LEADING AS FOLLOWERS:
A FOLLOWERSHIP STUDY
OF THE KOREAN CONGREGATIONAL LEADERSHIP
OF THE PRESBYTERIAN CHURCH (U.S.A.)

By

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ABSTRACT

The purpose of this quantitative study was to investigate the dimensions of followership styles as they relate to congregational leaders as followers in the context of the Korean American church so that followership could be highlighted as a fundamental component of leadership development in the church. This study focused on two central research questions: 1) "What is the nature of the relationship between congregational leadership positions and dimensions of followership styles" and 2) "Do certain characteristics of the participants, such as age, gender, and language usage, have an effect on the dimensions of followership styles?" The Followership Questionnaire, created by Kelley (1992), was used to measure followership behaviors and styles. The data were collected from five primarily Korean speaking congregations. Using SPSS, several univariate analyses of variance (ANOVA) and post-hoc comparisons were conducted to address the two research questions examined in this study. The results support the first research hypothesis, that if the responsibilities of church officers increase, the followership questionnaire scores of those leaders would also increase. For the second hypothesis, that specific characteristics of the participants will have a significant effect on the dimensions of followership style, the results showed that for church leaders, the independent thinking dimension was significantly affected by age and language but not gender. Also, the active engagement dimension was significantly affected by age but not by gender or language. This research provides evidence of followership as an essential element of leadership development in the Korean American church.

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CHAPTER I

Introduction

Lao Tsu, a Taoistic scholar, said two thousand years ago in his classic work, the *Tao Te Ching* (Clearly, 1992);

> The reason why rivers and seas can be lords of the hundred valleys is
> that they lower themselves to them well;
> therefore they can be lords of the hundred valleys.
> So when sages wish to rise above people,
> they lower themselves to them in their speech.
> When they want to precede people, they go after them in status.
> So when sages rule, people don't take it gravely.
> And when sages are in the forefront,
> people don't attack them (p.51).

He suggests here what we call leadership consists mainly of knowing how to follow, and the wise leader stays behind and facilitates other people's process.

Modern scholars agree that leadership and followership are inseparable partners at work (Atchison, 2004; Burns, 1978; Chaleff, 2009; Gardner, 1990; Kelley, 1992; Kellerman, 2008; Wills, 1994). They need each other. They are two sides of the same coin. Leaders cannot exist without followers. In order to understand the nature of leadership in depth, one must turn the coin over and study followership.

Statement of the Problem

Henri Nouwen, a Roman Catholic theologian, describes the problems in Christian leadership, "The long painful history of the church is the history of people ever and again tempted to choose power over love, control over the cross, being a leader over being led. Those who resisted this temptation to the end, and thereby give us hope are the true saints" (Nouwen, 1998, p.77).

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Being aware of the power issues so important in the church, the reformers of the church tried to lay the fundamental ground of ecclesiastical leadership as stated in the *Book of Order* of the Presbyterian Church (U.S.A.), "The purpose and pattern of leadership in the church in all its forms of ministry shall be understood not in terms of power but of service, after the manner of the servant ministry of Jesus Christ" (2009, p.G-14.0110).

The core of Christian teaching is that Jesus came to follow the will of God and called his followers through his life, teaching, death, and resurrection to join his ministry to establish the Kingdom of God in the world. Rusty Ricketson suggests in his book, *Follower first: rethinking leading in the Church,* "Following the will of the Father was the purpose and teaching of the Lord Jesus Christ, so ministers and leaders within the church need to begin with a Follower First philosophy as we follow the 'head of the church'" (Richetson, p.31).

The problem with the followership practiced in the church is that the leadership development and training in the Presbyterian Church (U.S.A.) focuses too much on leadership skills while ignoring the value of followership. One of the fundamental problems of the church is not the lack of leadership, but the crisis of followership. Following is a familiar concept in regards to personal spiritual journeys. However, following as a characteristic of church leadership is unexplored and often not utilized. There is limited research regarding followership as an aspect of leadership.

Background of the Study

Most people spend a portion of their time following and another portion leading. People in leadership positions also consider when and where they might choose to follow rather than lead others (Smith, 1997). Stoup (2004) says, "The modern cult of individual leadership, albeit usually unknowingly, suppresses and distorts this natural phenomenon." Some researchers

(Hollander, 1992; Kelley, 1992; Lippitt, 1982) suggest that emphasizing leadership to the exclusion of followership hurts the effectiveness of one's work.

But who wants to be a follower? Todd Hahn (2000) suggests that the myth of leadership has been created in our society that leaders are more important than followers. Because the general view of followers is that of a submissive and subordinate role (Kelley, 1988), we have been pressured to be a leader (Blackshear, 2003). Writer Gary Wills (1994) sums up the contemporary leadership craze, "The ideal seems to be a world in which everyone is a leader - but who would be left for them to be leading?" Ira Chaleff (2009) states that we are in love with leadership and uncomfortable with followership, though the two are inseparable. Consequently, followership skills are learned informally, like street fighting, for personal survival. The industry of leadership flourishes, yet the value of followership still tries to find its place. Those who follow in some area of their lives still ask if there is any value to being a follower. The Google web search for leadership turns up 143 million references, while followership turns up 153 thousand (Google, 2010). MS Word processor still doesn't recognize followership as a word by warning of misspelling.

Stowell (1996) says that following is the beginning and the end of what it means to be a Christian. Everything in between is measured by it. It is because "follow me" was the first thing and the last thing Christ said to Peter when he called him as his disciple (Mark 1:17; John 21:21). It is for all Christians as followers of Christ, as well, the beginning and the end of everything. The Bible says comparatively little about leadership and a great deal of followership (Anderson, 1992).

Habecker (1987), however, states that the emphasis on being a follower has become much more subtle if not totally nonexistent in current Christian culture. The focus of their efforts

is on leadership, and churches are seemingly forever offering seminars on leadership (Habecker, 1987). Consequently, leadership development programs in the church emphasize primarily the leadership aspect while downplaying the followership aspect.

The understanding of followership in the Korean American church context takes a radical turn. When Korean immigrants came to the United States, they brought Korean culture and Christian practice with them. Kwang Chung Kim and Shin Kim, key researchers of the Racial Ethnic Presbyterian Panel, observed in their research, "Racially and culturally, Korean immigrants are clearly distinct from the dominant group in the United States. Nonetheless, a great majority of Korean immigrants share the same religion with native-born Americans – Christian faith" (Kwon, 2001, p.71). They further defended their research saying, "the fact that these people are restricted to Presbyterians does not necessarily pose a serious problem for the analysis of the religious experience of Korean immigrants. About half of Korean Protestant Christians are Presbyterian" (Kwon, p.77).

Timothy Tseng, who headed a research on pastoral leadership among Asian American congregations, pointed out,

> The leadership style is, therefore, based on power that flows downward from God to the pastor, and from the pastor to the loyal laity. Although the second generation reacts against such demand for loyalty, they are not exempt from such values because their own family system reflects similar values as the church. (Tseng, p.23).

Contrary to the biblical teachings and the Confessions of the Presbyterian Church (U.S.A.), it is evident that the congregational leadership positions have been perceived as the positions of power with a well-defined hierarchy, with the pastor being the top, and elders and deacons coming thereafter. The idea of following the leader has been expressed strongly as loyalty to the leaders of the church. This notion will be further investigated in the following chapter.

Purpose of the Study

The purpose of this quantitative study was to investigate the dimensions of followership styles as they relate to congregational leaders as followers in the context of Korean American church. This study focused on two central research questions 1) "What is the nature of the relationship between congregational leadership positions and dimensions of followership styles" and 2) "Do certain characteristics of the participants, such as age, gender, and language usage, have an effect on dimensions of followership styles?"

The church is the gathering of self-proclaimed followers of Christ, called Christian. The concept of followership as a characteristic of church leadership has not been developed and consequently not utilized in the church. As Kelley (1988, 1992) and Chaleff (2009) proved, the positive influence of followership in business sectors and public organizations in their research, this research project focused on the followership dimensions of congregational leaders in the church so that followership could be highlighted as a fundamental component of leadership development in the church. The relationship between the congregational leadership positions and certain characteristics of the leaders were investigated.

Understanding of congregational leadership in the Korean Church, however, is complicated because the hierarchical system still dominates in congregational life, as it does in Korean family life. This research investigated the leadership dynamics between leaders and followers when the people of leadership positions within the hierarchy confronted the idea of following first in the context of Korean Presbyterian congregations.

Rationale

This research benefits Korean American congregations in their leadership practice by including followership as an essential component of leadership development. It should help

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provide the foundation of future development of congregational leadership in the Presbyterian Church (U.S.A.). Furthermore this research will help establish the foundation of leadership development for evangelism and discipleship training efforts for the church in general.

Assumptions

Several assumptions were made in relation to this research. First, leading and following have been practiced in every walk of life, more so in the life of Christians. Yet the concept of followership has not been recognized as the foundation of leadership in the church. Second, followers practice leadership and leaders practice followership. It is a choice of an individual whether and when to lead and to follow. Third, in Korean society, where a hierarchal system plays an important role, the congregational leadership positions are perceived as a hierarchy in the congregational life of the Korean church in contrast to the theology of leadership promoted by the Presbyterian Church (U.S.A.).

Research Questions

This study focused on two central research questions 1) "What is the nature of the relationship between congregational leadership positions and dimensions of followership styles?" and 2) "Do certain characteristics of the participants, such as age, gender, and language usage, have an effect on the dimensions of followership styles?" The first and central hypotheses of this study are that as the responsibilities of church offices, or leadership positions increase, the followership questionnaire scores of those leaders also increase. More specifically, these relationships were examined by employing the following questions:

1)   Are the followership questionnaire scores of the pastors higher than that of elders, *gwonsas*, and deacons on the dimensions of followership styles?

2)   Are the followership questionnaire scores of elders higher than that of gwonsas and deacons on the dimensions of followership styles?

3)   Are the followership questionnaire scores of gwonsas higher than that of deacons on the dimensions of followership styles?

4)   Are the followership questionnaire scores of members who hold no leadership offices lower than that of pastors, elders, gwonsas, and deacons on the dimensions of followership styles?

The second hypothesis of this study is that specific characteristics of the participants have a significant effect on the dimensions of followership style. The current study examines the following questions:

5)   Does the age of officers affect the followership questionnaire scores?

6)   Does the gender of church officers affect the followership questionnaire scores?

7)   Does language usage affect the followership questionnaire scores?

Limitation

This research was limited to the Korean congregations within the Synod of the Mid-Atlantic, Presbyterian Church, (U.S.A.). The Synod of Mid-Atlantic covers the States of Maryland, Virginia, North Carolina, and the District of Washington with 48 Korean congregations throughout the synod.

Definition of Terms

Followership - Followers are not subordinates (Rost, 1993). Followership can be defined as the willingness to cooperate in working towards the group mission or values of religious teachings, believing in what the group is trying to accomplish as seen through independent

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thinking and active engagement (Chaleff, 2003; Kelley, 1988). It focuses on strategic and philosophical concepts with theoretical models, morality, and integrity (Carrigan, 2003).

Leadership - A leader is an individual who plays a key role in mobilizing and directing a group of followers (Conger, 1988). As defined by Joseph Rost for the purpose of this study, the working definition of leadership is "Leadership is an influence relationship between leaders and followers who intend real changes that reflect mutual purposes" (Rost, 1993). Leadership cannot be comprehended without an understanding of followership (Yammarino, 1994).

Congregational leadership - The Presbyterian Church (U.S.A.) has three leadership offices in the church to lead the ministry of the congregation, the offices of pastor, elder, and deacon. Congregational leadership is exercised by these officers with a council of elders called the session as the decision making body and the board of deacons. Elders and deacons are elected from the members of the congregation, while the pastor is elected from the professionally trained clergies serving as the moderator of the session commissioned by presbyteries.

Korean congregations within the Presbyterian Church (U.S.A.) largely practice the Korean traditions of congregational leadership brought from Korea, while they try hard to embrace the polity of the Presbyterian Church (U.S.A.). The office of gwonsa, a non-ordained position, is a widely practiced leadership position for women in Korean congregations coming from the tradition where women were prohibited from being ordained in the church in Korea. It is a foreign tradition in the Presbyterian Church (U.S.A.) to have a non-ordained leadership position in the church. There are non-ordained deacons allowed to serve in the board of deacons. However, each presbytery, regional governing body, exercises tolerance in various degrees of the culture Korean immigrants bring to this new home.

The Korean Presbyterian Church Abroad (KPCA), an overseas partner denomination which carries the tradition of the Presbyterian Church of Korea faithfully onto American soil, addresses the duties of gwonsas in its constitution. Article 40 states: "*Gwonsas* are chosen by the church and becomes a member of the Officers Meeting. Assisting Ministers in the leadership, *Gwonsas* visit and comfort and care for the people in need with special attention to the poor and the sick and give their service for the benefit of the church (The constitution and ordinances of the Korean Presbyterian Church Abroad, 2009, p.28).

Pastoral staff - Staff members who fulfill this responsibility have obtained different names expressive of their various duties. As they care for the spiritual well-being of God's people, they are called pastor. As they serve various needs of the people, they are called minister. In the Korean church in particular, the term *jundosa* is given to those who are not ordained but in training while they are in seminary or in assisting pastor in pastoral care. In this research pastoral staff includes all the above names, pastor, minister, and jundosa.

Presbyterian Church (U.S.A.) - The Presbyterian Church (U.S.A.) has approximately 2.4 million members, 11,100 congregations and 14,000 ordained and active ministers, in all 50 states and Puerto Rico. The Presbyterian Church (U.S.A.) has a representative form of government with four levels of government and administration, as outlined in *the Book of Order* 2009-2011 (2009). The governing bodies are as follows: Session; Presbytery; Synod; and General Assembly. Session is responsible for the mission and government of a particular church and consists of the pastor(s) and the elders in active service (2009, p. G-10.000- .0102). The Presbytery is a corporate expression of the church consisting of all the churches and ministers of the Word and Sacrament within a certain district (2009, p. G-11.0101). The Synod is the unit of the church's life and mission which consists of not fewer than three presbyteries within a specific geographic

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region (2009, p. G-12.0101). The General Assembly is the highest governing body of this church and is representative of the unity of the synods, presbyteries, sessions, and congregations of the Presbyterian Church (U.S.A.) (2009, p. G-13.0101).

Korean congregations - Korean congregations in this study mean congregations with people whose ethnic background is predominantly Korean living in the United States of America. However, there may be non-Korean members in the church where English worship services are available. Korean congregations by nature are immigrant churches with the majority being the first generation Korean-speaking members and the minority being the second and third generation English-speaking younger members.

Summary of the Study

Chapter I has provided an overview of the research background, the significance, and nature of the study. Chapter II provides an in-depth literature review focusing on leading as followers through the lens of the follower, the theories of followership, Asian American perspective on followership, and the context of Korean congregational life in the United States. Chapter III details the methodological approach of this study. The quantitative method, sampling plan, instrument, and the procedure of data analysis are further described. Chapter IV reports the data collected and the subsequent quantitative analysis of these data. Chapter V discusses the result of the study, along with the conclusions drawn, and the recommendations for further research.

CHAPTER II

Literature Review

The purpose of this quantitative study was to investigate the dimensions of followership styles as they relate to congregational leaders as followers in the context of Korean American church. This study focused on two central research questions 1) "What is the nature of the relationship between congregational leadership positions and dimensions of followership styles" and 2) "Do certain characteristics of the participants, such as age, gender, and language usage, have an effect on dimensions of followership styles?"

This literature review summarizes the relevant research on followership. This followership study focuses on the Korean congregational leadership in the Presbyterian Church (USA). The conceptual framework of the study deals with followership as an essence of leadership development. Also, Asian and Asian American culture provides a cultural context for followership while the Christian church serves as a religious context. Thus, this chapter draws literatures from three areas of followership research: theories of followership developed in the U.S., Christian perspectives of followership and the congregational leadership of the church, and Asian perspectives of followership and leadership. Each is discussed in a separate subsection below.

Theories of followership

Although the relationship of followers and leaders was occasionally referenced in leadership literature prior to the 1970s, the role of followers was perceived as one of dependence, servitude, or powerlessness. Followers were seen as individuals who need to be guided, directed, or lacking the motivation and capability to be a leader.

Robert Kelley (1992) notes that the focus on studying leaders for the past three thousand years has led to a profound blindness about the misconception of followers (Kelley, 1992, p.10). Kelley describes followership and leadership as two separate, complementary roles. They are not competitive. Followership and leadership are synergetic and interchangeable. They depend on each other for existence and meaning (Kelley, 1992).

There is an inadequacy of research about the role of followers in the leadership dynamic. Burns states that "one of the most serious failures in the study of leadership has been the bifurcation between the literature on leadership and on followership" (Burns, 1978, p. 3). The leadership studies of Burns (1978), Bass (1990), DePree (1989, 1992, 1997), Kelley (1992, 1998), Chaleff (2009), and Atchison (2004) all recognized the significant role of followers on leadership. Followership studies were conducted in business, the military, health care, and education, but remained blatantly absent from theological research until the year 2000.

A few noteworthy research efforts are found in dissertations. Colangelo (2000) researched the relation of supervisors' leadership style to followership in the United States Air Force among enlisted members attending airman leadership school. Colangelo's results showed that supervisors' leadership style was significantly correlated to their direct reports follower style. He concludes that leaders who are high in task and relationship behaviors promote "effective" followership, to use Kelley's terminology, in that those leaders are accredited higher trust, job satisfaction, and commitment by their followers (Colangelo, 2000).

Shearer (1999) studied the relationship of organizational culture, leaders, followers, and leadership succession with a focus on organizational culture. Her findings emphasize that organizational culture is a dynamic that is influenced by organizational members, be they leaders or followers. In another study, Miller (1992) used the critical incident technique with public

school principals to determine a composite of abilities that he labels "followership." Critical incidents are reports of significant actions those principals observed in their direct reports. The actions were analyzed for underlying abilities. Miller derived five broad categories of followership abilities: personal character and knowledge, thinking skills, communication skills, organizational skills, and situational response skills.

Roe's (1989) research sought to identify exceptional followers among college administrators, evaluate their leadership skills, and compare their strengths and weaknesses to exceptional community college presidents. From this finding, Roe concludes that followers and leaders are different, yet followership is a prelude to leadership development.

Understanding why people follow is important to leaders and followers. Knowing the motivations of followers can help organizational leaders design environments that attract, accommodate and retain followers. Kelley analyzed motives for following. He identified seven paths to followership. The paths are comrade, loyalist, lifeway or altruist, dreamer, apprentice, disciple, and mentee. Each of these paths is characterized by different motivations that help individuals decide to follow instead of assuming a leadership role. Some of these paths serve as a vehicle for self-expression. Other paths may lead toward personal growth or contribute to organizational goals (Kelley, 1992, pp. 49-51).

Kelley (1992) distinguished among followers according to their followership styles. He identified two dimensions underlying effective followership. The first dimension is to identify followers based on the value of independent and critical thinking opposed to dependent, uncritical thinking. He found that the best followers are innovative and creative ones who think for themselves critically. On the contrary the worst followers must be told what to do and don't think for themselves. The second dimension identifies active versus passive engagement. The

best followers take initiative and go above and beyond the job. The worst ones are lazy, require

constant supervision, and dodge responsibility.

Based on the strength of each dimension, an individual can be categorized in one of five

different styles of followership: alienated, conformist, pragmatic, passive, or exemplary as

shown in Figure 1. These labels categorize how an individual carries out the followership role

(Kelley, 1992). Kelley defines brain-powered followership as "being actively engaged in helping

the organization succeed while exercising independent, critical judgment of goals, tasks,

potential problems, and methods" (Kelley, 1998, p.141).

Figure 1. Robert Kelley's Followership Styles

Independent, Critical Thinking

Dependent, Uncritical Thinking
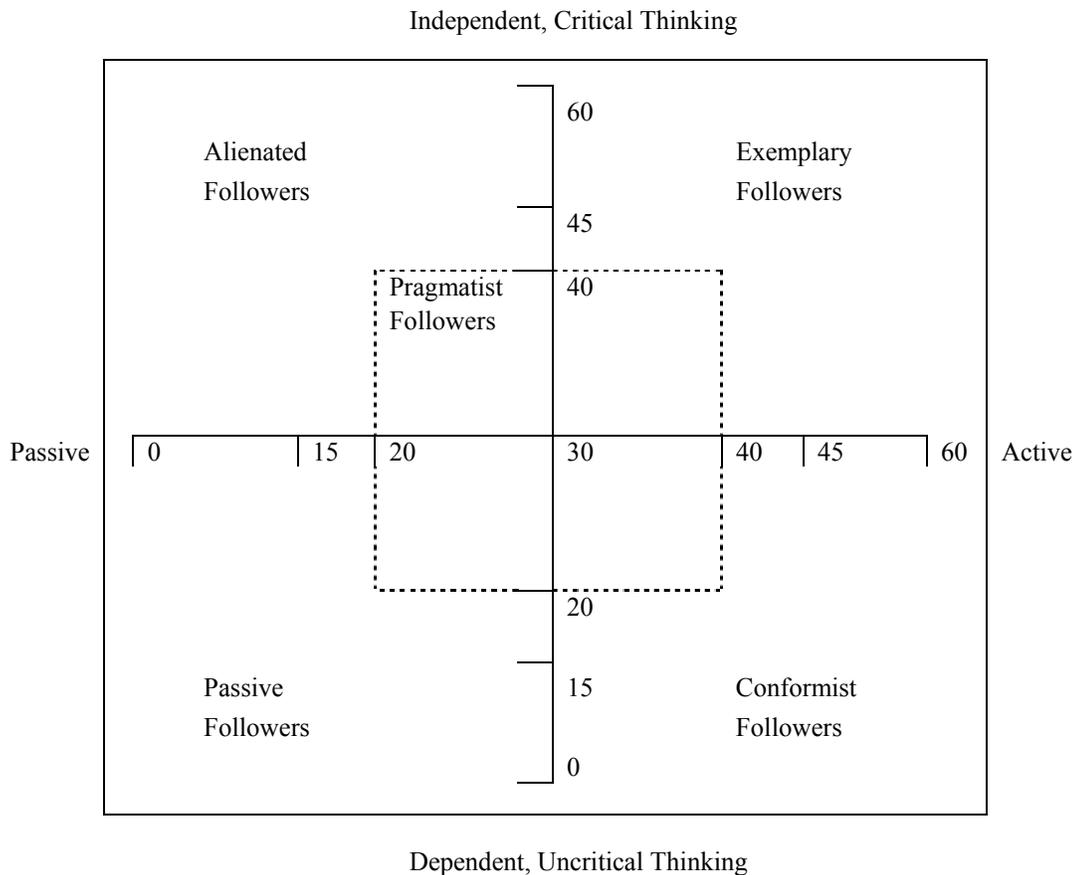
According to Kelley (1992), *alienated followers* are critical and independent thinkers

who do not choose to participate in the groups and organizations of which they are members.

They might see themselves as mavericks, the devil's advocates, or the organizational consciences while others might see them as cynical, headstrong, or having a chip on their shoulder. They score high in independent thinking and low in active engagement.

Conformist followers are the opposite of alienated followers. They are described as one who might see themselves as gladly doing the work and being nonthreatening while others might see them as lacking their own ideas or unwilling to take an unpopular position (Kelley, 1992). They have accepted the role of obedient worker, which is a role that traditional business managers seem to find compatible with their definition of good followers (Kellerman, 2008). They score high in active engagement and low in independent thinking.

Passive followers do not seek out new ideas or the application of ideas given to them. They largely depend on leaders for direction and motivation. They are seen as one who might see themselves as relying on the leader's judgment and thinking while others might see them as not doing their share or needing an inordinate amount of supervision. They score low in active engagement and score low in level of engagement.

Pragmatist followers are capable independent thinkers, but only choose to be so if such conduct is beneficial to them. Pragmatism emerges when the organization itself becomes unstable (Kelley, 1992). While pragmatists want to do a good job, they are not willing to stick their necks out, or worse, to fail. They're scores are "middling" in independent thinking and "middling" in active engagement.

Exemplary followers, Kelley (1992) believes, are the best of followers. They are described as individuals who think critically and independently, participate actively, and take initiative as compared to all of the preceding less desirable followership styles. Exemplary followers balance two skills, critical thinking and active engagement, seemingly mutually

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exclusive requirements. They become enormously valuable to leaders and their organizations. They are purposefully committed to a cause or an idea, in addition to the care of their own lives and careers. They score high across the board.

Having identified the different dimensions of followership, Kelley (1992) created the Followership Questionnaire to help people identify their own followership style and highlight strengths and weaknesses relative to their followership capacities. This instrument consists of 20 questions that relate to two dimensions of followership: independent thinking and active engagement (Appendix A).

Chaleff (2009) defines organizations in his book, *The Courageous Follower; Standing Up To & For Our Leaders*, as a triad consisting of a leader, a follower, and a purpose. Purpose is the force that unites leaders and followers in the organizational context (Chaleff, 2009, p.13). Under Chaleff's theory, leader-follower interactions are not defined by hierarchical limitations. Group defined leader-follower interactions imply that follower behaviors should be found at all organizational levels (Chaleff, 2009). He argues that in order to be effective and perform at the highest level, followers must exercise certain behaviors that form a framework of five dimensions exemplifying what he calls "courageous followers." These followers demonstrate the courage to assume responsibility, courage to serve, courage to challenge, courage to participate in transformation, and courage to leave (Chaleff, 2009).

Similar to Kelley's (1992) approach, Chaleff (2009) attempted a two-dimensional approach in his followership study, as shown in Figure 2. Two different axes intersect producing four different "followership styles." The first continuum is the degree of support the follower provides the leader. And the second is the degree to which the follower challenges the leader. The four different followership styles are: implementers who are dependable and supportive,

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partners who are goal-oriented and risk takers, individualists who are independent and self-assured, and resources who are available but not committed (See Figure 2).

Figure 2. Ira Chaleff's Followership Styles

High Support

Quadrant II IMPLEMENTER	Quadrant I PARTNER
Quadrant IV RESOURCE	Quadrant III INDIVIDUALIST

Low Challenge   High Challenge

Low Support
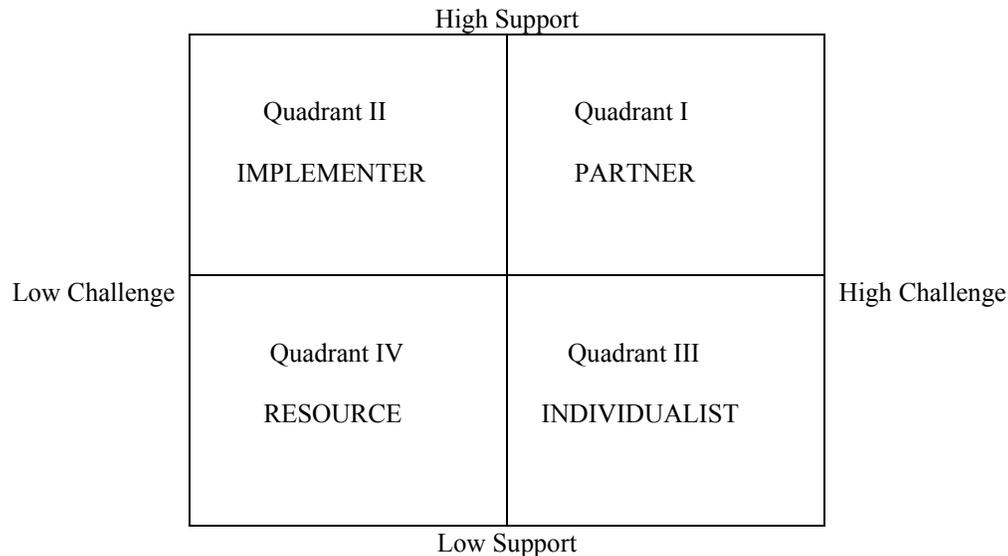
Kellerman (2008) offered five follower types by their level of engagement. She admitted that her work was more descriptive than prescriptive, and therefore, more intended to illuminate than instruct. The five types are isolates, bystanders, participants, activists, and diehards. Isolates are described as detached and willing to leave things to the leader or follower of other types. Bystanders are similar to isolates, Kellerman (2008) explained, but have opinions upon which they choose not to act in an effort to demonstrate their neutrality. Participants are described as engaged to some degree but they may be in favor of or opposed to the leader or group. Activists feel strongly about their leaders but they could be as heavily invested in working on behalf or against their leader. Lastly diehards are at the opposite end of the continuum from isolates and can be either deeply devoted to an individual and idea, or by contrast, willing to remove an individual by any means necessary.

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In his book, *Followership: A Practical Guide to Aligning Leaders and Followers*, Tom Atchison (2004) challenges healthcare leaders saying that without committed followers, you have nothing but a title. He acknowledges that commitment to follow a leader results when the follower has transcended self-interest. Commitment is the glue that binds the followers to the leaders. He further challenges that leaders model the behaviors that inspire followers to become committed to the mission, achieve the vision, and live the values.

Atchison (2004) presents followership as the new leadership mandate and provides the practical approach to measuring followership and discovering the followership quotient. In his research on healthcare organizations, Atkins notes, "the two important findings of this book are that (1) five characteristics, competence, integrity, consistency, courage, and humility, must be in place to inspire followers and (2) all five must exist. You cannot be an 80 percent leader."

Kellerman (2008) reviewed both the pioneering works of Kelley and Chaleff saying that they both are dismayed by the leadership myth and try to counteract it. And both describe follower power and how it might actually be used. Kelley's crusade was to turn all followers into exemplary followers. Chaleff's primary purpose is to promote not leadership development but followership development. Students, scholars, and consultants of followership in this review agree that followers practice leadership and leaders practice followership, yet the concept of followership has not been fully recognized as the essence of leadership development.

Christian Perspectives of Followership

Most people have a desire to lead rather than to follow, to be served rather than to serve. However, "the heroes of the Bible, most notably Jesus himself, identified themselves and were identified by others as servants" (Hahn, 2000, p.36). Hahn indicates that Paul, the key leader in the early church, was pleased to express himself as a servant. "Of all the images the Bible uses to

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describe followership, none is more powerful, rich or relevant than servanthood. The title of servant is given special dignity because it is applied to the coming Messiah in the Old Testament (e.g., Isaiah 42:1-4; 52:15-53:12) and owned by Jesus in the New Testament (Mark 10:45, John 13:12-16). Of all the servants in the Bible, Jesus stands alone as the ultimate model" (2000, pp.36-37).

The Gospel of Mark describes that Jesus calls his first disciples with these words: "Come, follow me and I will make you fishers of men" (1:17; cf. Matthew 4:19). Immediately they left their nets and followed him (Mark 1:18; Matthew 4:20, 22). Jesus invited his disciples to follow, not to lead. Their life was "following" into Jesus' ministry (Bennett, 1993).

Any organization has second chair leaders and there are followers as well as leaders in their organization. Some distinguish themselves as future first chair leaders but others see themselves as long term second chair leaders. Many factors can contribute to a person becoming a second chair leader and they have a choice to develop their influence with others in their organization (Bonem & Patterson, 2005).

Then what does a servant do or what is a quality of a follower? Hahn lists nine qualities of followers which revolve around the theme of servanthood borrowed from Ted Engstrom and Dayton (2000). The first one is "commitment.": First to the leader, next to colleagues, and then to the organization. The second one is "understanding." People understand their task, those they work with, and the context in which they serve. The third one is "loyalty." People committed to the reputation of their leader will represent him or her loyally and accurately. The fourth is "communication." Followers provide their honest feedback and the information their leaders need to do their job, even if the truth reflects badly on the followers. The fifth is "competence." If followers cannot do their job, they serve the organization and its leaders by admitting so,

choosing to risk their own reputation rather than harm the mission of the organization. The sixth

is "promise-keeping." Followers are straightforward about what they can and cannot do and

always honor their commitments. The seventh is "participation." Followers subordinate their

own desires, ambitions, and even some needs to the mission and their colleagues and leaders.

They are team players rather than free agents. The eighth is "getting along." Followers are

vulnerable to others and committed to them as people, not just as cogs in a machine. The ninth is

"sacrifice." Followers are willing to pay any legitimate price for the leader, the mission and the

organization. A legitimate price is one which does not cause them to violate biblical principles

for conduct and ethics. "A key decision for the early church illustrates the importance of servant-

hood in organizational leadership" (Hahn, 2000, p.42).

Rusty Ricketson, author of a book, *Follower first: Rethinking leadership in the church*,

(2009), explores the follower-leader relations and examines its implication in a profoundly

Christian context with significant spiritual insights. Ricketson (2009) starts with Jesus as below:

> Jesus. who came to follow, call(s) followers, and follow(s) the will of the Father through
> His life, teaching, death, and resurrection. As following the will of the Father was the
> purpose and teaching of the Lord Jesus Christ, so ministers and leaders within the church
> need to begin with a Follower First philosophy as we follow the 'head of the church'
> (Ephesians 5:23) (p.31).

While acknowledging popular sayings among leadership enthusiasts, "Everything rises or

falls on leadership," Ricketson (2009) challenges this popular notion by asking "What if within

the church organizational context everything does not rise or fall with leaders? What if God

designed the church in such a way that followers, not just leaders, are held responsible for the

growth of the church?" He declares that the church is an organized group of followers. To assert

that the primary reason for church stagnation rests with the pastor's lack of leadership is to offer

too simplistic a view of the problem and also reveals a lack of understanding that the church is composed of followers with specific responsibilities (2009, p.37).

When Jesus said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age" (Matthew 28:19-20), He intended His words to apply just as much to followers of Christ who hold no leadership positions in the church as those followers who do hold positions of leadership (2009, pp. 37-8). Ricketson criticizes that church leaders may be charged with "equipping the saints to do the work of the ministry" (Ephesians 4:11), but the prevailing idea in some circles seems to be that the only saints worth equipping are those the current leaders think will one day become leaders.

The idea of "the priesthood of all believers" is associated with Martin Luther and other reformers in the sixteenth century, and is related to their concern that all Christians can act in "priestly" ways and that all believers may teach the Christian faith to others on the basis of their own reading of the Scriptures. All churches in this reformed tradition, Presbyterian theology in particular, recognizes the priesthood of all believers as a core of their confession of faith. Donald McKim, author of *Presbyterian Questions, Presbyterian Answers* (2003), states, "to participate in the church is to have a 'priestly' ministry to others and for others. Those ordained by the church as 'ministries of the Word' carry out certain ministerial functions. But all members of the covenant community in the church as the people of God have our ministries to carry out as well. We share in the corporate 'priesthood of all believers' (McKim, 2003, p.67).

Even though the New Testament presents all Christians as ministers in the sense that all have definite ministries to perform in the Body of Christ, the terms "clergy" and "laity"

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commonly used by the people in the church have contributed to much misunderstanding. The ordained offices of ministries, such as pastor, elder, and deacon, are never made in an attitude of the superiority of one over the other, as has been the general understanding of clergy being superior to laity. Frank Damazio describes the confusions in his book, *The Making of a Leader*, (1988) in regards to the congregational leadership positions in the church. He states that the terms "clergy" and "laity" are misleading, because they have come to suggest unbiblical distinctions between Christians in the church. He explains that the work "clergy" derives from an Old English word meaning "clerk," which is derived from the ecclesiastical Latin word, "clericus," which means "priest." Thus the concept of a clergy is historically equivalent to the concept of a priesthood (1988, p.3). The word "lay" means uninstructed and unlearned. He further says that the church elevated clergy to the professional status in the church (1988, p.8).

Charles Wiley III, coordinator of the Office of Theology and Worship for the Presbyterian Church (U.S.A.), agrees, "We have experienced the increasing professionalization of ministers and the diminution of the offices of elder and deacon. The decidedly non-Reformed language of clergy and laity is now in regular use in the PC(U.S.A.), reflecting a categorical split between offices traditionally understood as differing in function, not in kind" (Ordination and Authority, Church Issues Series, No.8 a resource paper published by the Office of Theology and Worship, Presbyterian Church (U.S.A.)).

Joseph Small, a national staff member in charge of Worship, Theology and Education Ministry, advocates the Presbyterian tradition, "Calvin's plurality of ordered ministries sought to break open the ministry of the whole people of God, giving visible form to the 'priesthood of all believers' while protecting the church against the potential abuses of clericalism. The three ordered ministries were bound together in the common task of ensuring the church's fidelity to

the Word. Their current separation diminishes all three while depriving the whole people of God of the faithful leadership it needs to fulfill its ministry fully and faithfully (Resource paper, p.8).

The Constitution of the Presbyterian Church clearly states, "the purpose and pattern of leadership in the church in all its forms of ministry shall be understood not in terms of power but of service, after the manner of the servant ministry of Jesus Christ" (*Book of Order*, G-14.0110). Small advocates "priesthood of all believers" by saying, "All of the church's ministries are grounded in the ministry of the whole people of God, and there is a clear sense in which all people within the church are ordained to ministry in their baptism" (p.11).

An Asian Perspective of Followership

The cultural aspects of followership are important in the study of followership and leadership dynamics because culture affects people's belief systems and behaviors. Kelley raised cultural questions on followership in his recent article, "Rethinking followership" (Ronald, Chaleff, and Lipman-Blumen, eds. 2008); "Do some cultures produce more yes-people or star followers? If so, then why? Do cultures characterize followership differently, thus producing different followership styles and behaviors that are not generalizable across cultures?" This section of the literature review corresponds with his questions.

An Asian perspective of followership derives from the binary relationship of followers and leaders based on the yin and yang, the symbol of Taoistic philosophy of the universe as a meta-pattern of binary. Yin stands for qualities such as shade, darkness, negativeness, weakness, femaleness, etc.; Yang denotes light, heat, strength, positiveness, maleness, etc. Taoists regarded the interchange of the yin and yang as the explanation of all changes in the universe.

Fritjof Capra explains the Tao in his book, *the Tao of Physics*, "from the motion that the movements of the Tao are a continuous interplay between opposites, the Taoist deduced two

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basic rules for human conduct. Whenever you want to achieve anything, they said, you should start with its opposite" (Capra, 1991, p.114-5).

Thus Lao Tsu, an ancient Chinese philosopher, says, "Be bent, and you will remain straight. Be vacant, and you will remain full. Be worn, and you will remain new" (Tsu, 1991, p.72). Lao Tsu teaches further, saying, "In order to contract a thing, one should surely expand it first. In order to weaken, one will surely strengthen first. In order to overthrow, one will surely exalt first. In order to take, one will surely give first. This is called subtle wisdom" (Tsu, 1991, p.112). This is the way of life of the Taoists and followers who have reached a perspective from which the relativity and binary relationship of all opposites are clearly perceived.

Capra observes that the contrast of yin and yang is not only the basic ordering principle throughout Chinese culture, but is also reflected in the two dominant trends of East Asian thought. Confucianism is rational, masculine, active, and dominating. Taoism, on the other hand, emphasizes all that was intuitive, feminine, mystical, and yielding (Capra, 1991).

In Korea, the symbol of the yin and yang was taken as the national flag, called the flag of "Tae-Kuk (supreme ultimate)." The central thought of the flag is perfect harmony and balance: a continuous movement within the sphere of infinity, resulting in one unit. Tao has been the way of life for people living in East Asian countries, including China, Japan, and Korea.

The traditional view of followers as dependent and weak doesn't help to keep the balance of binary relationship. Followers should recognize the fact that they have more power and impact than typically recognized. Addressing the delicate balance between leaders and followers as two sides to a whole, the ancient Taoist philosophers teach us to see any pair of opposites as a unity and a synergistic relationship between followers and leaders.

Even though Confucius philosophy originated from China, Berthrong affirms that Korea had become the most Confucian country in East Asia (Berthrong,1998. P.144). Up to the present, Confucianism has been a main prop of current Korean society for forming individual morality as well as for building harmonious community. Jeong-Kyu Lee, a researcher in educational policy in Korea, explains in his article, "Confucian thought affecting leadership and organizational culture of Korean higher education," that based on the Confucian principles with emphasis on self-cultivation and sociopolitical harmony, the Korean people traditionally pursued the perfectibility of human nature and the establishment of anthropocosmic ways (Radical Pedagogy, 2001, p.1).

In the Analects of Confucius, the concept of leadership and followership is explained from "cheng," commonly translated as governing, order, administering, or politics. Confucius gave answers to his people about "cheng," with various sociopolitical connotations.

> Confucius answered, "To govern (cheng) is to correct (cheng). If you set an example by being correct, who would dare to remain incorrect?" (Analects 12:17; Lau, 114-115)

> If a man manages to make himself correct, what difficulty will there be for him to take part in government (governing)? If he cannot make himself correct, what business has he with making others correct? (Analectics 13:13; Lau, 124-125)

As shown in the Analects, the concept of governing (cheng) is related to that of correcting or rectification and also concerned with the meaning of "to give of your best," "to do one's duty," or "to make oneself correct." The etymology of the word "cheng" includes social norms for leaders who lead or govern his people or followers.

Tzu-lu asked about government. The Master said, "Encourage the people to work hard by setting an example yourself." Tzu-lu asked for more. The Master said, "Do not allow your efforts to slacken" (Analects13:1; Lau 120-121).

Confucius suggests that rulers should meet prerequisite conditions and ideal attitudes to lead the followers. A leader should cultivate himself or herself and thereby bring comfort to the followers (Analects 14:42); be good both to the self and the followers (Analects 12:19); and rule over them with dignity and kindness (Analects 2:20). In order to pursue social and political harmony, Confucius first stresses personal cultivation, and then recommends social and political participation. Also, Confucius mentions the relationship between a ruler and his or her subordinates. For example, the ruler should employ the service of his or her subjects in accordance with rites, whereas the subjects should serve their ruler by doing their best (Analects 3:19). Confucius suggests that those who want to be rulers have to be ethical leaders, first having virtuous characters and attitudes. Confucius asserts harmoniously interpersonal relations in social organizations, that is, reciprocally obligatory relationship on the ground of hierarchical relations.

In his book *Confucianism and Christianity*, Xinzhong Yao (1997) explains the relationship between the teachings of Confucius and that of Confucianism,

> Just as in Christianity there is a relationship of continuity between the Old Testament and the New Testament, similarly the connection between the pre-Confucius tradition and the teaching of Confucius and his followers is strong, whatever role we believe Confucius played in its transmission and however much we believe he contributed to it. (p. 30).

Yao (1997) also acknowledged that the definitions which have been given to Confucianism vary so greatly that they seem to refer to completely different things (p.33).

For the benefit of this research, Neo-Confucianism introduced in Korea is the focus of review. Neo-Confucianism is a mixture of Confucius, Mencius, Taoism, and Buddhism that is an expression of the immutable principle or laws that govern the movements of the cosmos. This ideology defines formal social relations on all levels of Korean society. The goal is harmonious integration of individuals into a collective whole that mirrors the harmony of the natural order. A Korean scholar, Peter Lee, states that the traditional Confucian hierarchical society, the Three

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Bonds and the Five Relations (*Samgang Oryun*) were constantly preached and upheld in Confucian society, and in inculcation of social virtues to the unlettered masses was a perennial concern of the government. These rules of human relationships are deeply embedded in South Korea and are widely practiced by Koreans until today (Theodore de Bary and Habouch, eds. 1985).

The Three Bonds are as follows: a son must respect his own father; ministers (citizens) must respect their King; and wife must respect her husband. The Five Moral Rules in Human Relationships are: The ruler is to be benevolent and the minister loyal; the father compassionate, the son filial; the husband just and the wife obedient; the old person gracious and the young compliant; and between friends, faithfulness (Zhang, 2002). The Three Bonds are bonds of hierarchy through respect. The relationship between father and son is the basic bond and relationship of the hierarchical societal relationship in Korea. The relationship between ruler and subject, in a larger context, is a broader perspective and picture of father and son relationship, but is more public. The relationships between elder and younger and husband and wife are also bigger pictures of the father and son relationship, representing social relationships between people of different ages and genders. In Confucianism, the moral ground on which both the leadership and the people stood was the family virtues shared by all orders of society (Theodore de Bary, 2004, p.7). The Three Bonds and the Five Moral Rules symbolize that Korean society is patriarchal, yet this relationship is perpendicular rather than horizontal.

Jeong-Kyu Lee (2001) in his research on the organizational culture of leadership and organizational culture of Korean higher education concluded that the major characteristics of organizational culture in Korean higher education include a hierarchically closed system with a rigid communication pattern, an age-ranking system on the ground of Confucian sociopolitical

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order, paternalism based on the reciprocally humanitarian relationship, masculine dominant culture on the basis of Confucian male dominant principles, and academic collectivism with the formation of academic sectarianism.

One of the hallmarks of Confucianism is filial piety. It was shown to have its counterpart in Christian teaching to honor one's parents, and the lesson on obedience to one's parents had been a salient theme of sermons and Sunday school programs in South Korea. The Confucian ideal of the subordination of wife to husband was also emphasized as being consistent with the Christian teaching of a wife's submission to husband, as in: "Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church" (Ephesians 5:22-23). Christian values that bestow reverence for the elderly and authority for men were comfortably accepted by large numbers of Koreans who viewed the two traditions as stipulating the same values.

Andrew Kim, a sociologist who researched Korean religious culture and its affinity to Christianity, makes a concluding remark that the church's emphasis on filial piety and acceptance of male domination as well as its teachings on ethical values concerning the basic teachings of a way of life agreed with the Confucian-centered moral values of Korean. In this way, Christianity did not contradict or deny much that the populace had embraced in its old beliefs.

Following is not a foreign idea for Asians in general and Koreans in particular. It is an age old value and social norm as observed in the teachings of Taoism and Confucianism. Although acknowledging the great teachings of Confucius and sages in East Asia and their positive influences on Korean culture, leadership and followership dynamics are hierarchical not

mutual, and perpendicular not horizontal. It has been a "reciprocally obligatory relationship on the ground of hierarchical relations" (Lee, 2001).

Koreans brought their values and social norms to the United States as they immigrated to the United States. Sooner or later, however, they learn that filial piety and male dominance can be interpreted as age and gender discrimination in American society. Research done by the Racial Ethnic Presbyterian Panel in 1998 found that one of the characteristics of Korean congregations in the Presbyterian Church (U.S.A.) was "older male dominant eldership." The research result reported that 92 percent of Korean elders were male, whereas only 8 percent of were female elders. By contrast, 57 percent of Caucasian, 39 percent of Hispanic, and 30 percent of African Americans females have been ordained as elders. Ninety two percent of elders are found to be 45 years old or older. The youngest age of male elders is 25 years old, while that of female elders is 38 years of age (Kim & Kim, 2001).

The ageism and sexism explanations do have a great deal of appeal. It is a fact that a majority of Presbyterian churches in Korea prohibited elder ordination of females until 1995. On the other hand Korean immigrant churches that belong to the Presbyterian Church (U.S.A.) have been under constant pressure to have female elders all along. It is quite possible that the types and/or intensity of needs differ between males and females because of the traditional gender role expectations that immigrants brought from Korea (Kim and Kim, 2001).

Despite the bad reputation with regard to age and gender discrimination, Korean churches continue to grow and proliferate in major cities throughout the United States. By 2001, there were 3,375 Korean churches in the United States, as listed in *The Korean Church Directory in America*. Among post-1965 immigrants, Koreans demonstrate the highest percentage of Protestant affiliation. Studies show that over 70 percent of Koreans attend church weekly (Hurh

and Kim 1990; Min and Kim 2005). Hurh and Kim (1990) said Korean immigrants have become

known as "church goers," and compare with other Asians by saying: "When two Japanese meet,

they set up a business firm, when two Chinese meet, they open a Chinese restaurant; and when

two Koreans meet, they establish a church."

Transmission of cultural values and religious heritage, however, has not been easy in

Korean immigrant churches. Generational conflicts along with language issues have emerged as

Korean churches grow in this multicultural society. Sharon Kim has depicted the second

generation perspectives on the generational issues in her research, *A Faith of Our Own: Second-

Generation Spirituality in Korean American Churches (2010)*.

Kim (2010) compares the leadership styles of the first generation leaders and the second

generation leaders as follows:

> For the immigrant generation, lines of authority are drawn rigidly along age and gender,
> where the top levels of leadership are reserved exclusively for men who are more than
> fifty years old. The second generation, influenced by Western ideals of egalitarianism and
> autonomy, have rejected the older generation's emphasis on hierarchical authority, which
> they feel were more consistent with traditional Korean cultural values. In the minds of the
> first generation, respect flows only one way – upward, with the younger generation
> giving respect to the older generation. However, the younger leaders believe that respect
> should not be given exclusively on the basis of age. Rather, they argue that respect should
> flow both ways, with each demonstrating a willingness to listen and learn from the other
> (p.30).

The result of this cultural clash is that the younger leaders were frustrated and offended

by the reality that although they were treated as adults in mainstream society, exerting authority

and commanding respect in their workplace, they were continually treated as children in their

churches by the immigrant generation. She also provides her interview results, saying , "Many

told me that one of the reasons why they left the immigrant church was that the leadership style

of the first generation was heavy handed and dictatorial. Second-generation leaders were

convinced that they would always remain at the bottom rung of the leadership hierarchy in

immigrant churches, with little or no control over their respective areas of ministry" (Kim, 2010, p.32).

Summary

Even though followership is a new area of discipline recently started to study the flipside of leadership, there are some noteworthy research studies that have produced notable theories. Kelley (1992) provided a seminal study on exemplary followers focusing on followership styles and he developed the followership questionnaire that this research employed. Chaleff (2009) provided another set of followership styles focusing on courageous followers. Kellerman's (2008) recent study provided five types of followers based on the level of engagement. Ricketson (2009) introduced the Follower First idea in a Christian perspective, suggesting that followers actually hold the key to fulfilling the church's mission. Followership and leadership dynamics in Taoistic and Confucius ideas were examined to understand the cultural context of Korean American churches in the Presbyterian Church (U.S.A.). These perspectives speak to the reality that followership occurs in a much broader range of contexts than those that are currently being studied. The gap in literature is that there have been no studies on followership in congregational leadership and its implications to leadership development in the church.

CHAPTER III

Methodology

The purpose of this quantitative study was to investigate the dimensions of followership styles as they relate to congregational leaders as followers in the context of Korean American church. This study focused on two central research questions 1) "What is the nature of the relationship between congregational leadership positions and dimensions of followership styles" and 2) "Do certain characteristics of the participants, such as age, gender, and language usage, have an effect on dimensions of followership styles?"

This chapter outlines the research methodology used to investigate the stated problem and answer the research questions and the research hypotheses addressed in Chapter I. This research used a comparative study with a quantitative approach.

Research Context

The research examined the relationships within the dimensions of followership style among pastors, elders, gwonsas, deacons, and members of the church. The Followership Questionnaire was used to measure followership behaviors and styles. Kelley (1992) created the Followership Questionnaire, which includes two dimensions: independent thinking and active engagement. The questionnaire asked participants to identify their strength of agreement or disagreement while reflecting on their participation in situations requiring them to act as followers. According to the strength of each dimension, participants were categorized in one of the five different followership styles: alienated, passive, conformist, pragmatic, or exemplary. Collected data were measured and analyzed in response to the research questions.

This research was co-sponsored by the School of Education of Spalding University and the Office of Asian American Leadership of Evangelism & Church Growth Ministry under the General Assembly Mission Council, Presbyterian Church (U.S.A.) because the latter helped to establish the foundation of leadership development for evangelism and discipleship training effort for Asian American congregations.

Population and Sample

The population of this study was predominantly Korean American congregations in the Presbyterian Church (U.S.A.). There are sixteen Synods in the Presbyterian Church (U.S.A.). The Synod of Mid-Atlantic, which includes Delaware, Maryland, Virginia, and North Carolina, was chosen for three specific reasons. First, the Mid-Atlantic region includes densely populated metropolitan areas, such as Greater Washington-Baltimore areas and sparsely populated rural areas. There is significant representation of ethnic groups throughout this region. Second, the Mid-Atlantic Synod has a non-geographical and Korean language based presbytery called Atlantic Hanmi Presbytery, which consists of 26 primarily Korean American congregations. There are 48 such congregations all together affiliated with the Synod of Mid-Atlantic. Third, the combinations of urban and rural, English speaking and Korean speaking congregations, make this region an ideal sample region with sufficient Korean Presbyterian churches for this particular research project.

Among 48 Korean churches within the Synod of Mid-Atlantic, four churches were chosen based on the significant leadership roles of both male and female members, both English and Korean usage at worship services, and the multiple pastoral staff members to ensure that there was a sufficient number of leaders, including pastors, who responded to the questionnaire. Korean congregations are relatively small according to the 2010 Directory of Korean

Congregations compiled by the Korean Congregational Support, Office of the General Assembly Mission Council, Presbyterian Church (U.S.A.). Seven out of 48 churches are listed as unorganized churches, which mean there are no officially installed ordained leadership positions. There are only four congregations offering both Korean and English worship services separately with multiple pastoral staff members and over 200 adults in its membership.

The followership questionnaires, along with the demographic data, were collected from the adult worship participants, ages 18 and older, on Sunday morning. Both Korean and English versions of the questionnaire were used in this survey. Although the majority of the Korean American congregations spoke Korean language in their church activities, there were smaller numbers of English-speaking officers and members who were either second generation Korean Americans or non-Koreans. Demographic information related to the research questions included leadership position in the church, age, gender, and primary language usage. Other information, such as country of birth and length of service in leadership positions, were collected to support the interpretation of the data.

The four congregations included in this study were the First Korean Presbyterian Church of Greensboro, NC, Duraleigh Korean Presbyterian Church, NC, Korean Presbyterian Church of Rockville, MD, and the First Korean Presbyterian Church of Maryland. The profiles of each participating church are as follows:

A. The First Korean Presbyterian Church of Greensboro, NC

Ever since it started in 1987, this church has enjoyed steady growth with three worship services on Sundays. It offers two Korean speaking services and one English speaking service with an average attendance of 280 adults for the two Korean services and 50 adults for the English service. Currently it has 380 active members, which includes 7 pastoral staff, 12 elders,

18 gwonsas, and 180 deacons. The large number of deacons includes ordained and non-ordained deacons. This church has experienced a long vacancy in the senior pastor position for the last three years, even though it has had multiple pastoral staff members.

B. Duraleigh Korean Presbyterian Church, NC

This church is one of the oldest Korean churches and it was started in 1974 in the State of North Carolina. The congregation includes a significant number of professors, graduate students, and intellectuals from nearby universities in the research triangle: Durham, Raleigh, and Chapel Hill. This church also offers two Korean services with an average attendance of 300 and one English service with an average attendance of 60. Because of the surrounding academic community there are many transient people attending the church and as a result, the number of worship participants and the number of active membership are about the same. This congregation is served by 5 pastoral staff members, 21 elders, 9 gwonsas, and 160 deacons.

C. The Korean Presbyterian Church of Rockville, MD

This church was started in 1984 as part of a new church development project by the National Capital Presbytery to serve the Korean population in the Washington D.C. metropolitan area. The core members of the church are small business owners and government workers. From the beginning, it was intentional to develop both Korean and English worship services. However, the English service was not growing as fast as the Korean service. The current membership of the church is 280 active members with two Korean services and one English service. The average attendance was recently reported as 187 for Korean services and 56 for English service. The congregational leadership is served by 7 pastoral staff members, 12 elders, 22 gwonsas, and 64 deacons.

D. The First Korean Presbyterian Church of Maryland

This church is one of the oldest Korean churches in Washington D.C. Metropolitan Area. It was started in 1973 in the neighborhood of the University of Maryland, attracting Korean students and new immigrants in the northern part of the city. The founding pastor had a long pastorate for 30 years, and was succeeded by the current pastor six years ago. This congregation has two Korean services with an average attendance of 160 with 202 active members. It has an English worship service under the same roof, but that service is managed independently apart from the congregational leadership. The church is going through growing pains as its own English ministry functions independently. Four pastoral staff members are joined with 12 elders, 27 gwonsas, and 70 deacons that lead the congregation.

E. HOPE Church, MD

It is noteworthy that the English-speaking congregation of the First Korean Presbyterian Church of Maryland recently became an independent congregation, named H.O.P.E. Church, by creating its own session. Thus, one church became two separate congregations sharing the same building. English-speaking members in the three other congregations described above practice some degree of independence in their ministries, but are not as fully independent as HOPE church. HOPE stands for House Of Prayer for Everyone. This congregation is a new congregation organized in 2008, even though it has been in operation under the mother church for decades. This congregation is not only a young church, but also consists of large number of young adults. It is served by two pastors with two elders and 11 deacons. (See table 1 and 2).

Table 1

Profiles of the Participating Churches (Adults Only)

Churches	Year started	Membership*	Worship Services	Worship Attendants**
Greensboro, NC	1987	380	2 (K), 1 (E)***	280 (K), 40 (E)
Duraleigh, NC	1974	390	2 (K), 1 (E)	300 (K), 60 (E)
Rockville, MD	1984	280	2 (K), 1 (E)	197 (K), 60 (E)
1st Korean, MD	1973	202	2 (K)	160 (K)
HOPE, MD	2008	140	1 (E)	130 (E)

*Active members, **Average attendants, ***K stands for Korean, and E stands for English

Table 2

Numbers of Each Leadership Position of the Participating Churches

Churches	Pastoral staff*	Elders	Gwonsaa	Deacons**
Greensboro, NC	7	12	18	180
Duraleigh, NC	5	21	9	160
Rockville, MD	7	12	22	64
Ist Korean, MD	4	12	27	70
HOPE, MD	2	2	0	11

*Pastoral staff includes seminary students and Christian educators.
** Deacons include non-ordained deacons.

Confidentiality and Human Rights Protection

Planning applied research does not involve merely the application of methods; it also involves attention to ethics and the rights of research participants. The researcher took to ensure that the research was ethical were to obtain informed Research Disclosure and Consent to Participate in Research forms, to ensure the privacy and anonymity of participants, and to maximize the benefits of this research without harm to vulnerable populations. the research proposal submitted to the Research Ethics Committee at Spalding University was approved (Appendix C).

The researcher emphasized anonymity and voluntary participation in responding to the survey. The participants were informed that it would take about fifteen minutes to complete the survey, and the participants should be at the age of 18 or above. They were also informed of the researcher's name, address, phone numbers, and email address in case they wanted to contact the researcher with any questions regarding this research. Since the majority of the participants were Korean Speaking people, English survey forms (Appendix D) and Korean translation (Appendix E) were distributed so that people may choose the language of their preference.

Data Collection Methods

Data collection was executed on Sundays by the researcher. The researcher sent out emails to the pastors of four churches requesting that the session, the governing board of the church, permit the research. With the permission of the session, the researcher arranged the dates of the visit from June 20, 2010 to July 11, 2010 to collect survey data at the worship services on Sunday. Research Disclosure and Consent to Participate in Research forms and Followership Questionnaires in Korean and English were distributed by the ushers to all the adult attendees of worship services right after the benediction, while the researcher explained the purpose of the

survey from the pulpit and asked participants to spend 10 to 15 minutes filling out the questionnaires. Afterwards, the questionnaires were collected at the door as the participants departed.

Out of 760 survey forms collected in total, 684 were used in the data analysis. Among the 76 survey forms that were discarded, 60 were incomplete, 13 contained errors in answering questions, and 3 were completed by persons under the age of 18. Out of a total of 684 acceptable survey forms, each participating congregation made the following contribution: 165 from the Korean Presbyterian Church of Rockville, MD (130 Korean, 35 English); 107 from the First Korean Presbyterian Church of Greensboro, NC (87 Korean, 20 English); 223 from the Duraleigh Presbyterian Church, NC (159 Korean, 64 English); 110 from the First Korean Presbyterian Church of Maryland (all Korean); and 79 from the Hope Church, MD (all English).

The age breakdown among the 684 participants was as follows: 185 participants from ages 18-34, 184 participants from ages 35-49, 215 participants from ages 50-64, 87 participants from ages 65-79, and 12 participants from ages 80 and above, and 1 participant with no answer. Gender was divided as 309 male and 375 female. Leadership positions in the church were represented in the data as follows: 28 pastoral staff, 49 elders, 32 *gwonsas*, 283 deacons, and 286 participants with no leadership position. There were 678 total participants who responded to the leadership position question and 6 participants who provided no answer about leadership position.

Instrumentation/Tools

The test instrument employed in this research is The Followership Questionnaire, developed by Robert Kelley in his book, *The power of followership: How to create leaders people want to follow and followers who lead themselves* (1992). The Followership Questionnaire is an exploratory, twenty-item questionnaire utilizing a Likert scale that produces

ratings from 0 to 6. The higher the reported value, the more representative the statement is of the responder's behavior. Kelley (1992) explains that the followership instrument serves to identify followership style and indicate strengths and development areas as a follower.

Kelley's (1992) questionnaire was chosen by a number of dissertations to investigate the relationship between leadership styles and followership styles (Caesar, 1998; VanDorn, 1998; Colangelo, 2000; Geist, 2001; Pack 2001; Beckerleg, 2002; Barth, 2003; Johnson, 2003; Seeley, 2006; Burke, 2009; Favara, 2009). Seely reported in his dissertation (Seely, 2009, p.59) that the reliabilities of Kelley's dimensions range from $\alpha=.63$ to $\alpha=.74$ for independent thinking and $\alpha=.69$ to $\alpha=.87$ for active engagement. Favara also reported, "A reliability analysis was performed on the followership scale, which resulted in a reliability coefficient of .87. The analysis did not reveal that the deletion of any question would greatly affect the alpha level of the instrument" (Favara, 2009, p.83).

The test included a questionnaire of demographic data that permits measurements of the relationships between the follower styles and leadership positions in the church to investigate the research questions. In this research, four categorical variables including gender, position, age, and language usage serve as explanatory or independent variables. The quantitative response or dependent variables were based on two continuous followership scores from the Followership Questionnaire: thinking dimension score and engagement dimension score. A significant interaction between the explanatory and response variables demonstrated a relationship between follower styles and leadership positions in the church.

Research Questions

The following research hypotheses were proposed in the study:

1. H_1: If the responsibilities of church officers increase, the followership questionnaire scores of those leaders will also increase.

    H_{01}: As the responsibilities of church officers increase, the followership questionnaire scores of those leaders will not increase.

More specifically, these relationships were examined by employing the following questions:

1-1 Are the followership questionnaire scores of the pastors higher than that of elders, gwonsas, and deacons on the dimensions of followership styles?

1-2 Are the followership questionnaire scores of elders higher than that of gwonsas and deacons on the dimensions of followership styles?

1-3 Are the followership questionnaire scores of gwonsas higher than that of deacons on the dimensions of following styles?

1-4 Are the followership questionnaire scores of members who hold no leadership offices lower than that of pastors, elders, gwonsas, and deacons on the dimensions of followership styles?

2. H_2: Specific characteristics of the participants, such as age, gender and language usage, will have a significant effect on the two dimensions of followership style.

    H_{02}: Specific characteristics of the participants, such as age, gender, language usage, will have no significant effect on the two dimensions of followership styles.

The second hypothesis was examined by employing the following questions:

2-1 Does the age of officers affect the followership questionnaire scores?

2-2 Does the gender of church officers affect the followership questionnaire scores?

2-3 Does language usage affect the followership questionnaire scores?

Data Analyses

Statistical Package for the Social Sciences (SPSS), version 18, was used to complete the analysis. A univariate analysis of variance (ANOVA) is a hypothesis testing procedure that evaluates the mean differences on a dependent variable between various levels of the independent variable (Mertler & Vannatta, 2004). More specifically, a univariate or one-way ANOVA examines the effect that one factor has on one dependent variable. The results of a univariate ANOVA provides evidence that at least one of the treatment group means is significantly different from the other. The SPSS univarate ANOVA table provides F ratios and p values that indicate the significance of factor main effects and interaction. Using post hoc tests, a researcher is able to examine which groups are significantly different from which other groups. Individual groups are compared two at a time using a process known as pairwise comparisons. The Bonferroni post hoc test allows for simultaneous testing of all pairwise comparisons, without increasing the risk of a Type I error.

Pre-analysis data screening was conducted to determine outliers, missing data, normality, and homogeneity of variance. For the first research hypothesis (H_{01}), a univariate ANOVA model was used to determine if the independent variable, leadership position, significantly affects the dependent variable, independent thinking dimension. Significant effects, $p<.05$, would provide sufficient evidence of a difference between leadership positions on this particular dimension. Next, also for the first hypothesis, another univariate ANOVA was used to determine if leadership position significantly affects the second dependent variable, active engagement dimension. Significant differences, $p<.05$, would provide sufficient evidence of a difference between leadership positions on the second dimension. Based on significant results from the two ANOVAs, the null hypothesis can be rejected and the research hypothesis accepted.

To examine each research question for hypothesis 1 (H_{01}), the Bonferroni post-hoc tests from the first and second ANOVAs were used to conduct pairwise comparisons between each leadership position with regards to the two dependent variables. Then, the mean scores of each leadership position were compared to determine which leadership positions produced higher or lower scores on the two dimensions. Significant differences and higher or lower mean scores provided evidence to answer each research questions.

For research question 1-1, the first leadership position, pastor, was compared to the other three leadership categories: elder, gwonsa, and deacon, on the independent thinking dimension and significant results for each pairwise comparison, $p<.05$, provided evidence of differences between the leadership positions. The same comparisons were examined for the active engagement dimension. Significant pairwise comparisons and a higher mean for pastors would indicate that pastors scored significantly higher than the other positions on the independent thinking dimension or the active engagement dimension. For research question 1-2, the elder position was compared to gwonsa and deacon positions on the independent thinking dimension and the active engagement dimension. Similarly, significant comparisons and higher means, $p<.05$, would indicate that elders scored significantly higher than the other positions on the independent thinking dimension or the active engagement dimension. Research question 1-3 is examined by comparing the gwonsa position to the deacon position on both dimensions. A significant difference and higher means for gwonsas, $p<.05$ would indicate that gwonsas scored higher than deacons for the two dimensions. Finally, for research question 1-4, members who hold no leadership office (none of the above) were compared to pastors, elders, gwonsas and deacons on both dimensions. Significant differences between these positions and lower means

would indicate that members with no leadership office scored significantly lower than the other positions on both followership dimensions.

For the second hypothesis, four univariate ANOVAs were used to determine whether the characteristics of the participants, age, gender, and language usage, had an effect on the two dimensions of followership style. The univariate ANOVA, is designed to test the significance of group differences. The first set of two ANOVAs examined group differences for all participants, regardless of leadership position for each dimension of followership. The second set of two ANOVAs examined group differences on each dimension of followership for only participants who hold a leadership position. For research question 2-1, significant results from the ANOVA, $p < .05$, for the first characteristic, age, would indicate that age significantly affects the scores on both independent thinking dimension and active engagement dimension. For research question 2-2, significant results on the ANOVA, $p < .05$, for gender would indicate that gender significantly affects the scores on both dimensions. Finally, for research question 2-3, significant results on the ANOVA, $p < .05$, for the last characteristic, language usage, would indicate that language usage significantly affects the scores on both dimensions. Based on these results, the second null hypothesis can be rejected if the p-value is less than 0.05 and the second research hypothesis could be accepted.

Next, the Bonferroni post-hoc tests were used after each ANOVA to conduct pairwise comparisons between each level of age, gender, and language usage with regards to the two dependent variables. The mean scores of the levels were compared to determine which specific characteristics produced higher or lower scores on the two dimensions. Finally, significant differences and higher or lower mean scores provided further evidence to support each research question.

Summary

Four Korean churches with English-speaking worship services within the Synod of Mid-Atlantic were invited to participate in a quantitative study that investigated the dimensions of followership styles as they relate to congregational leaders as followers. Kelley's Followership Questionnaire was administered to the participants of Sunday worship services by the researcher. The statistical analysis of the data collected was performed using ANOVAs and post-hoc comparisons in SPSS version 18. Chapter 4 contains a detailed description of the data analysis and results of the study.

CHAPTER IV

Results

The purpose of this quantitative study was to investigate the dimensions of followership styles as they relate to congregational leaders as followers in the context of Korean American church. This study focused on two central research questions 1) "What is the nature of the relationship between congregational leadership positions and dimensions of followership styles" and 2) "Do certain characteristics of the participants, such as age, gender, and language usage, have an effect on dimensions of followership styles?"

This chapter provides an overview of the results of the study, beginning with a description of pre-analysis data screening and description of relevant means and standard deviations. The next section contains ANOVA results addressing the first research hypothesis and post-hoc comparisons to address the related research questions. The following section contains ANOVA results and post hoc test results addressing the second research hypotheses. The final section contains a summary of the results.

Descriptive Statistics

Descriptive statistics were performed for the independent variables (leadership position, age, gender, and language) and the dependent variables (independent thinking dimension and active engagement dimension). The demographic characteristics of the participants that were relevant to the current study include age, gender, language usage, and leadership positions. The age breakdown among the 684 total participants include: 185 participants from 18-34 years, 184 participants from 35-49 years, 215 participants from 50-64 years, 87 participants from 65-79 years, 12 participants from 80 and above years, and 1 participant who provided no answer.

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Gender was divided into 309 male and 375 female and language usage was divided into 397

Korean-speaking, 133 English-speaking, 149 both Korean-speaking and English-speaking, 5 who

responded as other languages. Leadership positions in the participating churches included: 28

pastoral staff, 49 elders, 32 gwonsas, 283 deacons, 286 none of the above, and 6 no answers. The

independent thinking dimension had a mean of 36.64 and standard deviation of 9.54. The active

engagement dimension had a mean of 39.34 and standard deviation of 10.71 and the skewness

statistics were -0.51 and -0.64 respectively (See table 3).

Table 3

Descriptive Statistics for Dependent Variables

Measure	*n*	*M*	*SD*	*Skewness*	*SE*	*Range*
Independent Thinking	641	36.64	9.54	-0.51	0.10	59
Active Engagement	650	39.34	10.71	-0.65	0.10	54

Pre-Analysis Data Screening

Prior to conducting the main analyses, the data were screened and tested to ensure that

the assumptions of factorial ANOVA were fulfilled. Extreme univariate outliers identified

through histograms, normal Q-Q plots, and boxplots were excluded if the followership

dimension scores were below 11. The data were tested for violations of normality, homogeneity

of variance, and homogeneity of regression slopes. To test for normality, histograms, normal Q-

Q plots, and descriptive statistics for skewness and kurtosis were examined (Table 3).

Assumptions of linearity, normality, and homeostaticity were not violated. Measures of skew and

kurtosis for each dependent measure fell within acceptable levels (-1 to +1) (Mertler & Vannatta, 2004).

Data Analyses

Statistical Package for the Social Sciences (SPSS), version 18, was used to complete the analysis. The first research hypothesis (H_{01}) states, "As the responsibility of church officers increase, the followership questionnaire scores of those leaders will also increase." A factorial ANOVA model was used to determine if the independent variable, leadership position, significantly affected the dependent variable, independent thinking dimension. The ANOVA results revealed that based on leadership positions, the independent thinking scores were significantly different, $F(4, 631) = 3.67$, $p = .01$, $\eta^2 = .02$ between groups. The results of the ANOVA provide evidence that the scores are significantly different, or more specifically, that leadership position does significantly affect the independent thinking dimension (See Table 4).

Table 4

One-way Analysis of Variance for the Effects of Leadership Position on Independent Thinking

Source	*df*	*SS*	*MS*	*F*	*η^2*	*p*
Leadership Position	4	1263.026	315.756	3.673	.023	.006
Error	631	54247.595	85.971			
Total	636	912999.000				

Next, a second ANOVA was conducted to determine if leadership position significantly affected the dependent variable, active engagement dimension. The results indicate that based on leadership positions, the active engagement scores for each group were significantly different, F

(4, 640) = 7.36, p = .00, η^2=.04 (Table 5). Thus, leadership position also significantly affects the active engagement dimension. These significant results support the first research hypothesis and the null hypothesis is rejected. Additional post-hoc tests were conducted to examine the significant effects more closely and provide further evidence to support the hypothesis.

Table 5

One-way Analysis of Variance for the Effects of Leadership Position on Active Engagement

Source	*df*	*SS*	*MS*	*F*	η^2	*p*
LeadershipPosition	4	3150.993	787.748	7.356	.044	.000
Error	640	68535.131	107.086			
Total	645	1073510.001				

The mean scores of each leadership position were compared to determine which leadership positions produced higher or lower scores on both the independent thinking dimension and active engagement dimension (See Table 6 and 7).

Table 6

Independent Thinking Scale by Leadership Position

Leadership Position	Participants (*n*)	Mean	Standard Deviation
Pastoral Staff	28	42.00	7.789
Elder	46	38.57	8.508
Gwonsa	28	34.96	10.786
Deacon	262	36.93	9.533
None Above	272	35.72	9.472
Total	636	36.67	9.505

Table 7

Active Engagement Scale by Leadership Position

Leadership Position	Participants (*n*)	Mean	Standard Deviation
Pastoral Staff	28	45.89	8.443
Elder	49	44.63	8.077
Gwonsa	28	38.25	12.828
Deacon	272	39.37	10.579
None Above	268	37.88	10.541
Total	645	39.39	10.623

To examine each research question for hypothesis 1 (H_{01}), the Bonferroni post-hoc tests from the first and second ANOVAs were used to conduct pairwise comparisons between each leadership position with regards to the two dependent variables (Table 6). These post-hoc tests were used to determine whether each leadership position was related to significant increases or decreases in relation to the other leadership positions for the followership dimensions. For research question 1-1, "Are the followership questionnaire scores of the pastors higher than that of elders, gwonsas, and deacons on the dimensions of followership styles?", pastor was first compared to the other three leadership categories: elder, gwonsa, and deacon, on the independent thinking dimension. The results indicate that for the independent thinking dimension, pastors scored significantly higher than gwonsas ($p=.05$) and participants who had no leadership position ($p=.01$). Pastors were not significantly different from elders and deacons for independent thinking. For the active engagement dimension, pastors scored significantly higher than deacons

(p=.016) and participants who had no leadership position (p=.0001). Pastors were not significantly different from elders and gwonsas.

For research question 1-2, "Are the followership questionnaire scores of elders higher than that of gwonsas and deacons on the dimensions of followership styles?", elder was compared to gwonsa and deacon. The results indicate that for the independent thinking dimension, there were no significant differences between elders and other positions. For the active engagement dimension, elders scored significantly higher than deacons (p=.012) and participants who had no leadership position (p=.000). Elders were not significantly different from gwonsas.

For research question 1-3, "Are the followership questionnaire scores of gwonsas higher than that of deacons on the dimensions of followership styles?", the results indicate that there were no significant differences between gwonsas and deacons for both dimensions.

For research question 1-4, "Are the followership questionnaire scores of members who hold no leadership offices lower than that of pastors, elders, gwonsas, and deacons on the dimensions of followership styles?", participants who hold no leadership position were compared to the four leadership positions: pastor, elder, gwonsa, and deacon. The results indicate that for the independent thinking dimension participants who hold no leadership position scored significantly lower than pastors (p=.008). There were no significantly different scores between participants who hold no leadership position and other officers except pastors. For active engagement dimension, participants who hold no leadership position scored significantly lower than pastors (p=.001) and elders (p=.000). There were no significant differences between participants who hold no leadership position and other officers.

These post-hoc test results provide further support for the first hypothesis that as the leadership responsibility of church leaders increase, the followership scores of the participants increases. Although the null hypothesis is rejected, the first hypothesis cannot be fully supported since there were some relationships that were not statistically significant. It was expected that there would be significant differences between each leadership position, with pastors scoring highest and than, elders, gwonsas, deacons, and participants with no leadership position scoring significantly lower, respectively. These Bonferroni post-hoc test results are shown (See Table 8).

Table 8

Post-hoc Comparisons between Leadership Positions

	Independent Thinking				Active Engagement			
	n	*Mean Diff*	*SE*	*p*	*n*	*Mean Diff*	*SE*	*p*
Pastoral Staff	28				28			
Elder	46	3.432	2.222	1.000	46	1.260	2.452	1.000
Gwonsa	27	7.000	2.478	.049	27	7.500	2.766	.069
Deacon	259	5.038	1.843	.065	259	6.500	2.054	.016
None	262	6.195	1.840	.008	262	7.990	2.055	.001
Elder	46				46			
Pastoral Staff	28	-3.435	2.222	1.000	28	-1.260	2.452	1.000
Gwonsa	27	3.565	2.222	1.000	27	6.240	2.452	.112
Deacon	259	1.603	1.482	1.000	259	5.239	1.606	.012
None	262	2.760	1.478	.623	262	6.730	1.608	.000
Gwonsa	27				27			

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	N				N			
Pastoral Staff	28	-7.000	2.478	.049	28	-7.500	2.766	.069
Elder	46	-3.565	2.222	1.000	46	-6.240	2.452	.112
Deacon	259	-1.961	1.844	1.000	259	-1.001	2.054	1.000
None	262	-.805	1.840	1.000	262	.490	2.055	1.000
Deacon	259				259			
Pastoral Staff	28	-5.038	1.843	.065	28	-6.500	2.054	.016
Elder	46	-1.603	1.482	1.000	46	-5.240	1.606	.012
Gwonsa	27	1.961	1.844	1.000	27	1.001	2.054	1.000
None	262	1.157	.803	1.000	262	1.490	.891	.947
None	262				262			
Pastoral Staff	28	-6.195	1.840	.008	28	-7.990	2.055	.001
Elder	46	-2.760	1.478	.623	46	-6.730	1.608	.000
Gwonsa	27	.805	1.840	1.000	27	-.490	2.055	1.000
Deacon	259	-1.158	.803	1.000	259	-1.490	.891	.947

Next, four univariate ANOVAs were computed to answer the second research hypothesis (H_{02}), which suggests, "The effect of specific participant characteristics, such as age, gender, and language usage will have a significant effect on the dimensions of followership style." The first two ANOVAs included all participants, regardless of leadership position and examined each followership dimension. Table 9 presents the group means and standard deviations for age, gender, and language by independent thinking dimension score and active engagement dimension score (See Table 9).

Table 9

Independent Thinking and Active Engagement Scales by Age, Gender, and Language

	Independent Thinking			Active Engagement		
	N	M	SD	N	M	SD
Age						
18-34	181	38.01	1.722	182	40.87	1.973
35-49	176	39.08	1.153	176	41.52	1.321
50-64	186	31.51	2.038	186	34.59	2.335
65-79	75	34.83	1.635	75	38.98	1.873
80 & Above	9	46.71	4.500	9	52.33	5.155
Gender						
Male	291	37.31	1.266	291	40.49	1.450
Female	336	36.85	1.242	336	40.29	1.423
Language						
Korean	352	38.31	1.08	352	40.62	1.238
English	130	34.16	1.83	130	38.60	2.095
Both Languages	140	39.48	1.26	140	42.98	1.45
Other	5	33.75	4.31	5	37.13	4.94

There were three research questions related to the second research hypothesis. Question 2-1 asks, "Does the age of officers affect the followership questionnaire scores?" The results of the ANOVAs (Table 10) indicate that age significantly affected the independent thinking dimension ($F(4,597) = 3.73$, p=.005, $\eta2=0.024$) and the active engagement dimension ($F(4,597) = 3.456$, p=.005, $\eta2=.024$). Question 2-2 asks, "Does the gender of the church officers affect

followership questionnaire scores?". The ANOVA results show that gender had no significant affect on the independent thinking dimension but had a significant effect on the active engagement dimension ($F(1,597) = 4.445$, p=.04, η2=.007). Question 2-3 asks, "Does language usage affect the followership questionnaire scores?" Language significantly affected the independent thinking dimension ($F(3,597) = 3.046$, p<.03, η2=0.015) and the active thinking dimension ($F(3,597) = 2.743$, p=.042, η2=.014).

Table 10

Univariate Analysis of Variance for the Age, Gender, Language and Followership Dimensions

Source	Independent Thinking					Active Engagement			
	df	F	η²	p		df	F	η²	p
Age (A)	4	3.734	.024	.005		4	3.456	.023	.008
Gender (G)	1	3.230	.005	.073		1	4.445	.007	.035
Language (L)	3	3.046	.016	.028		3	2.743	.014	.042
A x G	4	1.445	.010	.218		4	1.169	.008	.323
A x L	9	1.900	.028	.049		9	1.310	.019	.228
G x L	3	.129	.001	.943		3	.787	.004	.501
A x G x L	5	.506	.004	.772		5	.691	.006	.630

The next two univariate ANOVAs were conducted involving only those participants who hold a leadership position. These analyses also examined the effect of age, gender, and language usage, on the dependent variables of respondents' independent thinking dimension score and active engagement dimension score. Table 11 presents the group means and standard deviations

for age, gender, and language by independent thinking dimension score and active engagement

dimension score for the leadership population.

Table 11

Independent Thinking and Active Engagement Scales by Age, Gender, and Language for Church Leaders

	Independent Thinking			Active Engagement		
	n	*M*	*SD*	*N*	*M*	*SD*
Age						
18-34	31	39.146	2.000	31	41.191	2.290
35-49	103	41.388	1.167	103	43.556	1.336
50-64	157	31.382	2.016	157	35.060	2.308
65-79	61	35.306	2.083	61	40.693	2.384
80 & Above	8	40.071	4.764	8	48.500	5.454
Gender						
Male	182	36.764	1.367	182	39.829	1.565
Female	178	37.231	1.281	178	41.382	1.466
Language						
Korean	242	35.922	.881	242	39.612	1.009
English	37	37.578	2.208	37	41.220	2.527
Both Languages	79	40.150	1.502	79	43.058	1.720
Other	2	25.500	6.303	2	31.500	7.215

These ANOVA results indicate that for church leaders, the dependent variable of

independent thinking dimension was significantly affected by age ($F(4,333) = 4,32$, p=.002,

η2=0.049) and language (*F*(3,333) = 2.731, p<.044, η2=0.024). The dependent variable of active

engagement dimension was significantly affected by age (*F*(4,333) = 2.918, p=.021, η2=.034).

Gender had no significant effect on either of the dependent variables and language had no effect

on the active engagement dimension (See Table 12).

Table 12

*Univariate Analysis of Variance for the Age, Gender, Language and Followership
Dimensions for Church Leaders*

Source	Independent Thinking				Active Engagement			
	df	*F*	*η²*	*p*	*df*	*F*	*η²*	*p*
Age (A)	4	4.316	.049	.002**	4	2.918	.034	.021*
Gender (G)	1	2.444	.007	.119	1	.526	.002	.469
Language (L)	3	2.731	.024	.044*	3	1.349	.012	.259
A x G	3	1.582	.014	.194	3	1.045	.009	.373
A x L	8	2.295	.052	.021*	8	2.175	.050	.029*
G x L	2	.480	.003	.619	2	2.902	.017	.056
A x G x L	5	.707	.011	.618	5	1.409	.021	.221

*Note. *p* < .05., ** *p* < .01. indicate significant levels.*

In addition, the Bonferroni post-hoc tests were used to conduct pairwise comparisons

between each level of age and language usage for the two dependent variables. The mean scores

of the levels were compared to determine which specific characteristics produced higher or lower

scores on the two dimensions. When comparing participants regardless of leadership positions,

there were no significant differences between age groups for either dimension. Korean-speaking

participants demonstrated significantly lower than scores on the independent thinking dimension

than participants who spoke both Korean and English (p=.005). However, the Korean speaking participants scored higher than the English-speaking participants.

When comparing participants with leadership positions, participants between the ages 35-49 scored significantly higher on the independent thinking dimension than participants between the ages of 65-79 (p=.02). Participants who speak Korean scored significantly lower on independent thinking than participants who speak both Korean and English (p=.00) and significantly lower than participants who speak English (p=.007). These significant differences provide further evidence to support the second research hypothesis (H_{02}).

Summary

ANOVAs and post-hoc comparisons were conducted to address the two research questions examined in this study. First, a factorial ANOVA revealed that there is a significant relationship between leadership position and the independent thinking dimension. Next, the results of another ANOVA also revealed that there was a significant relationship between leadership position and the active thinking dimension. Both these results and examination of the means for each position support the first research hypothesis, that if the responsibilities of church officers increase, the followership questionnaire scores of those leaders would also increase.

Additional post-hoc comparisons were used to examine each research question for hypothesis H_{01}. The comparisons showed that on the independent thinking dimension, pastors scored significantly higher than gwonsas, but not significantly higher than elders and deacons. Scores of elders were not significantly higher than scores of gwonsas and deacons. Gwonsas did not score significantly higher than deacons. And finally members who hold no leadership position scored significantly lower than pastors, but not elders, gwonsas, and deacons. For the active engagement dimension, pastors scored significantly higher than deacons, but not

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significantly higher than other elders and gwonsas. Scores of elders were significantly higher than deacons. Scores of gwonsas were not higher than deacons. And finally, participants who have no leadership position scored significantly lower than pastors and elders, but not gwonsas and deacons.

The second hypothesis, that specific characteristics of the participants will have a significant effect on the dimensions of followership style, was examined using four univariate ANOVAs and the related post-hoc tests. The initial set of univariate ANOVAs revealed that age and language had a significant effect on the independent thinking dimension but gender did not. For the active engagement dimension, all three characteristics had a significant effect. An additional set of ANOVAs was conducted to examine the effect of age, gender, and language usage for specifically the participants who hold a leadership position. The results showed that for church leaders, the independent thinking dimension was significantly affected by age and language but not gender. Also, the active engagement dimension was significantly affected by age but not by gender or language. The results from additional post-hoc comparisons revealed more specific significant differences within the various levels of age and language usage.

CHAPTER V

Discussion

This final chapter presents a summary of the study which includes an overview and the

purpose of the study, a discussion of the findings from the data gathered in Chapter IV, and the

implications and recommendations for future research. Finally, conclusions drawn from the

study are described.

An Overview and the Purpose of the Study

The purpose of this quantitative study was to investigate the dimensions of followership

styles as they relate to congregational leaders as followers in the context of Korean American

church. This study focused on two central research questions 1) "What is the nature of the

relationship between congregational leadership positions and dimensions of followership styles"

and 2) "Do certain characteristics of the participants, such as age, gender, and language usage,

have an effect on the dimensions of followership styles?"

The three congregational leadership positions recognized by the Presbyterian Church

(U.S.A.) – pastor, elder, and deacon – were the primary focus. However, gwonsa was added as a

congregational leadership position because it is a widely practiced but non-ordained leadership

position for women in Korean congregations. The gwonsa position comes from the tradition

where women were prohibited from being ordained in the church in Korea. For this study, there

were a total of five categories of the congregational leadership positions created for the purpose

of comparison: pastor, elder, gwonsa, deacon, and members with no leadership position.

The population of this research was predominantly Korean American congregations in

the Presbyterian Church (U.S.A.). Four churches within the Synod of Mid-Atlantic were chosen

based on the significant leadership roles of both male and female leaders, both English and Korean language usage at worship services, and the multiple pastoral staff members. The followership questionnaire created by Kelley (1992) and demographic information were collected from the adult worship participants on Sunday mornings. The questionnaire asked participants questions to measure followership behaviors and styles and to identify their strength of followership on two dimensions: independent thinking and active engagement. Demographic information included leadership position in the church, age, gender, and primary language usage.

The surveys were distributed and collected immediately following Sunday worship services. All adult attendees of worship services received the consent forms and surveys from ushers while the researcher explained the purpose of the survey. Participants were asked to spend 10 to 15 minutes filling out the questionnaires and then they were collected at the door as the participants departed.

Discussion of the Findings

The literature was reviewed to provide support for the construct of followership as a component of leadership. In reviewing various aspects of followership, the theories provided the conceptual framework that followership is an essential component of leadership development in the church. It is especially so in the Korean church, where a hierarchal system plays an important role. The congregational leadership positions are perceived as a hierarchy in the congregational life of the Korean church in contrast to the theology of leadership promoted by the Presbyterian Church (U.S.A.).

The first main research question asks, "What is the nature of the relationship between congregational leadership positions and dimensions of following styles?" In order to investigate this question, the following research hypothesis was established: If the responsibilities of church

officers increase, the followership questionnaire scores of those leaders will also increase. For the purposes of this study, the following hierarchy was expected for the leadership positions, listed from highest level of responsibility to lowest: pastor, elder, gwonsa, deacon, and participants with no leadership position. Overall, the results revealed that leadership positions had a significant effect on both dimensions of followership. With one exception, the scores showed that as the responsibilities of church officers increased, the followership questionnaire scores of those leaders also increased.

More specifically, the results indicate that on the independent thinking dimension, pastors scored significantly higher than gwonsas, who had the lowest independent thinking scores of all participants. Similarly, pastors scored significantly higher in independent thinking than members who hold no leadership position. Pastors' independent thinking scores were higher than the scores of elders and deacons, but these differences were not statistically significant. There were no statistically significant differences between the scores of elders, gwonsas and deacons, however, the trend in their scores indicated that those with positions of greater responsibility demonstrated greater independent thinking. This trend supports the main research hypothesis with the exception that gwonsas scored lower in independent thinking than the members who hold no leadership position.

For the active engagement dimension, the trend in scores fully supported the first research hypothesis, showing that leaders with greater church responsibilities demonstrated greater active engagement than those who had fewer responsibilities. Pastors scored significantly higher than deacons and participants who have no leadership position. Pastors also scored higher than elders and gwonsas on the active engagement dimension, but the differences were not statistically significant. The active engagement scores of elders were significantly higher than the

scores of deacons and participants without a leadership position. These scores follow the trend that scores were higher for positions of higher responsibility.

Based on the followership scores on both dimensions, the results can be categorized in the five different styles of followership, described by Kelly (1992): alienated, conformist, pragmatic, passive, or exemplary. Figure 3 shows a graph of the juxtaposition of the two dimensions of followership, with four quadrants and five styles of followership. Each leadership position in this study was plotted on the graph based on the independent thinking and active engagement scores of the participants. Pastors and elders fall within the exemplary follower category. Kelly suggests that the best followers are those who think critically and independently, participate actively, and take initiative. He states that exemplary followers are good leaders, thus, better followers are better leaders.

Also shown in Figure 3, deacons and gwonsas fell within the pragmatist followers. Kelly (1992) suggests that pragmatist followers are capable, independent thinkers, who often perform required tasks but seldom take risks and act beyond expectations. Pragmatist followers also want to do a good job but avoid possible failure. They score in the middle range of independent thinking and the middle range of active engagement. However, in the current study, deacons and gwonsas scored within the pragmatist category but on the higher end of active engagement, closer to exemplary followers, while their independent thinking scores fell solidly in the middle range (See Figure 3).

Figure 3. Followership Styles by Leadership Positions

Independent Thinking

				60						

Alienated Followers

Exemplary Followers

◆Pastor
■Elder
●Gwonsa
▲Deacon
★NoneAbove

45

Pragmatist Followers   40   ◆

■

▲

★
●

Passive Engagement

0	15	20	30	40	45	60

Active Engagement

20

Passive Followers   15   Conformist Followers

0

Dependent Thinking
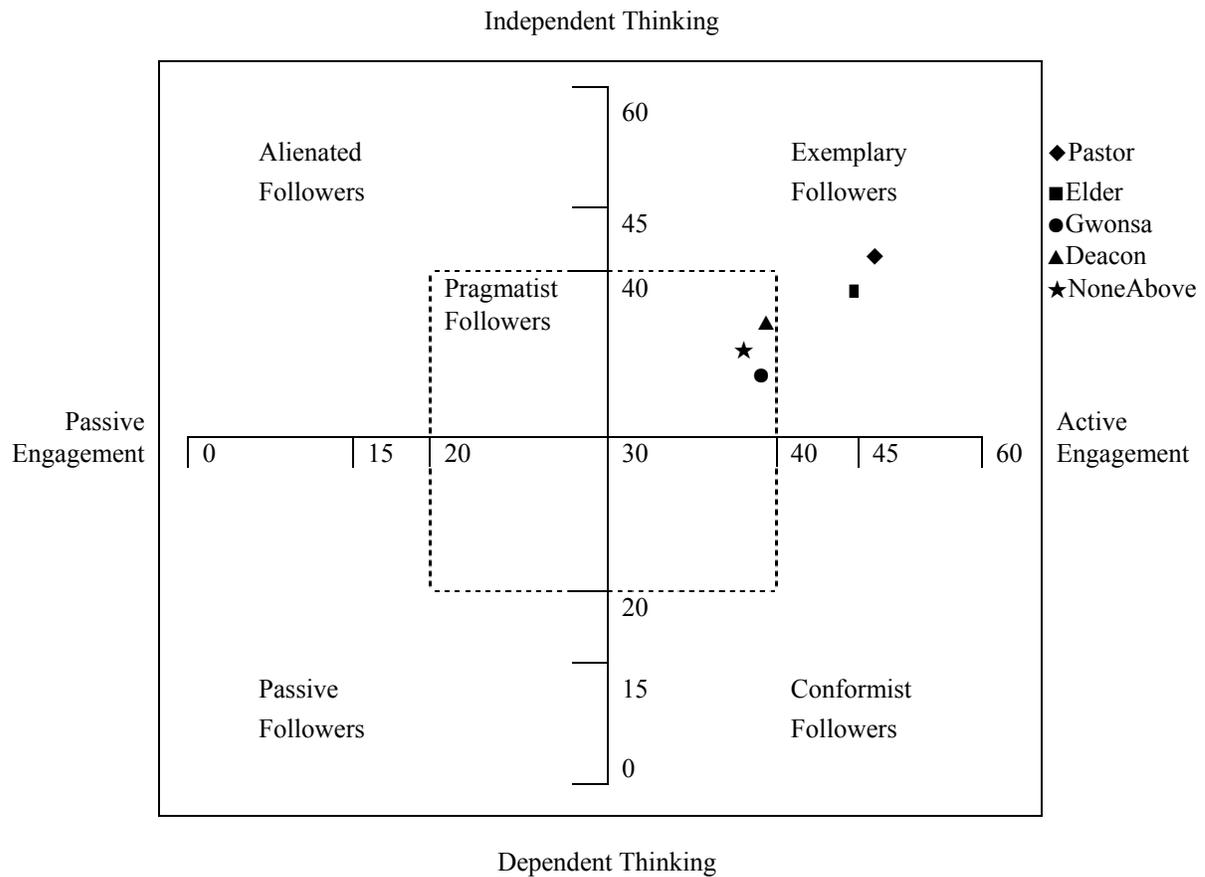
Ricketson (2009) applies followership theories to the church setting. He suggests that the church is an organized group of followers with specific responsibilities. He recommends that leaders in the church should adopt a Follower First philosophy, that follows Jesus Christ, who is the head of the church. Also, the church should be designed in a way that followers, not just leaders, could be held responsible for the growth of the church. Ricketson notes that the Follower First philosophy applies not only to pastors and leaders of the church but to all Christians. The results of this study reveal that the average scores for all participants in this study, including those with no leadership position, fell within the exemplary and pragmatist categories of followership. None of the average scores fell within the passive, alienated, or conformist

64

categories. These are promising results for the Korean church, with the trend in scores showing that the average Korean Christian, scores relatively high on both followership dimensions.

Similar to the Follower First philosophy suggested by Ricketson (2009), Small (2009) discusses the Reformed idea of the "priesthood of all believers," which suggests that all believers may act in priestly ways and that all members of the church have ministries to carry out in the church. However, both Wiley (2009) and Small (2009) acknowledge that the language of "clergy" and "lay leaders" is now in regular use in the PC(USA), even though the reformed theology does not embrace these distinctions. In the Presbyterian system, pastors are professionally trained leaders, who are employed by the church. Elders and deacons are considered lay leaders, who are not expected to have formal theological training. Although the distinction between clergy and lay leaders is commonly used, it is not theologically correct, according to the "priesthood of all believers."

In this study, pastors and elders are categorized as exemplary followers, having high scores on both dimensions of followership. However, pastors scored higher than elders, possibly reflecting their professional training to be exemplary followers of Jesus Christ. Active engagement and critical thinking are important qualities of not only followership but also leadership within the organization. It is expected that leaders with more responsibilities require better followership, thus, leading as followers.

Elders scored in the exemplary range of followership, higher than the other leadership position that have no professional training, such as deacons and gwonsas. However, compared to pastors, elders and the other leadership positions, scored lower on the followership dimensions. Small (2009) suggests that ideally, there would be no difference between pastors and lay leaders in ministry functions. Extending this idea to dimensions of followership, ideally, there would be

no significant difference between the followership scores of pastors and lay leaders, as all Christians should strive to be the best followers of Christ. The results of this study support this ideal, as there are no significant differences found between the scores of pastors and lay leaders, with only two exceptions: gwonsas scored lower than the other participants on the independent thinking dimension and deacons scored lower than the other leaders on the active engagement dimensions.

The relatively high followership scores in this study may be explained by influence of Taoism on Asian, or particularly Korean culture. According to Taoistic philosophy, there is binary relationship between followers and leaders, with the idea of followership naturally accepted as the opposite of leadership. In organizations, it is natural for Korean people to accept the role of follower as opposed to roles that adopt the western idea of self-affirmation and recognition. Within the Korean culture, it is likely that Korean congregations naturally embrace the idea of followership as they pledge themselves to be followers of Jesus Christ. The high followership scores may reflect the cultural practices of the Korean congregations.

In addition to explaining the high followership scores, it is important to address the hierarchy of scores that exists between the leadership positions. The differences in scores were not always statistically significant, but there was an apparent trend in the scores that match the hierarchical system that is typical of Korean congregations. According to Confucius values and norms, the hierarchy enforces the harmony of the organization. The basis of Confucius philosophy is built on the fundamental father and son relationship, which influences the hierarchical society in Korea. Pastors, as fatherly figures, are at the top of the hierarchy while the other leadership positions are in the middle and the participants with no leadership positions are at the bottom. The results of this study reflect this hierarchy within the followership scores,

with pastors scoring highest, elders and deacons scoring in the middle, and members with no leadership position scoring at the bottom.

The one exception to this hierarchy of scores is the leadership position, gwonsa. The position of gwonsa is a special position that was created by the Korean church when women were prohibited from being officially ordained for church service. At the time, gwonsa was the only recognized position for women to exercise their ministry within the church. Gwonsa was not and still is not officially recognized as a leadership position by the Presbyterian Church (USA). Often, older women who are actively engaged in the church and without assigned ministry responsibilities, are appointed as gwonsas to provide an honorary title. Outside of the Presbyterian Church (USA), the position of gwonsa is an actively appointed and official leadership position in some Korean churches.

The results of this study show that gwonsa scored the lowest in independent thinking, reflecting the reality that the office of gwonsa is an honorary position that is not officially recognized in the Presbyterian Church (USA). Gwonsas, who are typically older woman, have little or no ministry responsibilities assigned. Also, gwonsas are not likely to receive leadership training since they are not being assigned ministry functions. Thus, the low followership scores actually support the hypothesis that with less responsibility, there is likely to be less followership.

The second main research question asks, "Do certain characteristics of the participants, such as age, gender, and language usage, have an effect on the dimensions of followership styles?" The second research hypothesis states that specific characteristics of the participants, such as age, gender and language usage, will have a significant effect on the two dimensions of followership style. When considering all participants, regardless of leadership position, the results showed that age and language usage significantly affected the combined dimensions of

followership style while the gender of the participants had no significant effect on the dimensions. Since there appeared to be general effects on the combined dimensions of followership, it was necessary to examine the effect of the characteristics for the individual dimensions. Age and language had a significant effect on the independent thinking dimension but gender did not. In particular, Korean-speaking participants scored significantly lower in independent thinking when compared to participants who spoke both Korean and English. Still, the Korean-Speaking participants scored higher than the English-speaking participants. Also, all three characteristics had a significant effect on the active engagement dimension. However, because these results were based on the whole population of participants in this study, it is important to acknowledge that a large portion of the population (41%) consisted of participants who hold no leadership position.

When the same question was asked again for specifically the participants who hold leadership positions, the findings were different. The age of participants was the only characteristics to have a significant overall effect, while gender and language usage had no strong effect. However, when examining the specific dimensions, the age and language characteristics of church leaders had a significant effect on independent thinking scores while the age of church leaders was the only characteristic that significantly affected the active engagement scores.

Within these results, there were certain differences that were particularly significant. Leaders between the ages 35-49 scored significantly higher on the independent thinking dimension than participants between the ages of 65-79. Leaders who speak Korean scored significantly lower on independent thinking than participants who speak both Korean and English and significantly lower than participants who speak only English.

Despite the significant difference between the participants aged 35-49 and participants aged 65-79, there is no clear trend in scores to indicate that younger participants tend to score higher on either the independent thinking dimension or the active engagement than the older participants. It may be that among the participants, who were all adults, age does not play a meaningful role in the followership dimensions. It was expected that the first generation would be older than those in the second generation, but there may be younger first generation participants and older second generation participants. Kim (2010) found that the second generation in Korean churches felt that they were continually treated as children by the first generation in their churches, while they were treated as adults in mainstream society. This caused the second generation to believe that they were at the bottom of the leadership hierarchy in Korean churches. However, the results of the study do not support the idea that leaders who are older in age are better followers. Instead, younger leaders may also be strong followers and as a result, better leaders. Also, the younger participants who scored higher than older participants in this study may include leaders who have pastoral positions or leaders who are preparing to become pastors. For the purposes of this study, the leadership position of pastor included pastoral staff who are not ordained but in training.

Based on the theories examine for this study, it was expected that gender would have a significant effect on followership scores. Based on the teachings of Confucianism, women are expected to submit to men and Korean Christians found that the Confucian ideal of subordination of wife to husband was consistent with the Christian teaching that wives should submit to husbands as to the Lord. Kim and Kim (2001), reported that females are often face discrimination within the Korean church, with females only recently being allowed to be ordained as elders. This cultural belief that woman should be submissive to men is expected to

influence the independent thinking dimension of followership scores, causing women to score lower than men.

However, the results of this study with regards to gender do not reflect the influence of these cultural beliefs in followership scores. One possible explanation for these results is that the beliefs about gender differences can be considered as myths. These results show that women demonstrate similar followership scores when compared to men, in both independent thinking and active engagement. Therefore, these results do not support the common Korean gender stereotypes, and support the potential of women as effective followers and leaders. In this study, there were fewer women represented as pastoral staff and elders. More specifically, there were nine female pastoral staff (32.1%) and 19 male pastoral staff (67.9%) as well as 10 female elders (20.4%) and 39 male elders (79.6%). Kim and Kim (2001) reported that in 1998, 8% of Korean elders were female while 92% of Korean elders were male within Korean congregations in the Presbyterian Church (USA). The results of this study indicate that although women are still underrepresented in pastoral staff and elder positions, the representation has increased from 8% to 20.4% female elders.

The results regarding language usage suggest that language is a good indicator of the culture of participants. Korean-speaking participants may tend to be more traditional, preserving their Korean heritage, while the English-speaking participants may be more Americanized. As discussed previously, Korean culture embraces the ideas of followership, thus, it is expected that Korean-speaking participants are more likely to have higher followership scores. For leaders only, the Korean-speaking participants in the study scored significantly lower than the English speaking participants on independent thinking. The bilingual participants, who can accommodate the two cultures, scored higher than Korean-speaking participants, but lower than English-

speaking participants. These scores do not support the cultural assumptions examined in this study.

However, the results regarding language and followership should be interpreted with caution. There were only 37 English-speaking leaders included in the study, while there were 242 Korean-speaking leaders and 79 leaders who speak both English and Korean. It is commonly found that within English-speaking congregations in the Korean church, there are a limited number of English speaking church leaders, with most of those leaders including pastors and deacons. There are usually very few elders in the English-speaking congregations of the Korean church and in this study, there were only 3 English-speaking elders out of 49 total Elders. Similarly, there are fewer deacons in the English-speaking congregations, with only 35 English-speaking deacons included in this study out of a total 283 deacons who participated. As a result, English-speaking leaders are not adequately represented in this study and the results may not accurately reflect the influence of Korean cultural beliefs.

In contrast, when examining the results of all participants including members with no leadership position, there is a large representation of English-speaking participants. These results indicate that English-speaking participants scored lower than Korean-speaking participants. These results provide support for the assumption that Korean-speaking participants are more likely to be influenced by Korean cultural beliefs and score higher on the followership dimensions.

Limitations and Future Research

Despite the large number of participants in this study, the results were likely to be affected by the limited and uneven number of participants within certain levels of the independent variables. For example, for leadership positions, there were 28 pastoral staff versus

283 deacons, causing unequal group sizes during the ANOVA analyses. Additionally, there was a large population of participants with no leadership position, 286 people, who were included in the analyses. Since the current study was focused on leading as followers, it was necessary to run a separate ANOVA analyses based on only those participants who were considered leaders in the church, resulting in a smaller population for the analyses. Future studies on leadership may benefit from focusing exclusively on leaders in the church.

This study was also limited to Korean congregations and Korean leadership in the church. It is difficult to distinguish between the effects of culture on followership scores versus the effect of religious commitment. For example, the hierarchical trend in followership scores found in this study was attributed to cultural beliefs rather than ecclesiastical influences on leadership. Also, the focus on Korean congregations in this study limited the generalizability of the results. In future studies, samples from different cultural groups would help to compare the effects of culture and followership.

Another limitation of this research study was that the research samples were not a random sample of Korean churches and instead, the participating churches were selected by the researcher based on the substantial numbers of Korean-speaking, English-speaking, male, and female congregational leaders. Since it was not random sample of the Korean population, the results of this study may not apply to all Korean congregations in the Presbyterian Church (U.S.A.). Thus, the findings should be interpreted and generalized with caution.

Next, the questionnaire employed in this research was designed for secular organizations rather than religious organizations. Also, there are some adaptations to the questionnaire that may make it more appropriate for use with different cultural groups. Thus, researchers could adapt the questionnaires to accommodate cultural sensitivities and to fit the church context.

Future studies on followership could also incorporate qualitative measures such as interviews and focus group discussions, to provide further support for the conclusions made in this study. The quantitative nature of the followership survey limited the amount of information that was collected from the participants. There is a need for continued research on followership in the context of Christian church, since there is very little existing research in this area.

Implications

Leading as followers empowers Christians to be faithful to the original call to be a follower of Jesus Christ. In this leadership-driven world, it is important that leading as followers is not just encouraged but mandated within the ministry of the church. The followership questionnaire may be a valuable consulting tool for churches to examine the followership profiles of their leaders and members. This research tool may become a guideline for Korean congregations to find direction for their own leadership development. Furthermore, it would help provide the foundation for future development of congregational leadership and discipleship training efforts in the Presbyterian Church (USA).

Based on the findings the researcher tried to apply the research results as a tool to help Korean congregations and church officers to find their future directions of leadership development program. There are two models that were tried out: consultation model and training model. The consultation model was developed for those churches that participated in the research, and the training model was developed for any churches seeking the direction of congregational leadership development.

The consultation model started with the followership profiles of an individual congregation developed from the research results (Appendix 2) and presented in a workshop format to one of the congregations which participated in the research. The workshop included

three sections: 1) biblical concept of followership, 2) presentation of findings, and 3) suggestions for the future directions of leadership development. It was executed as part of a church officers training program. Those who attended were pastoral staff, elders, gwonsas, and deacons on a Saturday evening for one and half hour. The content of consultation model workshop was as follows:

Consultation Model: Leading as Followers

I. Biblical concept of followership

    a. How Jesus called his disciples: "Come, follow me, and I will make you fishers of men."

    b. Binary nature of discipleship: Followership (command) and Leadership (promise)

    c. Relationship between followership and leadership

    d. The myth of leadership and the negative images of followership

II. Presentations of findings: followership styles

    a. Dimensions of followership: thinking and engagement

    b. Styles of followership: alienated, conformist, passive, pragmatist, and exemplary.

    c. Presentation of followership figures by leadership position, gender, language, and age

    d. Comparison between Followership figures of our church and other churches

III. Suggestions for the future direction of congregational leadership development

    a. Those who hold leadership positions, such as pastoral staff, elders, gwonsas, and deacons, need to improve in the active engagement dimension. This particular congregation has been without a senior pastor for the last three years. Thus relationship issues among the church offices started to emerge. For active

engagement training, qualities of followership, such as trust, servant-hood, and commitment need to be highlighted.

    b. Korean-speaking women need to improve both independent thinking and active engagement dimensions. For independent thinking training, followership qualities such as responsibility, courage, and self-discipline need to be highlighted.

Training model: Leading as Followers

This workshop was for any individual in the church who would like to enhance the effectiveness of church participation. The participants found the direction of one's leadership development by identifying individual followership style. The duration of this workshop was approximately one and half hour. The content of the training model was as follows:

I. Biblical concept of followership

    a. How Jesus called his disciples: "Come, follow me, and I will make you fishers of men."

    b. Binary nature of discipleship: Followership (command) and Leadership (promise)

    c. Relationship between followership and leadership

    d. The myth of leadership and the negative images of followership

II. Identifying my followership styles

    a. Dimensions of followership: thinking and engagement

    b. Styles of followership: alienated, conformist, passive, pragmatist, and exemplary.

    c. Filling out the followership questionnaire (Appendix 3)

    d. Followership figures of other congregations by leadership position, gender, language, and age

III. Future direction of my followership development

a. Comparison between followership figures of other congregations and my followership style.

b. The qualities of the exemplary followers

c. Which qualities do I need to improve based on my followership scores

The two models above are examples of how the research findings could help Korean congregations with their leadership development and support effective participation in the ministry of the church. The researcher received positive responses from the participants of the workshops that were offered, which affirmed the utility of this research. It is evident that with future workshops, the tools can be sharpened as they are used for further consultations and training efforts in the church.

Conclusion

This research provides evidence of followership as an essential element of leadership development. Past research (Kelley, 1992; Chaleff, 2009) on followership has focused on the business sector and public organizations. Exemplary followership or courageous followership has been described as an important component of leadership. Ricketson (2009) provides the first connection between follower-leader relations in the context of the Christian church. His Follower First philosophy presents a biblical argument that followers actually hold the key to fulfilling the churches mission, however, there has been no other research in this area. The current study uses a quantitative approach to examine the application of followership theories to congregational leadership in church settings. The findings of this study indicate that there is a significant relationship between ministry responsibilities and followership. Additionally, specific characteristics, such as the age and language usage of participants, also significantly affect dimensions of followership. These results suggest that followership is a core value of leadership

development in the Korean American church and reveals the potential for further research on

followership in the church context.

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Followership Questionnaire

For each statement, please use the scale below to indicate the extent to which the statement describes you. Think of a specific but typical followership situation and how you acted.

0	1	2	3	4	5	6

Rarely   Occasionally   Almost Always

_____ 1. Does your work help you fulfill some societal goal or personal dream that is important to you?

_____ 2. Are your personal work goals aligned with the organization's priority goals?

_____ 3. Are you highly committed to and energized by your work and organization, giving them your best ideas and performance?

_____ 4. Does your enthusiasm also spread to and energize your coworkers?

_____ 5. Instead of waiting for or merely accepting what the leader tells you, do you personally identify which organizational activities are most critical for achieving the organization's priority goals?

_____ 6. Do you actively develop a distinctive competence in those critical activities so that you become more valuable to the leader and the organization?

_____ 7. When starting a new job or assignment, do you promptly build a record of successes in tasks that are important to the leader?

_____ 8. Can the leader give you a difficult assignment without the benefit of much supervision, knowing that you will meet your deadline with highest-quality work and that you will "fill in the cracks" if need be?

_____ 9. Do you take the initiative to seek out and successfully complete assignments that go above and beyond your job?

_____ 10. When you are not the leader of a group project, do you still contribute at a high level, often doing more than your share?

_____ 11. Do you independently think up and champion new ideas that will contribute significantly to the leader's or the organization's goals?

_____ 12. Do you try to solve the tough problems (technical or organization), rather than look to the leader to do it for you?

_____ 13. Do you help out other coworkers, making them look good, even when you don't get any credit?

_____ 14. Do you help the leader or group see both the upside potential and downside risks of ideas or plans, playing the devil's advocate if need be?

_____ 15. Do you understand the leader's needs, goals, and constraints, and work hard to help meet them?

_____ 16. Do you actively and honestly own up to your strengths and weaknesses rather than put off evaluation?

_____ 17. Do you make a habit of internally questioning the wisdom of the leader's decision rather than just doing what you are told?

_____ 18. When the leader asks you to do something that runs contrary to your professional or personal preferences, do you say "no" rather than "yes"?

_____ 19. Do you act on your own ethical standards rather than the leader's or the group's standards?

_____ 20. Do you assert your views on important issues, even though it might mean conflict with your group or reprisals from the leader?

Finding Your Followership Style

Let's return to the questionnaire. Use the scoring key below to score your answers to the questions.

Independent Thinking Items	Scoring	Active Engagement Items	Scoring
Question 1.		Question 2.	
5.	_____	3.	_____
11.	_____	4.	_____
12.	_____	6.	_____
14.	_____	7.	_____
16.	_____	8.	_____
17.	_____	9	_____
18.	_____	10.	_____
19.	_____	13.	_____
20.	_____	15.	_____
Total Score	_____	Total Score	_____

Followership Styles
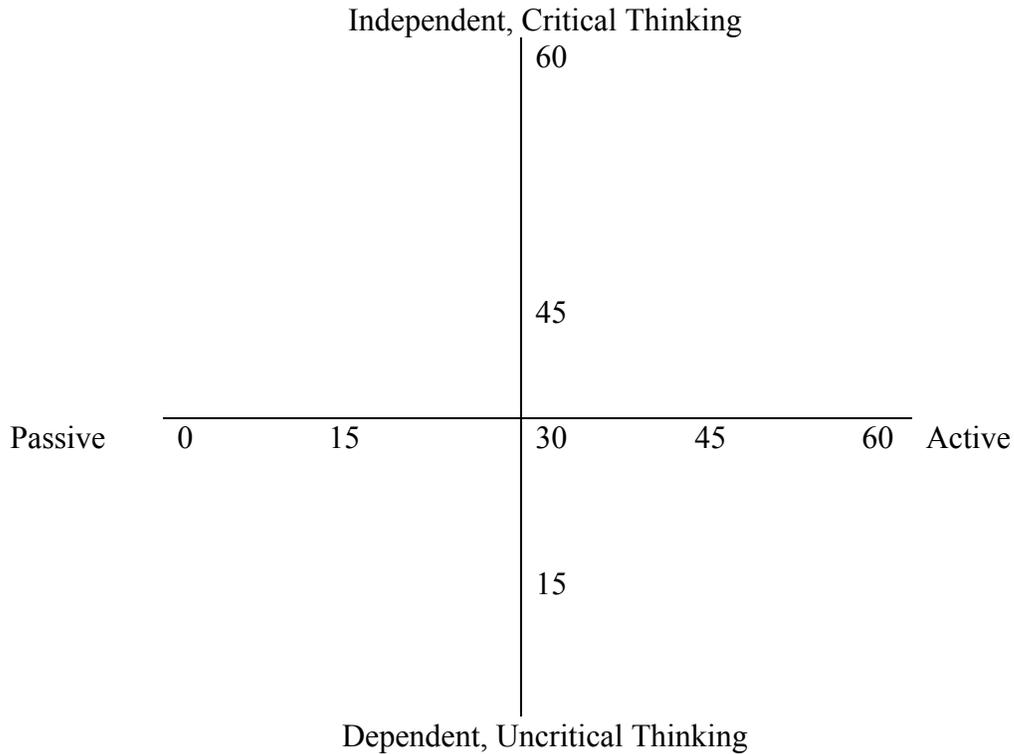
<center>Independent, Critical Thinking</center>

```
                          60




                          45


Passive    0      15      30      45      60   Active



                          15


              Dependent, Uncritical Thinking
```

84

Leading as Followers:
A Followership Study of the Korean Congregational Leadership
of the Presbyterian Church (USA)

Welcome to the Followership Survey!

 The purpose of this research project is to investigate the dimensions of followership styles as they relate to church leaders as followers. It will help to promote healthy and vibrant churches by providing the foundation of the leadership development for the church.

School of Education of Spalding University and the Office of Asian American Leadership of the General Assembly Mission Council of the Presbyterian Church (U.S.A.) are jointly sponsoring this research project. Due to the recent budget constraint of the Presbyterian Church, however, the Office of Asian American Leadership has been closed as of May 14th, 2010. The Office of Evangelism of the General Assembly Mission Council will replace the function of support of the Office of Asian American Leadership in this research project.

The new contact information of the researcher is as follows;

David Hoonjin Chai (최훈진 목사)
7809 Cliffs Edge Court, Louisville, KY 40241
Home phone: 502-426-8839, Cell phone: 502-810-4022
Email: hoonjinchai@gmail.com

This survey will include:

1. Research Disclosure and Consent Form to Participate in Research
2. Demographic Information
3. Followership Questionnaire

Your participation will be greatly appreciated. Please go on to the next page.

RESEARCH DISCLOSURE AND CONSENT FORM TO PARTICIPATE IN RESEARCH

My name is David Chai, staff associate in charge of the Office of Asian American Leadership with the Evangelism & Church Growth Ministry of General Assembly Mission Council, the Presbyterian Church (U.S.A.). School of Education of Spalding University and the Office of Asian American Leadership are jointly conducting a research project. The general goal of my research project is to investigate the dimensions of followership styles as they relate to church leaders as followers.

I anticipate that you may not have personal benefit from your participation. However, your participation will contribute to provide the foundation of future development of congregational leadership in the Presbyterian Church (U.S.A.).

I am asking if you would volunteer to participate in my research. Your participation will require you to fill out the questionnaire. I expect that it will require about 20 minutes of your time. Please review the enclosed questionnaire and determine if you would feel comfortable in filling it and returning it to me.

The results from your participation will be anonymous. No identifying information is called for. Your name will not, and cannot be associated with the data. In addition, all data will be presented in grouped form, and the results from any one individual will never be presented.

I judge the risks to your participation to be minimal. I am unaware of any significant risks or discomforts to you. However, should something occur that troubles you as a result of your participation, please contact me and I will help you resolve the matter. In addition, please contact me at any time if you have any questions regarding this research. My name, address, phone numbers, and e-mail address are given below.

Your participation is strictly voluntary and you may withdraw or terminate your participation at any time for any reason with no penalty. I will assume your return of the completed questionnaire is an indication of your willingness to participate in this research, that you are sufficiently informed of what is expected of you, that you are aware of the level of risk and you know how to contact me if should you have questions.

Please keep this form for future reference if needed.

Investigator Contact Information:

Name: David Chai
Address: 100 Witherspoon St. Louisville, KY 40202, Room # 2067
Phone Number: 502- 419-7790 (m), 502-569-5456 (w)
E-mail: david.chai@pcusa.org

Appendix C

June 11, 2010

David Chai
7809 Cliffs Edge Court
Louisville, KY 40241

Dear David Chai,

I am happy to inform you that the proposal you submitted to the Research Ethics Committee at Spalding University entitled, "Leading as Followers: A Followership Study of the Korean Congregational Leadership of the Presbyterian Church (U.S.A.)" has been approved.

This approval is for the research protocol described in your application. Please inform the Committee as soon as possible and in writing of any changes you make to the procedure described in your application.

The Committee assumes that you will comply with other requirements established by the site, school, organization or setting within which you conduct your research and that you have or will attain such compliance before conducting your research.

The Committee assumes that you have permission to use any instrument that you have not developed if such permission is required. The Committee assumes that you will comply with the use of published or commercial instruments.

Please also remember that it is your responsibility to notify the Committee immediately of any adverse reactions related to participation in your research study.

Best wishes with your research.

Sincerely,

Thomas G. Titus, Ph.D.
Chair
Research Ethics Committee

Appendix D

Leading as Followers: A Followership Study of the Korean Congregational Leadership of the Presbyterian Church (USA)

Demographic Information

Your responses are confidential. Please mark the appropriate box in the space provided.

1. What is your gender?
   - ☐1 Male
   - ☐2 Female
2. Are you a member of this congregation or a visitor?
   - ☐1 A member
   - ☐2 A visitor
3. What is your primary language?
   - ☐1 Korean
   - ☐2 English
   - ☐3 Both Korean and English
   - ☐4 Others (*please specify*): _____
4. What is your age? (How old are you?)
   - ☐1 Under 18
   - ☐2 18 - 34
   - ☐3 35 - 49
   - ☐4 50 - 64
   - ☐5 65 - 79
   - ☐6 80 and above
5. Which country were you born in?
   - ☐1 United States - *please go to question #7*
   - ☐2 Korea
   - ☐3 Other (*please specify*): _____
6. If you were not born in the U.S., when did you move to the United States?
   - ☐1 6 years old or younger
   - ☐2 7-12 years old
   - ☐3 13-17 years old
   - ☐4 18 years old or older
7. What is your leadership position in the church?
   - ☐1 Pastoral staff (including Jundosa)
   - ☐2 Elder
   - ☐3 Gwonsa
   - ☐4 Deacon (including un-ordained)
   - ☐5 None above
8. How long have you served in the position you checked in question #7?
   - ☐1 0 – 5 years
   - ☐2 6 – 10 years
   - ☐3 11 – 15 years

☐4   16 – 20 years
☐5   21 and above

<div align="center">Followership Questionnaire</div>

For each statement, please use the scale below to indicate the extent to which the statement describes you. Think of a specific but typical followership situation and how you acted.

0	1	2	3	4	5	6

Rarely   Occasionally   Almost Always

_____ 1.   Does your work help you fulfill some societal goal or personal dream that is important to you?

_____ 2.   Are your personal work goals aligned with the organization's priority goals?

_____ 3.   Are you highly committed to and energized by your work and organization, giving them your best ideas and performance?

_____ 4.   Does your enthusiasm also spread to and energize your coworkers?

_____ 5.   Instead of waiting for or merely accepting what the leader tells you, do you personally identify which organizational activities are most critical for achieving the organization's priority goals?

_____ 6.   Do you actively develop a distinctive competence in those critical activities so that you become more valuable to the leader and the organization?

_____ 7.   When starting a new job or assignment, do you promptly build a record of successes in tasks that are important to the leader?

_____ 8.   Can the leader give you a difficult assignment without the benefit of much supervision, knowing that you will meet your deadline with highest-quality work and that you will "fill in the cracks" if need be?

_____ 9.   Do you take the initiative to seek out and successfully complete assignments that go above and beyond your job?

_____ 10. When you are not the leader of a group project, do you still contribute at a high level, often doing more than your share?

_____ 11. Do you independently think up and champion new ideas that will contribute significantly to the leader's or the organization's goals?

_____ 12. Do you try to solve the tough problems (technical or organization), rather than look to the leader to do it for you?

_____ 13. Do you help out other coworkers, making them look good, even when you don't get any credit?

_____ 14. Do you help the leader or group see both the upside potential and downside risks of ideas or plans, playing the devil's advocate if need be?

_____ 15. Do you understand the leader's needs, goals, and constraints, and work hard to help meet them?

_____ 16. Do you actively and honestly own up to your strengths and weaknesses rather than put off evaluation?

_____ 17. Do you make a habit of internally questioning the wisdom of the leader's decision rather than just doing what you are told?

_____ 18. When the leader asks you to do something that runs contrary to your professional or personal preferences, do you say "no" rather than "yes"?

_____ 19. Do you act on your own ethical standards rather than the leader's or the group's standards?

_____ 20. Do you assert your views on important issues, even though it might mean conflict with your group or reprisals from the leader?

따르는 자의 지도력: 미국장로교 한인교회 지도자의 추종력 연구
Leading as Followers: A Followership Study of the Korean Congregational Leadership of the Presbyterian Church (USA)

Demographic Information

1. 당신의 성별은 무엇입니까?
□1 남성
□2 여성

2. 당신은 이 교회 교인입니까 아니면 방문자입니까?
□1 교인
□2 방문자

3. 당신이 주로 사용하는 언어는 무엇입니까?
□1 한국어
□2 영어
□3 한국와 영어 둘다
□4 기타 (설명해 주십시오): _____

4. 당신의 나이는?
□1 18 세 미만
□2 18 – 34 세
□3 35 – 49 세
□4 50 – 64 세
□5 65 – 79 세
□6 80 세 이상

5. 어느 나라에서 태어났습니까?
□1 미국 – 7 번 질문으로 가십시오.
□2 한국
□3 기타 (설명해 주십시오): _____

6. 미국에서 태어나지 않았다면, 언제 미국으로 이주하여 왔습니까?
□1 6 살 이하
□2 7-12 세
□3 13-17 세
□4 18 세 이상

7. 교회에서 당신의 직분은 무엇입니까?
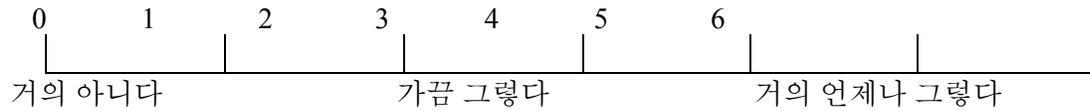□1 목회자 (전도사 포함)
□2 장로
□3 권사
□4 집사 (서리집사 포함)
□5 위에 해당사항 없음

8. 위의 7 번에 답한 직분으로 얼마나 오랫동안 섬겼습니까?

□1 0 – 5 년
□2 6 – 10 년
□3 11 – 15 년
□4 16 – 20 년
□5 21 년 이상

추종력 설문서

질문에 답할 때, 당신을 가장 잘 나타내는 대답을 아래의 숫자로 표시하여 주십시오. 다음과 같은 상황에서 당신은 어떻게 반응하시는지를 답해 주십시오.

```
     0        1        2        3        4        5        6
     |--------|--------|--------|--------|--------|--------|--------|
 거의 아니다              가끔 그렇다              거의 언제나 그렇다
```
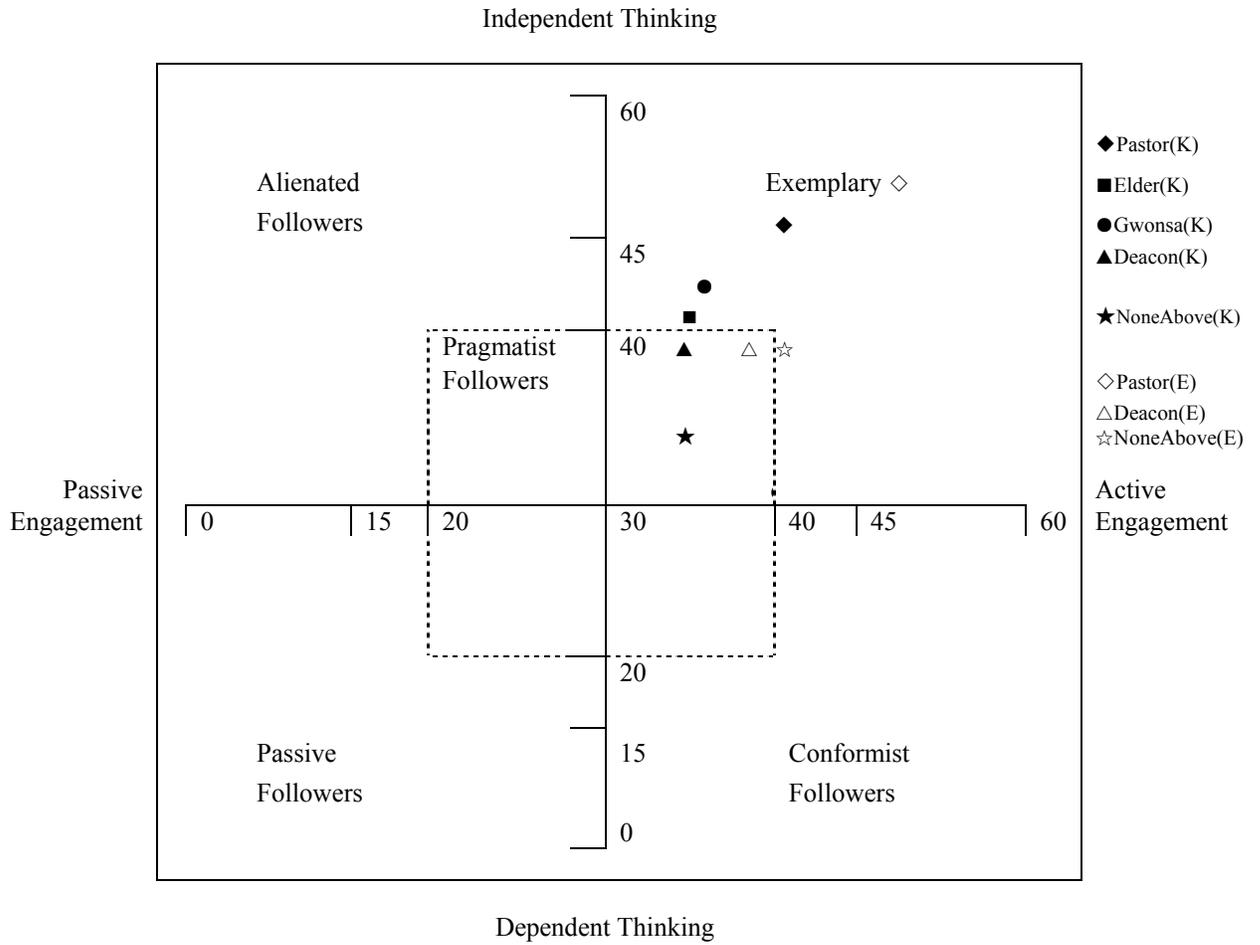
_____ 1. 당신이 중요하다고 생각하는 일이 사회의 목표나 개인의 꿈을 성취하는데 도움이 됩니까?

_____ 2. 자신의 개인 목표가 소속단체(교회)의 목표와 연관되어 있습니까?

_____ 3. 맡겨진 일을 수행할 때, 최선의 아이디어를 제공하고, 충성함으로 충전을 받고 있습니까?

_____ 4. 당신의 열정이 동료들에게 전달되어 그들 또한 힘을 얻습니까?

_____ 5. 리더가 지시하기를 기다리지 않고, 스스로 소속단체(교회)의 우선 목표를 달성하기 위한 일들을 찾습니까?

_____ 6. 소속단체(교회)와 리더에게 더 가치있는 존재가 되기 위해 스스로 자신을 개발하고 있습니까?

_____ 7. 새로운 책임을 맡았을 때, 리더가 중요하게 생각하는 일을 성공시키기 위해 노력하십니까?

_____ 8. 리더는 당신의 우수한 능력과 필요한 부분을 알아서 메워 나가리라는 것을 알, 별 감독없이 어려운 일을 기꺼이 맡깁니까?

_____ 9. 맡겨진 일 외에도 자진하여 일을 찾아 성공적으로 성취하려고 노력합니까?

_____ 10. 자신이 리더가 아니더라도 그 그룹에서 당신의 몫 이상을 감당하여 크게 기여합니까?

_____ 11. 소속단체나 리더에게 새로운 아이디어로 의미있는 기여를 하고자 독립적으로 생각을 합니까?

_____ 12. 어려운 문제를 리더에게 기대하지 않고 스스로 풀어나가려고 노력합니까?

_____ 13. 자신이 인정받지 않고도 동료들이 잘한 것 같이 보이도록 도와줍니까?

_____ 14. 어떤 계획이나 아이디어에 대하여 가능성과 위험성을 동시에 보도록 필요에 따라 듣기에 안좋은 말이라도 하여 단체나 리더를 돕습니까?

_____ 15. 당신은 리더의 필요와 목표와 어려움을 이해하고 도와주기 위해 열심히 노력합니까?

_____ 16. 자신에 대한 평가를 미루지 않고 솔직하게 자신의 장점과 단점을 받아들입니까?

_____ 17. 리더의 지시를 따르기 보다 그의 결정이 현명한 것인지를 내면적으로 살펴보는 습관이 있습니까?

_____ 18. 리더가 당신의 전문적이거나 개인적 소견과 어긋나는 것을 요구했을 때, 당신은 "예"라기 보다 "아니오"라고 대답합니까?

_____ 19. 당신은 리더나 소속단체의 윤리 기준보다 자신의 기준을 따라 행동합니까?

_____ 20. 중요한 문제에 있어서 당신의 견해가 그 그룹과 갈등을 일으키거나 리더에게 보복을 당할 수 있더라도 소신있게 주장합니까?

Appendix F

1. Scale by Leadership Position (Greensboro)

Independent Thinking

Alienated Followers		Exemplary ◇
		◆

60

45

Pragmatist
Followers

40 ▲   △ ☆

★

Passive
Engagement

| 0 | | 15 | 20 | 30 | 40 | 45 | 60 |

Active
Engagement

20

Passive
Followers

15

Conformist
Followers

0

◆Pastor(K)

■Elder(K)

●Gwonsa(K)

▲Deacon(K)

★NoneAbove(K)

◇Pastor(E)
△Deacon(E)
☆NoneAbove(E)

Dependent Thinking

2.   Scale by Gender (Greensboro)

Independent Thinking

Alienated Followers	Exemplary

■Male(κ)
●Female(K)
□Male(E)
○Female(E)

Pragmatist Followers

60

45

40

○

■

●

□

Passive
Engagement

0   15   20   30   40   45   60

Active
Engagement

20

Passive
Followers

15

Conformist
Followers

0

Dependent Thinking

95
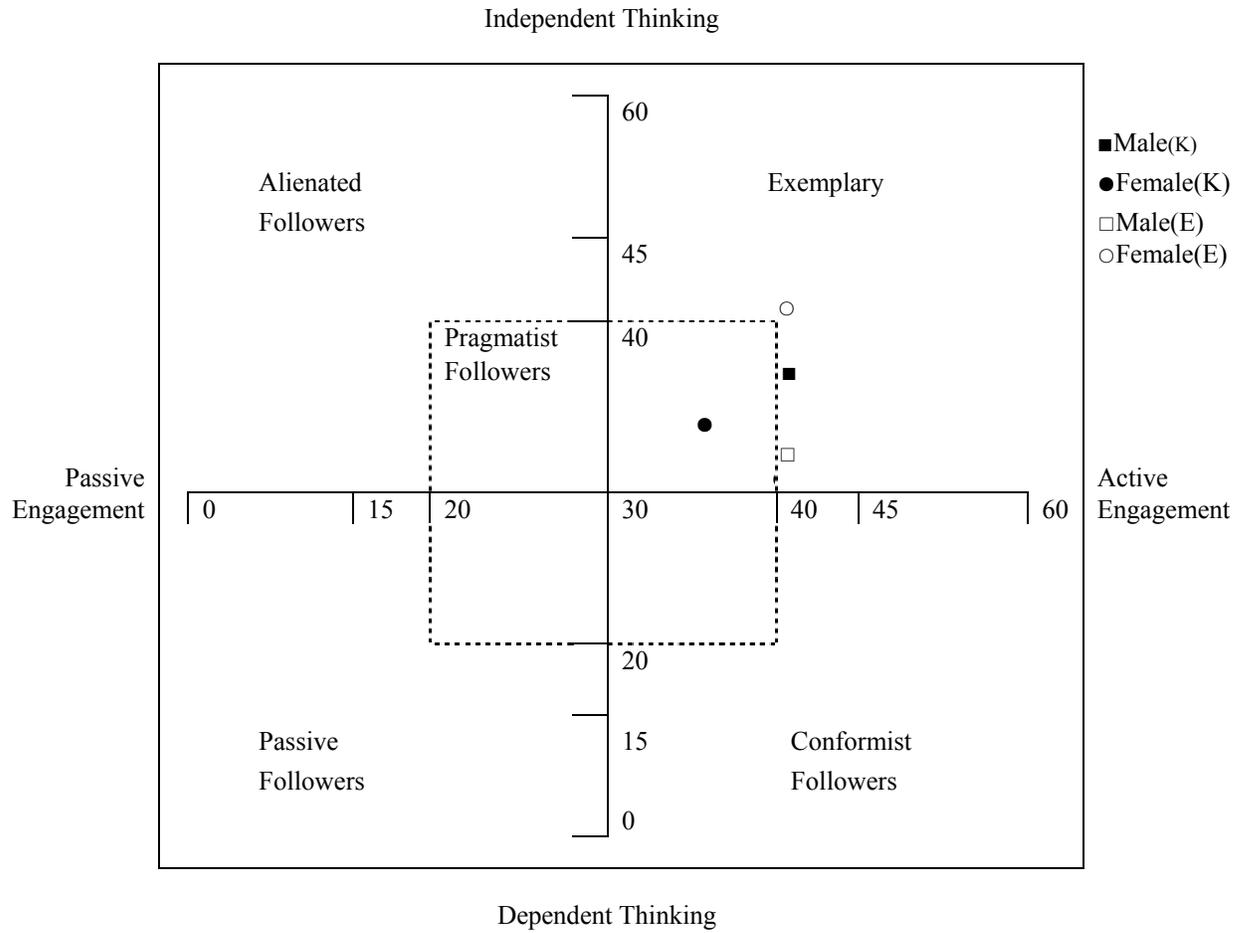
3.   Scale by Language (Greensboro)

Independent Thinking

Alienated Followers	Exemplary Followers ◇
	○
	●
Pragmatist Followers	
	◆ □
Passive Followers	Conformist Followers

60
45
40
30   40   45   60
20
15
0

Passive Engagement
Active Engagement

0   15   20   30

◆Korean (K)
■English(K)
●Both(K)

◇Korean (E)
□English(E)
○Both(E)

Dependent Thinking
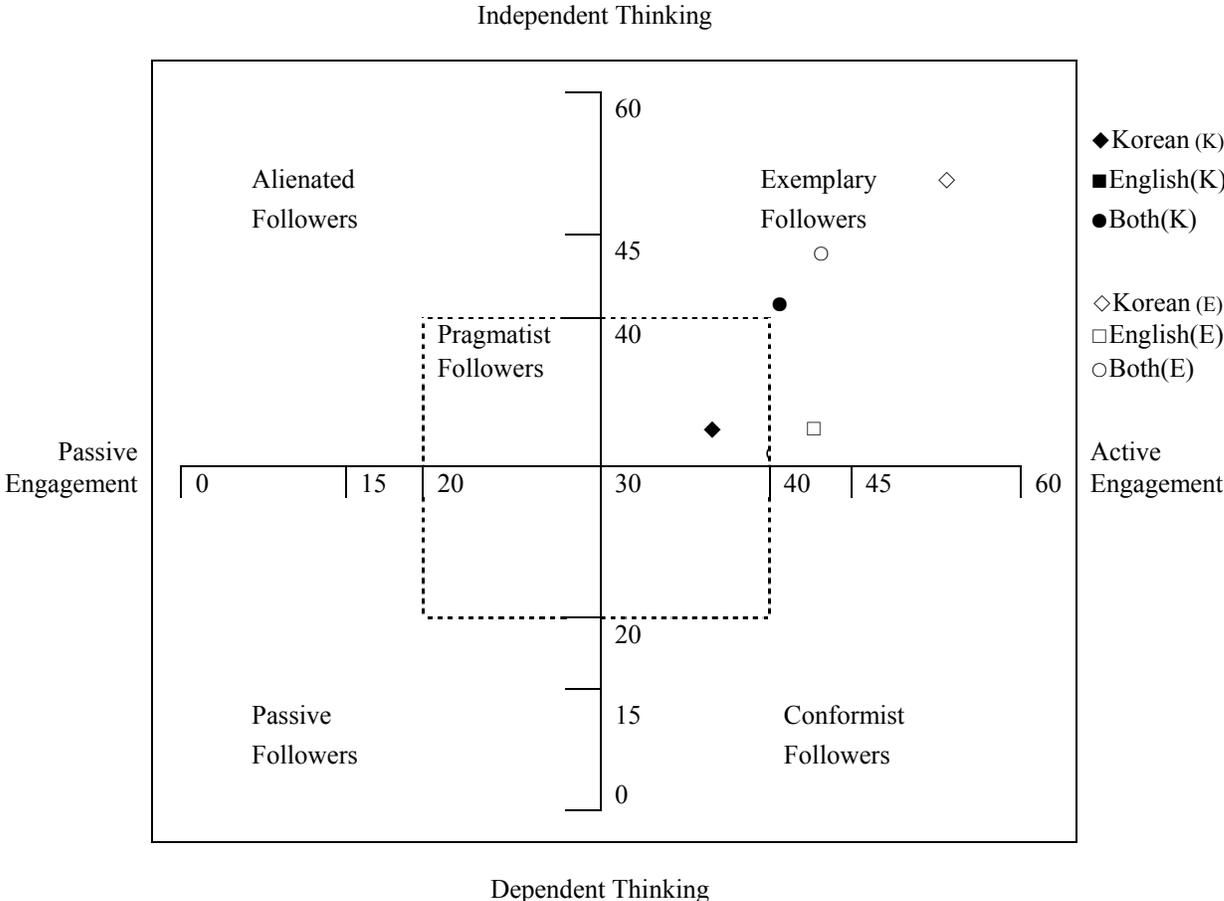
4.   Scale by Age (Greensboro)

Independent Thinking

Dependent Thinking