

Evaluating Employee
Performance
through
Christian Virtues



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Christian Faith Perspectives in Leadership and Business

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CONTENTS

1	Introduction	1
2	Fruitful Leadership: Leading with Love	7
3	Something to Celebrate: Leading with Joy	23
4	Building Coalitions: Leading with Peace	37
5	Calm in the Storm: Leading with Patience	53
6	The Practice of Helpfulness: Leading with Kindness	69
7	Seeking Others' Interests: Leading with Goodness	83
8	Grounded Dependability: Leading with Faithfulness	97
9	Unusual Power: Leading with Gentleness	113
10	Controlled but Not Controlling: Leading with Self-Control	131

11	Validity and Reliability of the Nine Scales	147
12	Use of the Scales	153
	References	159
	Index	177

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LIST OF FIGURES

Fig. 12.1	An example of how a bar chart depicts the 360-degree review	155
Fig. 12.2	An example how a radar chart depicts the 360-degree review	156
Fig. 12.3	An example of how a bar chart depicts the 360-degree review with disagreement between the perspectives	157
Fig. 12.4	An example of how a radar chart depicts the 360-degree review with disagreement between the perspectives	158

LIST OF TABLES

Table 2.1	Gender and age of the sample	19
Table 2.2	Love scale items with loadings	19
Table 3.1	Gender and age of the sample	33
Table 3.2	Joy scale items with loadings	34
Table 4.1	Gender and age of the sample	49
Table 4.2	Peace scale items with loadings	49
Table 5.1	Gender and age of the sample	64
Table 5.2	Patience scale items with loadings	65
Table 6.1	Gender and age of the sample	80
Table 6.2	Kindness scale items with loadings	80
Table 7.1	Gender and age of the sample	94
Table 7.2	Goodness scale items with loadings	94
Table 8.1	Comparison of faithfulness in English translations	102
Table 8.2	Gender and age of the sample	110
Table 8.3	Faithfulness scale items with loadings	110
Table 9.1	Gender and age of the sample	127
Table 9.2	Gentleness scale items with loadings	128
Table 10.1	Gender and age of the sample	143
Table 10.2	Self-control scale items with loadings	143
Table 11.1	Essential servant leadership behaviors	148
Table 11.2	Correlation of each of the nine scales and the ESLB scale	149
Table 11.3	Cronbach alpha scores for each of the nine scales	150

Table 12.1	A hypothetical example of a manager's self-evaluation, employees' perceptions, superior's evaluation, and peers' evaluation where the perspectives are not in agreement	155
Table 12.2	An example of a manager's self-evaluation, employees' perceptions, superior's evaluation, and peers' evaluation where the perspectives are not in agreement	156



CHAPTER 1

Introduction

We, the authors, provide statistically validated scales for each of the nine fruit of the Spirit. At present, no studies/books exist that provide statistically validated scales for the fruit of the Spirit, thus this project is a contribution to the theoretical and practitioner literature. These scales provide a useful set of measurement tools for human resource training and development programs, as well as for individuals to self-evaluate their level of each of the nine fruit of the Spirit. In the book, we provide forms that evaluate the nine fruit from the perspectives of self, peers, subordinates, and superiors. The authors will present examples of radar charts that can be used to see a comprehensive 360-degree profile.

We present the nine fruit in three sections: (a) Relationship to God: love, joy, peace; (b) Relationship to others: patience, kindness, goodness; and (c) Relationship to self: faithfulness, gentleness, self-control. Each chapter presents an exegetical study of the fruit along with examples of how we might see each fruit in contemporary organizations. Within each chapter we present potential scale items that become part of the scale development steps. These nine virtues span a wide breadth of important personal and organizational attributes including benevolence, affection, gladness, relational harmony, tranquility, perseverance, helpfulness, caring for the welfare of others, adherence to the beliefs and value of others, power used soberly, and mastering one's desires. While diverse in nature,

the list also suggests a holistic development of personal and organizational character. Understanding the way these traits can be measured will be a significant benefit to individuals and institutions.

THE CONTEXT OF GALATIANS

While this research is based on the fruit of the Spirit indicated in Galatians 5, very little of the word studies focus on the book of Galatians. Thus, it would be appropriate to give some context to the book of Galatians from which the fruit of the Spirit are drawn. Along with most commentators and early church allusions or quotations, we support the authorship of Paul for this epistle (Gal 1:1, 5:2; Boice, 1976; Gromacki, 2002; Hansen, 1993; Witherington, 1998). Dating the book is less simple since that would be dependent on both the recipients of the letter and whether Galatians 2 refers to the Jerusalem Council of Acts 15 (Boice; Gromacki) or the Jerusalem visit of Acts 11 and 12 (Hansen; Witherington). Additionally, there is the perennial debate as to whether Galatians was written to South Galatia or North Galatia (Boice; Hansen; Gromacki; Witherington). While all of these aspects of the letter are intriguing and the authors of this book hold a variety of views on them, we do not find that the dating, place of writing, or recipients of the letter significantly influenced the studies on the fruit of the Spirit.

EXEGETICAL PRESUPPOSITIONS

While we seek to limit biases as much as possible throughout our analysis, it would be naïve to believe that we do not come from certain presuppositions. We attempt to list all of these as follows:

- The Holy Spirit cannot be measured—It is not our intention through this research to suggest that there is a manner in which the Holy Spirit—who is naturally the life that cultivates the fruit of the Spirit—can be measured. We expect that the work of the Spirit is similar to that expressed in John 3:8—He cannot be measured any better than all the contemporary scientific instrumental attempts at measuring the wind. Thus, our intention is not to suggest that the outcomes of this research will be able to, in any way, predict the work of the Holy Spirit.
- The scales that we are developing are not comparative—we are not suggesting that the outcomes of this analysis are applicable beyond

the individual responses. In other words, the results should not be compared to each other. There are two reasons for this. First, the Holy Spirit works in the life of a person in far more ways than simply the development of these fruit. While the fruit are the results of the work of the Spirit, we have not attempted to longitudinally understand the work of the Spirit that leads up to ripe fruit. Second, as will be discussed in the next bullet, it is possible for those without the Holy Spirit's presence to display these fruit. As such, while we are confident that the results are indicative of any individual that might use this instrument, at the same time, the instrument is not tested to indicate comparative results.

- Even those without the Holy Spirit can display the character of God because of the *Imago Dei*—this is a particularly important element of our study. While we recognize that the fruit of the Spirit can be fully culminated only through the work of the Holy Spirit, we also recognize that those without the Holy Spirit may be able to display these characteristics simply by the fact that all humanity is capable of displaying elements of the character of God because we have been created in His image. This is further supported in that each of the fruit has some basis in non-Biblical leadership research. We hope through our study to bring a distinctly Christian approach to these leadership characteristics. This means that the instruments that are presented in the chapters that follow can be applied to both those who perceive the presence of the Holy Spirit and those that do not.

EXEGETICAL METHODOLOGY

In each chapter about the fruit of the Spirit, we sought to examine the background of the fruit of the Spirit and the framework for the study. Each chapter looks at the background of Paul's Epistle to the Galatians and the cultural context of his discussion of the fruit of the Spirit. We identified the framework for the study and outlined the hermeneutical perspectives from which we examined each fruit. We addressed the "fruit" from a perspective of the move toward positive organizational behavior in contemporary organizations and related leadership and managerial practices. As a foundational base for each of the nine chapters, we discussed how Biblical/Hellenistic values apply to contemporary organizational leadership/management.

Each chapter is structured by the following outline: (a) a current or Biblical exemplar of fruit to be studied; (b) concise NT/OT/Hellenistic/Greco-Roman review of fruit; (c) the Old Testament context of the fruit; (d) the New Testament context of the fruit; (e) the operational definition of the word with potential items for scale development; and (f) application of framework to contemporary leadership/management. Lastly, we explored the practical and theological implications of measuring the fruit of the Spirit and the challenges of quantifying a work of the Holy Spirit.

SCALE DEVELOPMENT PROCESS

We followed DeVellis' (2017) guidelines for scale development: (a) determine what you want to measure, (b) generate an item pool, (c) determine the format for measurement, (d) have item pool reviewed by experts, (e) consider inclusion of validation items, (f) administer items, (g) evaluate items, and (h) optimize scale length. In each of the chapters for the nine fruit of the Spirit, we define the fruit using exegetical research methods and explain how the fruit would be visible in contemporary organizations. Also, in each chapter we present the items that emerge from the research on each fruit. We chose a seven-point format for measurement with the points ranging from 1—Never True to 7—Always True. A panel of three experts rated the items for each fruit on a scale of 1–5 with 1, meaning that the item was not an important representation of the fruit, to 5, meaning that the item was crucial to the scale. We included two valuation scales—Essential Servant Leadership Behaviors developed by Winston and Fields (2015) and The Intuition Scale developed by Trauffer, Bekker, Bocarnea, and Winston (2010), in the final study where we asked the participants to rate their current, or a former supervisor/leader, using the optimized final scales for the fruit, to test for concurrent validity. We used Facebook and LinkedIn to solicit a participant group. In the request to participate we asked the readers to share the request with their network as well. Eighty-one people agreed to participate. We used SurveyMonkey to create the surveys (one for each of the nine fruit and a tenth survey to test the optimized scales for concurrent validity). We evaluated the items for each fruit using SPSS version 22 by running Kaiser-Meyer-Olkin (KMO), Bartlett's test for sphericity, principal component analysis, and Cronbach's alpha. We optimized the scales by selecting the five highest loading items for each scale if Cronbach's alpha was above .90.

KMO is a test that evaluates the suitability of the data for factor analysis. The KMO score is reported as a number between 0 and 1 with scores above .80 and 1.00 being suitable for factor analysis (<http://www.statisticshowto.com/kaiser-meyer-olkin/>). Bartlett's test for sphericity evaluates if the variance between the items is equal. The test returns a chi-square value and if the variances are not normal (alpha less than .05) the data would benefit from factor analysis (<http://www.itl.nist.gov/div898/handbook/eda/section3/eda357.htm>).

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CHAPTER 2

Fruitful Leadership: Leading with Love

Loving leadership is fruitful leadership. As organizations continue to promote the use of positive psychology in the advancement of organizational outcomes, the importance of love in leadership has become an area of interest in many values-based leadership theories. Yet, the definition and application of love is mysterious, complex, and multidimensional (Myers & Shurts, 2002; Patterson, 2003). On a quest to better understand leadership effectiveness, there is increased interest in how a leader's spiritual values and practices allow them to achieve organizational goals, motivate followers, and create a positive climate (Reave, 2005). Paramount to effectiveness in leadership is *love*. It is both a critical value to modern leadership and firmly centered in a complex combination of other virtues (Caldwell & Dixon, 2010).

While love in leadership has increasingly garnered attention among contemporary scholars, in the ancient texts of the Bible the concept is foundational. Throughout Scripture, love is recognized for its primacy among all Christian virtues. Love is identified as the primary motivation for the incarnation of Jesus Christ (Jn 3:16). Jesus used it to characterize the way in which all of the Law and prophets can be fulfilled (Mt 20:37–40). Paul elevated it as the greatest of Christian graces (1 Cor 13:13). Solomon even wrote passionately of it (Sg 2:5). Love is best understood contextually and experienced relationally. Given this, it is often difficult to define universally.