

## A LEADERSHIP DEVELOPMENT MODEL FOR FEMALE PASTORS

### Abstract

Recent scholarship on leadership advocates for generation of new impulses in leadership development. A more comprehensive level of integration in the development of theory and research has been projected for perpetual progress in the evolution of leadership as a science and practice. The guiding idea for integration centers upon a leader-follower relationship that must be contextually emphasized in the leadership process (Avolio, 2007). This article presents a descriptive model for effective leadership development of female pastors in religious organizations. Emphasis is placed on the leader-follower dyad; the criticality of context; and the need to comprehensively integrate those two elements in theory and practice of the leadership. The model is characterized by its cognitive, functional, authentic, and contextual nature as well as by the corresponding constructs: (1). Leader-follower self-awareness; (2). Functional Competence; (3). Authenticity; and (4). Context.

**Key Words:** Leadership Development Model, Female Pastors, Leadership in Religious Organizations

### Introduction

Recent scholarship on leadership advocates for generation of new impulses in leadership development. A more comprehensive level of integration in the development of theory and research has been projected for perpetual progress in the evolution of leadership as a science and practice. The guiding idea for integration centers upon a leader-follower relationship that must be contextually emphasized in the leadership process (Avolio, 2007). This article examines the lived experience of leadership for female pastors in religious organizations to determine the capability of the idea to actualize an integrative model for leadership development of these pastors. The author relies on qualitative data from her recent dissertation (Truman, 2010) to present a descriptive model that is especially useful for the controversial environment in which the leadership must occur. Through the lens of authentic leadership perspectives (Avolio, 2007; Gardner, Avolio, Luthans, et al., 2005), and the connectionist perspective (Lord, Brown, Harvey, et al., 2001), the leadership is examined at an integrative level that emphasizes the leader-follower dyad as well as the criticality of context. Interactive consideration bears on leader-follower self-awareness, leader-follower perception, and the preceding and prevailing contexts in which the leadership development must occur.

### Leadership Development and the Next Level of Integration

Critics of the leadership literature argue for a model that exemplifies a more integrative role of the

follower as well as the context in which leadership occurs (Avolio, 2007; Lord et al., 2001; Rost, 1991; Zaccaro & Klimoski, 2001). Avolio argues against the narrow address of the phenomenon as the leader becomes the primary focus to the detriment of the follower and other equally relevant contextual elements such as time, place, culture, and the manner in which they interact. Rost finds the literature lacking in its address on the equally defining elements as the leader alone is exemplified. Lord et al. substantiate the merits of that discussion in their argument for a next level of integrative theory and research. Their model emphasizes an interconnection of perception and context. Leadership processes respond to the varying perceptions of subordinates, required performances, context, or organizational or group developmental stages. The interactiveness of the leader-follower dyad together with the tasks and culture create perceptions which are also influenced by an extended culture in a wider social and interpersonal setting that also has tasks.

Furthermore, the psychological literature on organizational leadership fails to greatly emphasize context. The structural contingencies that account for the how and the why of its conduct are scarcely addressed. It is believed that in the absence of structural contingencies, an effective model of organizational leadership cannot be presented (Zaccaro & Klimoski, 2001). In addressing the projection of an elevated or next level of integrative theory and research, the leadership experience of female pastors in religious organizations has been utilized in creating a leadership development model. The author has taken

an integrative and interdisciplinary posture relative to a synthesis of the authentic and connectionist leadership models of Gardner et al. (2005) and Lord et al. (2001). This integrative and descriptive model is scaffold on cognitive elements, psychophysical behavior, and contextual influences that involve historical, proximal and distal aspects.

**A Descriptive Leadership Development Model**

Central to the model for effective leadership development of the female pastorate are the areas of integration and the corresponding constructs that fit together for a more comprehensive level of integrated leadership as depicted in figures 1 and 2 below:



Figure 1  
*A Descriptive Leadership Development Model. Figure depicts the central idea and the areas of integration for the leadership development: Center – Integrated Level of Leadership; Top – Cognition; Left – Function; Right – Authenticity; Bottom – Context*



Figure 2  
*A Descriptive Leadership Development Model. Figure depicts the corresponding constructs to the areas of integration: Center – Integrated level of Leadership; Top – Self-awareness; Left–Functional Competence. Right – Transparent Behaviors; Bottom – Historical, Proximal, and Distal Context.*

**Interrelatedness and Connectedness of the Model**

The areas of the model speak to its qualitative nature and the comprehensiveness of integration for leadership development. The integrated level of leadership is extended to include leader-follower psychophysiological processes as well as the contextual processes and their impact on the leadership. The constructs deeply interrelate with the central idea and greatly connect with one another. The interrelatedness, as well as the connectedness, is useful for enhancing the strength of the model. Each construct points to a specific area of usefulness and can be efficiently adopted for effective development of female pastoral leadership. The first construct, self-awareness, bears on the cognitive nature of the model as it brings the self of the leader and the self of the followers into immediate focus. The second construct, functional competence, also bears on the cognitive nature and separately on function. It is the perception of competence coupled with the actual competence that precipitates allocation and dictates the degree of leadership influence. The third construct, transparent behavior, bears on the element of authenticity. It emphasizes transparency of the leader and the leadership as well as its effects on influence allocation. Leader-self-awareness is demanded for a focus on the authentic behaviors as one necessitates the other. The fourth construct, context, bears on the complexities of context in the affiliated organizations. It demonstrates the criticality of it all, and emphasizes the need for contextual leader-awareness. The female pastoral leadership that is scaffold by those four constructs is likely to emerge and be effectively developed in both small and large congregations even when those congregations are highly conservative and traditional.

**Leader-follower Self-awareness**

The female pastor who is fully aware of the inner-self and seeks to transform that self into the fully developed potential self is on the way to developing a leadership that is expected to bring about transformation of minds and propel a pendulum swing of time and change. The cognitive construct of the model, therefore, refers to self-awareness in the leader-follower dyad relative to perceptions of the actual self and a translation of that perception into the potential self. It also includes objective self-assessment as well as assessment of decision-making for both the present and predicted future context. The female pastor must then return to that deep inner

sensing that is described as “The Divine Calling.” She must remain in full consciousness of her “Call to Leadership” so that she must stand unwavering and remain in a state of perpetual response to that Calling for that is the foundation of her leadership and the true purpose of its development. It is incumbent upon her to make vivid the Divine Calling so that the followership become aware of the self that may be uninformed, doubtful, questioning, or opposing and translate that perception into the self that can or must become informed, supporting, affirming, or accepting.

In the face of gendered issues and challenges that precipitate examination of self-concept and decision making for both leader and follower, the female pastor must be fully conscious of the scriptural confirmation and divine validation on her Call to Leadership. In times when controversial interpretation and application of Scriptures precipitate gendered rejection, and failure to recognize the ecclesiastical authority of the leadership dictate deep soul searching and broad self-examination, the pastor must return to the initial perception of the Call as deeply direct and personal. She must come to a state of eidetic seeing in which she vividly recognizes her Call to Leadership as a “Call to Obedience.” She must become so eidetically engaged that the vividness of that extraordinary image of the Calling would be permanently visualized in her mind’s eye. In the phenomenological world, an eidetic engagement refers to a vivid mental grasp or recall of an extraordinary form or evident. (Husserl, 1977; Moustakas, 1994). As such, the pastor’s vivid reflection of that phenomenon should permit identification of its presence as it were in life experiences, even from childhood. Although that identification may compel deeper soul-searching and identity-questioning that may even result in self-struggle and self-doubt, the pastoral leader must remain in deep self-awareness until that Call is fully conceived and conceived as divine and divinely irrevocable. It is the irrevocability of the Call that is the pillar of the leadership. It is that pillar that must also be conceived by the followership. It should be perceived with that certain kind of self-conceived strength that comes in the face of adversary and so impel a leadership that is even unorthodox in its development.

### **Functional Competence**

It is important for the female pastor to acknowledge that perceptions of potential and

incumbent followers are particularly critical. Leadership development becomes defined by the perceptions of those persons as individuals and as groups of individuals although those persons are typically limited in their information regarding leader and leadership-characteristics. Hence, leader and follower self-concepts relative to leadership in religious organizations, particularly in congregations, may greatly differ. Arguably, the female pastoral leader must showcase her attributes for the benefit of her leadership development. It is not until some individuals or groups have received a revelation of leader-attributes and leadership characteristics that perceptions become positively changed. The self of the follower and his or her decision-making are both examined and are brought into conformity with the leadership. Because leadership emergence and effectiveness of the female pastorate have been influenced by follower-perception of leader-competence, both spiritual and physical categories of competence must be demonstrated. They are both necessary, but one without the other is not sufficient for the allocation of influence that is demanded in the congregations for the necessary support and affirmation of the leadership.

Follower-perception of the required spirituality must be confirmed by demonstration of functional competence. Functional competence is multifaceted in the context of spirituality, roles, and performances. The people must perceive a high level of spirituality accompanied by role and performance efficiency. For instance, in the pastoral role of mediating conflicts relative to gender and leadership, the female pastor must engage in the appropriate intrapersonal and interpersonal skills that lead to impressionable resolution. Intrapersonal behavior must embrace spiritual intelligence which includes spiritual discernment as in perceiving thought processes, sensing the underlying issues, developing the broad schema, and unequivocally addressing the whole matter from a convicting biblical perspective. The word convicting is used because the word convincing would suggest human ability, but the change must be perceived as a divine movement.

The female pastor must demonstrate interpersonal skills that must embrace emotional intelligence which permits awareness of personal emotions, as well as that of others. The leader must focus on controlling those emotions to the required outcomes through holistic approaches and effective communication. The outcome should be marked

by transformation of follower-behavior that is often characterized by question, rejection, and poor or no allocation of influence. Jin, Seo, & Shapiro (2008) suggest that emotionally intelligent leaders are likely to be transformational leaders. However, some leaders may exhibit more strength in both domains more than others. Truman (2010) found that in spite of such social skills demonstration, full transformation of follower-attitude and behavior does not occur when full functional competence is not perceived. Leadership influence is not fully allocated unless there is solid demonstration of business acumen and efficiency in physical performances. Competence consideration is the key factor in group-allocation of influence. Moreover, functional competence is superior to social competence for the required allocation, and especially in the face of social roles expectation.

In religious organizations, spirituality is added to the equation. It is the crowning jewel of the leadership development. Convicting spirituality must also be perceived in the physical arena. For example, in the performances of the ordinances of communion, baptism, and marriage, the leader must perceivably evoke the Holy Spirit in a manner that would present a profound aura of reverence, and the glory of God must be sensed perceivably as in the day of the prophet Isaiah when the glory of the Lord filled the temple and the seraphim purged his lips with coals from the eternal flame (Holy Bible, n.d.). Each ceremony must be performed without blunder. Members of congregations perceivably behave as in the day of the sanctuary sacrifices when the object of the sacrifice must be checked for blemish which rendered the sacrifice unacceptable. In their perceivably self-righteous indignation, the congregations must experience a convicting spiritual presence while witnessing efficient performance which must be perceived as the manifestation of the Holy Spirit, especially because of the social role expectation. Because the woman is not expected to perform efficiently in the man's role, the perceived divine intervention becomes absolutely necessary. Performance capability makes for the defining difference between effectiveness and ineffectiveness as "low task ability disqualifies an individual almost immediately from leadership status" (Van Vugt, 2006, p.362). Social skills do not overshadow functional abilities and neither of the two, or even a combination of those two capabilities, does not lessen the compelling demand for demonstration of the 'High Calling' which is the manifestation of divine power.

The female pastor must conscientiously ensure that she is confidently demonstrating the required competence if her leadership must become developed.

### **Transparent Behaviors**

This individual leader-follower behavioral construct especially emphasizes authenticity in leadership behavior. This consideration is also associated with the manner in which the leader-follower dyad controls the conversion of their new awareness into transparent behaviors. Gardner et al. (2005) suggest that leaders as well as followers are expected to regulate authentic relationship-building behaviors as well as behaviors for principled decision-making. The female pastor must then engage in behaviors that do not only demonstrate authenticity but reciprocates authenticity in follower-behaviors. This authenticity must be aligned with the spiritual gifts and psychological talents bestowed upon her. Each leader must discern and demonstrate the purpose of God for her life and must know, augment, and take control of the use of spiritual gifts and psychological faculties in a manner that permits transparency of self as well as self in relationships and in decision making processes in the organization. Transparency must be regulated in a manner that unequivocally presents leadership capabilities which in turn is strongly likely to stimulate members to become transparent and allocate the influence that is necessitated for effective leadership development in the affiliated organizations.

Consistent with the discussion under the cognitive and competence constructs, it is the transparency of the spiritual gifts within the cognitive as well as physical, professional and social task performances that would foster awareness of the required leadership capabilities. The awareness is likely to compel conversion of the questioning minds and change the concomitant rejecting behaviors into open, supporting and affirming behaviors. Member-awareness of the spiritual gifts, psychological acumen, and functional competence is expected to alter the non-acknowledgement, rudeness, and disrespect for the ecclesiastical authority, as well as facilitate behaviors of due deference to the legitimate authority of the leadership. For example, members of congregations, who became experiential beneficiaries of the tripartite nature of the competence consideration, have been known to openly confess of their misguided beliefs and the concomitant behaviors. They have been known to demonstrate a willingness to affirm the leadership by

moral and religious support which included open and active participation. They acknowledged the women as pastors and allowed them to lead the congregations. They sought pastoral guidance and counsel from them and showed their appreciation for the transforming leadership effectiveness (Truman, 2010).

Additionally, the leader-follower conversion of new awareness into transparent behaviors is likely to be evidenced in pastoral leadership that is holistically aligned. That means that the female pastoral leader ought to demonstrate, without any ambiguity, authentic concern and care for the welfare and well-being of followers. Hence, the concern must be spiritually, psychologically, and socio-economically aligned. The pastor must therefore engage in individualized consideration that includes spiritual level, religious and social-economic background, current problems and issues, and the underlying or hidden meanings of demonstrated cognitive and physical behaviors of members of her organization. The leadership must be aligned with active listening and other follower-centered practices that permit the meeting of needs. And even more pronounced is the alignment that would facilitate the meeting of followers at their needs. There is that perceived distinction which suggests that meeting of needs speaks to general needs of a congregation. However, when followers are met at their needs, there is an indication of deep personal relationships. It is suggestive of seeking out as well as reaching out and touching individuals in a manner that is indelible. It suggests going beyond expectations and experientially meeting a particular individual at his or her levels of need. And that kind of individualized consideration is greatly likely to unambiguously speak to the required reciprocal authenticity in the leader-follower behavioral dyad. The saying that nobody knows how much you know until you show how much you care may become true in this context.

Furthermore, women have been known to be relational, and that relational attribute has also been known to be incorporated into their professional lives. Such knowledge has been historically and empirically supported (Ealy, Johannesen-Schmidt, & van Engen, 2003; Legako & Sorenson, 2000; Truman, 2010). Because women display a natural tendency to be relational, it is greatly likely for them to strongly incorporate psychology into their theology. Because integration is included in their natural approach to personal life, the professional life would be no different. The female pastor who

understands the authentic workings of her authentic God-given nature-nurture attributes can become a great source of benefit to her own development. Hence, the leadership ought to be clearly aligned with authentic relational characteristics such as nurture, praise, spiritual inspiration, intellectual stimulation, encouraged collaboration, and motivated participation which have an expectation to bear fruits of spiritual and psychological empowerments. Those two empowerments have great potential for reciprocating the required idealized influence and strong affirmation for both the leader and the leadership. These authentic behaviors are likely to become a repertoire for leader-follower self-development, leader-follower relationship, and inarguably, effective leadership development.

### **Context Comprehension**

The context construct of the model emphasizes the historicity, proximal and distal nature of context coupled with its significance in the development of female pastoral leadership. The criticality of context in leadership cannot go unnoticed by the female pastor. To begin with, the organizational context in which this leadership must develop is too much of a formidable force to be ignored. The female pastor must recognize the potency with which it impacts her leadership development. She cannot underestimate the force with which it can hold still or sway the pendulum of leadership advancement. She must therefore grasp a true and comprehensive understanding of the internal as well as the external contingencies which underlie the complexity of it all. Historically, established conservative religious organizations have been known to openly reject the leadership (Barnes, 2006; Yadgar, 2006), and so the female pastor must be in sync with the organization's contextual establishment as well as its lineage and culture.

Follower-awareness, follower-perception and contextual complexities are strongly interwoven, and so it is incumbent upon the leader to be aware of the context in which she must lead. Leader-awareness of context is therefore a pivotal factor. In the absence of that awareness, effective leadership development can be jeopardized. Such awareness should result in an intentional force of leadership action that would propel the pendulum swing from the past to the present; from a traditional conservative stance to a due deference posture; from lack of knowledge and rejection to awareness and acceptance; and

from withholding sanctioned authority to granting legitimate authority.

Female pastoral leadership has been viewed from varying scriptural-cultural lens, and hence, it endures varying degrees of rejection. From a scriptural-cultural perspective, the rejection may stem from attitudes, policies, and practices that may lack scriptural contextual consideration and may only be considered relative to cultural influence. This perspective is consistent with the cross cultural approach suggesting that a precise leadership behavior may not be perceived in the exact manner but through varying lens from different people in the same culture or between different people in different cultural frameworks (Lord & Brown, 2004). For example, in the Southeastern region which is considered the "Bible-Belt" in the United States of America (US), highly conservative congregations may not fully be receptive to women in the pastorate or to bestowing ordination status on the leadership. In those denominations that are divided on the issue of ordination, clergy women who are ordained pastors are likely to be found in the liberal structures of those organizations (Cody, 2006).

The female pastoral leader must be prepared to meet the challenges erected by value systems which embrace conservative socio-political principles that are ingrained in religious doctrines. She must identify and understand the workings of societal influences and devise strategies for leadership survival. For example, regional culture and national and international responses to the development of female religious leadership can greatly impact religious practices. The value system that is influenced by conservatism may be built on socio-religious scaffolds, and whereas personal interests compete with social, political, and religious ideologies, collective communal interests rest upon integration of interests and ideologies which become a formidable force against such leadership development. Social perspectives (van Knippenberg, van Knippenberg, de Cremer, et al. (2004) suggest that the cognitive and corresponding physical behaviors of followers reflect collective norms in the presence of leader-arousal of follower-self-construal regarding collective behavior.

In the psychology of leadership, strategy and intention are emphasized. Strategies are bedrocks for intentionality. An intentional leader is not dormant and is usually seeking change for current situations. That leader is often uncomfortable with present conditions and tasks performances and so becomes

engaged in absorptive and adaptive behaviors that are shielded and inundated with wisdom. He or she would envision the future, and in so doing, the point of emphasis would be the long-term future of the organization and the envisioning of the larger organizational goal. However, the organizational contextual setting would not be ignored, but it will be simultaneously comprehended. Moreover, the long-range visions and conceptualizations would be incorporated into day-to-day functions and roles so that the vision ought to establish individual as well as cooperate transformation (Davies & Davies, 2004). If the leadership must be developed and developed effectively with great longevity, a strategic orientation should be in place to bring about the religious organizational reform and make stronger a societal restructure that become necessitated for a forceful pendulum swing.

Female pastoral leadership should therefore be intentionally aligned. Intentionality suggests strategic focus. The pastoral leader is encouraged to devise strategies that would permit the leadership to propel at opportune times and during opportune circumstances. Like a reflective practitioner, she ought to be curious, open to experience, flexible, and always on the look-out for that new circumstance or that challenge that would propel and strategically bring about sustained change. That is, the leadership should be so contextually aligned that the circumstance or challenge would not be an unexpected obstacle but a simple opportunity for development. Her leadership should then be aligned with a vision and a thirst for sustainable change on the individual, group, and organizational levels. The vision must therefore hold true to transformation in both the organizational culture and climate so that transformation must be intentional. This kind of envisioning leadership dictates a comprehensive understanding of extant realities in the affiliating organization. It also speaks to the establishment of a clearly defined and directional path. In the absence of such a vision, the leadership may surely perish.

Furthermore, organizational learning should become a leadership-alignment because learning has the power to change cultures and climates. Congregations that become sustained learning organizations can make a grave difference in the leadership environment. The strategic pastoral leader would then identify the jewels of truth that are hidden among fears that are not biblically inclined nor supported or buried under cognitive dissonance

that refers to individualized perceptions and self-opinionated behaviors. These truths would be taught to the individuals and groups with whom relationships have been built. This means that the female pastor ought not to be satisfied with the egalitarian status or opposing factions of the congregation relative to her leadership. She should not be comfortable in hostile or semi-hostile environments and should effectively use her relational attributes to build strong relationships. Greatly beneficial to the leadership development is relationship building. The strength of relationships usually opens the doors of utterance for the leader to walk through and teach with holy boldness. It is the strength of those relationships that would propel the followership into affording the legitimate authority that is necessary the development of the leadership.

### **Conclusion, Recommendations and Implications**

The model for the development of female pastoral leadership has positively responded to recommendations for more comprehensive attention in building models that would contribute to the advancement of the science and practice of leadership. Although the model emphasizes comprehensive integration, it is not a mere integrative focus of leadership development. It also facilitates multilevel and multi-component analysis that underscores the leader-follower dyad and the context complexities. And it does so in an interdisciplinary manner. Furthermore, it does not only emphasize leader-follower connectedness, but it also underlines the connectedness of social networks and leadership and connects leadership development to social role and psychological perspectives. The model also suggests that development of female pastoral leadership demands attention to four main areas of integration together with four main corresponding constructs as depicted in figures 1 and 2 above.

As demonstrated by the model, the leadership demands an endowment of:

1. Leader-follower self-awareness. Self-awareness in the leader-follower dyad relates to perceptions of the actual self and a translation of that perception into the potential self. It also includes objective self-assessment as well as assessment of decision-making for both the present and predicted future context. The leader must be in touch with her self-identity and must fully conceive of and illuminate the Divine Calling so that the followership would truly conceive and respond to that sensing.
2. Functional competence. It is incumbent upon

the leader to demonstrate her ability to effectively lead the organization. Effective leadership demands competence in tasks and performances which must also be illuminated by spiritual, psychological, and organizational acumens. Both perceived and actual functional competence must be place and must be inundated with deep spirituality that experientially informs the followership. In the absence of the perceivably inextricably interwoven competencies, the leadership would fail to effectively develop as those competencies make a difference in organizational behavior and set the standard for leadership effectiveness and ineffectiveness.

3. Transparent leader-behavior. Transparent behaviors that involve individualized consideration, intellectual stimulation, and inspirational motivation must be insulated by wisdom and make vivid the sincerity, caring, and nurturing nature of the leader and the authentic alignment of the leadership. Openness stimulates psychological processes in the leadership such as follower-perceptiveness of effectiveness and authenticity. Authenticity translates into allocation of influence because sincerity and transparency reciprocate perceptual leader-effectiveness. It can therefore lend, not only to leadership advancement, but also to a leadership that transforms.

4. Leader-knowledge and understanding of the complexities and criticality of context. Leader awareness of the workings and power of organizational context is pivotal. Follower-awareness, follower-perception, and other contextual complexities are strongly interwoven, and so it is incumbent upon the leader to be aware of the context in which she must lead. The leader must have an intentional focus on the lineage and establishment, as well as on the culture and climate, of the affiliated denomination and organization. Strong intentionality should be a bed-rock in the leadership if it must be developed to a level that would establish sustained change, transformation or organizational reform. Leadership should therefore be aligned with strategic forces that would readily combat adversarial forms that present from time to time, and in so doing, turn challenges into opportunities.

Recommendations resulting from this article bear heavily on models from theory and practice that are specific to the leadership advancement of the female cleric. A continued focus on a more comprehensive and integrated level of leadership is especially noted. As leader-follower behavior and contextual factors continue to greatly influence

the leadership-development, future organizational behavior and hierarchical posture should become contingent on comprehensive research and learning that would bring about comprehensive organizational knowledge and education, particularly relative to scriptural interpretation and its contextual application to religious doctrines and societal norms. It cannot be overstated that much emphasis is required on the organizational context in its historical, proximal and distal forms because of the power of the socio-cultural-politicking factors that become engrained in the policies and practices of religious organizations. These factors become incorporated into religious policies and practices and are disguised as scriptural benchmarks which become salient in leadership development.

Furthermore, there is grave implication for organizational posture based on pseudo-scriptural benchmarks. These benchmarks have great potential in molding and sustaining conservative traditional behavior, and in so doing, they establish an overall organizational culture and climate that prevail against the development of female pastoral leadership. The organizational context becomes heavily guided by the behavior of hierarchical bodies, and organizational behavior that displays ambivalence in posture does not lend to effective development because it neither utterly supports nor condemns the leadership. The ambivalence may be sensed or seen in inconsistencies of policies and practices within and among varying organizational structures. Unfortunately, it leaves open the door for cognitive dissonance as members may disregard policies and practices and determine the legitimate authority of the leadership through subjective influences. Whereas some members or even non-members may interpret the ambivalence as a placement of poor value on gender egalitarianism and poor regard for gendered social justice, others may interpret it as conformity to religious doctrines. Such conflicting interpretations would not lend to value congruency, neither would they lend to organizational loyalty. Even worse, they may threaten overall organizational strength that derives from sustainable unity.

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