Therefore, the research seems to indicate that Christian leaders in the marketplace intentionally seek to demonstrate Christian discipleship in their work experience.

People's Bank of Alabama. People's Bank of Alabama functions as most privately owned banks, receiving funds for deposit, offering checking and savings accounts, and making loans and mortgages for individuals and businesses. However, the company officers embrace and encourage the practice of shared leadership. Structurally, shared leadership influences the bank both architecturally and organizationally. The open architectural design of the buildings reflects the open structure of the organization. Decisions are made through solicitation of team member input. Additionally, company executives seek to empower employees to make decisions at the lowest level possible. Executives seek to reserve their decision-making to issues only they can address. Therefore, cashiers and loan officers are empowered to represent the bank on the frontline, freeing top executives to make strategic decisions.

According to bank president, Chris Sawyer,

> I need to hire good people, because I am not a micro-manager. I'm a very strategic thinker, high-level thinker. The joke is I spend more time thinking about tomorrow than today, so I have to have people around me who are self starters, who are good managers, who know what they are doing—capable. I'm not a "get in the trenches and let me teach you how to do something." You need to know how to do it. I can shape and direct, but I need experienced people in my direct line to keep the bank the most efficient.

In practice, Sawyer's philosophy does include vertical leadership. The executive board functions at the highest level, making strategic decisions. However, the board also seeks

to enlist, train, and empower employees at the lowest level to function as a true team.

Team members know what their responsibilities are and are expected to make decisions

within their area of responsibility. One result of this kind of shared leadership is a low

rate of turnover. Sawyer believes his team is making strong progress towards a more

open leadership ecosystem: "We've worked really hard to try to define the box and allow

them [team members] to understand that there is freedom to work within the box and

directionally. So, I believe that the attitude, the level of confidence is there better than it

has been in years past."

Mixer Direct. At Mixer Direct, the architecture may not reflect the openness

of People's Bank, but the work atmosphere clearly says, "We are open to your input." For

instance, there are no closed doors to offices of the company executives. Daily, weekly,

monthly, and quarterly team meetings reinforce the attitude of teamwork. It is not

unusual to observe a welder, polisher, or shipping agent sitting in the office of the

president. The team break room provides evidence of close fellowship of team members.

Chief operating officer, Bart Anderson, practices management by walking

around on a daily basis. Because he gives direction to the manufacturing side of the

company, he interfaces at least daily with all manufacturing team members. His purpose

is multifold: (1) ensure that the workload is moving forward, (2) discover work issues

that need to be addressed, (3) build relationships with team members, and (4) show

concern for team member families. Anderson expounds on this thought,

> One of the things I love about this job here is that I am deeply involved with people,
> real people, people who make stuff. People who drink, and who have drug
> problems, and people whose family situations are crazy. Like I tell my shop
> supervisor, if you are going to lead people you have got to love them. And you
> cannot fake loving people. So your job is to pray that God would give you a love for
> people. That is supernatural. There's got to be a love for folks out here [on the

manufacturing floor]. I'm still wooden with people but you can't fake loving people. If you care about them [team members] genuinely, they will respond.

It is this kind of thinking that drives the organizational practice of Mixer Direct. Three partners own the company: Mark Franco, Bart Anderson, and a silent partner. Most strategic decisions are made by Franco and Anderson. However, issues related to spending large sums of money include the silent partner. From this top decision-making group, team members are empowered to make all other decisions that fall within their area of responsibility. However, top management is always soliciting input from all team members. One welder celebrates shared leadership at Mixer Direct: "They listen to your ideas, they actually come to you asking for ideas. Your opinion does matter a lot. We have a monthly meeting and they tell everything—the financials, what is going on with them. So, yeah they are very open minded people."

Interstate Battery System. As a multi-billion dollar, privately owned enterprise, one would think that Interstate Battery System would hold decision-making close to the chest. Nothing could be further from the truth. Just as at People's Bank, the corporation has consciously employed open architecture as an expression of the company's leadership style. For example, the president's office is comprised of four glass walls, a clear glass desk, and minimal other objects. His door is always open. Scott Miller actually relocated his office from the top floor of the building to a middle floor of the multi-level building. He did so to illustrate his understanding of leadership. Although he sees himself as the one ultimately responsible for the health of the company, he knows he is incapable of making all decisions about the company's future. Miller, as have been the other CEOs of Interstate Battery System, is a practitioner of shared leadership. During his interview, Miller did state that often team members want someone else to make their

decisions, but he prefers to have those closest to the issue make the proper decision. According to Miller, "This isn't how other businesses operate, and in my opinion it's a better way to run a business."

Interstate Battery System seeks to build an ecosystem that includes all stakeholders. Jennifer Bowes, cultural ambassador for the company explains the company's strategy for building a culture of shared leadership:

> Win-6 is our way of talking about a much larger idea, and that is the idea that our business does not solely exist to maximize profit for the shareholder. We have an ecosystem of people that touch our business and vice-versa and people that our business touches. And so we call them our six stakeholders. One of those is the shareholders, the owners of the company, Norm and Johnson Controls. Then, we have our partners. That would be our distributors and franchisees. Our team members are our employees. Our communities include the environments we do business in. Then, our suppliers and vendors. Those are our six stakeholders. And the reason I mention those in the context of team is that when we think about how we make decisions our decisions impact all six of those stakeholders, so we have to think about together we are better when we make decisions—what is the best way for all six of those stakeholders to be positively impacted? That is the Win-6 mentality. So it is a mindset that says, our business is not made up of shareholders and everyone else. It is an ecosystem that takes all of us working cooperatively to make the whole thing work.

Interstate's corporate board meets weekly to make decisions that affect the larger structure of the company. I observed a group of eight or ten top executives sitting around a round conference table in a simple conference room flanked by a glass writing board. President Scott Miller, dressed in shorts, golf shirt, and tennis shoes led the group in what he calls the lightening round, an exercise to elicit important topics that team members feel they need to discuss. After everyone shared their top items, the team made a group decision as to which items would be placed on the day's agenda. As the items were discussed, the group board came to consensus on each item or a decision was postponed until more information could be gathered.

From this understanding of shared leadership Interstate Battery System seeks to share decision-making for the betterment of all stakeholders. However, their ultimate aim is to glorify God.

Best Practices

In order to identify unique best practices of shared leadership by Christian leaders in the marketplace, it was necessary to establish the presence of established best practices. Therefore, collected data were triangulated to verify this phenomenon. Once verified, the new data were examined for unique best practices.

Established best practices. The review of literature related to the study of shared leadership yielded ten best practices observed in marketplace organizations. The purpose of the present study was to discover best practices of shared leadership by Christians in the marketplace and to identify these practices. I analyzed site data against the list of established best practices in order to isolate unique best practices of Christian leaders.

By identifying specific actions, ideas, and processes, I compiled lists of common themes related to the established best practices and associated interview, web content, and observation excerpts. Through the use of data analysis software I created a cross-code chart and code occurrence chart. The compiled data seems to validate the practice of the established best practices of shared leadership. Figure 1 illustrates the findings related to the practice of established best practices at each site. In this section the findings related to the utilization of the top two established best practices are reviewed. Figure 1 enumerates, using a scale of 1 to 100, the number of observed occurrences of

each of the ten established best practices identified through the literature review.[6]

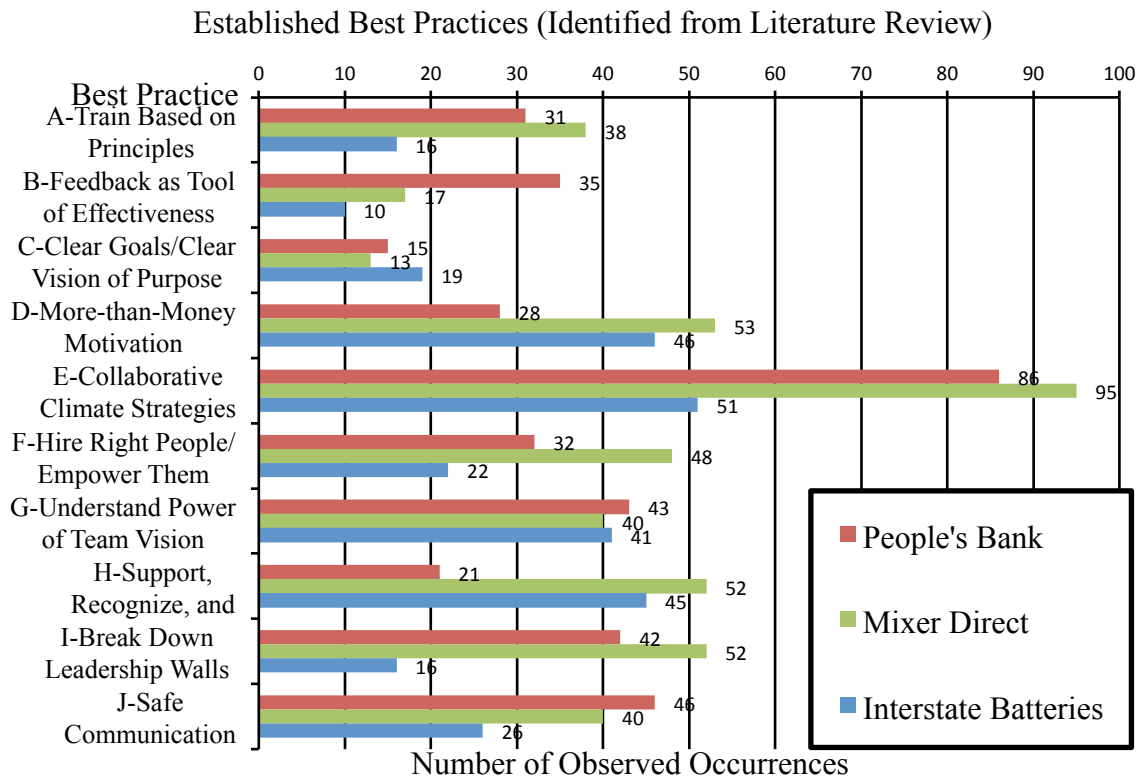Established Best Practices (Identified from Literature Review)

Figure 1. Established best practices with occurrences

The collaborative nature of shared leadership permeates the business practices of the research sites. Although the organizational structures of the enterprises clearly include vertical leadership, the rank-and-file members of the organization are expected to voice their opinions and to make decisions. Corporate officers seek to develop opportunities for the rank-and-file to speak-up and make decisions. For example, at Interstate Battery System an officer shared, "We foster a mentality that everyone needs to speak-up with what they see and their ideas, so it is really a fostering environment of

[6]Occurrence of established best practices was measured through personal observation, evidence in written form, and articulation during personal semi-structured interviews at each research site.

team empowerment that says, hey, speak up, tell us what you've got going on. I very much want to let people run with things and do it themselves."

At Mixer Direct, one welder articulated his company's openness to collaboration: "If I have an opinion about something, he [the team leader] wants to hear my opinion, what do you think we should do, they crave that, they want input, they want information." Similarly, People's Bank fosters a collaborative ecology particularly related to decision making: "At the end of the discussion we reach a decision and it is now our decision. I may not agree with it but for our team to be effective I've got to become a raving fan for it, I've got to support it."

More-than-money motivation indicates that corporate leaders understand that, while employees do expect fair pay, they expect more from their work experience. The data suggests that employees respond positively to many non-monetary motivating factors including the following: (a) positive company values, (b) a sense that their work has value, (c) a sense that people are ends and not means, and (d) a fun work environment. A top officer at Interstate Batteries offered his explanation of more-than-money motivation:

> People who value pure compensation are probably not going to do well at Interstate. We pay well and we pay fairly but we are not like a private equity company or a tech company that makes you have the opportunity to make millions of dollars, no position here is like that. So, there are certain values that are incongruent with ours and we want to help you figure out if yours are congruent with ours. But we feel like our values are good. We feel like those are pretty universal and it is what attracts people.

Similar comments were recorded from more than one participant at each of the three particular sites in this study.

Unique best practices. Established best practices of shared leadership were observed at all three case study sites. However, I observed at least five unique best practices common to all sites. Using the same analysis process utilized to isolate examples of established best practices, I identified unique practices related to the leadership of Christian marketplace leaders. For the purpose of this study, a minimum number of occurrences per practice was established. Because the number of research sites was limited to three, I considered ten occurrences of any shared leadership practice as the minimum number of occurrences acceptable for consideration as a "best practice."

Identifying best practices can be subjective at best. Margaret Rouse describes a best practice as "a technique or methodology that, through experience and research, has proven to reliably lead to a desired result. A commitment to using the best practice in any field is a commitment to using all the knowledge and technology at one's disposal to ensure success."[7]

Figure 2 illustrates the findings related to unique best practices of shared leadership by Christian leaders.

Although unique leadership practices were identified at each site, it was necessary to define the collection of common themes and identify each group of themes as a best practice. Table 2 presents specific descriptions for each unique best practice. The exercise of each best practice was not necessarily the same in each location as figure 2 indicates.

In order to gain a better understanding of the unique best practices, I will share specific illustrations of each practice from the research data.

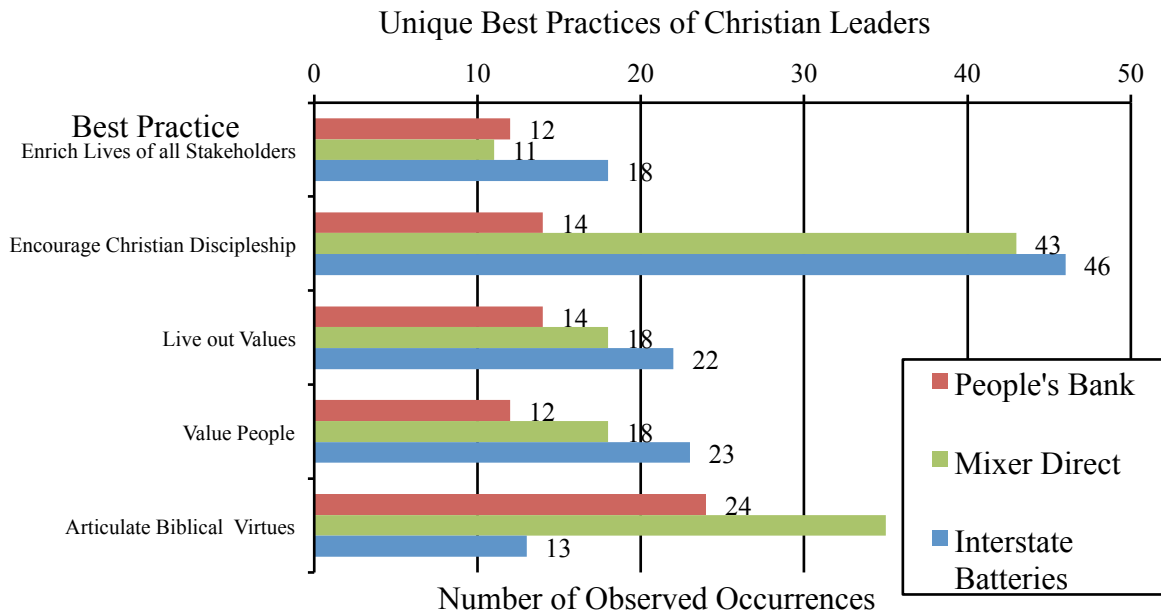[7]Margaret Rouse, "Best Practice," accessed September 19, 2014, TechTarget, http://www.techtarget.com/definition/best-practice.

Figure 2. Unique best practices with occurrences

Table 2: Unique best practices

No.	Unique Best Practice
1	Christian marketplace leaders who practice shared leadership seek to enrich the lives of all stakeholders as a primary purpose of the enterprise by providing good paying jobs for employees, exceptional service to customers, and a fair profit for owners and stockholders.
2	Christian marketplace leaders who practice shared leadership encourage stakeholders to embrace biblical discipleship practices in leadership by honoring God in their work and by treating others as they wish to be treated.
3	Christian marketplace leaders who practice shared leadership seek to support corporate as well as biblical values by articulating a biblical view of work.
4	Christian marketplace leaders who practice shared leadership leverage the value of people for the common good of employees, customers, and other stakeholders.
5	Christian marketplace leaders who practice shared leadership expect stakeholders to embrace and live out biblical virtues.

Best practice 1. Christian marketplace leaders who practice shared leadership

seek to enrich the lives of all stakeholders as a primary purpose of the enterprise by

providing good paying jobs for employees, exceptional service to customers, and a fair

profit for owners and stockholders.

All research sites seek to foster an atmosphere of enrichment. At People's Bank one participant stated, "I think they [employees] can see every day they come to work as an enriching and rewarding experience. I tell my team members quite frequently that every day we come to work we need to be adding value to the organization and we need to be adding value to ourselves as individuals." People's Bank seeks to blur the lines between stakeholders by treating employees as customers. This practice is reinforced by corporate officers as the bank is partially employee owned. One bank executive explained, "We are very adamant about treating employees as customers as well, so if we are offering a product to a customer why would we not offer it to our employees, they are customers too."

Executives at Interstate Batteries believe they are called to enrich the lives of others through the product they produce. The company's team training materials provide an illustration of their enrichment vision:

> Lead with what people need. Leading is serving and we are called to lead with humility. That means listening carefully and avoiding "me first" thinking. The more open and tuned in to each of our stakeholders we are, the better we can serve their needs. We are called to be generous with our time, to help people grow, to be fair, to have tough yet kind conversations and to coach and encourage the team, especially when things don't go as planned. We want to serve in a way that adds meaning to what might otherwise be just a business transaction.

Stakeholders, those who "have a stake in the company's success," are very important in the culture of Interstate Batteries, so much so that team members consider the company an ecosystem. In this ecosystem every decision made, every relationship experienced, and every stakeholder involved impact the system, thus the lives of all involved.

Mixer Direct is not only interested in paying employees a good wage, they also see one of their responsibilities being the importance of enriching the lives of employees

by equipping them for a career. An executive of the company shares with his new hires

his desire to help them grow professionally whether they stay with the company or not:

> I always ask a new employee where they want to be in five years. They may or may not stay with us for a year or two years, but as long as they are with us we want to be helping them along the road to where they want to go. We may not have a career path for them here, but as long as you are here we want to help them to grow to the point where they can move to that career path that they want somewhere else.

Enriching the lives of others plays a vital part in shared leadership. Team

members at each of the research sites have embraced the importance of enriching the

lives of other team members. Wong and Rae believe that

> employees want to do something that matters, beyond simply bringing home a paycheck. Effective leaders create an environment in which a complex balance is achieved where employees can buy in to the mission of the company and see their work as a difference-making calling, but not to the extent that work consumes them or becomes their identity. Good business involves service that transforms the community and the individual. That is, business exists to serve the community, contribute to human flourishing, and care for creation.[8]

A focus on enriching the community, as well as the lives of other team members, finds its

genesis in the practice of shared leadership as team members take ownership of the

decision-making process.

Best practice 2. Christian marketplace leaders who practice shared leadership

encourage stakeholders to embrace biblical discipleship practices in leadership by

honoring God in their work and by treating others as they wish to be treated.

A strong dedication to honoring God is present in each organization studied.

Although no one company should be identified as a Christian company, all three

enterprises seek to honor God and embrace biblical values. Most of the employees

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[8]Kenman Wong and Scott B. Rae, *Business for the Common Good: A Christian Vision for the Marketplace* (Downers Grove, IL: InterVarsity Press, 2011), 208.

interviewed see value in biblical principles and believe these principles are the source of the company's success. One employee at Interstate Batteries believes that he is a better disciple of Christ because of his affiliation with Interstate Batteries. When asked if his church life influenced his work life, he responded, "So the church didn't really, I've gotten closer [to God] but it is because of Interstate not the other way around." He believes that the vision, values, and virtues of the company have encouraged him to grow spiritually.

Two of the sites, Interstate Batteries and Mixer Direct, provide on campus chaplains. These companies see this practice as an opportunity to provide personal ministry to employees. Since there is no expectation that employees be Christians, the service is voluntary, but it is clear that the chaplain programs make an important impact on employee lives. One chaplain explains his ministry to employees: "I'll ask questions about how things are going at home if we are aware of a personal problem. I call people regularly to check in to say, 'How are you doing, how is it going?' We have a team of people who meet every Tuesday or Thursday morning to pray for people."

The executive team at Mixer Direct sees their purpose as a call to missions and discipleship. Although they know the company must make a profit they seek to invest these profits into more important work. For instance,

> We desire to use the talents and the resources of the business in support of Christian missions. This may take the form of establishing subsidiaries or joint ventures with church members in overseas locations or simply providing financial support to worthy charities and missionary operations. In any case, we will keep in mind the importance of this goal and seek innovative ways to make an impact.

A similar emphasis on missions and discipleship is present at People's Bank. During an interview, one employee remarked that she was encouraged yearly to participate in a

mission trip. She states, "I do support an orphanage in Africa, and the company, because it is driven by the faith of the leadership, encourages employees to do this kind of thing."

This phenomenon is, perhaps, a reflection of company owners' theological presupposition that their business endeavors are primarily to honor God. One means of honoring God is to be a reflection of God. Since a Trinitarian model of leadership serves as a presupposition for this research, it is not unreasonable to postulate that a biblical shared leadership construct would embrace an emphasis on Christian discipleship in the workplace.

Best practice 3. Christian marketplace leaders who practice shared leadership seek to support company as well as biblical values by articulating a biblical view of work.

Genesis 1:26-28 expresses the Creator's design for humanity's purpose on the Earth related to vocation and work:

> Then God said, 'Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.' So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, 'Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.'

It is through biblical work that people become reflections of the Creator. According to Wong and Rae, "God is a worker and human beings are workers by virtue of being made in God's image. In other words, we work because that's who God is and who we are in his image. Of course, God is much more than a worker and so are we."[9] Additionally, Wong and Rae write, "Whenever human beings work to create good, they

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[9]Wong and Rae, *Business for the Common Good*, 52.

are imitating God, who creates good in all he does."[10]

According to Keller, "Work has dignity because it is something that God does and because we do it in God's place, as his representatives."[11] Each of the research sites embraces a clear theology of work.[12]

Since one of the purposes of the corporation is to successfully earn a profit for investors, Christian leaders strive to embrace, articulate, and promote corporate values. Each of the research sites holds to specific company value statements unique to their environment. The participant leaders in this study seek to bring spiritual and marketplace balance through embracing corporate values that reflect biblical values. For instance, one employee at People's Bank offered the following reflection:

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[10]Wong and Rae, *Business for the Common Good*, 52.

[11]Timothy Keller and Katherine Leary Alsdorf, *Every Good Endeavor: Connecting Your Work to God's Work* (New York: Dutton, 2012), 48.

[12]Theology of work is directly related to theological anthropology, which is tasked to "set forth the Christian understanding of what it means to be human. Christian anthropology views the human person and humankind as a whole 'in relationship to God.'" [Stanley J. Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Louisville: Westminster John Knox Press, 2001), 23]. Perhaps one of the loudest voices in the development of work theology is Miroslav Volf. Volf, writing from a pneumatological viewpoint suggests: "The purpose of a theology of work is to interpret, evaluate, and facilitate the transformation of human work. It can fulfill this purpose only if it takes the contemporary world of work seriously." [Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (Eugene, OR: Wifp and Stock Publishers, 1991), 7]. R.Paul Stevens suggests that interest in theology of work has developed since the end of World War II. [R.Paul Stevens, *Work Matters: Lessons from Scripture* (Grand Rapids: William B. Eerdmans Publishing, 2012), 2]. One of the first to articulate a theology of work was Dorothy Sayers, who wrote, "In nothing has the Church so lost Her hold on reality as in Her failure to understand and respect the secular vocation. She has allowed work and religion to become separate departments, and is astonished to find that, as a result, the secular works is turned to purely selfish and destructive ends, and that the greater part of the world's intelligent workers have become irreligious, or at least, uninterested in religion." [Dorothy Sayers, *Creed or Chaos? Why Christians Must Choose Either Dogma or Disaster* (Manchester, NH: Sophia Institute Press, 1999), 106]. A comprehensive theology of work examines the origin, design, purpose, and outcome of not only work, but also leisure. [See R. Paul Stevens, *Seven Days of Faith: Every Day Alive with God* (Colorado Springs: NavPress, 2001)]. Millard Erickson's view of this doctrine brings a discussion of work back to a biblical anthropology. He writes, "Learning and work are good. The exercise of dominion is a consequence of the image of God. Humanity is to gain an understanding and control of the creation, developing it to its ultimate potential for its own good and for God. This also means exercising dominion over our own personalities and abilities…The basis for the work ethic is to be found in the very nature of what God created us to be." [Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker Academic, 1998), 535].

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Our core values are integrity, honesty, humility and respect, teamwork, dedication, accountability, and 100% responsibility for your own actions. I don't feel like this is an organization where the employees are called to that and management is not. It starts from the top and works its way down. I have found that our management team, and they are really what drives our organization, they meet those core values.

Although not specifically mentioned, a biblical worldview appears to be the source of these values.

At Mixer Direct, Bart Anderson, COO, expresses the importance of corporate values. Anderson offers a summary of his "hiring speech" to new employees: "I give them the sermon, the long talk about our values and why they are important. What we are out to get. I tell them always to be truthful. You can make a lot of mistakes and I am going to work with you, but if you lie to me you are gone." In response to a second question, Anderson remarked,

You will notice that we had the foundation already laid from the moral side of the company, the values we would live by and every single person who comes into this company gets exposed to, I insist that they read them, I talk to them about them, so they know where we stand, where we are coming from on all of this. So, we felt that if our values derived from the Bible, they had two advantages; one, this sense of authority, if God has commanded us to live this way that's the way it ought to be; but number two, if we really have been created in God's image, then these values derive from that Word, ought to resonate with the human soul.

Mixer Direct teaches its corporate values and their origin to all employees. A short paragraph from the company's training materials speaks specifically to the link between corporate and biblical values:

Our company's values will be drawn from and reflect that set of values. Because we believe that a biblical worldview best corresponds with reality. We have a strong confidence that these values are valid and true and conforming to them is most likely to be beneficial to our operations and out people. We believe that these values will effectively motivate ourselves and our employees because they will resonate with what is already written in the human soul.

While Anderson removes any doubt that his company seeks to support corporate and biblical values, the data indicates that Interstate Batteries strives to do the

same. One corporate leader explained the importance of Interstate's corporate and biblical values:

> It is possible for a company and its people to have a set of values and to truly look to them everyday. And some people don't have the opportunity to grow up with parents that say, "Here's what values are, here is what it means to be a good human." That doesn't happen for everyone. Whether they are from a faith-background or not, when a company says, "We are going to have a set of values, and we are going to have this Golden Rule, and here is what it looks like to deliver on those every day," that sparks something for people, and teaches them about things either they never learned about or reminds them on a daily basis of what it looks like to be a human to other people.

This same employee points out the difference between articulating values and living out those same values. For her, this activity connects corporate and biblical values.

By removing the focus on meeting the expectations of a single leader or company owner and replacing that focus with ultimate values from a biblical worldview, it appears that team members are willing to embrace shared leadership. When vertical leaders model the reality of one superior to themselves, team members can more easily accept the leadership authority of their employers and embrace the construct of shared leadership.

Best practice 4. Christian marketplace leaders who practice shared leadership leverage the value of people for the common good of employees, customers, and other stakeholders.

Valuing people for the good of all stakeholders is a foundational practice of the sites studied. I observed, during each visit to the case study sites, an atmosphere of love, concern, and respect for all employees. At People's Bank, the building's architecture serves as a reminder of the openness of shared leadership and the value of people. Clear glass walls, open spaces, and a lack of ostentation on the part of the executive officers

suggests that all workers may work at various levels but no level is less valued than another. One worker at People's Bank shared:

> I feel like as an employee you just want to feel like whatever the services you are providing for the bank are beneficial and meaningful and contribute, you are really a true contribution to the company, you are not just coming in for 8 to 5 and that that type thing. I feel like as long as people feel they are valued, if they are recognized, and whether that be just amongst your own personal team or in a public setting where you have the ability to give kudos to someone for a job well done in front of a larger group, if they feel valued and are adequately compensated for what they are doing, I think that leads to loyalty from an employee perspective and I think when you are a loyal employee you are going to have that desire to be in a place where you feel like you're valued and your work is valued.

At People's Bank, the value of people is seen not just in how employees are treated but also through the bank's activity with customers. During the downturn of 2007 and 2008, the bank struggled with an enormous amount of bad debt. Because of the leadership's high value of people, the customers were given an opportunity to work though their personal debt crises without penalty. Bank president, Chris Sawyer describes the process:

> We incurred $30 million [of loss] over that time. A lot of those customers just, they couldn't pay. The underwriting was very poor, and it was character driven, but even people with good character, things go bad and can't pay. I have a high level of confidence that we have dealt with customers who went through some really tough times in a very fair way, just as we try to do with employees. And again, we dealt with them very fairly, and we didn't rush things, but needed to, if you were willing to work with us we were willing to work with you. It is when they stopped [working with us], saying good luck, that is when we have to move on to this next phase. So the value here of being fair with our employees and being fair with our customers who are in distress, I think is the one value that I think has always been in place here. That is not one we had to bring on.

Mixer direct leverages the value of people well specifically because the founders view people as being images of God. Customers, company officers, and the employees on the manufacturing floor are all valuable because they are created in the image of God. Bart Anderson, COO, speaks of his personal value of people:

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Because you treat people like they are made in the image and likeness of God. Everyone is an end and not a means. And so, we are looking for where can you flourish, where can we join with you where the company benefits, the team benefits, and if we can't find that, we are going to have to help you on to some other place to find that. That is a value.

Similarly, Mark Franco, co-founder and CEO of Mixer Direct sees a direct connection between how his company values people and the creation of humankind by God. Franco, a gradate of The Southern Baptist Theological Seminary and a trained engineer sees humans as reflections of God at work:

I think a simple way of doing it is that in our work, first of all, it points back to Christ. There was a work that went into the creation of the world. And it gets back to engineering, he engineered the world that we live in, an amazing level of detail and skill, and then created it by the power of his Word, and did the work in making us. And God is still working every day and Christ is upholding by his work and by his power (Col. 1:16) all the work, so he is not only just, "I create something and I forgot about it." But he created it and he is working all the time to make sure it stays up to snuff. Where as your hand is pulled away all would just evaporate into heat or whatever. And so, that same activity as we are images of God and he has given us even a direct commission to be a steward of what we have here working along side of him in that work that he is doing to sustain that, we are in that sustaining work as well, that we work along side of God in his activity of caring for the world, in just making sure that food is in people's stomachs.

In this illustration it is clear that the company's focus on the value of people extends beyond employees and customers to people in general.

A welder at Mixer Direct shared that he loved working for the company because of the respect he felt, not just for his work but also for who he was. Although his depiction of respect may appear to be trivial, he feels valued: "I love working here and I guess one of the reasons is the way they treat us, they do things for us, they buy all of our sodas, they just do a tremendous job of things for us, give us lunches, and I have a lot of respect for these people, them showing their respect of us you should return the favor by being there and doing your job."

Chris Willis, Chief Legal Officer at Interstate Batteries, says it was the company's value of people that led him to join the corporation. A friend shared the company's purpose statement with Chris and he immediately wanted to see if there really was a company that could treat people as they wished to be treated. Willis articulates his experience:

> I had questions about the ethics of a couple of companies that I had worked for before, and the way we treated people and from the legal perspective, you see the good, bad, and everything, so the ethics part was a big deal to me. And I thought, if somebody is willing and has the guts to put out the Golden Rule as being their philosophy as the way they go about doing business, that would be, if that is true, an amazing place to work, if it is true—because it would make everybody better. And you would have a lot better relationships with employees, and vendors, and that would be cool. And the glorify God part, I wasn't a particularly faithful Christian, but from a legal perspective, if this stuff is real, it would be a really interesting place to work.

Corporate chaplain, Henry Rogers, expressed Interstate Batteries' business philosophy in eleven words: "People are important, the right people are a most valuable resource." Rogers believes the company has been successful because of its emphasis on the value of people. Actually, he sees the process as a paradox: "The profit paradox—by focusing on means based activity and not ends based activity, companies ultimately perform better."

Best practice 5. Christian marketplace leaders who practice shared leadership expect stakeholders to embrace and live out biblical virtues.

The banking industry is not always viewed in a positive light. However, at People's Bank, the president expects employees to live out bank values even while not at work. Chris Sawyer described the importance of bank values through the story of two former employees:

> We have had in the last six months, a couple of people who, off the job, did some things that were morally not right, not best for them, not best for their families. But when they brought it into the workplace and it affected their workplace, yes they tripped a trigger, broke a policy, but the reality is they lost our trust. Both of them

that I had a conversation with, "You're being let go because I don't trust you any more."

While trust is the ultimate virtue at People's Bank, the founders of Mixer Direct see character as an important virtue. Bart Anderson sees his character as a direct response to his dedication to God:

> I am who I am and who God has made me and I strive to grow in character. I think there is an absolute value of character, love, joy, peace, long-suffering, etc. These are good things. Being honest is a good thing, the Ten Commandments are a good thing. That's my idea of character. I want to reflect that character through my personality in doing whatever I do.

An excerpt from company training materials gives further evidence of Mixer Direct's desire for employees to live out company virtues. In the passage that follows, employees are expected to consider the well-being of others over their own: "Errors in planning and sales can be just as destructive and seem to be easier to commit. As we move into the New Year we will be increasing our emphasis on safety: PPE, emergency gear, procedures, etc. But all of this won't do much if we aren't alert and attentive to our own job as our neighbor's well-being."

Mixer Direct also seeks to employ the virtue of compassion for fellow employees as well as those who purchase products produced by the enterprise. Company training documents seek to help employees understand the value of this virtue:

> What does it mean to be compassionate? Seeing the needs of others and feeling a responsibility to care for them. Why should we be compassionate as a company? We are not just nice people, but we should go the extra mile to solve their problem. While we build/design for them, we are thinking about what it means for them to have to use this for a number of years. This keeps us acting fairly.

The virtue of self-control is articulated through the theology and faith of the owners of Mixer Direct. Again, in the training materials obtained from Mark Franco, employees are encouraged to act responsibly because of humanity's fallen nature: "Why is self-control so important? The reason is rooted in our fallen condition. We naturally

tend to be selfish, not to consider the needs of others before our own." Shared leadership clearly demands that team members move beyond their own selfish needs.

Virtues are also important at Interstate; more specifically, the living out of virtues by stakeholders is important to corporate leaders. One upper level executive shared her view: "It goes so much deeper than their professional ability, it goes more deeply into the heart, the character of who they are. My team, specifically, I can speak for them, is very sacrificial to the betterment of the enterprise as a whole." Other virtues lived out by Interstate stakeholders include empathy, intentionality, love, integrity, fun, and passion. According to the corporate training manual, "People are most fulfilled and happiest when their work is aligned with their own inner passions. Personal passion, corporate purpose, and business performance all go together."

Summary of Research Findings

This study sought to identify best practices of shared leadership by Christian leaders in the marketplace. I hypothesized that such leaders practice shared leadership as a result of their Christian discipleship. The research indicates that Christian leaders embrace standard best practices as identified through the literature review. However, the data also indicates that there are at least five practices of shared leadership unique to the research sites of this study.

Other practices unique to the practice of shared leadership were observed at each site, however, these practices may not be identified as best practices as they were not uniformly observed at each site. Further research might validate these unique practices as best practices.[13]

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[13]Fourteen unique shared leadership practices were observed during site visits that were not considered best practices since they did not meet the criteria for best practices (at least 10 occurrences at each site). See appendix 7 for details of practices and occurrences. Here, practices that met the baseline of 10 or more occurrences at two sites are presented with number of occurrences: Integrity as a product of the Golden Rule—IBS (14), PB (14). Sense of community/family among team members—PB (10), MD (10).

Evaluation of Research Design

Qualitative research serves as a valuable tool for identifying best practices. Case study research allows the researcher a unique opportunity to explore the meaning ascribed by various individuals to any particular event or action. The major premise of the present study was that Christian marketplace leaders embrace unique practices of shared leadership as a result of their Christian discipleship. Case studies aid research by acquiring knowledge, leading to a hypothesis. Through interaction with the case study participants, I was empowered to gather data, form impressions, and report findings in support of the research question: "What best practices of shared leadership by Christian leaders in the marketplace may be identified through a multi-case study?"

Although the research design was adequate for the current study the findings of the study may not be generalized to all instances of Christian leadership in the marketplace, particularly to those persons who practice shared leadership. However, the findings of the study are available for individuals to understand and apply as they form their own practice of shared leadership in the marketplace leadership context.

CHAPTER 5

CONCLUSIONS

> Why have a work and life balance, it doesn't have to be separate. Have a work life integration, from work and apply it to home and vise-versa. We want to make sure that people here learn things about what it means to treat others the way they want to be treated and they bring that home with them. I have heard that over-and-over again. People talk about how working here has made them a better father, husband, wife, daughter, sibling—so that is pretty cool.
>
> —Employee at Interstate Battery System

The results of the current study should serve as an encouragement to Christian business leaders who desire to represent Christ in their homes, churches, and businesses. Growing out of the research hypothesis that business persons may practice shared leadership in the marketplace as an intentional expression of their Christian discipleship this study sought to answer one question, "What best practices of shared leadership can be identified from a multiple case study of Christian businesspersons who intentionally practice shared leadership in the marketplace."

Although none of the research sites brand themselves as a Christian business, each site manifested distinctively Christian behaviors, values, and virtues. It is clear that the vision statements of each company are reflective of the faith of the executive leadership. Although many corporations may practice shared leadership for other reasons, it is clear that these three companies understand their leadership style in light of a biblical worldview. Based on the qualitative data, I drew four conclusions including:

(1) Established best practices of shared leadership were embraced by top management teams, (2) Unique best practices of shared leadership were embraced by top management teams, (3) Vertical leadership, although present, involved all employees in making and executing decisions, and (4) leaders did not expect employees to be Christians, but to embrace Christian values and practices.

Research Conclusions

Established Best Practices of Shared Leadership Were Embraced by Top Management Teams

Participants knew and understood the best practices of shared leadership. Although thoroughly Christian in their worldview, the leaders of all three companies understood the value of embracing best practices of shared leadership derived through secular research. I observed that all of the top executive leadership team members are avid readers of current leadership theory and practice.

Although some Christians may question the wisdom of embracing secular business practices the leadership of the study sites understand the epistemological priorities of David Powlison.[1] According to Powlison, Christians must: (a) develop a clear articulation of the Truth of Scripture; (b) expose, debunk and reinterpret alternative models; and (c) learn from defective models informed by the first two priorities.[2] The biblical worldview of each participant in this study suggests that they understand the value of common grace in light of Scripture.

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[1]David Powlison, "Cure of Souls (and the Modern Psychotherapies)," in *The Biblical Counseling Movement: History and Context* (Greensboro, NC: New Growth Press, 2010), 269-302.

[2]Powlison, "Cure of Souls," 277.

The established best practices of shared leadership identified through the literature review were observed at each site and understood as standard practice for marketplace leadership. However, whereas some secular leaders may understand these practices as cutting-edge leadership theory the participants of this study embraced these practices in light of their biblical understanding of the imago Dei and the worth of the human creation. Mark Franco at Mixer Direct explains: "Part of this is just saying that the Lord has called me to where I am, that is what he has put before me and I am going to be the happy warrior in just enjoying that struggle before me and lead in a way that is honoring to the Lord." In short, the participants of this study understand secular best practices and embrace them as understood through their faith.

**Unique Best Practices of Shared Leadership
Were Embraced by Top Management Teams**

It was no surprise that the participants of this study embraced practices beyond those of secular marketplace leaders. In his words to the crowds on the mountain, Jesus articulated a higher meaning to the law, or what might be considered the best practices for living in his day:

> Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. (Matt 5:17-20 ESV)

While it is true that the authority of established best practices of shared leadership cannot be compared to Scripture, these practices do appear to be effective in the world of work. However, the participants in this study see beyond established best practices and

seek to amplify the value of shared leadership through unique leadership practices. Five

unique best practices were identified through observation, interview, and a review of site

documents. Each one of these unique practices has roots in the faith beliefs of the

leadership of each company.

Just as Jesus moved beyond the obvious understanding of the religious law of

his day, the participants of this study have established best practices that reflect their

Christian faith and an understanding of secular best practices. The result of this

integration is a set of five distinctively Christian best practices of shared leadership.

Furthermore, the leadership of each company desires to share their practices with other

business enterprises through training materials, web site content, and research

opportunities.

**Vertical Leadership, although Present,
Involved All Employees in Making and
Executing Decisions**

Although practitioners of shared leadership, the participants in this study value

vertical leadership for its ability to foster a team environment based on shared leadership.

Vertical leadership observed at each research site served to ensure the value of individual

employees as precious creations of God. At People's Bank of Alabama, for instance,

Dick Lee articulated his view of vertical leadership in relation to shared leadership:

> There needs to be a leader in every organization or every part of an organization and
> every organization must have a head for it to function effectively. I have also
> learned that any organization that has two heads is a freak. So, I recognize that I
> have certain bounds that I operate within as a leader, but my style is to very much
> involve my people in the decision making process.

At Mixer Direct, the three-man partnership that owns the company understand

that there are many decisions that could be made by the executive leadership but that are

better made by those on the front line. Mark Franco explained that there are some

decisions that rank-and-file employees make without aid from above, some decisions that

he and Bart Anderson make on a daily basis, and then some decisions that are made only

after consultation with their silent partner. Because each decision is important, they desire

to empower employees at all levels to make decisions that directly affect them. Top

leadership makes only decisions that require executive attention.

Leaders Did Not Expect Employees to be
Christians, but to Embrace Christian
Values and Practices

Although the owners of each of the companies studied in this project were

practicing Christians, they had no expectation that employees must be Christians. On the

contrary, participants understood that the primary purpose of their business was to

positively impact all stakeholders through the Gospel. Profitmaking was not the only

desired outcome of the corporation. Rather, executives sought to improve the lives of all

stakeholders (employees, customers, and owners) and to invest corporate profits for

missional purposes. Henry Rogers, corporate chaplain at Interstate Batteries explains why

non-Christian employees are part of the company's vision:

> One of the things I love about our values is that there is not one of them where you
> could say that as a team member who is not a believer, maybe an atheist, or maybe,
> you would say, I just don't like having a servant's heart, I think that is wrong, or I
> don't want to be loved, I don't want to be part of a team, all of those values make
> good sense. What I try to communicate, what I try to talk about is hey, these are
> great for the work place but they are great for the home place too. There is not one
> value that doesn't work in the home place. Integrity, fun, servant's heart, love, all of
> them, man, if you had a home that had those values defined your home, there is a
> happy home. Well, the same thing is true in the work place. If you have a workplace
> that has these values well there is a great place to work. And so, it does't matter
> what you believe, this is what we do, and when you look at the purpose to glorify
> God, as we deliver the most trustworthy source of power to the world, for me that is
> why I do the values, that is my purpose, I want to glorify God. You may not believe
> in God, that is fine, but these are the values that we are going to subscribe to and all

of them in my mind make good business sense. Show me any company in the
country that is operating with these values and I will show you a company where the
team members enjoy working there and they are working hard, and they are making
a difference.

Rogers' words powerfully illustrate the heart of the business enterprises involved in this
study.

Contribution to the Literature Base

The literature base for shared leadership is both expansive and diverse.
Although the study of shared leadership began in the late twentieth-century, various
researchers have published thousands of books and articles reporting their findings.
Shared leadership is most often observed in the areas of business, medicine, and
education. The literature base is particularly rich with findings from a purely secular
worldview. Prior to this study little research had been conducted from a Christian
perspective. Therefore, the results of this study are important.

Because the current research followed the confines of a multiple case study, its
findings cannot be generalized to all business leaders who practice shared leadership.
Neither can it be generalized to all Christian business leaders. The intent of the research
was to discover whether Christian business leaders embraced established best practices of
shared leadership. Additionally, I sought to identify unique best practices by Christians
who intentionally practice shared leadership. Analysis of the data suggests that Christian
business leaders in the marketplace do observe established best practices, but more
importantly, these leaders exhibit practices unique to themselves.

Since the identified best practices of shared leadership by Christian leaders in a
marketplace context have not been previously identified in the literature related to shared
leadership, the current findings will add to the body of knowledge related to shared

leadership and may be reviewed by both Christian and non-Christian practitioners and researchers.

Recommendations for Practice

In their book *Business for the Common Good: A Christian Vision for the Marketplace*, Kenman Wong and Scott B. Rae describe the activity of the marketplace as Christian worship and ministry. They write: "Work is best seen as having nobility because it is an altar—a significant place at which we devote our time, energy, gifts, and skills in service to God, and that work is ministry and has extraordinary value in serving God."[3] This view of work is vastly different from the traditional view of work held by non-Christians and Christians alike. Shamefully, the church has done little to build a culture of *work as altar* in the hearts and minds of its members, although Wong and Rae state, "Remember, work is an altar, a place where we offer ourself to God and participate in his mission of transforming the world."[4]

It is true that the church, at least until the last decade, has provided little or no emphasis of the value of work as altar.[5] Additionally, churches rarely think beyond their own walls while providing leadership training for members. Wong and Rae share their disgust with the efforts of the church to empower business leaders to serve in the marketplace:

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[3]Kenman Wong and Scott B. Rae, *Business for the Common Good: A Christian Vision for the Marketplace* (Downers Grove, IL: InterVarsity Press, 2011), 41.

[4]Wong and Rae, *Business for the Common Good*, 56.

[5]Wong and Rae see work as much more than meeting our financial and social needs, but as an act of worship. They write, "Our work can serve as an altar—an important arena where we bring our gifts, skills, and talents to offer up in service to God. When Christians go to work, we are offering ourselves up to God in service to him. When we go to work, we can contribute to God's work in the world." (Wong and Rae, *Business for the Common Good*, 46).

Seeing how business can be anything more than a means to earning profits is a challenging task. Our churches have historically been of little assistance. They have largely relegated business to low level status on the hierarchy of the spiritual value of professions.

Those in other lines of employment seem to make social contributions by the very nature of the work they do. Physicians and nurses engage in the work of healing; teachers enlighten minds, serve as mentors, and pass along important skills; architects create beautiful, functional spaces; counselors help heal emotional pain and bring families together; and ministers point people toward a closer relationship with God. Members of these professions are apt to say, "It's not about the pay. It's about the work." In contrast, many businesspeople can only give an abstract nod to "making money" when asked to characterize the aims of their work.[6]

In light of the current research and the weakness of the church to support Christian businesspersons in the marketplace, I offer several recommendations for practice.

A Theology of Work

If the church desires to equip Christian business leaders to practice shared leadership in the marketplace, pastors and Christian educators must develop a robust theology of work that supports the concept of shared leadership. These leaders will find much support for such a theology in the first chapters of Scripture. Not only does the Lord articulate his command for humans to procreate, but he also commands humans to work. According to Wong and Rae, this is God's plan for humanity to carry out the dominion mandate.[7] A complete theology of work should model a Trinitarian paradigm of leadership representative of the work of New Testament elders. I have yet to encounter a church leadership program that includes such a theology of work.

If Christians are to fulfill the Great Commission given by our Lord, the church

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[6]Wong and Rae, *Business for the Common Good*, 28-29.

[7]Wong and Rae, *Business for the Common Good*, 48.

must take seriously its responsibility to "equip the saints for the work of the ministry" (Eph. 4:12a). According to the Apostle Paul, a well equipped church will see the addition of new members: "from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love" (Eph. 4:16).

If the church wishes to impact the marketplace, it must develop and articulate a biblical theology of work. However, it must also model shared leadership.

Model Shared Leadership

The time has come for churches to think biblically and theologically about leadership. Past is the time that unfiltered secular strategies would be accepted and practiced in the church as though they were illustrated in the biblical text. It is clear from the practice of the early church that leadership was shared.[8]

As churches seek to equip their members to lead the church through service, they would do well to embrace the New Testament practice of shared leadership through a healthy eldership. According to Strauch and Sorenson:

> By definition, the elder structure of government is a collective form of leadership in which each elder shares equally the position, authority, and responsibility of the office. There are different names for this type of leadership structure. More formally it is called collective, corporate, or collegiate leadership. In contemporary terms it is referred to as multiple church leadership, plurality, shared leadership, or team leadership.[9]

From a biblical perspective, shared leadership through eldership appears to be

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[8]Alexander Strauch and Stephen Sorenson, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Colorado Springs, CO: Lewis and Roth Publishers, 1995), 35.

[9]Strauch and Sorenson, *Biblical Eldership*, 39.

the proper ecclesiology for the local church today.[10] According to Gene Getz, "To understand how plurality in leadership worked in the New Testament culture, we must avoid superimposing our contemporary, Western forms on first-century churches. In contrast to the multitude of 'local churches' we have in a given population center, every mention of multiple leaders in the New Testament is made in reference to a single church in a single city or town."[11]

From a purely pragmatic perspective, the practice of shared leadership may also be the most effective form of leadership. If the church seeks to equip its leaders to practice biblical shared leadership within the church and it also articulates the importance of work life integration, it seems reasonable that Christian marketplace leaders would choose to practice shared leadership in their business context. Therefore, I propose that churches should seek to equip marketplace leaders to practice shared leadership both on and off the church campus.

Validate the Worth of People

One of the greatest strengths of shared leadership is its validation of the worth

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[10]Christopher A. Beeley, *Leading God's People: Wisdom from the Early Church for Today* (Grand Rapids: William B. Eerdmans Publishing Company, 2012), 1-27. Beeley writes, "In this book we will be focusing on the primary leaders of the church—its bishops, priests, or pastors. Yet, as we have already seen, pastoral leadership is often shared among a team of various ministers, and most of the elements of pastoral ministry are exercised by the laity as well" (6). Additionally, Strauch and Sorenson believe that the inclusion of specific instructions for eldership support this idea. They write, "Not only does the New Testament provide examples of elder-led churches, it includes explicit instructions to churches about how to care for, protect, discipline, select, restore, obey, and call the elders. The apostles intended these instructions to be obeyed, and they should be regarded as normative teaching for all churches at all times." (Strauch and Sorenson, *Biblical Eldership*, 106.)

[11]Gene A. Getz, *Elders and Leaders: God's Plan for Leading the Church: A Biblical, Historical, and Cultural Perspective* (Chicago: Moody Publishers, 2003), 211. Mark Dever laments the historic decline of the office of elder in the leadership design of Baptist churches. Dever writes, "Today, though, there is a growing trend to go back to this biblical office—and for good reason. It was needed in the New Testament, and it is needed now. The Bible clearly models a plurality of elders in each local church" (Mark Dever, *Nine Marks of a Healthy Church* [Wheaton, IL: Crossway, 2004], 229).

of individuals. Although secular leadership scholars articulate the importance of individuals in the decision making process, they do so from a practical stance. Research clearly indicates that shared leadership contributes positively to team behavior, attitudes, cognition, and performance. However, shared leadership should lead to a high view of people because they are created in the image of God.[12]

The marketplace does not always embrace the worth of human life.[13] Often businesses treat employees as objects whose only purpose is to contribute to the profits of the corporation. However, the present study suggests that the companies studied greatly value their employees and seek to enrich their lives as images of God.

Churches would do well to develop and articulate a biblical theology of anthropology as one aspect of their spiritual formation process and provide opportunities for Christians to express their understanding of the value of humans in their vocational lives in the marketplace. One potential outcome of this process might be a renewed passion for Christian social ministry and world missions. Anthony Hoekema believes the imago Dei adds value to humanity. Therefore, believers have two basic duties. The first is to mirror God. This means "when man is what he ought to be, others should be able to look at him and see something of God in him; something of God's love, God's kindness,

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[12]Robert Fraser sees the main purpose of work as adding value to humans. He writes, "Through work, we create value for others, enabling us to fulfill the second-greatest commandment, to 'love our neighbor,' and the greatest commandment, to 'love the Lord our God'" (Robert Fraser, *Marketplace Christianity: Discovering the Kingdom Purpose of the Marketplace* [Kansas City, MO: New Grid Publishing, 2006], 84).

[13]Frederick Taylor's description of factory workers may serve as a caricature of many marketplace leaders. Taylor wrote, "Now one of the very first requirements for a man who is fit to handle pig iron as a regular occupation is that he shall be so stupid and so phlegmatic that he more nearly resembles in his mental make-up the ox than any other type." (Frederick Winslow Taylor, *The Principles of Scientific Management* [New York: Harper and Brothers, 1911], 62).

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and God's goodness."[14] This duty has clear implications for evangelism, missions, and marketplace leadership.

The second duty of believers, according to Hoekema, is to be representatives of God on earth. Hoekema writes, "As God's representatives, we must not do what we like, but what God desires. Through us God works out his purposes on this earth. In us people should be able to encounter God, to hear his word, and to experience his love. Man is God's representative."[15] When leaders are not focused on their own agendas, financial gain, and personal hegemony they are more likely to value humans as creations of God.

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[14]Anthony A. Hoekema, *Created in God's Image* (Grand Rapids: William B. Eerdmans Publishing, 1986), 67.

[15]Hoekema, *Created in God's Image*, 67.

APPENDIX 1

DISCLOSURES OF CASE STUDY

Background. Business is a calling and people involved in business can exercise their vocation for the glory of God. Tragically, many businesspersons fail to sense the worth of their vocation and feel guilty because few people think instinctively of business as vocation. God designed humanity to reflect his character, to be imago Dei, through relationships and ability to work. Business matters to God and how Christians conduct business in the marketplace is God's concern.

As a result of the fall, many forms of marketplace leadership have focused on the leadership and success of one person usually referred to as "the boss." However, since the beginning of the new millennium, a growing number of churches have embraced the practice of shared leadership. Many pastors and lay leaders desire to return to a biblical pattern of shared leadership. As Christians learn to practice shared leadership in the church context, one may assume that some will seek to export this biblical form of leadership into the workplace. For this reason, the current study will examine the practice of shared leadership by Christians beyond the context of the local church. As Christian laypersons develop the competencies of team leadership within their churches, and as they embrace their responsibility to reflect Christian faith in their vocational setting, believers can be empowered to engage the marketplace through shared leadership.

Research Question: The expressed purpose of this research project is to study examples of shared leadership in the marketplace and to identify best practices that may serve as resources for current and future business leaders. The researcher admits a bias towards the effects of Christian faith on the leadership style of marketplace leaders. This project will seek to answer one research question: "What are best practices of shared leadership by Christians that may be identified from a comparative study of cases of shared leadership in the marketplace?"

Stage 1 – Data Collection

The study's initial stage will proceed in four phases over the spring and summer:

Phase 1. Document review of written, visual, and digital materials made available to the researcher. This will include all web links, public documents, and private documents provided to the researcher.

Phase 2. Unstructured observation of regular business activities of the research site. Researcher may also participate in function (e.g. regular weekly leadership meetings, water fountain conversations, etc.).

Phase 3. One-hour interview of key corporate leadership using semi-structured outline (Appendix 2). Minimum quota of leaders will be 4-5. The site contact will select the slate of leadership interview participants.

Phase 4. One-hour interview of key corporate team members using semi-structured outline (Appendix 3). Minimum quota of team members will be 4-5. The site contact will select the slate of member interview participants.

Stage 2 – Data Analysis

Once the interviews are transcribed, themes and recurring patterns will be analyzed and coded for relevant characteristics. To fortify the analysis, the researcher will use the Dedoose software program for further analysis.

Stage 3 – Reporting

Findings will be communicated primarily through words and images rather than statistical trends. In addition to colorful narratives and stimulating quotes, tables will be used to report the frequency, emphasis, similarities, and dissimilarities of shared leadership references. The preliminary findings will be subjected to each site contact's constructive criticism and quality feedback before finalizing my report.

APPENDIX 2

LEADER INTERVIEW INSTRUMENT

INTERVIEW PROTOCOL
Agreement to Participate

The research in which you are about to participate is designed to identify best practices of shared leadership in the marketplace by Christian leaders. For purposes of this study, "shared leadership" means:

"A dynamic, interactive influence process among individuals in groups for which the objective is to lead one another to the achievement of group or organizational goals or both" (Pearce and Conger, 2003).

The research is being conducted by Michael L. Davis for purposes of completion of a capstone thesis for the Doctor of Education at The Southern Baptist Theological Seminary. You will be asked to participate in two ways.

First, you will undergo an hour-long interview that will be audio- and/or videotaped to assist in the researcher's note taking. The main purpose of the interview is to identify your understanding of shared leadership in the marketplace context based on your own perceptions and experiences. A secondary purpose is to see how your responses line up with best practices synthesized from a review of the current literature related to shared leadership.

Next, you will participate in site observation by allowing the researcher to collect observations of regular work environment data.

Any information you provide during the interview or site observation will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of the personal interview and site observation, and checking the appropriate box below, you are giving informed consent for the use of your responses in this research.

[ ] I agree to participate

[ ] I do not agree to participate

Background Information

State your biological age:

State your gender:
State your religious affiliation: (example: Baptist, Catholic, none, etc.)

Interview Questions

Are you currently involved in a leadership position at (name of business)?

If so, what is your title?

How long have you held this position?

How did you come to this position?

What has your experience in this position been like?

How would you describe your leadership style/practices?

Shared leadership has been defined as "A dynamic, interactive influence process among individuals in groups for which the objective is to lead one another to the achievement of group or organizational goals or both" (Pearce and Conger, 2003).

Much of the research on shared leadership indicates that shared leadership contributes positively to team behavior, attitudes, cognition, and performance. Therefore, I want to ask several questions related to these contributions.

<u>TEAM BEHAVIOR</u>

Research indicates that shared leadership contributes positively to team behavior through development of team empowerment and support of vertical leadership. Empowerment includes "behaviors whereby power is shared with subordinates and that raise their level of intrinsic motivation" (Srivastava et al., 2006). Vertical leadership is dependent on the wisdom of one leader who functions from a top-down stance and seeks to influence subordinates" (Ensley et al., 2006).
<u>As to empowerment:</u>

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1. How do you provide for the development of team empowerment at (name of company)?

2. What one example could you share related to your support of team empowerment?

As to support of vertical leadership:

3. Assuming there have been times you have decided to step in and make a hard decision for your team members, what precipitated those decisions?

4. Research indicates that upper management plays a major role in building the corporation or organization. However, this does not preclude executives from gathering information from below. Describe your relationship to subordinates and how you receive information from them.

5. Leadership theorists believe that vertical leaders should seek to supplement or magnify the effectiveness of vertical leadership by leading teams to lead themselves. Share your response to this statement.

ATTITUDES

Research indicates that there are two broad categories of attitudes associated with shared leadership outcomes. One relates to job satisfaction and the other relates to turnover and absenteeism.

As to job satisfaction:

6. Recent research suggests that "the positive effects of shared leadership on individual satisfaction are due, in part, to everyone being able to have a say in what actions are taken by the team" (Robert and You, 2013). Robert and You conclude that individuals who trust their team members in decision-making have a diminished need to have their voice heard (Robert and You, 2013). How do you see this phenomenon at work at (name of company)?

As to turnover and absenteeism:

7. What attitudes do you seek to develop in team members that might contribute to job satisfaction such that employees are driven to longevity of service and reduced absenteeism?

COGNITION

Research suggests that shared leadership produces positive outcomes in the workplace related to cognition. Elements of cognition affected by shared leadership include the activities of decision-making, communication, and knowledge growth. Cognition is defined as "how teams come to know what they know."

As to communication:

8. Honest, frank, and regular communication among team members is a marker for shared leadership. How would you label the communication among your team members?

As to decision-making:

9. Since decision-making processes may affect shared leadership either negatively or positively, how would you describe the team decision-making processes at (name of company)?

As to knowledge growth:

10. Research indicates "an important benefit of empowering leadership is that members have increased opportunities and a need to share knowledge in order to solve their own problems and make decisions" (Srivastava et al., 2006). How are team members at (name of company) encouraged to share knowledge, solve their own problems, and make decisions?

PERFORMANCE

A preponderance of research indicates that shared leadership contributes positively to team performance, team effectiveness, diversity, and coordination (Avolio et al., 1996).

As to team performance:

11. Research indicates that team performance is affected by the ability of all team members to demonstrate leadership behaviors and that effective team leaders cannot ameliorate the negative affects of a staff low in leadership (Taggar et al., 1999). How do you function with a staff/team member that demonstrates a low level of leadership?

As to team effectiveness:

12. The Herman Miller study suggests that the success of the company and its sustainable performance are related to the company's commitment to act according to its values in prosperous times as well as during downturns. To what do you attribute the effectiveness of your team/staff at (name of company)?

As to diversity and coordination:

13. Leadership is practiced differently based on the nature of the organization, its goals, its people, and the characteristics of the leaders themselves. No one formula of effective leadership is applicable to all contexts. However, shared leadership approaches tend to involve more people in the decision-making

process. How do you know which leadership approach is best for any presenting situation and how do you communicate any change in approach to the team?

CONCLUSION

14. If you were giving leadership advice to a new leader in your company, what would that advice include?

15. Is there anything else you would like to add before we close our interview?

16. When our preliminary findings are compiled, we would like you to review them and give us your honest feedback. Would you be willing to do that?
Yes___ No___

APPENDIX 3

MEMBER/TEAM INTERVIEW
INSTRUMENT

INTERVIEW PROTOCOL
Agreement to Participate

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First, you will undergo an hour-long interview that will be audio- and/or videotaped to assist in the researcher's note taking. The main purpose of the interview is to identify your understanding of shared leadership in the marketplace context based on your own perceptions and experiences. A secondary purpose is to see how your responses line up with best practices synthesized from a review of the current literature related to shared leadership.

Next, you will participate in site observation by allowing the researcher to collect observations of regular work environment data.

Any information you provide during the interview or site observation will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of the personal interview and site observation, and checking the appropriate box below, you are giving informed consent for the use of your responses in this research.

[ ] I agree to participate

[ ] I do not agree to participate

Background Information

State your biological age:

State your gender:
State your religious affiliation: (example: Baptist, Catholic, none, etc.)

Interview Questions

Are you currently involved in a team position at (name of business)?

If so, what is your title?

How long have you held this position?

How did you come to this position?

What has your experience in this position been like?

How would you describe the leadership style/practices of your company leadership?

Shared leadership has been defined as "A dynamic, interactive influence process among individuals in groups for which the objective is to lead one another to the achievement of group or organizational goals or both" (Pearce and Conger, 2003).

Much of the research on shared leadership indicates that shared leadership contributes positively to team behavior, attitudes, cognition, and performance. Therefore, I want to ask several questions related to these contributions.

<u>TEAM BEHAVIOR</u>

Research indicates that shared leadership contributes positively to team behavior through development of team empowerment and support of vertical leadership. Empowerment includes "behaviors whereby power is shared with subordinates and that raise their level of intrinsic motivation" (Srivastava et al., 2006). Vertical leadership is dependent on the wisdom of one leader who functions from a top-down stance and seeks to influence subordinates" (Ensley et al., 2006).
<u>As to empowerment:</u>

1. How does your company provide for the development of team empowerment?

2. What one example could you share related to (company's name)'s support of team empowerment?

As to support of vertical leadership:

3. Assuming there have been times company leaders have decided to step in and make a hard decision for you and your team members, what, in your estimation, precipitated those decisions?

4. Research indicates that upper management plays a major role in building the corporation or organization. However, this does not preclude executives from gathering information from below. Describe your relationship to superiors and how you share information with them.

5. Leadership theorists believe that vertical leaders should seek to supplement or magnify the effectiveness of vertical leadership by leading teams to lead themselves. Share your response to this statement.

ATTITUDES

Research indicates that there are two broad categories of attitudes associated with shared leadership outcomes. One relates to job satisfaction and the other relates to turnover and absenteeism.

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6. Recent research suggests that "the positive effects of shared leadership on individual satisfaction are due, in part, to everyone being able to have a say in what actions are taken by the team" (Robert and You, 2013). Robert and You conclude that individuals who trust their team members in decision-making have a diminished need to have their voice heard (Robert and You, 2013). How do you see this phenomenon at work at (name of company)?

As to turnover and absenteeism:

7. What attitudes might company leadership develop in team members that might contribute to job satisfaction such that employees are driven to longevity of service and reduced absenteeism?

COGNITION

Research suggests that shared leadership produces positive outcomes in the workplace related to cognition. Elements of cognition affected by shared leadership include the activities of decision-making, communication, and knowledge growth. Cognition is defined as "how teams come to know what they know."

As to communication:

8. Honest, frank, and regular communication among team members is a marker for shared leadership. How would you label the communication among your team members?

As to decision-making:

9. Since decision-making processes may affect shared leadership either negatively or positively, how would you describe the team decision-making processes at (name of company)?

As to knowledge growth:

10. Research indicates "an important benefit of empowering leadership is that members have increased opportunities and a need to share knowledge in order to solve their own problems and make decisions" (Srivastava et al., 2006). How are team members at (name of company) encouraged to share knowledge, solve their own problems, and make decisions?

PERFORMANCE

A preponderance of research indicates that shared leadership contributes positively to team performance, team effectiveness, diversity, and coordination (Avolio et al., 1996).

As to team performance:

11. Research indicates that team performance is affected by the ability of all team members to demonstrate leadership behaviors and that effective team leaders cannot ameliorate the negative affects of a staff low in leadership (Taggar et al., 1999). How do you function with a leader or team member that demonstrates a low level of leadership?

As to team effectiveness:

12. The Herman Miller study suggests that the success of the company and its sustainable performance are related to the company's commitment to act according to its values in prosperous times as well as during downturns. To what do you attribute the effectiveness of your team at (name of company)?

As to diversity and coordination:

13. Leadership is practiced differently based on the nature of the organization, its goals, its people, and the characteristics of the leaders themselves. No one formula of effective leadership is applicable to all contexts. However, shared leadership approaches tend to involve more people in the decision-making

process. How do you know which leadership approach is best for any presenting situation and how do you communicate any change in approach to the team?

<u>CONCLUSION</u>

14. If you were giving leadership advice to a new leader in your company, what would that advice include?

15. Is there anything else you would like to add before we close our interview?

16. When our preliminary findings are compiled, we would like you to review them and give us your honest feedback. Would you be willing to do that?
Yes___ No___

APPENDIX 4

EXPERT ANALYSIS OF INTERVIEW
PROTOCOLS

Jeff Iorg   **April 15, 2014   1:44 PM**
To: Michael Davis
Re: Research Assistance

I have reviewed the questionnaires and they are very good. At some places, your introductory comments before a question may be problematic. Be sure you set the stage for the question without prejudicing the answer. For example, you state good communication is "honest, frank, etc." and then ask the person to describe the communication on their team. They may want to look good by giving the right answer rather than an objective answer. It is good to set the stage for a question with some background information, just go through and evaluate if you are "leading the witness" to the answers that make them look good rather than setting the stage for honest answers.

Otherwise, good work!

Dr. Jeff Iorg
President, Golden Gate Seminary

_____
Response:

In accordance to Dr. Iorg's critique, the researcher utilized the descriptive narrative in each protocol as support information to be used as a resource for clarification of interviewee's questions.

Andrew Alexson   **April 8, 2014   3:04 PM**
To: Michael Davis
Re: Research Assistance

My comments are attached.
Main point is, do your interview questions really gather data on Best Practices? Or are you going to compare responses to a "list" of Lit. Review gleaned best practices? If the latter, HOW do you KNOW that the best practices are really best practices? In other words, if you create a standard list, how do you support it as the "canon" of best practices?

No need to respond to my question, just do some thinking and clarifying with your research consultant or chair.

Andy

Response:

1-The list of best practices from the literature review are to be compared to the "best practices" identified through the site research. The researcher is confident that the extensive literature review served as an adequate sample of shared leadership research. Therefore, the best practices isolated through this process do serve as "a" canon of best practices of shared leadership.

2-Additional suggestions made by Dr. Alexson relate to style and philosophical differences, such as:

    a. An understanding of the standard definition of shared leadership.

    b. Difference in preference of word usage.

    c. Since Dr. Alexson did not have access to the foundational chapters of the project, he did not understand some of the presuppositions held by the researcher.

    d. As Dr. Alexson teachs in a Ph.D. program which utilizes the APA style guide, he made suggestions about formatting that relate to that style.

APPENDIX 5

INITIAL DESCRIPTOR CODES

Access to top management
Accountability
Adapt
Add value
Allow chaos
Appreciation
Attentive
Attitudes
Availability
Behavior
Benevolent
Best interest of Company
Better outcomes
Biblical worldview
Boldness
Break down leadership walls
Business as ecosystem
Business innovation
Business training
Career growth
Career path
Caring
Character
Cheerfulness
Christian discipleship
Clear engaging goals
Clear expectations
Clear goals/clear vision of purpose
Coach
Collaborative
Collaborative climate strategies
Commitment to mission statement
Commitment to organization
Common good
Communication
Community

Compassion
Confidence
Confidence in each other
Confident leaders
Contentment
Contribute
Cooperation
Coordinated performance strategies
Coordination
Counseling
Courage
Creative use of conflict
Creativity
Cross training
Culture of trust
Customer satisfaction
Debate
Decision-making
Dedication to succeed
Delegate up
Dependability
Deserve Explanation
Determination
Devotion to Christ
Diligence
Direct
Discernment
Dysfunction
Diversity
Do well by doing good
Don't kill the messenger
Economy
Effective
Efficiency
Electronic communication
Embrace new members

Empathy
Empowerment
Enabling structure
Encourage
Enrich lives
Enthusiasm
Environmentally responsible
Ethics
Evaluate
Excellence
External support/recognition
Face-to-face
Fair play
Fairness
Faith
Feedback
Feedback as tool of effectiveness
Feeling appreciated
Flatten leadership
Flexibility
Flourish
Forgiveness
Freedom/Flexibility
Frontline decision-making
Fruit of the Spirit
Full disclosure
Fun
Generosity
Give 100%
Glorify God
Gratefulness
Gratitude
Grow in character
Guard against over confidence
Happiness
Have each other's back
Higher purpose
Hinder decision-making
Hire right people
Honesty
Hospitality
Humility
Image of God
Important quotes
Important to organization
Improve lives of others
Informality

Information sharing
Initiative
Innovation
Integrity
Intention
Interdependent relationships
Intuition
Joyfulness
Justice
Knowledge growth
Lack of friction
Leader intervention as needed
Leadership style shift
Length of service
License to operate
Live out values
Long-term focus
Love
Low leadership level
Loyalty
Manager
MBWA
Means based activity over ends based
activity
Meet needs
Mentoring
Mission
Monitor
More than money
Motivation
Open door
Open to new ideas
Optimism
Orderliness
Organizer
Outside the box
Own group decisions
Passion
Patience
Peace
Performance
Permission to fail
Persistence
Personal needs
Persuasiveness
Play a vital role
Positive communication

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Positive reinforcement
Positive work environment
Practice Christian disciplines
Preserve relationships
Principles
Probe for best approach
Provide motivation
Provision of resources to accomplish job
Purpose driven
Pushback
Quality time
Reach across silos
Reassign
Redemptive
Relationships
Reliable service
Resourcefulness
Respect
Responsibility
Responsiveness
Reward for excellence
Reward mechanisms
Safe communication
Satisfaction
Self control
Self directed leadership
Sense of community/family
Servant
Servant's heart
Serve
Shared
Shared success
Simple
Site demographic data
Slow things down

Social responsibility
Solicit opinions
Solve own problems
Stewardship
Superiors listen
Support vertical leadership
Team vision
Teaming
Terminate as last resort
Timely feedback
Training
Translate words into action
Treat others as you wish to be treated
True to self
Trust
Trustworthy leaders
Trustworthiness
Truthfulness
Use critical data to tweak team actions
Use gifts
Value of work
Value of people
Values
Virtues
Voice opinions
We better than me
What do you think leadership
Willingness to learn
Wisdom
Work hard

APPENDIX 6

SITE PHOTOGRAPHS

1. People's Bank of Alabama, Cullman, Alabama

Photo 1
People's Bank of Alabama, home office, Cullman, Alabama, is located in a refurbished former medical arts building.

Photo 2
People's Bank of Alabama, home office, lobby and individual offices represent the openness of the leadership style by utilizing solid glass walls and doors.

Photo 3
People's Bank of Alabama, home office, lobby and individual offices represent the openness of the leadership style by utilizing solid glass walls and doors.

Photo 4
People's Bank of Alabama, home office, lobby and individual offices represent the openness of the leadership style by utilizing solid glass walls and doors.

2. Mixer Direct, Louisville, Kentucky

Photo 5
Mixer Direct, Louisville, Kentucky, houses offices and manufacturing in their building in an industrial complex near the Ohio River. The plant has recently expanded and leases expansion space to another business until it is needed by Mixer Direct.

Photo 6
Mixer Direct produces custom designed mixers and tanks for commercial chemical applications.

Photo 7
Mark Franko, CEO and co-founder of Mixer Direct, is a graduate of The Southern Baptist Theological Seminary. Mark is a trained engineer. His experience in the mixing industry led the founders to decide on mixing as their industry after the foundational principles of the business had been articulated.

Photo 8

An illustration of the way Bart Anderson, COO and Mark Franco, CEO at Mixer Direct plan their strategy. Here the founders' original purpose for the company is depicted. "We are united into a community by our covenant with one another to serve the common good. This covenant runs deeper than a simple contract. We reject attitudes of entitlement and practices that optimize our personal gain at the expense of the whole. We will strive to demonstrate that what is good for the company is good for the individuals working in it, and we will operate continually on the belief that this is so."

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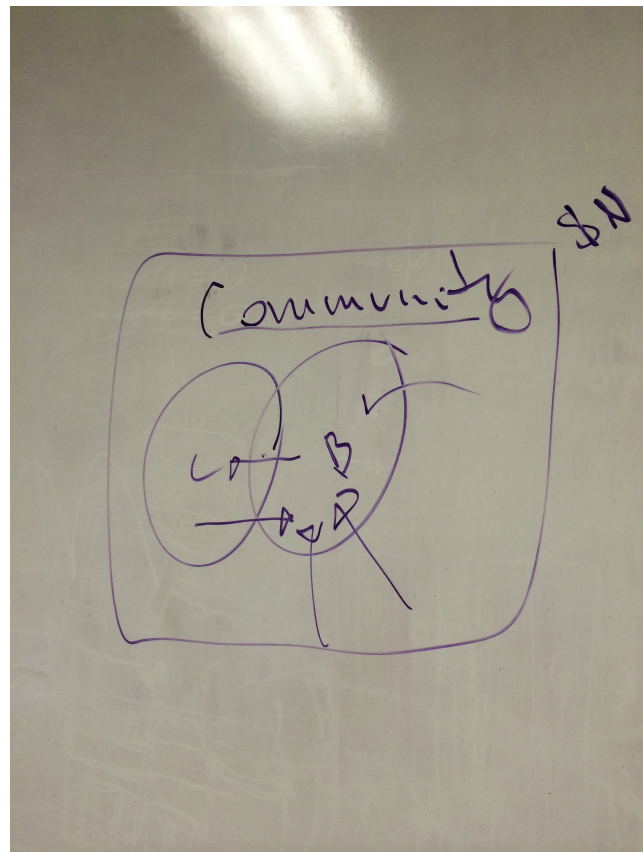
3. Interstate Batteries, Dallas, Texas

Photo 9

Interstate Battery System is headquartered in Dallas, Texas. A privately held, billion-dollar company, Interstate finds its purpose in treating others as they wish to be treated. As a corporate ecosystem, company leaders focus on seeking the common good of all stakeholders.

Photo 10

The intentional use of open spaces by Interstate Batteries is part of the strategy in support of openness and a collaborative environment at corporate headquarters and throughout the company.
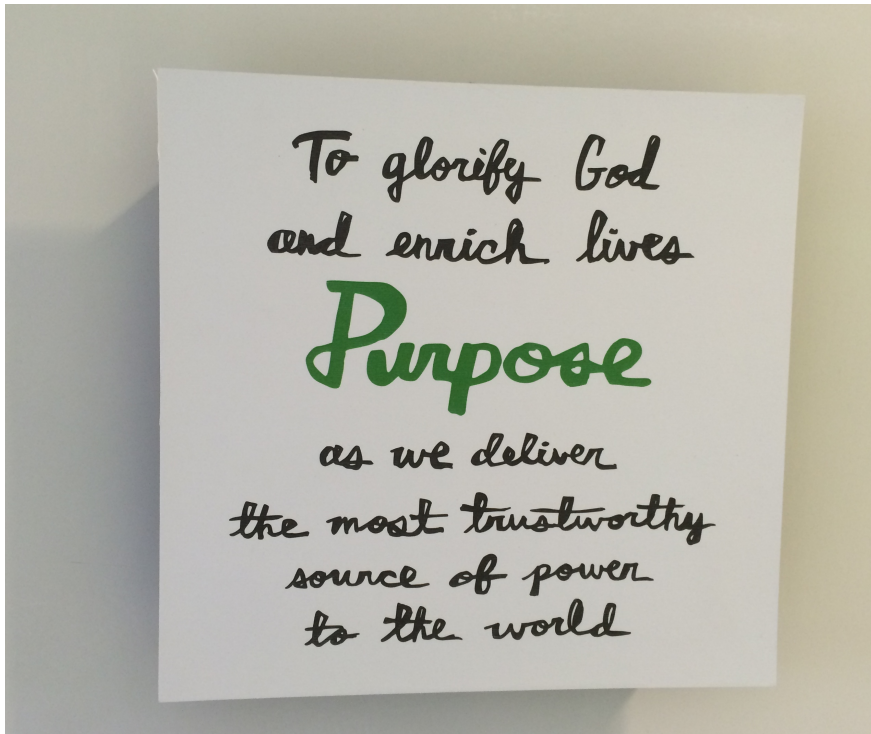
Photo 11

Interstate Battery revised its purpose statement in 2013, simplifying its early statements on mission, vision, and purpose into one statement, "To glorify God and enrich lives as we deliver the most trustworthy source of power to the world." This statement reflects the company's commitment to Christian values.

Photo 12

Teaming is a life style at Interstate Batteries. Employees are referred to as team members. Each year, six team members are selected as team members of the year. Reminders of teaming can be found in every corner of the corporate facility.

APPENDIX 7

FOURTEEN UNIQUE PRACTICES

Table A 1. Fourteen unique practices

PRACTICE OBSERVED	IBS	PB	MD
Employees encouraged to live out values	21	6	7
Encouraged an attitude of gratitude	3	2	7
Effective work practices	2	4	3
Employers/vertical leaders seek to preserve relationships	10	6	9
Vertical leaders believe team members deserve explanation for leadership style change	3	4	3
Pursuit of excellence in all work and production quality	7	4	7
Team members display dedication to succeed	1	4	1
Team members encouraged to grow in their performance	5	4	3
Vertical leaders committed to terminate as last resort	2	8	19
Team members encouraged to remain true to self	7	16	2
Integrity in relationships and practices of supreme importance/value	14	14	6
Team members desire to serve the company, the public, and one another	7	6	9
Powerful sense of community/family present on the job site	3	10	10
Employees embrace responsibility for personal and group actions	2	8	3

IBS=Interstate Battery System   PB=People's Bank   MD=Mixer Direc

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ABSTRACT

INTENTIONAL PRACTICE OF SHARED LEADERSHIP
IN THE MARKETPLACE BY CHRISTIAN LEADERS:
A MULTI-CASE STUDY

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In light of the biblical roots of shared leadership it is difficult to understand the lack of research related to the practice of shared leadership by Christian business leaders in the marketplace. Although research of shared leadership has been robust since its emergence in the last quarter-century, little or no research of shared leadership by Christian leaders existed before this study. Designed as a qualitative multiple case study, this thesis explores the practice of shared leadership in three cases for the express purpose of discovering best practices for shared leadership in the marketplace by Christian leaders. Although the enterprises studied are not necessarily described as Christian companies, all clearly understand their existence as a tool for living out the Gospel in the world.

I isolated ten established best practices of shared leadership through the literature review. Through case observation, personal interviews, and document collection, the established best practices were validated for each site. Additionally, five unique best practices for shared leadership by Christian marketplace leaders were identified. Christian marketplace leaders who practice shared leadership:

1. Seek to enrich the lives of all stakeholders as a primary purpose of the enterprise by providing good paying jobs for employees, exceptional service to customers, and a fair profit for owners and stockholders.

2. Encourage stakeholders to embrace biblical discipleship practices in leadership by honoring God in their work and by treating others as they wish to be treated.

3. Seek to support corporate as well as biblical values by articulating a biblical view of work.

4. Leverage the value of people for the common good of employees, customers, and other stakeholders.

5. Expect stakeholders to embrace and live out biblical virtues.

Chapter 1 introduces the research problem, its theological foundation, and practical significance. It also defines the research question while plotting the study's limitations. Chapter 2 examines the precedent literature and recounts the history of shared leadership as it emerged from antecedent forms of leadership. Chapter 3 presents the research design, defines the population, establishes the selection criteria, and outlines the instrumentation. Chapter 4 analyzes the findings, while chapter 5 presents my conclusions. The study's ultimate aim is to enrich the literature base by acknowledging the biblical foundations of shared leadership and the natural inclination of Christian business leaders to practice shared leadership as a result of their Christian faith.

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