

Running Header: LEADERSHIP IN SCIENTOLOGY

TOWSON UNIVERSITY OFFICE
OF GRADUATE STUDIES

AN EXPLORATION OF LEADERSHIP WITHIN THE CHURCH OF SCIENTOLOGY

by

Stephanie Elizabeth Berke

A thesis

Presented to the faculty of

Towson University

in partial fulfillment

of the requirements for the degree

Master of Science

Department of Mass Communication & Communication Studies

Towson University
Towson, MD 21252

(May, 2018)

TOWSON UNIVERSITY
OFFICE OF GRADUATE STUDIES

THESIS APPROVAL PAGE

This is to certify that the Thesis is prepared by:

Stephanie Elizabeth Berke

Entitled:

An Exploration of Leadership within the Church of Scientology

Has been approved by the thesis committee as satisfactory completing the thesis requirements for the degree: Master of Science in Communication (i.e., Doctor of Science)

Melanie Forhentin MELANIE FORHENTIN 4/16/18
Chairperson, Thesis Committee Signature Type Name Date

Thesis Advisor,
If other than Chairperson Signature Type Name Date

Cylor Spaulding Cylor Spaulding 4/16/2018
Committee Member Signature Type Name Date

Beth Haller BETH HALLER 4/16/18 m.f.
Committee Member Signature Type Name Date

Committee Member Signature Type Name Date

Janet V. DeLany Janet V. DeLany 5-5-18
Dean of Graduate Studies Type Name Date

Acknowledgments

The completion of this thesis became a reality because of the support and encouragement of many individuals. I would like to extend my sincere thanks to all of them, especially: **God** – my creator, Savior and the One who gave me the strength and mental capacity to complete this assignment. Thank you for bestowing upon me the wisdom and perseverance needed to accomplish this goal. I am forever blessed by your grace.

My thesis committee – Thank you for your guidance, encouragement and support. The research you conducted on public relations and the Church of Scientology laid the groundwork for my own study and inspired me to explore leadership theory in a new context. Thank you for challenging me, guiding me, and pushing me to explore theory in a way I never thought possible.

My wonderful friends and mentors – Thank you for your patience, unending support and prayers. Your encouragement, positivity and belief in my ability to succeed meant more than you could ever know.

My entire family, especially my parents – You are the root of my strength and the source of my will power. Your constant encouragement inspired my determination to succeed. It is because of you that I always knew I could not fail in any endeavor that I pursued – especially this thesis. Thank you for making me into the “Little Engine That Could.”

And my husband, Keith – you’re my partner, my best friend, and the one who inspired me to pursue Graduate School in the first place. I would not be where I am today without you. Thank you for encouraging me when I wasn’t sure I could go on and for believing in me when I did not believe in myself. This is for you, my love.

Abstract

An Exploration of Leadership within the Church of Scientology

Stephanie Elizabeth Berke

This analysis builds on existing scholarly work that has analyzed the Church of Scientology through the lens of public relations and expanded on how these practices have lent themselves to perpetuating the Church's leadership style. Two research questions were used to explore the influential style of leadership used by the Church of Scientology: (1) what is the leadership style of the Church of Scientology, as perceived by former Church members? and (2) what is the leadership style of the Church of Scientology, as presented by the organization? Using a qualitative content analysis and top-down approach toward interpreting multiple texts, eight themes emerged: hierarchy, delegation & decision making; values, ethics & beliefs; relationships; measurements of success; failure & punishment; reactive; proactive and other. Findings from this study suggest a disconnect in the way that former Church members perceive the leadership style of the church (transactionally), and the way that the organization presents it (transformationally). Future research should include the perspectives of existing Church members as part of the analysis to identify how current Church members view the organization's leadership style.

Keywords: Leadership, Church, Scientology, transformational, transactional, organizational culture, preferred motivators, responsiveness.

Table of Contents

	Page
List of Tables	viii
List of Appendices	ix
Introduction	1
Literature Review	3
The Birth of Scientology	4
Scholarly Perspectives on Scientology	6
Leadership Theory	7
Trait Theory and Leadership	8
Contingency Theory and Leadership	9
Situational Leadership Theory	10
Emerging Directions	10
Transactional Leadership Theory	11
Implementing the Transactional Style	11
Transactional Strengths	14
Transactional Weaknesses	15
Transformational Leadership Theory	17
Implementing the Transformational Style	17
Transformational Strengths	19
Transformational Weaknesses	21
Identifying Key Differences between the Leadership Styles	22
Leadership and Religion	23

Tables of Contents (cont.)

Research Questions	24
Method	25
Research Design	25
Procedure	27
Results	29
Organizational Culture	29
Preferred Motivators	30
Responsiveness	32
Other	33
Findings	33
How former Church members perceive the leadership style of the Church of Scientology	33
Organizational Culture	34
Preferred Motivators	40
How the Church of Scientology presents its leadership style	46
Organizational Culture	47
Preferred Motivators	51
Responsiveness	53
Implications	54
Limitations	57
Textual Constraints	57

Tables of Contents (cont.)

Method Restrictions	57
Future Research	59
Conclusion	59
Appendix	64
Bibliography	66
Curriculum Vitae	75

List of Tables

Table	Page
1 Defining Leadership Characteristics by Leadership Style	23
2 Applying the Leadership Characteristic Chart to Scientology	27
3 Exemplified Themes by Leadership Characteristic	31

List of Appendices

Appendix	Page
A Codebook	64

Introduction

Scholars have studied the interconnectedness of religious movements, public relations and leadership theory for decades. Some communications scholars have even classified noteworthy religious figures like Hildegard Von Bingen (Spaulding & Dodd, 2014) and St. Paul (Brown, 2003) as public relations practitioners, due to their use of strategic communication techniques to influence their respective religious organizations. And, modern religious organizations of the 20th and 21st centuries have been extensively studied for their application of religion to the practice of strategic leadership through public relations tactics (Worden, 2004).

In particular, public relations scholars have studied the evangelical Christian movement in the United States as a primary example of how public relations techniques (including leadership theory) influence the direction and growth of the organization (Buchanan, 2011). Further, the concept of “faith leadership” in the public domain has emerged as a tactic used by leaders in organizations around the globe—not just religious ones. Many leadership scholars have argued there is a positive association between a leader’s religiosity and the effectiveness of that individual’s leadership on the achievement of an organization’s goals (McCormack, Brinkley-Rubinstein & Craven, 2013). Thus, by analyzing newer religions in this way, it is possible for public relations scholars to gain a deeper understanding of how public relations and leadership theory are intertwined and can be applied to the context of new religious movements (NRMs) (Spaulding & Formentin, 2017).

By definition, NRMs as those religions that were born and evolved over the past two centuries in the post-industrial revolution era; these NRMs are considered to be

gateways for innovation that incite responses to the conditions of the world (Chryssides, 2001). Further, NRMs tend to develop from societal phenomena and group dynamics which spur the birth of new doctrines of belief (Chryssides, 2001). Additionally, Chryssides (2001) argues that it is important to study NRMs so that scholars can gain a deeper understanding for how these organizations are formed and rooted in the more traditional religions of the world.

One of the more debated NRMs of the 20th and 21st centuries is the practice of Scientology, founded by L. Ron Hubbard and perpetuated worldwide by the Church of Scientology. Today, the organization is led by David Miscavige, Chairman of the Board, Religious Technology Center. Under David Miscavige's leadership, the Church of Scientology has experienced impressive growth and offers over 11,000 churches in 167 nations where members can go to learn the teachings of L. Ron Hubbard ("David Miscavige: A biography," 2017).

Recently, scholars have explored how the Church of Scientology offers an interesting perspective on the application public relations (Spaulding & Formentin, 2017). However, despite debates among proponents and critics of the Church regarding how greatly its presence is growing throughout the world (Reitman, 2011; Scientology religion facts, n.d.), little scholarly work actually exists that examines how leadership within the organization has evolved since its founding in 1954. Currently, the Church of Scientology asserts that it is expanding its influence in greater numbers than ever before in its history (Scientology religion facts, n.d.); as such, the influential leadership style of the Church warrants further exploration.

This paper seeks to explore how the Church of Scientology uses its authority as a

leader to enforce the organization's teachings and perpetuate the works of its founder, L. Ron Hubbard. As part of this analysis, this paper incorporates aspects of Leadership Theory, focusing on the two distinct influential styles of leadership: transactional and transformational. This textual analysis is particularly important and timely as the number of former Church members who have left the organization and subsequently spoken out against Church leadership continues to grow (Weresow et al., producers, 2016e).

Today, the Church continues to be scrutinized by ex-members, academics, and human-rights activists who challenge the Church's use of public relations practices as a type of control that the organization uses to maintain a commitment from its members (Wright, 2013; Reitman, 2011). Conversely, the Church positions itself as an organization that uses its influence as a religion to offer a pathway of understanding for members to unlock their true spiritual nature (What is Scientology?, 2018, para. 1). Thus, this analysis builds on existing scholarly work that has analyzed the Church of Scientology through the lens of public relations and attempts to expand on how these practices have lent themselves to perpetuating the Church's leadership style.

Literature Review

By closely reviewing the history of the Church of Scientology, it is possible to contextualize how the Church's founder, L. Ron Hubbard, used his style of influence to give birth to the Scientology movement. Framing the development of the Church within this historical perspective also allows for insights into how the traits that comprise the transactional and transformational styles of influence have contributed to making the Church what it is today.

The Birth of Scientology

Founded in 1954, the Church of Scientology is rooted in the teachings of the Dianetics movement of the late 1940s and early 1950s (Scientology Religion Facts, n.d.). The birth of the Dianetics movement can be traced to its founder's first published text on the topic titled "Terra Incognita: The Mind" and was published in the Winter-Spring 1950 issue of the *Explorers Journal* (Hubbard, 2012). In late 1950, Hubbard solidified the practice of Dianetics by publishing his book *Dianetics: The Modern Science of Mental Health*. The book explains the basic tenets of the theory of Dianetics, which argues that the human mind is divided into two separate and distinct regions – the analytical mind (which houses rational and logical thought) and the reactive mind (the emotional, illogical component, which holds "engrams"). "Engrams" is the word Hubbard used to describe traces of negative memories that are responsible for psychological and health problems (Urban, 2011).

The practice of Dianetics is meant to offer "spiritual healing," which removes "unwanted sensations, emotions, irrational fears and psychosomatic illnesses" (Dianetics, n.d., para 1). To do this, Dianetics focuses on removing engrams through an auditing process, which encourages individuals to revisit memories of the original events that caused them harm. According to Hubbard, when the engram is erased, the individual achieves a state known as "clear." Once in the "clear" state, the reactive mind and the problems it causes disappear (The Clear, n.d.; Urban, 2011).

Through his various publications, Hubbard presented the practice of Dianetics to the medical community and the world as a form of mental health therapy. He argued the practice was based in science and created through carefully orchestrated research;

however, copies of the research protocol used by Hubbard were never published (Freeman, 1950). Shortly after the publication of Hubbard's book, the Dianetics movement began facing challenges to its validity from psychiatric and psychological professionals who questioned Hubbard's methods, as well as his personal sanity (Miller, 2014).

The American Medical Association and the American Psychological Association immediately denounced the practice and recommended that people limit the use of Dianetic techniques until Hubbard's claims could be scientifically validated (Freeman, 1950). Further, because the movement became so widely spread across the world throughout 1950, Hubbard found that he had little to no control over the direction of the movement (Wright, 2013). And, because of the ease with which people were able to take and interpret directions from Dianetics, the original meaning of Hubbard's work was often diluted and altered to suit the needs of individual practitioners worldwide (Wright, 2013).

Very soon after losing control of the Dianetics movement, Hubbard began developing the basic principles that make up Scientology (Spaulding & Formentin, 2017). In 1952, the Hubbard Association of Scientologists was established (Urban, 2011) and in 1954 the first Church of Scientology was officially founded in Los Angeles, California (Scientology Religion Facts, n.d.). In 1955, there was a formal shift in the identity of the organization toward a religious institution through the incorporation of the Founding Church of Scientology. This Washington, DC location was meant to serve as the "parent" Church of the organization (Urban, 2011).

Since Hubbard's death in 1986, the Church of Scientology has been led by his successor, David Miscavige. Many former Church members and ex-Church Executives have alleged significant physical and mental abuses by the present-day leader of the organization (Schwindt, 2017). The Church denounces these allegations of abuse, and considers Miscavige a visionary who continuously carries out L. Ron Hubbard's vision for Scientology; as a result, the organization credits David Miscavige as the leader who ensured the Church's survival as the only major religion of the modern age ("David Miscavige: A biography," 2017).

Unlike Dianetics, which addressed ailments of the body and mind, Scientology's primary focus is on freeing souls (dubbed "Thetans" by Hubbard) from "entrapment in the physical or material world and restoring their alleged supernatural powers," ("A Brief history of the Church of Scientology," 2004, para. 9). Today, according to the Church of Scientology, the organization is comprised of more than 11,000 churches, missions, and related organizations in over 165 countries, and is considered to be the only major worldwide religious movement to emerge in the 20th century (Scientology religion facts, n.d.). As a whole, the organization is not one that is based in godly worship, but rather focuses on ridding the mind and soul of obstacles to happiness that prohibit members from improving the world (Labaton, 1993).

Scholarly Perspectives on Scientology

The Church of Scientology has been studied extensively from a variety of perspectives, including its existence as a legal entity (Kent, 1999), its function as a business (Passas & Castillo, 2006) and its function as a religious institution versus a cult (Wallis, 1975). Most recently, the organization was analyzed as an example of how

public relations practices were used to shape and build the Scientology movement (Spaulding & Formentin, 2017). In this way, modern scholars have explored how public relations concepts like brand management, relationship building, reputation management, crisis communication and issues management helped to establish the image of Scientology to the public. For example, from the time of its founding, Hubbard appears to have valued celebrity endorsement as a key promotional strategy to solidify the Scientology brand, and this practice still continues today. Actors like Tom Cruise and John Travolta are well-known Scientologists who have endorsed the religion, and the organization appears to use their celebrity status as a means for recruiting new members (Spaulding & Formentin, 2017).

Research on the Scientology movement suggests that while Hubbard did not have a direct relationship with the founders of public relations (e.g. Edward Bernays), he studied the practice extensively; some of his letters and Church doctrines even make reference to public relations concepts or texts. Thus, the founder of Scientology was well-versed in using his influential style of leadership and prominent public relations tactics like “celebrity seeding” and “influencer targeting” to grow Scientology from a movement to a religion. Today, the question of “influence” among Church members alludes to the current leadership within the organization and consequently raises the topic of Leadership Theory.

Leadership Theory

The study of Leadership Theory is a fairly new phenomenon among leadership scholars (Barge, 2009). One of the basic tenets of this theory is that leadership occurs as a form of social influence that is created among people and is grounded in social

interaction. The theory postulates that a “leader” is created when a group of people determines that an individual has displayed a particular pattern of stylistic authority that resonates with would-be followers. In other words, to be a “leader,” people must view an individual as an authority figure. Consequently, to gain this status as an authority among people, an individual must first display a continuous pattern of influence.

The theory has been studied from a variety of scholarly perspectives, including: psychology, political science, business, sociology, history, philosophy, public administration and communication. Scholars who have studied leadership from a communication perspective have done so through one of two primary viewpoints: leadership psychology and discursive leadership (Fairhurst, 2007). The psychological perspective emphasizes the transmission of information, while the discursive view of leadership emphasizes the construction of social realities that produce “leaders” (e.g. personalities, needs, and circumstantial needs). Along with the two viewpoints of leadership theory, scholars reviewing leadership as a concept universally accept that assumptions must be made about the ways that individuals and contexts fit together (Grint, 2000). Three founding approaches to leadership study are cited as the cornerstone for the universal acceptance of this assumption, which carry with them important implications for scholars who wish to understand the way that communication is conceptualized in a leadership context (Barge, 2009).

Trait Theory and Leadership. Trait theory, at its core, makes up one of the main approaches to the study of human communication. The theory states that people exhibit certain communication styles and predicts that these traits make individuals communicate in certain ways (Colbert, Judge, Choi & Wang, 2012). Recently, scholars have applied

this theory to the context of leadership; in this way, scholars have suggested that certain defining “traits” or “characteristics” differentiate leaders from other individuals and subsequently influences the emergence of a “leader” from a group of people. During the first half of the 20th century, scholars primarily focused on applying trait theory to the concept of leadership in order to determine the effectiveness of leaders based on individualized traits (Grint, 2000). As such, in the context of leadership, the theory postulates that individual personality traits can be identified, which allows individuals to create and sustain leadership positions. Certain traits like extraversion, agreeableness, openness and conscientiousness were found to characterize the essence of successful leaders in organizations (Colbert, Judge, Choi & Wang, 2012). This particular theoretical application falls under the umbrella of discursive leadership, because it focuses on social constructions that produce leaders (Barge, 2009).

Contingency Theory and Leadership. Fiedler’s Contingency Theory has been applied to leadership research; in this context, the theory argues that the essence of leadership can be reduced to three factors including: leader-member relations, the nature of a task, and leader power. Fiedler (1978) suggests that leadership can be measured through the “Least preferred Co-worker Scale,” which is a psychological test that identifies a leader as being either “task” or “relationally” oriented. The assumption from this theory is that leaders remain constant in their task or relational orientation, while situations around them are presumed to change. However, this theory is limited because it suggests that the personality of the leader must match the situation in order for the leader to effectively “lead” (Barge, 2009). In this way, communication is primarily treated as a

form of information transfer and this theory can thus be categorized as a form of leadership psychology.

Situational Leadership Theory. The situational leadership theory acts as the polar opposite to Contingency Theory and suggests that context, rather than individualized characteristics, influence an individual's leadership performance (Barge, 2009). Created from the works of Reddin (1967) and Hersey & Blanchard (1969), the theory postulates that leaders have a repertoire of styles and behaviors to draw from which allow them to alter their behaviors according to the needs of a particular situation. Instead of focusing on the individual characteristics of leaders that promote their influence, an emphasis is placed on the leader being able to tread a given situation and determine the appropriate response to it. Through this approach to leadership theory, scholars emphasize the leader's role in creating a message that fits the needs of the given situation. As such, it is a combination of both leadership psychology and discursive leadership (Barge, 2009).

Emerging Directions. During the past 10 years, the study of leadership theory has evolved as scholars began taking new approaches toward examining the stylistic preferences of leaders and how those tendencies seemed to impact their ability to influence followers (Barge, 2009). As part of this constitutive view of leadership, scholars noted several emerging directions for future leadership theory – the most prominent of which is a focal return to the two influential styles of leadership: transactional and transformational.

The transactional and transformational influential leadership styles were first coined by sociologist Max Weber in the 19th century (Schneider & Schroder, 2012).

Since then, many communication scholars and sociologists have investigated these leadership styles. Most leadership authorities agree that both styles of leadership have their own unique set of strengths and weaknesses that help define the management approaches. These strengths and weaknesses either contribute to, or inadvertently sabotage, an organization meeting its objectives. Similarly, both styles can be effectively used to motivate followers toward accomplishing an organization's goals.

Transactional Leadership Theory

Burns (1978) closely studied the 19th century research of sociologist Max Weber on the bureaucratic style of authority. His interpretation of Weber's work led to the contemporary coining of the term "transactional leadership" (Schneider & Schroder, 2012). Today, scholars define transactional leadership as the use of "legal hierarchical power to provide rewards to followers in exchange for their performance" (Schneider & Schroder, 2012, p. 272). As such, transactional leaders focus on the relationship between themselves and their subordinates "in terms of exchange in economic, political and psychological values" (Dai et al., 2013, p.762). These leaders place significant emphasis on maintaining clear lines of authority and roles of responsibility to better guide followers toward achieving pre-determined goals (Dai et al., 2013). Further, transactional leaders offer very limited involvement in decision-making processes to their subordinates, focusing more on the use of compensation as a means for inspiration toward exceptional performance (Patiar & Mia, 2009).

Implementing the Transactional Style. Burns (1978) argues that transactional leadership focuses primarily on using rewards, praises, and promises to motivate individuals and influence them to work toward organizational goals. He further suggests

that when followers report to a transactional leader, a mutual agreement exists that focuses on the exchange of completing work tasks for compensation. This stylistic preference is most often used by leaders who place a greater emphasis on control, organization and planning (“Transactional Leadership Theory,” 2016). Recent scholarship on transactional leadership, expanding on Burns’ work, suggests that there are three basic assumptions of this style: first, employees are solely motivated by reward and punishment; second, subordinates have to obey the orders given by their superiors; and third, subordinates are not self-motivated and, therefore, must be very closely monitored to ensure that work is appropriately completed as directed by the manager (“Transactional Leadership Theory,” 2016).

Scholars also argue that three key tenets comprise the foundation for the transactional leadership style: contingent rewards, active management by exception, and passive management by exception (Anthonakis et al., 2003). Transactional leaders may display all or only some of these tenets.

The concept of a contingent reward is defined as the compensation offered by a leader in exchange for a job or service. So, when a leader clarifies project objectives, offers incentives for good work and then acknowledges accomplishments and contributions from an individual or group toward a larger goal, the leader is acting on the tenet of contingent rewards (Rodrigues & Ferreira, 2015). In this way, transactional leaders subliminally link organizational goals to rewards. This is followed up by a clarification of expectations, distribution of necessary resources, and establishing short-term goals for project milestones (“Transactional leadership theory,” 2016).

The tenet of active management by exception is a term used to define the stylistic preference of some transactional leaders toward micromanaging people and situations (“Transactional leadership theory,” 2016). As such, these leaders who employ this tenet actively monitor the work of employees and watch for deviations from their directed standards. If a deviation occurs, the transactional leader will immediately take corrective action to prevent anticipated mistakes. Often this involves interrupting the flow of an employee’s work to explain how deviation from the leader’s expectation has occurred, as well as what the leader anticipates the consequence will be (a mistake occurring) if the action continues (“Transactional leadership theory,” 2016). Conversely, when a transactional leader observes an employee or follower displaying a pattern of work that is consistent with standard expectations performance – or even going above those expectations - the tenet of active management by exception suggests that the leader will look for ways to reward that individual (Rodrigues & Ferreira, 2015).

The final tenet of transactional leadership is passive management by exception. This tenet states that some transactional leaders will make the conscious decision refrain from interrupting an employee’s workflow to issue a punishment, even if the employee has deviated from the prescribed standards, until the leader has observed that a mistake occurred (Rodrigues & Ferreira, 2015). In other words, some transactional leaders prefer a “hands off” approach until they personally observe that an employee’s performance and work quality are not meeting expectations. In this instance, transactional leaders most-often use punishments such as performance-based action plans, as a response to the employee not upholding acceptable standards (“Transactional leadership theory,” 2016). Using performance-based action plans offers transactional leaders the opportunity to

formally identify an area of improvement that an employee must fix in order to remain employed. These action plans are also useful because they offer a written way for the leader to reprimand the employee and communicate what the consequences will be if those issues remain unresolved.

Transactional Strengths. Transactional leadership styles are focused on “fostering performance in well-defined tasks and stable environments” (Li et al., 2016, p.67). Further, transactional leaders “rely on clearly defined and quid pro quo transactions with subordinates” (Rowold et al., 2014, p.148). As such, because transactional leaders are primarily focused on a quid pro quo relationship, this style of leadership finds it easy to monetarily reward employees who exceed pre-defined standards for completing projects. Additionally, transactional leaders are particularly good at establishing a clearly defined structure and chain of command for decisions that need to be made.

In this same way, transactional leaders make their performance expectations known to their employees, and explain what the consequences will be for not adhering to the clearly outlined objectives and deadlines clear (“Transactional Leadership Advantages and Disadvantages,” 2016). This makes employees who report to a transactional leader “motivated to constantly perform their best, in order for them to reach the positive effect of a reward” (“Transactional Leadership Advantages and Disadvantages,” 2016, para. 3). Finally, transactional leaders focus primarily on having their employees reach short-term goals and objectives; because of this stylistic preference, employees reporting to a transactional leader often feel a greater sense of

immediate accomplishment than employees reporting to transformational leaders (“Transactional Leadership Advantages and Disadvantages,” 2016).

Often, transactional leadership is best used in environments that are highly-technical in nature and where tight deadlines, detail-oriented projects and a constant sense of urgency is the norm (“Transactional Leadership Theories,” 2016). These leaders tend to be quite effective at guiding efficiency in decision making and at cutting costs that result in increased productivity. Additionally, transactional leaders tend to be highly directive and action-oriented, while relationships are transitory rather than emotional in nature (“Transactional Leadership Theories,” 2016).

Transactional Weaknesses. The transactional style of leadership is often criticized for “restricting employees’ development of innovative and creative skills and hindering personal and organizational growth” (Dai et al., 2013, p.763). Some research indicates that this style of leadership is counterproductive for people-oriented industries, because it can actually lower employee job satisfaction and commitment to the organization; consequently, this influences overall performance in employee customer service (Patiar & Mia, 2009). Researchers Hamstra et al. (2014) best explain this style, stating that transactional leadership “uses rewards to motivate followers; these rewards are used to maintain levels of performance, to not deviate from expectations, and to not change the status quo” (p.644).

Further, it has been suggested that transactional leadership harms innovation because it emphasizes external motivators at the expense of employees’ internal drives toward self-actualization (Amabile, 1998). Because transactional leadership suggests that employee performance is based on a desire to avoid punishment or receive an award

(Benjamin, 2016), this style fails to account for individual differences and motivational preferences. Transactional leadership focuses on an exchange of services for payment, so the average transactional leader “feels no obligation to provide praise simply when the employee has upheld his end of the deal” (Benjamin, 2016, para. 1). Instead, only exceptionally good performance is rewarded while mistakes are corrected through punishment.

Similarly, transactional leaders are often rigid in expectations, and are often unwilling to allow employees to deviate from instruction—even at the expense of innovation (Benjamin, 2016). In this way, project completion relies on a single approach because of the leader’s “unwillingness to discuss, or even consider, the ideas of others,” which ultimately “limits a leader’s creativity and his/her ability to adjust if things go wrong,” (Benjamin, 2016, para. 2).

Often, transactional leaders display an unwillingness to accept blame for failed projects or setbacks. Similarly, transactional leaders assign tasks and turn the ownership of that project over to the responsibility of the employee (Benjamin, 2016, para. 3). Even when the leader knows that it is ultimately his/her responsibility to see a project through to completion, proponents of the transactional style rarely accept accountability and instead prefer to offer a list of justifications for why a project could not be completed (Benjamin, 2016).

Finally, the perpetual danger of transactional leadership is the style’s habit of fostering a reliance on the leader among employees (Benjamin, 2016). This reliance “puts leadership and employees on different sides,” (Benjamin, 2016, para. 4) preventing a team environment from being developed. This task-focused approach keeps employees

from working toward a shared goal, which sometimes diverts them from contributing to the overall organizational mission (“Transactional Leadership Theory,” 2016).

Consequently, “constant threats of punishment for failure may inadvertently reward manipulation and game-playing by employees in an attempt to avoid punishment” (Benjamin, 2016, para. 4). In short, the chief danger of this style is that it often pits employees against each other and results in a tumultuous work environment (“Transactional Leadership Theory,” 2016).

Transformational Leadership Theory

Like the transactional leadership style, transformational leadership has its roots in Weber’s 19th century research into authority types (Schneider & Schroder, 2012). Burns (1978) expanded on Weber’s research, defining charismatic authority as the authoritarian style that directly transforms followers into leaders, and existing leaders into moral agents. And it is Burns (1978) who is responsible for coining the term “transforming leadership,” which later became the contemporary “transformational leadership” when Bass (1985) expanded on Burns’ research.

Implementing the Transformational Style. Bass (1985) first argued that transformational leadership focuses on innovation, change and reform through four basic management tenets, including: idealized influence, intellectual stimulation, inspirational motivation and individualized consideration (OKCU, 2014).

The concept of idealized influence is defined as the leader’s conscientious choice of working to foster teamwork and commitment by providing followers with a sense of meaning and challenge in their daily tasks (Bass & Avolio, 1995). When using the idealized influence tenet of management, transformational leaders create a shared mission

and vision with their employees (Bass & Avolio, 1995). In this way, the leader creates trust and confidence in the organizational mission, while reinforcing the team's overall commitment toward achieving the organization's goals ("Key Behaviors of Transformational Leaders," 2016, para. 4). This mutual investment allows transformational leaders to manage organizational challenges as they arise and resolve issues that may deter the team from achieving collective goals (Kokemuller, 2016).

Transformational leaders employ the intellectual stimulation management tenet to involve their subordinates in decision-making processes. Dai et al. (2013) defines intellectual stimulation as a leader's decision to empower a follower toward "contributing to the organization in terms of higher ideals and concepts of morality" (p.762). To intellectually stimulate employees, transformational leaders work to establish safe conditions for their followers to share ideas with the team. This allows transformational leaders to inspire employees toward critically analyzing traditional methods for problem solving, and promotes the sharing of unconventional ideas without judgement or fear of backlash ("Key Behaviors of Transformational Leaders," 2016). Somewhat unconventionally, under this management tenet, transformational leaders also encourage employees to disagree with leadership and to take risks ("Key Behaviors of Transformational Leaders," 2016). Further, by allowing employees to challenge the status quo in a professional manner, transformational leaders consistently encourage the employee growth through creative problem solving ("Key Behaviors of Transformational Leaders," 2016).

Another tenet of transformational leadership is the concept of inspirational motivation, which has been defined as the leader's ability to identify and connect with

followers on a level that motivates the individuals to take significant action that contributes toward the shared goal or vision inspired by the leader (“Key Behaviors of transformational Leaders,” 2016). In this way, mutually motivational relationships exist between transformational leaders and their subordinates (Downton, 1973). Through these relationships, leaders are able to establish emotional connections with employees and promote a “powerful, common feeling of purpose” toward shared goals (OKCU, 2014, p. 2164). Further, it is this shared purpose and meaning between leader and follower that provides the energy to drives entire teams toward investing in a shared vision (“Key Behaviors of Transformational Leaders,” 2016).

The final tenet of transformational leadership, individualized consideration, can be defined as the “degree to which the leader attends to each follower’s needs, acts as a mentor or coach to the follower, and listens to the followers concerns” (“Key Behaviors of Transformational Leaders,” 2016, para. 1). It is this tenet which prompts transformational leaders to encourage self-growth, professional development plans, and higher-education opportunities. Further, this same tenet allows transformational leaders to empathize with the needs and circumstances of each individual employee (“Key Behaviors of Transformational Leaders,” 2016). This “individualized support” is the way that transformational leaders best “raise up the employees and create a unique vision for each of their futures” (OKCU, 2016, p. 2164). Thus, the tenet of individualized consideration refers to how leaders evaluate and act upon the needs of their followers (Avolio & Bass, 1995).

Transformational Strengths. Most leadership scholars universally agree that the transformational leadership style has a “positive motivation and capacity to innovate

through behaviors that build employee confidence, allow autonomy, engender commitment to inspirational vision, and encourage followers to challenge assumptions” (Li et al., 2016, p. 68). It is also said that transformational leadership gains greater effectiveness and long-term satisfaction from employees because it encourages a shared investment in a collaborative vision for the organization (Snodgrass & Schachar, 2008). Likewise, researchers Koh et al. (1995) found that this style is particularly effective at strengthening employee’s sense of belonging to the organization and in fulfilling employee needs for self-actualization. Through this same research, Koh et al. (1995) determined that the more employees felt self-actualized, the greater their productivity and contributions toward shared goals. Thus, one of the core strengths of this leadership style is its ability to foster a sense of teamwork and loyalty to the organization and its mission.

Similarly, Bass (1995) argues that transformational leaders are more successful in the long-term, because they are able to charismatically inspire others toward a shared vision. A core component of transformational leadership is the communication of a shared vision for the longevity of the organization’s success. In this way, the transformation leader stimulates followers to take on new perspective and invest in the overarching vision of the organization (Hamstra et al., 2014, p. 644). And, by sharing long-term visions and corporate goals, transformational leaders help followers better understand the big-picture of their role as it fits into the larger corporate environment. This shifts followers’ perspectives and encourages a more collaborative workforce (Hamstra et al., 2014). Also, because transformational leaders take a more active role in employee development, this style of leadership is known for its ability to groom the next generation of organizational leadership through the individualized consideration tenet of

this style (Bass, 1995). This ensures that employees are constantly being developed toward their next role within the organization—a futuristic model of leadership thought.

Finally, “transformational leaders tend to take personal risks in an attempt to alter the status quo” (Hamstra et al., 2014, p. 644). When a leader is not afraid to take risks, they inspire employees to take similar chances. This often encourages employee innovation and creativity; and, this willingness to take risks often allows for a greater ability to problem-solve because the transformational leader views all challenges as opportunities that need to be addressed—something that transactional leaders struggle to do (Hamstra et. al., 2014).

Transformational Weaknesses. Like transactional leadership, the transformational style has its own set of weaknesses (or shortcomings) that leaders must carefully avoid. Some scholars have suggested that because transformational leaders have the ability to influence employees (and sometimes do so, because of their charisma, with very little effort), it is critical that leaders remain cognizant of their actions and how they are being perceived by employees (“Disadvantages of Transformational Leadership,” 2016). Additionally, transformational leaders sometimes struggle with improperly influencing their employees, because employees so highly-regard them as role models for all behavior.

Another weakness of transformational leaders is that they don’t always recognize that inspiration fades (“Disadvantages of Transformational Leadership,” 2016). While these leaders are particularly gifted at recognizing what motivates each individual employee, they sometimes fail to keep in mind that motivation can change based on the environment. For example, an employee that was once motivated by praise and public

recognition, especially in a tumultuous field, may eventually need to feel monetarily compensated for their hard work, in order to continue their investment. Transformational leaders do not always recognize or push for this form of recognition—something transactional leaders do very well. Consequently, this leads to employee dissatisfaction.

Finally, transformational leaders are known to struggle with detailed challenges because they are so focused on the big-picture vision for the company (Kokemuller, 2016). “Small oversights can derail an effectively long-term vision for a company,” (Kokemuller, 2016, para. 4), so it is critical that transformational leaders make an effort to surround themselves with team members who can help them manage and balance the technical details of a project.

Identifying Key Differences between the Leadership Styles

Table 1 depicts the primary differences between the two leadership styles discussed in this literature review. This table was designed to quickly identify the stylistic preferences of each influential leadership style, based on three overarching characteristics that scholars say identify the respective leadership traits: responsiveness, organizational culture, and preferred motivators (“Transactional Leadership Theory,” 2016).

Scholars universally maintain that neither leadership style is *correct*. Rather, most scholars emphasize that all leaders have a preferred style of influence, and that both the transactional and transformational styles of leadership can be used effectively based on situational needs (Hamstra et al., 2014). The challenge for all leaders is to determine how to effectively use their preferred style to successfully lead in a team environment.

Table 1
Defining Leadership Characteristics by Leadership Style

Characteristic	Transactional Style	Transformational Style
Organizational Culture	Works within the organizational culture	Strives to change the organizational culture by implementing new ideas
Preferred Motivators	Leaders make employees achieve organizational objectives through rewards and punishment; appeals to followers own self-interest	Leaders motivate and empower employees to achieve company's objectives by appealing to higher ideals and moral values; encourages followers to transcend self-interest for the good of the group
Responsiveness	Reactive	Proactive

Leadership and Religion

Notably, the relationship between strategic leadership in secular and non-secular organizations has been explored by communication scholars, primarily in the context of the evangelical Christian movement in the United States. Some scholars have argued that elements of religion serve to enrich components of strategic leadership, including enhancing the credibility of a leader (Worden, 2005). Others have investigated the influence of job satisfaction and religiosity on leaders in non-secular institutions, showing a direct correlation between burnout and the way leaders handle conflict, communication and role ambiguity (Forward & Sadler, 2013). Primarily, however, religion and leadership have been studied together in terms of “faith leadership” in a public domain. “Faith leadership,” suggests there is a positive correlation between a leader’s religiosity and the effectiveness of that individual’s leadership on the achievement of an organization’s goals (McCormack, Brinkley-Rubinstein & Craven, 2013). This concept

has most-often been studied in the context of Christian educational environments where faith leaders have been closely studied to examine how the elements of their faith influence their leadership tendencies (Buchanan, 2011).

Research Questions

The preceding literature explored the evolution of the Church of Scientology and suggested that further exploration into the influential style of leadership exuded by the Church was necessary. As such, an exploration of leadership theory was conducted to identify the key differences between transactional and transformational leadership, including characteristics related to organizational culture, preferred motivators and responsiveness.

Since the Church of Scientology continues to face scrutiny over the negative experiences that former Church members have shared about their time serving the organization, a deeper exploration into the two opposing viewpoints is warranted. The criticism that the Church of Scientology faces from former Church members suggests that a disconnect exists between how the organization presents its leadership style and how former Church members perceive it. Thus, based on what is known about the two influential styles of leadership and the use of leadership to grow the Church of Scientology's influence over Church members, the following research questions are proposed:

1. What is the leadership style of the Church of Scientology, as perceived by former Church members?
2. What is the leadership style of the Church of Scientology, as presented by the organization?

Method

Research Design

An exploratory textual analysis (McKee, 2003) was used in this study to gather information about the influential leadership style of the Church of Scientology. Using this method allowed the researcher to gather in-depth background on the Church's leadership style as it was perceived by former Church members and presented by the Church. This method is particularly useful for describing and interpreting the characteristics of recorded or visual messages (Frey, Botan & Kreps, 1999), and for interpreting various texts at once (McKee, 2003). McKee (2003) offers the following suggestions for what "texts" may include in the context of a textual analysis: advertisements, films, television episodes, books, articles, etc.

This analysis involved deep reading and interpretation of multiple texts by the researcher. The texts chosen a part of this analysis were written or developed by former Church members who left the Church of Scientology, and whose stories were featured on *A&E's* "Leah Remini: Scientology and the Aftermath." Throughout the docuseries, ten former Scientologists shared their personal stories of abuse and reasons for leaving the organization. Within each episode, a multitude of references were made about the Church's leadership and the various tactics that Church leaders used to influence and control followers. Throughout this analysis, several episodes are signed which offered specific insights into how the Church's leadership reinforced its policies among members.

Additionally, each of the individuals whose memoirs were analyzed as part of this study held a significant leadership role in the organization before leaving. For example, Amy Scobee served as an executive of the Celebrity Center, while Marty Rathbun last

held the role of Inspector General of the Religious Technology Center. Their roles in the organization make it possible to critically analyze their memoirs, because the nature of their service to the Church serves as compelling evidence of the leadership style they witnessed. The following texts were coded as part of the primary analysis for this study:

- *Blown for Good – Behind the Iron Curtain of Scientology* (Headley, 2010);
- *Memoirs of a Scientology Warrior* (Rathbun, 2013);
- *Ruthless: Scientology, My Son David Miscavige, and Me* (R. Miscavige, 2017);
- *Troublemaker: Surviving Hollywood and Scientology* (Remini, 2015); and
- *Scientology – Abuse at the Top* (Scobee, 2010).

Additionally, because the researcher understood that the selected texts were written with the agenda of exposing the inner workings of the Church and are inherently biased against the organization, every effort was made to acquire texts provided directly by the Church of Scientology (or its founder, L. Ron Hubbard). The following texts were referenced to offer the Church's perspective:

- “An Essay on Power” in *Introduction to Scientology Ethics* (Hubbard, 2007a);
- *How to Live though an Executive* (Hubbard, 1989);
- “Discipline, SPS and Admin, How Statistics Crash” in *Introduction to Scientology Ethics* (Hubbard, 2007b); and
- “David Miscavige: A Biography” (Scientology.org, 2018).

Because these texts also offered an inherent bias in support of the organization and its teachings, it was possible to offer a more balanced evaluation of the influential leadership style of the organization using a top-down approach toward textual analysis. Every effort was made to offer key findings that showed the two contrasting viewpoints

studied in this textual analysis (those inherently biased against the organization, and those in support of the Church and its teachings). However, in some instances, it was not possible to depict the Church's perspective on certain themes that emerged due to the researcher's limited access to texts written by the Church or L. Ron Hubbard. Further, because the pre-defined definitions of both influential leadership approaches were taken directly from the existing scholarly research on the styles, it was possible for the researcher to use the texts from this analysis as a basis for interpreting a new context in which leadership could be studied.

Procedure

As part of the top-down approach toward this analysis, the researcher first adapted the Transactional versus Transformational leadership characteristics chart to create Table 2. Leadership scholars have claimed that this chart could be adapted however needed to fit any organization, as long as the basic principles were retained ("Transactional Leadership Theory," 2016).

Table 2

Applying the Leadership Characteristic Chart to Scientology

Characteristic	Transactional Style	Transformational Style
Organizational Culture	Leaders work within the defined constraints of the Church culture	Leaders acknowledge the evolution of the Church to meet society's needs and encourage followers to do the same
Preferred Motivators	Church leaders make followers achieve organizational objectives through rewards and punishment	Church leaders motivate and empower followers by appealing to higher ideals and moral values
Responsiveness	Reactive in Nature	Proactive in Nature

Creating Table 2 prior to the start of the analysis phase provided the researcher with a solid foundation for conducting an analysis of the collected data. Summarizing the three overarching differences between the leadership styles in this manner also helped the researcher to better understand the possible patterns of influence within the Church's leadership style. Further, by using the pre-defined leadership characteristics outlined in this table, the researcher was able to use an open-coding approach to identify the themes that emerged from the data as key examples of either the transactional or transformational leadership styles. Rubin & Rubin's (2012) iterative approach to interpreting data was also used to analyze the texts in this study.

To perform the analysis, examples were collected and categorized based on how they aligned with the theoretical scholarship on transactional and transformational leadership that were pre-defined. After reading all of the texts once, the researcher noted several themes that emerged as examples of transactional and transformational leadership. The researcher then coded these themes as examples of the three primary leadership characteristics (organizational culture, preferred motivators and responsiveness). The researcher then re-read the materials and either documented direct quotes or summaries from the texts that fit into one of the three primary leadership characteristics. Finally, once all examples were coded, the researcher evaluated the examples based on the definitions of transactional and transformational leadership and assigned the examples to one of the two styles (see Appendix A – Codebook). Because of the top-down approach used in this analysis, it was useful to separate the results of this analysis from the findings.

The results serve to define the themes that were uncovered and explored as part of this analysis, while the findings offer answers to the proposed research questions.

Results

The following themes emerged as examples of transactional and transformational leadership in this study: “Organizational Hierarchy, Decision Making & Controlled Delegation;” “Values, Ethics & Beliefs;” “Relationships;” “Measurements of Success;” “Failure & Punishment;” “Reactive;” “Proactive;” and “Other.” Table 3 depicts these exemplified themes as they were coded to the pre-defined characteristics of leadership. These themes, along with their definitions, textual examples (one sample per theme), and the type of influential leadership illustrated, are noted in Table 3.

Organizational Culture

The majority of the themes identified in this textual analysis related to the characteristic of “Organizational Culture.” Within this leadership characteristic, three underlying themes emerged: “Organizational Hierarchy, Decision Making & Controlled Delegation;” “Values, Ethics & Beliefs;” and “Relationships.”

Hierarchy, Decision Making & Controlled Delegation. The “Hierarchy, Decision Making & Controlled Delegation” grouping was the largest theme identified throughout the entirety of this analysis. It describes how former Church members (many of whom were, at one time, leaders within the Church) depicted the evolution of leadership within the organization. Various textual examples that fell into this theme group explained how the highest leaders within the organization delegated responsibilities to lower staff, while still maintaining control. Additionally, this same theme category offered insight into how decisions are made within the organization by the leaders of the Church.

Values, Ethics and Beliefs. The theme “Values, Ethics and Beliefs” provided an overview of key beliefs that members of the Church of Scientology hold as critical truths based on Church doctrines. These truths are steadfastly reinforced by leaders within the organization. As such, the core values, ethical standards and beliefs of Church members all work toward accomplishing the larger goal of saving the planet from the sins that plague it (e.g. crime, war, famine, etc.).

Relationships. The final theme that emerged under the “Organizational Culture” leadership characteristic is “Relationships.” This theme offered an explanation for the emphasis that was placed on relationship management by the Church of Scientology, based on the experiences shared by former Church members.

Preferred Motivators

The second group of themes that were identified within the analysis phase related to the leadership characteristic of “Preferred Motivators.” These themes included “Measurements of Success” and “Failure and Punishment.” When discussing the “Failure and Punishment” theme within the context of leadership in the Church of Scientology, it is necessary to acknowledge the extreme criticism that the organization is currently facing from ex-members, academics, and human-rights activists who challenge the many abuses that it has supposedly perpetuated over its members. It is important to note that the Church of Scientology denies these accusations of abuse and has even stated that the individuals who have taken part in the docuseries used to identify the texts for this analysis are not capable of being objective about the issues discussed, due to their biased status as ex-Members of the Church (“Aftermath Letters,” 2016).

Table 3
Exemplified Themes by Leadership Characteristic

Theme	Definition of Theme	Textual Example	Style
Organizational Culture			
Hierarchy, Delegation & Decision Making	How the Church communicates hierarchy, responsibilities and decisions	Miscavige personally approved the hiring of over 87 individuals for executive positions. (Scobee, 2010)	Transactional Leadership
Values, Ethics & Beliefs	The ethical behavior, values and beliefs required of Church members	“The group is all and the individual is nothing.” (Scobee, 2010, p. 183)	Transactional Leadership
Relationships	The emphasis placed on relationship management by the Church	“... You are expected to disconnect with a Suppressive Person” (Remini, 2015, p. 99).	Transactional Leadership
Preferred Motivators			
Measurements of Success	How the Church defines “success”	Unquestioning loyalty to supervisors led to people getting promoted. (Rathbun, 2013)	Transactional Leadership
Failure & Punishment	How the Church perceives “failure”	“They (conditions) were used as a threat” (Headley, 2010, p. 33).	Transactional Leadership
Responsiveness			
Reactive	How the Church reacts to situations	“Any person that the church perceives to be a threat becomes fair game” (R. Miscavige, 2017, p. 9).	Transactional Leadership
Proactive	How the Church proactively prepares to handle situations	The Church used its crisis management policies that were already in place to explain why Leah chose to leave the organization.	Transformational Leadership

Measurements of Success. The theme “Measurement of Success” described how leaders within the Church of Scientology acknowledge successful completion of duties and responsibilities affiliated with the Church. It also referred to how the organization celebrates its successes. In general, “success” within the Church of Scientology is measured on two levels: organizational and individual.

Failure and Punishment. The theme “Failure & Punishment” portrayed how former members of the Church were chastised by Church leadership for failing to uphold obligations to the organization. All of the individual memoirs analyzed as part of this analysis offered stories about how the Church leadership used its power and influence to punish them for failing to uphold their obligations to the organization. Punishment came in many forms—both physical and mental—and even resulted in the enforcement of certain Church policies (“Fair Game,” “Rehabilitation Project Force,” and “Disconnection”) that the Church claims have been discontinued and are no longer practiced.

Responsiveness

The third and final set of themes emerged under the “Responsiveness” leadership characteristic. These themes show how the Church has responded “Reactively” and “Proactively” to challenges from society and its internal membership base.

Reactive versus Proactive Response. The “Reactive” theme overlapped the “Failure & Punishment” theme because it also contained many of the policies that were outlined as “punishments” used by the Church of Scientology to enforce its doctrine over Church members. However, unlike the “Failure and Punishment” theme (which focused on what these punishments actually were and why the Church uses them to enforce its

policies), the “Reactive” theme measured how the organization responded to outside influences versus proactively preparing for them. Conversely, the “Proactive” theme offered examples for how the Church of Scientology prepared for any incidences that may threaten its reputation and credibility.

Other

Finally, as previously stated, the researcher used the open-coding method which allowed for a final theme of “Other” to categorize any additional insights on the Church which were gained during the analysis phase. However, since these insights did not contribute to the researcher’s understanding of the Church’s leadership style, they were not coded as part of the analysis phase and therefore not discussed in this section.

Findings

The findings from this study suggest a clear distinction between the way that former Church members view the style of leadership used by the Church (RQ1), and the style of leadership publicly presented by the organization (RQ2). In particular, the perceptions of leadership depicted through the memoirs of former Church members denote the transactional style of leadership. In contrast, the type of leadership presented by the Church through its own style of public relations appears to be transformational.

How former Church members perceive the leadership style of the Church of Scientology

Based on the testimonies of former disgruntled Church members and some of the collected works from the Church, the primary leadership style of the organization is perceived to be transactional by former Church members. Significant value appears to be placed on maintaining clear lines of authority and a reward/punishment-based system of

control over members (particularly those who have committed to being part of the Sea Organization). Additionally, multiple examples offered by the disavowed Church members suggest that the organizational culture primarily lends itself to the transactional leadership style.

Further, the transactional nature of the organization became apparent through a deeper analysis of the leadership characteristics noted in Table 1. Several themes depicted the transactional nature of the organization that was detailed by the disenchanted, former Church members (particularly those that fell into the “Organizational Culture” characteristic). Additional themes that support the transactional perception of the Church were identified through the “Preferred Motivators” characteristic.

Organizational Culture.

Hierarchy. When Scientology was created, Hubbard founded the Sea Organization to assist in advancing the Church, and to supervise Church organizations around the world (Scientology religion facts, n.d.). This organization still exists today, and was cited throughout all analyzed texts as the best visual depiction of the hierarchy within the Church of Scientology. Most of the authors analyzed were, at one time, members of the Sea Organization and spoke clearly about the strict order of leadership that the Church upholds. This directly correlates to the significance that transactional leaders place on maintaining clear lines of authority and roles and responsibilities to better guide employees toward achieving pre-determined organizational goals (Dai et al., 2013).

David Miscavige’s control of the Scientology organization began in 1986,

immediately after the death of Hubbard. According to Ron Miscavige, COB's father and former Sea Org member, David strategically positioned himself as the only person that Hubbard communicated with when he was ill (prior to his death) (R. Miscavige, 2017). In this way, he secured his role as the natural successor to Hubbard (R. Miscavige, 2017). This behavior, as described by Ron Miscavige and throughout several of the other examined texts, is an example of a typical weaknesses that characterizes the transactional leadership style. Benjamin (2016) suggests that transactional leaders often practice blame shifting for fear of looking bad to their superior(s).

Scobee (2010), a former Sea Org member who oversaw several operational sectors at the organization's Celebrity Center, offered another example of the hierarchal structure within the organization. Scobee (2010) worked directly for David Miscavige and throughout her memoir claims to have witnessed multiple incidences where he became angry with his leadership staff and took it out in violent outbursts, often physically assaulting people who did not follow his orders exactly as dictated. At the time, Scobee (2010) says that she rationalized this behavior because she believed the Church was working for the greater good and that David Miscavige only behaved in this manner because of the immense responsibility that was placed on his shoulders. And, according to Scobee (2010), even if she wanted to report the incidences she had witnessed, there was nowhere she could go to articulate the abuse.

Similarly, Remini (2015) once attempted to write up senior members of the leadership staff who were behaving inappropriately at Tom Cruise and Katie Holmes' wedding. Even though she reported this behavior in the manner that the Church dictates, she was later forced to recant the reports. Remini (2015) explained that this is how she

learned that members of the leadership team are considered exempt from the standards others are expected to uphold – even though Church doctrine dictates that policy should be applied equally to everyone at all levels.

Rathbun (2013), a former Church executive who left the organization in 2004, also experienced the enforcement of the hierarchal structure within the organization. Early into his Sea Org career he was asked to write a letter to L. Ron Hubbard detailing the idea behind a paint purchasing agreement that he oversaw for the organization. After he did this, his immediate superior took the letter and re-wrote it in his hand and then sent it off to L. Ron Hubbard. Hubbard raved about the letter and publicly acknowledged Rathbun's superior for his hard work in making the purchase on behalf of the Sea Org. This experience taught Rathbun (2013) that "half the job of a Sea Org member is to make his or her supervisor look good" (p. 130).

The stories offered by both Scobee (2010) and Remini (2015) suggest that the Church's hierarchy offers protection to senior officials through blame shifting. The allowance of this practice alienates leadership from employees/members and prevents a mutual collaboration toward achieving the organization's objectives (Benjamin, 2016). This pitting of individuals against each other is an example of how transactional leaders retain control of subordinates (Benjamin, 2016). Further, the Church's hierarchal structure appears to promote an environment in which the leaders of the organization write and enforce the "gospel" for the entire group without any buy-in from participating members/employees (Wright, 2013). This alludes to another basic tenet of transactional leadership, which affirms that subordinates have to obey orders given by superiors without question ("Transactional Leadership Theory," 2016). Finally, Rathbun's (2013)

recollection directly speaks to another of the weaknesses which characterize transactional leaders: an unwillingness to accept blame for failed projects and setbacks, but an eagerness to assume responsibility for successes (Benjamin, 2016).

Decision Making. Shortly after the death of L. Ron Hubbard, David Miscavige unveiled a “new way” to perform the auditing technology that is core to the Church of Scientology’s belief system. At the time, this concerned many of the leaders who reported directly to Miscavige because it signified a departure from the Church’s founding principles. However, according to many of the interviewees, no one questioned Miscavige’s decision as it would have been a huge offense that would have resulted in severe punishment (Rathbun, 2013).

Rathbun (2013) also spoke about the “golden era of technology” implemented by Miscavige. During this time, all auditors who had been trained under Hubbard had to be re-trained to “correctly” learn how to audit. In addition, all Church members who had progressed up the “Bridge to Total Freedom” were required to start their coursework over because their previous auditing sessions were performed incorrectly. Both Rathbun (2013) and Ron Miscavige (2017) suggest that David Miscavige saw this as an effective way to improve auditing efficiency and to gain additional revenue from Church members. Through this action, David Miscavige displayed another trait of transactional leadership which focuses on limiting involvement in decision-making processes only to one or two key decision makers (Patlar & Mia, 2009).

Ron Miscavige (2017) expanded on the decision making process within the Sea Org. According to Ron Miscavige (2017), David Miscavige chose to be heavily involved in all decisions that impact the church; he “managed virtually everything...he stirred the

soup and nothing advanced to the next stage until he gave his approval” (p. 138). Headley (2010) echoed this sentiment and detailed his own interaction working with David Miscavige to produce videos for the organization. According to Headley (2010), Miscavige would detail the exact shot specifications he wanted and the types of instruments that should be part of the soundtrack for the video. He explained that every aspect of the production had to be run by David Miscavige so that there was no possibility of error or deviation from expectation. And, anytime David Miscavige witnessed a deviation from his direction, he would immediately correct it (sometimes with violent force).

The experiences shared by Ron Miscavige (2017) and Headley (2010) illustrate the active management by exception tenet of Transactional leadership. As David Miscavige and other Church leaders actively monitor the work of Sea Org members, they watch for any deviation from prescribed standards and direction and immediately correct the situation. This also aligns with the active management by exception tenet, which suggests that the leader will immediately take corrective action to prevent anticipated mistakes, even if they have not yet occurred (“Transactional leadership theory,” 2016).

Controlled Delegation. Throughout all of the memoirs analyzed, each former Sea Org member alluded to David Miscavige’s micromanaging preferences. And, this micromanagement style is apparently carried throughout the entire organization, especially among Miscavige’s leadership team. Scobee (2010) suggested that there are a few reasons for this strict adherence to direction from David Miscavige and other leaders, but the primary one is that any deviation from expectation is punished. Further, projects delegated to lower-level employees (Sea Org members) are all completed under the

watchful eye of at least one member of the leadership team or David Miscavige himself (Scobee, 2010; Headley, 2010; Miscavige, 2017).

Scobee (2017) described a “hats” campaign that David Miscavige used to illustrate all the tasks he needed to delegate out to Sea Org members but couldn’t because they “weren’t able to carry their own weight,” (p. 105). As part of the campaign, Miscavige had baseball caps made with the post title of all Sea Org members on property that the felt were not doing their jobs. He then had these hats placed on a wall that was on display for everyone to see. In order to have the hat taken down, individuals had to work on the tasks that Miscavige would delegate to them and then submit evidence for his approval that the task had been completed as directed. If it was performed exactly as Miscavige delegated it, the hat would be removed. If not, Miscavige would continue delegating tasks and berating individuals for not completing them correctly until the directives were followed exactly as expected (Scobee, 2010).

The detailed examples of controlled delegation offered by former Church members suggests that leaders in the organization firmly communicate directions to followers to ensure control is retained and expectations are met (Benjamin, 2016). However, this micromanagement style also “puts leadership and employees on different sides” and fosters a “reliance on the leader’s approval for every decision that must be made” (Benjamin, 2016, para. 4). This reliance on micromanagement to ensure that followers look to the leader for all decisions and delegated responsibilities further indicates the transaction style of leadership is present within the organization.

Relationships. Throughout several of the memoirs analyzed, former Sea Org members who worked for David Miscavige shared how Church leaders consistently

demonstrate a disregard for interpersonal relationships and detailed how this impacted the organizational setting (Scobee, 2010; Headley, 2010; Remini, 2015; Miscavige, 2017). Many even articulated that the leadership style of David Miscavige was to pit Senior Leaders against each other in order to discourage any loyalty besides the one that they owed to him (Headley, 2010; Rathbun, 2013; Scobee, 2010). Similarly, all Church members are encouraged to write “knowledge reports” if they observe another Scientologist transgressing against the Church. Essentially, these reports are designed to enforce a snitching culture that promotes dutiful allegiance to upholding Church policy over establishing and maintaining successful working relationships (Remini, 2015).

Examining the Church in this light suggests that the organization exemplifies the transactional tendency of fostering a sole reliance on the leader among followers (Benjamin, 2016). This reliance prevents a team environment from developing (Benjamin, 2016), and ultimately prevents employees from working toward a shared common goal. If employees are not able to collectively work toward a joint objective, they are unable to successfully contribute to the overall organizational mission (“Transactional Leadership Theory,” 2016). So, while the Church claims that all of the projects and tasks it requires followers to complete are in support of the overall mission of the organization, the leadership practices detailed in the memoirs of former Church members illustrate a contradiction of this goal.

Preferred Motivators.

Measurements of Success. The overarching success of the Church of Scientology is celebrated five times a year at “gala” events, where every member of the Church is expected to be in attendance and dressed as if they were attending the Oscars (Weresow

et al., producers, 2016d). During these events, the organization showcases multiple videos that display the Church's "unrelenting commitment and enduring compassion" for the world (Weresow et al., producers, 2016d). In addition, the organization shares numerical data to display the broad span of Scientology's influence over the world. These are also the events where the Church shares all the good that the organization has done throughout the world and provides statistics on all the lives that were changed as a result of the humanitarian efforts of the organization (Weresow et al., producers, 2016d). In this way, the Church as a leader is motivating and empowering its members by appealing to the higher ideals and moral values which first drew them to the organization. And, in this way, the Church is displaying tenets of the transformational leadership style.

However, some of the former Church members who made note of these galas in their memoirs explained that these events are largely staged and the numerical statistics shared are grossly inflated to make it seem like Scientology's influence over the world is expanding much greater than in reality (Remini, 2015; Miscavige, 2017; Scobee, 2010). This is also noted throughout the in-person interviews depicted on A&E's "Leah Remini: Scientology and the Aftermath" where some of the interviewees (Marc Headley, in particular) called the videos showed at these gala events "propaganda." Further, former Church members argue that the content in the film displayed was designed to "mislead Church members into thinking their monetary contributions, membership dues and coursework fees were actually going to help the planet" (Weresow et al., producers, 2016d)

If these statements by the interviewees are true, the Church as a leader is not actually acting in a transformational manner. Instead, by inflating statistics and

exaggerating the Church's influence throughout the world, the organization as a leader is declining to accept responsibility for unmet goals. Therefore, it could be argued that the organization is displaying a trait commonly associated with transactional leaders—the unwillingness to accept responsibility for poor performance, and a shift in blame by misstating the issues or causes for failure (Benjamin, 2016).

Individualized success is celebrated within the Church of Scientology in true transactional form. Numerous former Church members suggested that the Church recognizes individual accomplishments by how a person is able to contribute to the success of the organization by completing assigned projects exactly as they were dictated by leadership (Weresow et al., producers, 2016a; Scobee, 2010; Headley, 2010; Remini, 2015). Often, Sea Organization members who aid the Church and successfully complete their projects are rewarded with promotions to higher levels within the Sea Org.

Scobee (2010) spoke about her experience working as a Sea Org member at Flag. She recounted the exact project specifications that she had to follow (as a directive from L. Ron Hubbard) in order to have her project deemed a success. Once the results of her work were proven to better the Church in some capacity, and her work was verified against the specifications provided to her, she received a promotion to the middle management level that oversaw the international aspects of the Church.

Similarly, Headley (2010) received his promotion after spending only nine months in the Sea Organization by demonstrating his ability to follow orders exactly as directed from leadership. His promotion came as a surprise to other members of his team who had been in the service of the Sea Org much longer than him, and some even questioned the validity of the promotion proposal that was sent to headquarters. Headley

(2010) argued that this spoke volumes about the way the “system” worked within the organization. Essentially, it did not matter how many years an individual had spent with the Sea Org, nor how qualified he or she may be to fulfill an open position. Instead, what appeared to matter was how well the individual was able to perform the job against the exact specifications articulated by management (Headley, 2010).

Both of these examples of promotions experienced by former Church members suggest the transactional leadership style. In both cases, neither Scobee (2010) nor Headley (2010) were promoted based on their experience, merits, or educational background as it related to the position. Instead, this alludes to the *contingent rewards* tenet of the transactional style which subliminally links organizational goals to rewards (“Transactional leadership theory,” 2016).

Similarly, private individuals who “aid” the Church receive “Service Awards” presented at one of the galas in recognition of their contribution. Often, this contribution came in the form of a particularly large donation to the Church mission (Weresow et al., producers, 2016b). Remini (2015) personally received several of these accommodations for her countless contributions to the Church—both monetarily, and through her role as an actress. Scholars Schneider and Schroder (2012) offer the best summation of why this is an example of pure transactional leadership: “True transactional leadership is the use of legal hierarchical power to provide rewards to followers in exchange for positive performance” (p. 272).

Failure and Punishment. Former Church members have detailed several policies used by the Church’s leadership team to punish Sea Org members for perceived failures. The three most extreme policies were discussed in detail in several memoirs. These

policies included: fair game, the use of the Rehabilitation Project Force (RPF), and disconnection (Scobee, 2010; Headley, 2010; Rathbun, 2013; Remini, 2015; Miscavige, 2017).

The policy of “Fair Game” was officially canceled by the Church in 1986; its primary purpose was to “get rid of attackers by tricking, suing, and destroying any enemy of the church, by any means possible” (Weresow et al., producers, 2016c). However, despite the cancellation of this policy, the authors of all memoirs analyzed shared personal accounts of how they were victimized by this practice after leaving the Church (Scobee, 2010; Headley, 2010; Rathbun, 2013; Remini, 2015; Miscavige, 2017). It is noteworthy that the Church has created websites about the participants of the docuseries to discredit their memoirs as reliable sources of truth about the Church. While the researcher cannot confirm that this policy still exists (no Church document that the researcher was able to acquire directly noted that the organization uses the policy), the existence of these websites lends credibility to the personal accounts detailed in each of the memoirs analyzed. At the bottom of each of these websites, the copyright listed for each page is “2018 Church of Scientology International. All Rights Reserved.” Further, it is noteworthy that these sites are slanderous in nature, and are currently being fought by legal means (Weresow et al., producers, 2016e).

Scobee (2010) provided insight into the “Rehabilitation Project Force” (RPF) tool that the Church uses to punish misdeeds by Sea Org members. The RPF is a thought reform program that the Church uses to re-program Sea Org members into recommitting to Scientology and taking away their desire to think independently (Scobee, 2010). When an individual is sent to RPF, he or she is not permitted to have contact with family

members or friends until the rehabilitation has been completed. Several other former Church members also claimed to have been sent to RPF (Headley, 2010; Rathbun, 2013; Remini, 2015; Miscavige, 2017).

Finally, the policy of “Disconnection” is considered to be the Church’s greatest weapon for keeping all members in line (Remini, 2015). When an individual has failed the Church, or has chosen to leave the organization permanently, the Church proclaims the individual as a “Suppressive Person” (also known as an “enemy of the Church”). The Church then requires that all practicing Scientologists to cease communicating with this individual because they are “toxic” to the Church’s mission. All of the individuals whose stories were analyzed as part of this study have been victimized by this policy. Some lost spouses, friends, mothers, fathers and even children, as a result of this policy being enforced.

The intention of describing these policies here is not to add to the debate over whether or not the policies exist. Instead, the researcher has included mention of these punishments as a way of measuring the “Failure & Punishment” theme against the transactional and transformational leadership styles. Because former Church members have acknowledged these policies as the “ultimate punishment for misdeeds against the Church” and for “failure to meet expectations by Church leaders” (Weresow et al., producers, 2016a), the theme “Failure & Punishment” has been coded as an example of the transactional leadership style.

The primary definition of transactional leadership, as previously mentioned, focuses on the use of power to provide rewards or punishment to followers in exchange for their performance (Hamstra et al., 2016). The theory intentionally leaves the

definition of “punishment” open for interpretation, as it can mean any number of things. In the case of the Church of Scientology, it is clear that ex-members of the organization feel that they were victimized by the policies noted above as punishment for failing to meet the expectations of the Church.

In its capacity as a leader to its followers, the Church uses the policies mentioned to reinforce its expectation that members will live up to their obligations to the organization.

How the Church of Scientology presents its leadership style

Despite the transactional nature of the organization perceived by former Church members, it is also apparent that a secondary style of influence exists that is presented to the public by the Church. The values, ethics, and beliefs promoted by the organization are transformational in nature. These traits allude to the use of transformational leadership as a means for growing its membership. In this way, the Church appears to use the transformational leadership characteristics it presents publicly to recruit new members to the organization. This became particularly apparent when the leadership characteristics noted in Table 1 were applied to the texts provided by the Church of Scientology. Several themes depicted the transformational face of the organization and offer counter examples to the themes noted as transactional examples. The transformational aspects of the organization were identified through the “Organizational Culture” characteristic.

However, it is not possible to say that the Church solely depicts itself as transformational in nature. When analyzing the Church texts, the other two characteristics of influential leadership (“Preferred Motivators” and “Responsiveness”) appeared and

clearly depicted components of the transactional style. This suggests that while the organization may depict itself as transformational through its public relations efforts to recruit new members, aspects of the organization do operate transactionally – especially in the instructional manuals the Church produces for its management teams.

Organizational Culture.

Hierarchy. The Scientology.org website offers a different perspective on the Church hierarchy. In the biography for David Miscavige found on the Church’s website, the organization details how power transitioned from its founder, L. Ron Hubbard, to current COB, David Miscavige. According to Scientology.org, David Miscavige’s journey to COB of Scientology began early in his Sea Org career when L. Ron Hubbard first noticed David’s prodigious work as an auditor for the organization. The website describes how David Miscavige’s influence grew under the tutelage of L. Ron Hubbard, and explains that “by the age of 18, David Miscavige became the individual L. Ron Hubbard called upon to carry out the most important assignments (of the Church)” (“David Miscavige: A biography,” 2018, para. 7).

The biography of David Miscavige offered by the Church of Scientology details how L. Ron Hubbard entrusted Miscavige to ensure the Church would live on after his death. To do this, L. Ron Hubbard instructed David Miscavige to focus on fostering teamwork and commitment by Sea Organization members and to clean the ranks of anyone who might attempt to derail the Church from its mission (“David Miscavige: A biography,” 2018). The Church of Scientology directly credits the growth of the organization and expansion onto the global stage to David Miscavige’s leadership. According to the Church website, since L. Ron Hubbard’s passing:

Mr. Miscavige has steadfastly carried forth L. Ron Hubbard's legacy, until Scientology now stands as the *only* major religion to emerge in this modern age. To be sure, what Mr. Miscavige has done is no more or less than the fulfillment of L. Ron Hubbard's vision—a vision he knew would be faithfully carried out with Mr. Miscavige at the helm (“David Miscavige: A biography,” 2018, para. 14).

This directly alludes to the concept of idealized influence, which characterizes transformational leaders. Leaders using the idealized influence tenet of transformational leadership reinforce a team's overarching commitment toward achieving a common goal and are therefore better able to manage challenges as they arise. And, the mutual investment by both leader and follower in a shared goal ensures that any arising issue will not deter the team from achieving the collective goal (Kokemuller, 2016).

Further, within his book *How to Live though an Executive*, L. Ron Hubbard offers managers/leaders a credence for faithfully applying their influence in a way that helps the group to “flourish and prosper” (Hubbard, 1989). This also alludes to the idealized influence tenet of transformational leadership which emphasizes that leaders should understand the goals and mission of the group they manage so that the “ever-existing gulf between the ideal and the practical” may be narrowed (Hubbard, 1989, p. 94). According to Hubbard, “management puts goals into effect, provides the ways and means, and the coordination and execution of acts leading toward a goal” (Hubbard, 1989, p. 94).

Controlled Delegation. The “Credo of a Good and Skilled Manager” found in Hubbard's (1989) *How to Live though an Executive* directs that every individual in a group should be engaged in some degree of the managing other men through project direction. And, this direction contradicts many of the experiences articulated in the memoirs of the former Church members reviewed in this analysis. Instead, the direction from the Credo alludes to the intellectual stimulation management tenet of

transformational leadership, which holds that leaders should involve subordinates in the decision-making process. This empowerment of subordinates to make decisions is said to inspire individuals to “contribute to the organization in terms of higher ideals and concepts of morality” (Dai et al, 2013, p. 762).

Relationships. The “Credo of a Good and Skilled Manager” also supports a devotion to the needs of the group and must “constitute himself on the orders of service to the group’s goals” (Hubbard, 1989). This directly contradicts the various examples offered by former Church members that suggest the Church has a disregard for interpersonal relationships. Instead, it suggests a transformational focus on empowering individuals to contribute to the good of the organization by working with teammates in support of common goals (Kokemuller, 2016).

Values, Ethics and Beliefs. The theme “Values, Ethics and Beliefs” is the only one that universally portrays the Church of Scientology as transformational from the perspective of the organization and former Church members. When discussing the values promoted by the organization, nearly all of the former Church members did so in the context of being recruited to the organization. Thus, the public persona promoted by the organization which proclaims its beliefs and ethical standards to prospective members is an example of the idealized influence tenet of transformational leadership.

When transformational leaders use the idealized influence tenet of management, these leaders create a shared mission and vision that inspires employees/followers to act toward the overarching mission of the organization (Bass & Avolio, 1995). This was particularly apparent whenever former Church members referenced their reason for joining the organization; each described a desire to “save the world” and champion the

overall mission of Scientology (Scobee, 2010; Headley, 2010; Rathbun, 2013; Remini, 2015; Miscavige, 2017). In this way, the leadership function of the Church is to foster a spirit of teamwork and commitment among its members and to lead its congregation toward an established mutual-investment in the organization's collective goal.

The Church displayed another tenet of transformational leadership on its website which allude to the beliefs of the organization. On the site, the organization describes the "Bridge to Total Freedom," which is a primary example of the individualized consideration tenet of transformational leadership. This tenet refers to how leaders evaluate and act upon the needs of their followers (Avolio & Bass, 1995) and prompts transformational leaders to encourage self-growth, professional development plans, and higher education opportunities ("Key Behaviors of Transformational Leaders," 2016).

The Church of Scientology offers members this growth via the self-help and development courses they take through the organization. Also, the organization claims to offer practical solutions problems and to help each individual achieve the best version of themselves (Scientology religion facts, n.d.). In this way, the organization is offering a type of individualized support to each member – exactly what transformational leaders do when they "raise up the employees to create a unique vision of themselves for the future" (OKCU, 2016, p. 2164).

It is worth noting, however, that in order to create the "best version of themselves" (Scientology religion facts, n.d.) each Church member is required to pay all fees associated with the courses listed on the "Bridge to Total Freedom." The average cost of completing the bridge in a directly linear path is approximately \$125,000 (Weresow et al., producers, 2016b). Most Scientologists experience a "yo-yo" effect on

the “Bridge” as the Church of Scientology often revises the “Bridge to Total Freedom” as new advances in technology are discovered (Weresow et al., producers, 2016b). These revisions require practicing Scientologists to start the bridge over, so that they can correctly complete the coursework—at their own cost (Remini, 2017).

This has been included as part of the findings, because true transformational leadership does not come at a price to followers (OKCU, 2014). Instead, the leader (whether it is a single person or an overarching organization—as is the case with the Church) recognizes that the best way to help followers to grow is to ensure that the individual aspirations and dreams of each person is acknowledged and supported by the organization/leader without any contingencies being placed on the support from the leader (OKCU, 2014). This “exchange” mentality is instead directly attributable to the transactional leadership style. So, while at face value the Church of Scientology does appear to embody the transformational style of leadership as part of its core value system, it is important to note that a dollar amount is assigned to the support the organization offers members.

Preferred Motivators.

Measurements of Success. It was challenging to find any Church documents that allude to how the organization measures success. However, within Hubbard’s (2007) *Introduction to Scientology Ethics*, there is a chapter that focuses on the responsibilities of leadership titled “An Essay on Power.” Within this essay, Hubbard discusses the quid pro quo relationship that must exist between leaders and followers and lists “seven things about power that all men must know” (Hubbard, 2007a, p. 165). One of the seven edicts instructs men (and women, though the text only states men) to work with their leaders in

order to get some “power” delegated to them, because this comes with its own set of protection and value (monetarily and more) (Hubbard, 2007a).

Hubbard (2007a) further explains that having any type of power in itself is a reward that is offered from a leader to a subordinate, and that the subordinate needs to then push the power back to the leader in support of the leader’s endeavors. Hubbard (2007a) states:

If you work like that and the power you are near or depend upon is power that has at least some inkling about how to be one, and if you make others work like that, then the power-factor expands and expands and expands and you too acquire a sphere of power bigger than you would have if you worked alone. Real powers are developed by tight conspiracies of this kind pushing someone up in whose leadership they have faith (p. 166).

According to Li et al. (2016) any reliance on a quid pro quo relationship directly corresponds to the transactional style of leadership. Thus, the direction offered by Hubbard in his “Essay on Power” suggests a reliance on the transactional style to establish a clearly defined structure in which power is shared and delegated by leader to subordinate, and then from the subordinate back to the leader.

Failure and Punishment. Hubbard’s (2007b) essay on “Discipline, SPS and Admin, How Statistics Crash” found in *Introduction to Scientology Ethics* further illustrates this point. In this essay, Hubbard (2007b) details how executives must use discipline as a means for carrying out the mission of the organization. However, Hubbard (2007b) also suggests that discipline alone cannot make an organization, group, or person perform to the best of their ability. As such, discipline should only be used “to continue to make processing possible” (Hubbard, 2007b, p. 249), and to ensure that the mission of the organization is carried out. It is noteworthy that nowhere in this essay does Hubbard define what constitutes “discipline.” Thus, it is possible to conclude that while positive

performance or support for the organization will result in praise, promotions, and “Service Award” acknowledgments, poor performance or failure of any kind will ultimately lead to the individual being punished by the policies of the Church of Scientology. In this way, the Church as a leader is clearly transactional, because it uses performance-based exchanges to reward or punish its followers.

Responsiveness.

Reactive. Though previously discussed as examples under the “Failure and Punishment” theme, the policies of “Fair Game,” “RPF” and “Disconnection” are all reactionary responses that the Church uses to deal with an individual member not abiding by Church policy or failing to meet expectations. Reactionary responses are primarily used by transactional leaders, who are more focused on the details of particular incidences than on the bigger picture (“Transactional Leadership Theories,” 2016).

Proactive. The Church has also displayed some proactive responses—particularly by creating explanations for why individuals choose to leave the organization. Church doctrine suggests that the only reason an individual would choose to leave the Church after joining, is because he or she has committed crimes against the organization and is inherently evil (Wright, 2013). By proactively perpetuating this belief among its followers, the Church is preparing for those times when it may need to use it as an explanation for why an individual has left the Church. This proactive approach and forward thinking toward crisis management actually came in handy when the Church had to explain why Leah Remini, a known celebrity and supporter of Scientology for years, chose to leave the organization. This, in itself, is transformational because the focus is on

proactively addressing situations that may arise in the future, which could be damaging to the organization (Kokemuller, 2016).

Implications

Prior to the start of this study it was already well-known that the Church of Scientology exists as an entity of controversy in American culture (Wright, 2013; Reitman, 2011). As such, this study was conducted with the understanding that the researcher would be reading and interpreting texts with drastically different viewpoints of the Church's leadership style with the intention of establishing a common, comparative ground to interpret data. The findings from the study demonstrate a substantial difference in the way that leadership in the Church of Scientology is perceived by former Church members (transactionally), and how the organization presents itself as a leader (transformationally).

This dynamic is particularly interesting when considering why the Church might present itself in a transformational manner instead of embracing its transactional roots. Existing scholarship on transactional versus transformational leadership suggests that in order for an organization to be successful and for its members to remain happily devoted to the goals of the company, the way the organization's leadership is presented should align with how it is practiced (Bass & Steidlmeier, 1999). This appears to be a significant challenge for the Church of Scientology, since its public presentation conflicts with its internal management style.

Once a member becomes deeply involved with the Church of Scientology, an apparent shift occurs in how the organization models its leadership. For example, one of the most basic tenets of transformational leadership is the emphasis the style places on

relationship management. Yet, when examining all of the Church documents for references of this theme, the only one that mentions relationships in a transformational manner is the “Credo of a Good and Skilled Manager.” In the credo, Hubbard (1989) calls for a devotion to the needs of the group over an individual focus. In all other Church-sponsored texts, the mention of “relationships” suggests the quid pro quo relationship between leader and follower (which is an intrinsically transactional perspective).

So, why does the Church present itself transformationally when it is innately transactional? A recent study by García-Morales et al. (2008) suggests that organizations embodying the transformational leadership style tend to generate higher performance than those that are transactional in nature, because the transformational model stimulates innovation and growth. The results from this study were widely published in *The British Journal of Management* and suggest that today’s society may require organizations to operate transformationally in order to continue achieving improvements in performance (García-Morales et al., 2008). If this is true, it is possible that the Church of Scientology recognizes the merits of the transformational leadership style and attempts to embody it as part of its recruitment efforts to grow its membership pool (and subsequently stay in existence).

Additionally, some research suggests that transformational leadership contains an intrinsic benefit of connecting workers to an organization by fostering employee ownership of the company culture, beliefs and ethical practices (Lynch, 2016). This is particularly useful to the Church of Scientology, since the very nature of religious organizations suggests an upholding of a particular set of values that are inherent to the

group. Further, the type of spiritual leadership that the Church of Scientology claims to provide is similar to all other religious organizations as it satisfies the basic need for wholeness and support toward achieving personal aspirations (Fairholm, 1996).

As such, it is possible that the organization intentionally capitalizes on its existence as a religious institution to masquerade as a transformational organization, while still practicing transactional tendencies in an effort to recruit new members. However, it is worth noting that the disconnect this masquerade causes could serve as a detriment to its recruitment efforts. And, the growing number of memoirs written about the “abuses” orchestrated by the Church (including those analyzed as part of this study) offer support toward Bass and Steidlmeier’s (1999) theory on this matter.

Organizations, particularly other religious organizations (e.g. the Catholic Church), can universally use the example set by the Church of Scientology discussed in this study as a model for how best to avoid fostering animosity among members. In short – if an organization claims to be transformational, it should act transformationally in its leadership practices; if an organization presents transactionally, it should embody its transactional style and the benefits that come with it. Since both the transactional and transformational leadership styles have their own unique set of strengths and weaknesses, both can be effectively used to motivate followers and employees to meet organizational objectives. The most important thing, based on the findings from this study, is that organizations remain transparent and unified in how they present and practice their leadership style.

Limitations

While this study provided an extensive analysis on the disconnect between how the Church of Scientology is viewed by former members and the way that existing Church documents suggest the organization operates, two major limitations were identified from the analysis and completion of the study. These limitations include: textual constraints and method restrictions.

Textual Constraints

The scope of this study was limited due to several textual constraints that the researcher encountered prior to the start of the analysis. Although every effort was made to acquire texts that depicted both competing viewpoints on the style of leadership used by the Church of Scientology, it is important to note that all of the texts used in this analysis offered some form of inherent bias either for or against the organization. None of the texts analyzed offered a clear comparison of both viewpoints, so the researcher was forced to draw her own conclusions regarding the biases discussed in the text.

Additionally, the number of texts analyzed as part of the study could be considered a limitation for two reasons. First, the researcher was restricted to interpreting the perception that former Church members have of leadership in the Church based solely on the memoirs of five individuals. Second, because the researcher struggled to obtain texts from the Church of Scientology, the scope of analysis for how the Church presents its leadership style was limited to four texts.

Method Restrictions

A top-down approach to textual analysis requires the identification of important concepts or themes before a researcher can begin exploring data. As such, this approach

does not always holistically reflect the content of the data being analyzed and therefore requires an iterative approach to interpreting texts. The nature of an iterative approach offers a limitation for this study, since it requires that a sequence of tasks be carried out in exactly the same way overall several attempts at interpreting data (Rubin & Rubin, 2012).

While every effort was made on the part of the researcher to use the same coding approach each time the data was systematically coded, it could be argued that the biased nature of the texts analyzed required the researcher to slightly adjust her approach to coding. For example, although the researcher first analyzed the texts for examples of organizational culture leadership characteristic (followed by preferred motivators and then responsiveness), not all texts offered the same insights into each characteristic. As such, if a particular characteristic appeared to be lacking in the text, the researcher may have been unintentionally forced to place greater emphasis on the other characteristics that were present in the text.

Additionally, because this study was conducted through a content analysis, the very nature of the study presents as a limitation to this research. Content analyses require deep-reading and interpretation of multiple texts by a researcher. As such, the researcher did not directly speak to any of the individuals whose memoirs were analyzed as part of this study. Similarly, the researcher did not speak to any existing representatives of the Church of Scientology. Instead, the scope of analysis was limited to the researcher's interpretation of the many texts analyzed as part of this study.

Finally, the perspectives analyzed as part of this study were limited to former Church members and the presentation of leadership by the Church of Scientology. This study did not include viewpoints from existing members of the Church, so there is no

way of knowing how current members of the organization perceive the Church's leadership style.

Future Research

It is recommended that future studies on leadership in the Church of Scientology incorporate a wider range of texts to ensure equal representation of both contradicting viewpoints (those from former Church members, and that which is presented by the Church itself). Further, if possible, future research should incorporate the perspective of existing members of the Church so that it is possible to know how its existing members view the organization's leadership style. It is also important that a more-expansive collection of texts from all viewpoints be incorporated into the analysis to better substantiate the findings. Finally, similar future research could be conducted on other religious organizations of the NRM era to expand on this research and better cement the findings from this study on how leadership is practiced versus presented.

Conclusion

The question of influential leadership within the Church of Scientology was explored through a contextual analysis. This method allowed the researcher to better understand how the organization uses its authority as a "leader" to enforce Church doctrine over followers. This analysis involved deep-reading and interpretation of multiple texts by the researcher, and required a top-down approach to first define the characteristics of transactional and transformational leadership that would ultimately be used as coding vehicles to answer the proposed research questions. Using this approach, the researcher was able to distinguish between two opposing views on the Church's

leadership style: how former Church members view the organization as a leader versus how the organization presents itself in a leadership light.

First, by closely reviewing the history of the Church of Scientology, it was possible to contextualize the leadership style of the organization that made the Church what it is today. The Church itself has been studied extensively from a variety of perspectives, including its existence as a legal entity (Kent, 1999), its function as a business (Passas & Castillo, 2006) and its purpose as a religious institution versus a cult (Wallis, 1975).

The most recent studies on the Church focus on analyzing the institution as an example of how public relations can be used to help an organization evolve, through practices like: relationship building, reputation management, crisis communication and issues management (Spaulding & Formentin, 2017). Further, the extensive work by previous scholars on this subject suggests that L. Ron Hubbard was well-versed in using his influential style of leadership to help grow Scientology from a movement to a religion. This led the researcher to further explore the foundation of leadership theory and its applicability to organizations today.

Leadership scholars argue that leadership occurs as a form of social influence created among people and grounded in social interaction (Barge, 2009). During the past 10 years, the study of leadership has evolved as scholars have started to examine the stylistic preferences of leaders and how those tendencies have impacted their ability to influence followers (Barge, 2009). As such, the study of influential leadership within the Church of Scientology adds substance to existing scholarship on this topic. The nature of

leadership within the Scientology organization offers a comparative vehicle for dissecting both the transactional and transformational styles.

Transactional leadership is defined as the use of “power to provide rewards to followers in exchange for their performance” (Schneider & Schroder, 2012, p. 272) and emphasizes the maintenance of clear lines of authority to better guide followers toward achieving pre-determined goals (Dai et al., 2013). When examining the Church of Scientology from the viewpoint of former Church members, it is apparent that the organization upholds many of the tenets that define transactional leadership. This was particularly apparent when examining the leadership from an organizational culture perspective.

Conversely, transformational leadership focuses on innovation, change, and reform through four basic management tenets, including: idealized influence, intellectual stimulation, inspirational motivation and individualized consideration (Bass, 1985; OKCU, 2014). When examining how the organization presents itself to the public, particularly as a recruitment vehicle, it is clear that the Church does so from the lens of transformational leadership. However, a closer examination of the practices of the organization suggest that it leads its members through transactional modes, despite how it publicly presents itself.

The findings from this study lend credence to existing scholarly work on why organizations strive to present themselves transformationally versus transactionally. Some modern research suggests that organizations which embody the transformational style tend to generate higher performance than those acting through transactional modes (García-Morales et al., 2008). And, there appears to be an intrinsic benefit promoted by

the transformational leadership style, which stimulates a connection between workers and an organization. To do this, transformational organizations foster a sense of ownership among employees for the values, ethics and beliefs promoted by the company (Lynch, 2016).

As such, it is possible that the Church of Scientology strives to present itself as transformational because it believes in the power of transformational leadership. However, it is more likely that the Church recognizes the benefits of presenting itself transformationally to recruit new members as part of its overarching mission. Further, since Scientology is considered to be a religion, it is natural that the organization would strive to uphold certain characteristics that embody transformation leadership—particularly to promote its ethics, character and authenticity to members (Fairholm, 1996).

The challenge that the organization appears to have is that its public presentation (transformational leadership) conflicts with its internal management style (transactional leadership). As a result, there appears to be a significant disconnect between how the organization is viewed by former members and the way that existing Church documents suggest the organization operates.

Existing scholarship on transactional and transformational leadership argues that when this disconnect occurs, significant strife is created between leaders and followers (Bass & Steidlmeier, 1999). Thus, by masquerading as a transformational organization instead of the transactional one it is, the Church of Scientology inadvertently fosters animosity among followers who discover its true nature through increased involvement with the organization.

This may be one reason why the organization is considered to be one of the more controversial religions in the post-industrial revolution era (Wright, 2013; Reitman, 2011).

Appendix A – Codebook

Theme	Definition of Theme	Textual Example	Style
Organizational Culture			
Hierarchy, Delegation & Decision Making	How the Church communicates hierarchy, responsibilities and decisions	Amy got in trouble because she recommended someone for a higher position that she thought was qualified for the role, but Miscavige instead wanted her to fill it – even though her recommendation had more experience and looked better on paper (Scobee, 2010, p. 89).	Transactional Leadership
Values, Ethics & Beliefs	The ethical behavior, values and beliefs required of Church members	Marc received a presentation from Sea Org members who told him about how he could work for the organization and make a huge difference in the world by helping people get off drugs; plus, he would always have a place to live and at the same time would be working toward accomplishing the organization's goal of making the world a better place (Headley, 2010, p. 48)	Transformational Leadership
Relationships	The emphasis placed on relationship management by the Church	“Our relationship was not father-son anymore. He was no longer my son but the head of the Church of Scientology and that look let me know it. The church and its operations took precedence now and would from then out. That look of his made a considerable impression on me. My role in the Sea Organization would have nothing to do with being his father” (R. Miscavige, 2017, p. 118).	Transactional Leadership

Preferred Motivators

Measurements of Success	How the Church defines “success”	“It was fascinating to see myself there, in a senior position within the Executive Council of the Commodore’s Messenger Organization International after two years on the RPF! CMO Int is the highest management body for the Church of Scientology....Outside the RPF, I had little experience. I really had minor understanding of Scientology technology since I very rarely studied, hadn’t read any of the basic books and received little counseling, other than confessionals asking for transgressions. Yet somehow, I ended up at the top of the organization” (Scobee, 2010, p. 55).	Transactional Leadership
Failure & Punishment	How the Church perceives “failure”	“Punishment drive is the way the Church operates today. Punishment is preferable to any other motivation in its eyes” (R. Miscavige, 2017, p. 130)	Transactional Leadership
Responsiveness			
Reactive	How the Church reacts to situations	“Any person that the church perceives to be a threat or an enemy becomes fair game, and all manner of tactics, including litigation, private investigation and infiltration, are used to discredit or better still, utterly ruin the target” (R. Miscavige, 2017, p. 9).	Transactional Leadership
Proactive	How the Church proactively prepares to handle situations	Church used its crisis management policies that were already in place to explain why Leah chose to leave the organization after many years of service to it (Remini, 2015).	Transformational Leadership

Bibliography

"Aftermath Letters." A&E. N.p., 2016. Web.

A Brief history of the Church of Scientology. (2004). Retrieved from

<http://www.xenu.net/archive/infopack/8.htm>.

Amabile, T. M. (1998). How to kill creativity. *Harvard Business Review*, 76(5), 76-87.

Anthonakis, J., Avolio, B. J., & Sivasurbramaniam, N. (2003). Context and leadership:

An examination of the nine factor full-range leadership theory using the

multifactor leadership questionnaire. *The Leadership Quarterly*, 14(3), 261-295.

Avolio, B.J. & Bass, B.M. (1995). Individual consideration viewed at multiple levels of

analysis: a multi-level framework for examining the diffusion of transformational

leadership. *Leadership Quarterly*, 6 (2), 199-218. doi: 10.1002/nml.

Barge, J. K. (2009). Leadership theories. In S. Littlejohn & K. Foss (Eds.), *Encyclopedia*

of Communication Theory (pp. 594-596). Thousand Oaks, CA: SAGE

Publications. Retrieved from

<http://sk.sagepub.com/reference/communicationtheory>

Bass, B. & Steidlmeier, P. (1999). Ethics, character, and authentic transformational

leadership. *The Leadership Quarterly*, 10 (2), 181-217. doi: 10.1016/S1048-

9843(99)00016-8.

Bass, B. M. (1985). *Leadership and performance beyond expectations*. New York, NY:

Free Press.

Bass, B.M. & Avolio, B.J. (1995). *The multifactor leadership questionnaire form 5X*.

Palo Alto, CA: Mind Garden.

- Benjamin, T. (2016). Transactional leadership limitations. Retrieved from <http://smallbusiness.chron.com/transactional-leadership-limitations-35903.html>
- Brown, R. E. (2003). St. Paul as a public relations practitioner: A metatheoretical speculation on messianic communication and symmetry. *Public Relations Review*, 29(2), 229–240. doi:10.1016/S0363-8111(03)00024-9
- Buchanan, M. (2011). Faith leadership: An approach for educational leadership contexts. *Journal of Catholic School Studies*, 83 (2), 44-51.
- Burns, J.M. (1978). *Leadership*. New York: Harper & Row.
- Chryssides, G. D. (2001). *Exploring new religions*. New York, NY: Continuum.
- Cobert, A., Judge, T., Choi, D. & Wang, G. (2012). Assessing the trait theory of leadership using self and observer ratings of personality: The mediating role of contributions to group success. *The Leadership Quarterly*, 23, 670-685. doi:10.1016/j.leaqua.2012.03.004
- Dai, Y., Chen, K., & Wu, H. (2013). Transformational vs. transactional leadership: Which is better? A study on employees of international tourist hotels in Taipei City. *International Journal of Contemporary Hospitality Management*, 25(5), 760-778. doi:10.1037/e610182012-002
- David Miscavige: A biography. (2018). Retrieved from <http://www.scientology.org/david-miscavige/biography.html#trustedfriend>
- Dianetics. (n.d.). Retrieved from Scientology Newsroom <http://www.Scientologynews.org/quick-facts/dianetics.html>
- Disadvantages of transformational leadership. (2016). Retrieved from <http://www.adviseamerica.com/disadvantages-of-transformational-leadership/>

- Downton, J. V. (1973). *Rebel leadership: Commitment and charisma in the revolutionary process*. New York, NY: The Free Press.
- Fairholm, G. (1996) *Spiritual leadership: fulfilling whole-self needs at work*. *Leadership & Organization Development Journal*, 17 (5), 11-17. doi: 10.1108/01437739610127469.
- Fairhurst, G. T. (2007). *Discursive leadership: In conversation with leadership psychology*. Thousand Oaks, CA: Sage. doi: 10.4135/9781452231051
- Fiedler, F. (1978). *The contingency model and the dynamics of the leadership process*. *Advances in Experimental Social Psychology*, 11, 59-112. doi.org/10.1016/S0065-2601(08)60005-2
- Forward, G. & Sadler, N. (2013). "The harder I work, the behinder I get!" An exploration of communication, religiosity, and burnout in women student leaders at a church-related university. *Journal of Communication and Religion*, 36 (1), 127-149.
- Freeman, L. (1950). *Psychologists act against Dianetics; Claims made for new therapy not backed by empirical evidence*. Retrieved from <http://www.nytimes.com/1950/09/09/archives/psychologists-act-against-dianetics-claims-made-for-new-therapy-not.html>
- Frequently asked questions. (2017). Retrieved from <http://www.scientology.org/faq.html>
- Frey, L. R., Botan, C. H., & Kreps, G. L. (1999). *Investigating communication: An introduction to research methods (Vol. 2)*. Boston: Pearson.
- García-Morales, V. J., Lloréns-Montes, F. J., & Verdú-Jover, A. J. (2008). *The effects of transformational leadership on organizational performance through knowledge*

and innovation. *British Journal of Management*, 19 (4), 299-319.

doi:10.1111/j.1467-8551.2007.00547.x

Grint, K. (2000). *The arts of leadership*. Oxford, UK: Oxford University Press.

Hamstra, M. R., Yperen, N. W., Wisse, B., & Sassenberg, K. (2014). On the perceived effectiveness of transformational-transactional leadership: The role of encouraged strategies and followers' regulatory focus. *European Journal of Social Psychology, Eur. J. Soc. Psychol.*, 44(6), 643-656. doi:10.1002/ejsp.2027

Headley, M. M. (2010). *Blown for good: Behind the iron curtain of Scientology*.
Burbank, CA: BFG Books.

Hersey, P. & Blanchard, K.H. (1969). Life cycle theory of leadership. *Training and Development Journal*, 23 (2), 26-34.

Hubbard, L. R. (1989). The credo of a good and skilled manager. In *How to live though an executive* (pp. 127-129). Los Angeles, CA: Bridge Publications.

Hubbard, L. R. (2007a). An essay on power. In *Introduction to Scientology ethics* (pp. 149-168). Los Angeles, CA: Bridge Publications.

Hubbard, L. R. (2007b). "Discipline, SPS and admin: How statistics crash. In *Introduction to Scientology ethics* (pp. 247-249). Los Angeles, CA: Bridge Publications.

Hubbard, L. R. (2012). *Ron: The L. Ron Hubbard series* (vol. Dianetics letters and journals). Commerce, CA: Bridge.

Kent, S. A. (1999). Scientology—Is this a religion? *Marburg Journal of Religion*, 4(1).

Retrieved from

<http://www.unimarburg.de/fb03/ivk/mjr/pdfs/1999/articles/kent1999.pdf>

- Key behaviors of transformational leaders. (2016). Retrieved from <https://www.boundless.com/management/textbooks/boundless-management-textbook/leadership-9/types-of-leaders-72/key-behaviors-of-transformational-leaders-357-3559/>
- Koh, W. L., Steers, R. M., & Terborg, J. R. (1995). The effects of transformational leadership on teacher attitudes and student performance in Singapore. *Journal of Organizational Behavior*, 16, 319-333.
- Kokemuller, N. (2016). Advantages and disadvantages of transformational leadership. Retrieved from <http://smallbusiness.chron.com/advantages-disadvantages-transformational-leadership-20979.html>
- Labaton, S. (1993, October 13). Scientologists granted tax exemption by the U.S. Retrieved from <http://www.nytimes.com/1993/10/14/us/scientologists-granted-tax-exemption-by-the-us.html>
- Li, V., Mitchell, R., & Boyle, B. (2016). The divergent effects of transformational leadership on individual and team innovation. *Group & Organization Management*, 41(1), 66-97. doi:10.1177/1059601115573792
- Lynch, M. (2017, April 16). 6 Reasons why you should become a transformational leader. Retrieved from <http://www.theedadvocate.org/6-reasons-why-you-should-become-a-transformational-leader/>
- McCormack, M., Brinkley-Rubinstein, L. & Craven, K. (2014) Leadership religiosity: a critical analysis. *Leadership & Organization Development Journal*, 35(7), 622-636. doi.org/10.1108/LODJ-07-2012-0093
- McKee, A. (2003). *Textual analysis: A beginner's guide*. London: Sage Publications.

- Miller, R. (2014). *Bare-faced messiah: The true story of L. Ron Hubbard*. London, UK: Silvertail Books.
- Miscavige, R. (2017). *Ruthless: Scientology, my son David Miscavige, and me*. New York, NY: St. Martin's Press.
- OKCU, V. (2014). Relation between secondary school administrator's transformational and transactional leadership style and skills to diversity management in the school. *Educational Sciences: Theory & Practice*, 14(6), 2162-2174.
doi:10.12738/estp.2014.6.2128
- Passas, N., & Castillo, M. E. (2006). Scientology and its 'clear' business. *Behavioral Science & the Law*, 10(1), 103–116. doi:10.1002/bsl.2370100110
- Patiar, A., & Mia, L. (2009). Transformational leadership style, market competition and departmental performance: Evidence from luxury hotels in Australia. *International Journal of Hospitality Management*, 28(2), 254-262.
doi:10.1016/j.ijhm.2008.09.003
- Rathbun, M. M. (2013). *Memoirs of a Scientology warrior*. North Charleston, SC: Createspace.
- Reddin, W.J. (1967). The 3-D management style theory. *Training and Development Journal*, 21 (4), 8-17.
- Reitman, J. (2011). *Inside Scientology*. Retrieved from
<http://www.rollingstone.com/culture/news/inside-scientology-20110208>
- Remini, L. (2015). *Troublemaker*. New York, NY: Ballanti Books.
research methods. (2nd ed.) Boston: Allyn & Bacon.

- Rodrigues, A., & Ferreira, M. (2015). The impact of transactional and transformational leadership style on organizational citizenship behaviors. *Psico-USF*, 20(3), 493-504. doi:10.1590/1413-82712015200311
- Rowold, J., Borgmann, L., & Bormann, K. (2014). Which leadership constructs are important for predicting job satisfaction, affective commitment, and perceived job performance in profit versus nonprofit organizations? *Nonprofit Management & Leadership*, 25(2), 147-161. doi:10.1002/nml.21116
- Rubin, Herbert J., & Rubin, Irene S. (1995). *Qualitative interviewing. The Art of Hearing Data*. Thousand Oaks: Sage.
- Schneider, A., & Schroder, T. (2012). Ideal types of leadership as patterns of affective meaning: A cross-cultural and over-time perspective. *Social Psychology Quarterly*, 75(3), 268-287. doi:10.1177/0190272512446755
- Scientology religion facts. (n.d.). Retrieved from <http://www.scientologynews.org/quick-facts/scientology.html>
- Scobee, A. (2010). *Scientology: Abuse at the top*. Puyallup, WA: Scobee Publishing.
- Spaulding, C., & Dodd, M. D. (2014). The public relations and artful devotion of Hildegard Von Bingen. In B. St. John III, M. O. Lamme, & J. L'Etang (Eds.), *Pathways to public relations: Histories of practice and profession* (pp. 41–55). New York, NY: Taylor & Francis.
- Spaulding, C., & Formentin, M. (2017). Building a religious brand: Exploring the foundations of the Church of Scientology through public relations. *Journal of Public Relations Research*, 29(1), 38-50.
<http://dx.doi.org/10.1080/1062726x.2017.1281137>

- The Clear. (n.d.). Retrieved from Scientology.org <http://www.scientology.org/what-is-dianetics/basic-principles-of-scientology/the-clear.html#slide3>
- Transactional leadership advantages and disadvantages. (2016). Retrieved from <http://www.adviseamerica.com/transactional-leadership-advantages-and-disadvantages/>
- Transactional leadership theory. (2016). Retrieved from <http://managementstudyguide.com/transactional-leadership.htm>
- Urban, H. B. (2011). *The Church of Scientology*. Princeton, NJ: Princeton University Press.
- Wallis, R. (1975). Scientology: Therapeutic cult to religious sect. *Sociology*, 9(1), 89–100. doi:10.1177/003803857500900105
- Weresow, A., Saidman, A., Holzman, E., & Remini, L. (Producers). (2016a). A leader emerges [Television series episode]. In Leah Remini: Scientology and the aftermath. A&E.
- Weresow, A., Saidman, A., Holzman, E., & Remini, L. (Producers). (2016b). Ask me anything [Television series episode]. In Leah Remini: Scientology and the aftermath. A&E.
- Weresow, A., Saidman, A., Holzman, E., & Remini, L. (Producers). (2016c). Fair game [Television series episode]. In Leah Remini: Scientology and the aftermath. A&E.
- Weresow, A., Saidman, A., Holzman, E., & Remini, L. (Producers). (2016d). Golden Era [Television series episode]. In Leah Remini: Scientology and the aftermath. A&E.

Weresow, A., Saidman, A., Holzman, E., & Remini, L. (Producers). (2016e). Merchants of fear [Television series episode]. In Leah Remini: Scientology and the aftermath. A&E.

What is Scientology. (2018). Retrieved from <https://www.scientology.org/what-is-scientology.html>

Worden, S. (2005). Religion in strategic leadership: A positivistic, normative/theological, and strategic analysis. *Journal of Business Ethics*, 57 (3), 221-239. Retrieved from <http://www.jstor.org/stable/25123471>

Wright, L. (2013). *Going clear: Scientology, Hollywood, and the prison of belief*. New York, NY: Vintage Books.

Curriculum Vitae

Stephanie Elizabeth Berke



SUMMARY STATEMENT

Passionate, self-starter with more than 7 years of progressive experience in the health insurance industry. Successful record of creating innovative marketing campaigns that drive member growth and retention. Skilled at building and maintaining solid relationships with peers, vendors, executives and support staff. Specializes in leveraging direct marketing strategies to achieve sales objectives. Excellent organization, attention to detail and communication skills, both written and verbal.

EXPERIENCE

CareFirst BlueCross BlueShield – Owings Mills, MD **May 2010—Present**
Strategic Marketing Supervisor (August 2017 — Present)

Leads, mentors and coaches staff of five individuals to provide oversight for all marketing initiatives managed by the Consumer Direct Engagement team. Manages budget of ~\$3 million and directs all marketing team activities and campaign schedules.

Senior Marketing Project Analyst (November 2016 — August 2017)

Acts as team lead and mentor; provides coaching and counseling for Consumer Direct Engagement Staff. Serves as liaison to systems migration team, advertising department, community affairs and product development groups within CareFirst, as well as 10+ external community event vendors.

Selected Contributions:

- Team lead and mentor to three marketing associates; in 2016, coached peers through launch of new book of business (CareFirst MedPlus) for the Over-65 individual market segment and provided ongoing support for marketing initiatives related to Consumer Direct ancillary and Under-65 books of business.
- Ongoing associate project manager for the supervision and requirements prioritization of marketing business needs throughout Consumer Direct Sales migration to new CRM & Marketing database.
- Coordinator of all Consumer Direct community event participation; led Consumer Direct Sales to a 252% YOY increase in consumer engagement from 2015 to 2016.
- Directs annual internally-sponsored MedPlus consultation series specifically targeting the Medicare-eligible population throughout Maryland; over 150 participants attend the series on an average annual basis, and in 2016 the series resulted in a 95% satisfactory rating among all participants.

Sales Communications Analyst (May 2014 — November 2016)

Managed the analysis, selection, planning, and presentation of Consumer Direct Sales seminars and external community events by providing analytical and marketing support for sales and retention areas; participated in the planning and implementation of new

advertising efforts to promote sales applications for both the Under-65 and Over-65 books of business. Designed powerful presentations for diverse audiences to communicate product information, sales concepts and executive status reports.

Selected Contributions:

- Personally led and executed all educational and retention seminar efforts for current and prospective CareFirst members in response to the growing need for consumer guidance through product migration as part of the implementation of the Affordable Care Act.
- Served as keynote speaker at all educational and member retention seminars hosted by Consumer Direct Sales.
- Authored Medicare Made Simple guide for Consumer Direct Sales to use at all outside events and as a premium incentive for direct marketing campaign prospects.
- Managed \$250,000 event budget to year-end forecast variance of less than 1%.
- Provided counsel to senior management staff in examination of business objectives against industry benchmarks and offered a cross-functional analysis of existing business processes to define necessary changes that support sales efforts and staffing requirements.

TECHNICAL SKILLS

Proficient in Microsoft Office Suite (Word, Excel, PowerPoint & Publisher), and Adobe Pro & InDesign Suites

EDUCATION & LICENSES

Direct Marketing Institute DCMP Certification – *Data & Marketing Association*
Anticipated Completion of Certification: Fall 2018

Producers Life & Health Insurance License – *State of Maryland*
August 2012—Present

Bachelor of Science in Mass Communication – Towson University
Fall 2007—Spring 2011
Emphasis: Public Relations, Advertising and Integrated Communication
Certifications: Marketing Interdisciplinary Specialization

Master of Science in Communication Management – Towson University
Fall 2014—May 2018

Berke, S. (2018). *An exploration of leadership within the Church of Scientology* (Unpublished master's thesis). Towson University, Towson, Maryland.

