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Face Management and Servant-Leadership: A Hermeneutic Phenomenological Study of Chinese and American Christian Church Leaders

JiYing Song

George Fox University, jsong@georgefox.edu

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Face Management and Servant-Leadership: A Hermeneutic Phenomenological Study of
Chinese and American Christian Church Leaders

A dissertation
submitted to the faculty of the
Doctoral Program in Leadership Studies
School of Leadership Studies
of Gonzaga University
in partial fulfillment of the requirements
for the degree of
Doctor of Philosophy

By
Jiying Song

July 2018

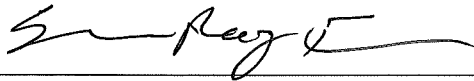
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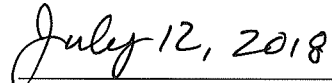
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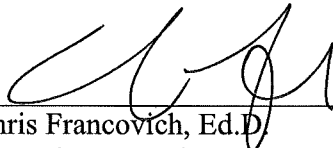
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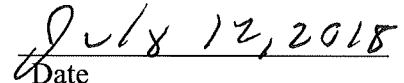
Shann Ray Ferch, Ph.D.
Dissertation Chair



Date



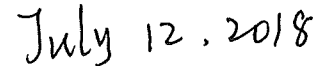
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Committee Member



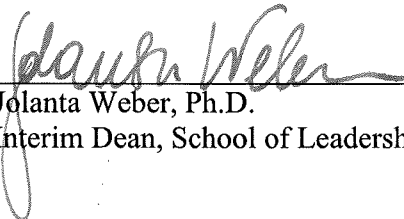
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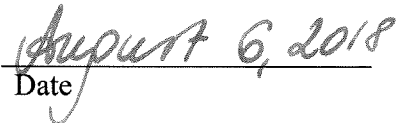
MaryKate Morse, Ph.D.
Committee Member



Date



Jolanta Weber, Ph.D.
Interim Dean, School of Leadership Studies



Date

Dedication

This dissertation is dedicated to my special family: Maria, Paul, Dottie, and Charlie. They have supported me no matter what, and I could not have done this without them.

Acknowledgments

This dissertation would not have been possible without the support of my family, friends, and faculty at Gonzaga University. I owe my deepest gratitude to my family and extended family. My husband Paul is still living in China by himself in order to work and support me. Paul and I get together once a year, and we have overcome so many difficulties in the last several years. My daughter Maria lives with me in Newberg, Oregon, and attends middle school. She is a smart, brave, diligent, and perseverant young woman who enjoys literature and music. Paul and Maria have inspired and helped me during my dissertation journey. My parents and parents-in-law have financially supported my studies. Charlie and Dottie Kamilos have not only shared their house with me and Maria, they have also taken care of us and loved us as their own children. So many nights at the dinner table, when I was discouraged and feeling ready to give up my studies, Charlie and Dottie listened to me, empathized with me, and encouraged me.

I would like to express my deep appreciation to my dissertation chair, Dr. Shann Ray Ferch, who brought me in as his graduate assistant, and later asked me to be the Associate Editor for *The International Journal of Servant-Leadership*. I have learned and grown in the field of servant-leadership, as well as the life of forgiveness, because of him. In my dissertation process, he has helped me to clarify my ideas, encouraged me, and applauded when I have made progress. I am also grateful for Dr. Chris Francovich, who introduced me to the worldview of social constructionism and challenged me with deep thinking. He guided me on the National Science Foundation ADVANCE project, which enabled me to become proficient in qualitative data analysis. I would like to thank Dr. MaryKate Morse at George Fox University. She has been a great mentor to me during the

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I would like to express deep appreciation to all of my participants. They contributed to my research through sharing their vulnerabilities. They revealed their embarrassing moments, painful experiences, and emotional struggles, as well as their accomplishments and joys. Their lived experience enriched the study of face and face management.

I am grateful to Common Ground Research Networks for allowing me to use the material from “What Is Face Anyway?” by special arrangement. The full citation of the material is Song, J. (2018). What Is Face Anyway? *The International Journal of Interdisciplinary Cultural Studies*, 12(4), 21-32. doi:10.18848/2327-008X/CGP/v12i04/21-32.

Abstract

Leaders can have a negative impact on organizations when they knowingly or unknowingly attempt to save face, that is, try to protect their standing or reputation. The strong cultural value of not losing face presents a unique challenge for organizational leaders. The desire to gain face and the fear of losing face will likely permeate leaders' decision-making processes without even being noticed. The phenomenon of face exists both in China and in the United States, yet misunderstandings and a lack of understanding of face exist in both countries. Face management is the communicative strategies people use to manage face during social interactions. The purpose of this hermeneutic phenomenological study is to explore the essence of face management and the relationship between face management and two characteristics of servant-leadership—awareness and healing—with a sample of Christian church leaders in China and the United States. Prior to this study, to my knowledge, no hermeneutic phenomenological research of face management has been conducted in a church setting.

Through a review of the literature, four areas are explored: the concept of face, face management, servant-leadership, and face and face management in the church. Three Chinese and three American Christian church leaders were chosen to complete a question sheet and participate in two semi-structured interview sessions. A first cycle of open coding and second cycle of pattern coding were used during data analysis with the engagement of the epoché. Authenticity, crystallization, and ethical relationship, as the criteria of trustworthiness, guard the whole research. Face experiences are discussed in light of eight major themes: body, triggers, becoming, face concepts, strategies, emotions, servant-leadership, and the church. Findings from the study help support and update two

theoretical models: a face and face management model and a servant-leadership and face management model. These two models contribute to the theories of face, face management, and servant-leadership and offer theoretical tools for further study of face and servant-leadership. It is hoped that this study will help leaders develop understanding and awareness of face and face management to move their leadership toward peace and healing.

Keywords: face, self, *lian* (脸), *mianzi* (面子), self-identity, social identity, impression management, politeness theory, cultural dimensions theory, shame, dignity, face-negotiation theory, facework, servant-leadership, awareness, healing, forgiveness, church leaders, hermeneutic phenomenology

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CHAPTER ONE: INTRODUCTION AND RESEARCH DESIGN

Leaders can have a negative impact on organizations when they knowingly or unknowingly attempt to save face, that is, try to protect their standing or reputation. According to Global Leadership and Organizational Behavior Effectiveness (GLOBE) researchers, organizational leadership is “the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members” (House, Hanges, Javidan, Dorfman, & Gupta, 2004, p. 56). The strong cultural value of not losing face presents a unique challenge for organizational leaders. “If leaders are as anxious and reactive as the people they serve, those served will not be served well” (Steinke, 1996, p. 96). The desire to gain face and the fear of losing face will likely permeate leaders’ decision-making processes without even being noticed by them.

Face is a social construct that directs an individual’s actions and is shaped by others’ attitudes. The traditional concept of face is Chinese in origin, and the term is a literal translation of Chinese *lian* (or *lien*, 脸) and *mianzi* (or *mien-tzu*, 面子) (Ho, 1976; H. Hu, 1944; Zhai, 1995). Face is a socially constructed phenomenon and plays a strong motivational role in organizational leadership. Ho (1976) claimed that “face is never a purely individual thing” (p. 882). Tracy (1990) wrote, “face is a social phenomenon” (p. 210). Hofstede (2001) included face in his cultural dimensions theory from the point of view of the social environment rather than the individual. Goffman (1955) pointed out that each individual during the interactions is obligated to support a given face and avoid destroying the other’s face. The concern of face becomes especially problematic when people are in conflict situations and face-saving strategies are needed in these

interpersonal encounters (Oetzel & Ting-Toomey, 2003; Rahim, 1983; Ting-Toomey & Kurogi, 1998). The actions taken by a person to maintain face, to avoid losing face, or to gain face are called *facework* (Goffman, 1955).

The focus of my study is to explore the phenomenon of face management in church settings. In this chapter, I will introduce (a) the conceptual framework; (b) the research design, which includes a statement of the problem, purpose statement and guiding questions, rationale, and significance of the study; (c) the supportive literature, which will be further expanded upon in Chapter Two; (d) an overview of methodology and methods, which will be expanded upon in Chapter Three; and (e) an overview of the dissertation.

Conceptual Framework

A theoretical framework is a combination of formal theories that illuminates a particular study topic or phenomenon and can be multilayered and complex (Ravitch & Riggan, 2017). A conceptual framework can be likened to an argument that aims to convince readers of the importance of the study and the rigor and appropriateness of conducting the study through certain theoretical and methodological tools (Ravitch & Riggan, 2017). A conceptual framework is the overarching argument for the study, while theoretical frameworks serve as part of the conceptual framework (Ravitch & Riggan, 2017). In this study, I use four theoretical models to represent my theoretical frameworks.

The conceptual framework for my study (see Figure 1) shows the relationships among the purpose statement, guiding questions, literature review, theoretical models, methodology and methods, findings, and trustworthiness. My study is built upon my purpose statement, which shapes my guiding questions, literature review, theoretical

models, and methodology and methods, and vice versa. The guiding questions have driven my literature review and the choice of methodology and methods. My theoretical models have emerged and matured through literature reviews, which in turn revised the guiding questions. My methodology and methods complement the theoretical models, and together they have driven the research process and led to the findings and conclusions. The trustworthiness guards the whole study.

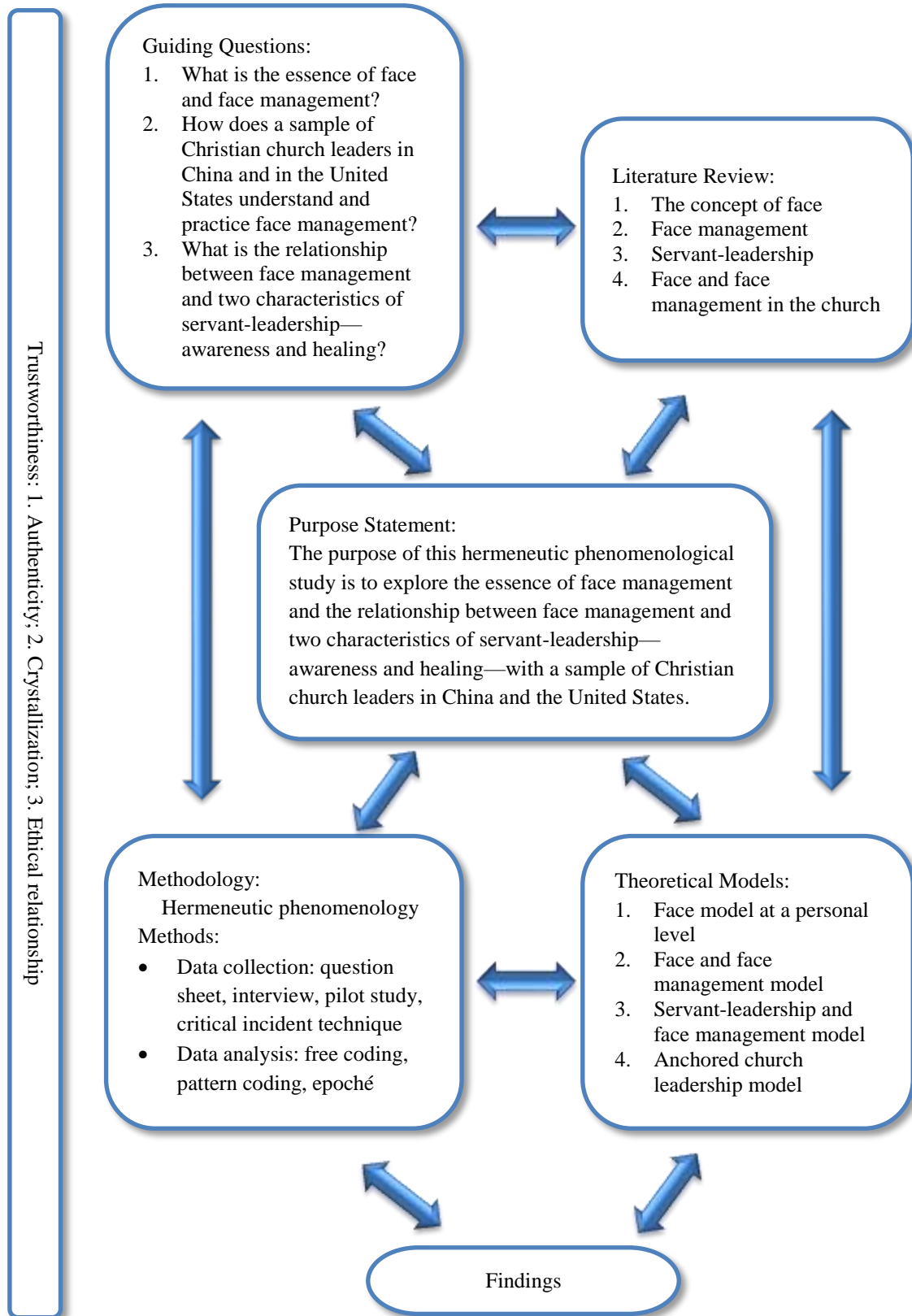


Figure 1. Conceptual framework.

The purpose statement and guiding questions will be introduced in the next section on research design. A brief literature review will be given in this chapter and a comprehensive review will be presented in Chapter Two. Four main theoretical models developed through literature reviews will be provided in Chapter Two. An overview of methodology and methods will be provided in this chapter and further developed in Chapter Three. The trustworthiness of the study will be addressed in Chapter Three. Data analysis will be presented in Chapter Four. In Chapter Five, I will discuss and interpret the findings.

Research Design

Statement of the Problem

The phenomenon of face exists both in China and in the United States, yet misunderstandings and a lack of understanding of face exist in both countries. First, face may be misunderstood as a cultural stigma. Some scholars claimed that face is “indicative of characteristically indigenous Chinese socio-cultural phenomena” (Qi, 2011, p. 280). Others regarded saving face as “a shortcut by Chinese to build their network and tapping into other’s social resources” (Buckley, Clegg, & Tan, 2006, p. 276). Still others tied face culture with particular groups of people; for example, people from Hong Kong were considered to be from a face culture (Kim, Cohen, & Au, 2010). However, such stigmas unfairly stereotype and homogenize these cultures.

Second, properly understanding face has long been essential to understanding general Chinese psychology and behavior and is particularly significant today because cross-cultural interactions are prevalent (Zhai, 1995). In 1894, A. Smith asserted that face is “a key to the combination lock of many of the most important characteristics of the

Chinese” (p. 17). More recently, scholars still agreed that face is the core factor of the Chinese value system and the key to understanding Chinese social behavior (Domino, Affonso, & Slobin, 1987; Redding & Ng, 1983; Stover, 1974; Zhai, 1995). In fact, face is the “most delicate standard by which Chinese social intercourse is regulated” (Lin, 1935, p. 200). Nevertheless, despite its importance, there is still a general lack of understanding of face in the West.

Third, both in China and in the United States, pastors and leaders who lack understanding of face and of self cannot effectively handle their own emotions (E. Friedman, 2007; Scazzero & Bird, 2003; VanVonderen, 1989). This can lead to impaired functioning in church leadership and pastoral care roles when behaviors are rooted in a lack of understanding of the implications of the fear of losing face. This situation forms a barrier to spiritual formation, which is an important part of church leadership.

Fourth, while many assume that face is a uniquely Chinese phenomenon, the West actually has its own version of face (Goffman, 1955; Mead, 1934). Considering western face can enrich the emotional awareness and leadership effectiveness of both Chinese and Americans. This new understanding may convert cultural stigma into mutual respect and nurture reciprocal relationships among people from different cultures. Thus a cross-cultural study of face and a theoretical integration of face, social behavior, and identity formation are needed.

Face management research has been done mainly through quantitative methods. One group of studies is built upon Hofstede’s (2001) cultural dimensions theory (Merkin, 2006, 2012; Sim, 2015). Merkin (2006, 2012) also developed some variables through face-negotiation theory, while Sim (2015) only used loss of face as one of the variables.

A second group of face studies is developed from P. Brown and Levinson's (1978, 1987) politeness theory. They measured positive facework and negative facework as variables (R. Friedman, Olekalns, & Oh, 2011; Kerssen-Griep, Trees, & Hess, 2008; Trees, Kerssen-Griep, & Hess, 2009). A third group of studies is based upon Ting-Toomey's (1988) face-negotiation theory, using face concerns, self-construal, and/or facework strategies (or conflict styles) as variables (Cho & Sillars, 2015; Merkin, 2006, 2012; Oetzel et al., 2001; Oetzel, Meares, Myers, & Lara, 2003; Oetzel & Ting-Toomey, 2003; Ting-Toomey et al., 2000; Q. Zhang, Ting-Toomey, & Oetzel, 2014).

All of these studies employed a Likert-type scale to measure variables through predefined items. For example, in Oetzel and Ting-Toomey's (2003) study, one indicator for self-face concern was "I was concerned with protecting my self-image"; one for facework strategy of avoiding was "I tried to pretend that the conflict didn't happen"; and one for independent self-construal was "I tried not to depend on others" (pp. 619-620). Among all of these quantitative studies, only two (Cho & Sillars, 2015; Q. Zhang et al., 2014) included open-ended or multiple-choice questions for additional information.

Face management has also been studied through qualitative lenses in the fields of public institution (Alvarez, 2001), professional organizations or workplace (Irizarry, 2004; Saito, 2013; Samra-Fredericks, 2010), universities (Kerssen-Griep, 2001; Tracy & Baratz, 1994; Walsh, Gregory, Lake, & Gunawardena, 2003), postdivorce coparenting and dating relationships (A. Miller, 2009), anonymous editorial reviews (T. Wright & Orbe, 2003), and virtual reference service (Radford, Radford, Connaway, & DeAngelis, 2011). Few hermeneutic phenomenological studies (Bartlett, 2007; M. Butler, 2000; Hinnenkamp, 2004; Hyde, 2005; Tunheim & McLean, 2014) and face management studies (Donnelly

& B. Wright, 2012; Lozano-Whitten, 2010; Pearson & Lee, 1991) have been done in church or religious settings. Prior to this study, to my knowledge, no hermeneutic phenomenological research of face management has been conducted in a church setting.

Purpose Statement and Guiding Questions

According to van Manen (1990), the essence of a phenomenon is the very nature of it, which can be described through the study of its internal meaning structures. The purpose of this hermeneutic phenomenological study is to explore the essence of face management and the relationship between face management and two characteristics of servant-leadership—awareness and healing—with a sample of Christian church leaders in China and the United States.

In support of the purpose of my study, I propose the following guiding questions:

1. What is the essence of face and face management?
2. How does a sample of Christian church leaders in China and in the United States understand and practice face management?
3. What is the relationship between face management and two characteristics of servant-leadership—awareness and healing?

Rationale

I am passionate about studying face management in church settings because I have seen the damage of ignoring these dynamics from my experience of serving in house churches and my study of Chinese church history. A house church I know of in China with more than 1,000 members split several years ago. The pastor decided to promote four leaders to take his place when he retired. With neither a clear organizational structure nor a good model of cooperative leadership, these four pastors became involved

in a game of gaining face. This finally led to the split of the church, and people were hurt. One of the four pastors left with about 50 people, who felt they were rejected by the church, by the community, and, further, by God.

Through my study of Chinese church history, I have found that the strong cultural value to not lose face presents a unique challenge for Chinese pastors with regard to healthy spiritual formation and leadership. In my Master of Divinity thesis, I researched how Chinese Christians have gone through a dramatic shift. After the establishment of western Christianity in China and the emergence of Chinese Christianity, Chinese Christians faced severe persecution from 1949 to 1979. The Reform and Opening after 1980 made possible the reconstruction of Chinese Christianity and contributed to its revival (Song, 2016); however, many Christians or their parents, having survived the persecution, lived with shame and loss of face, because they compromised their faith in some way in order to survive (Lian, 2010; Whyte, 1988; Ying, 2006). Today, the Church in China is growing rapidly, yet inadequate training is available to help church leaders with their and their congregation's emotional aspects of faith.

Church leadership and spiritual formation training is largely missing in house churches in China. This work is beyond many pastors' ability because they do not have seminary training and hardly see their own true self behind the curtain of face. While I was serving in a house church in China, the church grew from seven people to more than 100. During this time, the ideas of emotion, shame, inner being, and spiritual formation were scarcely mentioned in the church teaching. Pastors and teachers present truths from the Bible and encourage believers to live a Christ-like life, but instruction regarding the formation of the inner person in order to live this kind of life is missing. Emphasis on

knowledge of self is absent. Even though some pastors are spiritually mature, they remain underdeveloped in the formation of the inner person.

Significance of the Study

The significance of this study is to address a deficit in the literature, to extend the research of face management into church settings, to add to the understanding of the concept of face and the dynamics of face management, and, ultimately, to support the development of healthy church communities in both China and the United States through scholarship.

Church leaders without knowledge of self are unlikely to handle their own or other members' problems well. First, the underdevelopment leads some pastors to work extremely hard while repressing their inner struggles. They are more likely to experience burnout (Grosch & Olsen, 2000; Maslach, Schaufeli, & Leiter, 2001; Virginia, 1998). They rarely realize the effort required to look beneath the surface of their own emotions and seldom know how to break the power of the past and bring healing to the present (Scazzero & Bird, 2003). Within a face culture, they become trapped in the cycle of working harder in order to measure up and gain honor (VanVonderen, 1989; Ward, 2011).

Second, without knowing self, a pastor cannot handle leadership well. Unaware of their own brokenness (Scazzero & Bird, 2003), pastors and church leaders easily fall into the power struggle trap in order to gain face or avoid losing face. Lacking both strong self-confidence and humility, they more likely use the will to power to attempt to fix people or stay in charge (E. Friedman, 2007). Claiming church leadership by representing God, they may spiritually abuse others or be abused (D. Johnson & VanVonderen, 1991; Ward, 2011).

Third, without knowing self, pastors can neither deliver good pastoral care nor heal others. If a pastor has not entered his or her own world, the capacity for entering the world of others remains undeveloped (Scazzero & Bird, 2003). If they cannot build wholeness in themselves, how can they lead others and their community to wholeness (Greenleaf, 2002)? They also need to have strong self-differentiation in order to keep separate while remaining connected to others (Coplan, 2011). Leaders must manage their own reactivity without becoming lost in the anxious process (E. Friedman, 2007).

Last but not least, with the fear of losing face, church leaders in need may tend not to look for help or communicate their needs (Cupach & Metts, 1994; Goffman, 1955). Asking for help means confessing inability, which leads to shame (VanVonderen, 1989). A closed attitude leaves many leaders lost in their own struggles without getting help.

This study explores face management in both Chinese and American churches through the methodology of hermeneutic phenomenology. The findings of this study will shed light on some inner and emotional issues of church leaders and may be used to help leaders develop healthy church communities.

Supportive Literature

Four key areas of literature are reviewed in this study: (a) the concept of face, (b) face management, (c) servant-leadership, and (d) face and face management in the church. In this section, I briefly review the literature in these four areas. The comprehensive literature reviews and theoretical models will be presented in Chapter Two.

The Concept of Face

The concept of face arises from and is situated within the process of socialization. Face is something that can be given and taken (Goffman, 1955; Lin, 1935). In Chinese

language, face consists of *lian* and *mianzi* (Ho, 1976; H. Hu, 1944; Zhai, 1995); the concept of *mianzi* is similar to Mead's (1934) concept of "me," constituted by the attitudes of others, while *lian* resembles Mead's "I," the one reacting toward "me."

In the West, face can be traced back to the Greek word *προσωπον*, which refers to *face, figure, and a person's position in society* (Lohse, 1968). Goffman's (1959) dramaturgical perspective and impression management bear considerable resemblance to Chinese author Lu's (1948) metaphor of spectacle. A virtual stage exists in social interactions with the individual at the back stage and generalized others at the front stage. The individual's body and mind are involved both at the back stage and the front stage. During a social interaction, an individual moves out of his or her perceived *mianzi/me* at the back stage and acts as a *lian/I* at the front stage in front of others. The self, represented by face, is a product of social interactions rather than an isolated organic entity.

P. Brown and Levinson's (1978, 1987) politeness theory is built upon Goffman's (1967) study of face. They employed linguistic politeness strategies to tackle individuals' positive face want (desire for acceptance) and negative face want (desire for autonomy). Hofstede (2001) also adopted the concept of face in his cultural dimensions theory and used it to help interpret the dimensions of individualism and collectivism, as well as short-term and long-term orientation. *Mianzi* and *lian*, resembling Mead's (1934) "me" and "I," can also be understood in Tajfel and Turner's (1979) concept of social identity and Giddens' (1991) concept of self-identity. Furthermore, Taylor's (1989) notion of *how we have become* and *where we are going* gives the concept of face and the metaphor of spectacle a temporal dynamic.

Face is also closely related to shame. The frozen now shame, the future-oriented shame, and the past-oriented shame reflect the loss of face, the desire to avoid losing face, and the regret of losing face. Face-saving and shame are mostly regarded as negative and to be avoided. However, just like face, shame is about the self (Broucek, 1991; Morrison, 1989; Zahavi, 2012). Both face and shame are inevitable and fundamental in human life. There are protective forms of shame and concealing forms of shame (Straus, 1980). Shame can be related to morality and has its valuable dimension in ethics (Aristotle, 2009; Plato, 1973). Also, shame is interpersonal and has a bodily aspect (Sartre, 1956).

Face is not a unique cultural phenomenon found in China, but is distinctively human. Within social interactions, an individual's *me/mianzi*/social identity is formed through the attitudes of others within the light of internalized reality and institutions; this process reflects *how we have become* (Taylor, 1989). *Where we are going* arises when the individual acts from the position of *I/lian*/self-identity, and thus functions as a cell of externalization and objectivation (Taylor, 1989). The development of self, represented by face, combines with the process of socialization. A more collectivist society (such as China) consists of people who may pay more attention to the *me/mianzi*/social identity at the front stage; while a more individualist society (such as the United States) consists of people who may pay more attention to the *I/lian*/self-identity at the back stage.

Face Management

I adopt the term *face management* rather than *facework* to describe the communicative strategies people take to manage face during social interactions for two reasons: First, Giddens (1990) used *facework* to refer to the interfacial work done by a third party mediating among another two parties; and second, *facework* has been limited

to certain moves, such as uphold, support, and challenge (Oetzel et al., 2001; Ting-Toomey, 1999; Tracy, 1990). Face management, as a more general term, can include any possible strategies or moves taken by individuals during social interactions.

Face management studies have been built upon either Hofstede's (2001) cultural dimensions theory (Merkin, 2006, 2012; Sim, 2015), or P. Brown and Levinson's (1978, 1987) politeness theory (R. Friedman et al., 2011; Kerssen-Griep et al., 2008; Trees et al., 2009), or Ting-Toomey's (1988, 2005b) face-negotiation theory (Cho & Sillars, 2015; Merkin, 2006, 2012; Oetzel et al., 2001, 2003; Oetzel & Ting-Toomey, 2003; Ting-Toomey et al., 2000; Ting-Toomey, Oetzel, & Yee-Jung, 2001; Q. Zhang et al., 2014).

Ting-Toomey's (1988, 2005b) face-negotiation theory is the most rigorous face management theory, developed through constant revision and continuous research. Face-negotiation theory assumes that everyone practices face management during social interactions and that conflict situations make face concerns more problematic (Ting-Toomey, 2005b). This theory has five main elements: face concerns, face content domains, face movements, facework strategies, and conflict styles (Ting-Toomey, 2005b).

Based on the face focus of the individual, face concerns include self-face concern, other-face concern, and mutual-face concern (Ting-Toomey, 1988, 2005b). In addition, Markus and Kitayama (1991) proposed the concepts of independent self-construal (the independent self) and interdependent self-construal (the interdependent self), which have been used as predictors of communication styles (Gudykunst et al., 1996). I employ face concerns and self-construal in my theoretical models.

Face content domains are people's face wants. Lim and Bowers (1991) suggested three face wants: autonomy face, fellowship face, and competence face. Ting-Toomey

(2005b) added three more: status face, reliability face, and moral face. These face wants focus on social identity or *mianzi* while ignoring self-identity or *lian*. Neither Ting-Toomey's (2005a) identity negotiation theory, nor Imahori and Cupach's (2005) identity management theory, elaborates the dimensions or indicators of identity. I include self-identity and social identity rather than face wants in my study.

Ting-Toomey's (2005b) concept of face movements is built upon the cross-relations of different face concerns and is similar to face management strategies—maintain, defend, or upgrade one's own or others' face. Instead, I adopt Horney's (1992) three moves in my study: (a) move toward others through complying, (b) move against others through being aggressive, and (c) move away from others through avoiding.

People employ different facework strategies, or rather face management strategies, to manage face. These strategies can be preventive through avoiding, ignoring, or using disclaimers (Cupach & Metts, 1994); or restorative through humor, remediation, apologies, excuses, or being aggressive (Cupach & Metts, 1994; Ting-Toomey, 2005b). Employing a third-party mediator can also be used as a face management strategy (Gao & Ting-Toomey, 1998; Ting-Toomey, 2005b; Ting-Toomey et al., 2000; Wilmot & Hocker, 1998).

Conflicts or identity-sensitive situations highlight face management behaviors. Rahim (1983) proposed five conflict styles: avoiding, obliging, comprising, dominating, and integrating. Ting-Toomey and her colleagues added three more: neglect, third-party help, and emotional expression (Ting-Toomey et al., 2000, 2001). Later, Ting-Toomey and Oetzel (2013) grouped facework strategies, conflict styles, emotional expressions, and conflict rhythms into three broad conflict approaches: avoiding, competing, and

cooperating. Matching these three approaches with Horney's (1992) three moves, I include them in my theoretical models.

Servant-Leadership

Servant-leadership is a term coined by Greenleaf, but this concept has deep cultural roots. In ancient China, a servant-leader was praiseworthy, and his or her followers would take credit for tasks they accomplished under his or her leadership (Lao Tzu, 2005). In the Bible, Jesus himself was a servant-leader (Philippians 2:6-7, The New Revised Standard Version) who called his disciples to become servant-leaders (Mark 10:42-45). The founding father of the Republic of China, Sun Yat-sen, proposed the concept of public servants, which is still being used in China today (Sun, 1927).

Greenleaf's concept of servant-leadership is more a philosophy of life than a leadership theory (Beazley, 2003). Greenleaf did not offer a theoretical framework or theory model to study his idea of servant-leadership. Other scholars and writers have organized servant-leadership into a variety of elements: characteristics (Liden, Panaccio, Meuser, J. Hu, & Wayne, 2014; Spears, 2002), behaviors (Liden et al., 2014), pillars (Sipe & Frick, 2009), dimensions (van Dierendonck & Nuijten, 2011), practices (Keith, 2008), attributes (Russell & Stone, 2002), subscales (Barbuto & Wheeler, 2006), subscores (Laub, 1999), and virtues (Patterson, 2003). Liden et al. (2014), Patterson (2003), Russell and Stone (2002), and van Dierendonck (2011) have proposed theoretical models of servant-leadership.

I use the characteristics of awareness and healing from Greenleaf's concept of servant-leadership as the main tools to understand the nature of face and face management. The importance of awareness cannot be denied in Greenleaf's (1966, 1996a,

2002, 2003) writings. When one is intensively aware, foresight and serving others become possible (Greenleaf, 2002). “If the doors of perception were cleansed everything would appear to [humans] as it is, Infinite” (Blake, 1975, p. xxii). This is why Palmer (1998) appealed to leaders to lead from within, to become aware of our own shadow and light, and, in so doing, to become healers of this wounded world.

Greenleaf (2003) claimed that the growth of a person’s *entheos*—a feeling of oneness, wholeness, and rightness—can lead to awareness. The growth of *entheos* can be achieved through reflexivity, listening, and healing. Adopting an organic, rather than a mechanistic, view of people and organizations, servant-leaders can become healers of self and others. Healing may come from listening (Barbuto & Wheeler, 2006), empathy (Barbuto & Wheeler, 2006; Liden et al., 2014), awareness (Liden et al., 2014), and forgiveness (Ferch, 2000, 2012; Fitzgibbons, 1998; Hope, 1987; North, 1987, 1998; Ramsey, 2003). Thus these characteristics of servant-leadership interweave with one another to bring out better awareness in a servant-leader, in order to tackle whatever issues are in front of him or her. In my study, the issue is face management.

Face and Face Management in the Church

Specifically, the goal of this study is to explore face management in the church. In spite of theological and cultural differences, similarities concerning face, shame, and face management exist within the Chinese church and the American church.

Face and shame manifest within the church in the bodies, minds, and spirits of church leaders and members. The most influential forms of face and body shame within the church today concerns issues of homosexuality (Cheng, Wu, & Adamczyk, 2016; Hvalvik, 2015; Ploderl & Tremblay, 2015), ethnicity (Branson & Martinez, 2011;

Garces-Foley, 2007; Yancey, 2011), and patriarchy (P. Miller, 2017). The exclusion of certain groups of people from church or from church leadership roles causes loss of face, damage to identity, and shame.

Face and shame can also be triggered by the doctrine of sin and by church division. The doctrine of sin and the belief that individuals are sinners impact people differently, leading some people to feel ashamed while others feel guilty (Broomhall, 2015; Schirrmacher, 2015). Also, all kinds of disagreements over church teachings and theological doctrines may end with a church split (Huwelmeier, 2013), which may cause emotional grieving, loss of face because of winning or losing in the conflict, and feelings of shame related to compromising or being forced to leave.

Experiences of face and shame occur on the spiritual dimension as well. Mental illness sometimes is regarded as the result of too little faith or of not getting right with God (M. Bobgan & D. Bobgan, 1979). Spiritual abuse can result in shame (Oakley & Kinmond, 2014) and separation from religious groups (Ward, 2011).

Church leaders' face management approaches can be giving up, trying harder, or rest. Giving up may follow a lengthy period of trying harder, ending with burnout. Clergy burnout can result from trying to measure up (VanVonderen, 1989), trying to fix others (E. Friedman, 2007), the lack of healthy relationships and boundaries (Jackson-Jordan, 2013), and isolation (Virginia, 1998). The approach of trying harder is closely related to a performance orientation (VanVonderen, 1989; Ward, 2011). Workaholism, one form of trying harder, has three antecedents: personality traits, personal inducements, and organizational inducements (Liang & Chu, 2009).

Rest is a third way out for church leaders (VanVonderen, 1989). With an

anchored identity of entheos—in-Christ-ness—church leaders are able to develop spirit-awareness, self-awareness, other-awareness, relation-awareness, situation-awareness, and time-awareness. Anchored identity and better awareness can move church leaders beyond giving up and trying harder to an anchored church leadership approach.

Overview of Methodology and Methods

Hofstede's (2001) cultural dimensions theory, P. Brown and Levinson's (1978, 1987) politeness theory, and Ting-Toomey's (1988, 2005b) face-negotiation theory offer rich theoretical frameworks to the study of face management. Many quantitative studies built upon these theories have contributed to the field through testing these theories. However, the concept of face in my study emerges out of a constructivist paradigm, and qualitative research provides a better lens through which to understand it. First, a qualitative approach can offer a better understanding of the situational context of face concerns and face management (Tracy & Baratz, 1994). Second, a qualitative approach is able to bring unanticipated perspectives into the study, instead of being tightly prescribed (Creswell, 2013). Third, qualitative researchers can provide a holistic picture of the phenomenon, rather than looking for causal relationships among variables (Creswell, 2013).

Creswell (2013) compared five qualitative approaches: narrative research, grounded theory, ethnography, case study, and phenomenology. Phenomenology involves the study of several people who have a similar experience (Creswell, 2013). My research is the study of individuals' similar experiences of face management, so phenomenology fits the need of my study. Exploring the different philosophies of phenomenology is outside the scope of this chapter; I will provide an overview of the philosophy relevant to

my study.

Hermeneutic phenomenology grew out of the philosophies of hermeneutics and phenomenology and was mainly developed by Heidegger (1962), Gadamer (1975/2004, 1976), and Ricoeur (1981). The methodology involves “abstemious reflection on the basic structures of the lived experience of human existence” (van Manen, 2016, p. 26). The assumption is that the phenomenological elements of the lived experience have always already been hermeneutically experienced (van Manen, 1990).

This study employs multiple data-collection methods to gain an in-depth understanding of face and face management. I obtained informed consent from the participants before collecting their data. Question sheets were used to collect participants’ demographic information and provoke them to start thinking about the study topic. Two interview sessions with each participant were conducted to understand their lived experience. Through pilot studies, interview questions were tested and updated as needed.

The sample size in hermeneutic phenomenological research varies greatly (Creswell, 2013; Dukes, 1984; Polkinghorne, 1989). The qualifications of the participants include having diverse experiences of the topic under study (Lavery, 2003), the ability to articulate their experiences (Colaizzi, 1978; van Kaam, 1966; van Manen, 2016), and the willingness to participate (Lavery, 2003; van Kaam, 1966). The sample is comprised of three Chinese pastors and three American pastors who have experienced face management and are willing and able to articulate their experiences. Research was conducted in each participant’s first language, except for one participant from Hong Kong whose first language was Cantonese.

After gathering participants’ lived experience of face management, I integrated

the qualitative data analysis methods from Bazeley (2013) and Miles, Huberman, and Saldaña (2014) with van Manen's (2016) methods of thematizing, meaning analysis, and epoché. Within the spiraling data analysis and interpretation process, I adopted seven procedures: (a) data preparation, (b) initial exploration, (c) first cycle of open coding, (d) second cycle of pattern coding, (e) drawing conclusions, (f) writing up, and (g) engagement of epoché.

Overview of the Dissertation

This dissertation is divided into five chapters. Chapter One presents the background of the study, the conceptual framework for the research, research design with purpose statement and guiding questions, supportive literature, and an overview of methodology and methods of the study. Chapter Two reviews the literature in four major areas: the concept of face, face management, servant-leadership, and face and face management in the church. The theoretical models of my study are developed in Chapter Two. Chapter Three illustrates the rationale for choosing hermeneutic phenomenology methodology and discusses methods of data collection, methods of data analysis and interpretation, issues of validity and trustworthiness, ethical considerations, and limitations and delimitations of the research. Chapter Four introduces the participants and discusses findings pertaining to eight major themes. The final chapter, Chapter Five, discusses the findings in light of the literature review, presents the updated theoretical models emerging from the study, and concludes with implications, suggestions, limitations, and recommendations for further study.

CHAPTER TWO: LITERATURE REVIEW

Reviewing the literature is a crucial ongoing activity throughout the data collection, data analysis, and interpretation phases of the study because meaning-making is an iterative process. In this chapter, four major areas of the literature are critically reviewed: (a) the concept of face, (b) face management, (c) servant-leadership, and (d) face and face management in the church. Throughout the chapter, four theoretical models are developed, providing an indispensable part of the conceptual framework. This chapter ends with a brief summary.

The Concept of Face

The psychological rather than physiological concept of face is not well understood. I will introduce and explore the concepts of (a) socialization; (b) face in Chinese culture; (c) face in the West through impression management, politeness, collectivism, and identity; and (d) face, shame, dignity, and institutionalization.

Socialization

First, it is helpful to understand where the concept of face comes from and to which realm face belongs. According to Berger and Luckmann (1966), society is “an ongoing dialectical process composed of the three moments of externalization, objectivation, and internalization” (p. 129). Two persons come together with their own habitualized actions and work out a reciprocal typification which is transparent to both of them; at this stage, each person will be able to predict the other’s action and their interaction becomes “There we go again” (p. 57). The authors further presented that when two persons add a third party, such as a child, they start to externalize and objectify their reciprocal typification into an objective institution through signs and sign systems. The

authors stated that when this process passes through generations, the predictable typification evolves into an unalterable and self-evident institution through externalization, objectivation, and legitimation. Berger and Luckmann (1966) claimed that during this process, the body of knowledge is born and passed on; the information is learned as objective truth and internalized as subjective reality. Along this process of generating objective realities, “There we go again” becomes “This is how these things are done” (p. 59). This process is “deriving an ‘ought’ from an ‘is’” (Barden, 1990, p. 53). A good example of the product of this process is an ethical tradition. Barden (1990) defined an ethical tradition as “the accumulation of wisdom in a society over generations; as communally suggested, and, often, communally accepted, answers to recurrent kinds of ethical questions; as the communally accepted way of dealing with recurrent situations” (p. 53). The concept of face arises during this process and is expressed as a set of cultural values (see Figure 2).

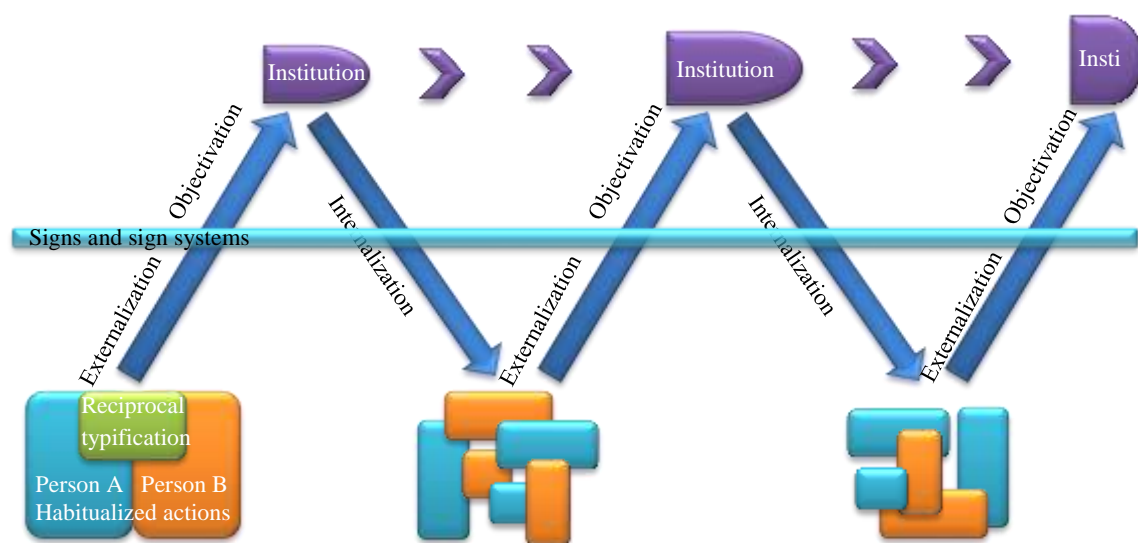


Figure 2. The background of socialization.

Face in Chinese Culture

The face being discussed here is psychological rather than physiological. “It is not a face that can be washed or shaved, but a face that can be ‘granted’ and ‘lost’ and ‘fought for’ and ‘presented as a gift’” (Lin, 1935, p. 199). Lin (1935) explained this abstract and intangible concept in Chinese culture:

Face cannot be translated or defined. It is like honor and is not honor. It cannot be purchased with money. . . . It is hollow and is what men fight for and what many women die for. It is invisible and yet by definition exists by being shown to the public. . . . It is amenable, not to reason but to social convention. . . . it is prized above all earthly possessions. It is more powerful than fate and favor, and more respected than the constitution. . . . It is that hollow thing which [people] in China live by. (p. 200)

Face is something Chinese live and die for, as evident in the old saying “A person needs face as a tree needs bark.” Ho (1976) claimed that face is a powerful social motive that is distinct from authority, standards of behavior, personality, status, dignity, honor, and prestige.

Ho (1976) interpreted face in terms of two interacting parties: Face is “the reciprocated compliance, respect, and/or deference that each party expects from, and extends to, the other party [the Other]” (p. 883). Face is never an individual thing, and reciprocity is the key to understanding face (Ho, 1976). This brings us back to Berger and Luckmann’s (1966) reciprocal typification, which is externalized and objectivated into a certain kind of institution and social norm. Within this social norm, “the roles of individual responsibility and subjective volition are circumscribed in social interactions”

(Ho, 1976, p. 882). Through content analysis of 1,520 minutes of Chinese popular TV shows, Gao (1998) studied the clippings that focus on face and the Other. Gao concluded that face and concern for the Other play important roles in Chinese interpersonal relationships.

H. Hu (1944) made a linguistic distinction between *lian* and *mianzi*; but *lian* and *mianzi* are more like two sides of one coin. Zhai (1995) defined *lian* as the image and expression of an individual based on the attitudes of the generalized others; *mianzi* is the psychological status generated from the judgment of *lian* by others toward the performed expression of an individual.¹ In this sense, *lian* and *mianzi* are like the “I” and “me” in Mead’s (1934) understanding of the self:

The “I” [or *lian*] is the response of the organism to the attitudes of the others; the “me” [or *mianzi*] is the organized set of attitudes of others which one himself [or herself] assumes. The attitudes of the others constitute the organized “me” [or *mianzi*], and then one reacts toward that as an “I” [or *lian*]. (p. 175)

According to Mead (1934), “the ‘I’ of this moment is present in the ‘me’ of the next moment” (p. 174). This is true for *lian* and *mianzi* as well: The *lian* of this moment is present in the *mianzi* of the next moment, and the *mianzi* of the next moment will generate the *lian* of the moment after. *Lian* and *mianzi* shape and are shaped by each other; the concept of face arises during this process.

Although we can understand face in the light of Mead’s concept of self, face in Chinese culture has particularity because of its specific social and historical origins. The social characteristics of Chinese society derive from the Chinese family system: From the

¹ Author’s translation and paraphrase of Zhai’s writing in Chinese.

family system, family mind arises; from the family mind, certain laws of social behavior arise (Lin, 1935). The method of social education starts in the home through establishing the right behaviors and mental attitudes within the family. According to one of Hofstede's (2001) summaries of Confucian teaching, "the family is the prototype of all social organizations" (p. 354). According to Confucianism, social order will be ensured if everyone knows his or her place and acts accordingly (Lin, 1935). The person who does so is a civilized person (Gao & Ting-Toomey, 1998). The following five cardinal human relationships historically governed Chinese society: king and subject, father and son, husband and wife, brother and brother, and friend and friend (Lin, 1935). Since the Chinese concept of family is expandable and all peoples within the four seas (i.e., the whole world) could be brothers (Confucius, 2014), all five cardinal human relationships could be identified in the norms of family.

Early Roman and European civilization was based on both a merchandise economy and a respect for the laws to protect those involved in such interactions. In contrast, for the ancient Chinese, the first task of social life was to sustain stability and harmony within the family; China was an agricultural society, and family was the basic unit of a self-sufficient economy (Lin, 1935; Zhai, 1995). As agricultural techniques evolved, productivity was mainly based on the experience of farmers, who passed on their techniques from generation to generation without much change. Within the self-sufficient economic form, people hardly needed to exchange commodities outside of the family. Of the four classes in Chinese society, the farmers had higher social standing than the merchants, the scholars, and the artisans because of the agrarian focus of the society (Lin, 1935). This family-based, self-sufficient economic form contributed to the

harmony-oriented, collectivist Chinese culture (Lin, 1935). Within this harmony-oriented Chinese society, “a personal, human touch always colors the Chinese conception of law and government” (p. 196). Through a three-process, mixed-methods study with 649 Chinese workers, C. Chen (2015) found that organizational interpersonal harmony was positively associated with organizational commitment and negatively associated with turnover intention.

In “The Doctrine of the Mean” (1893), which was written in the 400s BCE, it said “the path proper to the Sage. . . embraces the three hundred rules of ceremony, and the three thousand rules of demeanour” (p. 422). With these multiple and strict social rules, people are constrained and have to play their roles with formality (Zhai, 1995). Meanwhile, these rituals provide “an ongoing arena of creativity and tradition, acceptance and obligation” (Seligman, 2009, p. 1093). From the perspective of an outsider, the “Chinese have a strongly dramatic instinct” (A. Smith, 1894, p. 16). Famous Chinese author Lu Xun (1881-1936) referred to the formalized behavior of Chinese social interaction as a spectacle, which has a front stage and a back stage, with differences of face of the individual in the front stage and the back stage (Lu, 1948).²

Face in the West

Face is not a unique phenomenon to Chinese culture, but is distinctively human (Ho, 1976) and can be found in other cultures as well. According to Lohse’s (1968) study, the Greek word *προσωπον* appears first in Homer and denotes the *face* or *countenance* of an individual. *Προσωπον* sometimes is used for *form* or *figure* since face presents the whole appearance of a figure. In the Hellenistic period, *προσωπον* with the sense of

² Author’s translation and paraphrase of Lu Xun’s writing in Chinese.

person indicated a person's position in society. Epictetus (1957) said in his *Enchiridion*, "you are an actor in a drama, . . . see that you act it naturally. For this is your business, to act well the character [*προσωπον*] assigned you" (p. 260). Thus face becomes a public self. Lohse (1968) further suggested that *προσωπον* is closely related to the Latin word *persona*, which means *mask*, *role*, *person*, and *prominent personage*; probably under the influence of *persona*, *προσωπον* took on the sense of representing a person legally in the 6th century. As an interesting cultural observation, in traditional plays, both Chinese and Romans use masks to represent different persons.

Impression management and face. American missionary A. Smith (1894) first considered face as one of the most important Chinese characteristics. Goffman (1955) began face studies in the West in the 1950s. Goffman's (1959) dramaturgical perspective resonates with Lu's (1948) metaphor of spectacle. Goffman (1955) defined face as "the positive social value a person effectively claims for himself [or herself] by the line others assume he [or she] has taken during a particular contact. Face is an image of self delineated in terms of approved social attributes" (p. 213). Goffman's definition of face has some commonalities with the Chinese understanding of face: First, the existence of face has to do with social interaction (Ho, 1976; Lin, 1935); second, face originates in the judgment from generalized others (Ho, 1976; Zhai, 1995); third, the criterion of the judgment is the rules of the group or social norms (Confucius, 2014; Lin, 1935; Zhai, 1995); and fourth, the image of an individual (*I/lian*) and the psychological status from being judged by others (*me/mianzi*) are inseparable (Zhai, 1995).

Bound by thousands of rules of ceremony for two millennia, Chinese people engage in facework to a high degree. Face is distinctively human (Ho, 1976), and so is

facework. During an encounter, a person behaves with self-respect and considerateness in order to maintain one's own face as well as the face of other participants (Goffman, 1955). Goffman claimed that "maintenance of face is a condition of interaction" (p. 216). The best example to support Goffman's claim can be found in Garfinkel's breaching experiment. In this experiment, the orderliness of greeting-response sequences was breached by asking "What do you mean?", which broke commonly accepted social norms and made it hard to sustain interaction (Garfinkel, 1967). This study of the violation of social norms shows that people tend to keep things socially acceptable and easily anticipated by each other (Lock & Strong, 2010). This is the maintenance of face with the rule of self-respect and the rule of considerateness (Goffman, 1955). According to Garfinkel (1967), it is the "common sense knowledge of social structures" (p. 76).

In order to discuss Goffman's (1959) dramaturgical perspective of face, one must first introduce his concept of social establishment, which is "any place surrounded by fixed barriers to perception in which a particular kind of activity regularly takes place" (p. 238). Goffman suggested that we can study any social establishment profitably from the point of view of impression management. Impression here is "a means by which the recipients can guide their response to the informant without having to wait for the full consequences of the informant's actions to be felt" (p. 248). For instance, a person burped loudly during a formal meeting and was deeply embarrassed by it. This person might suppress all signs of embarrassment with poise to control his or her own embarrassment and the embarrassment that others might have over his or her embarrassment (Goffman, 1955, 1967). Meanwhile, others might pretend not to hear it, thus giving this person face during his or her embarrassment. Embarrassment is an

inseparable counterpart of shame (Elias, 1994), and its crucial concern is impression management (Goffman, 1967).

By setting the stage of a spectacle, we can play out the drama of impression management and face. As shown in Figure 3, the stage is set within a social establishment, which consists of individual and audience (generalized others) at the opposite ends of the horizontal line, and of mind and body at the ends of the vertical line. The horizontal and vertical lines function like fluid transitions rather than solid walls. The left side of the vertical line is the back stage, where the performance is prepared; and the right side is the front stage, where the performance is presented (Goffman, 1959; Lu, 1948). *Lian*, as the “internalized moral compass” (Ting-Toomey, 1999, p. 125), resides in the back stage; while *mianzi*, as the “externalized social image” (p. 125), dwells in the front stage. The upper part of the horizontal line, leaning more toward mind and invisibility, contains the character of the individual and the character performed; the lower part, leaning more toward body and visibility, is where the individual as potential performer and performer stays.

I add the dimension of body and mind to Goffman’s dramaturgical stage for the following reasons. First, the self is embodied (Giddens, 1991); second, body has its ontological dimension—“I exist for myself as a body known by the Other” (Sartre, 1956, p. 351); and third, “mind develops and has its being only in and by virtue of the social process of experience and activity” (Mead, 1934, pp. 223-224). This model is not static, but dynamic, with the mutual influences between the back stage and the front stage (Goffman, 1959), and between mind and body. Within the social establishment is an inter-subjective social reality (Uhl-Bien & Ospina, 2012); the self is neither an organic

being with a specific location, nor a cause of this staged and performed scene, but a product of this scene (Goffman, 1959).

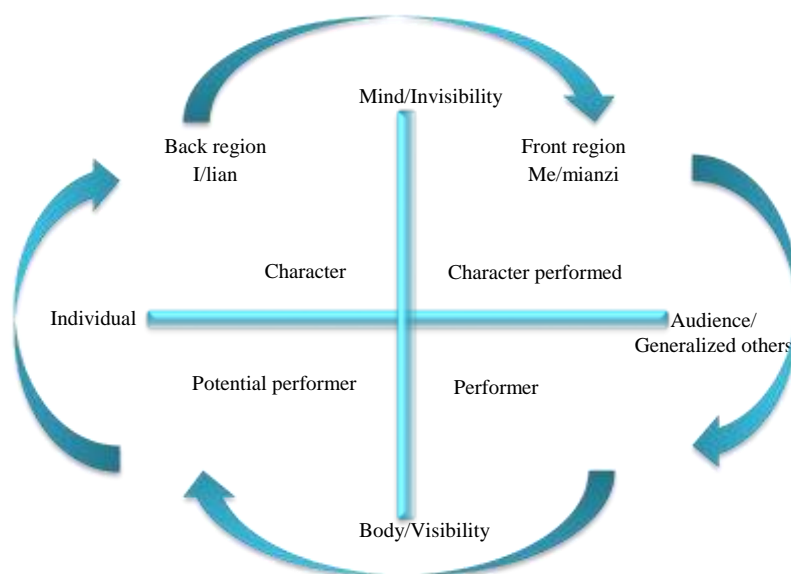


Figure 3. Impression management and face within a social establishment.

To better understand impression management—the main focus of the dramaturgical approach—it is helpful to pay attention to performance disruptions, which threaten face (Goffman, 1955, 1959). Goffman (1959) regarded performance disruptions as inevitable and having consequences at personality, interaction, and social structure levels. Individuals will make efforts to avoid disruptions or to correct the ones not avoided; they may save their own face, avoid losing face, maintain face, or give face to others in order to counteract these disruptions (Goffman, 1955, 1959). In other words, people may take concealed or visible moves to alter their situation as participants in strategic interaction (Goffman, 1969). For example, within an organization, to publicly deny what workers believe are unethical workplace requests is a performance disruption that threatens face. Bisel and Kramer (2014) conducted a survey with 234 American workers concerning the scenario of unethical workplace requests and found that most participants adopted policy justifications instead of moral or operational justifications to

deny the requests. The authors considered policy justifications as having face-saving functions.

Bourdage, Wiltshire, and Lee (2015) studied the relationship between personality and impression management with 176 student employees and 366 adult employees in Canada. They discovered that individuals low in the personality trait of honesty-humility were more likely to report using impression management. The researchers admitted that the result does not mean that all individuals using impression management are deceptive and exploitative. First, the convergence between self-evaluation and coworker-evaluation in this study is weak; second, they measured personality and impression management without considering any situational variables. Two of the undeniable forces within strategic interaction are the institutional and social norms by which the individual functions. Therefore, it is necessary to understand the impression management of the self (as shown in Figure 3) in light of the institutionalization within society (see Figure 2).

According to various institutional and social norms, the same performance disruption can be interpreted differently, which leads the individual to take divergent approaches of impression management. For instance, in China, paying respect to your teacher is a virtue, and one way of doing this is to not question your teacher, especially in front of others. Confucius (2014) praised his disciple Hui by saying, “I can talk with Yen Hui all day, and he never disagrees. He seems like a fool. But thinking about how he is when alone, I realize that he reveals my most essential principle. Hui is no fool” (p. 26). Within a Chinese setting, if a student raises a question that the teacher is not able to answer (performance disruption), the teacher may feel as if he or she is losing face and think, “I am too soft in my control of the classroom, and this student even questions my

authority” (individual’s perception of *me/mianzi* from the attitudes/actions of others). Then the teacher’s face (physiological face) turns red (bodily visible reaction during social interaction), the teacher becomes upset and tries to think of a way to deal with the situation (internally withdraw into the back stage and process it in the mind), and finally the teacher decides to do something to give the student the impression that the teacher is in control (*I/lian* as the expression of an individual based on the perception of *me/mianzi*). However, if this performance disruption happens in an American classroom, the teacher may think of this as a good opportunity to facilitate a deeper conversation from the student’s question. In an American setting, asking hard questions may not embarrass the teacher in a face-saving context. Thus the American teacher interprets and reacts to the same performance disruption differently: He or she may regard the disruption not as a face threat, or a less severe face threat; he or she may not feel the need to defend his or her own authority in order to save face, but he or she may still operate consciously or unconsciously in the light of impression management, moving back and forth between front and back stage, between body and mind.

Furthermore, if people pursue face to the extreme of regarding it as the only goal of social interaction, impression management will happen more at the front stage, or even get stuck at the front stage, which leads to the separation of *I/lian* and *me/mianzi*. Lin (1935) gave such an example in the 1930s in China: The official in the metropolis is gaining face by driving at 60 miles per hour with the speed limit of 35; if his car hits a person, the policeman comes, and the official gets away by showing his name card, so he is gaining greater face. On the one hand, if people set gaining face as the goal of social interaction, they may use dangerous, unethical, or illegal methods (as this official does) in

order to impress others and gain a bigger or better sense of *me/mianzi*. On the other hand, pursuing face as the goal of social interaction cannot happen without a supportive social environment, in this case, without the compromise of the policeman. The social norms existing in the institution in Figure 2 are internalized as subjective reality into the self of Figure 3.

The extreme requirement of giving up face, just like the extreme desire for gaining face, results from discord between *I/lian* and *me/mianzi*. The sole pursuit of sincerity bears considerable resemblance with the sole pursuit of face. “The ‘true’ self ends up in the no-self” (Seligman, 2009, p. 1091). On the contrary, the harmony of *I/lian* and *me/mianzi* results in authenticity. Within social interactions, authenticity has a personal dimension as well as a social dimension; it entails personal integrity (at the back stage) as well as social and historical commitments to the wider community (at the front stage) (Guignon, 2004).

Politeness, collectivism, and face. Based on Goffman’s (1967) study of face and impression management, P. Brown and Levinson (1978) developed a politeness theory, which addresses how impressions are managed using linguistic politeness strategies. They assumed that all humans are rational and have positive face and negative face. By positive face, P. Brown and Levinson (1987) referred to the positive self-image claimed by interactants, in other words, one’s desire that his or her wants be desirable to others; by negative face, they meant the basic claim to personal space and rights to nondistractedness, in other words, one’s desire that his or her actions be unimpeded by others. The authors suggested that the most profound interrelations between language and society are found in action and interaction. Since the vast majority of these interactions

are less well-bounded and less ritualized, they preferred strategic analysis rather than rule analysis. According to the authors, people use positive politeness to imply common ground and minimize social distance; while using negative politeness to put a brake on the interaction, in order to create or keep social distance. Through a survey study with 345 college students in the United States concerning attentive facework during instructional feedback, Kerssen-Griep et al. (2008) found that both positive and negative facework resulted in successful mentoring and positive classroom climate.

P. Brown and Levinson's (1978, 1987) politeness strategies concerning social distance bring individualism and collectivism to our attention. According to Hofstede (2001), individualism and collectivism are not necessarily good or bad, but actually are the two poles of one cultural dimension: Individualism refers to a society in which people are expected to look after themselves and their immediate family only; and collectivism is defined as a society in which people belong to in-groups which are supposed to look after them in exchange for loyalty. Within an individualist society, individuals stay physically and mentally more at the back stage and pay more attention to *I/lian* than *me/mianzi*; within a collectivist society, individuals stay more at the front stage and care more about *me/mianzi* than *I/lian*. Hofstede used the concept of face to "describe the proper relationship with one's social environment" (p. 230). From Hofstede's positivist perspective, face is more of a variable used to measure or moderate the relationships within social interactions. However, I would argue that face, like the self, is a product of social interaction and has its own complexity.

Identity, self, and face. Giddens (1991) was not satisfied with Mead's (1934) I/me formula in relation to self-identity: He considered Mead's "me" as a social identity,

Mead's "I" as "the unsocialised part of the individual," and Mead's I/me relation as unable to connect these two (Giddens, 1991, p. 52). Thus Giddens proposed the concept of self-identity, which is "the self as reflexively understood by the person in terms of her or his biography" (p. 53) as seen in "the capacity to keep a particular narrative going" (p. 54). On the one hand, Giddens' concept of self-identity still has the trace of Mead's I/me: "the self as reflexively understood" (p. 53) is equivalent to "me"; "the capacity to keep a particular narrative going" (p. 54) is equivalent to "I"; the notion of keeping a narrative going is the relation between "I" and "me." Giddens tried to use one concept—self-identity—to cover "I," "me," and their relation. On the other hand, it is inaccurate for Giddens to call Mead's "I" as "the unsocialised part of the individual" (p. 52). At the end of his discussion of the self, Mead (1934) pointed out that an individual's private or subjective content of experience does not conflict with the theory of the social nature and origin of the self; only by taking the attitudes of others toward oneself within social relationships is an individual able to integrate their private content of experience to oneself and enter one's own experience as an object. Thus, for Mead, there is no unsocialised part of an individual.

As mentioned above, Giddens (1991) called Mead's "me" a social identity. Tajfel and Turner (1979) first coined the term *social identity*, which consists of "those aspects of an individual's self-image that derive from the social categories to which he [or she] perceives himself [or herself] as belonging" (p. 40). Tajfel and Turner (1979) used the concept of social identity as a way of explaining intergroup behaviors, social conflict, and social change (see also Postmes, Baray, Haslam, Morton, & Swaab, 2006; Ye, Ollington, & de Salas, 2016). To regard social identity as "the extension of self beyond the level of

the individual” (Huang, S. Chen, & Chien, 2015, p. 35), or as socially deterministic (Jetten & Postmes, 2006), is problematic. If we understand Tajfel and Turner’s social categories to which an individual belongs as part of the generalized others, we can discuss social identity at a personal level within the model shown in Figure 3. Intergroup relationship is beyond our discussion here. Ding, Li, H. Zhang, Sheng, and Z. Wang (2017) took a social identity approach to study transformational leadership and work outcomes. Through a survey study with 162 employees in China, they found that project identification—individual’s social identity or identification with a project—completely mediates the relationship between transformational leadership and work engagement and partially mediates the relationship between transformational leadership and project turnover intention.

Mead’s “me” is one’s social identity in the front stage, because this “me” or *mianzi* or self-image is formed from the attitudes of others (Giddens, 1991; Zhai, 1995). Meanwhile, self-identity or “I” or *lian* in the back stage exists in the capacity to keep a narrative going (Giddens, 1991; Zhai, 1995). The self is essentially a social development with the phases of “me” and “I” (Mead, 1934). Using Goffman’s (1955) double definition of self, social identity is the self as an image pieced together from social interactions, while self-identity is the self as a player in a game who copes with the situation. Face refers to both one’s social identity and one’s self-identity (Earley, 1997). Furthermore, Taylor (1989) pointed out, “In order to have a sense of who we are, we have to have a notion of how we have become, and of where we are going” (p. 47). Our social identity enlightens *how we have become*, while our self-identity drives *where we are going*. The self has a trajectory of development from the past to the future (Giddens, 1991; Mead,

1934). During this dynamic process of *becoming* (Taylor, 1989), as shown in Figure 4, an individual not only moves between the front stage and the back stage, between body and mind, but also moves forward temporally. The self, expressed through face (Goffman, 1967), is a product-in-making of this process.

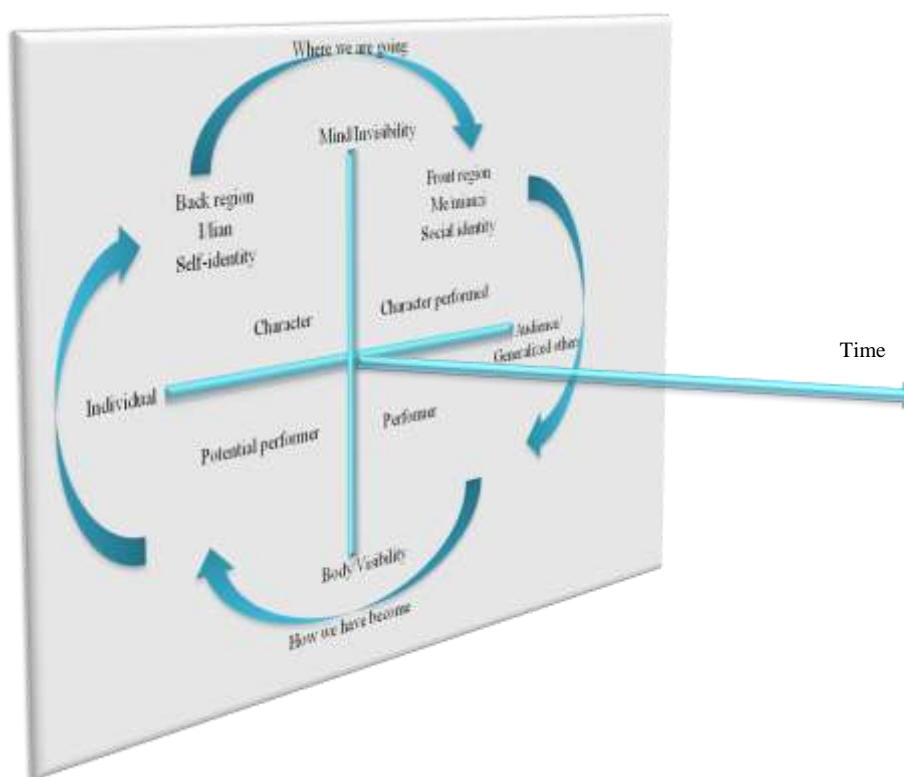


Figure 4. Self, face, and becoming.

Face, Shame, Dignity, and Institutionalization

Face and shame. When people lose face in front of others, they tend to feel ashamed. A close tie exists between face and shame. Chinese culture has been labeled as a shame culture, whereas American culture has been seen as a guilt culture (Benedict, 1946); in addition, Chinese culture is considered a shame-socialized culture contrasting with a non-shame-socialized culture (Schoenhals, 2015). Linguistic studies of Chinese emotion terms demonstrate the abundance of shame-related words in the Chinese

language (Li, L. Wang, & Fischer, 2004; Shaver, Wu, & Schwartz, 1992), which shows the hypercognition of shame in Chinese relative to English (Yik, 2010). Combined with the stigma that Chinese culture is heavily face-oriented (Kim et al., 2010; Qi, 2011; Schoenhals, 2015), some people claim that face and shame are Chinese or Asian cultural phenomena that are rare in the West. This stereotype arises from a lack of understanding regarding two things: First, shame has existed in western cultures from antiquity (Aristotle, 1992, 2009; Plato, 1973); second, the experience of shame is about the self (Broucek, 1991; Morrison, 1989; Zahavi, 2012), and thus shame is a fundamental fact and compelling force in human life (Dolezal, 2015; Straus, 1980).

M. Lewis (1998) regarded shame as a strong negative emotion triggered by experiencing failure relative to standards, responsibility, and a perceived damaged self. Tangney and Dearing (2002) generalized shame as “an extremely painful and ugly feeling that has a negative impact on interpersonal behavior” (p. 3). Morrison (1989) argued that shame and narcissism can inform each other. Plato (1973) pointed out that shame makes people afraid of “getting a bad reputation from some unworthy act or speech” (p. 1246). Also, Aristotle (2009) said that “shame may be said to be conditionally a good thing; if a good man does such actions, he will feel disgraced” (p. 79). In addition, German philosopher Max Scheler considered that being sensitive to and capable of shame is ethically valuable because the individual has the knowledge of the discrepancy between a preexisting normative commitment and the actual situation (as cited in Zahavi, 2012, 2014, Scheler’s original work is in German). Therefore, shame is not merely a negative emotion. Instead, future-oriented shame and anxiety can be the safeguard of human dignity (Zahavi, 2012) and psychic life (Broucek, 1991).

Distinguishing among the various types of shame is critical. Straus (1980) distinguished a protective form of shame, which is “a protection against the public in all of its forms” (p. 222), from a concealing form of shame, which is “oriented to the objectified public image” (p. 223). Similarly, Scheler distinguished between the protecting shame which is pleasurable in some instances, and repenting shame which is painful and full of piercing sharpness (as cited in Zahavi, 2012, 2014). Allpress, R. Brown, Giner-Sorolla, Deonna, and Teroni (2014) proposed the terms of *image shame*, resulting from one’s social image being undermined, and *moral shame*, resulting from one’s moral standing being undermined. They conducted three survey studies with a total of 802 British participants concerning shame and social orientations to ingroup wrongdoing during the Iraq war. They found that image shame associates with negative orientations (i.e., anger and avoidance), while moral shame associates with positive orientations (i.e., support for apology and compensation).

Shame is a social emotion generated by a threat to the social bond (Scheff, 2000). According to Sartre (1956), shame is an emotion revealing our being-for-others: “shame of oneself before the other” (p. 222). Pure shame is a feeling of “being an object; that is, of *recognizing myself* in this degraded, fixed, and dependent being which I am for the Other. . . . I need the mediation of the Other in order to be what I am” (pp. 288-289, emphasis in original). Thus shame is a form of self-experience mediated by others involving the acceptance of the other’s evaluation or judgment (Sartre, 1956). As Aristotle (1992) pointed out, “the people before whom we feel shame are those whose opinion of us matters to us” (p. 2204). Feelings of shame and embarrassment have been socially nurtured under specific conditions and evolve in the civilizing process (Elias,

1994). However, people do not have to have an actual audience in order to feel shame; shame can take a past-oriented, self-reflective form through self-distancing when the person is alone (H. Lewis, 1971; Zahavi, 2012). But this form of intrapersonal shame is “subsequent to (and conditioned by) interpersonal shame” (p. 320). Shame can impact and shape our interactions and relationships with others (Sartre, 1956).

Shame is not only interpersonal, but also in “bodily conditions” (Aristotle, 2009, p. 79). The appearance and functions of the body are a locus for shame (Pattison, 2013). Dolezal (2015) talked about body shame, which “arises as a result of the body” (p. 7). She divided body shame into acute body shame, which is from bodily management, and chronic body shame, which is from the body’s appearance and functions. Sartre (1956) analyzed the body through different ontological dimensions and concluded that “My body’s depth of being is for me this perpetual ‘outside’ of my most intimate ‘inside’” (p. 352). For him, shame is the feeling of having his own being outside in front of others, defenselessly illuminated by an absolute light. He gave an example of feeling ashamed by making an awkward or vulgar gesture and being seen by the other. During a now-centered moment with temporal extension, a form of *frozen now* shame is experienced (Karlsson & Sjöberg, 2009).

The experience of shame reflects the loss of face (frozen now shame), the desire to maintain face or avoid losing face (future-oriented shame), and the regret of losing face or the desire to restore face (past-oriented shame). If we put shame on the stage in Figure 4, horizontally, the frozen now shame happens at the front stage with the individual under an absolute light in front of others; the past-oriented and future-oriented forms of shame may exist at either the front stage or the back stage. Vertically, shame can

be experienced through both an individual's body and mind, visibly and invisibly. The individual's frozen now experience of shame shapes how this person has become; while the past-oriented and future-oriented forms of shame move where this person is going. The social image of *me/mianzi* and the moral capacity of *I/lian* through the experience of shame reinforce each other. How we experience shame and adapt to others' attitudes contributes to the development of self, and may even constitute the self (Zahavi, 2012).

Face and dignity. Similarly, face is expressed indirectly in Taylor's (1989) study of moral selves. He articulated three axes of moral thinking: respect for others, our understanding of a full life, and dignity. These three aspects of moral thinking constitute a framework which provides the background for our moral judgments; within this framework, our identities and our selves are constructed and judged. By dignity, he meant "our sense of ourselves as commanding (attitudinal) respect" of those around us (p. 15). Taylor went further to elaborate dignity,

The very way we walk, move, gesture, speak is shaped from the earliest moments by our awareness that we appear before others, that we stand in public space, and that this space is potentially one of respect or contempt, of pride or shame. Our style of movement expresses how we see ourselves as enjoying respect or lacking it, as commanding it or failing to do so. (p. 15)

It is obvious that Taylor is addressing dignity through a metaphor of stage and performance, which resonates with Goffman's (1959) and Lu's (1948) writings. The desire to receive respect is the same desire as gaining face; the fear of losing respect is the same fear as losing face. Ho (1976) argued that face is more basic than dignity, since having face is "a prerequisite for achieving dignity" (p. 877). A person can neither gain

respect nor have dignity in an isolated setting. It has to happen among people in interactions and is given to a person by others. Dignity is played out at the front stage in Figure 4. Thus both dignity and face are vulnerable because people cannot simply maintain these by themselves (P. Brown & Levinson, 1987). In order to gain face and dignity, people may try to use the power of manipulation.

Face and dignity have been used as cultural tags in research. Leung and Cohen (2011) distinguished the contexts and cultural logics of dignity, honor, and face cultures. Some researchers built their cross-cultural studies upon Leung and Cohen's distinctions and defined their participants by cultures: Dignity cultures include the United States (Aslani et al., 2016; Severance et al., 2013), United Kingdom, and Finland (P. Smith et al., 2017); honor cultures include Qatar (Aslani et al., 2016), Pakistan (Severance et al., 2013), Brazil, Lebanon, Mexico, and Turkey (P. Smith et al., 2017); face cultures include China (Aslani et al., 2016; P. Smith et al., 2017), Japan (Severance et al., 2013), and Malaysia (P. Smith et al., 2017); and the culture of Israel is considered to be both an honor and a dignity culture (Severance et al., 2013).

Kim et al. (2010) conducted three experiments with 264 participants from the United States and 286 participants from Hong Kong. The researchers found that people from a face culture (Hong Kong) absorbed others' judgments into their self-definitions, whereas people from a dignity culture (the United States) showed indifference to others' judgments. Through questionnaires and experiment studies with 220 Americans, 162 Chinese, and 212 Qataris, Aslani et al. (2016) concluded that people from honor and face cultures employed more competitive negotiation strategies than people from dignity cultures in negotiating new business relationships. Using questionnaire data from 1,646

college students in eight nations, P. Smith et al. (2017) claimed that analytic cognition was more prevalent in dignity cultures, whereas holistic cognition was more prevalent in face and honor cultures.

Leung and Cohen (2011) pointed out that there can be vast differences among cultures; however, within any given culture, individuals may also greatly differ from one another. The authors emphasized that “individuals are always *in* a cultural context, but they are not always *of* it” (p. 507, emphasis in original). This is because individuals vary in how much they endorse or reject a culture’s ideals, and the cultural context may change according to the situation. Thus the authors proposed a Culture \times Person \times Situation approach (CuPS) to study within- and between-culture variation. Through two experiments with 119 college students in the United States, the authors found that the same type of individuals (e.g., endorsing honor-related violence) could be the ones who were least likely to return a favor in one culture, yet also the most likely to return a favor in another culture. It is important to identify cultural logics of dignity, honor, and face cultures, because culture helps “define psychological situations and create meaningful clusters of behavior according to a particular cultural logic” (p. 521). Even more important is employing an integrated approach, considering not only cultural logics, but also individual differences and situational contexts. Therefore, face and dignity should not be used as cultural tags to stereotype people.

Face at an institutional level. The complexity of the concept of face blurs the boundary of face and makes it hard to define the unit of our analysis. Dewey and Bentley (1949) presented three levels of understanding of human behavior: self-action, inter-action, and trans-action. By self-action, they meant “where things are viewed as acting

under their own powers” (p. 108). At this level of understanding, entities such as individuals, processes, and structures can generate self-action (Emirbayer, 1997). The second level is inter-action, “where thing is balanced against thing in causal interconnection” (Dewey & Bentley, 1949, p. 108). Like billiard balls, the action takes place among the entities while the entities remain the same (Emirbayer, 1997).

In contrast to these two levels of understanding, Dewey and Bentley (1949) proposed trans-action, where systems are “employed to deal with aspects and phases of action, without final attribution to ‘elements’ or other presumptively detachable or independent ‘entities,’ ‘essences,’ or ‘realities,’ and without isolation of presumptively detachable ‘relations’ from such detachable ‘elements’” (p. 108). Emirbayer (1997) labeled this point of view as *relational*, in which the units involved in a trans-action derive their identity from the roles they play within that trans-action; and the primary unit of analysis should be within this dynamic, unfolding trans-action. Face can thus be interpreted as relational and sustained within trans-action.

Face can also be understood through the lens of symbolic interactionism. Symbolic interactionism emphasizes how individuals fit their acts together and orient themselves by identifying the social environment they are in and by interpreting and defining each other’s acts (Blumer, 1986). Interpretation and negotiation are happening at the front stage and the back stage during social interaction. Blumer interpreted symbolic interactionism with the concept of joint action, which refers to “the larger collective form of action that is constituted by the fitting together of the lines of behavior of the separate participants” (p. 70). He said that joint actions can range from a reciprocal typification of two individuals to a complex alignment of the acts of institutions; by identifying the joint

action, such as a marriage ceremony as “a marriage ceremony,” the individual has a key to interpret the act of others. He criticized Goffman (1959) in that his dramaturgical approach, limited to face-to-face interactions, ignores the macrocosm in which its microlevel analysis is embedded. Through the concept of joint action, Blumer bridged the macrocosm with the microcosm—the socialization and institutionalization of a society and the development of self and face. Thus we get our unit of analysis of face (see Figure 5) from combining the macrocosm of socialization and institutionalization (see Figure 2) and the microcosm of the development of self in terms of *I/ian*/self-identity and *me/mianzi*/social identity (see Figure 4).

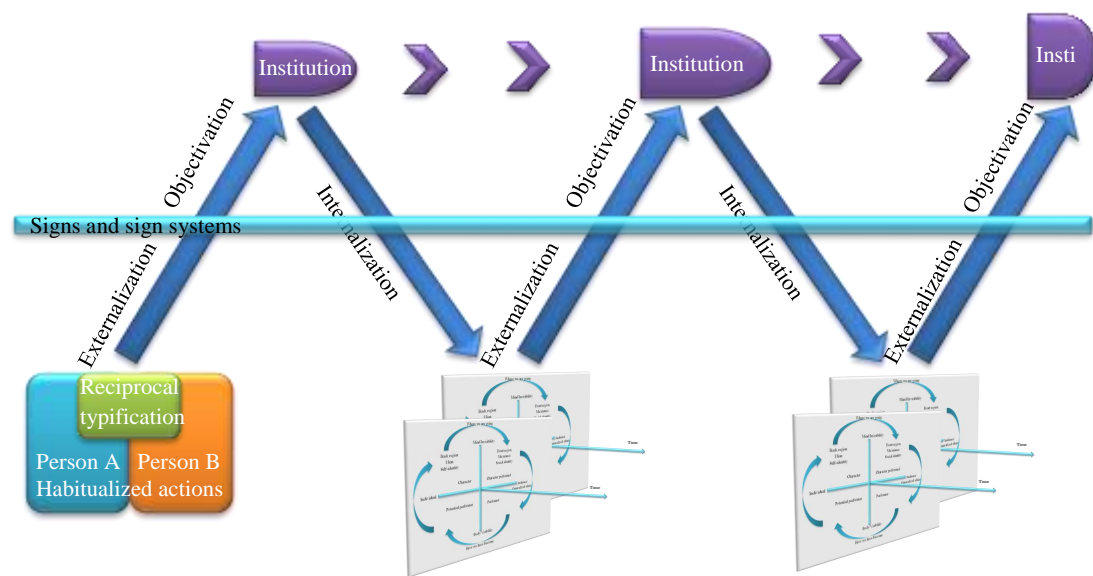


Figure 5. Face model at an institutional level.

Face Management

Face, like the self, is a socially constructed product that is fluid in nature.

Goffman (1955) referred to the study of face-saving as the study of “the traffic rules of social interaction” (p. 216). The problem is that there are no manuals or absolute regulations. Cupach and Metts (1994) emphasized the importance of face management in

interpersonal relationships: First, the capacity for face management is fundamental to interpersonal competence; second, face support is the confirmation of identity; and third, effective face management nurtures mutual respect. The capacity for face management becomes a crucial element of intercultural conflict competence (Ting-Toomey & Oetzel, 2001, 2013). In this section, I will discuss (a) face management, politeness theory, and culture studies; and (b) face-negotiation theory. This section ends with my first two theoretical models: face model at a personal level, and face and face management model.

Face Management, Politeness Theory, and Culture Studies

Facework is a confusing term. Giddens (1990) employed facework to refer to facework commitments to “trust relations which are sustained by or expressed in social connections established in circumstances of copresence” (p. 80). Aitken, Hodgson, Cook, and Lawson (2017) used Giddens’ conception of facework to represent the interfacial work done by officers who facilitate health-focused housing interventions; the facework of these officers serves as the bridge between the most vulnerable people and a complex network of services. Giddens’ (1990) usage of facework is outside the parameters used to understand facework in my study.

Tracy (1990) referred to facework as the “communicative strategies that are the enactment, support, or challenge of those situated identities [face]” (p. 210). In the dictionary of *Key Words in Multicultural Interventions*, Ting-Toomey (1999) defined facework as “a set of communicative behaviors that people use to regulate their estimated social self-worth and to support or challenge others’ social self-worth” (p. 125). Oetzel et al. (2001) used facework as “the communicative strategies one uses to enact self-face and to uphold, support, or challenge another person’s face” (pp. 235-236). The actions of

upholding, supporting, and challenging are limited because face management is more complex than these actions. As Lin (1935) said, face is something that “can be ‘granted’ and ‘lost’ and ‘fought for’ and ‘presented as a gift’” (p. 199).

Goffman (1955) gave facework a more general definition: “the actions taken by a person to make whatever he [or she] is doing consistent with face” (p. 216). Goffman’s definition resonates with those of Ting-Toomey (1999) and Oetzel et al. (2001):

Facework is a set of communicative strategies that guide people’s behaviors; people use facework to manage face, which can be their own face or others’ face. Besides, Cupach and Metts (1994) used face management to refer to facework. From now on, I am going to use the term *face management* to refer to the communicative strategies people take to manage face during social interactions. *Facework* will be used only when referring to other scholars’ term in their writing.

The adoption of this understanding of face management sets the stage for new themes and narratives to emerge, which fits the methodology of hermeneutic phenomenology. Some preestablished framework is helpful for researchers to understand the essence of a phenomenon, but the understanding should not be constrained by those preconceptions (van Manen, 2016).

Face management and politeness theory studies. A number of face studies have built upon P. Brown and Levinson’s politeness theory (R. Friedman et al., 2011; Trees et al., 2009). These regard positive face as the desire to be approved by others, while negative face is the need to be free from constraint.

Formulating a face-threatening scenario for the survey study with 184 Americans, 214 Koreans, and 81 Indians, R. Friedman et al. (2011) studied cross-cultural differences

in facework strategies during service failures. The authors divided facework into face support and face attack; and referred positive face to community-related face and negative face to autonomy-related face. Then they defined four types of facework: positive face support (support others' worth), positive face attack (attack others' worth), negative face support (support others' autonomy), and negative face attack (attack others' autonomy). These four types are variables that can be measured in a quantitative study. R. Friedman et al. concluded that westerners react more strongly than Asians to negative face concerns; the emotional impact of positive face is stronger for Asians, while the emotional impact of negative face is stronger for westerners.

Trees et al. (2009) conducted a survey study with 356 students from three universities in the United States concerning the contributions of facework to the effectiveness of instructional feedback. They used positive facework as being attentive to others' competence and worth, while negative facework was being attentive to others' autonomy. They assessed instructors' attentiveness to students' face through questions rated on a 7-point scale. For example, for negative face, one of the questions is "make you feel pushed into agreeing with her/his suggestions"; and for positive face, "work to avoid making you look bad" (p. 405). Their study concluded that both positive and negative facework tactics can help minimize students' face-threat and help students obtain better reception of instructor's feedback.

Several flaws exist in these two particular studies. First, if community-related face reflects individuals' greater sensitivity to community and sense of belonging (R. Friedman et al., 2011), this is different than the desire to be approved by others as claimed by positive face. Second, as shown by the study conducted by Trees et al. (2009),

negative facework can have a positive impact on people, so the terms of *negative face* and *positive face* are confusing. Third, face management goes beyond face support, face attack (R. Friedman et al., 2011), and attentiveness to individuals' competence and autonomy (Trees et al., 2009).

In general, P. Brown and Levinson's politeness theory has limitations. First, Merkin (2012) pointed out that the universality of politeness theory has been challenged by studies of both verbal and nonverbal communication. Second, politeness theory focuses on predicting face management strategies rather than elucidating what is going on during interactions (Tracy & Baratz, 1994). Third, politeness theory does not adequately account for situational and cultural contexts (Tracy & Baratz, 1994). Finally, face as identity is more nuanced than politeness theory's positive face and negative face; face management is highly complex in nature (Tracy, 1990).

Face management and culture studies. In the absence of any universal definition of culture, and with no standardized theoretical framework for culture studies, models vary, but "societies have a discoverable dominant profile of cultural orientations" (Kluckhohn, 1950, p. 376). Trompenaars and Hampden-Turner (1998) formed five value orientation dimensions, GLOBE (House et al., 2004) measured nine cultural dimensions, and Hofstede (1984, 1991, 2001) developed five cultural dimensions. Hofstede's (2001) five cultural dimensions are power distance, uncertainty avoidance, individualism and collectivism, masculinity and femininity, and long-term and short-term orientation. Hofstede's cultural dimensions theory is the most frequently used approach to the study of culture, however, very few studies have used Hofstede's theory to explore face management (Merkin, 2006, 2012; Sim, 2015).

Sim (2015) used Hofstede's individualism and collectivism dimension to study auditors' estimation of budgeted audit hours. He collected questionnaire data from 60 Taiwanese and 60 Australian auditors and included loss of face as one of the national culture attributes, which are independent variables. The study concluded that loss of face is significant only in collective culture groups of auditors. However, according to Hofstede's (2001) data on 50 countries and three regions, Australia has the second highest Individualism Index Values while Taiwan has the 44th. The usage of loss of face in comparing a highly individualistic society and a highly collectivist society is questionable since these two societies have different understandings of face and face management.

Merkin (2006) brought Hofstede's power distance dimension into the understanding of cross-cultural facework. Power distance is "the degree of inequality in power between a less powerful Individual (I) and a more powerful Other (O), in which I and O belong to the same (loosely or tightly knit) social system" (Mulder, 1977, p. 90). Merkin (2006) used a written face-threatening scenario to collect questionnaire data from 649 college students in Hong Kong, Japan, Chile, the United States, Sweden, and Israel. She concluded that people from high power distance cultures are more likely to use communicative strategies to manage face threats than people from low power distance cultures.

Triandis and Gelfand (1998) proposed that both individualism and collectivism have horizontal dimensions (emphasizing equality and self being same as others) and vertical dimensions (emphasizing hierarchy and self being different from others). This blends power distance and individualism and collectivism. In her later study, Merkin

(2012) used both the individualism and collectivism dimension and the power distance dimension to examine Israeli and Syrian facework. She collected self-report questionnaires from 81 Israeli and 95 Syrian college students. She claimed that Israelis have a culture of individualism that is low in power distance, while Syrians have a culture of collectivism that is high in power distance. The study showed that Israelis exhibit more direct, aggressive, competitive, and harmonious facework strategies, whereas Syrians tend to use indirect facework.

Built upon Hofstede's cultural dimensions theory, both Sim's (2015) and Merkin's (2006, 2012) studies used quantitative methods. The abstraction of a complex cultural phenomenon into measurable variables inevitably loses the richness of the lived experience (van Manen, 1990). However, Hofstede's cultural dimensions theory and the face management studies built around it can lend us a primary understanding of face and face management.

Face-Negotiation Theory

Ting-Toomey (2010) argued for using a culture-based theoretical framework to study culture, suggesting that a well-conceived dimensional value framework (a) creates an explanatory system for the discussion of cultural differences and similarities; (b) provides a set of parameters for research design; (c) helps people be more sensitive to cultural variations; (d) supplies some toolkits for trainers and practitioners; and (e) generates new insights and transformation in cross-cultural learners. She proposed face-negotiation theory to study face and face management (Ting-Toomey, 1988).

Through development, testing, and revision (Oetzel & Ting-Toomey, 2003; Ting-Toomey, 1988; Ting-Toomey & Kurogi, 1998), the updated face-negotiation theory

posits seven core assumptions, 12 culture-level propositions, 10 individual-level propositions, and two relational and situational-level propositions (Ting-Toomey, 2005b). The core assumptions of face-negotiation theory are (a) people in all cultures practice face management in all social interactions; (b) “vulnerable identity-based conflict situations” make the concept of face especially problematic; (c) the individualism and collectivism dimension and the power distance dimension, combining with individual, relational, and situational factors, influence and shape individuals’ face management; and (d) “intercultural facework competence,” the capacity to integrate knowledge, mindfulness, and communication skills, will help people manage conflict situations appropriately (p. 73). Ting-Toomey (2005b) listed five thematic clusters of face management: face concerns, face content domains, face movements, facework strategies, and conflict styles.

Face concerns. Face concerns or face orientations include self-face, other-face, and mutual face, based on the focus of the face negotiator (Ting-Toomey, 1988, 2005b; Ting-Toomey & Kurogi, 1998; Ting-Toomey & Oetzel, 2001, 2013; Q. Zhang et al., 2014). Self-face concern focuses on protecting one’s own image during a social interaction; other-face concern is the consideration for others’ images; mutual-face concern takes into consideration the images of both parties and the relationship (Ting-Toomey, 2005b). Ting-Toomey and Oetzel (2002) claimed that face concerns are “about unmet identity needs and mismatched identity expectations of how one wants to be treated” (p. 158). Face consists of an individual’s social identity and self-identity, therefore face concern involves much more than unmet identity needs.

Markus and Kitayama (1991) argued that “the view one holds of the self is critical

in understanding individual behavior and also in understanding the full nature of those phenomena that implicate the self” (p. 248). They proposed the concept of self-construal as one theoretical element to understand the self. The authors distinguished independent self-construal, which involves “a conception of the self as an autonomous, independent person” (p. 226), and interdependent self-construal, which can be found “in the interdependent and thus, in the more public components of the self” (p. 227). Gudykunst et al. (1996) studied the influence of self-construal on communication styles across cultures. They conducted a questionnaire study with 753 students from universities in the United States, Japan, Korea, and Australia and concluded that self-construal is a better predictor of low-context and high-context communication styles than either cultural individualism and collectivism, or individual values. Through the questionnaire data from 662 participants of four ethnic groups in the United States, Ting-Toomey et al. (2001) also found that self-construal can better explain conflict styles than either ethnicity or gender.

Oetzel and his colleagues administered a questionnaire concerning face concern and facework during conflicts to 768 college students in China, Germany, Japan, and the United States (Oetzel et al., 2001; Oetzel & Ting-Toomey, 2003). Oetzel and Ting-Toomey (2003) removed mutual-face from their face-negotiation model and tested the underlying assumptions of face-negotiation theory. Both of the studies found that independent self-construal positively associates with self-face and dominating facework strategies, while interdependent self-construal positively associates with other-face and integrating and avoiding facework strategies.

Without making the assumption that independent and interdependent self-

construals are not correlated (Gudykunst et al., 1996), Ting-Toomey et al. (2001) combined the two self-construal dimensions (independent and interdependent) and formed four self-construal types: biconstrual (high on both dimensions), independent (high independent, low interdependent), interdependent (low independent, high interdependent), and ambivalent (low on both orientations). Ting-Toomey and Oetzel (2013) used self-construal and face concerns as microfactors in their updated conflict model. I employ self-construal and face concerns in my theoretical models because these are well-developed concepts relevant to the face negotiator.

Face content domains. Face content domains or face wants are the possible contents of face management and negotiation (Ting-Toomey, 2005b). Lim and Bowers (1991) claimed that everyone has three distinct face wants: autonomy face (the want to be free from imposition), fellowship face (the want to be included), and competence face (the want to be respected and valued). Earley (1997) argued that these face wants focus too much on the concept of *mianzi* or social identity while ignoring *lian* or self-identity. His argument is reasonable, but his definition of *lian* and *mianzi* is controversial. Earley defined *lian* as “an evaluation by self and others concerning a person’s adherence to rules of conduct within a social structure” and *mianzi* as “an evaluation by self and others concerning a person’s possession of resources that position him- or herself within that structure” (p. 61). For Earley, both *lian* and *mianzi* are evaluations by others; the difference lies in which part of the self is being evaluated. Thus, Earley’s face model, which is based on *lian* and *mianzi* dimensions, is flawed. This is because both of Earley’s concepts of *lian* and *mianzi* can be better understood as *mianzi* or social identity, which is the image formed from the attitudes of others (Goffman, 1955; Mead, 1934); whereas

lian or self-identity is the capacity to keep a narrative going (Giddens, 1991; Goffman, 1955; Mead, 1934). Furthermore, Earley's (1997) four general groups of face characteristics generated from his face model actually are self-evaluations and social evaluations of a person.

Ting-Toomey (2005b) expanded face content domains from autonomy face, fellowship face (or inclusion face), and competence face to include status face (the want to be admired for tangible or intangible resources), reliability face (the want to be regarded as trustworthy), and moral face (the want for others to respect one's dignity and moral uprightness). Although she admitted that *lian* and *mianzi* are on a deeper level of face content domain, she treated *lian* as equivalent to moral face. No essential difference exists between these types of wants, such as the want to be admired and the want for respect; these wants still focus on the social image of the self. The problem of ignoring *lian* or self-identity is not solved. For this, I turn to the field of identity study.

Ting-Toomey's (2005a) identity negotiation theory consists of 10 theoretical assumptions that explain the components, criteria, and outcomes of intercultural communication competence. The focus of this theory is the process and components of intercultural communication and identity negotiation. Identity is only used as a factor with different types, such as cultural identity and ethnic identity. She did not elucidate the dimensions and indicators of the concept of identity in her theory. Imahori and Cupach's (2005) identity management theory is influenced by Ting-Toomey's identity negotiation theory. Identity management theory also focuses on communication competence and identity negotiation, but Imahori and Cupach added relational identities and facework. Within the context of relational development, identity management theory discusses the

relationship between face management strategies and identity negotiation, but does not elaborate the dimensions and indicators of identity.

Using factor analysis of the data from 334 participants, Stanghellini, Castellini, Brogna, Faravelli, and Ricca (2012) developed and verified an Identity and Eating Disorders questionnaire. They used four specific factors to assess the personal identity associated with diagnosed Eating Disorder patients: “feeling oneself only through the gaze of the other and defining oneself only through the evaluation of the other,” “feeling oneself only through objective measures,” “feeling extraneous from one’s own body,” and “feeling oneself only through starvation” (p. 152). Petta et al. (2016) used the questionnaire to study obese patients’ self-identity. This study is flawed because the result of self-identity impairment in the study of Petta et al. also includes patients’ social identity; and these four factors can neither define a person’s self-identity nor social identity.

Self-identity has also been studied through qualitative methods with no clear identity content domains being defined (McGannon, McMahon, Schinke, & Gonsalves, 2017; Sankar & Soundararajan, 2017; Willard & Lavalley, 2016). Willard and Lavalley (2016) studied the influence of retirement experiences on elite professional ballet dancers’ self-identity that is only expressed through participants’ identification as dancers. Through ethnographic content analysis, McGannon et al. (2017) found that the meaning of Clijsters’ returning to her tennis career links to two identities: the super mum and the golden girl. Sankar and Soundararajan (2017) discussed immigrants’ identity struggles and shifts. Among these studies, identity themes emerged from the narratives without using or fitting into preestablished variables. Therefore, I use self-identity and social

identity as the two dimensions of the concept of identity and explore them through my research.

Face movements. Combining high and low self- and other-face concerns, Ting-Toomey (2005b) proposed four possible face movements: mutual-face protection moves (high self-face concern and high other-face concern); mutual-face obliteration moves (low self-face concern and low other-face concern); self-face defensive moves (high self-face concern and low other-face concern); other-face upgrading moves (low self-face concern and high other-face concern). Her concept of face movements is based on the concept of face concern and leans in the direction of facework strategies—how people adopt different strategies to maintain, defend, or upgrade their own or others' face.

Horney (1992) pointed out three moves during conflicts: toward people through complying, against people through being aggressive or fighting, and away from people through avoiding. B. Brown, Hernandez, and Villarreal (2011) used these three moves to help people identify their particular strategies in a shaming experience. Horney's three moves are more vivid and helpful for describing face movements, thus I include them in my working definition of face management and combine them with conflict styles in the later section.

Facework strategies. Facework strategies, or face management strategies, are the diverse verbal and nonverbal tactics people use to manage face. People can use low-context or high-context communication strategies to manage face (Ting-Toomey, 2005b). Individuals employing low-context communication tend to use explicit verbal messages to convey their thoughts, opinions, and feelings; individuals adopting high-context communication tend to focus on the multiple layers of the context and employ less

explicit messages to make their points (Hall, 1989). Low-context communication is mainly used in individualist cultures, whereas high-context communication is mainly used in collectivist cultures (Gudykunst & Ting-Toomey, 1988; Hofstede, 2001; Ting-Toomey, 2005b). Cho and Sillars (2015) questioned the generalization of cultural directness/indirectness. They conducted a questionnaire study with 259 Korean and 259 American college students concerning face threat and facework strategies and found more cultural similarities than cultural differences between Korea and the United States.

When there are potential face threats and the disruption of face has not happened yet, people tend to use preventive face management strategies to avoid or minimize face-threatening acts (Cupach & Metts, 1994). These strategies can be (a) avoiding certain contacts or face-threatening topics, changing the subject of the conversation, and tactful blindness to face-threatening acts (Cupach & Metts, 1994; Goffman, 1955); (b) showing respect and politeness (P. Brown & Levinson, 1987; Cupach & Metts, 1994; Goffman, 1955); (c) hedging—indicates minimal commitment and uncertainty, credentialing—indicates qualification or credentials for engaging in the interaction, and appealing for suspended judgment (Cupach & Metts, 1994; Hewitt & Stokes, 1975; Ting-Toomey, 2005b); and (d) sin licenses—defines the conduct in advance and indicates that this is an acceptable condition for rule violation, and cognitive disclaimers—reassures others that the action is under cognitive control (Cupach & Metts, 1994; Hewitt & Stokes, 1975).

When disgrace or the loss of face occurs, an attempt has to be made to restore one's face or heal the damaged relationship (Ting-Toomey, 2005b). This restorative process is a cooperative accomplishment among the face threat creator, the person who has lost face, and the observers (Cupach & Metts, 1994). All of these people may employ

restorative or corrective face management strategies, which can include (a) pretending not to see the loss of face, or leaving the site; (b) using humor; (c) making apologies; (d) giving accounts of excuses or justifications; (e) offering physical remediation (e.g., cleaning up a spill); or (f) becoming aggressive (Cupach & Metts, 1994; Ting-Toomey, 2005b).

In addition, Cupach and Metts (1994) mentioned empathy and support offered by observers to the distressed person. The involvement of an intermediary or third-party mediator can also be used as a face management strategy (Gao & Ting-Toomey, 1998; Ting-Toomey, 2005b; Wilmot & Hocker, 1998).

Conflict styles. Ting-Toomey (2005b) pointed out that face management strategies are not equivalent to conflict styles; face management strategies can be used before, during, or after a conflict episode, or even outside of the conflict relationship to address identity issues. But problematic situations such as conflicts and diplomatic negotiation indicate active face management (Ting-Toomey, 1999).

Based on the two conceptual dimensions of concern for self and concern for others during interpersonal conflict, Rahim (1983) proposed five conflict styles: avoiding (low concern for self and others), obliging (low concern for self and high concern for others), comprising (mid-point), dominating (high concern for self and low concern for others), and integrating (high concern for self and others). Ting-Toomey et al. (2000) conducted a questionnaire study concerning cultural identity salience and conflict styles and collected data from 662 respondents consisting of European Americans, African Americans, Asian Americans, and Latino(a) Americans. The authors added and verified three more conflict styles: neglect (passive aggressiveness), third-party help, and

emotional expression. Furthermore, Ting-Toomey and Oetzel (2002) argued that conflict is “an emotionally loaded experience when either one or both parties believe that their identity images are blocked or thwarted”; and people in conflict situations may choose to directly or indirectly express their emotions, or suppress their emotions (p. 158).

Ting-Toomey and Oetzel (2001) regarded conflict styles, facework strategies, emotional expressions, and conflict rhythms (monochronic-time approach and polychronic-time approach) as conflict communication process factors, which is one of the four components in their culture-based situational model. A decade later, using the social ecological framework, they updated their model to the culture-based social ecological conflict model, in which conflict styles, facework strategies, emotional expressions, and conflict rhythms remain part of the conflict process (Ting-Toomey & Oetzel, 2013). In the updated model, the authors organized these four factors into three broad conflict approaches: avoiding, competing, and cooperating; each has various facework strategies, conflict expressions, and conflict rhythms. These three approaches resonate with Horney’s (1992) three moves, as shown in Table 1.

Table 1

Face Management Strategies

Avoiding (Moving away)	Competing (Moving against)	Cooperating (Moving toward)
Pretending Giving in/yielding Involving a third party Maintaining harmony Passive aggression Withdrawing Delaying	Defending one’s position Emotional expression Aggression Coercion Deception Being ingratiating Direct facework Being dominating	Apologizing Remaining calm Giving respect Problem solving Private discussions Ritualistic facework Indirect facework Compromising Integrating

Source: adapted from Ting-Toomey and Oetzel (2013, p. 779) with added three moves from Horney (1992).

Face-negotiation theory, as a culture-based theoretical framework, provides useful parameters and tools for the understanding of face and face management. Some scholars have further developed or built upon face-negotiation theory. For example, Hwang and Han (2010) integrated face-negotiation theory and Confucian relationalism through replacing the construct of collectivism with the interpersonal relations of Confucian relationalism. Face management research built upon face-negotiation theory has mainly been done through quantitative approaches (Cho & Sillars, 2015; Oetzel et al., 2001, 2003; Oetzel & Ting-Toomey, 2003; Ting-Toomey et al., 2000, 2001; Q. Zhang et al., 2014). Quantitative approaches risk the abstraction of a complex cultural phenomenon and the simplification of rich descriptions of a particular lived experience (van Manen, 1990). “Variables without stories are ultimately abstract and unconvincing” (Miles et al., 2014, p. 333).

Face model at a personal level. Employing face concerns and face content domains from face-negotiation theory leads to revisions in my personal level face model (see Figure 6). Self-face concern, other-face concern, and mutual-face concern (both self-face and other-face concerns) reside in the front stage. Independent self-construal lies in the back stage, while interdependent self-construal is in the front stage. Self-identity and social identity stay the same. This personal face model is my first theoretical model. My research design considers face concerns, self-construal, social identity, and self-identity at the personal or microlevel, but my data analysis opens the discussion to more emergent themes.

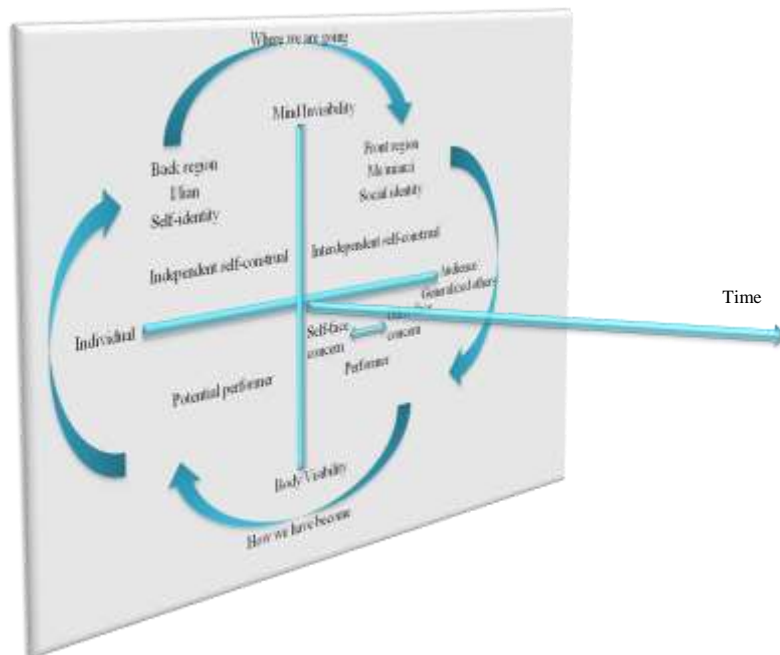


Figure 6. Face model at a personal level.

Face and face management model. As discussed above, Ting-Toomey and Oetzel (2013) generalized three broad conflict approaches: avoiding, competing, and cooperating. Although they included emotion in these approaches, I use it as a separate approach. Cross-cultural research has shown the universality and culture-specificity of the expression and perception of emotion (Matsumoto, Franklin, Choi, Rogers, & Tatani, 2002; Yik, 2010). Emotional expression has been recognized as one of the conflict styles (Oetzel et al., 2003; Ting-Toomey, 2005b; Ting-Toomey et al., 2000; Ting-Toomey & Oetzel, 2001, 2002, 2013). Using the questionnaire data from 157 American and 148 Chinese college students, Q. Zhang et al. (2014) concluded that emotion mediates the effects of face concerns and self-construal on conflict styles in both cultures. Thus, I adopt avoiding, competing, cooperating, and emotion as four main approaches of face management at the situational or mesolevel. At the macrolevel, I consider cultural, historical, religious, and social factors. The focus of my study is on microlevel and

mesolevel and the elements at macrolevel are used as context. I employ these approaches and elements in my research design, but my data analysis yields new themes. I revise my face model at an institutional level into Figure 7—face and face management model, which is my second theoretical model. This model covers Domenici and Littlejohn's (2006) three-level facework focus: person, relationship, and system. The exploration of face management studies shows that people in all cultures practice face management and share the intention of maintaining face.

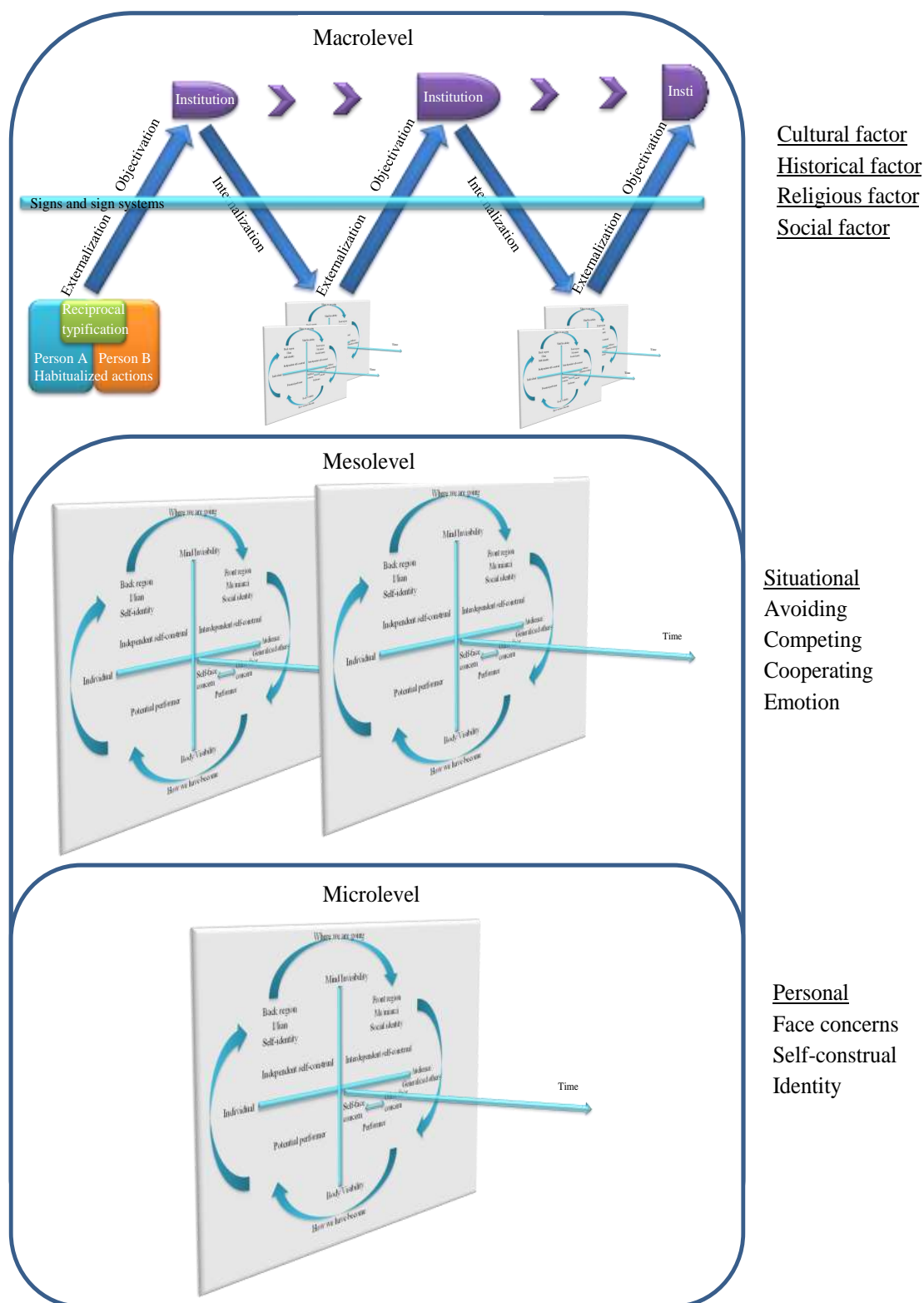


Figure 7. Face and face management model.

Servant-Leadership

In order to approach face management issues within an organization, I adopt servant-leadership as the guiding framework for interventions used by leaders. In this section, I will review (a) the concept of servant-leadership, (b) Greenleaf's servant-leadership and 10 characteristics, (c) servant-leadership and awareness, and (d) servant-leadership and healing. This section ends with my third theoretical model: a servant-leadership and face management model.

The Concept of Servant-Leadership

Servant-leadership is not a new idea. In ancient China, the best leader was regarded as the least visible and least wordy. As Lao Tzu (2005) said, "The highest type of ruler is one of whose existence the people are barely aware. . . . self-effacing and scanty of words. When his task is accomplished and things have been completed, [a]ll the people say, 'We ourselves have achieved it!'" (p. 35). Servant-leaders are not leaders who stand over people and control them, but servants who keep their feet on the ground and benefit all things. Thus Lao Tzu said,

The highest form of goodness is like water.

Water knows how to benefit all things without striving with them.

It stays in places loathed by all men.

Therefore, it comes near the Tao.

In choosing your dwelling, know how to keep to the ground.

In cultivating your mind, know how to dive in the hidden deeps.

In dealing with others, know how to be gentle and kind.

In speaking, know how to keep your words.

In governing, know how to maintain order.

In transacting business, know how to be efficient.

In making a move, know how to choose the right moment.

If you do not strive with others,

You will be free from blame. (p. 17)

With this same spirit of servant-leadership, Jesus said to his disciples,

You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many. (Mark 10:42-45)

As the son of God, Jesus emptied himself and took the form of a servant (Philippians 2:6-7). Preaching the kingdom of his father, Jesus led the way as a teacher, a sage, and a servant (Morse, 2008).

Sun Yat-sen (孙中山, 1866-1925) is the forerunner of the Democratic Revolution in China and the founding father of the Republic of China. He proposed the concept of *public servants* (公仆) (Sun, 1927), which is still widely used in China today. In the old days of the autocracy, an official was the servant of the monarch, but the master of the rest of the people; after the Revolution of 1911, “the people has become its own master and lord, and the officials should be the servants of the people” (p. 165). Sun claimed that “The State officials, beginning with the President and ending with an ordinary sentry, are all *public servants*” (pp. 136-137, emphasis added).

Robert K. Greenleaf (1904-1990) was a Quaker thinker and servant-leader.

Retired from his career as Director of Management Research at AT&T, he founded the Center for Applied Ethics in 1964 and devoted his life to leadership studies. In 1970, he published “The Servant as Leader,” a landmark essay with the phrase “servant-leader” (for original 1970 edition, see Greenleaf, 2003). Drawing from his experiential leadership practice and deep Quaker spirituality, he coined the term *servant-leadership* and defined it as “The servant-leader *is* servant first. . . . It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is *leader* first” (Greenleaf, 2002, p. 27, emphasis in original). With regard to discernment of a servant-leader, Greenleaf writes,

Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (p. 27, emphasis in original)

Although Greenleaf emphasized the question of whether the least privileged in society are deprived, some servant-leadership scholars have omitted this from their literature reviews (Barbuto & Wheeler, 2006; Doraiswamy, 2012; Hamilton, 2005; van Dierendonck & Patterson, 2015). A careful reading of Greenleaf’s test for wise leadership reveals the importance he placed on the awareness of not depriving the least privileged by further ignoring them.

The Center for Applied Ethics changed its name to Greenleaf Center for Servant Leadership in 1985. In 1990, Larry Spears was named CEO of the Greenleaf Center, and he visited Greenleaf eight days before he died. One year later, Spears discovered the

existence of Greenleaf's unpublished writings and established a committee to read through them. In 1992, Spears identified the 10 most frequently mentioned characteristics of servant-leadership by Greenleaf. Since then, Spears has devoted his life to introducing Greenleaf's unknown writings to the public (The Spears Center for Servant-Leadership, 2018).

Greenleaf's Servant-Leadership and 10 Characteristics

Greenleaf's concept of servant-leadership is neither a set of procedures on how to lead well, nor a quick-fix method, but "a state of mind, a philosophy of life, a way of being" (Beazley, 2003, p. 10). Thus, it is necessary to bridge the gap between the philosophy and the practice of servant-leadership. Greenleaf (2003) himself offered a practical example of a fictional character in his writing "Teacher as Servant." Through the story of Mr. Billings, Greenleaf portrayed a true servant-leader, who cares deeply about his students, nurtures the servant motive in them, and lives out his beliefs. In order to teach servant-leadership, leaders, scholars, and researchers have offered various characteristics, formulations, or models of servant-leadership. Through my literature review, I provide a summary of these contributions in Table 2. This is not an exhaustive summary. For more information, please see Laub (1999), van Dierendonck (2011), and Wong (2015).

Table 2

Servant-Leadership Studies and Models

Laub, 1999	Russell & Stone, 2002	Spears, 2002	Patterson, 2003	Barbuto & Wheeler, 2006	Keith, 2008	Sipe & Frick, 2009	van Dierendonck & Nuijten, 2011	Liden et al., 2014
<p>Subscores:</p> <ul style="list-style-type: none"> • Develops people • Shares leadership • Displays authenticity • Values people • Provides leadership • Builds community (including healing in the pre-field test) 	<p>Functional attributes:</p> <ul style="list-style-type: none"> • Vision • Honesty • Integrity • Trust • Service • Modeling • Pioneering • Appreciation of others • Empowerment <p>Accompanying attributes:</p> <ul style="list-style-type: none"> • Communication • Credibility • Competence • Stewardship • Visibility • Influence • Persuasion • Listening • Encouragement • Teaching • Delegation 	<p>Characteristics:</p> <ul style="list-style-type: none"> • Listening • Empathy • Healing • Awareness • Persuasion • Conceptualization • Foresight • Stewardship • Commitment to the growth of people • Building community 	<p>Virtuous constructs:</p> <ul style="list-style-type: none"> • Agapao love • Humility • Altruism • Vision • Trust • Empowerment • Service 	<p>Subscales:</p> <ul style="list-style-type: none"> • Altruistic calling • Emotional healing • Persuasive mapping • Organizational stewardship • Wisdom (including awareness) 	<p>Key Practices:</p> <ul style="list-style-type: none"> • Self-awareness • Listening • Changing the pyramid • Developing your colleagues • Coaching not controlling • Unleashing the energy and intelligence of others • Foresight 	<p>Pillars:</p> <ul style="list-style-type: none"> • Person of character • Puts people first • Skilled communicator • Compassionate collaborator • Foresight • Systems thinker • Moral authority 	<p>Dimensions:</p> <ul style="list-style-type: none"> • Empowerment • Humility • Standing back • Authenticity • Forgiveness • Courage • Accountability • Stewardship 	<p>Characteristics:</p> <ul style="list-style-type: none"> • Desire to serve others • Emotional intelligence • Moral maturity and conation • Prosocial identity • Core self-evaluation • (Low) narcissism <p>Behaviors:</p> <ul style="list-style-type: none"> • Empowering • Helping subordinates grow and succeed • Putting subordinates first • Emotional healing • Conceptual skills • Creating value for the community • Behaving ethically
Theoretical model: Laub, 1999	Theoretical model: Russell & Stone, 2002		Theoretical model: Patterson, 2003				Theoretical model: van Dierendonck, 2011	Theoretical model: Liden et al., 2014
Quantitative research: Laub, 1999	Quantitative design with variables: Russell & Stone, 2002	Qualitative research: Ebbrecht & Martin, 2017; Mixed-method: Chan, 2017		Quantitative research: Barbuto & Wheeler, 2006		Qualitative research: Caldwell & Crippen, 2017; James, 2017	Quantitative research: van Dierendonck & Nuijten, 2011	Quantitative research: Liden, Wayne, Zhao, & Henderson, 2008

As shown in Table 2, authors have chosen to describe servant-leadership from different angles: characteristics (Liden et al., 2014; Spears, 2002), behaviors (Liden et al., 2014), pillars (Sipe & Frick, 2009), dimensions (van Dierendonck & Nuijten, 2011), practices (Keith, 2008), attributes (Russell & Stone, 2002), subscales (Barbuto & Wheeler, 2006), subscores (Laub, 1999), and virtuous constructs (Patterson, 2003). All of these authors broke servant-leadership into smaller elements to demonstrate or measure the components of this leadership style. For example, through their literature review, Russell and Stone (2002) provided a theoretical model of servant-leadership with values as independent variables, nine functional attributes as dependent variables, and 11 accompanying attributes as moderating variables. They hoped to offer a structural foundation for future research. As van Dierendonck (2011) pointed out, the biggest problem of their model is the lack of differentiation between functional attributes and accompanying attributes. Van Dierendonck and Nuijten (2011) identified 99 items to measure servant-leadership. Through factor analysis with eight samples totaling 1,571 individuals from the Netherlands and the United Kingdom, they developed the Servant Leadership Survey with an eight-dimensional measure of 30 items.

In total, five groups of writers have theorized about servant-leadership and established theoretical models (Laub, 1999; Liden et al., 2014; Patterson, 2003; Russell & Stone, 2002; van Dierendonck, 2011). Most of these servant-leadership formulations and models are designed or employed for quantitative research (Barbuto & Wheeler, 2006; Laub, 1999; Liden et al., 2008; Russell & Stone, 2002; van Dierendonck & Nuijten, 2011). Some qualitative studies are built upon Sipe and Frick's (2009) seven pillars (Caldwell & Crippen, 2017; James, 2017) and Spears' (2002) 10 characteristics

(Ebbrecht & Martin, 2017). Chan (2017) employed mixed-methods study and analyzed her data through Spears' (2002) 10 characteristics of servant-leadership.

Servant-leadership research has also been done in China. In their study of antecedents of team potency and team effectiveness, J. Hu and Liden (2011) employed Liden et al.'s (2008) formulation to measure servant-leadership. Through the survey study with 304 employees from five banks in China, the authors found that team goal clarity, process clarity, and team servant-leadership serve as three antecedents of team potency and team effectiveness; meanwhile, servant-leadership moderates the relationship between goal clarity and team potency and the relationship between process clarity and team potency. In addition, using data from a survey of 239 civil servants in China, Miao, Newman, Schwarz, and Xu (2014) found that servant-leadership leads to an increase in officials' affective commitment and normative commitment. Furthermore, Chan (2017) conducted a mixed-methods study in a Hong Kong K-12 school and concluded that the practices of servant-leadership by teachers meet the needs of the learners.

According to the face and face management model presented in Figure 7, it is necessary for a leader to have awareness at the macrolevel, which includes being aware of historical, religious, cultural, and social elements within the relevant social interactions. Also, an individual's face concerns, self-construal, and identity bring various dynamics to the interactions. These factors may result in different *emotional energy* (social emotion), which can have powerful effects upon individuals (Collins, 2004). Interactions thus are charged with varying face management strategies and emotions. A leader needs to be aware of the microlevel and mesolevel of personal and situational elements, for himself

or herself, for others, and for the relationships.

Furthermore, the study of face is also the study of identity, touching that hidden part of the socially constructed self. The failure to maintain face leads to hurt, and the restoration of face can bring healing. Although I disagree with Ting-Toomey and Oetzel's (2002) claim that face concerns are unmet or mismatched identity needs, I agree that the study of face touches the hurt within individuals, and thus their needs for healing as well.

I draw upon the characteristics of awareness and healing from servant-leadership to address face-related issues. Some writers touched upon awareness and healing (see Table 2): Laub (1999) and Liden et al. (2008, 2014) mentioned healing; Keith (2008) discussed self-awareness; and Barbuto and Wheeler (2006) included both, but merge awareness into wisdom. Only Spears (2002) presented both awareness and healing as two of 10 main characteristics of servant-leadership. I will explore Spears' 10 characteristics of servant-leadership in the next section, and this will be followed by a discussion of awareness and healing.

The 10 characteristics of servant-leadership. Based on Greenleaf's writings, Spears (2002) has identified 10 characteristics of a servant-leader. Servant-leadership is not new to Chinese culture, and neither are these characteristics. Yet, at different times in history, they have been more or less popular.

Listening. In Chinese culture, hierarchy is highly valued, and people usually do not challenge their leaders. According to traditional leadership paradigms, leaders are persuaders and decision-makers. Leaders have to talk and others have to listen. This stands in stark contrast to ancient China, when it was praiseworthy for the king to "listen

to the representations of all in the kingdom” (Legge, 1893, p. 184).³ Although communication is an important skill for servant-leaders, “intense and sustained listening” (Greenleaf, 2002, p. 235) is even more important because “true listening builds strength in other people” (p. 31) and can help people find that “wholeness . . . only achieved by serving” (p. 235). Servant-leaders listen not only to what is being said and unsaid, but also to their inner voices (Spears, 2010). They often ask, “Are we really listening?”

Empathy. While having empathy for others, many Chinese leaders view pointing out their members’ mistakes as one way to help them grow. I would argue that improvement will be better achieved if it is not done at the price of acceptance. Empathy interwoven with acceptance is the opposite of rejection (Greenleaf, 2002). There are no perfect people for us to lead, and leaders are far from perfect themselves. Servant-leaders lead wisely and distinguish people from their performance. “People grow taller when those who lead them empathize and when they are accepted for what they are” (p. 35). Servant-leaders demonstrate empathy, understanding, and tolerance for imperfection, because it is part of our human condition (Williams, 2002).

Healing. Spears (2010) proclaimed “One of the great strengths of servant

³ The original Chinese phrase is “圣人南面而听天下,” which is in The I Ching. It was translated as “the sages (i.e., monarchs) to sit with their faces to the south, and listen to the representations of all in the kingdom” by James Legge in the footnote on page 184 of The Chinese Classics, volume 1, published in 1893. But he translated the same phrase as “The sages turn their faces to the south when they give audience to all under the sky” on page 426 of The I Ching, published in 1899. The former translation is closer to the original Chinese meaning, which is the one I use in the text.

leadership is the potential for healing one's self and one's relationship to others" (p. 27). At first glance, it might seem as if healing has nothing to do with leadership, especially in organizations with profit as their sole goal. Also, the idea of healing is challenging for Chinese leaders because according to traditional leadership, leaders are not supposed to bring emotions into their work, so that they can be objective. But if leadership is construed as happening among people within socially constructed settings, it becomes clear that the background of leadership is broken or imperfect people coming together and searching for wholeness, for oneness, and for rightness (Greenleaf, 1998). Ferch (2012) wrote, "the most rare and perhaps the most needed characteristic of leaders today" is healing (p. xi). Servant-leaders see the impediments in organizations as "illness," and they enter the relationship to heal rather than to change or correct (Greenleaf, 1996b, p. 92). As healers, they lead toward the healing of themselves and others, because all humans share the search for wholeness (Greenleaf, 2002).

Awareness. Both awareness of the situation and self-awareness strengthen servant-leaders (Spears, 2010). Self-awareness is praised by Lao Tzu (2005), "He [or She] who knows [people] is clever; He [or She] who knows himself [or herself] has insight. He [or She] who conquers [people] has force; He [or She] who conquers himself [or herself] is truly strong" (p. 67). The losses we sustain and the errors we have inherited from our culture, our own experience, and our learning block our conscious access to our awareness (E. Friedman, 2007; Greenleaf, 2002; Scazzero & Bird, 2003). Awareness is tricky. While it is easy for us to believe that we are aware, deep in our belief system or stereotypical framework lie assumptions that even we do not know. "We do not see the world around us. We see the world we are prepared to see" (Greenleaf, 2002, p. 354).

Some leaders tend to tightly control their perceptions and emotions so that they can make the “right” decision without being emotionally moved. Servant-leaders build up their tolerance for awareness and “take the risks of being moved” (Greenleaf, 2002, p. 329). They are brave enough to widen their awareness so that they can make more intense and meaningful contact with their situation (Greenleaf, 1998).

Persuasion. In a hierarchical culture, leaders often wield power through position, in order to enforce their decisions. However, in ancient China, Confucius (2014) said, “A ruler who has rectified himself [or herself] never gives orders, and all goes well. A ruler who has not rectified himself [or herself] gives orders, and the people never follow them” (p. 101). Servant-leaders persuade through word and deed rather than by positional authority. They surrender their positional authority and seek to persuade people by role-modeling and “gentle non-judgmental argument” (Greenleaf, 2002, p. 43).

Conceptualization. Conceptual thinking is based on day-to-day realities, yet goes far beyond them. In recent years, many western management theories have become popular in China without contextualization (X. Chen, 2008). While some able leaders have moved into different roles, they are prone to “make any position fit one’s habitual way of working” (Greenleaf, 2002, p. 81). Leaders with the ability for conceptualization should not be overtaken either by popular management theories or their own habits. Servant-leaders are not consumed by the needs of short-term operational goals, but strive to provide visionary and suitable concepts for an organization (Spears, 2010). Conceptualization requires servant-leaders’ love for the people, clear vision for the future, long-term dedication, and well-communicated faith in the worth of people (Greenleaf, 2002).

Foresight. “If things far away don’t concern you, you’ll soon mourn things close at hand” (Confucius, 2014, p. 121). Foresight requires a leader to live at two levels of consciousness—the real world and the detached one (Greenleaf, 2002). “Foresight is the ‘lead’ that the leader has” (p. 40). A lack of foresight in the past may result in an unethical action in the present (Greenleaf, 2002). Foresight enables servant-leaders to understand the lessons from the past, see and rise above the events in the present, and foresee the consequences of a decision for the indefinite future (Greenleaf, 2002; Spears, 2010). Foresight has been recognized as the most important virtue for leaders in China since ancient times. Chinese historian Sima (1993) wrote from approximately 145 BCE to 86 BCE, “An enlightened [person] sees the end of things while they are still in bud, and a wise [person] knows how to avoid danger before it has taken shape” (p. 294).

Stewardship. The understanding of stewardship disarms the will to misappropriate power, because stewardship reminds leaders that we are here to serve others instead of seizing power to pursue our own benefits. Servant-leaders, like stewards, assume “first and foremost a commitment to serving the needs of others” (Spears, 2010, p. 29). Hsü (2005) regarded political stewardship as an integral part of Confucianism. In ancient China, when Emperor Yao chose Shun to sit on the throne, he reminded Shun that Shun was the steward of Heaven (Hsü, 2005).

Commitment to the growth of people. Emperor Yao said to Shun that “If you let this land of the four seas fall into poverty and desperation, the gift of Heaven is lost forever” (Confucius, 2014, p. 151). This is an admonition regarding the commitment to the benefit of people. However, today under the influence of capitalism, leaders tend to use all resources to maximize organizational benefit, and at times their own. People have

been treated as resources—as cogs and wheels. On the contrary, servant-leaders commit to the growth of each individual within the organization. They help individuals to develop their personal and professional skills, give them opportunities to practice their learning, invite them into decision making, and assist laid-off employees (Spears, 2010).

Building community. Confucianism emphasizes community and has defined the societal realm for Chinese people through the millennia. One of the disciples of Confucius said, “The most precious fruit of Ritual is harmony” (Confucius, 2014, p. 22). For Tutu (1998), the harmony of the group is an essential attribute of community because “a person is a person through other persons” (p. 19). According to Greenleaf (2002), building community requires servant-leaders to demonstrate their own “unlimited liability for a quite specific community-related group” (p. 53). Community is experienced as a real home of love, a healing shelter, a place where trust and respect can be found and learned, and a kind of power which can lift people up and help them grow (Greenleaf, 2002). After this overview of the 10 characteristics of servant-leadership, I am going to focus on the concepts of awareness and healing within the framework of servant-leadership.

Servant-Leadership and Awareness

Many people think servant-leadership is a soft leadership style (Ebener, 2011; Nayab, 2011); however, Greenleaf regarded servant-leaders as “functionally superior” because they must be fully human and grounded so that they hear, see, and know things (Greenleaf, 2003, p. 66). Their doors of perception are wide open; they are aware of themselves, others, relationships, and situations.

Barbuto and Wheeler (2006) collected data from 80 American community leaders

and 388 colleagues or employees of these leaders. Through factor analyses, they reduced 11 potential servant-leadership characteristics to five unique subscales. Wisdom, as one of their five subscales, is understood as the combination of awareness and foresight. They measured wisdom through five items in their questionnaire: being alert to what is happening (awareness of the situation), having great awareness of what is going on (awareness of the situation), being in touch with what is happening (awareness of the situation), being good at anticipating the consequences of decisions (foresight), and knowing what is going to happen (foresight).

In addition, Keith (2008) proposed self-awareness as one of the key practices of servant-leaders: servant-leaders should be aware of their strengths, weaknesses, and the impact of their words, deeds, and moods; and self-awareness arises from reflection. A. Butler, Kwantes, and Boglarsky (2014) studied the effects of self-awareness on perceptions of leadership effectiveness in the hospitality industry. They collected survey data from 696 managers of an international hotel chain and each manager selected three to five other individuals to complete a description of their leadership. The researchers concluded that self-awareness results in increased perceptions of leadership effectiveness.

The word *aware* has two main meanings in the *Oxford English Dictionary* (OED): “watchful, vigilant, cautious, on one’s guard” and “informed, cognizant, conscious, sensible” (“Aware,” 2017). Therefore *to be aware of* can be: “to be on one’s guard against” or “to know” (“Aware,” 2017). In “The Servant as Leader,” Greenleaf (2002) said, “When one is aware, there is more than the usual alertness, more intense contact with the immediate situation, and more is stored away in the unconscious computer to produce intuitive insights in the future when needed” (p. 41). Greenleaf built his concept

of awareness upon the first meaning of *aware* in the OED. He also linked awareness to foresight (Greenleaf, 1966, 1996a, 1996b, 2002).

In the OED, *awareness* is defined as consciousness (“Awareness,” 2017).

Consciousness is always consciousness of something or an object (Husserl, 1983). The awareness of a servant-leader, as a vigilant type of consciousness, can be aware of self, others, relations, spirit, situation, and time. Thus I propose four conceptual dimensions of awareness: (a) upwardness—spirit-awareness, which will be addressed in the next section; (b) inwardness—self-awareness; (c) outwardness—other-awareness, relation-awareness, and situation-awareness; and (d) onwardness—time-awareness.

Parker Palmer (1998) emphasized the importance of a leader’s self-awareness: A leader “must take special responsibility for what’s going on inside his or her own self, inside his or her consciousness, lest the act of leadership create more harm than good” (p. 200). Outward awareness moves a leader toward stewardship, which includes persuading people through word and deed, committing to the growth of people, and building community. The awareness of time lies in every dimension of awareness with the awareness of the future transitioning into the domain of foresight. This point of view does not separate time into discrete sections, but regards it as a process. The progressing events move from the past to the present and into the future. Awareness of the future requires us to nurture the awareness of the past and the present (Greenleaf, 1996a). A leader with awareness sees himself or herself as “in the center of a time span that extends back into the past and forward into the future” (Greenleaf, 1966, p. 28).

Greenleaf (2003) believed that the growth of *entheos* in a person can lead to awareness. By *entheos*, Greenleaf meant “the power actuating one who is inspired” (p.

118). *Entheos* was originally a Greek word, *ἐνθεος*, which literally means “in God.” OED defines it as “an indwelling divine power” and “inspiration” (“Entheos,” 2017). Greenleaf (2003) suggested six misleading indicators of the growth of entheos: “status or material success,” “social success,” “doing all that is expected of one,” “family success,” “relative peace and quiet,” and “compulsive business” (pp. 118-119). Furthermore, he pointed out eight valid indicators of the growth of entheos: “a concurrent feeling of broadening responsibilities and centering down,” “a growing sense of purpose in whatever one does,” “changing patterns and depths of one’s interests,” “the minimum of difference between the outside and inside images of the self,” “conscious of the good use of time and unhappy with the waste of time,” “achieving one’s basic personal goals through one’s work,” “a sense of unity,” and “a developing view of people” (pp. 119-121). In short, the ultimate test of entheos is “an intuitive feeling of oneness, of wholeness, of rightness” (p. 121).

I suggest that the growth of entheos can be achieved through the practices of reflexivity, listening, and healing. Reflexivity has similarities with reflection. Reflection is “the process or faculty by which the mind observes and examines its own experiences and emotions” (“Reflection,” 2017). It is “an increasing awareness of thoughts and feelings that allows a person to see things in a new light and more complete light” (Welch & Gilmore, 2011, p. 99). In ancient China, one of Confucius’ disciples said,

I daily examine myself on three points: whether, in transacting business for others, I may have been not faithful; whether, in intercourse with friends, I may have been not sincere; whether I may have not mastered and practiced the instructions of my teacher. (Confucius, 1893, p. 139)

This kind of self-examination has been one of the virtues for a noble Chinese for two millennia. Autry (2004) also recommended daily reflection for leaders to overcome their own egos.

Furthermore, reflexivity is being reflexive, which is “of a mental action, process, etc.: turned or directed *back upon the mind itself*” (“Reflexive,” 2017, emphasis added). Stacey (2012) distinguished reflexivity from reflection because the subject and the object in this introspective process should be simultaneously present rather than separate. He went on and illustrated that reflexivity is the activity of thinking about not only our participation in social interactions (first order reflexivity), but also *how we are thinking about* our participation (second order reflexivity). Second order reflexivity requires both conceptualization of the situation and the examination of our self-examination. Conceptualization provides vision for the organization beyond daily practice. Reflexivity is the practice of pondering and living out our interrelatedness. The practice of reflexivity leads to oneness, wholeness, and rightness—the growth of entheos.

Reflexivity can be done individually and collectively. Lyubovnikova, Legood, Turner, and Mamakouka (2017) examined how authentic leadership influences team performance through the mediator of team reflexivity. Using survey data from 53 teams with 206 participants in the United Kingdom and Greece, they found that team reflexivity is positively related to team productivity and team effectiveness.

Reflexivity, especially second order reflexivity, will disturb and awaken a leader’s heart. According to Greenleaf (2002), servant-leaders take in more information from the environment than people normally do and make more intense contact with the situation. “Remove the blinders from your awareness by losing what must be lost, the key to which

no one can give you, but which your own inward resources rightly cultivated will supply” (p. 340). Low tolerance for awareness will make leaders miss leadership opportunities (Greenleaf, 2002). When our doors of perception are wide open, we are facing the stress and uncertainty of life. Awareness helps us develop detachment, the ability to stand aside and examine ourselves, and the serenity to stand still amidst alarms (Greenleaf, 2002). It is necessary to be aware of our moves among interactions: move away by withdrawing, move toward by complying, or move against by being aggressive (Horney, 1992). Apparently, awareness is “not a giver of solace,” but “a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. . . . They have their own inner serenity” (Greenleaf, 2002, p. 41).

Listening also can lead to the growth of *entheos* not only in oneself, but also in others, because it builds strength in others. First, listening can lead to better awareness. Through both quantitative and qualitative approaches, Lau (2017) studied listening strategy usage of 1,290 seventh-grade and 1,515 ninth-grade students in Hong Kong. She concluded that high-proficiency listeners have a better awareness of listening problems and more problem-solving strategies, and use these strategies more frequently and effectively than low-proficiency listeners.

Second, listening takes willingness, vulnerability, and responsibility. Koskinen and Lindström (2013) elucidated the essence of listening through a hermeneutical analysis of Emmanuel Lévinas’ writings and uncovered seven themes: (a) listening gives humans joy, strength, and satisfaction; (b) listening is a choice to open to and welcome the Other; (c) with the willingness for otherness, listening is to put oneself into question; (d) listening is to allow oneself to see and be moved by vulnerability and compassion; (e)

listening is an infinite responsibility to answer to the Other by saying here I am; (f) listening is to welcome the vulnerability and holiness in the Other; and (g) listening is to embrace each other in a communion.

Third, listening is neither a tool, nor an action, but an attitude that is toward other people and the understanding of them (Greenleaf, 2002). “Anyone who listens is fundamentally open. Without such openness to one another there is no genuine human bond” (Gadamer, 1975/2004, p. 355). Listening is connected to living quality through listening as silence, listening as dialogue, and listening as ethics with openness (Bunkers, 2015). Listening is openness to communication, openness to others, openness to risk and excitement, openness to wisdom, openness to the wholeness of themselves and others (Greenleaf, 2002). Openness to the other “involves recognizing that I myself must accept some things that are against me, even though no one else forces me to do so” (Gadamer, 1975/2004, p. 355). A servant-leader listens, reads, and obeys “the rhythms of creation” and dwells “in communion with the Creator” (Wangerin, 2002, p. 257). A servant-leader perceives numerous possibilities since he or she decides to listen instead of react. A servant-leader listens to his or her people’s concerns and asks them what they think needs to be done and what he or she can do to help (Moxley, 2002). A servant-leader listens and accepts people for who they are (Greenleaf, 2002). “The power of feeling we are heard is what heals us” (Wheatley, 2004, p. 267). Together, we build our oneness, wholeness, and rightness.

Servant-Leadership and Healing

Barbuto and Wheeler (2006) have pointed out that healing is underappreciated in leadership. They included it in their servant-leadership subscales, and through research

they concluded that leaders' emotional healing is most related to followers' satisfaction. Emotional healing, as a subscale, describes "a leader's commitment to and skill in fostering spiritual recovery from hardship or trauma" (p. 318). It was measured through four items that stated, this person is the one (a) "I would turn to if I had a personal trauma," (b) who is "good at helping me with my emotional issues," (c) who is "talented at helping me to heal emotionally," and (d) "that could help me mend my hard feelings" (p. 322). In addition, the authors claimed that listening and empathy contribute to emotional healing and wisdom (i.e., awareness and foresight).

Laub (1999) generated characteristics of servant-leadership through a three-round Delphi process with 14 experts who had written on or taught servant-leadership. He used these characteristics to construct the items for the Servant Organizational Leadership Assessment (SOLA) instrument. He conducted a pre-field test of the instrument with 22 people, revised the instrument, and conducted the field test with 828 people from 41 different organizations. After analyzing the reliability and correlation of the results, the SOLA instrument was developed. He included healing as one item of the subscores of the SOLA instrument in his pre-field test. After receiving feedback from judges and participants, he changed "work to bring healing to hurting relationships" to "work to maintain positive working relationships" because the original item was considered "to be too strong of a statement" and "'hurting' needed to be changed" (p. 142). One example of participants' responses on the item of healing was "'healing' is a term that, to me, implies mending or fixing something that is broken. While this is something servant leaders do, I see other competencies being more essential" (p. 135). Thus healing was actually removed from the SOLA.

Liden et al. (2008) identified nine dimensions of servant-leadership and reduced them into seven factors through factor analysis of the data from 298 college students. Then the authors verified these seven factors through confirmatory factor analysis of the data from 182 workers. Later, these seven factors were included in the model of servant-leadership by Liden et al. (2014) as servant leader behaviors. Liden et al. (2008) employed emotional healing as one of their seven factors of servant-leadership. They defined emotional healing as “the act of showing sensitivity to others’ personal concerns” (p. 162). They created four items to measure emotional healing: “I would seek help from my manager if I had a personal problem,” “My manager cares about my personal well-being,” “My manager takes time to talk to me on a personal level,” and “My manager can recognize when I’m down without asking me” (p. 168). These four items are similar to the ones defined by Barbuto and Wheeler (2006). Barbuto and Wheeler (2006) emphasized the ability of healing whereas Liden et al. (2008) focused on the act of showing concern. In addition, Liden et al. (2014) have contended that, through awareness and empathy, a leader can identify a need for emotional healing; providing emotional healing requires a leader to be aware and capable of managing his or her own emotions.

If we accept entheos as involving oneness and wholeness, healing is indispensable. Healing is the “restoration of wholeness, well-being, safety, or prosperity” (“Healing,” 2017). Greenleaf (2002) pointed out that servant-leaders are “*healers* in the sense of *making whole* by helping others to a larger and nobler vision and purpose than they would be likely to attain for themselves” (p. 240, emphasis in original) and healers do it also for their own healing. Ferch (2012) emphasized that “A hallmark of servant leaders is that they heal others, and they do so through mature relationship to self, others, and

God” (p. 72). Thus healing is the commitment to and capability of making whole oneself, others, organizations, and relationships. Servant-leaders are wounded healers, “who must not only look after their own wounds, but at the same time be prepared to heal the wounds of others” (Nouwen, 1979, p. 88).

Sturnick (1998) observed six stages of healing leadership: consciousness of health, willingness to change, a teachable moment, healthy support systems, immersion in our inner lives, and returning to service in leadership. She also pointed out that “releasing obsessive and destructive perfectionism” can lead to healing (p. 190). As Greenleaf (2002) said, the acceptance of a person requires tolerance of imperfection; acceptance and empathy can lift people up and help people grow.

Barbuto and Wheeler (2006) and Liden et al. (2014) concluded that empathy, listening, and awareness can lead to healing. Another essential component of the healing process is forgiveness. Having discussed listening and awareness, I focus on empathy and forgiveness here. Empathy is “the ability to understand and appreciate another person’s feelings, experience, etc.” (“Empathy,” 2017). Empathy is the core theme of Hopkins’ (2015) five-step model of restorative interaction: Allow everyone to share (a) what has happened, (b) what was in their minds and how they felt, (c) the impact of what has happened, (d) what needs had been unmet or ignored, and then (e) discuss and find mutually acceptable ways forward. Tutu (1999) also points out that forgiveness “involves trying to understand the perpetrators and so have *empathy*, to try to stand in their shoes and appreciate the sort of pressures and influences that might have conditioned them” (p. 271, emphasis added). In addition, Elliott, Bohart, Watson, and Greenberg (2011) summarized three major sub-processes of empathy from the perspective of psychotherapy:

an emotional simulation process, a perspective-taking process, and an emotion-regulation process.

Coplan (2011) proposed a narrow conceptualization of empathy and focused on three principal features: affective matching, other-oriented perspective taking, and self-other differentiation. Her three features of empathy lie in the major sub-processes of empathy as mentioned by Elliott et al. (2011), but in a narrower sense. She argued that affective matching occurs only when a person's affective states are qualitatively the same as those of the target. Thus rich experiences of the leader and his or her deep awareness are necessary for affective matching to take place. According to Coplan (2011), taking an other-oriented perspective is imagining oneself *being the target* in the target's situation rather than *being oneself* in the target's situation. This requires "greater mental flexibility and emotional regulation" (p. 10). In addition, a leader's unconditional acceptance and healing presence are crucial in this other-oriented, perspective-taking process. Furthermore, she claimed that self-other differentiation is essential for empathy; empathy enables deep engagement with others while preventing one from personal distress and false consensus effects. This requires self-awareness, other-awareness, and relation-awareness.

Enright, Freedman, and Rique (1998) adopted the definition of forgiving as "a willingness to abandon one's right to resentment, negative judgment, and indifferent behavior toward one who unjustly injured us, while fostering the undeserved qualities of compassion, generosity, and even love toward him or her" (pp. 46-47). Incorporating both decisional forgiveness and emotional forgiveness, Worthington (2006) pointed out five concepts at the center of forgiveness theory: First, there are different types of forgiving;

second, forgiveness suggests changes over time; third, it is related to perceived injustice; fourth, emotional forgiveness is the major barometer of change over time; and fifth, emotional forgiveness happens when we replace “negative, unforgiving stressful emotions with positive, other-oriented emotions” (p. 17). Thus Worthington’s understanding of forgiveness is “a process of replacing the complex negative emotion of unforgiveness by any of several positive other-oriented emotions” (p. 106). He appealed for empathy, sympathy, compassion, and love along with rational understanding in the face of social tensions and injustice.

The Truth and Reconciliation Commission (TRC) in South Africa is a painful, yet encouraging and hopeful, example of forgiveness. When Mandela laid down his vengeance after 27 years in jail, the spirit of forgiveness was kindled in the whole nation. Mandela and Tutu convinced their followers through their own suffering and their willingness to forgive for the sake of others (Tutu, 1999). Tutu (1999) said, “Forgiveness will follow confession and healing will happen, and so contribute to national unity and reconciliation” (p. 120). He believed that we have to move “beyond retributive justice to restorative justice, to move on to forgiveness, because without it there was no future” (p. 260). We forgive not only for the sake of the perpetrators, but also for the best interest of ourselves. We are humanity in one. Whenever we dehumanize others, we dehumanize ourselves. After being stabbed by Mrs. Curry, Martin Luther King Jr. said, “Don’t do anything to her; don’t prosecute her; get her healed” (as cited in C. King, 1969, p. 170). For him, forgiveness is “not an occasional act,” but “a permanent attitude” (M. King, 1963, p. 26). As Gibran (2007) said, “The strong of soul forgive, and it is honour in the injured to forgive” (p. 268).

Forgiveness has been recognized as an essential component of the healing process (Ferch, 2000, 2012; Fitzgibbons, 1998; Hope, 1987; North, 1987, 1998; Ramsey, 2003). Through hermeneutic phenomenological inquiry with six Christians concerning touch in the context of forgiveness, Ferch (2000) found five main themes: “restoration of a loving bond,” “restoration of character,” “lifting the burden of past relational pain,” “lifting the burden of shame,” and “restoration of oneness” (p. 161). These themes reflect not only the notion of forgiveness, but also its effects on healing the people involved and their relationships. Similarly, using a hermeneutic phenomenological approach, Ramsey (2003) interviewed six perpetrators who committed crimes against humanity during the apartheid era of South Africa and received empathy and forgiveness from people they had harmed. She found that forgiveness heals the psyche of the perpetrator and creates opportunities for the healing of interpersonal wounded relationships. Servant-leaders help build a bridge that “takes us from power that destroys to power that heals” (Ferch, 2012, p. 15). If we are to truly serve and bring healing to others, we have to learn to forgive and ask for forgiveness from others. We have to embrace what is natural to a child: “vulnerability, tenderness, openness, vitality, and the desire to grow” (p. 100). A vision full of hope is ahead of us: “True leadership heals the heart of the world” (p. 194).

Therefore, empathy, listening, awareness, and forgiveness contribute to healing; healing, listening, and reflexivity (with conceptualization) lead to the growth of entheos; and the growth of entheos results in better awareness. Of course these are not one-way processes, but they are intertwined with one another. Awareness can offer leaders tools to tackle face management. At the microlevel of face management, inward awareness (i.e., self-awareness) and other-awareness can help a person recognize one’s own and others’

face concerns. At the mesolevel and macrolevel, a person with relation-awareness and situation-awareness is able to identify situational, historical, religious, cultural, and social elements in face management. Outward awareness, that is, other-awareness, relation-awareness, and situation-awareness, moves a leader toward stewardship, including persuading people through word and deed, committing to the growth of people, and building community. All of these forms of awareness take place with onward awareness (i.e., time-awareness); and the awareness of the future leads to foresight. A model of servant-leadership and face management is shown in Figure 8. The upper part of Figure 8 shows the issue of face management, but this can be changed into other leadership issues; the lower part of Figure 8 is a servant-leadership model, which can provide guidance for the leadership issues in the upper part.

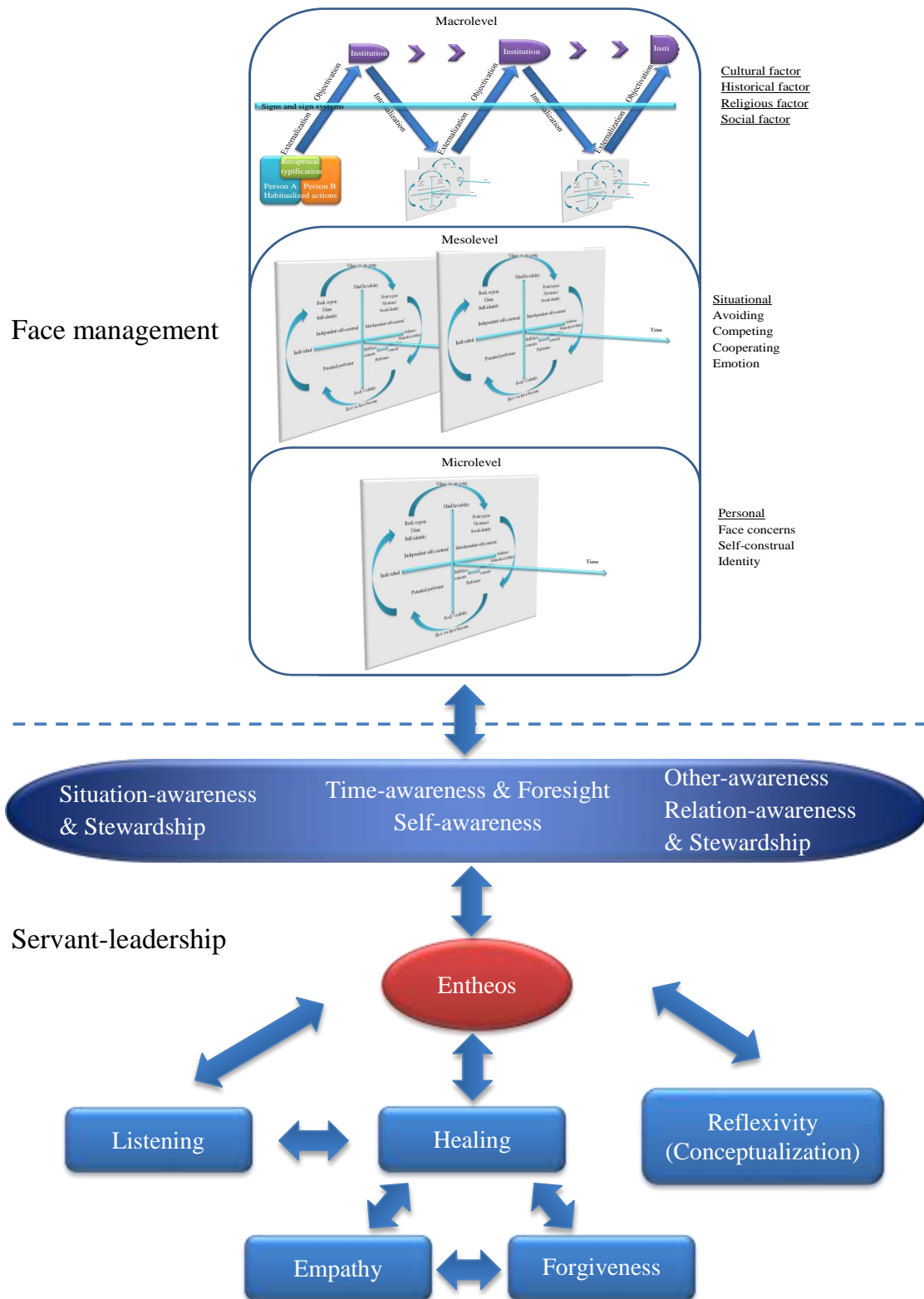


Figure 8. Servant-leadership and face management model.

Face and Face Management in the Church

Using a servant-leadership and face management model in the particular organizational setting of the Christian church and ministry, I will address face and face management in the following areas: (a) face and shame within the church pertaining to body, mind, and spirit; and (b) face management strategies within the church, such as giving up, trying harder, and resting. This section ends with my fourth theoretical model: an anchored church leadership model.

Face and Shame Within the Church

Both face and shame are about the self (Broucek, 1991; Goffman, 1955; Morrison, 1989; Zahavi, 2012) and can be experienced as a result of body shame, mental struggles, or spiritual abuse. The experiences of face and shame regarding body, mind, and spirit are found within church settings, as they exist in any setting. But within the church, face and shame can be experienced differently because of theological beliefs and doctrines.

Face and body shame. Body shame may result from bodily management or body itself (Dolezal, 2015). Homosexuality, ethnicity, and patriarchy are the foremost issues concerning face and body shame within the church. Exclusion, discrimination, and inequality based on sexual orientation, ethnicity, and gender can cause loss of face and shame concerning one's body.

The question of homosexual practice and same-sex marriage has been one of the most controversial biblical debates (Gushee, 2017; Hays, 1997; L. Johnson, 1997; Webb, 2001). Cheng et al. (2016) analyzed the World Values Survey data from 1,242 Taiwanese in 1995, 1,030 in 2006, and 910 in 2012; the authors concluded that in spite of the overall increased social tolerance toward homosexuality in Taiwan, Christians became

significantly less tolerant than other religious groups by 2012. In the United States, with the dramatic increase in public acceptance of homosexuality (Pew Research Center, 2017), most Christian groups became more accepting of homosexuality (Murphy, 2015). However, sexual minority individuals have experienced being stigmatized by the society and unwelcome in religious groups (Pew Research Center, 2013). Through exegetical discussion about homosexuality, Hvalvik (2015) argued that same-sex marriage should be prohibited within the broader context of Christian ethics. Research shows that for campus ministry, opposition to same-sex marriage has a positive relationship with greater participation in evangelical Protestant or Catholic campus-ministry groups (Todd, McConnell, Odahl-Ruan, & Houston-Kolnik, 2017). Exclusion and discrimination can result in mental health problems for sexual minority individuals. Through a systematic review of 199 studies from PubMed on mental health problems for sexual minority individuals, Ploderl and Tremblay (2015) concluded that these individuals, regardless of their gender, age, region, and sexual orientation dimensions (behavior, attraction, and identity), have higher risks for depression, anxiety, suicide attempts or suicides, and substance-related problems, compared to heterosexuals.

Exclusion based on ethnicity can result in shame (West, 2006).⁴ According to McGavran's (1990) homogeneous unit principle, "People like to become Christians

⁴ I have been questioned as to why I attend a church with mostly white people. Fortunately, these people welcome me, support me, and love me. But, ironically, inclusion can also be a source of shame. I was further questioned: "They love you because you are a foreigner who needs help." Ouch! Racism can really hurt and cause shame.

without crossing racial, linguistic, or class barriers” (p. 163). On the one hand, this principle expresses that the gospel can be introduced into any human culture; on the other hand, it gives an excuse for maintaining ethnocentricity of culture within churches (Branson & Martinez, 2011). Through the discussion of early Christianity, white supremacy, and modern racism, Yancey (2011) argued that “a particular religion has been generally used to promote the interests of the racial/ethnic group that promotes it” (p. 226). However, a religious group can challenge the racist social structure as well, such as Quakers’ opposition to slavery (Yancey, 2011). He claimed that “religion can be used to overcome some of the ethnocentric racial tendencies in our society if members of religious faiths are encouraged to interact with racial out groups” (p. 235).

In addition to Parsons et al.’s (1962) social framework with the threefold reciprocal integration of personality, social system, and culture, Branson and Martinez (2011) proposed a fourth entity—community, which can be composed of individuals from different cultures and societies. The authors claimed that Christianity requires the traits that describe a community to make intercultural life a visible witness of the gospel. Furthermore, through the discussion and assessment of the racial reconciliation movement, Garces-Foley (2007) argued that a color-conscious approach rather than a color-blind approach can help build multiethnic churches, which will carry an ethnic inclusion strategy into the public sphere. Apparently the church has a long way to go. Waller (2008) analyzed the demographics of 235 Christian and 659 public colleges and universities in the United States for fall 2005 and concluded that Christian colleges and universities are less diverse than those in the public sector in regard to both gender and ethnicity.

Patriarchy is deeply rooted and widespread, and is often overlooked by both men and women (A. Johnson, 1997). As embedded in the Bible, patriarchy has been a powerful set of conceptual tools used to understand, maintain, enforce, contest, and adjudicate social order (P. Miller, 2017). Patriarchy relates to excluding women from church leadership roles (Cowles, 1993; Howe, 1982), sexual harassment and violence against women (Bloomquist, 1989; P. Miller, 2017; Ruether, 1989), and child abuse (Kennedy, 2000; Redmond, 1989).

Women have been excluded from leadership roles in many churches based on certain interpretations of the scripture (Cowles, 1993; Howe, 1982). People might think that this issue has been less intense because egalitarians have made progress, but many men as well as women inside the church still take this stance. The Council on Biblical Manhood and Womanhood (1988) clearly states in its Danvers Statement: “some governing and teaching roles within the church are restricted to men” (Affirmations 6.2). Kroeger (1979) unpacked the ancient heresies and the Greek verb *αυθεντεῖν* (ordinarily translated as “to usurp authority”) in 1 Timothy 2:12, in order to put Paul’s teaching into historical context. Belleville (2003) argued that Paul’s teaching in 1 Timothy 2 aims to correct inappropriate behaviors of both women and men: the women at Ephesus were trying to control men in a dictatorial fashion, while the men were angry and disputed what the women were doing. Bailey (2000) explored positive and negative attitudes toward women in the New Testament and reconstructed the historical background of 1 Timothy. He concluded that when we take history seriously, we will see that Paul commands women to be silent when women disrupt public worship and when they teach heresy. N. Wright (2004) pointed out that we have misread the relevant passages

concerning women in the New Testament and have been misled by assumptions and traditions. However, the loss of face and shame generated from gender discrimination still impacts many women.⁵

Christianity has the seeds of equality and dignity for all people, but an emphasis on the maleness of God, the hierarchy of Christ over the church, and women's subjugation is still prevalent in many churches (Ruether, 1989). Patriarchy is intertwined with sexual violence against women (Bloomquist, 1989; P. Miller, 2017) and the control over women's bodies (Griffith, 2004). When sexual harassment occurs, it has commonly been treated as women's problem (Bloomquist, 1989). Concerning the influence of religious denominations and church attendance on spousal violence, Brinkerhoff, Grandin, and Lupri (1992) collected questionnaires from 652 female and 471 male Canadian ever-married or cohabiting respondents and found that religion had little relationship with spousal abuse. This result does not support the belief that religious patriarchy generates spousal abuse; however, it shows that religious activity does not mitigate such violence either.

In patriarchal families, parents regard children as their property, and many still favor sons over daughters. Children, as physically, mentally, and spiritually immature,

⁵ Two years ago, a woman coming to me for Greek tutoring was sobbing from learning 1 Timothy in its historical and linguistic context. She told me how deeply she was hurt as a woman in the church, and how freeing this new understanding of the scripture was for her. The experience of exclusion and inequality in the church based on her gender had resulted in emotional injury. The negative impact can last even after a person leaves his or her church.

are more vulnerable and easily abused and manipulated. The Christian teaching of God as a father with absolute authority and freedom can make children relate God to their human father, and sometimes even an abuser (Kennedy, 2000). Many abusers use “God’s will” to justify their abuse of children; they use guilt and shame to keep the victims silent; and some survivors are pressured into forgiving (Kennedy, 2000). The reinforced personal guilt has disastrous impacts on a child victim of sexual abuse, especially when abused by religious leaders (Redmond, 1989). Parkinson, Oates, and Jayakody (2012) reported a study of cases of child sexual abuse by clergy, pastoral staff, and volunteers in 20 dioceses of the Anglican Church of Australia between 1990 and 2008: One hundred and ninety-one allegations of sexual abuse were made by 180 complainants against 135 individuals, and three quarters of the complainants were male. Through review of eight studies with 6,796 child sexual abuse survivors, Tailor, Piotrowski, Woodgate, and Letourneau (2014) concluded that child sexual abuse survivors perpetrated by nonclergy may have compromised religious lives and live in spiritual disharmony. The authors also pointed out that religion in the context of child sexual abuse is not well researched; they recommended that future scholars employ feminist theory with a theoretical framework of attachment and adopt a longitudinal approach with alternatives to self-report measures.

Face and shame from mental struggles. According to Forrester (2010), guilt comes from one’s behavior being challenged and leads one to seek forgiveness; while shame comes from one’s worth being challenged and leads one to seek acceptance. “Overcoming guilt results in righteousness. Overcoming shame results in a clearer sense of identity” (p. 25). In the center of the concepts of guilt and shame lies the whole notion of self (H. Lewis, 1971; Lynd, 2014). The experience of face and shame can happen

when disagreement over teachings and doctrines arises, or when the doctrine of sin overtakes individuals. The former may break the relationship of acceptance, while the latter may overwhelm an individual with guilt and shame.

When disagreement over Christian teachings or doctrines rises to a certain level, combined with a refusal to listen, the ferment of disagreement, and people taking sides, this can result in church division (Holden, 1988). The most prominent camps in the Christian community today are the liberals and the evangelicals (Hutcheson & Shriver, 1999). Church division can cause strong emotions, such as anger, confusion, grieving, the sense of losing face (for those people who leave), and the shame of failure for the leaders. Conversely, strong emotions resulting from different religious practices and devotions can divide a church (Kollar, 2004). Huwelmeier (2013) claimed that the practice of exclusion and the creation of clear boundaries seem to be characteristics of all fundamentalist religions. She argued that the process of church splitting is about religious boundary making, and the making of clear boundaries results in the loss of social relations with former congregants. When the dividing issues are mingled with colonialism, the struggles can be more complex (Rubenstein, 2004). Dialogue is necessary to build binding Christian relationship (Hutcheson & Shriver, 1999).

According to Schirmacher (2015), sin leads to both guilt and shame before God: “Sin against God, as a violation of the law of God, leads to guilt before God. And as an encroachment on the honor/glory of God, sin leads to shame before God” (p. 124). The best portrayal of a Christian’s burden of sin is in Bunyan’s (1903) book, *The Pilgrim’s Progress*: “[H]ow full of the Venom of Sin soever you be” (p. 188); “One leak will sink a Ship, and one Sin will destroy a Sinner” (p. 190); “That man by Sin has brought himself

into a State of Captivity and Misery” (p. 210); and “if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do” (p. 129). Broomhall (2015) pointed out the existence of healthy shame and chronic shame in Bunyan’s writing: Healthy shame reflects a healthy conscience, which can lead to the conviction of sin prior to conversion; if healthy shame is constrained, it can lead to chronic shame—prolonged personal and spiritual agony. Without healthy shame, we cannot be led to salvation; however, the burden of chronic shame may lead us astray: “your mind being troubled, may lead you out of the way again” (Bunyan, 1903, p. 105). Shame generated from religious beliefs can impact children greatly, yet they do not have the cognitive tools to express or handle this experience (Thurston, 1994). However, the doctrine of sin does not mean to destroy us, but to lead us toward our need of grace (McMinn, 2008).

Face and shame from spiritual abuse. VanVonderen, Ryan, and Ryan (2008) defined spiritual abuse as “any kind of abuse that does damage to someone’s relationship with God” (pp. 28-29). Spiritually abusive leaders add burdens to those who follow them, and this may cause followers to become extremely self-focused and preoccupied with doing things right and keeping the authorities happy (D. Johnson & VanVonderen, 1991). Another situation that can cause spiritual shame is when people are blamed for their mental-emotional problems, rather than supported. According to M. Bobgan and D. Bobgan (1979), “the biblical basis and spiritual solutions are all that are necessary for establishing and maintaining mental-emotional health and dealing with nonorganic mental-emotional conditions” (p. 191). These authors suggested that mental health is a requirement for a good Christian life (Hunter, 1980). Hunter (1980) called Bobgans’

book largely destructive. This kind of hurtful comments can result in the loss of face and shame in one's spiritual life.⁶

The phenomenon of spiritual abuse is not well researched (Ward, 2011). Through interpretative phenomenological analysis, Ward (2011) studied the lived experience of six individuals who left Judeo-Christian groups. He found six core themes: leadership representing God, spiritual bullying, acceptance via performance, spiritual neglect, manifestation of internal states, and expanding external/internal tension. By spiritual neglect, he meant that the leaders either suppress or neglect individuals' spiritual needs, or separate people who are having issues from the group. The author considered leadership representing God as the cornerstone for the other themes and built a conceptual map of spiritual abuse originating from it. He found that when a person is exposed to a performance orientation, spiritual bullying, and spiritual neglect, the dissonance between one's inner and outer worlds becomes no longer bearable, leading this person to leave the group and either reconnect with other religious groups or not engage with any religious group at all. Spiritual abuse influences "one's inner and outer worlds and has the potential to affect the biological, psychological, social and spiritual domains of the individual" (p. 913).

In Oakley and Kinmond's (2014) survey study of spiritual abuse in the context of Christian faith, 17% of 502 respondents stated that they are made to feel shame or blame

⁶ One of my friends is suffering from Post-Traumatic Stress Disorder (PTSD) and has been judged by his church members as not being spiritually mature enough and not praying enough to heal his mental illness. With lots of struggles and doubts about himself, he finally left the church.

in their current church, and 49% of respondents felt that this was true in their previous churches. The authors argued that current safeguarding policies and practice regarding spiritual abuse must be strengthened. In addition, D. Johnson and VanVonderen (1991) suggested methods for individuals to recognize, escape, and recover from spiritual abuse.

Face Management Strategies Within the Church

Face threats and shame regarding body, mind, and spirit within the Christian context generate face management strategies from church leaders as well as congregation members. They may take different face management approaches, such as giving up or trying harder. There is also a third way out: resting (VanVonderen, 1989), or what I call *being anchored in Christ*. In the following three subsections, I will address potential face management strategies of church leaders.

Giving up. With the existence of face and shame concerning body, mind, and spirit, church leaders may choose to give up (VanVonderen, 1989), avoid the issues (Ting-Toomey & Oetzel, 2013), or move away from people (Horney, 1992). Giving up is not cowardly or lazy. On the contrary, this response may come from having been trying too hard for a long time, resulting in burnout (Maslach et al., 2001).

Maslach et al. (2001) defined three key dimensions of burnout: emotional exhaustion, depersonalization (cynicism), and reduced personal accomplishment. Chronic emotional and interpersonal stressors at work are considered major contributors to burnout (Maslach et al., 2001). Christian ministry stress can result from acceptance via performance (Ward, 2011), trying to measure up (VanVonderen, 1989), the quick-fix mentality and a lack of differentiation (E. Friedman, 2007), factors from both personal family development and the current work system (Grosch & Olsen, 2000), and a lack of

social support and sense of isolation (Virginia, 1998).

Jackson-Jordan (2013) proposed that the following factors are related to clergy burnout: quality of interpersonal relationships, relationships outside the congregation, peer and mentor relationships, high role expectations, personal spirituality, and healthy emotional boundaries. In addition, she made recommendations concerning systemic change to promote clergy resilience and reduce clergy burnout. Furthermore, Francis, Robbins, and Wulff (2013) suggested five strategies to reduce clergy burnout: study leave, sabbaticals, ministry mentors, spiritual directors, and minister peer groups. But through questionnaire data from 744 ministers, the authors concluded that none of these strategies served as effective predictors of reducing burnout in ministry.

If church leaders are homosexual, or racial minorities, or women, or two or all of these, they may give up because they cannot change their body. Likewise, if church leaders are suffering from chronic shame or a church split, they may give up because they feel that they cannot overcome their sense of sin or failure. If church leaders are experiencing spiritual abuse, they may give up because the conflict between their inner and outer worlds is not bearable any more.

Trying harder. In a performance-based system, one's worth is measured in terms of productivity or achievement; acceptance via performance leads to a relentless pursuit to perform (Ward, 2011). Church leaders may try harder (VanVonderen, 1989), compete with others (Ting-Toomey & Oetzel, 2013), or move against people and determine to fight (Horney, 1992). When individuals base their identity and face solely on others' evaluations, they tend to choose either fight or flight; both are motivated by fear (Patterson, Grenny, McMillan, & Switzler, 2012). Fight does not necessarily mean the

involvement of fighting with others; this can take the form of peer competition or fighting with oneself through trying harder.

One form of trying harder is workaholism. Few studies focus on clergy workaholism or work-related stressors (Meek et al., 2003; Sterland, 2015), but research in the general field can offer some insights. According to Ng, Sorensen, and Feldman (2007), workaholism has three dimensions: affective, which includes joy in working and guilt and anxiety when not working; cognitive, that is, obsession with working; and behavioral, including excessive work hours and mixing work and personal life.

Ng et al. (2007) suggested that workaholism is mainly derived from three sources: dispositional traits, socio-cultural experiences, and behavioral reinforcements. Extending the propositions of Ng et al. (2007), Liang and Chu (2009) proposed three groups of antecedents of workaholism: personality traits, including obsessive compulsion, achievement orientation, perfectionism, and conscientiousness; personal inducements, including intrinsic work values and vicarious learning in the family; and organizational inducements, including putting work ahead of family commitments, peer competition, and vicarious learning at the workplace.

Conscientiousness, consistently related to job performance for all occupations (Barrick & Mount, 1991), is manifested in an individual's achievement orientation, dependability, and orderliness (Judge, Higgins, Thoresen, & Barrick, 1999). Research showed that conscientiousness is positively related to work involvement, work drive, and work enjoyment (Aziz & Tronzo, 2011); is positively correlated with workaholism (S. Jackson, Fung, Moore, & C. Jackson, 2016); and positively predicts intrinsic and extrinsic career success (Judge et al., 1999).

Serrano-Fernandez, Boada-Grau, Gil-Ripoll, and Vigil-Colet (2016) used multiple regressions to study workaholism through 513 workers in Spain and concluded that obsessive-compulsive personality likely results in workaholism. S. Jackson et al. (2016) analyzed the questionnaires from 476 Australian workers and 105 American managers and drew the conclusion that workaholism is not related to an addictive personality, which associates with being addicted to and indulged in reinforcing behaviors. In addition, Sterland (2015) measured workaholism through two components: working excessively, which is associated with working long hours; and working compulsively, which is the dynamic of feeling guilty when one is not working and pushing oneself to work hard when one does not enjoy it. His survey study of 461 Australian ministers showed that working compulsively, rather than working excessively, can lead to clergy burnout.

Resting or being anchored in Christ. Church leaders have a third way out: resting, by breaking the cycles of giving up and trying harder (VanVonderen, 1989), cooperating with others (Ting-Toomey & Oetzel, 2013), and moving toward people (Horney, 1992). Moving toward people does not mean attaching to the most powerful person or group and complying with them, as Horney (1992) discussed, but embracing and cooperating with others.

This restful form of cooperation can come from Greenleaf's (2003) concept of *entheos*—the feeling of oneness, wholeness, and rightness. According to VanVonderen (1989), rest comes from believing the truth of our identity in God and having faith in our acceptance by God. In other words, *entheos* within the church is an anchored identity—in-Christ-ness. The restful leaders live by the messages of being loved, accepted, and

forgiven, and their identity is not based upon their performance (VanVonderen, 1989). Their socially constructed selves, represented by face, can hold onto and move toward this anchored identity in Christ. The identity of in-Christ-ness stretches an individual's awareness to upwardness or spirit-awareness, inwardness or self-awareness, outwardness or other-awareness, relation-awareness, and situation-awareness, and onwardness or time-awareness. The force generated by entheos can move church leaders from giving up and trying harder to resting—an anchored church leadership approach. This model is shown in Figure 9.

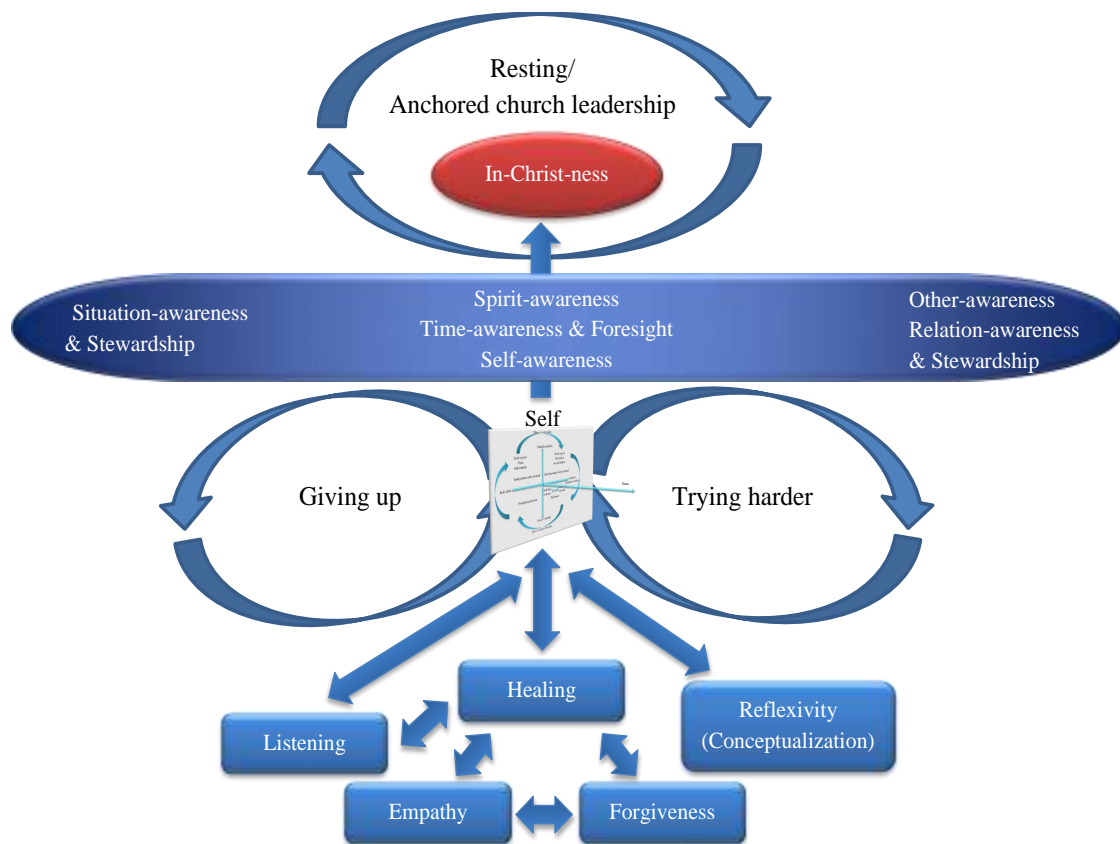


Figure 9. Anchored church leadership model.

E. Friedman (2007) listed five characteristics of emotional regression that are toxic to leadership: reactivity, herding (adapting to the least mature members), blame

displacement, a quick-fix mentality, and the lack of well-differentiated leadership. With an anchored identity, church leaders may be able to move themselves and the congregation out of this downwards regression and toward growth. Leaders may begin to develop self-regulation, adapt to strength, take responsibility, meet challenges, allow time for maturing processes, and promote healthy differentiation (E. Friedman, 2007).

As Scazzero and Bird (2003) claimed, all humanity is broken, damaged, and imperfect. An anchored identity can move people from pride and defensiveness toward staying firm in their brokenness and vulnerability: from “I am guarded and protective about my imperfections and flaws” to “I am transparent and weak; I disclose myself to appropriate others” (p. 114); from “I keep people from really seeing what is going on inside of me” to “I delight in showing vulnerability and weakness, that Christ’s power may be seen” (p. 115); from “I give answers and explanations to those in pain, hoping to fix or change them” to “I am present with people in their pain, and am comfortable with mystery and with saying, ‘I don’t know’” (p. 115); and from “I am highly self-conscious and concerned about how others perceive me” to “I am more aware of God and others than the impression I am making” (p. 115).

An anchored identity can alleviate the experience of losing face and being ashamed because of body shame, mental struggles, or spiritual abuse. The identity of in-Christ-ness transcends sexual orientation, ethnicity, and gender. This can make possible the bridging of church division, mitigation of chronic shame, and avoidance of spiritual abuse. It can also heal burnout and prevent workaholism. The anchored church leadership model can offer insights to face management through servant-leadership within the church.

Summary

In this chapter, I reviewed the literature in the four major areas of my study: the concept of face, face management, servant-leadership, and face and face management in the church. First, I introduced the concept of face from a Chinese cultural perspective as well as from a western perspective. The similarities between face and impression management, politeness theory, identity development, shame, and dignity were discussed. Second, I reviewed the studies around face management generated from politeness theory, culture studies, and face-negotiation theory. In the following section, I reviewed the literature on servant-leadership. Bringing in the Chinese perspective of servant-leadership, I discussed Greenleaf's servant-leadership through different theoretical models and the 10 characteristics. Awareness and healing were addressed in detail. In the last section, I reviewed face and face management in the church. I illustrated how the loss of face and shame regarding body, mind, and spirit have been experienced in the church. Church leaders' face management approaches were discussed. Throughout this chapter, four important theoretical models were developed: face model at a personal level (Figure 6), face and face management model (Figure 7), servant-leadership and face management model (Figure 8), and anchored church leadership model (Figure 9). These four models offer theoretical grounding for my research. The understanding of these models is firmly situated in the process of my theoretical development, rather than being based on preconceived abstractions. Through this hermeneutic phenomenological study, I have tested and updated my theoretical models and contributed to the theories of face, face management, and servant-leadership. I will discuss my methodology and methods in Chapter Three, findings in Chapter Four, and conclusions in Chapter Five.

CHAPTER THREE: METHODOLOGY AND METHODS

The purpose of this hermeneutic phenomenological study is to explore the essence of face management and the relationship between face management and two characteristics of servant-leadership—awareness and healing—with a sample of Christian church leaders in China and the United States. In this chapter, I describe my methodology and methods in the following sections: (a) rationale for qualitative research design, (b) rationale for interpretivism, (c) rationale for methodology of hermeneutic phenomenology, (d) methods of data collection, (e) methods of data analysis and interpretation, (f) issues of validity and trustworthiness, (g) ethical considerations, and (h) limitations and delimitations. The chapter ends with a brief summary.

Rationale for Qualitative Research Design

Qualitative research can provide an important window through which to explore the cultural phenomenon of face management and gain a complex and detailed understanding of it. Creswell (2013) incorporated Denzin and Lincoln's (2011) definition of qualitative research in his own definition: "Qualitative research begins with assumptions and the use of interpretive/theoretical frameworks that inform the study of research problems addressing the meaning individuals or groups ascribe to a social or human problem" (Creswell, 2013, p. 44).

Creswell (2013) summarized several common characteristics of qualitative research: (a) qualitative researchers often gather up-close information in people's natural setting, rather than in a lab; (b) the qualitative researcher is the key instrument in the collection of data, rather than questionnaires designed by other researchers; (c) qualitative researchers often use multiple methods to gather different forms of data; (d) they use

complex reasoning skills; (e) by learning participants' meanings about the topic, qualitative researchers are able to bring multiple perspectives into the study; (f) the qualitative research process is emergent and open to change, rather than tightly prescribed; (g) qualitative researchers convey their background and position with reflexivity; and (h) they try to draw a holistic picture of the issue under study, rather than focusing on finding causal relationships among variables. These characteristics of qualitative research offer the tools to study a complex cultural phenomenon.

To date, face management studies have mainly been done through quantitative methods. Tracy and Baratz (1994) proposed a qualitative approach to this topic in order to emphasize the identification of participants' face concerns in context, to foster the goal of achieving a rich understanding of situational face management, and to enable researchers to explicate the relationship between face management and identity. Given my theoretical models developed in Chapter Two and the focus of my study, I adopt qualitative research.

Rationale for Interpretivism

Taking a particular theoretical perspective means adopting the philosophical assumptions lying behind a methodology: "Different ways of viewing the world shape different ways of researching the world" (Crotty, 1998, p. 66). I have developed my theoretical models based on Berger and Luckmann's (1966) social constructionism, so interpretivism is my theoretical perspective within the field of qualitative inquiry.

Some scholars use the term *constructivist* instead of *interpretivist* as one of the major paradigms in research (Creswell, 2013; Denzin & Lincoln, 2011; Mertens, 2015). Constructivism's ontological belief is that multiple realities exist and that they are

socially constructed through interaction with others and through historical and cultural norms within individuals' lives (Creswell, 2013; Mertens, 2015).

Interpretivism (also referred to as interpretive sociology) is not a synonym for all qualitative inquiry. Instead, it denotes those approaches centered on the method of *Verstehen* for the study of social life (such as symbolic interactionism, phenomenological sociology, and ethnomethodology); thus interpretive sociology is also called *Verstehende* sociology (Schwandt, 2015). *Verstehen* means “understanding” in German. Through the process of interpreting or achieving *Verstehen*, the social inquirer grasps the meanings that constitute an action in order to gain an understanding of that action (Schwandt, 2000).

Reacting to the prominence of positivist epistemologies, Dilthey (1977) argued that the natural sciences aim at developing causal explanations from the outside through the use of general laws, whereas the human studies aim at understanding meaning from within through the lived experience: “We explain nature, we *understand* psychic life” (p. 27, emphasis added). Weber (1978) distinguished two kinds of *Verstehen*: (a) direct observational understanding, which is gained through direct observation of a given act; and (b) explanatory understanding, which can be regarded as an explanation of the motivation of behavior. Despite his interest in causal explanation of social action, Weber expressed the need to focus social inquiry on the “interpretive grasp of the meaning” of action present in a context (p. 9).

Weber's postulate of subjective interpretation is further developed by Schutz. Schutz (1967) regarded the subjective interpretation of meaning as a typification of the common-sense world, in which people interpret their own and others' behavior in their daily lives. He distinguished three senses of *Verstehen*: (a) “the experiential form of

common-sense knowledge of human affairs,” (b) “an epistemological problem,” and (c) “a method peculiar to the social sciences” (p. 57). First, he believed that *Verstehen* is individuals’ common-sense experience of the intersubjective world in daily life. Second, the central epistemological question here is how understanding of other minds and intersubjectivity is possible. He drew on Husserl’s (1970) concept of *Lebenswelt*, the lifeworld of common-sense knowledge of everyday life, in which all scientific and logical concepts originate. Schutz (1967) argued that the solution of the epistemological question lies in the lifeworld, which is taken for granted in our common-sense thinking and actions. Third, he proposed that the method of *Verstehen* happens at two levels: a first-order process through which we all interpret the world in our daily lives; and a second-order process, in which social scientists employ the constructs of the social sciences and by which they seek to understand the first-order process.

Rationale for Methodology of Hermeneutic Phenomenology

In this section, I will discuss hermeneutics and interpretivism, diversity and commonality within phenomenology, the methodology of hermeneutic phenomenology, and my position and assumptions as a researcher.

Hermeneutics and Interpretivism

Interpretivism, or the constructivist paradigm, grew out of the philosophy of Husserl’s phenomenology and other philosophers’ hermeneutics (Mertens, 2015). Hermeneutics is the theory and practice that brings understanding to its completion “like a work of art” (Gadamer, 1975/2004, p. 190) and requires “subordinating ourselves to the text’s claim” (p. 308). Schleiermacher (1768-1834) is regarded as the founder of modern hermeneutic theory, and Dilthey (1833-1911) has further developed hermeneutics

methodologically (Gadamer, 1975/2004). As Husserl's student, Heidegger (1889-1976) came out of the school of phenomenology and greatly contributed to hermeneutics; his *Being and Time* is designated as "hermeneutical phenomenology" (Gadamer, 1976, p. 216). Heidegger's (1962) contribution is ontological rather than epistemological. For him, understanding means "*to be projecting towards a potentiality-for-Being for the sake of which any Dasein [Being-there] exists*" (p. 385, emphasis in original). As a student and colleague of Heidegger, Gadamer (1900-2002) proposed language and dialogue as the central tools leading to understanding (Gadamer, 1975/2004, 1976). For him, "reality happens precisely within language" (Gadamer, 1976, p. 35).

Hermeneutics has several major types: conservative hermeneutics, critical hermeneutics, deconstructionism, hermeneutics of suspicion, and philosophical hermeneutics (also called ontological hermeneutics) (Schwandt, 2015). Philosophical hermeneutics came out of Heidegger's (1962) phenomenology and was further developed by Gadamer (1976) and Ricoeur (1981).

Schwandt (2000) distinguished philosophical hermeneutics from interpretivism based on different ways of theorizing the notion of interpretive understanding. He argued that interpretivists believe it is possible to gain an inside understanding of the subjective meaning of action in an objective manner. In other words, "in interpretive traditions, the interpreter objectifies (i.e., stands over and against) that which is to be interpreted. And, in that sense, the interpreter remains unaffected by and external to the interpretive process" (p. 194).

According to Schwandt (2000), philosophical hermeneutics challenges interpretivism in several ways. Philosophical hermeneutics argues the following: First,

understanding is not “an isolated activity of human beings but the basic structure of our experience of life” (Gadamer, 1988, p. 58); second, understanding requires the engagement of inquirer’s biases, rather than getting rid of one’s own standpoint and prejudices (Gadamer, 1975/2004); third, understanding is obtained through dialogue, and we understand differently—no one has the right answer (Gadamer, 1975/2004, 1976); finally, understanding is “a growth in inner awareness” and an adventure, rather than certainty obtained through scientific methods (Gadamer, 2001, p. 109). However, philosophical hermeneutics is not a methodology and its relevance for qualitative research is hard to grasp (Schwandt, 2015).

Diversity and Commonality Within Phenomenology

Creswell (2013) defined phenomenological study as describing “the common meaning for several individuals of their lived experiences of a concept or a phenomenon” (p. 76); this form of study has a strong philosophical component. The term phenomenology is derived from two Greek words: *φαινόμενον* (“phenomenon”) and *λόγος* (“logos”). This makes phenomenology “the science of phenomena” (Heidegger, 1962, p. 50). Thus phenomenology means “to let that which shows itself be seen from itself in the very way in which it shows itself from itself,” or more briefly, “to the things themselves” (p. 58).

Edmund Husserl (1859-1938) is a seminal thinker in the field of phenomenology. With the notion that consciousness is always consciousness of something or an object, Husserl (1983) described the intentionality of consciousness as “a comprehensive name for all-inclusive phenomenological structures” (p. 199). In his later philosophy, Husserl (1970) moved beyond the boundaries of individual consciousness to his concept of the

lifeworld (*Lebenswelt*), encompassing both subjectivity and intersubjectivity. He claimed that lifeworld is pregiven and is the ground of all life and all science. According to his student Heidegger (1962), phenomenology is the way to access the theme of ontology: “Only as phenomenology, is ontology possible” (p. 60).

The philosophy of phenomenology is so multifaceted that Spiegelberg (1982) depicted it as a Phenomenological Movement comprised of several parallel currents with a common point of departure, branching out in different directions. Schwandt (2015) gave a simpler view of the philosophies of phenomenology, summarizing them as the transcendental phenomenology of Husserl; the existential forms of Merleau-Ponty and Sartre; and the hermeneutic phenomenology of Heidegger, Gadamer, and Ricoeur.

Scholars holding varying philosophical perspectives of phenomenology approach phenomenology differently (for transcendental phenomenology, see Moustakas, 1994; for existential phenomenology, see Stewart & Mickunas, 1990; for hermeneutic phenomenology, see van Manen, 1990, 2016). But all of these authors share commonalities: They reject scientific realism and its study of a mind-independent world (Schwandt, 2015); they oppose explanatory hypotheses (Spiegelberg, 1982); they study lived experiences and develop descriptions of the essences of these experiences (Creswell, 2013; Moustakas, 1994; Stewart & Mickunas, 1990; van Manen, 1990); they handle their presuppositions either through bracketing (Moustakas, 1994; Stewart & Mickunas, 1990) or through engagement (Gadamer, 1975/2004; Lavery, 2003; Rapport, 2005; Schwandt, 2000; van Manen, 2016); they place the intentionality of consciousness at the center of phenomenology (Moustakas, 1994; Stewart & Mickunas, 1990); and they reject the dichotomy of subject and object, because the intentional structure of consciousness blurs

this distinction (Lock & Strong, 2010; Moustakas, 1994; Stewart & Mickunas, 1990).

Methodology of Hermeneutic Phenomenology

The earliest hermeneutic phenomenologist, Heidegger (1962), said, “The meaning of phenomenological description as a method lies in interpretation. . . . The phenomenology of Dasein is a hermeneutic in the primordial signification of this word, where it designates this business of interpreting” (pp. 61-62). On the one hand, “phenomenology remains the unsurpassable presupposition of hermeneutics”; on the other hand, “phenomenology cannot constitute itself without a hermeneutical presupposition” (Ricoeur, 1981, p. 101). Deeply rooted in hermeneutics and phenomenology, hermeneutic phenomenology is attentive to both terms. Van Manen (2016) defined hermeneutic phenomenology as “a method of abstemious reflection on the basic structures of the lived experience of human existence” (p. 26). Its underlying assumption is that “the (phenomenological) ‘facts’ of lived experience are always already meaningfully (hermeneutically) experienced” (van Manen, 1990, pp. 180-181). In other words, phenomenology is always “descriptive and interpretive, linguistic and hermeneutic” (van Manen, 2016, p. 26).

Polkinghorne (1983) suggested using the term *methodology* rather than *method* to describe the use of hermeneutic phenomenology. A methodology is not simply concrete methods to follow, but “a creative approach to understanding, using whatever approaches are responsive to particular questions and subject matter” (Laverty, 2003, p. 28). This creative approach of hermeneutic phenomenology is the methodology of this study, and the specific methods will be discussed later in this chapter.

Through discussion of the philosophical origins and assumptions of hermeneutic

phenomenology and van Manen's (2016) definition, the key characteristics of hermeneutic phenomenological research become clear. First, hermeneutic phenomenological research studies lived experience (Lavery, 2003; van Manen, 1990, 2016), focusing on "what humans experience rather than what they consciously know" (K. Lopez & Willis, 2004, p. 728). Lived experience is the prereflective life experience that people live through, which forms the starting point for inquiry, reflection, and interpretation. As van Manen (2016) pointed out, lived experience is more complex than we can fathom.

Second, the goal of hermeneutic phenomenological research is to return to the things themselves (Heidegger, 1962; K. Lopez & Willis, 2004; van Manen, 1990, 2016). Phenomenology is "the systematic attempt to uncover and describe the structures, the internal meaning structures, of lived experience" (van Manen, 1990, p. 10). It goes beyond merely describing the essences of lived experience and looks for meanings embedded in the lifeworld (K. Lopez & Willis, 2004; van Manen, 2016).

Third, interpretation is the critical process of hermeneutic phenomenological research (Gadamer, 1975/2004; Lavery, 2003; K. Lopez & Willis, 2004; van Manen, 1990, 2016). "Understanding occurs in interpreting" (Gadamer, 1975/2004, p. 390). According to Heidegger (1962), to be human is to interpret; our Dasein has an understanding of its Being and maintains itself as if "its Being has been interpreted in some manner" (p. 36). Coming to an understanding is "a life process in which a community of life is lived out" (Gadamer, 1975/2004, p. 443). Thus, hermeneutic phenomenological research is both the search for the understanding of being human (van Manen, 1990) and the search for interpretive devices to make phenomenological analysis

possible and intelligible (van Manen, 2016). Meanwhile, the researcher has to hold the tension between an interpretation and the complexity of a lived experience (van Manen, 1990).

Fourth, language is the central tool to hermeneutic phenomenological research (Gadamer, 1975/2004; Lavery, 2003; Rapport, 2005; Sloan and Bowe, 2014; van Manen, 1990, 2016). According to Gadamer (1975/2004), “language is the universal medium in which understanding occurs” (p. 390) and “human experience of the world is verbal in nature” (p. 444). On the one hand, the centrality of language is reflected in the study as dialogue with researchers themselves, with participants, and with data being collected. “Language has its true being only in dialogue, in coming to an understanding” (p. 443). On the other hand, hermeneutic phenomenology requires that researchers pay special attention to reading and writing (Lavery, 2003; van Manen, 1990, 2016). Interpretation comes not only from pre-understandings, but also from dialectically reading the parts and the whole of the texts under study (Lavery, 2003). Van Manen (1990) regarded hermeneutic phenomenological research as “fundamentally a writing activity” (p. 7). In this sense, the researchers involved in phenomenological research are constantly reading and writing.

Fifth, hermeneutic phenomenological research is the practice of thoughtfulness (van Manen, 1990, 2016). Most of the time, we simply take our daily lives for granted without reflecting on them at all. Hermeneutic phenomenology deepens our thinking and enables us to practice an attentive awareness to the lifeworld, instead of the taken-for-grantedness (van Manen, 1990, 2016). This methodology also nurtures greater thoughtfulness and tact in our professional practices and in our daily lives (Lincoln,

Lynham, & Guba, 2011; van Manen, 2016). Through it, leaders are able to develop better awareness of lived experience, of themselves, and of their followers.

Last but not least, hermeneutic phenomenology reflects on lived experience through researchers' engagement, rather than the bracketing of presuppositions (Gadamer, 1975/2004; Lavery, 2003; Rapport, 2005; Schwandt, 2000; van Manen, 2016). I will discuss this phenomenon in the following section.

Van Manen (1990) proposed six intertwined methodological activities of hermeneutic phenomenological research: (a) "turning to a phenomenon which seriously interests us and commits us to the world," (b) "investigating experience as we live it rather than as we conceptualize it," (c) "reflecting on the essential themes which characterize the phenomenon," (d) "describing the phenomenon through the art of writing and rewriting," (e) "maintaining a strong and oriented pedagogical relation to the phenomenon," and (f) "balancing the research context by considering parts and whole" (pp. 30-31). The first activity is reflected in my choice of the research topic. The second activity is considered in the first characteristic of hermeneutic phenomenological research. The last four activities are included in my methods of data analysis and interpretation.

Position of the Researcher

Husserl (1952) proposed the method of bracketing, "put[ting] out of action the general thesis which belongs to the essence of the natural standpoint" and placing it in brackets (p. 110). He used the Greek word *εποχή* (epoché), which means "a certain refraining from judgment" (p. 109). He claimed that the phenomenological *εποχή* "completely bars me from using any judgment that concerns spatio-temporal existence" (p. 111) and "renders 'pure' consciousness accessible to us, and subsequently the whole

phenomenological region” (p. 114). In this sense, inquirers can step out of their own presuppositions and prejudgments and see things as they really are (Husserl, 1952).

Ricoeur (1981) proposed the method of hermeneutical *distanciation* to the historical lived experience as a parallel to Husserl’s epoché to lived experience.

Heidegger (1962) claimed that “understanding of Being is itself a definite characteristic of Dasein’s Being” (p. 32), and the phenomenological interpretation is “a determination of the structure of the Being which entities possess” (p. 96). Thus understanding and interpretation are ontologically connected with Being-in-the-world and we cannot step outside of it. Our understanding always involves an interpretation influenced by our historicity, which cannot be eliminated (Lavery, 2003).

Gadamer (1975/2004) also viewed bracketing as impossible because the “prejudices and fore-meanings that occupy the interpreter’s consciousness are not at his [or her] free disposal” (p. 295). He distinguished the *true* or productive prejudices that enable understanding from the *false* prejudices that lead to misunderstandings. Thus researchers’ true prejudices are valuable guides to inquiry and understanding (K. Lopez & Willis, 2004; Rapport, 2005). Our task is neither to suspend our prejudices, nor to develop a procedure of understanding. On the contrary, our task is to “clarify the conditions in which understanding takes place” (Gadamer, 1975/2004, p. 295); and “to examine our historically inherited and unreflectively held prejudices, and alter those that disable our efforts to understand others, and ourselves” (Garrison, 1996, p. 434). This is the *engagement* of our biases (Schwandt, 2000), a process of self-reflection (Lavery, 2003), and “an attentive turning to the world when in an open state of mind, effectuated by the epoché” (van Manen, 2016, p. 218). The acceptance of the embeddedness of

prejudices, the overt naming of assumptions and prejudices, and the ongoing awareness and interactions with them are critical to the research process. This is more than persistent curiosity about the phenomenon (LeVasseur, 2003). Gadamer (1975/2004) admitted that in the human sciences, the inquirer's own being coming into play shows the limits of the method, but he argued that this can be overcome by "a discipline of questioning and inquiring, a discipline that guarantees truth" (p. 484). I agree with Gadamer's position.

Assumptions of the Researcher

Born and raised in China, I became a Christian when I was a senior in college. I received my Master of Engineering in China and then a Master of Divinity in the United States. I worked for an IT company in China for 14 years and served as the Operation Director and managed two departments for seven years. Chinese is my native language and I studied English in the Chinese public education system for 10 years. I have been studying in the American higher education system for six years. My research interest is to explore the impact of face-saving within the church. My assumptions are:

1. People in all cultures practice face management, but they may understand it in different terms;
2. People may feel sensitive and vulnerable in talking about their own face management experiences, especially concerning an identity-based conflict situation;
3. Face, as individuals' self-identity and social identity, can be studied.

Methods of Data Collection

In order to gain an in-depth understanding of the phenomenon under study, it is

necessary to employ multiple data-collection methods (Bloomberg & Volpe, 2012; Denzin & Lincoln, 2011). In this study, I used (a) question sheets, (b) two interviews, and (c) pilot studies and critical incident technique within the interview phase. The selection and number of participants will be discussed. The quality of the data collected is critical for data analysis, so researchers should interweave data collection and data analysis from the very beginning of the project with an eye toward the final product (Brinkmann & Kvale, 2015; Miles et al., 2014; van Manen, 2016).

Before collecting the data, I submitted and fulfilled the requirements from Gonzaga University's Institutional Review Board (IRB). After gaining approval from the IRB (see Appendix A), I obtained informed consent from my participants. A sample of my informed consent form is in Appendix B.

Phase One: Question Sheet

A sheet with demographic and open-ended questions was sent to the participants a week before the first interview session. The purpose of this step was to collect the demographic information of the participants and to provoke the participants to start thinking about the interview topic. This sheet also can tap into participants' personal experiences and shed some light on their perceptions. In this sheet, I provided a general introduction of the concept of face. At the end of the sheet, I asked a couple of open-ended questions. The reason that I do not use the term *survey* to describe this sheet is that this sheet was designed from a hermeneutic phenomenological perspective rather than a quantitative perspective. A sample of this sheet appears in Appendix C.

Phase Two: Two Interviews

After receiving participants' feedback on the question sheets, I arranged two face-

to-face interview sessions with each participant respectively. Interview questions were sent to the participants before the first interview session. The second interview was conducted one week after the first session. Interviewing is a typical method of data collection for phenomenological research (Creswell, 2013); the purpose is to understand the lived experience from participants' perspectives (Brinkmann & Kvale, 2015). According to Brinkmann and Kvale (2015), interviewing focuses on the interaction between interviewer and interviewee, and on the knowledge constructed through the interaction. The authors claimed that interviewing is a craft, to be learned through practice rather than following strict rules; a social production of knowledge, "involving interviewer and interviewee as co-constructors of knowledge" (p. 22); and a social practice with historical and social context and ethical concerns. Interviewing starts with the assumption that "the perspective of others is meaningful, knowable, and able to be made explicit" (Patton, 2002, p. 341).

In hermeneutic phenomenological research, interviews are used as instruments to collect the experiential data of participants' lived experience. In this study, I used semi-structured interviews. They are neither strictly structured, nor entirely nondirective (Brinkmann & Kvale, 2015). My interview protocol with suggested questions is in Appendix D.

Development of interview questions. From a hermeneutic phenomenological perspective, the question being asked determines the interpretation (Gadamer, 1975/2004; van Manen, 2016). "The essence of the question is to open up possibilities and keep them open" (Gadamer, 1975/2004, p. 298). According to van Manen (2016), the phenomenological question has to be appropriate and lead to experiential data; if the

question lacks heuristic clarity and the data lacks experiential detail, the phenomenological analysis will fail for lack of reflective focus and substance.

Phenomenological interview questions have to aim “to capture experiences as they are lived through” and avoid “asking for opinions, beliefs, or perceptions” (p. 298).

Pilot study. Colaizzi (1978) suggested a two-step procedure to generate questions to be used in the phenomenological interview. First, the researcher interrogates himself or herself on the topic to be investigated, so that the researcher can uncover his or her own presuppositions, beliefs, hypotheses, and attitudes (Colaizzi, 1978; Polkinghorne, 1989). Second, the researcher conducts pilot studies, which can test the questions and add new dimensions to the researcher’s self-reflection (Colaizzi, 1978; Mertens, 2015).

Usage of two languages. Because of the centrality of language in hermeneutic phenomenological research, I not only engage in dialogic conversations with the participants, with myself, with the literature, and with the data being collected, but also conduct the interviews in Chinese and English. Our experience of the world is restricted by language: “By entering foreign language-worlds, we overcome the prejudices and limitations of our previous experience of the world” (Gadamer, 1975/2004, p. 445). Furthermore, to conduct cross-cultural studies in languages other than the researcher’s primary language is especially challenging because of the centrality of language in the understanding of meanings (G. Lopez, Figueroa, Connor, & Maliski, 2008). G. Marin and B. Marin (1991) suggested that translators used during the multi-language studies should be individuals who have learned the languages at different times and in different cultures. With the advantage of becoming bilingual through the Chinese and American education systems at different periods of time, I interviewed three Chinese pastors and three

American pastors in their first languages, except for one participant from Hong Kong. Her first spoken language was Cantonese, which is a dialect I cannot speak, so I interviewed her in Mandarin. I transcribed the interviews according to the languages being used and did data analysis in English. During the writing up procedure, I translated the Chinese quotations I was going to use into English. The consent form, question sheet, and interview questions were designed in English and translated into Chinese.

Sensitivity. The phenomenological interview is regarded as an open-ended discourse or conversation rather than a survey (Polkinghorne, 1989). Different interviewers with the same interview protocol may produce different results (Brinkmann & Kvale, 2015). This can be a limitation of interviewing. Thus, interviewers need to be sensitive to their own listening skills and bodily details, their relationship with the participants, their presuppositions and knowledge about the topic under study, and to other nonhuman factors and their surroundings.

Mayo (1945) claimed that it is necessary to train interviewers “how to listen, how to avoid interruption or the giving of advice, how generally to avoid anything that might put an end to free expression in an individual instance” (p. 73). During face-to-face communication, how interviewers embody themselves and other physical aspects of the interview session have an impact on the context of the interview (Brinkmann & Kvale, 2015). Carrying out the interview within a safe environment and a caring relationship is critical (Laverty, 2003). Interviewers’ sensitivity to their own presuppositions and foreknowledge about the interview topic are required (Brinkmann & Kvale, 2015). Nonhuman factors and surroundings are also influential and should be taken into account (Brinkmann & Kvale, 2015). For example, van Manen (2016) suggested that it is better to

conduct interviews in the participants' comfortable and familiar spaces, rather than in formal settings.

Critical incident technique. During interviews, I asked participants to describe some critical incidents pertaining to their experience of face management. Goffman (1955) regarded incidents as “events whose effective symbolic implications threaten face” (p. 216). A particular incident can be expressed in terms of conditions, actions, interactions, emotions, and consequences (Corbin & Strauss, 2008). Critical incident technique as a data collection method was first formulated by Flanagan (1954). In his sample of critical incident collection protocol, he asked questions like “What were the general circumstances leading up to this incident?” and “Tell me exactly what this person did that was so helpful at that time” (p. 342). Notwithstanding that critical incident technique is an effective technique for collecting data (Flanagan, 1954), Brookfield (1990) reminded us that it should be carried out with caution, because it has an anxiety-provoking nature for a participant revisiting a particular event. Brookfield also pointed out that critical incident reports are the primary sources of participants' perceptions of their own existential realities, but the reports may build upon distorted or contextually relative assumptions. This is why the hermeneutic phenomenological approach focuses on collecting participants' primordial forms of lived experience, rather than their interpretations (van Manen, 2016). Also, if all phenomena were completely clear, phenomenology would not be necessary (van Manen, 2016).

I used my guiding questions as the framework to develop my question sheet and interview protocol. My interview questions focus on collecting direct and concrete descriptions of lived experience. Then I engaged in self-reflection on the topic under

study and the interview questions generated from the guiding questions. After self-reflection, I invited my advisor and colleagues to critique the English version of my question sheet and interview protocol. With their input, I updated my question sheet and interview protocol, translated them into Chinese, and invited a peer with bilingual skills to check my translation.

I did not conduct a pilot study with the question sheets. I sent them out to all participants at the same time, while I received feedback at different times. I employed pilot studies progressively for my interviews. First, after reviewing the feedback from the question sheets, I realized that some participants' church leadership history and education were lacking, so I added to my interview questions as needed. Second, the first interview brought up one participant's traumatic memories and she had strong emotional reactions. I did not expect this to happen, so this experience highlighted the importance of being more careful in handling future interviews. Through each interview session, I accumulated cautionary information for the next session.

The interviews were conducted in locations of the participants' choice. I interviewed all American participants in person, in their offices or public library, and I audio recorded with two devices. I conducted the interviews with all Chinese participants through online video meeting applications and did audio recording with two devices. Bodily aspects, nonhuman factors, and surroundings were recorded in the field notes. The rationale for sample size is discussed in the following subsection. My assumptions are addressed in this chapter and have been reflected upon before and after the interviews.

The Selection and Number of Participants

Creswell (2013) suggested that phenomenological researchers select participants

from multiple individuals who have experienced the phenomenon under study. This is the basic principle for participant selection. Phenomenology is the study of uniqueness (van Manen, 1990, 2016), so the point of selecting participants is “to obtain richly varied descriptions, not to achieve statistical generalization” (Polkinghorne, 1989, p. 48). Thus it is necessary to select people who are different enough from one another to obtain rich descriptions of the phenomenon under study (Lavery, 2003). Besides diverse experiences with the topic under investigation, participants have to have the ability to articulate their experiences, feelings, and emotions (Colaizzi, 1978; van Kaam, 1966; van Manen, 2016). In addition, participants’ spontaneous interest in their experiences and willingness to talk about them are crucial to the study (Lavery, 2003; van Kaam, 1966).

Polkinghorne (1989) wrote that the number of participants selected for hermeneutic phenomenological research varies considerably. He gave examples of sample sizes from three to 325. Dukes (1984) claimed that “strictly theoretically, a sample size of one would suffice” (p. 200). Creswell (2013) adopted from five to 25. The variety of the number of participants depends on the nature and purpose of the study and the data collection process (Lavery, 2003).

In this research, I selected three Chinese pastors and three American pastors from different churches and denominations. Different churches and denominations may have various religious beliefs that impact the understanding and practice of face and face management. The purpose of selecting participants from various backgrounds was to gather rich life experiences. Hermeneutic phenomenological inquiry is to explore possible human experiences, not to generate immutable universal principles about human nature (van Manen, 2016). Thus generalization based on enough samples is not the goal

of this research. Although the relationship between gender and face management is not the focus of my study,⁷ I included six participants—three males and three females. I communicated with the potential participants and made sure that they had experienced face management and were willing and able to articulate their experiences.

Methods of Data Analysis and Interpretation

Scholars have argued that hermeneutic phenomenology does not provide a set of procedures (Koch, 1995; Lavery, 2003; van Manen, 2016). Hermeneutic phenomenology is “an ongoing conversation” (Koch, 1995, p. 835), “a philosophic method for questioning” (van Manen, 2016, p. 29), and “the use of imagination, the hermeneutic circle and attention to language and writing processes” (Lavery, 2003, p. 30). Van Manen (2016) claimed that the only reason phenomenological researchers turn to social science methods is “to gain experiential material for the purpose of phenomenological reflection” (p. 311). After gathering prereflective experiential materials, the phenomenological researchers have to integrate the “reflective methods of thematizing and meaning analysis” with the “method of epoché and the reduction” (p. 312).

However, the process of data analysis and interpretation takes place within some kind of procedures, in order to facilitate phenomenological reflection and analysis. Researchers should use these methods with caution and special attention to epoché. With the general guidance for qualitative data analysis from Bazeley (2013) and Miles et al. (2014), and the particular focus of hermeneutic phenomenology from van Manen (2016), I organized my process of data analysis and interpretation through seven procedures: (a)

⁷ For a comprehensive discussion of the relationship between gender and face management, see Shimanoff (1994).

data preparation; (b) initial exploration; (c) first cycle of open coding; (d) second cycle of pattern coding; (e) drawing conclusions; (f) writing up; and (g) engagement of the epoché. These procedures are correlated in a spiraling dynamic rather than a linear relationship, although I will describe them sequentially.

Data Preparation

I sent out the question sheet to each participant electronically. Three participants replied electronically and I copied their answers to my spreadsheet; another two answered in handwriting and I typed them in; the last participant had trouble accessing either a computer or a printer, so she answered through the phone and I typed her responses for her. The interviews were audio recorded by two devices each time, and I transcribed the recordings after I finished all interviews. I kept field notes from the beginning of the research. Handwritten field notes were typed up and expanded as soon as possible. Thus all data were in electronic form, and I backed up the data throughout the research process.

As Bazeley (2013) suggested, every electronic record or file was labeled with a meaningful name, the date of acquisition, and other unique information. Transcriptions and participants' responses to open-ended questions in the question sheet were formatted according to the requirement of NVivo (Bazeley & K. Jackson, 2014), which is the qualitative data analysis software I use. The demographic information collected through the question sheets was sorted into an Excel spreadsheet and a pseudonym was given to represent each participant. I used pseudonyms in all data, including transcriptions, for the sake of confidentiality. Data preparation sets the stage for data analysis. However, the data analysis and interpretation process started even before the preparation was done, as the interpretation happens during the interviews (Brinkmann & Kvale, 2015). Also, data

preparation and data analysis can be done for only one set of data collected from one participant. Again, the spiraling dynamic of data analysis occurs throughout the research project.

Initial Exploration

The initial exploration process consists of reading, reflecting, playing, exploring, and refocusing (Bazeley, 2013). Language is the central tool for hermeneutic phenomenology; reading is the basic way to approach the collected data as texts.

Although I collected the data and transcribed the interviews, I still needed to read them with a fresh eye. Based on different ways of treating varying levels of texts, researchers can use a holistic reading approach to attend to the text as a whole, a selective reading approach to focus on some paragraphs and phrases, or a detailed reading approach to examine every single sentence (van Manen, 2016).

During this initial exploration, I started with a holistic reading approach and rapidly read each participant's open-ended questions and interview transcriptions in their entirety. The reading process interweaves with the processes of reflecting and exploring. During the reading, I took notes. The function of Comment from Microsoft Word was useful for this process, because I could leave notes quickly in the text without worrying about format and coding. I clearly separated my notes from the original data. Having read through a particular text, I processed it mentally and had a discussion with myself and reflected on the literature in a research memo. During the reflection, I went back to the text as needed, did selective reading, and explored context and storylines.

The pressure of correctly analyzing the data is daunting, and the data gathered can be overwhelming. Bazeley (2013) suggested having some fun and playing with the data. I

scribbled in the text through highlighting and linking connected ideas. Also, I drew figures and diagrams in order to get a better sense of the text. These activities were done with Microsoft Word and with pencil and paper. The purpose of playing with the data is to develop familiarity with the data and see them holistically before segmentation and coding (Bazeley, 2013).

At the end of initial exploration, the researcher needs to refocus through four activities: review the key themes that emerged through the initial exploration; check the initial assumptions; examine the research purpose and design for further data gathering; and return to the literature when necessary (Bazeley, 2013). I took notes of my initial assumptions and revisited my purpose statement and guiding questions at the end of the initial exploration. I also divided long paragraphs in the transcriptions into smaller units, making it easier to find the main idea for each unit.

First Cycle of Open Coding

After initial exploration of the data, I uploaded the data into NVivo to start coding. Coding is the analysis and interpretation of the data, a data condensation task, and a method of discovery (Miles et al., 2014). Coding is a tool for managing data, building ideas, facilitating asking questions, and testing presuppositions and assumptions (Bazeley, 2013). Saldaña (2009) divided coding into first cycle coding and second cycle coding: first cycle coding initially assigns codes to the data chunks; and second cycle coding is the work with the codes generated from the first cycle coding.

One method for creating codes is to develop a start list of codes from the conceptual or theoretical framework, the guiding questions, or the key variables from the research; this is deductive coding (Miles et al., 2014) or a template approach (W. Miller

& Crabtree, 1999a). Another method is to let the codes progressively emerge through data collection and analysis; that is inductive coding (Miles et al., 2014) or an editing approach (W. Miller & Crabtree, 1999a). In addition, W. Miller and Crabtree (1999b) mentioned the quasi-statistical approach, using word or phrase frequencies to determine the codes and themes. This is rarely used by qualitative researchers. Borkan (1999) suggested an immersion approach, which consists of the researcher's immersion into the text and emergence with an intuitive crystallization. This is the least structured approach and requires the researcher to have "an openness to uncertainty, reflection, and experience" (p. 181).

As many as 25 different approaches exist for first cycle coding, including descriptive coding, in vivo coding, process coding, emotion coding, values coding, evaluation coding, dramaturgical coding, holistic coding, provisional coding, hypothesis coding, protocol coding, causation coding, attribute coding, magnitude coding, subcoding, and simultaneous coding (Miles et al., 2014). Most of these are inductive coding except provisional coding, hypothesis coding, and protocol coding, which are researcher-generated and predetermined (Miles et al., 2014). Dramaturgical coding approaches collect narratives as social drama or performance (Saldaña, 2009), which is in line with Goffman's (1959) and Lu's (1948) dramaturgical perspective of face. Dramaturgical codes can be used to explore intrapersonal and interpersonal experiences and actions in terms of conflicts, strategies, attitudes, emotions, and unspoken thoughts (Saldaña, 2009). I mainly used inductive coding approaches, supplemented with protocol coding generated from my theoretical models and guiding questions. The purpose of adopting protocol coding is not to fit the data into any preestablished list or system, but to see whether the

data cover these aspects. Van Manen's (2016) three reading approaches, especially the detailed reading approach, were used during the first cycle of open coding. I wrote down thoughts, questions, and reflections in my research memo.

Second Cycle of Pattern Coding

After the detailed reading and first cycle of open coding, patterns emerged from the texts. Pattern coding, as a second cycle approach, is a way of grouping codes from first cycle coding into categories, themes, explanations, relationships, or theoretical constructs; this is primarily an interpretive act rather than a precise science (Miles et al., 2014). Pattern coding further condenses the data into a small number of units, helps the researcher be more focused and elaborate an evolving cognitive map, and lays the groundwork for cross-case analysis and comparison (Miles et al., 2014). After the segmentation and decontextualization of data through first cycle coding, researchers need to employ connecting strategies to see the data within their contextual frameworks (Bazeley, 2013).

In order to guide the phenomenological reflection process, van Manen (2016) suggested five existential themes: (a) relationality—lived self-other, or how self and others are experienced; (b) corporeality—lived body, or how the body is experienced; (c) spatiality—lived space, or how space is experienced; (d) temporality—lived time, or how time is experienced; (e) materiality—lived things, or how things are experienced pertaining to the phenomenon under study. Besides theme analysis, van Manen also suggested conceptual analysis and insight cultivators. Conceptual analysis can help researchers grasp the meaning of lived experience, but concepts are abstractions, which inevitably rob the richness, concreteness, and complexity of the lived life; insight

cultivators, which can be found in the literature and other sources in human sciences, give researchers thematic insights.

During the second cycle of pattern coding, I was planning to use van Manen's (2016) five existential themes, conceptual analysis, and insight cultivators to explore the themes, but the data did not touch on spatiality and materiality. Relationality was the constant and major pattern, reflected through face concerns, self-construal, face experiences, triggers, and outward awareness. I used corporeality as a code concerning lived body under face experiences. Temporality was presented through onward awareness. I organized conceptual analysis into face concepts and used free codes instead of insight cultivators. I grouped codes into categories according to their patterns. I also kept research memos to record insights and interrogate my own presuppositions.

Drawing Conclusions

Researchers can use network displays, matrix displays, and narrative description to further explore the pattern codes and allow findings to emerge (Bazeley, 2013; Miles et al., 2014). A network display is a visual map of a process, relationship dynamics, the plot of an event, or organizational patterns; it is helpful for making complex interrelationships among multiple variables easier to understand (Miles et al., 2014). Matrix displays organize the condensed units generated through two cycles of coding into an at-a-glance tabular format for further analysis and reflection; this can set the stage for cross-case or cross-site comparative analysis (Miles et al., 2014). Throughout the theme analysis and conceptual analysis, I used matrix displays and network displays to develop a cognitive map of the data.

The essence of comparative analysis "lies in calling attention to like features,

typically showing how something to be understood is similar to something already familiar” (Wolcott, 1994, p. 179). This form of analysis is a step rather than an end in the data analysis process (Bazeley, 2013). Glaser and Strauss (1967) proposed the constant comparative method to develop theory through four stages: (a) comparing incidents, cases, or codes; (b) integrating categories and properties; (c) delimiting the theory; and (d) writing the theory.

Van Manen (2016) argued that the identification of themes is for the construction of phenomenological interpretive descriptions in a narrative text, which “contains and safeguards phenomenological meaning” (p. 291). He further claimed that codifications and conceptual abstractions can never produce sufficient phenomenological understandings or insights. But through data condensation and comparison, an increasingly coherent understanding of the phenomenon under study is developed (Miles et al., 2014). I used the constant comparative method, combined with network displays and matrix displays, to develop my understanding of the phenomenon. Later, I developed an interpretive narrative to describe my findings.

Writing Up

The procedure of writing up does not happen only for final reporting. This is a constant practice throughout the research project and is separate neither from thinking nor from analysis, but is itself a form of analysis (Miles et al., 2014). Van Manen (1990) argued that to do phenomenological research is “a bringing to speech of something,” which is commonly a writing activity (p. 32). “Phenomenological reflection is writing. . . . Phenomenological inquiry cannot really be separated from the practice of writing” (van Manen, 2016, p. 365). Describing the phenomenon under study through the art of writing

and rewriting, balancing parts and whole of the research context, is a crucial activity for hermeneutic phenomenological research (van Manen, 1990, 2016).

Van Manen (1990) claimed that “To present research by way of reflective text is not to present findings, but to do a reading (as a poet would) of a text that shows what it teaches” (p. 153). This is not a process that the researcher controls: “One must meet with it, go through it, encounter it, consume it and, as well, be consumed by it” (p. 153). The researcher writes from the midst of life experience (van Manen, 2016), rather than standing over and examining it. “Sensitive phenomenological texts reflect on life while reflecting life” (p. 391). I have embraced these insights and taken pains to ensure that my written words are an authentic reading of the lived experience.

Engagement of the Epoché

The method of the epoché is an indispensable part of hermeneutic phenomenological research (van Manen, 2016). Taking detailed field notes, recording and transcribing interviews, and coding may “guard against biased memories and the imposition of preconceived ideas on observations” (Tavory & Timmermans, 2014, p. 54). Of course, these approaches cannot eliminate biases and assumptions. Neither can researchers step out of their own presuppositions. Instead, researchers need to engage with their presuppositions and prejudices throughout the research project (Schwandt, 2000; van Manen, 1990, 2016). For each procedure of data analysis and interpretation, I examined my assumptions and presuppositions and recorded any newly emerging biases. I wrote down my reflections in research memos. I gave detailed definitions to the codes I generated, in order to guard against taken-for-grantedness and unspoken assumptions. Protocol codes were not used as the structure for first cycle coding and second cycle

coding, but were used as a cross-check of the relationship between emergent codes and theoretical models. I also went back to the literature to enhance my understanding of the themes emerging from the data analysis, rather than forcing the themes into my preestablished framework. The writing up process is based on the theme analysis and conceptual analysis, as well as on the literature and transcriptions, in order to guard against my prejudices and assumptions interwoven into the data analysis. In addition, I engaged in dialogue with my advisor, colleagues, and participants in order to challenge and uncover my hidden assumptions.

Issues of Validity and Trustworthiness

In qualitative research, scholars use terms and perspectives to address the trustworthiness or validity of the research different than those used in traditional quantitative research (Angen, 2000; Bloomberg & Volpe, 2012; Creswell, 2013; LeCompte & Goetz, 1982; Lincoln et al., 2011; Whittemore, Chase, & Mandle, 2001). Both Polkinghorne (1989) and Whittemore et al. (2001) pointed out that qualitative researchers should consider validity issues throughout the investigative process. Polkinghorne's (1989) primary concern was whether the findings can be trusted and whether the presentation of the research findings is convincing; Whittemore et al. (2001) appealed for the "attention to both process and product, art and science" (p. 534).

The concerns of Lincoln et al. (2011) go beyond the process and product of the research to the relationships with participants, readers, organizations, and communities. In seeking to establish the trustworthiness of qualitative research, these authors used the criteria of authenticity, crystallization, and ethical relationship to judge the processes and outcomes of the research. These criteria are rooted in assumptions emerging from the

constructivist paradigm (Lincoln et al., 2011).

Authenticity

According to Lincoln et al. (2011), the criterion of authenticity consists of three standards: (a) fairness, (b) ontological and educative authenticities, and (c) catalytic and tactical authenticities. Fairness is the quality of balance in presenting all stakeholders' perspectives, values, concerns, and voices in the writing (Lincoln et al., 2011). The importance of fairness is to prevent marginalization, to respect inclusion, and to ensure all participants' stories are being treated fairly (Angen, 2000; Lincoln et al., 2011). Ontological and educative authenticities are used to determine the level of awareness of individual participants and of their colleagues and organizations (Lincoln et al., 2011). Catalytic and tactical authenticities check on the ability of a given inquiry to evoke and create the capacity in research participants for positive change and emancipatory social action (Lincoln et al., 2011).

In my research, first, I transcribed the interview recording sessions and collected question sheets from all participants. During the data analysis process, I treated all the data fairly and paid equal attention to each participant's story. In the final presentation of the findings, I shared each participant's story respectively and synthesized the stories without marginalizing any one of them. Second, through the question sheet, participants became attuned to the topic under study; the interview questions and critical incident technique provoked the participants to think deeply about their experiences related to face management. Third, the period of time between the question sheet report, the first interview session, and the second interview gave participants time to possibly stimulate positive change, and some perceived changes were collected at the end of the second

interview. I wove the criterion of authenticity into my data analysis and evaluation sections as well.

Crystallization

Richardson and St. Pierre (2005) proposed a transgressive form of validity by using the metaphor of a crystal rather than a triangle. A triangle is “rigid, fixed, and two-dimensional,” while a crystal “combines symmetry and substance with an infinite variety of shapes, substances, transmutations, multidimensionalities, and angles of approach” (p. 963). Crystallization, instead of triangulation, “deconstructs the traditional idea of validity” and “provides us with a deepened, complex, and thoroughly partial understanding of the topic” (p. 963). The authors argued that crystallization does not lose structure, because a crystal is not amorphous. The solid object of a crystal can be turned many ways with many layers of light reflection; metaphorically, approaching the same phenomenon, people grasp different layers of meaning, resulting in multi-realities (Lincoln et al., 2011).

This research project is built on the philosophical assumptions of interpretivism and hermeneutic phenomenology. The metaphor of crystallization is thus useful and appropriate to this study. Multiple methods of data collection were adopted to enhance the rich descriptions from each participant. Thorough literature reviews gave this study a solid foundation. I cross-checked different data resources in order to present various perspectives from each participant. Coding was used to manage data and build ideas. I did a first cycle of open coding and a second cycle of pattern coding to let the themes emerge from the data. Crystallization, rather than generalization, is the goal of this study. Different understandings of the topic under study were included in the final research

report.

Ethical Relationship

Scholars agree that ethics and epistemology intersect (Angen, 2000; Lincoln et al., 2011; Palmer, 1987). Palmer (1987) argued that “every epistemology tends to become an ethic, and that every way of knowing tends to become a way of living. . . . every mode of knowing contains its own moral trajectory, its own ethical direction and outcomes” (p. 22). The third criterion for the issue of trustworthiness is researchers’ relationship with research participants, which includes: (a) researchers’ honesty about their own position; (b) researchers’ engagement in discourse within communities; (c) researchers’ commitment to alternative voices; (d) researchers’ critical subjectivity to heightening self-awareness and moving participants toward transformative action; (e) researchers’ reciprocal relationship with the participants; (f) researchers’ concern for human dignity, justice, and mutual respect; and (g) researchers’ willingness to share the perquisites of privilege (Lincoln, 1995; Lincoln et al., 2011).

I have laid out my personal history and assumptions as a researcher earlier in this chapter. My colleagues have kept an eye on my engagement with my own presuppositions and prejudices. I have treated this research as a community dialogue rather than merely as an academic project. With the attention to crystallization, alternative voices have been included. The interview questions were based on my reflexivity, which continued throughout the research process. Participants were not viewed as insects under the microscope (Sennett, 2003), but as human beings in reciprocal relationship with me; through this research project, my awareness and the awareness of my participants have been raised to a new level. My ongoing hope is that

the study of face management shall stimulate a higher level of awareness and the capacity for healing within organizational leaders. My plan is to share the results of this project with my participants and also with individuals or organizations that could benefit from my findings.

Ethical Considerations

Ethical considerations regarding the research go beyond the ethical relationship concern of trustworthiness. Brinkmann and Kvale (2015) pointed out that ethical issues exist throughout the seven research stages: (a) during the thematizing stage, the purpose of the study should be considered in light of improving the human situation; (b) during the designing stage, researchers should consider obtaining participants' informed consent, secure their confidentiality, and take into account the impact of the study on the participants; (c) during interviews, researchers should be aware of the asymmetrical power relation and pay attention to potential positive and negative impacts on the participants; (d) during transcription, participants' confidentiality should be guaranteed and the transcribed texts should be loyal to the participants' oral words; (e) during analysis, researchers usually have a monopoly on interpretation, but the participants should have a say in this process; (f) during the verification or validation stage, knowledge generated should be secured and trustworthy; and (g) during the final report, confidentiality and the impact of the report on the participants should be considered.

I have taken into account these ethical issues throughout my research. The purpose of my study is to improve the human situation. To this end, I obtained the participants' consent forms before the research. Confidentiality and possible impact on the participants were addressed in the consent form. Through self-reflection, pilot studies,

and the community check, I reduced as much as possible any potential negative impacts on the participants. I attempted to do no harm. Other than the signed consent form, participants' anonymity was guaranteed. The transcriptions were done word-by-word. The issue of trustworthiness was handled. Attention was given to the fact that Chinese church leaders, especially house church leaders, are vulnerable in disclosing their identity in China (Vala, 2009; Ying, 2008). All data were carefully stored and used and participants' confidentiality was guaranteed throughout the research. No other ethical issues emerged during the research.

Limitations and Delimitations

Limitations exist in hermeneutic phenomenological methodology. First, this methodology is not “a clear recipe for how to do flawless research” (Dukes, 1984, p. 202). This is because it is not a fixed methodology, but a perspective that demands researchers' flexibility, ingenuity, and capacity for self-reflection (Dukes, 1984). Second, phenomenological study cannot generate any factual statement like empirical study can (Dukes, 1984). The goal of phenomenological study is to understand, rather than merely explain (Dukes, 1984). Third, hermeneutic phenomenological research is limited to small sample sizes. Although my study only included six Chinese and American church leaders, I chose my participants with an eye toward their diversity. The aim of phenomenological study is to obtain a rich description and interpretation of a phenomenon, rather than generalize from an empirical sample to a population (van Manen, 1990, 2016). Fourth, this type of research is limited by the researcher's own historical and social background. This limitation can be addressed by the discipline of questioning and inquiring (Gadamer, 1975/2004), as well as the engagement of the epoché.

Finally, because of the centrality of language in this research, cross-cultural and especially cross-linguistic understanding can be a limitation. For example, Saito's (2013) study was built on Haugh's definitions of face, including *kao* (an individual self and his or her social image), *menboku* (evaluations of one's honor), and *taimen* (evaluations of one's appearance) in Japan.⁸ The study concluded that male superiors manipulate gendered language to keep a balance between face management and establishment of their masculine identity. This qualitative linguistic study contributed to the field of face study; however, the audience has to have at least some understanding of Japanese culture and language in order to fully understand the study. This is one challenge and limitation of face study centered on linguistics through a qualitative lens.

My hermeneutic phenomenological research focuses on the face management of church leaders rather than leaders in other kinds of organizations. I am a Christian with a passion for church leadership. My negative experience of face management within church settings led me to dive deeply into the phenomenon.

Summary

In summary, this chapter provided a detailed description of my research methodology and methods. Hermeneutic phenomenology was employed to explore the phenomenon of face management. My position and assumptions were addressed. The participant sample was described as made up of three Chinese pastors and three American pastors from different churches. The methods of data collection consisted of question sheets, interviews, pilot studies, and critical incident technique. Seven data

⁸ For more information on the Japanese understanding of face, see Morisaki and Gudykunst (1994).

analysis and interpretation procedures were employed, including data preparation, initial exploration, first cycle of open coding, second cycle of pattern coding, drawing conclusions, writing up, and engagement of the epoché. Issues of validity and trustworthiness were considered through authenticity, crystallization, and ethical relationship. Ethical considerations were discussed through all seven stages of the research. Finally, limitations and delimitations of the study were presented.

CHAPTER FOUR: DATA ANALYSIS AND FINDINGS

As discussed in the previous chapter, in order to gain a deeper understanding of face and face management, I interviewed three Chinese and three American Christian church leaders. This chapter begins with a description of the background of each participant, followed by a discussion of the major themes that emerged from six question sheets and 12 interview sessions. This chapter ends with a brief summary.

Background of the Participants

As discussed in Chapter Three, the six participants in this study include three Chinese and three American church leaders. Three of them are male and three are female. Their age range is from 40 to 70. All of them have at least 10 years of church leadership experience and each is from a different church or denomination. Most of the participants do not have significant cross-cultural experiences, although one has been living in a foreign country for almost six years. All three Chinese and one American participants mentioned having an absent father when they were growing up. For the sake of confidentiality, I adopt pseudonyms for all participants. I also use fake names to represent people and places that participants mentioned in order to preserve anonymity. I will describe each of the participants according to the information gathered through question sheets and interviews.

Betty is a 49-year-old, white American woman. She speaks only English. She has a master's degree in theology. The two places where she has lived the longest are Colorado and Oregon. Betty's cross-cultural experiences are several short-term Christian service trips to Japan, Mexico, and Palestine. She grew up in a Christian family and identifies the most with Quakers and Presbyterians. She has served in church and

ministry for 28 years.

Lisa is a 64-year-old Chinese woman. She speaks only Mandarin. Her highest education is high school. The two places where she has lived the longest are one rural area and one urban city in Liaoning Province. She does not have any cross-cultural experiences. Lisa's mother suddenly passed away when she was seven years old, and her father was living in another city. She and her three siblings had to live with their grandparents. She became a Christian when she was 45 and identifies the most with evangelicals from house churches. She has served in church and ministry for more than 15 years.

Emma is a 57-year-old Chinese woman. Her first language is Cantonese, and she also speaks Mandarin and English. She has a master's degree of divinity and a master's degree in counseling. She is doing her doctoral degree in ministry. Emma has been living in Hong Kong all her life. She has cross-cultural experiences through interactions with people from America, the Philippines, and Cambodia, as well as short-term trips overseas. She identifies the most with the Free Methodist Church. She has served in church and ministry for 32 years.

Edward is a 40-year-old Chinese man. His first language is Mandarin, and he also speaks Korean. He has earned a master's degree in divinity from South Korea. The two places where he has lived the longest are one rural area and one urban city in Zhejiang Province. He grew up in a Christian family and studied theology in South Korea for six years. He had uremia and received a kidney transplant 20 years ago. He identifies the most with evangelicals from house churches. He has served in church and ministry for 10 years.

Paul is a 61-year-old, white American man. He speaks only English. He has a master's degree in divinity and a doctoral degree in ministry. The two places where he has lived the longest are Kansas and Oregon. He has cross-cultural experiences with people in Europe, Mexico, and Australia. His father passed away when he was 13 years old. He identifies the most with independent Christian churches. He has served in church and ministry for 34 years.

Jack is a 70-year-old, white American man. He speaks only English. He has a master's degree in divinity, a master's degree in counseling, and a doctoral degree in human development. The two places where he has lived the longest are Oregon and Colorado. He has cross-cultural experiences through interactions with African-American churches. He identifies the most with the American Baptist Church. He has served in church and ministry for 42 years. See Table 3 for a summary of participants' demographic information.

Table 3

Participants' Demographic Information

	Betty	Jack	Paul	Emma	Edward	Lisa
Gender	Female	Male	Male	Female	Male	Female
Nationality	U.S.	U.S.	U.S.	China	China	China
Age	49	70	61	57	40	64
Location	Colorado, Oregon	Colorado, Oregon	Kansas, Oregon	Hong Kong	Zhejiang	Liaoning
Language	English	English	English	Cantonese, Mandarin, English	Mandarin, Korean	Mandarin
Ministry	28	42	34	32	10	15
Denomination	Quaker, Presbyterian	Baptist	Independent	Free Methodist	Evangelical House Church	Evangelical House Church
Education	Master of Theology	Master of Divinity Master of Counseling Ph.D.	Master of Divinity Doctoral of Ministry	Master of Divinity Master of Counseling Doctoral of Ministry	Master of Divinity	High School

Findings Pertaining to the Major Themes

Eight major themes emerged from the question sheets and interviews with the six participants. These eight themes are (a) face experiences and body, (b) face experiences and triggers, (c) face experiences and becoming, (d) face experiences and face concepts, (e) face experiences and strategies, (f) face experiences and emotions, (g) face experiences and servant-leadership, and (h) face experiences within the church. Before I go into the discussion of these themes, I will reflect on my engagement of the epoché in detail because this is a crucial part of hermeneutic phenomenological research.

Reflections on Engagement of the Epoché

I began my study with three major assumptions: First, people in all cultures practice face management, but they may understand this in different terms. This assumption is supported by my study, and I will report people's different understandings of face in my section on face experiences and face concepts.

My second assumption was that people may feel sensitive and vulnerable in talking about their loss of face. I knew this theoretically, but I did not expect any dramatic situation would arise. The Gonzaga IRB had warned me that a participant may "have a strong emotional reaction when talking about loss of face. It would be wise to be prepared with resources to provide, should this occur, or should a participant want to talk more with a counseling professional" (Radmer, 2018, p. 1). When Betty had a strong reaction during the interview, I asked her whether she needed a counselor and she said that she had been seeing a counselor regularly. The inherent vulnerability in this topic was impressed upon me through my study: All three females shed tears during the interviews; male participants controlled their emotions through silence or stuttered.

My third assumption was that face, as individuals' self-identity and social identity, can be studied. As a hermeneutic phenomenological study, I built my interview questions around collecting lived experiences rather than perceptions and opinions. Only Emma used the word self-identity in her interviews. She tied self-identity with face. Paul shared his face experience through the terms of *internal face* and *external face*. To capture face as self-identity and social identity, I have to move from phenomenology to hermeneutics, from description to interpretation. This study is neither a practical measure of identity, nor a theoretical discussion of identity; the purpose is to understand face and identity through people's lived experiences. My research of face is a hermeneutic phenomenological rather than empirical study.

Other assumptions, prejudices, and presuppositions came to light during my research and my engagement of the epoché. I am an introverted person and tend to use more written communication than face-to-face communication. The research method of interview is not my strength. At the beginning, I designed my research as one question sheet, one interview session, and one critical incident written report. My advisor suggested that I do another interview instead of collecting critical incident reports. I am glad that I did more interviews for two reasons: First, I realized that critical incidents can be so emotional and dynamic that it is much better to collect them from face-to-face communication than on paper; and second, I did not get as much information as I wanted through the question sheets. Later, I added some clarification questions to the interviews and got a much richer picture of the participants.

I felt that I had done a thorough literature review and covered all aspects of my topic. I developed protocol codes from my theoretical models. At the proposal defense

meeting, my committee members pointed out that I missed some important aspects of face and shame within the church, such as patriarchy, and sexual abuse and harassment. I expanded my literature review and integrated the material into my dissertation. Later, during the interviews, these two issues came up. This experience made me more cautious. During the coding process, I constantly reminded myself to let the data speak rather than trying to fit them into my predefined models.

I have obtained a master's degree in divinity and taken psychology classes. When I was reading the data, I tended to focus on participants' theological opinions and their unspoken thoughts. I had to try to neither become a theologian to discuss their beliefs, nor a psychologist to analyze their personalities, but to be a hermeneutic phenomenologist and focus on the phenomenon and the interpretation of it.

During the interviews, when I was hearing participants' stories, sometimes I was thinking that I would do things differently than they had. Although I could not totally bracket my judgment and prejudice, I had to realize what I was doing and control it. Sometimes hearing about unfair treatment of my participants made me upset and I even cried, but I tried to distance myself from the data.

When I merged into coding, I was dividing long paragraphs into small units and approaching the data through segmentation. This method of selective reading and detailed reading is to zoom in on the data. I tended to count the codes and node references. The tendency to turn qualitative data into quantitative data comes from my former training as an engineer. I had to remember to zoom out in order to capture the sense of each story, each participant, and the whole phenomenon of face through holistic reading.

Sometimes when I was translating Chinese quotations into English and was not

sure about the wording, I tended to use words from my predefined framework. I kept alert about this tendency and let my bilingual peer double-check my work.

I created 312 codes in four levels. Five major codes at the top level are face concepts, face experiences, servant-leadership, macrolevel, and free codes. I recorded code definitions and added more descriptions when I merged codes or sorted them into categories. I also exported my detailed codebook from NVivo for reference. In the following section, I discuss the eight major themes that emerged from my study.

Theme One: Face Experiences and Body

The term *body* here includes neither actions that people take to manage their face and situations, nor their emotions. Actions and emotions will be discussed separately later. Body involvement ranges from acute body reactions (e.g., blushing, lowering the head, crying, stuttering, pausing, and sighing), to chronic illness (e.g., panic attacks, PTSD, compassion fatigue, and burnout), and to body shame (e.g., gender and sexual orientation).

Acute body reactions. Acute body reactions occurred not only from the participants telling their stories, but also from how they were telling the stories. In Edward's story of growing up, "When talking about believing in Jesus, people would look at me, and I would lower my head and blush, but I didn't feel ashamed for being a Christian" (personal communication, March 26, 2018).⁹ When receiving a standing ovation, Jack was "embarrassed, blushing" (personal communication, March 27, 2018).

All three female participants cried during the interviews, while none of the men did. When it came to traumatic memories or emotional situations, male participants

⁹ Translated by the author.

stuttered and paused a lot, sometimes sighing. Betty cried when she talked about the sexual harassment she experienced: “And in some way, I’ve never thought of this, but in some way, the Holy Spirit helped me save face [choking], by telling me to stand up [crying]” (personal communication, March 21, 2018). Jack was carefully choosing the words to say, “But we still had some people that were not supportive of a more [long pause] *blended*¹⁰ congregation” (personal communication, March 27, 2018). Paul was trying to control his emotions when he talked about getting fired,

For the next meeting he said “Paul, I need to let you know that I’m giving you a heads up that you’re going to be let go. On Sunday we’re going to let you go.” And I said “Why?” And he said “I’m just giving you a heads up, not going to tell you why, but you know—”¹¹ and so I wrote a letter to the elders and I’m surprised at this, I don’t think this is [stuttering a lot], but I’m, I’m, it was—there was a lot of anger. The decision had already been made, and they were going to tell me Sunday. He gave me the heads up, but I don’t know whether it was good he did or not. But that Sunday night they did. “You’re, you’re, [stuttering] we want you to leave [sighing].” (personal communication, March 26, 2018)

During the second interview, when Paul revisited this experience, he showed great doubt toward himself through words and pauses, “I no longer trusted my own judgment. And [pause] and that [pause] has made me for the nine or 10 years since then, has made me very [pause] tentative? tenuous? hesitant?” (personal communication, April 2, 2018).

¹⁰ I use italics to indicate words emphasized by participants during the interviews.

¹¹ I use an em dash to indicate that a participant has not finished a sentence, or has changed thoughts part way through.

Chronic illness. Three participants mentioned chronic illness in their stories.

Emma talked about compassion fatigue: “I had gotten to the stage of compassion fatigue, so I went to study spiritual formation” (personal communication, April 12, 2018).¹² Betty mentioned her fatigue too,

I think my current experience is the sense of fatigue, a little bit, and when I look back I can see, well, it makes sense because I’ve had a lot of pretty intense experiences over just a short period of time. (personal communication, March 28, 2018)

Paul shared his experience of panic attacks related to the church that he served nine years and got fired from:

And the last time I was there [pause] I had a panic attack. It was so distressing being there and seeing all this. Dot was sitting next to me and she took my hand and we just talked, because she knew I was really agitated. And so she took my hand and we talked. Tara was here, and Dot was here, and I said “I gotta leave, I gotta leave, I gotta get out of here.” I stayed for the whole thing, but they talked me through it. But I haven’t been back since. (personal communication, March 26, 2018)

Paul’s wife Tara suffered from PTSD for the same reason: “Tara had been diagnosed with PTSD, Post-Traumatic Stress Disorder, from how we were treated at the church. And her counselor said, ‘You still are suffering the effects of PTSD.’ So I laid down ministry” (personal communication, March 26, 2018). They also experienced burnout.

Does God have any use for me anymore? You know, does God have any—

¹² Translated by the author.

because both Tara and I were so [pause] burned out. The Sunday after our last Sunday we were at Clinty, and we went to church at Clinty. And we both sat in the back row and cried the whole service. We just sat back there and sobbed.

(personal communication, March 26, 2018)

Body shame. Four participants shared gender-related issues. Edward mentioned male-preference: “There is still male-preference in China now. Only having girls, her [Edward’s wife] family was belittled among the relatives for having no sons” (personal communication, April 2, 2018).¹³ Before his wife became pregnant, his pastor from South Korea asked them in front of others about why they had not had a child and whether they should go to the hospital to check. His wife felt humiliated because “Either in China or South Korea, usually it is considered the problem of the woman” (personal communication, April 2, 2018).¹⁴ Later, after she gave birth to a son, their relatives came and said, “Having a son! Great job!” (personal communication, April 2, 2018).¹⁵ Emma also mentioned male-preference.

Although my grades were really good, my dad still didn’t want me to continue school. It was not important to him [laughing]. When Hong Kong was in the depression, usually girls had to work. They had to quit school and work after finishing elementary school. (personal communication, April 12, 2018)¹⁶

Betty experienced sexual harassment during a church split:

¹³ Translated by the author.

¹⁴ Translated by the author.

¹⁵ Translated by the author.

¹⁶ Translated by the author.

He came in, and he said “I need to talk to you.” He did not have an appointment, he did not ask permission, but he just came in. And he stood above me as I sat at my desk, he threw the survey down, and he leaned over and started pointing at the survey, and started in a very strong voice, saying all the things that were wrong, one by one. He went through every question—this is wrong, and this is wrong, and this is wrong. And I backed up my chair a little bit, and he leaned down and he put his hand on my thigh. (personal communication, March 21, 2018)

After sharing this experience, she said,

So sometimes being a female [laughing with tears]—I will be curious to learn through your studies. It is sometimes harder for females. Because sometimes our culture lets men [pause] do things [choking and sniffing] that I don’t think women would necessarily do. (personal communication, March 21, 2018)

Jack also mentioned that some women in his congregation had been in abusive relationships.

Women in church leadership had been undermined both in China and the United States. In high school, a Young Life (a youth ministry) female leader started a small group with Betty and her two friends. Betty recalled,

One day she [this leader] said, “I think I would like to go to seminary, but a friend of mine said, ‘Don’t bother because you are a female.’” And I looked at her and said, “You know that’s wrong, right?” I said, “You know that there are scholars and theologians who have—who would say that you can be a preacher because you are female.” And she said “Well, I don’t know about that. Would you study that with me?” And I said, a part of that conversation was, I said to her, “Why are

you trying to make, help me fall in love with Jesus, if Jesus would say I couldn't do something because I was female?" . . .¹⁷ So that was a time where, she, she was my leader, and yet she let me kind of set up the boundaries of what I was willing to do [for the small group]. When she said "I don't know about the study of women in ministry," and I said "Let's do it together," she agreed, and we became kind of partners in that, and that helped me. That was a beautiful way of saving face, that she gave that gift of let's learn this together. (personal communication, March 21, 2018)

Later, Betty asked her grandmother for help on the topic of women in ministry. Betty said, She used to say to me, "If God is calling you into ministry, it's your responsibility to listen and obey, no one else's responsibility. That is between you and God." And then she gave this little smile on her face and she would say, "And I believe that God is not partial to your plumbing." So it doesn't matter how your body is made inside [laughing], whether you are female or male. What matters is if God is calling you, are you going to listen and obey? (personal communication, March 21, 2018)

Emma went through a paradigm shift concerning women in church leadership in Hong Kong:

I grew up in an evangelical church, a conservative church, in which women would neither lead nor preach. I had been in this tradition, the tradition in my heart. . . . In the denomination I have been serving, women and men are equal. There is no higher or lower. But I could not go with it in my heart since I had a long

¹⁷ I use ellipses to indicate that some words from the participants have been left out.

journey. . . . I have my theology. I would be upset without adjusting [my theology]. I needed a journey to reflect, reflect, then I would know how I should accept this in theology, so that I would feel at peace and feel this [ordination] is a good thing. (personal communication, April 5, 2018)¹⁸

Emma used two lines to share about ordination as a positive experience of affirmation, whereas she spent 29 lines talking about her struggle and her paradigm shift concerning women in church leadership.

Two American participants mentioned the topic of homosexuality, which caused a church split in their stories. Jack stood up for gay people and later some church members left.

We had a gay couple that came to the church and started just being there for church service, and so the choir director asked them if they would like to come and sing with the choir. And so they came. They started singing with the choir. And after about six or seven weeks, one of the church leaders, in fact one of the biggest, probably *the* biggest contributor financially to the church, came and said, “Well, you know, you need to make sure that these people don’t sing in the choir, because when they sing in the choir, they are up in front of the congregation. They’re church leaders and we don’t want to have people who are living in sin be in positions of leadership.” . . . And so after another three or four weeks, we had a meeting of the congregation one Sunday evening. . . . He said, “Well, so, we need to know what you are going to do. Whether you are going to kind of expel these people from the choir or not?” And I said, “No, I’m not. They’re going to stay.”

¹⁸ Translated by the author.

He said, “Well, then we’re going to be leaving.” He was a Sunday school teacher and he had a Sunday school class. And so they collectively, probably about 20-25 people, left the church. (personal communication, March 27, 2018)

Disagreement over the issue of homosexuality was also the reason why Betty’s church split. Betty connected this issue with face. “Fundamentally, at the heart of the issue is, to me, I believe, a face issue where the church, the broader church, says to our gay Christians, ‘Brothers and sisters, you have to save your own face by denying who you are’” (personal communication, March 21, 2018). She pointed out, “‘To be a Christian and have Christian faith, you have to not be homosexual, you have to not—’, and that feels like a splintering untruth and a lie” (personal communication, March 21, 2018).

These examples demonstrate that face experience is related to corporeality—lived body. Both Chinese and Americans showed acute body reactions in face experiences. Male participants tended to control their emotions more tightly than female participants. No matter whether they were male or female, Chinese or American, half of the participants experienced chronic illness going through church conflicts. Two Chinese participants mentioned male-preference, two Americans mentioned sexual harassment, and a Chinese and an American talked about the issue of women in church leadership. The issue of homosexuality was only mentioned by American participants. All of these experiences are face-related.

Theme Two: Face Experiences and Triggers

Six participants shared 107 particular or general face-related experiences. Face experiences are usually from conflicts and incidents, and some may be triggered by the same reason or conflict. In my study, I sorted them into personal and church experiences

under three types: negative, neutral, and positive (see Figure 10). Negative and positive experiences are designated as such from the perspective of face management. For example, to maintain or give others face is positive, even if it occurs under negative circumstances. Eight experiences were sorted into more than one type because multiple dynamics existed (e.g., a positive face experience of being supported by coworkers during a negative incident of sexual harassment).

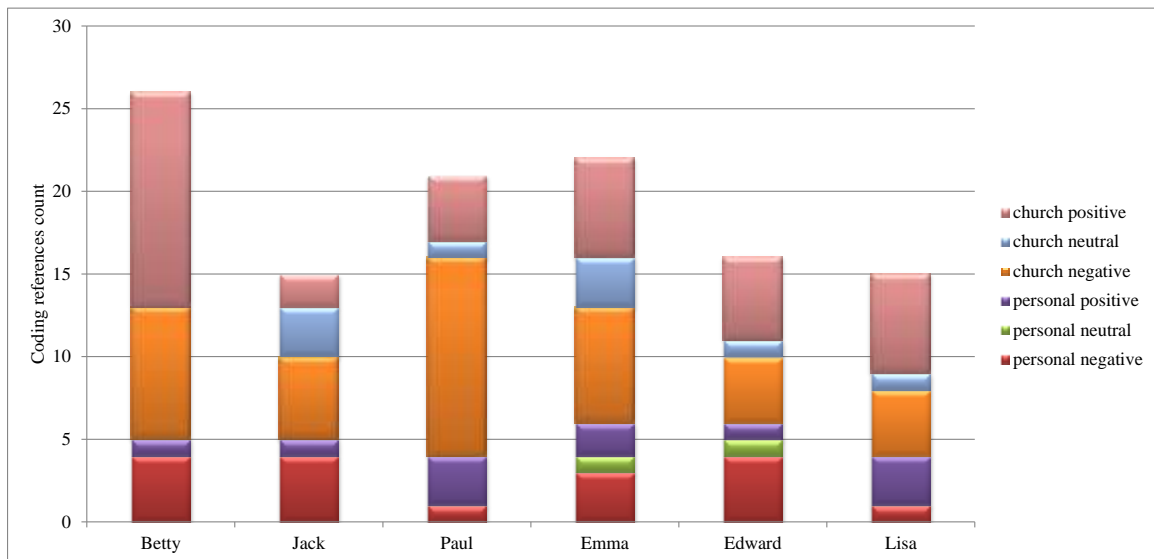


Figure 10. Face experiences in personal life and church.

Chinese and American participants mentioned similar amounts of negative and positive experiences, except that Americans included about 10 more negative experiences within the church (see Figure 11). Male and female participants shared almost the same amount of negative and positive experiences in personal life and the church, except that females shared more than twice as many positive experiences within the church (see Figure 12). About 68% of negative church stories came from Betty, Paul, and Emma, who went through either a church split or losing a job. American participants Betty and Paul's negative experiences made up half of all negative church experiences. This

explains the exception in Figure 11. In addition, both Betty and Emma's stories of church split came to the point of restoration or reconnection that contributed to much more positive church experiences from females (as shown in Figure 12). Meanwhile, Paul's conflict leading to him getting fired was never resolved.

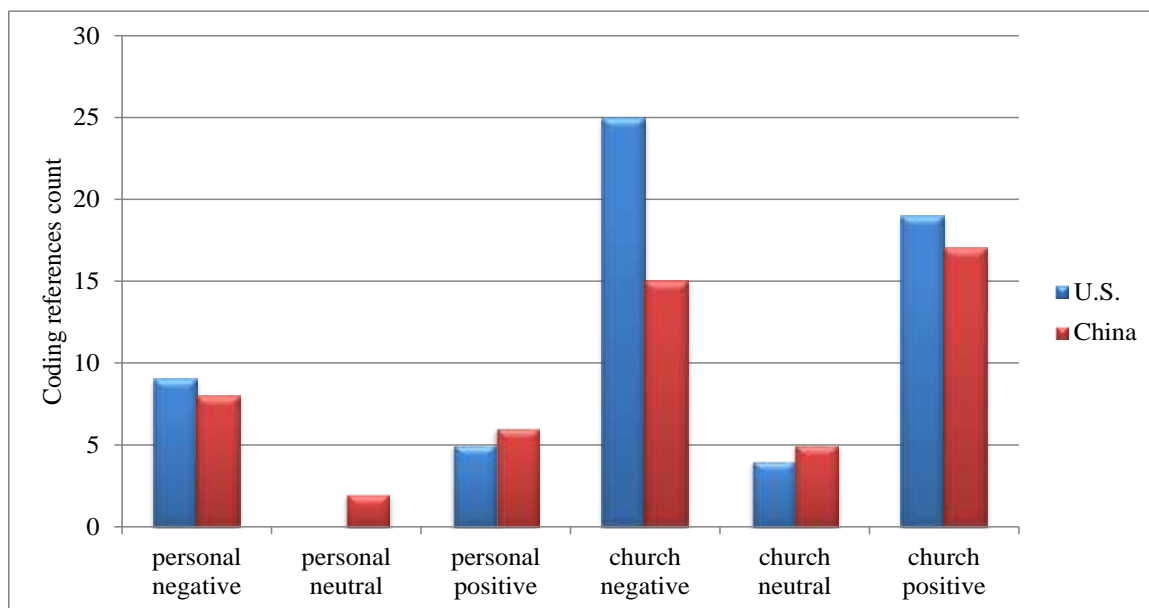


Figure 11. Face experiences and nationality.

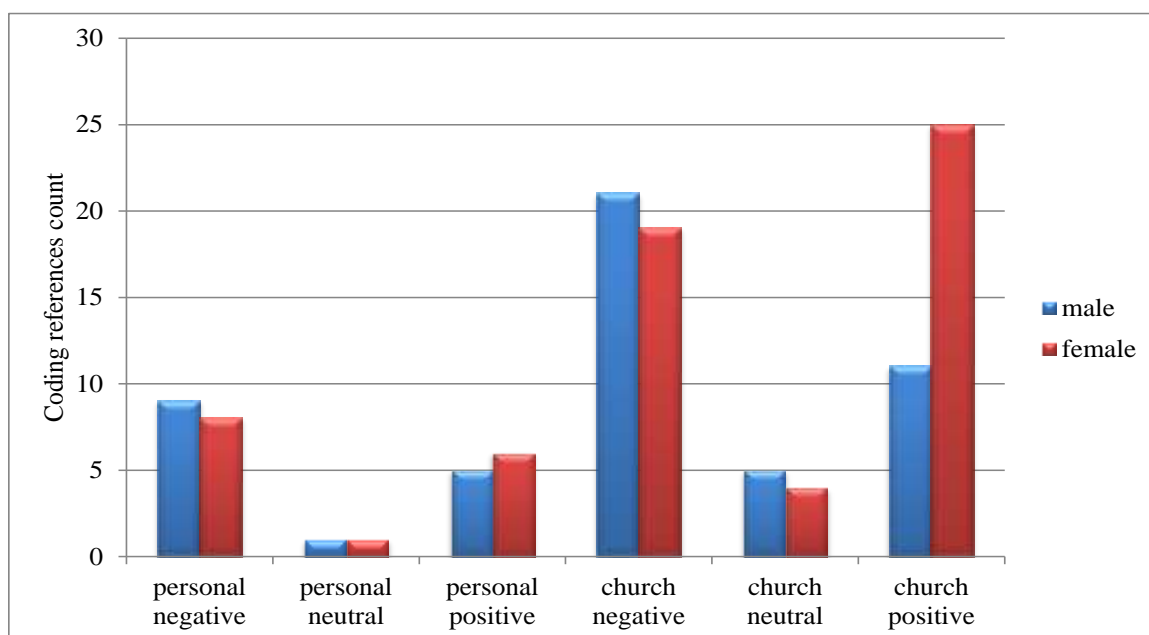


Figure 12. Face experiences and gender.

All experiences shared by the participants involved others—both the presence of the other party or audience in the incident, and the presence of unspoken thoughts from or for others' evaluations. This is reflected through four inductive categories of triggers of face experiences: acceptance from others, attacks from others, what I do or fail to do, and what I think or am. These triggers represent what have initiated face-related experiences. Acceptance includes praise, a compliment, affirmation, appreciation, encouragement, acknowledgment, respect, and support from others. Attack consists of positive advice, being questioned, accusation, exclusion, rejection, criticism, getting fired, sexual harassment, spiritual abuse, condemnation, and betrayal. Both acceptance and attack may come from what I do or fail to do, but they are not overlapping in my report. By what I do or fail to do beyond acceptance and attack from others, I consider to be, from the participants' perspective, concession, confrontation, making a decision, protecting others, taking advantage of others, lack of communication, uniting the church, achievement, what my spouse did, and what I failed to do. What I think or am is a category that includes gender, socioeconomic status, comparison, burnout, disagreement, excuses, imaginative judgment from others, low self-esteem, a paradigm shift, self-affirmation, self-confidence, worrying, and trying to meet others' expectations. The triggers of what I do or fail to do and what I think or am did not signify the isolation of the individual, but existed either in front of others, or from others' evaluations, or for the purpose of meeting others' expectations.

Acceptance from others. Acceptance from others mainly occurred when an individual had done a good job, but this was also a result of accepting one's being. Betty shared a positive experience of receiving affirmation at an elders' meeting:

He [an elder] said, “We have amazing pastors.” He just described how he feels about the pastoral team [choking]. This is someone who has been a Quaker his whole life, and he has retired from Quaker ministry, and he is very influential in the Quaker world. And to receive those words, I feel so humbled. He is such a wise man, and here he is, saying he is grateful [choking]. . . . They [other elders] agreed. . . . It was very nice to receive affirmation from the whole elders.

(personal communication, March 21, 2018)

After Jack stood firm against the man who tried to drive a gay couple out of the church choir, Jack received applause from his congregation the following Sunday after church at a talent show celebration.

So the kind of master of ceremonies called my name and said, “We want you to come and receive this award.” And the whole congregation stood up and applauded. It was a standing ovation. I didn’t know what was going on. I said “What’s going on?” And she said, “It’s because of the way you handled this situation with this guy.” (personal communication, March 27, 2018)

Paul also received respect and affirmation after he organized and raised 1.5 million dollars in one day for a new church building.

We needed to build a building, and so we raised 1.5 million dollars in a one-day offering. One day. And it took a lot of preparation and a lot of work, but then we had a one-day offering and it was a 1.5 million dollar offering. . . . I gained a lot of respect from others. . . . At the time I was valued because I was able to lead the church to do this. (personal communication, March 26, 2018)

When Emma shared her positive face experiences, she mentioned ordination and an

award for 30 years of service.

A detailed positive example could be my ordination 10 years ago. . . . I think ordination is nothing but a public ceremony to give you affirmation. . . . Then this year, three weeks ago, we had an associated worship gathering with all Free Methodist churches in Hong Kong. . . . I just received a small gift—an award for 30 years of service. This is a very positive and affirmative experience. (personal communication, April 5, 2018)¹⁹

Edward shared his experience in a Korean seminary. He said,

I gained their affirmation because my grades were very good, especially for a Chinese among Koreans. They felt that if you were among Koreans and could compete with them, you had done well. . . . Actually I was the best in Greek among my classmates. (personal communication, April 2, 2018)²⁰

Lisa extended acceptance to other church members. She mentioned a conflict triggered by a female church member's misunderstanding of the preaching. At the end of her story, she said,

How do you handle these kinds of brothers and sisters [i.e., church members]?
You have to protect them, not only not criticize, but also explain more to them. . . .
We should accept and forgive one another. . . . I have to maintain her face, right?
(personal communication, March 28, 2018)²¹

Betty accepted gay people as who they are and said,

¹⁹ Translated by the author.

²⁰ Translated by the author.

²¹ Translated by the author.

So to be able to say to the big denomination in theology, and then one-on-one to a person, “Who you are is created and beloved by God. I trust that the Holy Spirit in you is present, no matter how you are wired with your sexuality and your identity,”—this is saving face. (personal communication, March 21, 2018)

Attacks from others. Attacks from others in varying degrees included positive advice, criticism, accusation, a verbal attack, an internet attack, a physical attack (see Betty’s example of sexual harassment in Theme One), and being totally rejected. Lisa talked about a male coworker from her church who often pointed out her mistakes: “Inappropriate words I said, incomplete thinking I had, and improper things I did” (personal communication, March 21, 2018).²² This would have been an experience of losing face for her in the past. But she had a paradigm shift concerning losing face, which will be discussed in Theme Three.

Edward worked for a Chinese seminary with a Korean senior pastor as the dean. The dean required that classes with Korean teachers should be delivered through simultaneous interpretation, and Edward was the only interpreter at the time. The dean came once a year to deliver a speech. One year he came, but he did not give a speech in person. Instead, he had students watch a videotape of his speech and ask questions afterwards if they had any. The dean stayed with Edward and another Korean coworker in a separate room while Edward was doing simultaneous interpretation of the videotape for students in the classroom.

When I was interpreting, the dean sat next to me. . . and said, “You need to put emotions into it. You need to—” I didn’t feel good when he said this, especially

²² Translated by the author.

because the Korean coworker was laughing. . . . I felt that the dean came, but didn't actually deliver the speech. He had us watch the videotape, but had me put emotions into the video. The Korean coworker next to me probably agreed with the dean—I should [put emotions into it]. I didn't feel comfortable at that time. (personal communication, March 26, 2018)²³

Jack received an accusation in front of people at his church, because he thanked the wrong person for working with the children in a Christmas program:

This person who did it, her mother right after the program caught me in the middle of the aisle. She just gave me a—you know, she was so angry and so upset. And I was like, what happened? I didn't even know what had happened. "You didn't thank my daughter for all the hard work she put into this." I think, what? Oh, yeah, I didn't thank Robin, I thanked Silvia, and Silvia wasn't even there, she didn't do anything. So I was apologetic, you know, this, "I didn't do this intentionally." "Yes, you did. You don't care about us, you don't care about my daughter." And she was livid. . . . There were people all around, listening to this, and it made me feel like we need to go in my office, to say I'm not going to talk about this here. "Oh yeah, you don't want to talk about it because you know you did something stupid." That was, you know—and then I feel like everybody around me is kind of on this thing and going to make a judgment when they don't know what's going on because I didn't know what was going on. (personal communication, March 27, 2018)

According to Betty, verbal attacks during her church split were damaging,

²³ Translated by the author.

especially the attacks on her integrity. She used the word *integrity* seven times during the interviews and six times in the excerpt below. Attacks mingled with acceptance from others in this part. She said,

The experience of going through the church split and having people say. . . to me, “You lied by working for the church and not agreeing with the Faith and Practice Statement,” accusing me of being a person with lack of *integrity*—of me having to say, “No, the yearly meeting was in the process of revising the Faith and Practice. In the moment they said we were done,” I said, “I will resign,” having to defend my *integrity*. Those are all shaping things, where I have to almost save my own face with people and then having the elders and the team—the pastors—help save my face too, like they know you are a person of *integrity*. People disagree with you, but you are a person of *integrity*. Those all have been very changing, like very shaping, like affirming, in that kind of bittersweet way. . . . I wish people didn’t have to defend that I wasn’t trying to lead people into heresy, or that I don’t care about the Bible, or I don’t care about God’s authority. You know, all of those attacks that came during the church split, were very, *damaging* [carefully choosing the word]. . . . I am able to say, yes, I have disagreements with people, but I am a person of *integrity*. . . . I do have *integrity*. (personal communication, March 21, 2018, emphasis added)

Emma experienced a verbal attack in a more public form—an internet attack. A conflict occurred between coworkers and church members. Emma was the mediator to handle the conflict, but she was misunderstood by some people. She recalled,

Some people who misunderstood came to me to communicate, to ask for

clarification. Of course, they felt uncomfortable and were furious when they came to me. But it was good since I could talk to them, whereas some other people didn't come to me and didn't communicate. . . . They talked on the internet about their opinions; they also attacked me from other people's perspective. . . . I felt that this was such a loss of face, because by communicating on the internet some people would know what this was, but some were confused. (personal communication, April 5, 2018)²⁴

Paul experienced being totally rejected when he was fired by his church, and this was very humiliating for him. He said,

The big [stuttering], well [sighing]—the biggest losing face for me was when I was let go by my church. Because when they let me go, I said “I’ve been here nine years. I deserve to know why I’m being let go.” And they said, “Well, we’ll tell you before you leave.” Well, I’ve been gone for nine years and they never told me [laughing]. They were cowards. But there was an embarrassment of “Okay, you’re fired, you’re let go from that church, why?” People don’t necessarily believe me when I say “I don’t know.” I honestly don’t know. I think I know. I think they got tired of me saying you’ve got to share the leadership position for this church to turn around. But that’s only my assumption. They never verbalized that. That’s how they behaved. They never verbalized that. So that was a *huge* loss of face for me and I never wanted to be in ministry again because it was so humiliating. I’ve never been fired from a job in my life. And all these people, when I left the church, they begged for me to stay, “Please stay, we don’t want

²⁴ Translated by the author.

you to go.” And here is rejection—“Go away.” And that was a huge loss of face within me. (personal communication, March 26, 2018)

What I do or fail to do. What I do or fail to do can be divided into three types: achievement—what I did well, but others’ acceptance was not present in the story; failure—what I failed to do or did not do, or my spouse did not do well; and other-face related—what I did to protect or challenge others’ face. Paul shared a positive face experience through what he did well. When he was in college, Paul started working with an organization during the final years of the Cold War to help Christians under persecution in Europe. Later, he said,

in my ministries I have worked to build strong missions programs, and I made a lot of trips to Eastern Europe. In East city and T city where I was able to train leaders, you know things are more open now. They were more open in Russia and now they’ve kind of clamped back, but we were able to go in to provide leadership training for church planters, be able to do some things that played to my strengths and I felt—for me it was a huge face gaining thing, because I was doing what I was passionate about and what I’ve felt I was good at. And so I always came back from those physically exhausted, but mentally energized, and ready to tackle whatever, because I had success in doing what I—how I believed that God wired me in work that I believe was important. (personal communication, March 26, 2018)

Betty recalled her experience of failing to stop a shooting when she was a teenager.

And I felt very, uh—much, uh, shame. I felt I could’ve, and maybe should’ve, tried to do something to stop that. That if I had done a better job of convincing my

parents to listen to me, that this was a real concern, that maybe they would have called the police and stopped, been able to stop the shooting. . . . No one directly said, “It’s your fault,” you know, but I felt that, as a little girl—like, I knew they were fighting, if I had done a better job, maybe they wouldn’t have escalated the violence. (personal communication, March 21, 2018)

Lisa and her husband had a house in the countryside, and Lisa made it available to the church for gatherings and events. During the usage of the house, church members did not take good care of the house and left lots of damage. Some church members even remodeled the house without certification and caused a short circuit. Her husband had been upset about the damage and remodeling.

One day three brothers came to do more remodeling, and my husband quarreled with them because he was fed up. They quarreled badly, very badly. I felt that I was losing face. My feeling of losing face was complicated. For one thing, I felt that my husband’s behavior was from the flesh [i.e., not like Christ], and he was considering neither brothers and sisters, nor the benefit of the whole church. For another thing, I felt that he was weak and lacking [of spiritual maturity]. And it was humiliating that my family had these kinds of issues. (personal communication, March 21, 2018)²⁵

Lisa and her husband became more and more discordant because of the usage of the house. Finally, after consulting another coworker, Lisa decided to stop making the house available until the church established some usage and maintenance regulations. During this process, Lisa developed other-face concern for her husband. After the usage stopped,

²⁵ Translated by the author.

she tried to reconcile with her husband. At first, she tried to talk to him with words and reasons from the Bible, but he became angrier and angrier. At the advice of her coworker, Lisa stopped competing with her husband and started considering his feelings.

Little by little, with time passing, I have learned how to respect him, including trivial things in daily life. I greet him at the door when he comes home. At home, he speaks and I will listen, even though I may disagree. If a decision has to be made, I have learned not to confront him, to avoid sharpness, and to indirectly and slowly solve it. Now I feel that I am maintaining his face in front of others, and I do my best to show my respect. (personal communication, March 21, 2018)²⁶

As the associate pastor, Jack showed other-face concern to his senior pastor, when that man had a terrible fight with his daughter on a Saturday night. Jack came and stayed for a couple of hours trying to help. In the end, he tried to cover for the senior pastor.

I said, “I am preaching tomorrow, you know, you don’t need to worry about it. I will take care of it. You got the stomach flu, so just take it easy.” So anyway I went home with the sermon, came back, and preached. (personal communication, April 3, 2018)

Paul challenged others’ face through confrontation. At a family camp, Paul was trying, but failed, to get church leaders to attend a picnic with all members. He said,

I approached them [church leaders] and said, . . . “This picnic is trying to be a unifying factor, trying to get the church—okay, we’re spread all over this campground, but for one meal we’re all coming together, we’re inviting people from the church to come. And you did not support my effort to try to unify the

²⁶ Translated by the author.

church, try to get us to do something together.” . . . One of the guys who was not there, but heard that one of the elders . . . said, “You don’t speak to us like that. I’m going to get you fired.” (personal communication, March 26, 2018)

What I think or am. Five main types of what I think or am emerged from the data: gender, burnout, socioeconomic status, self-judgment, and imaginative judgment from others. Gender and burnout have been discussed under body shame and chronic illness respectively in Theme One. Four participants mentioned negative face experiences because of poverty. After his father passed away, Paul’s family was impoverished. When he was 13 years old, he went to a national jamboree with a pair of cheap shoes recently bought by his mother. He said,

Within a week, the soles came loose from the body of the shoe. And so I went around for two weeks—flop step, flop step, flop step [tapping the table]. And it was the only pair of shoes I had. And it was very humiliating. I was flopping, and you know kids laughed, the guy with the floppy shoes. And it was very humiliating. . . . But that stands out to me as a time of huge embarrassment, that we were so poor that I couldn’t even have shoes that had soles attached to them. (personal communication, March 26, 2018)

Betty’s family moved to a little town when she was in middle school. Many kids at her school came from wealthy families. She recalled,

I remember within the first six months at that school, kids started teasing me about how I dressed and how I didn’t have the right pair or brand of shoes and jeans. And I remember for the first time having a sense of, “Well, maybe we’re not okay, maybe we’re poor, or maybe something is wrong with me—that I, I

don't know about fashion, I don't have money, my parents won't buy me those brands of clothes or shoes.” (personal communication, March 21, 2018)

Edward mentioned his experience of being humiliated in public when he was in kindergarten. His teacher told him and several other children to come to the front because of their shabby clothes and commented, “Look at their clothes” (personal communication, March 26, 2018).²⁷ When she was growing up, Lisa lived with her grandparents, because her mother suddenly passed away and her father lived in another city. She recalled, “At that time, my family was really poor, very poor. We didn't always have food to eat, especially during famines” (personal communication, March 21, 2018).²⁸ When she was eight years old, she liked to dress herself up with a piece of cloth or accessory. At a couple's wedding, she took away a powder pad from among the bride's gifts. She was so scared when it was found out that she did not dare to go home.

Self-judgment is the judgment or evaluation from individuals about themselves. Emma mentioned self-esteem, self-affirmation, self-confidence, and self-image in her stories. She had this to say about low self-esteem:

When I was doing my study of counseling, one day I told my supervisor, “A couple came to me and I was going to help them, but they were quarreling when they came. I had to stop and didn't know what to do.” When I asked my supervisor, he simply said, “Why are you uncomfortable with quarreling? Examine yourself.” When I examined myself, I realized that it was a common problem for me. I never quarrel. I don't want to talk about my opinions and my

²⁷ Translated by the author.

²⁸ Translated by the author.

feelings, because of the problem of self-esteem. (personal communication, April 5, 2018)²⁹

After she overcame low self-esteem, Emma came to the point of self-affirmation: “I am not easily afraid of those people who disagree with me and I can take the initiative and peacefully contact them because I have affirmation inside, self-affirmation” (personal communication, April 5, 2018).³⁰ Emma also gave an example about self-confidence and self-image, and said,

I found that it was about self-confidence during the whole process. When I lay down my face and stop caring about others’ judgment, I can communicate. . . .

But when I am afraid of losing face, I can speak neither English nor Mandarin nor anything [laughing]. . . . So self-confidence and self-image are very important to a person. (personal communication, April 12, 2018)³¹

In Lisa’s story, she criticized another church member in public and revealed that person’s shortcomings. She judged herself later, and said,

I felt that I had done the right thing and I felt righteous, upright, and brave. But when I came in front of God in prayer, I suddenly found that I was reproved and I felt so ugly. I didn’t have real mercy, love, or patience for others. I lacked these. I felt that I lost face in front of God, very humiliated. (personal communication, March 21, 2018)³²

²⁹ Translated by the author.

³⁰ Translated by the author.

³¹ Translated by the author.

³² Translated by the author.

Paul's self-judgment was reflected through comparison.

When I graduated from seminary, [pause] I couldn't get a job. All of my friends are going to these large churches. They are getting internships, and I couldn't get a job anywhere. . . . So I went to this little church back in Kansas near my family and that was fine, but it was a loss of face for me because I was always a leader in school. . . . Why are my friends getting these, going to these churches in metropolitan areas and I get this little country church of widows. (personal communication, March 26, 2018)

Paul had hired a worship minister at his church. After Paul was fired by the church, he met with the youth minister and asked about this worship minister. The youth minister told Paul that the worship minister had been working with the leaders against Paul, speaking ill of Paul. Paul had been completely unaware of this. Paul judged himself:

I'm such a poor judge of character that I thought this man had more integrity than he did. . . . Someone [the youth minister] that I saw as someone I was trying to mentor, instead, saw a huge flaw in me. I felt very embarrassed about that. . . . It is not just simply that the youth minister saw flaws within me—none of us like to have others see our flaws—but I think I am self-aware enough to know most of my flaws, many of my flaws, and that was not one that I was aware of. (personal communication, April 2, 2018)

When talking about connecting salary with approval, Jack compared himself with pastors who had no concerns about money and said, "I was never that, I don't think I was ever quite that faithful" (personal communication, March 27, 2018). When I said that he should not judge himself, he said, "Well, I do judge myself" (personal communication,

March 27, 2018).

Imaginative judgment from others was common among participants. By imaginative, I mean that these judgments are from an individual's thoughts regarding how others may judge him or her. Concerning the usage of her house, Lisa said,

When I decided to stop making my house available, I went through a huge struggle. There was a face issue inside me. I worried whether many of the brothers and sisters would misunderstand me because of this; also, it was possible that some bad words would come out. (personal communication, March 28, 2018)³³

Edward struggled with the idea that other people would judge him for making too much effort to acquire a kidney transplant, especially because there was no guarantee for success or healing. He said,

At that time, I thought, Why? Other people might say, "This person is doing whatever he can in order to live." So for me, it was a face issue. I was afraid that people would think that I was trying to do everything to live. In fact, I didn't want it at all. But God wanted me to walk this path and I felt so much pain. (personal communication, March 26, 2018)³⁴

Emma's struggle over accepting ordination was discussed in Theme One. Her imaginative judgment from others came to her in a dream.

When I accepted it [ordination], there was still a knot in my heart. What would my brothers and sisters from the former church think of me? At that time, I

³³ Translated by the author.

³⁴ Translated by the author.

thought I could lay it down, but actually I couldn't. I had a dream when I was sleeping. In my dream, they abandoned me because of this and I was very sad.

(personal communication, April 5, 2018)³⁵

Jack was also consumed by others' possible judgments or unspoken expectations. He said,

I always come home from church just exhausted. . . . I say, "Why am I so tired?"

And then one time it was some kind of special Sunday and there was a guest preacher, and I didn't have to do anything. I came home exhausted and I thought, "It's not the preaching. It's trying to keep up with these different expectations of 150 people." (personal communication, April 3, 2018)

He considered salary to be a reflection of approval,

It was always an indication of did they approve of me or not. Was I getting approval or was I getting criticism? . . . I would say usually if you didn't get at least the cost of living increase, then you knew that people were really not supportive. (personal communication, March 27, 2018)

After being told about how the worship minister betrayed him, Paul was embarrassed in front of the youth minister, because he felt that the youth minister "didn't use the words, but in fact he was saying 'Paul, were you really so blind that you missed what he was doing to you?'" (personal communication, April 2, 2018).

These stories help illuminate the triggers of face experiences: acceptance from others, attack from others, what I do or fail to do, and what I think or am. Positive experiences in personal life and the church were mainly triggered by acceptance from others, whereas negative experiences mainly resulted from attack from others (see Figure

³⁵ Translated by the author.

13). The trigger of attack from others appeared more among American participants than among Chinese (see Figure 14). This is because all of the American participants experienced strong conflicts, such as a church split, getting fired, or the issue of homosexuality. The trigger of acceptance from others was mentioned more by female than male participants (see Figure 15).

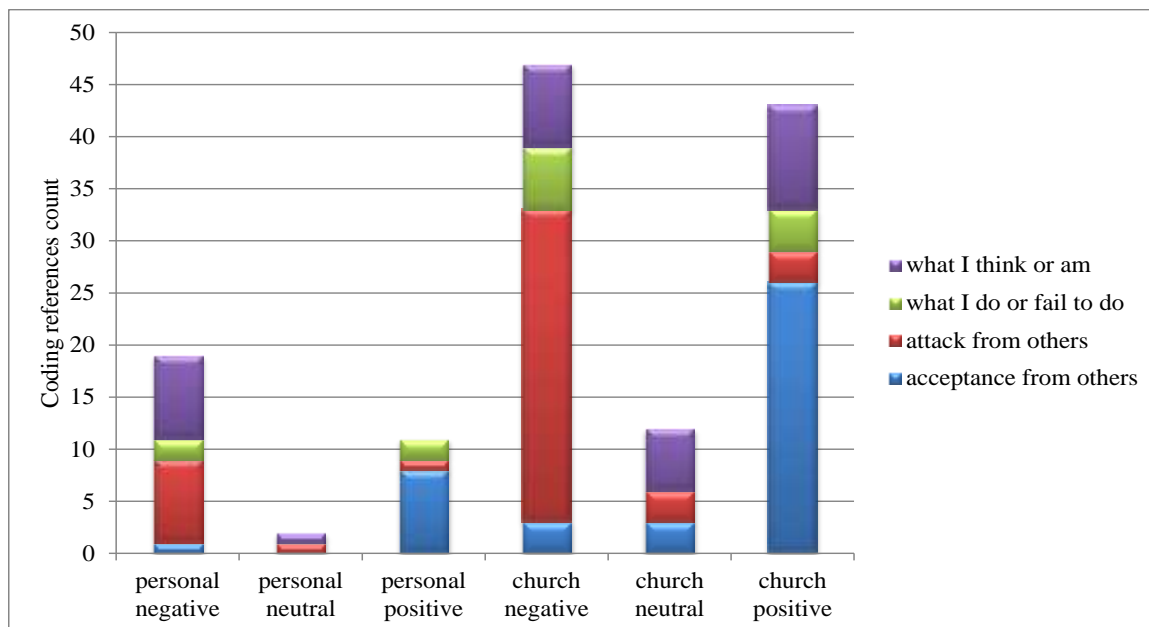


Figure 13. Face experiences and triggers.

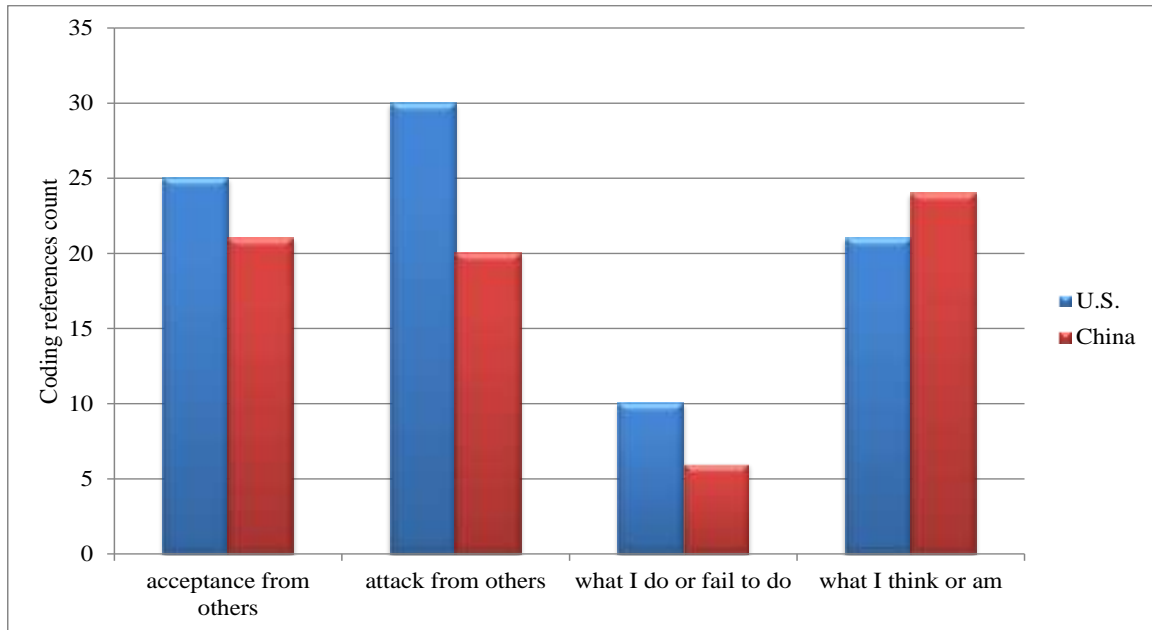


Figure 14. Face experience triggers and nationality.

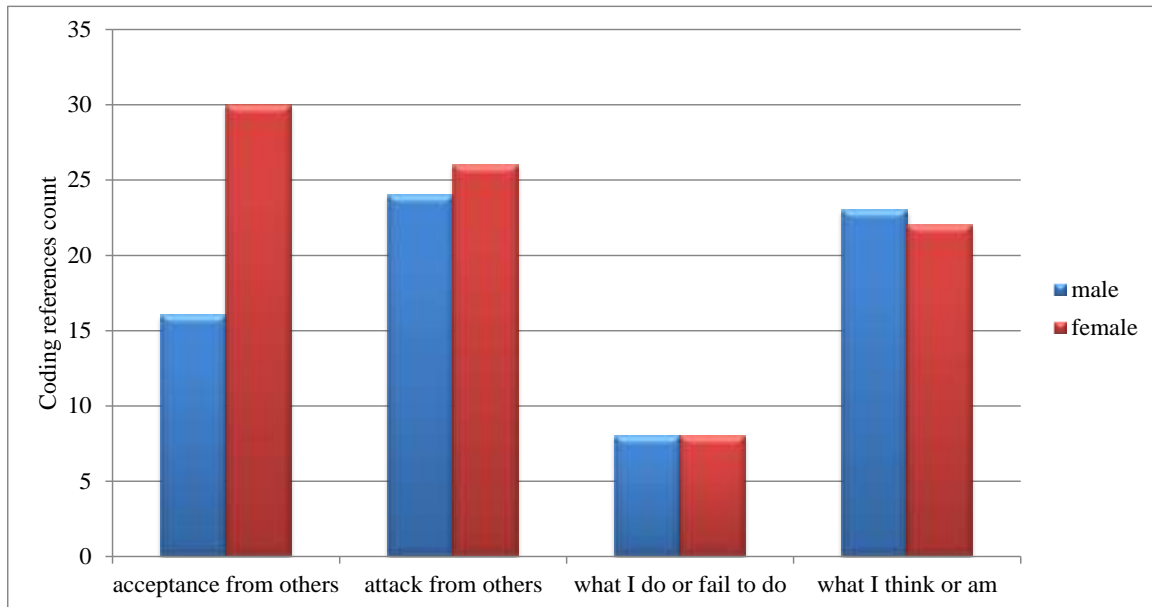


Figure 15. Face experience triggers and gender.

Theme Three: Face Experiences and Becoming

By *becoming*, I mean personal development from the past moving into the present, in the sense of Taylor's (1989) notion of *how we have become*. Becoming reflects changes through temporal dimension. All participants talked about how face experiences

had shaped them for better or worse. Changes were reflected through how they handled the same or similar situations differently. In Theme Two, I mentioned that Lisa would have considered a coworker pointing out her mistakes as losing face, but she had a paradigm shift, which came from her practice of reflexivity, others' reminders, and her spiritual growth. She said,

Now I don't [consider it to be losing face]. I feel this friendship is precious and I am so grateful for him [her coworker who pointed out her mistakes]. . . . Now I have changed, concerning face. I don't consider much whether I have face; I care more about helping God have face if I do this well. . . . Through continuous practice, [I am learning] how to communicate with people, how to tolerate others, including respecting others' privacy and understanding the pain points that they don't want to touch. So I have a totally different understanding of face and losing face than I did in the past. (personal communication, March 21, 2018)³⁶

Similarly, Edward shared his growth in the area of receiving others' criticism. He said,

At that time, when I was doing translation, I cared about what others thought of my work. I also cared about what others thought of my preaching, especially serving in the church. If people directly said, "You probably have no gift for preaching," wouldn't that be terrible? It would mean that I should not serve anymore. Now I handle this much better. No matter what others say, I don't care much about face. (personal communication, April 2, 2018)³⁷

Continuing Betty's story of being teased by her middle school classmates for not

³⁶ Translated by the author.

³⁷ Translated by the author.

having the right shoes and jeans, she said,

I thought that my identity was part of who I was. I was always going to be shy, and I was always not—I was never going to be enough. And it was later in life, in college, when God started remaking my heart and how I thought about myself. I was able to be more outgoing with people because I was more comfortable with myself, and realized that I actually—I am not shy, and I am enough. But I think, those times of being a teenager and being teased really did have an effect on me as a young adult. (personal communication, March 21, 2018)

Several years after the church split, Emma reconnected with people who had left the church. She had been growing through her training in counseling and spiritual formation, in addition to practice within small groups. She shared her change:

In the past, I was afraid of people who disagreed with me. How could I connect with them when I couldn't express myself? It would be very difficult. But now there has been a change inside of me. It feels natural and no longer difficult. (personal communication, April 5, 2018)³⁸

Jack's church split over the issue of homosexuality, as discussed in Theme One. After the split, they still had people who were "not supportive of a more blended congregation" (personal communication, March 27, 2018). His church was going through a process of examining church goals. "At the final meeting," Jack said,

the report was presented and I hadn't seen it, but a good part of it was more or less a poll of the congregation, of what they liked about me and what they didn't.

It was either you do support what this pastor does or you don't support what he is

³⁸ Translated by the author.

doing here, is he doing a good job here, is he doing a good job there [tapping the table]—You know, so all of these came up. It's like a public discussion in the church, and, as I remember, very little of it was directed at the whole congregation, it was more directed at whether they approved me or not. . . . I came out of that just feeling humiliated, you know. First of all, that people had been so open with their criticism, I think. It didn't feel good all. Secondly, some of the people, whom I felt, like, had seemed to be supportive of me were now saying, no, they weren't. . . . I felt like I'd been sabotaged, felt like I got set up in a meeting. (personal communication, March 27, 2018)

Two years later, Jack retired from this church. Going through this incident, Jack became less trusting. He said,

I was a very trusting person. . . . I think I'm [pause] I'm less likely to expect a friendship to grow out of an acquaintance, you know. I don't necessarily expect that. Before I had expected, we could be friends, we could do stuff together, we could go to a ball game, we could go to a movie, or do stuff like that as a family, but now I'm more careful, less trusting—yeah, kind of less trusting. I probably would go into relationships with my eyes more open. (personal communication, March 27, 2018)

Realizing the betrayal from the worship minister, Paul became less confident. He shared, Confidence seems to be really important for Americans. . . . I no longer trusted my own judgment. And [pause] and that [pause] has made me, for the nine or 10 years since then, has made me very [pause] tentative? tenuous? hesitant? I don't know the right word to use, but that loss of inner face or confidence in myself and

the shame, the inner shame of how could you be so dumb [softer voice], or at least how could you be so blind as not to see someone was actively working to undermine you? (personal communication, April 2, 2018)

Although this study is not longitudinal, the shaping effect of face experience across time is clearly demonstrated through these comments.

Theme Four: Face Experiences and Face Concepts

As a hermeneutic phenomenological study collecting lived experience, I did not ask participants about their conceptualization of face during the interviews. The concept of face I am discussing here was mainly collected from one open-ended question in the question sheet at the beginning of my research: “What is the first thing that comes to your mind when you see the topic of face and face management?” As it turned out, all participants touched on the concept of face when they were sharing their stories.

Betty connected face with embarrassment and reputation. In her writing, she described this as “someone ‘covering’ for you so you won’t be so personally embarrassed. Someone being so sensitive and aware that they intervene in a social setting to make it less shameful for another person” (personal communication, March 20, 2018). She used reputation as a parallel to face during the interview. She explained,

It feels like sometimes the community on the whole does not do the same grace gestures towards a pastor, or sometimes pastors can be more criticized than maybe the average person, which is a lie. We’re all equal, and we’re all on a spiritual journey together. And it feels like sometimes there can be gossip about a pastor, or not protecting a pastor’s reputation or face in a way that feels lopsided, not equal. (personal communication, March 28, 2018)

She also made a connection between protecting one's face and trust. She used the word *trust* 32 times during the interviews. Talking about the trusting relationships at the new church after the church split, she said,

It's amazing—it's because I feel like I can be myself, be authentic. And when you can trust, when you can trust God, when you can trust other people, fear doesn't get to have a foothold. Fear and anger and darkness are all part of the life that God doesn't want for us. So having a partner in ministry that is going to save my face, is going to honor my face [laughing], it always brings me to the place where I can trust God more, where I can trust my teammates more, I can trust my faith community more. When hard things bubble up, we can say, "No, we need to be healthy people and learn to be good to one another," and that commitment is such a gift. (personal communication, March 21, 2018)

Edward regarded face as evaluations from others: "How others evaluate me, especially their true inner thoughts" (personal communication, March 22, 2018).³⁹ When people viewed him as having no leadership skills, he felt that he was losing face (personal communication, April 2, 2018). Doing well in simultaneous interpretation and receiving affirmation from others were face-gaining experiences for him. He shared,

A face-gaining [experience] was when I was doing simultaneous interpretation, and some students said, "We even forget your existence." Their point was that they watched and listened to the professor [in the videotape] and felt that the professor was there. . . . I communicated not only the content, but also the professor's expression, tone, and everything. I was like the professor talking there.

³⁹ Translated by the author.

They forgot my existence and felt that the professor was talking directly to them.

(personal communication, March 26, 2018)⁴⁰

In addition, Edward connected losing face with humiliation. When the Korean pastor asked him and his wife in public about why they did not have a child, Edward recalled, “My wife felt great humiliation” (personal communication, April 2, 2018).⁴¹ This was an example of frozen now shame. Later when she gave birth to a child, Edward said, “God removed her humiliation” (personal communication, April 2, 2018).⁴²

Lisa contrasted her understanding of face before and after she became a Christian. Before her conversion, she said, “I wanted to gain my boss’s praise, colleagues’ affirmation, and praise for my work through my own ability and hard work. It was all about earning face out of flesh [not Christ like]” (personal communication, March 21, 2018).⁴³ In her answer to the open-ended question, she said,

After I became a Christian, . . . I learned not to fuss when others are humiliated. I understand others’ weaknesses. Don’t be the pot calling the kettle black. No need to gain face for myself. Understand others’ sinfulness when they lose face.

Everyone wants to gain face. Face is hypocrisy, disguise, and camouflage.

(personal communication, March 19, 2018)⁴⁴

Lisa thought that it was not necessary to maintain one’s own face within the church,

⁴⁰ Translated by the author.

⁴¹ Translated by the author.

⁴² Translated by the author.

⁴³ Translated by the author.

⁴⁴ Translated by the author.

explaining “Because I feel that within the church, the less we consider our own face, the better we build up our life [in Christ]. It is good for our growth if we are willing to face our mistakes and failures” (personal communication, March 28, 2018).⁴⁵ Although Lisa considered face to be hypocrisy, vanity, and out of sinfulness, she still thought that it was important to maintain others’ face. She said,

For example, when some people are new to the church and don’t quite understand the Bible and God’s words, we should be more accepting and more maintaining of their face so that they will feel they are being accepted and affirmed. We should accept others because God has accepted us. This is actually saving face, but I think this kind of face has to be saved. This kind of face helps people know themselves in their growth and learn to examine themselves. We should not disregard others’ face, in other words, we should not do destructive things. This is a basic rule of church life. (personal communication, March 28, 2018)⁴⁶

Lisa showed her future-orientated shame by saying, “Within the church, I regard it as losing face in front of the Lord when I want to take advantage of others or want to show off” (personal communication, March 21, 2018).⁴⁷ When she reflected and felt humiliated in front of God after publicly criticizing a person (discussed in Theme Two), past-orientated shame occurred.

In her answer to the open-ended question at the beginning of the research, Emma connected face management with negative things (personal communication, April 2,

⁴⁵ Translated by the author.

⁴⁶ Translated by the author.

⁴⁷ Translated by the author.

2018). In the first interview, she mentioned several negative face experiences, such as being humiliated in public for singing off key, and receiving attacks from others during the church split (personal communication, April 5, 2018). During the second interview, she connected face with self-identity and self-image; she used the word *self-identity* 17 times. Emma said,

I did some reflection after the first interview. . . . I think that face is about self-identity. From this perspective, I realize that my growing-up years had been very positive, such as study, grades, and everything. So where did my inside weak self-identity come from? . . . I had the best grades among my relatives. I received lots of affirmation from different people, but not from my father. So naturally I used outward conditions to give myself affirmation, but actually I lacked security. I think that family has a great impact on a person's self-identity, at least for me. . . . I think now I connect face with self-identity and self-image. I think that face is the surface, while deep inside is self-identity. (personal communication, April 12, 2018)⁴⁸

Later, she gave an example of addressing conflicts with a mature self-identity. For several years, a person kept verbally attacking her husband, his board, and their denomination. Emma recalled,

If we had wanted to deal with him [the attacker], we had lawyers and could have used their counsel. We could have done it through the legal method. Sometimes you feel things are not fair and really want to find justice through the legal method. But you also feel this will have a negative impact: you will have no time

⁴⁸ Translated by the author.

to serve the church, because you will spend too much time on this; if you bring this church issue to the world, people won't care who is right and who is wrong. They will only think it's the church's fault. So you feel that you have to lay down the situation and endure it even though it's not fair. But in order to endure, first, you have to face yourself. The whole thing is about self-identity. Peace in the heart is not about ability. Every person on the board needed to endure this pressure and learn this [self-identity]. I really admired them. They slowed down, didn't attack, didn't fight back, and just let the issue gradually pass. (personal communication, April 12, 2018)⁴⁹

Paul's answer to the open-ended question was "Embarrassment, humiliation, and shame" (personal communication, March 22, 2018). He also connected face with self-worth and confidence during the interviews. After he could only find a job at a small country church and felt that he was losing face, one elderly pastor took him aside and affirmed his ability. Paul said, "That helped restore my sense of self-worth, or self-face" (personal communication, March 26, 2018). After he was fired by his church, he went through a long journey of learning to stop doubting his self-worth. He said,

And so we [Paul and his wife] went into counseling. It's helped a lot, but that loss of face [pause]—I internalized that, so that my value was gone. I felt [pause] that everything I have done was a waste of time. And it wasn't, objectively, cognitively, it wasn't, but in my heart it felt like that. And I felt like, you thought you are doing a good job, but you really weren't. No, I was, but I wasn't the only one who had control in that realm and so [pause]. And that's come from a lot of

⁴⁹ Translated by the author.

processing, that conclusion—no, you are not worthless, no, you did not fail. You didn't succeed at turning this church around like you'd hoped, like you had others, but that doesn't mean you are worthless, or a failure. (personal communication, March 26, 2018)

After sharing his successful work in Europe helping Christians under persecution, Paul carefully identified self-confidence as part of his internal face, and respect and appreciation from others as giving him external face. He said,

And so it was, I don't know [pause]. If there is a differentiation between internal face and external face, I don't know. But because that would be the case, I don't know about others. There is some face gaining as I talked about—that was others and people who had respect for what I did, and appreciation for what I had brought to the church and Christians there. But I think there was also a sense of confidence building within myself or gaining face towards myself. No, I'm competent. No, I do well. I do this, I do well at this, and it is worthy, and it is genuinely beneficial to others, and I love it. And so I don't know, I think both aspects—other people's respect for me, there's that, but also there's that internal aspect of, I felt I was of value because I was working in the giftedness that God had given me in an area I felt that was important. (personal communication, March 26, 2018)

Regarding the time when the youth minister told Paul about the worship minister working against him, Paul said,

I don't think it was an external face thing so much, although I was embarrassed in front of this youth minister. "You knew that part of me that I did not know, I

didn't know that was happening"; but it was also an internal thing of you are such—oh, several things—you're such a poor judge of character that you thought this man had more integrity than he did. As well as time after time when something seemed strange, I gave him the benefit of the doubt. (personal communication, April 2, 2018)

Jack connected face with reputation. In his answer to the open-ended question, he wrote, "Assorted readings from what I was doing research on for my PhD, the topic of Humiliation and the Poor, as well as qualitative interviews of people who regularly struggled to maintain 'face' in social situations" (personal communication, March 27, 2018). When he was talking about the experience of being affirmed for supporting a gay couple singing in the choir, he called this incident an example of "improving or feeling a sense of improved reputation" (personal communication, March 27, 2018). After he was publicly criticized at a church meeting, he felt humiliated. He said, "That would be an example of me feeling like I had lost face, you know, my reputation was impugned" (personal communication, March 27, 2018).

These examples delineate participants' understandings of face concept. These understandings can be divided into three groups. First, face is embarrassment, humiliation, shame, hypocrisy, vanity, from sinfulness, and negative things. Second, face is reputation, evaluation from others, self-worth, self-image, and confidence. Third, face consists of two parts: self-identity and self-confidence as internal face, and evaluations from others as external face.

Theme Five: Face Experiences and Strategies

People employ different communicative strategies during face incidents. During

my first cycle of free coding, I used free codes for participants' actions in the events. I also sorted their strategies into avoiding, competing, cooperating, and no strategy. During my second cycle of pattern coding, I grouped participants' actions into moving away, moving against, moving toward, and transcending. I did cross check between three strategies and three moves, and they were well matched as avoiding/moving away, competing/moving against, and cooperating/moving toward. No strategy and transcending did not belong to any of these three. No strategy meant that participants did not take any particular actions to address the face incident, at least as reported during the interviews. Transcending reflected a sense of rest coming from clear self-identity. Thus, I conclude that four strategies emerged from the data: avoiding/moving away, competing/moving against, cooperating/moving toward, and transcending.

Avoiding. The strategy of avoiding was reflected through participants' maintaining harmony, employing a third party, leaving, withdrawing inwardly, and giving in. Emma's example of her husband's team handling verbal attack (under Theme Four) was through maintaining harmony. She said, "They slowed down, didn't attack, didn't fight back, and just let the issue gradually pass" (personal communication, April 12, 2018).⁵⁰ Jack employed a third party to address a conflict. He recalled,

I was trying to do everything on my own, you know, I didn't have staff support, I had a part-time secretary, and I had mentioned to people that we needed to get a youth pastor. We needed to have somebody on staff to deal with youth programs and stuff. And this one guy on the financial board was just adamant, "We didn't need that." And so I started talking to some other people on the board about how I

⁵⁰ Translated by the author.

felt about it. We needed somebody else. And he came in and he was really upset with me. He says, “You’re politicking against me. You’re going out and trying to sabotage what I’m doing on the board by trying to persuade people that I’m wrong and you’re right.” And I said, “Well, yeah, because I don’t think you were listening to me.” (personal communication, March 27, 2018)

Jack withdrew when people discussed his salary in the church meeting.

For me, the hardest part was always when they started discussing my salary in the meeting [laughing]. Some people say, “No, we can’t afford to give any staff member a raise.” Well, I knew what that meant, they weren’t going to raise my salary. I got to the point where I would just excuse myself if it was going to be a discussion about my salary. I will wait outside, you guys can hash this out. I’m not going to stand up and fight for another 50 dollars a month. (personal communication, March 27, 2018)

Lisa endured or withdrew inwardly to handle the conflict over the usage of her house after her husband quarreled with the other church members. She shared,

At that time I felt so helpless [pause], so helpless [pause]. I was [silently] enduring the situation, and I was at an immature stage of my spiritual development [compared to later when she initiated communication]. . . . I used the attitude of endurance. I endured because the brothers and sisters were all children within the church. What they did let me accept the lesson of endurance in the way of the Lord’s cross. I did so. (personal communication, March 21, 2018)⁵¹

Before Paul was hired by his church, the elders had agreed to fire the previous worship

⁵¹ Translated by the author.

minister because that person was causing trouble and divisions. Paul gave in and accepted the decision when the elders changed their mind:

So they offered me the position. I said, “I will accept the position with one stipulation—that you let Tom [the worship minister] go before I come.” The elders made the decision to release him so I don’t have to do that. “Yeah, we’ll do that, yeah, we’ll do that.” So I returned back to Kansas to the church there, resigned my position, put our house up for sale, was packing, and I got a phone call from the chairman of the elders. “You know, we’ve changed our minds. We really think that’s something you need to do when you get here, and so we’re not going to let him go. You need to do that when you get here.” And I felt trapped because I cut my ties here. . . . I cut my ties here, I cut my ties here, I got no place to go, I got nothing, I got a family and I don’t know what to do. And I did not have the courage to stand up to them. I believe that sowed the first seeds within the eldership there that whatever Paul says, he will back down to what we want. (personal communicate, April 2, 2018)

Competing. Participants adopted the strategy of competing through defending themselves, holding their ground, trying harder, arguing, and confronting. Betty defended herself by physically standing up when the man put his hand on her thigh. She recalled,

And when he put his hand on my thigh, it felt very invasive and incredibly inappropriate. And I felt the Holy Spirit in that moment say “Stand up.” And I just stood up, and I said “We can no longer talk about this.” I was so, so upset, that I don’t remember what else I said after that. And he finally left. . . . I’ve never thought of this, but in some way, the Holy Spirit helped me save face [choking]

by telling me to stand up [crying], because it was when I stood up, the man had to move his hand from my thigh. And if I hadn't stood up, how long would he have kept his hand there? Or what would have happened, right? (personal communication, March 21, 2018)

Jack held his ground facing the conflict over the issue of homosexuality (discussed in Theme One). When he was questioned in the meeting whether he would expel the gay couple from the choir, he answered, "No, I'm not. They're going to stay" (personal communication, March 27, 2018). Both Edward and Emma mentioned wanting to gain affirmation through good grades (discussed in Theme Two and Theme Four). Emma said, "So naturally I used outward conditions to give myself affirmation, but actually I lacked security" (personal communication, April 12, 2018).⁵² Jack also talked about trying to meet 150 people's different expectations (discussed in Theme Two). Edward argued with others when he received criticism of his preaching. He said,

In the past, I argued with them. I felt like "Do I have to do it this way?" For instance, "You didn't give enough examples, etc." Sometimes I would argue, "Isn't it more important if I interpret the Bible clearly?" Sometimes I would do so. (personal communication, March 26, 2018)⁵³

Paul confronted his church leaders at a family camp for not being a unifying factor (discussed in Theme Two).

Cooperating. The strategy participants used the most was cooperating. This was done through apologizing, covering for others, communicating, and giving respect. Jack

⁵² Translated by the author.

⁵³ Translated by the author.

apologized when he thanked the wrong person for helping in a Christian program. He said,

So I was apologetic, you know. “I didn’t do this intentionally.” . . . Then she had her whole family not speaking to me. They were convinced that I’d done this on purpose, just to make their daughter feel bad. . . . I felt like I needed to mend fences. I had lunch with the daughter. She was not open to it. She was upset, still upset. Just for me to say, you know, “We do care about you.” “No, you don’t care about us.” It was hard to recover the relationship that I thought we had. (personal communication, March 27, 2018)

Lisa criticized a female church member in public and later felt judged by God (discussed in Theme Two). She said, “Soon I apologized to the sister and admitted my wrongdoing, after learning my lesson from the Lord. I also admitted it in front of others” (personal communication, March 21, 2018).⁵⁴ Jack covered for his senior pastor who had been in a terrible fight. Jack gave the senior pastor an excuse and preached on his behalf (discussed in Theme Two). Emma cooperated with people who left the church after the split through initiating communication. She said,

During those several years, there were different opportunities. Sometimes I helped them when they needed help. Sometimes I greeted them when we occasionally met. Sometimes I seriously addressed them and said, “Is there any problem after several years? If there is, it’s all right to talk about it. Let’s talk about it.” Almost one by one, I reconnected with them. It was not necessary to talk too much because they didn’t want to recall what had happened at that point. But I knew

⁵⁴ Translated by the author.

that they were over the hurdle and could talk again. I was very happy when they gave me a hug and greeting when we met on the street. (personal communication, April 5, 2018)⁵⁵

Lisa cooperated with her church leaders through communication as well. She talked to the present lead pastor as well as the retired lead pastor, who had suggested that she built the house for the church to use. She tried to persuade them to call a church meeting to discuss the usage and maintenance regulations. She recalled,

[The retired pastor] came to me and told me that I should still open my house. . . . I was very polite, showed him respect, and talked with him. I explained why I couldn't host our church [at my house]. . . I invited him to come to my house and talk to my husband. "You can hear what he [her husband] wants to say, or whether I am right about improving our management [of the house]. Please come and look." He refused to come. . . . I was very disappointed. . . . But I still listened to him with respect. . . . I talked to Josh [her coworker] and decided to invite all church coworkers to discuss this issue. Then I called every relevant person. . . . I told him [the present pastor] that we needed to discuss this. He said, "Sure."
(personal communication, March 28, 2018)⁵⁶

But the meeting never happened, and Lisa finally decided to stop making her house available. In addition, Lisa showed respect to her husband to maintain his face after the conflict over the usage of their house (discussed in Theme Two). In contrast to the outcome of Lisa's story, mutual respect emerged from Betty's story. She shared her

⁵⁵ Translated by the author.

⁵⁶ Translated by the author.

experience of being co-lead pastors with a male minister who had more education and ministry experience.

I think going into it, I still feel like he is above me, right? But he has been insistent—uh, I am going to cry [controlling her tears]—that we do everything together. . . . And one time we were a little bit in disagreement over what to do, or a decision, and he said, “Well, I don’t see it that way, but I submit to you.” And I was blown away. I was like, my heart raised, “Oh, no no no no, don’t submit.” But he said, “No, as co-pastors, we will disagree sometimes. We will see it different, we are two people, different people. But there will be time,” he said, “there will be time that you submit to my way of thinking, and times I will submit to you. And I’m willing to submit.” . . . There is a search coming up for a new hire for our worship pastor. And I am supposed to be on sabbatical, and so maybe I would be gone for a couple of months during that time. And I have said, “I trust you, I trust you.” And he said, “I know, I know you do. But I’m still not making this decision without you.” (personal communication, March 21, 2018)

Transcending. Furthermore, transcending stood out as one special strategy, which is distinguished from no strategy. Transcending is more like a restful way to handle face incidents—a result of moving from being more interdependent to being more independent. Emma gave an example (see also Theme Two). She said,

I found that it was about self-confidence during the whole process. When I lay down my face and stop caring about others’ judgment, I can communicate. . . . But when I am afraid of losing face, I can speak neither English nor Mandarin nor anything [laughing]. . . . So self-confidence and self-image are very important to a

person. (personal communication, April 12, 2018)⁵⁷

Emma also shared her sense of peace, even when she was accused of not doing the right thing in church leadership.

When I have a healthy identity, I know that I have done my best and sacrificed in front of God, and that's all I can do. I have to consider the whole group. There is always something to do, and this is my priority. But many others don't understand that I should do this. "How can you be so peaceful in your position?" Some people come to you and cry, saying, "This is not good." But you can still live peacefully and serve peacefully. I think all these things are connected to self-identity. (personal communication, April 12, 2018)⁵⁸

Edward showed his peace when he was facing others' criticism. This did not come naturally, but through a spiritual journey. He said,

Now I handle this much better. No matter what others say, I don't care much about face. . . . Because I have been through a process in which I have received affirmations from God and others. . . . I feel that my tolerance and attitude are different from before if I receive accusations and criticism. Of course I can't completely ignore it, but I don't care as much as before. We always say that people need to be accepted and affirmed. But it is most important that this acceptance and affirmation should be rooted in the relationship with God. (personal communication, April 2, 2018)⁵⁹

⁵⁷ Translated by the author.

⁵⁸ Translated by the author.

⁵⁹ Translated by the author.

All of these statements illustrate different communicative strategies that participants used during face incidents. Four main strategies emerged from the data: avoiding/moving away, competing/moving against, cooperating/moving toward, and transcending. Participants avoided or moved away from people through maintaining harmony, employing a third party, leaving, withdrawing inwardly, and giving in. When competing or moving against others, participants did it through defending themselves, holding the ground, trying harder, arguing, and confronting. Cooperating or moving toward people was done through apologizing, covering for others, communicating, and giving respect. Transcending appeared as a restful way to address the conflict. Furthermore, Chinese participants more often adopted the strategy of cooperating compared to the Americans (see Figure 16). Female participants cooperated much more than male participants (see Figure 17).

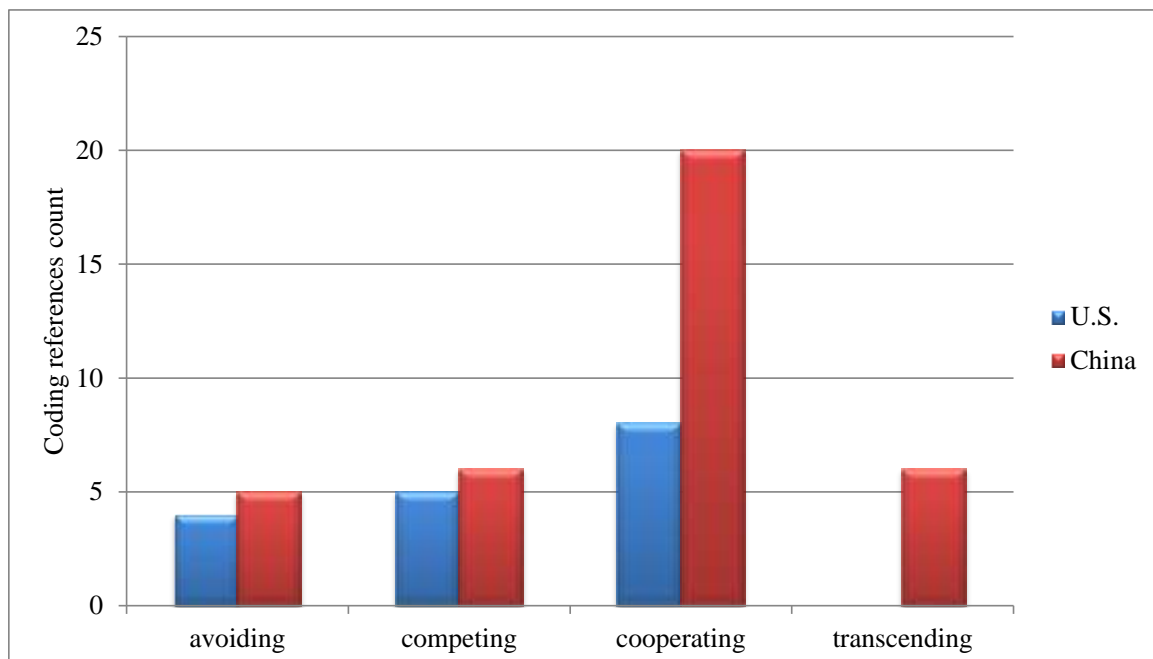


Figure 16. Face experience strategies and nationality.

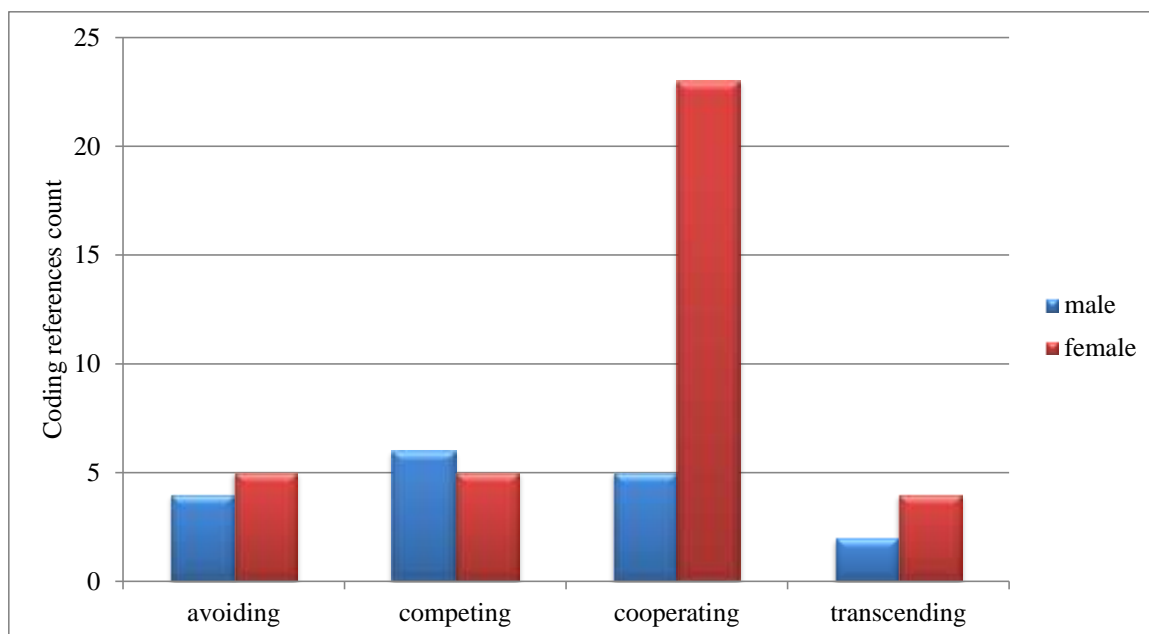


Figure 17. Face experience strategies and gender.

Theme Six: Face Experiences and Emotions

All participants shared different emotions during face incidents. The emotions I have named here are not from a psychological perspective, but are only a way to reflect participants' feelings. Out of first cycle coding, I created 37 free codes for emotions. Later, I grouped them into three categories: negative, positive, and neutral emotions.

Negative emotions. The most often-mentioned negative emotions were feeling humiliated, feeling pain, and fear. Some participants also felt dismissed, angry, devastated, frustrated, guilty, sad, worthless, and upset. When her husband quarreled badly with other church members over the usage and remodeling of their house, Lisa felt humiliated (discussed in Theme Two). Also, Lisa felt very humiliated in front of God during her reflection on criticizing another church member (discussed in Theme Two). When people openly criticized him at a church meeting, Jack felt humiliated and set up (discussed in Theme Three). Jack also experienced humiliation when he was working on

his master's degree in counseling. For a focus program on emergency intervention, every student had to record an interview and bring it in so that they could share this with the class. Jack met with a woman and recorded the session.

So I think it was the second time I met with her, she'd been crying and talking about this [her husband's problems] with me, and I said, "Well," this sounds so [pausing and then laughing] out of the wrong side, but "how do you feel like you're contributing to his alcoholism?" Oh, man, it was like a volcano went off, she just exploded, you know. "I'm not contributing, I'm not helping him, I've done everything I can." This went on for 15 to 20 minutes, and she was just beside herself. She was to the point where she almost threw things around the office. You know, she was so angry, and my response was to say "Okay okay okay okay okay, you know. If you want to come back next week, we can talk more; if you don't, that's fine." She said, "I don't," and she was gone. So okay, I take this tape in [laughing]. I take the tape and push the button, and we get about three minutes of chitchat, then me asking this question, and then—kaboom—the whole thing was on tape. He [the professor] let the tape run for maybe a minute and a half, and he says, "Okay, shut off." "No, there is more." He says, "I get it, shut it off." You know, he said, "If you had a bottle of champagne and you shook it up really good, would you just jerk the top without expecting the cork to go flying?" I said, "No, probably not." He said, "Well, that's what you did, you just ripped the cork off the bottle, and kaboom." I still remember that conversation with him when it comes to other people's emotional stuff. Well, I probably felt kind of humiliated at the table there when we were all talking about this. . . the

whole class. I mean, it was a class of 10 or 12 people, everybody was there.

(personal communication, April 3, 2018)

Betty's experience of sexual harassment was very painful for her, even just during the recall (discussed in Theme One and Theme Five). Edward felt pain not for his serious illness, but for other people's potential judgment (discussed in Theme Two). He was afraid that people would judge him for trying to do everything he could to live. He believed that God could do anything—either cure him, or let him die and give him eternal life. He struggled also for another reason, “Because I felt that to live this way was in conflict with my previous idea. I used to want to burden others less and help others more, to invest in me less and give more” (personal communication, March 26, 2018).⁶⁰

Emma's pain because of the church split was clearly shown through her words and her tears:

I think this was very *hurtful*, very *painful*. Especially some of them who I knew when they were little, and I helped them a lot during their growing up. I gave them opportunities when they made mistakes. But then they didn't talk to me except on the internet. These things were very *painful*. There were also people having come from other churches, and I didn't see them growing up, but they married sisters from my church. They did this [as a form of attacking]. I had good relationships with their wives when they were little, and I had seen them growing up. So I was *torn* and lots of *pain* was in me. . . . I think the most important part was *pain, pain*, [pause] *pain*, the *pain* of being emotionally *torn* apart. On the one hand, it was *painful* for me; on the other hand, it was *painful* for the split, which

⁶⁰ Translated by the author.

was worse. They were friends for many years, but had different opinions. I felt the split among friends was the worst *pain*. . . . You trust these people, you give, you give your whole heart, your whole body, your person. And one day, *suddenly*, turn over all things [pause], I don't know how to describe [wiping her tears].
(personal communication, April 5, 2018, emphasis added)⁶¹

After being fired by his church, Paul and his wife were in great pain. He said,

And what it became, our marriage—in the couple of years after, I didn't know if our marriage was going to make it, because we were fighting all the time. Both of us were in pain and didn't know how to support one another. And so I think we've learned that now, but at the time—I am not, I'm not sure if we'll divorce and when we'll divorce. Because we've got two people in great pain who cannot serve, who cannot help each other. (personal communication, March 26, 2018)

Betty was horrified when a man accused her of lying.

One day a man who I very much respect, he had actually done a very generous thing and given me 500 dollars, to spend on my sabbatical which was supposed to be last spring. He came in and said “You have lied to us by being a pastor working for the yearly meeting and not believing the Faith and Practice.” And he said “You have lied.” I was horrified! (personal communication, March 21, 2018)

After she shared her nightmare about ordination (discussed in Theme Two), Emma went on and shared her fear.

Their [people at the conservative church where she grew up] evaluations were still important to me. They had different opinions among themselves. Later, when I

⁶¹ Translated by the author.

communicated with brothers and sisters in this former church, many of them accepted my ordination and congratulated me. But that fear was still in me.

(personal communication, April 5, 2018)⁶²

Paul used to be a pastor in Kansas. Later, he was hired by another church in Oregon. Paul recalled feeling dismissed at this church,

We were in a staff meeting. We had staff meetings every week, and I made some suggestions to the staff about things we had been successful at back then—doing church activities, doing things, just trying to build a sense of community and a sense of comfortableness in the church. And the comment was made by the children’s minister, “Well, Paul, you’re not in Kansas anymore.” This is, you know, just a dismissal of every idea I had. It was in front of the entire staff. And she made it another time, kind of her answer to any idea she didn’t like. She said, another time, “Well, you are just used to country towns. You’re not used to the city.” What I learned is, people are people. There are differences, sure, but people still want the same things. But it was just a dismissal of me and any ideas that I had from my experiences which had been successful. And it was—I felt a loss of face among the others. I felt dismissed, belittled. And she always wore that spirit of superiority too, the whole time. (personal communication, April 2, 2018)

Positive emotions. Positive emotions were mainly about feeling peaceful, proud, and grateful. Some people mentioned feeling empowered, good, blown away, safe, freed, and energized. After sharing her great pain because of the church split, Emma continued, “But to be honest, I feel that God has given me grace over this experience. Because inside

⁶² Translated by the author.

me, I have been going through it with a peaceful heart” (personal communication, April 5, 2018).⁶³ Later, she started contacting people who had left the church. Self-affirmation helped her to initiate this with peace (discussed in Theme Two). Both Emma and Edward shared their feeling of peace while facing others’ accusation and criticism (discussed in Theme Five).

While I regarded *proud* as a positive emotion, three participants who mentioned being proud all considered it as negative from a spiritual perspective. Lisa shared two proud experiences before she became a Christian: she felt proud when she worked hard in the factory and won a reward at the end of the year; and she gained praises when she stood in the front and directed the whole school singing when she was in elementary school (personal communication, March 21, 2018). When he received praises and affirmations for doing well in translation and preaching, Edward felt proud, but he added,

God disciplines me harshly on pride. . . . For me, I have been disciplined several times. It is by God’s grace that I live, considering my health. Sometimes it is life-threatening when discipline comes. I have experienced this last year. So I am afraid when others praise me. I feel a little scared. (personal communication, March 26, 2018)⁶⁴

Paul did not use an affirmative attitude in sharing his pride either. He said,

I was on the student counsel at school, or a student counsel officer, or something like that. And partly those positions came because people said, “You have leadership ability. We’d like you to do this.” But also there was a bit of pride that

⁶³ Translated by the author.

⁶⁴ Translated by the author.

came from that too. So I think a continuing theme is trying to receive face from taking leadership roles that I thought were important. And I don't think that discredits it as illegitimate to do it, but I recognize for most of us the decisions we make have mixed motives. (personal communication, March 26, 2018)

Betty's grandmother helped her study the topic of women in ministry (discussed in Theme One). Betty felt grateful for her grandmother and said,

She helped me every month through college and then through seminary. She would send me a little bit of money every month to help pay for my classes. . . . She would say those profound things to me, like, "Listen to God, and God alone on this." And the fact she could send some money and say, "This is to help pay tuition." It was like a double blessing. It was like, she really meant what she said. Because she was helping me go to school, and my parents were also very supportive, but I almost feel like my grandmother had more of an impact. Because I didn't live near her or close to her, the times I did interact with her were very profound. I'm very grateful for her in my life. (personal communication, March 21, 2018)

Betty felt empowered when she was acknowledged by the lead pastor. She said,

I was a part-time administrative pastor, so all things behind the scenes and strategic vision and planning for the church. My boss was Peter, and we met every Wednesday at nine o'clock, always. He met with me and with each pastor once a week. But when he and I met, we would talk about assignments he was giving me. And in the last three years or so, he was pulling me in on more the projects he had, asking for my opinion, and wanting my input. Part of that was the role I had, and

part of it was we had a good trusting relationship, and we worked really well together. And he would say, “I see you as partners,” and I would always say, “You are my boss.” He would say “No, I see us as partners.” And he started a nickname, he started calling me boss. . . . It was a nickname he gives me to say, “Even though you are only part time, even though you are only an admin pastor, I still see us as being partners and coworkers together.” He didn’t have to do that. And it was a little way of acknowledging that he saw me bring a lot to the table into the ministry. . . . [I felt] blown away. At first I was very—no no no no. But then I think it was very empowering and helped me be able to see that what I do and offer is important and is an encouragement to him and to the team and to the church in the bigger picture. (personal communication, March 21, 2018)

Jack held his ground for a gay couple in the choir (discussed in Theme One). He felt good when he received a standing ovation.

I was just floored, I couldn’t believe it. I had no idea they felt that [stuttering]. I didn’t know they felt like being that supportive, you know. It was a big surprise to me. It felt really good. I was embarrassed, blushing, and so—so anyway, that would be an example of, I don’t know, saving face, but it was an affirmation. (personal communication, March 27, 2018)

Neutral emotions. I categorized being humbled and surprised as neutral emotions. For example, when Betty received an affirmation at a church meeting, she felt humbled (discussed in Theme Two). After going through the church split and becoming the co-lead pastor at the new church, Betty shared her feelings of being humble and freed. She said,

Instead of an elevation in my sense of importance, I have maybe a more humble sense of day-by-day calling. I think, you know, I think I used to be someone that said I will do ministry till I die, formal ministry, released ministry as a pastor, or part of a church somehow. And now through that experience, I see just my own brokenness and yet God's provision. But I think it's more of a day-to-day—I will take one step at a time, I will commit for one year at a time. And more of a sense of holding things with open hands, because I know my own capabilities, that I cannot do this work on my own strength. And if God were ever to say “I need you to take a break,” or “I need you to step out,” then I would want to be so quick to obey, and that because I'm *very much* aware that if this is not the place where God wants me to be, then I need to step away. And there's a little bit of freedom in that as well, because. . . one amazing pastor, a whole team of amazing people, cannot do the work of keeping a church together. Or, you know, in the best case scenario, human beings can't always control what happens in their ministry and the ministry of what's happening. And so there's part of that—this is very freeing—like I will serve this community as long as they want me and as long as God is saying yes. But it's not my responsibility. This church is not right, this is God's church, this is God's community, as all things are God's. (personal communication, March 28, 2018)

I considered surprise to be a neutral emotion, because it can cause both positive and negative emotions. Jack was surprised when he received a standing ovation, as well as when he got attacked for thanking the wrong person (as discussed in Theme Two).

These examples above demonstrate the complex emotions involved in face-

related experiences. The negative emotions that emerged were feeling humiliated, feeling pain, feeling fear, and feeling dismissed. The positive emotions were feeling peaceful, proud, grateful, empowered, good, and freed. Humility and surprise appeared as neutral emotions. The American participants shared more negative emotions than the Chinese (see Figure 18). Male participants mentioned more negative emotions than females did, while the female participants talked more about positive emotions than the males did (see Figure 19).

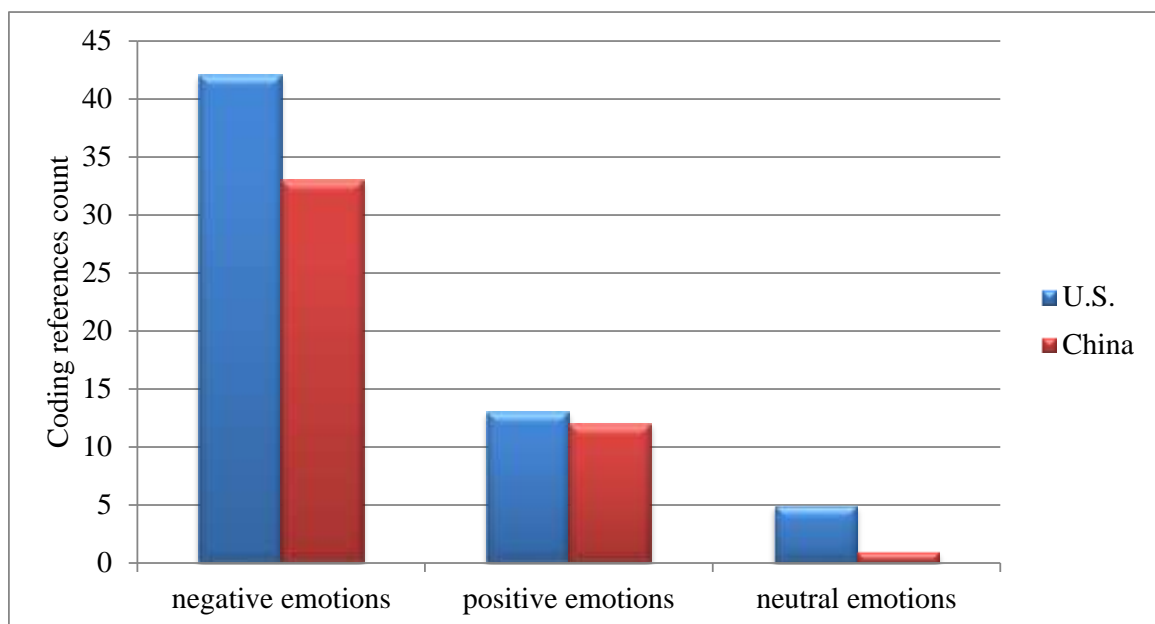


Figure 18. Face experience emotions and nationality.

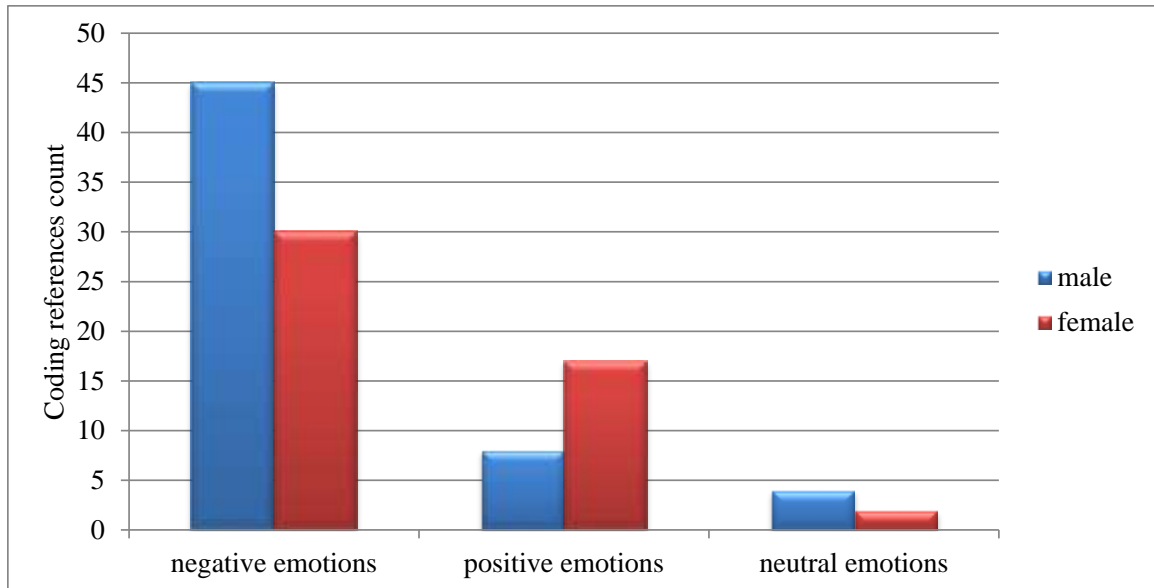


Figure 19. Face experience emotions and gender.

Theme Seven: Face Experiences and Servant-Leadership

I developed protocol codes from my predefined model of servant-leadership. I used seven codes on the first level: listening, empathy, forgiveness, healing, reflexivity, entheos, and awareness. Awareness included inward awareness; onward awareness; outward awareness through other-awareness, relation-awareness, and situation-awareness; and upward awareness.

Listening. All participants mentioned attentive listening in their stories. Lisa’s listening was reflected through receiving positive advice from her coworker (in Theme Two), initiating communication with her church leaders (in Theme Five), and showing respect to her husband through listening (in Theme Two). Edward’s family reminded him not to be proud and he listened to them (personal communication, March 26, 2018). Paul mentioned visiting people in hospitals or nursing homes and listening to them: “All I have to do is to go visit someone, read scripture, pray with them, listen to them, but that was very important to them” (personal communication, March 26, 2018). Betty gave a

beautiful example of listening from her co-lead pastor.

And when we are talking and processing about things, he will say “I see your face.” And he started doing that a month ago, and what he means by that is that, perhaps, I hesitate to say something or I don’t know quite what to say or how to articulate. He will say, “I’m reading your facial expressions,” and “I see your face.” It will help that, so keep talking, you know, like try to get it out. Try to say where your heart is feeling. And I feel like that is an encouragement and also a validation, of “I do want to hear what you want to say [laughing]. I see your face.” (personal communication, March 21, 2018)

Betty also shared another story of her listening to a young person. She said,

I had an experience with a young person when I took her out for ice cream. We were talking, and she’s just telling me about her life, school, and friendships. And I said, “Do you have any gay kids at your school?” She said, “Oh, I have two friends who are bisexual, I am bisexual, and these people are dating.” And she’s just telling me all about her day at school. . . . She knows that her faith community is going to love her, period. And, as her pastor, you would love her whatever she says [choking]. She didn’t [sniffing], she didn’t—in the conversation she was not nervous, or wasn’t waiting for me to respond to her sharing that part of her life with me. She just said it, and we went on with the conversation. And that, to me, shows that here is someone that feels safe with me. (personal communication, March 21, 2018)

Emma contacted people who had left her church and tried to listen to them, saying “Is there any problem after several years? If there is, it’s all right to talk about it. Let’s talk

about it” (personal communication, April 5, 2018).⁶⁵ A negative example of listening would be that Jack had to invite a third party to communicate, because his colleague would not listen to him (discussed in Theme Five).

Empathy. Empathy was related mostly to outward awareness and listening. Paul empathized with his wife and would not return to full-time ministry over her objection. He said,

She [his wife] is still very wounded, very wounded. I don’t know how—she’s in counseling and I’m in counseling. And I don’t know what it would take for her to process through that and be able to—I don’t know whether she will be able to. It’s been nine years now since we left. And she still, she’s not in the same place as she was when we left, she’s better, but still it’s not—It was like a year and a half ago that she said, “I think that I might be okay [with you going back into ministry full time], but you probably won’t live that long.” That’s been fairly recently she made the comment, because I told her I would like to get back in the saddle. I’d like to get back and do it again. But I can’t do it over my wife’s objection and pain. And so I won’t. So I teach part time and I do all these different things, but my passion is to lead the church, and that’s what I believe God called me to do. But I cannot and will not do it over the objection of my wife. (personal communication, March 26, 2018)

Empathy emerged through her words when Betty shared the story of listening to the young bisexual person. Betty said,

She can share that without being nervous that I would say things that could

⁶⁵ Translated by the author.

forever damage her, her soul. . . . And being safe and being able to trust a faith community is a beautiful place to start, so she can learn and grow in how to be a person of integrity and faith—true to how she is made, true to how Christ wants her to live. So that’s no small thing. And I feel like that is a part of why this conflict needed to happen. And in another context, in a faith community that would shame her or tell her she was an abomination, she was going to hell, that kind of young person is in a high-risk category for hurting herself, for suicide, for a life that is lived estranged from God, because she would have received a message from the church that God hates her. And it is good to be a part of a new thing that can remind her that she is loved, and trust that God will meet her exactly where she is, and walk with her on that journey and not turn her away.

(personal communication, March 21, 2018)

Edward struggled with the fact that he was not directly cured by God, and he feared that he had gone to too much trouble to pursue medical treatment (discussed in Theme Six). After he went through the journey of self-denial (to be discussed in the section on Entheos), he empathized with others who had similar experiences and said,

If God had cured me directly, according to my will, I would witness to this and encourage others [to pray and get completely healed by God], right? I would go to this extreme and take others with me. Brothers and sisters who didn’t experience being cured would not feel understood or accepted. So I think God broke me over this in order to better help me understand God and other people [who don’t get healed completely by God] within the church. (personal communication, March

26, 2018)⁶⁶

Emma's empathy was shown through her initiating communication after the church split (see also Theme Five):

During those several years, there were different opportunities. Sometimes I helped them when they needed help. Sometimes I greeted them when we occasionally met. Sometimes I seriously addressed them and said, "Is there any problem after several years? If there is, it's all right to talk about it. Let's talk about it." Almost one by one, I reconnected with them. It was not necessary to talk too much because they didn't want to recall what had happened at that point. But I knew that they were over the hurdle and could talk again. I was very happy when they gave me a hug and greeting when we met on the street. (personal communication, April 5, 2018)⁶⁷

Jack developed empathy for gay people. He visited a former friend with whom he had lost touch and met a gay man at this friend's place. Jack recalled,

I said to my friend, "What are you doing living with this gay guy?" I mean, at that point in my life, I was shocked about gay behavior and it never had occurred to me that would be anything except him renting a room. But then as I was standing there, I realized they were a couple. And I was just—I was floored, not only at the situation, but I was embarrassed because of what I said. . . . I look back on that thinking, you know. It was really pretty humiliating for him, not for me so much at the time. . . . It took me [pause], I don't know, maybe over five or six years, my

⁶⁶ Translated by the author.

⁶⁷ Translated by the author.

awareness of the gay population started to grow some, and I think I slowly became, not necessarily more accepting, but more sensitive. (personal communication, April 3, 2018)

Lisa showed her empathy to other people through other-face concern (see also Theme Four):

For example, when some people are new to the church and don't quite understand the Bible and God's words, we should be more accepting and more maintaining of their face so that they will feel they are being accepted and affirmed. We should accept others because God has accepted us. This is actually saving face, but I think this kind of face has to be saved. This kind of face helps people know themselves in their growth and learn to examine themselves. We should not disregard others' face, in other words, we should not do destructive things. This is a basic rule of church life. (personal communication, March 28, 2018)⁶⁸

Forgiveness. Forgiveness was not part of my interview protocol, but was part of my servant-leadership model. Four participants touched on forgiveness through apology and reconnection. Lisa and Jack moved toward others to cooperate through apologizing (discussed in Theme Five). I considered this to be a gesture of asking for forgiveness. Lisa mentioned forgiveness when she discussed handling a conflict within the church (see also Theme Two).

How do you handle these kinds of brothers and sisters [i.e., church members]?

You have to protect them, not only not criticize, but also explain more to them. . . .

We should accept and forgive one another. . . . I have to maintain her face, right?

⁶⁸ Translated by the author.

(personal communication, March 28, 2018)⁶⁹

After sharing his experience of being openly criticized at a church meeting and feeling humiliated (discussed in Theme Three), Jack talked about going through a process of forgiveness.

In fact, as I've been participating in the congregation here, I think I've recognized how important it was for me to forgive those people and not carry it around with me, because I had carried it, you know. It's just [pause] a criticism of them that, you know "They were bad" and I resented them, and so on. I have been able to move past that and just say, "Okay, you know, get it over with, forgiven." Would I start a new relationship with them if the opportunity came up? Umm [pause], I probably would, but I wouldn't trust them [laughing]. I want to keep alert and see what they're doing. So that would be, I guess, that change has happened for me where I've been able to put that behind me and say, "Okay, that was an experience in ministry. I didn't like it. But you know everybody goes through this stuff, sometimes—that was mine." And so now it's over with. I'm not going to keep bringing it up mentally; spiritually I'm going to deal with it and say, "Okay, that's forgiven, it's over with." (personal communication, March 27, 2018)

After the church split she experienced, Emma said,

They left with misunderstanding. . . . But I still remembered them. For my theology, it is inevitable that people have conflicts in life. I couldn't say who was right and who was wrong at that time. For me, I have a good intention toward all things, but I can't do all things right 100 percent of the time. I can't say that I can

⁶⁹ Translated by the author.

control everything. So, their leaving—I should admit that I can’t do all things 100 percent right. It was okay that they left, but I always hoped to reconnect with them and fix these relationships. (personal communication, April 5, 2018)⁷⁰

Later, Emma took the initiative to connect with these people (discussed in Theme Five). She did not use the word *forgiveness*, but I considered reconnection to be a fruit of forgiveness. People may not be fully forgiven, but at least partially. Similarly, after the church split, Betty reconnected with many people from the former church, with the exception of the man who had sexually harassed her. She said,

It [the sexual harassment] has made me realize that [pause] it’s not worth it. I don’t want to ever be in a situation where I am feeling [pause]—in a situation like that. I wouldn’t do it. I will, I will walk away. It was, of course, very hard for my husband to find this out and for him not to have a sense of anger and resentment towards this person, and I, I don’t want to live through that again. So I think if I was ever in a situation where that happened, I would find a way to get out and not work with a person like that. . . . There are many people from [the former church] that I still have relationships with, and he is one that I do not. And I feel okay with that, like I don’t need to be friends with him or to pretend things are okay.

(personal communication, March 21, 2018)

Healing. Healing came into the participants’ experiences through listening, empathy, forgiveness, inward awareness, outward awareness, and upward awareness. Inward awareness included surrendering one’s own face, laying down perfectionism, and strengthening self-identity. Outward awareness appeared as giving others respect,

⁷⁰ Translated by the author.

cooperating with others, receiving appreciation, and initiating communication. For Lisa, it was through listening, inwardness of surrendering her own face, and outwardness of giving her husband respect. Lisa and her husband became discordant over the church's usage of their house. Later, Lisa decided to stop making her house available and started reconciling with her husband through listening to him and giving him more respect (discussed in Theme Two). She went on and said,

His heart was recovering. For me, I became more mature within the church. I feel it has to do with surrendering face, giving face, and healing. . . . It gets worse when I fight for my face. [When I surrender my face,] it is giving him face. . . . I feel that, through this, he understands God's word more and has a better relationship with the brothers and sisters. . . . We love each other more and more. . . . [Our relationship] has recovered from terrible to good. It has been three or four years. Now I feel very content. (personal communication, March 21, 2018)⁷¹

For Betty, healing came through listening, empathy, inwardness of surrendering her own face, outwardness of cooperating with others, and upward awareness. After sharing her story of listening to a young person talking about sexuality and school life, Betty went on and said,

It is my privilege to hear and receive the deepest parts of people's journeys and hearts and stories. Who am I to get to do that beautiful work of coming alongside people on their journeys, and offer hope and encouragement, and say "God loves you. Don't give up on God. Keep walking with God. The Holy Spirit is in you.

⁷¹ Translated by the author.

Listen to the Holy Spirit”? That is a privilege, and that does—that does heal my heart, because I count, in those moments, I count myself the luckiest person.

(personal communication, March 21, 2018)

During the church split, representatives from both sides of the division came together to work on dividing the church assets. When I asked about the experience of her and her representatives crying in front of the congregation, Betty shared the whole story and how healing came:

The [separation] process was not going well and it was getting really ugly. . . . So they [representatives from her church] came to the congregation and said to our new church, “We want to surrender, and we want to lay it all down. We want to walk away, and we will tell them, ‘Whatever you want to give us, we will receive,’ but we are not going to—we’re laying it all down.” And they were very nervous that our people would say, “No, you need to advocate, you need to stay in there, you need to negotiate, you need to have them give us a building, or we need something. We have nothing.”. . . They [her church members] did the opposite of what the [representative team from her church] was worried about. They said, “Lay it all down, we love you, and we trust this is God’s way. This is God’s way—love over justice—and we’re grateful for you. We will all commit to do our best, to not be grumpy, or be angry, or to fight. We will lay it all down.”. . . So when they came to our place, when it was all said and done, in our new building, in front of all of us again, it was very symbolic that here they are and they have been through so much, and yet they have put a foundation of surrender and trust for our church to be built upon. So their tears were a mix of exhaustion, they were

crying because they were exhausted, and because it was probably one of the hardest spiritual things they ever did. . . .

And for me to get to do that [thank them] was getting to wash the feet of our spiritual giants. . . . So it felt, yes, very vulnerable, but very much of a privilege to thank them on behalf of our community. . . . To honor them felt like a beautiful thing and also brought some closure to that process. . . . We are all able to have this moment of tears, of sorrow, but gratitude, and a little bit of celebration. . . . I think it was an acknowledgment for the whole community of what we had gone through. And it was a marker to be able to say, “Okay, the covenant of separation is officially done.” And so it was a time and place to say, “We have been through this hard thing, and the formal process has closed, and we did right by it. We leaned into the most spiritual, hard work.” So I think it kind of brought just a bunch of healing on multiple levels, for the individuals on the [representative] team, and for our whole community. . . . For me it was very—it was very impactful, *is* very impactful for me to get to personally thank these people, and then to also publicly make this gesture. It was very healing. (personal communication, March 28, 2018)

In addition, I asked Betty whether she saw healing coming after her church split, and she said,

Oh yes, all the time, *all the time* [sounding confident]! So this church has become a place for people to return to faith community, people who feel safe to come to church. After the church split, if this church didn’t happen, you know, almost 100 people were not going to church anywhere. I think they would’ve given up on

church, given up faith community. So I think the fact that we have enough people to pay for rent, I think that is in itself part of the healing process, because I truly feel like we could've all just scattered to the wind. (personal communication, March 21, 2018)

For Paul, healing emerged through empathy, inwardness of strengthening self-identity, and outwardness of receiving appreciation. Visiting people in the hospital or nursing home brought healing to Paul. He said,

I would tell people, if I'm having a bad day I need a hospital visit or I need to go to nursing homes [laughing], because I would go and people are always happy to see me come, but the end result was it was healing for me. I said, if I go on a hospital visit, that automatically turns my day into a good day. And, I think because of the appreciation, I'm able to show love to them and represent God to them, and read the scripture; but also, there is that sense of [pause] my problems aren't that big when I compare with what they have. And it kind of puts some perspective. . . . It helped bring perspective and healing in me. (personal communication, March 26, 2018)

After being traumatized in the church, Paul and his wife experienced healing slowly. Paul said,

Slowly. And I think [pause] I think working with a counselor was very helpful. We didn't do that early on. I wish we had. And working with a counselor as a couple, and then as individuals, has brought a lot of perspective. And the counselor that we've worked with has been kind of a reality check. . . . "You didn't do everything in perfect—you didn't do everything perfectly, none of us do.

You didn't do everything perfectly, but nothing you did justified the way you were treated at the church." To be honest and say, "I made mistakes." I did, but nothing that I did justified the treatment we received from them. And to be able to put that in perspective, and say "No, you're not worthless because they fired you, you did the best that you knew how to do in the circumstances, and just because it was not enough—you couldn't have given more." (personal communication, March 26, 2018)

For Emma, she came to the point of healing through forgiveness, inwardness of laying down perfectionism and strengthening self-identity, and outwardness of initiating communication. After admitting that she could not do all things 100 percent right (discussed in Forgiveness), Emma said,

I was a perfectionist, especially in relationships. The first lesson God wanted me to learn was to lay down perfectionism. Sometimes life and relationships are not in your control. I did it when I realized that I needed to learn this lesson—first, lay down perfectionism. (personal communication, April 5, 2018)⁷²

She waited patiently and started reconnecting with people in the several years following the church split (discussed in Theme Five). Her self-affirmation had been growing during this period, and she was no longer afraid to connect with people who disagreed with her (discussed in Theme Three). At the end, Emma said, "After reconnecting with them, I feel my heart is at peace and I am comfortable. It is a good thing" (personal communication, April 5, 2018).⁷³

⁷² Translated by the author.

⁷³ Translated by the author.

Reflexivity. Reflexivity was related the most to awareness, that is, inward awareness, onward awareness, outward awareness, and upward awareness. Through reflexivity, Betty saw her own brokenness and God’s provision, and was willing to do ministry with open hands (discussed in Theme Six). She also reflected on what she did after she listened to the young bisexual person (discussed in Listening). Betty said,

And I got home that night, and I thought, “Oh, Betty, you blew it, you made a mistake when she told you that she was bisexual. You didn’t stop and hold her hand and tell her God loves her, and you love her, and she is ok.” It was like the Holy Spirit said, “You didn’t have to tell her, because she knows that her faith community is going to love her. Period.” (personal communication, March 21, 2018)

Edward learned his mistakes through reflexivity. He said,

I knew it when I had gone off the topic during preaching or leading a group discussion. When others pointed it out, I didn’t feel quite comfortable. But during my self-reflection, I realized that I had done wrong and should change. I had gotten too self-centered. (personal communication, March 26, 2018)⁷⁴

After he was fired by the church, Paul had been on a journey of reflexivity. The counselor was able to help him do a reality check (discussed in Healing). Paul said,

That’s come from a lot of processing, that conclusion—no, you are not worthless, no, you did not fail. You didn’t succeed at turning this church around like you’d hoped, like you had others, but that doesn’t mean you are worthless, or a failure. (personal communication, March 26, 2018)

⁷⁴ Translated by the author.

Lisa learned to respect her husband through listening and reflexivity (discussed in Theme Two). She also realized her own fault during prayer and self-reflection, after she criticized another church member (see also Theme Two).

I felt that I had done the right thing and I felt righteous, upright, and brave. But when I came in front of God in prayer, I suddenly found that I was reprov'd and I felt so ugly. I didn't have real mercy, love, or patience for others. I lacked these. I felt that I lost face in front of God, very humiliated. (personal communication, March 21, 2018)⁷⁵

Jack felt that he was losing face when people publicly disagreed with him, but when he stepped back and reflected on it,

I think it comes as a kind of "Aha" moment, you know, where you say, "*Oh*, that's what was going on. It wasn't directed to me personally, it was just to have a conversation, you know. It wasn't meant to be [pause] demeaning or anything, it was just a—" In my "Aha," usually it's that—well, I took that out of proportion. I [pause], I missed what was going on. It wasn't intended to be what I thought it was, it was intended to continue the discussion. (personal communication, March 27, 2018)

With reflexivity, Emma was able to adjust her theology and accept ordination (discussed in Theme One). Reflexivity also helped her go through the church split. She said,

I think it has something to do with my growth during my study of counseling and spiritual formation. We had done lots of reflections during the study of counseling, and I had learned who I was. . . . The study of spiritual formation was more

⁷⁵ Translated by the author.

important to me. . . . We had learned how to go back to our self-identity. . . . [We did this] through deep reflections and organizing. . . . When I look back at the conflict, I don't think it was because I was good that I could face it with peace, but because I had been self-reflecting and organizing my life and myself for almost 10 years. (personal communication, April 5, 2018)⁷⁶

Reflexivity was very important to Emma, and she added at the end of the second interview.

I do some reflections every day, but not [organize them according to themes]. Your interview helped me organize these step by step. It is good for a person to organize how he or she has been going through things, because he or she can settle down. Many times when something happens, it is natural that we have negative emotions as our first reaction, because we still have our flesh [not Christ-like] and our humanity. But we will be able to settle down more quickly if we reflect and organize more often. We will know where we should be when it happens. It will be easier to hear God's guidance and know how to respond positively. So I think it is good for me. (personal communication, April 12, 2018)⁷⁷

Entheos. Four participants touched on the theme of *entheos*—an indwelling divine power. Edward felt pain in the light of others' possible judgment and a sense of burdening others too much (discussed in Theme Two and Theme Six). He went on and shared another story during this period:

⁷⁶ Translated by the author.

⁷⁷ Translated by the author.

I had tried everything I could, based on my beliefs, and I had done everything I thought I should do, but God didn't do anything according to my expectations. I couldn't understand, and people around me began to say this and that. I started doubting whether God wanted me and I felt that God had abandoned me. . . . It was the most painful experience in my life. . . . One day a senior visited me, . . . and I was rude to her and didn't greet her. . . . Before she left, she said to me, "I have been praying for you for awhile. I haven't had many experiences like this, but I clearly heard a voice inside—not my ideas or thoughts—telling me 'Edward is mine.'" I smiled after I heard this and became polite to her. . . . During this experience, I felt that God values relationship. The most important thing is to confirm the relationship between God and me. After having confirmation of this relationship, everything else doesn't matter anymore. (personal communication, April 2, 2018)⁷⁸

Going through sexual harassment and verbal attack during the church split (discussed in Theme One and Theme Two), Betty said,

It's been *the* most challenging thing of my life. . . . It's almost surreal. I use that word *surreal*, because it almost feels like that was a whole lifetime ago, and yet it's been less than a year. I feel like part of that is restoring of my face, so to speak, in the new community, and I think in many ways we can do that for each other. And it is still hard because those messages of shame, of spiritual shame, I believe are one of the most dangerous on the planet—to link spiritual identity to darkness, it's a blasphemy type of sin. And so we have all received a burden of spiritual

⁷⁸ Translated by the author.

shame that is condemnation, and God is so very, very clear there is no more condemnation for those who are in Jesus, and we do have to do the hard work of saying “No” to the lies of condemnation. . . . And we have to love one another in the name of Jesus, and help restore each other, help each other save face, and realize “No, we are rooted in Jesus Christ, our victor, our savior, our Lord. We are chosen, we are beloved, and we do not inherit that shame.” (personal communication, March 21, 2018)

Emma shared her fragile self-identity, in spite of receiving external affirmations (discussed in Theme Four). She went on and said,

Counseling gives us knowledge about self-awareness and self-identity, but I think through my own experience, the most important growth is still going back to the scripture through spiritual formation—stand firm in God and know we are God’s children. Everything else doesn’t matter when this identity is strong. (personal communication, April 12, 2018)⁷⁹

Lisa criticized a church member publicly and later judged herself (discussed in Theme Two). She continued,

For me today within the church, concerning gaining face and losing face, I feel that I gain face when I admit my faults in front of others. It is not losing face for me because Christ’s life in me makes me want to lay down my own life and take up God’s life. (personal communication, March 21, 2018)⁸⁰

“Edward is mine,” “We are rooted in Jesus Christ,” “We are God’s children,” and

⁷⁹ Translated by the author.

⁸⁰ Translated by the author.

“Christ’s life in me” are all statements that showed a clear sense of entheos (in God) or anchored identity.

Awareness. Awareness emerged as inward awareness, onward awareness, outward awareness (i.e., other-awareness, relation-awareness, and situation-awareness), and upward awareness. All participants demonstrated awareness through their lived experiences. None of them shared onward awareness from the perspective of foresight, but all of them demonstrated their awareness of time through retrospection and becoming. By retrospection, I mean participants recalling their reflections, rather than telling their original stories, during the interviews. Becoming relates to Theme Three and reflects participants’ changes along a temporal dimension. Betty’s inward and upward awareness was shown in her being a co-lead pastor through a day-to-day calling after her church split (discussed in Theme Six). Betty’s story of listening to the young person (discussed in Listening and Reflexivity) showed her other-awareness and relation-awareness. Her onward awareness was present after the church split:

There’s also the hopeful sign of it, because I can say, “Look at all these hard things that have happened, and yet I’m still part of the faith community, when I could’ve easily said, ‘I’m done with church.’” I’m still getting to serve as a pastor when there was definitely a season where I said, “No, I’m done, I will never be a pastor again.” My family is still very much involved with the church and feels very good about that. And a year ago that was not the case. Each member of my family was very hurt by the church and very hurt by what they saw me going through. And so there is hope. To be able to say that, even though it was a devastating time, God continues to restore us and to allow us to continue and to

receive the blessings of continuing with a whole group of people. (personal communication, March 28, 2018)

Edward's growth in receiving others' criticism (discussed in Theme Three) showed his onward awareness. Edward's other-awareness existed in his empathy for his wife when they were publicly criticized for not having a child (discussed in Theme One). He went on and said,

I felt bad for my wife because it was directed toward her in public. Later, I reflected on it. . . . You should talk to people in private about this kind of thing if you have concerns for others. . . . He [the pastor] said it in public and in a harsh tone, which sounded like blame. I think he had good intentions and cared for us, . . . but he did it neither in an appropriate setting nor with a proper attitude or tone. It brought great humiliation to her. (personal communication, April 2, 2018)⁸¹

Edward considered burdening others less and helping others more as unselfish (personal communication, March 26, 2018). Going through the struggle of accepting medical treatment (discussed in Themes Two and Six), Edward showed his inward and upward awareness through these words:

I became self-righteous in front of others. I realize that I thought it [unselfishness] was right and good. Later I found that there is pride and self-righteousness in it. . . . A subtle difference existed between unselfishness and denying oneself: unselfishness emphasizes *me* giving to others. This was my idea since I was a child regarding giving, including my life; whereas, denying oneself is talking

⁸¹ Translated by the author.

about denying your own will—yourself. In other words, when we talk about unselfishness, we think of giving. I felt I owed God and others, because when I was so ill, I could only accept without the ability to give. That was my thought then. But now I understand that denying oneself is to deny one's own ideas. . . . When God wants you to accept [help], you need to deny your self-righteousness and pride first, and then accept. (personal communication, March 26, 2018)⁸²

Jack's "Aha" moment (discussed in Reflexivity) showed his inward awareness and situation-awareness. Onward awareness existed in Jack's story of becoming less trusting (discuss in Theme Three). His upward awareness appeared in sharing his reaction to a sermon:

I had never considered that, you know, that image she [the preacher] gave of Jesus kneeling in front of me and being supportive, and saying, "Good job to come this far and do this well." That would've never entered my mind. I would always think Jesus was in front of me saying, "You could've done better with this, and you could've done better with that." So that came as kind of a refreshing thing for me on Sunday to hear that perspective. I have to thank her for that. (personal communication, March 27, 2018)

Paul's experiences of healing through strengthening self-identity and receiving appreciation (discussed in Healing) showed his inward and onward awareness and relation-awareness. Paul's emotions were in conflict with his upward awareness after he was fired.

The sense of all of our friends were gone, our friends in the church—that was

⁸² Translated by the author.

gone. Neither of us [Paul and his wife] was ready to jump into leadership in another church. We had to sort out in our own minds, what happened? What went wrong there? And with that came a sense, “Okay, God, have we forfeited the right to serve in leadership because of our failure here?” And I think the answer is “No,” we had not, but that’s a cognitive answer that comes from my understanding of the character of God. It is not an emotional answer. Emotionally I felt like, “Yes, Paul, you do not deserve to be the pastor of the church any longer because you’ve screwed up so badly.” (personal communication, March 26, 2018)

Lisa’s contrasting understanding of face (discussed in Theme Four) showed her onward awareness. Her story of criticizing a church member illustrated inward and upward awareness and other-awareness (discussed in Theme Two).

I felt that I had done the right thing and I felt righteous, upright, and brave. But when I came in front of God in prayer, I suddenly found that I was reprovved and I felt so ugly. I didn’t have real mercy, love, or patience for others. I lacked these. I felt that I lost face in front of God, very humiliated. (personal communication, March 21, 2018)⁸³

Emma’s story of the church split and reconnection demonstrated her inward, onward, and upward awareness, other-awareness, and relation-awareness. These have been discussed in Theme Three, Theme Five, and Healing and I piece them together here:

I was a perfectionist, especially in relationships. The first lesson God wanted me to learn was to lay down perfectionism. Sometimes life and relationships are not in your control. I did it when I realized that I needed to learn this lesson—first, lay

⁸³ Translated by the author.

down perfectionism. During those several years, there were different opportunities. Sometimes I helped them when they needed help. Sometimes I greeted them when we occasionally met. Sometimes I seriously addressed them and said, “Is there any problem after several years? If there is, it’s all right to talk about it. Let’s talk about it.” Almost one by one, I reconnected with them. It was not necessary to talk too much because they didn’t want to recall what had happened at that point. But I knew that they were over the hurdle and could talk again. I was very happy when they gave me a hug and greeting when we met on the street. . . . In the past, I was afraid of people who disagreed with me. How could I connect with them when I couldn’t express myself? It would be very difficult. But now there has been a change inside of me. It feels natural and no longer difficult. After reconnecting with them, I feel my heart is at peace and I am comfortable. It is a good thing. (personal communication, April 5, 2018)⁸⁴

These examples demonstrate seven characteristics of servant-leadership: listening, empathy, forgiveness, healing, reflexivity, entheos, and awareness. All participants shared stories of listening and empathy, which related to each other. Four participants touched on forgiveness, which connected with listening and empathy. Healing emerged in four participants’ stories, through listening, empathy, forgiveness, and awareness. All participants mentioned reflexivity, which was closely tied to awareness. Entheos appeared in four participants’ interviews and related to upward awareness. All participants showed great inward, onward, outward, and upward awareness in their face experiences. Chinese participants presented more upward awareness and reflexivity,

⁸⁴ Translated by the author.

while Americans showed more inward and onward awareness and empathy (see Figure 20). Female participants touched more on all characteristics of servant-leadership compared to males, with the exception of inward awareness (see Figure 21).

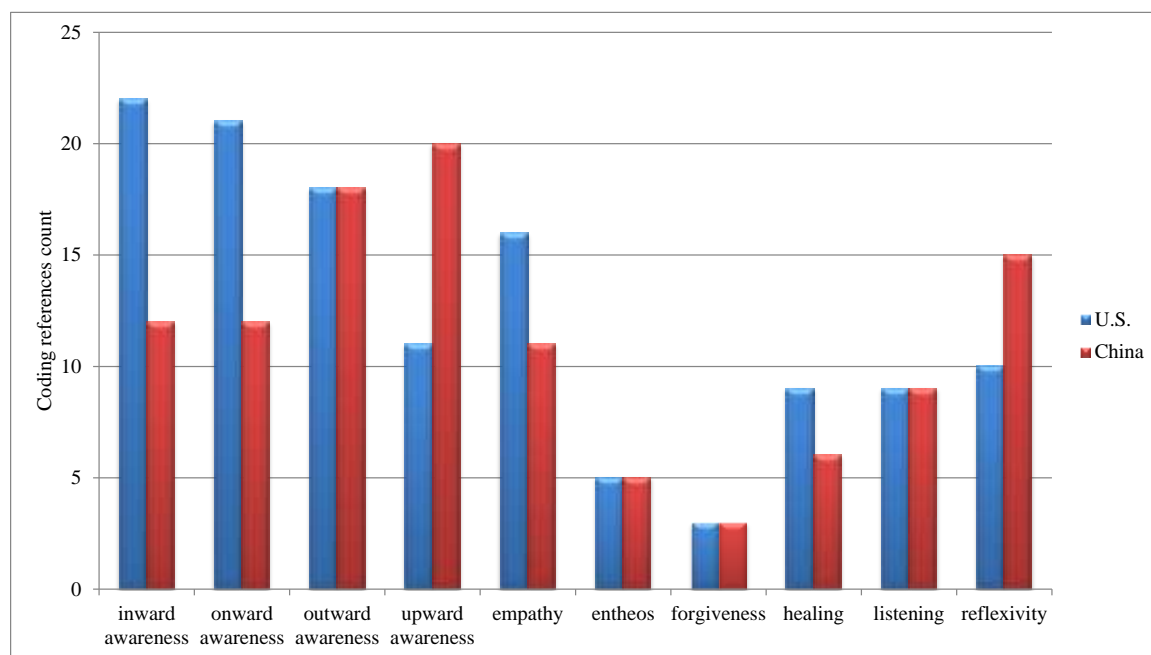


Figure 20. Servant-leadership and nationality.

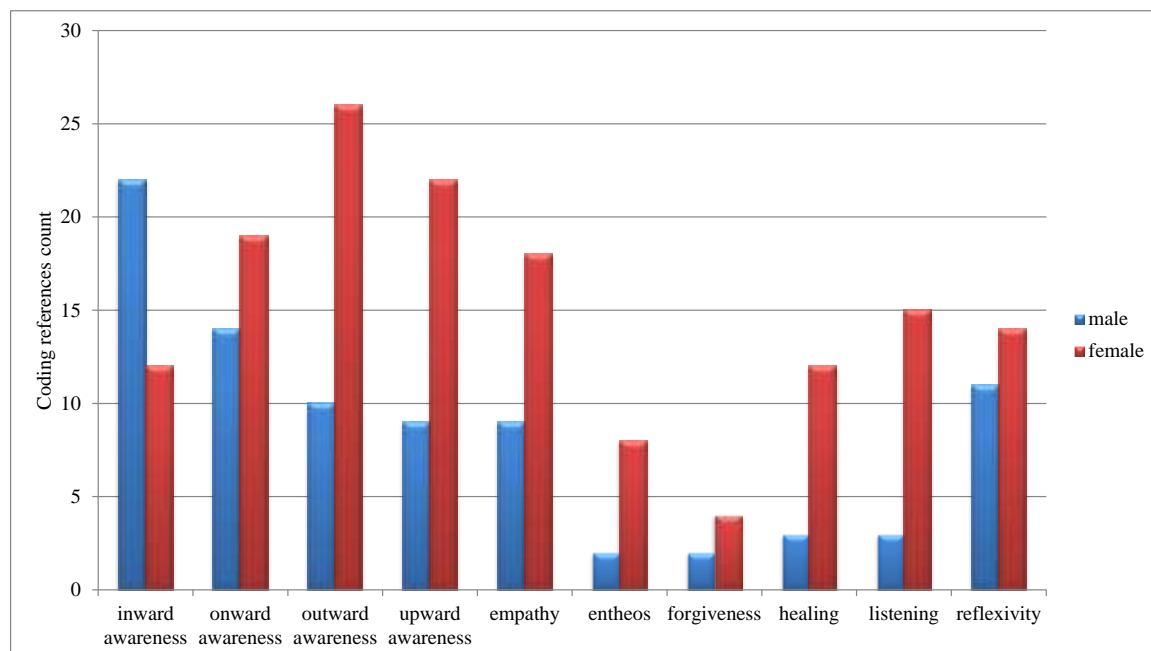


Figure 21. Servant-leadership and gender.

Theme Eight: Face Experiences Within the Church

Most participants' stories happened within the church. Body shame, mental struggles, and spiritual abuse appeared in these stories. In addition, I found a common theme of support networks and a particular theme of power.

Body shame has been discussed in Theme One. Mental struggles took the form of church splits and shame over the doctrine of sin. For church splits, I have discussed Jack's story in Theme One, Betty's in Theme Two, and Emma's in Theme Six. Concerning shame over the doctrine of sin, Betty experienced verbal attacks during her church split and said,

I grew up thinking that conviction was something you kind of wanted to avoid, because it was when God pointed their finger at you and made you squirm and feel guilty and bad—to the point where you repented and you confessed everything. And part of that is true, but I think part of that has been tainted in our understanding. That understanding is actually rooted in what condemnation is, that condemnation comes to us and says, “There’s the divine finger pointed at you, when you are a worm and squirm, squirm, squirm and guilt, and you must feel horrible about yourself, and that is part of the process.” And something the Lord has been teaching me is that condemnation is from Satan, and from the darkness, and from hell, that says “You are inherently not worthy, and you are a worm.” And conviction comes and says, “You are. . . created in the image of creator God. You are worthy. Your sins need to be confessed. Let go of that, repent from that, let me restore you to who you are created to be, in the fullness of a child of God.” And conviction has an element of being very specific: Here is your sin. . . . And

conviction lets us be able to repent of that specific thing and be restored in Christ. And I feel that is God's way of saving face. Satan's way, the darkness way, is condemnation, "You are horrible, everything about you, you have no ability to look God in the eye, or to raise your chin, or to have face." The Holy Spirit comes and says, "No, you are the image of God, repent of these things, and be fully restored." And that is the best of conviction, that is what God really offers us in conviction. And when we lean into and embrace conviction as a beautiful gift, then our face is restored with our Lord and savior. (personal communication, March 28, 2018)

Betty also talked about spiritual shame generated from others' attack (discussed in *Entheos*).

All participants mentioned being in need of, or having, a support network. Betty shared her experience of receiving support from her co-lead pastor in the new church (discussed in Theme Five). During the church split, Betty was able to survive because of a support network. She said,

They [attacks] didn't have as much power as I think they would've, if I had—if I was receiving that by myself or alone. But as I was with elders that I respect and adore, and who adore me and our team, and the team—we were all in agreement. And then you know, as it turns out, over 200 people who said, "We agree, you know, we are on the same page with you." So what could have been if I had been by myself, all alone, in that? Could have been devastating, but because there was elders and team and the whole community—that helped me save face, I am able to say, "Yes, I have disagreements with people, but I am a person of integrity. I do

read my Bible. I respect the holy authority of God. I just have a different interpretation of the scripture than another group of people.” (personal communication, March 21, 2018)

Lisa’s support came from her coworker who pointed out her mistakes and helped her discern the usage of her house (discussed in Theme Two). Edward mentioned his support network when his health was unstable:

Brothers and sisters came to comfort me. That grandma [the senior who visited him] passed away many years ago. People who were concerned for me and knew what had happened came to comfort me and repeated what this grandma said, “Edward is mine.” They used this sentence to strengthen me. (personal communication, April 2, 2018)⁸⁵

Emma talked about having a support network during a period of being verbally attacked (discussed in Theme Four). She distinguished three resources of this support network: a close friend, who was on the board and bore this difficult thing with her husband; a small study group, which was led by a pastoral care professor at her seminary, with several experienced church leaders so that she could share her struggles; and a trustworthy work team, made up of several pastors and believers who trusted one another (personal communication, April 12, 2018). Jack was in need of a support network when he had to do everything on his own (discussed in Theme Five). He went on and said,

I’ve been to seminary, I’ve learned how to study, but I haven’t necessarily learned how to manage or deal with people, or fix a machine, or fix the furnace. Stuff comes up for a pastor that you didn’t get any training for. And so, for me,

⁸⁵ Translated by the author.

ministry was really a long learning process of, you know. . . . I probably became more of a team player as I went through ministry, learning to share the responsibility, but also sharing the applause. (personal communication, March 27, 2018)

Paul shared being cut off from his support network after getting fired,

We [Paul and his wife] were really cut off from our support group, from our support network. All of our relationships were in the church and that was cut off. We really had no support network to help us, and so it finally came to paying a counselor to be that support network for us. I thought our marriage was falling apart because we were both two wounded people, not able to emotionally be a support for the other, and so just spinning away. (personal communication, March 26, 2018)

Power was not a common theme and only mentioned by Paul. He said, When I was let go from there, and I was never told why I was let go—just said “You’re done.” And I think it was because I said for growth and change to happen in this church. The same people who were in power when I came 18 years ago are still in power at that church today. And they would not release power. I think they got tired of me saying, “For change to come to this church, you have to be able to release power and share power with others.” And they don’t like that. And after nine years, they said “We’re tired of hearing this. Go away.” (personal communication, March 26, 2018)

Earlier, Paul confronted his church leaders at a family camp (discussed in Theme Two).

He went on and said,

Tara [Paul’s wife] would say that was the beginning of the end of our ministry there, when you confronted them over their responsibility as leaders—of being a unifying factor of the church rather than a position of a point of division within the church. When I confronted them, she says, “I see that as the beginning of the end, because they knew at that point they had to get you out in order to maintain power.” And they did, and they did so [sighing]. (personal communication, March 26, 2018)

These statements show that body shame, mental struggles, and spiritual abuse occurred within the church, and support networks emerged as an important theme to all participants. Female participants talked about support networks more often than males, while Americans talked about them more often than Chinese (see Figure 22). Power is a theme that was only brought up by one participant.

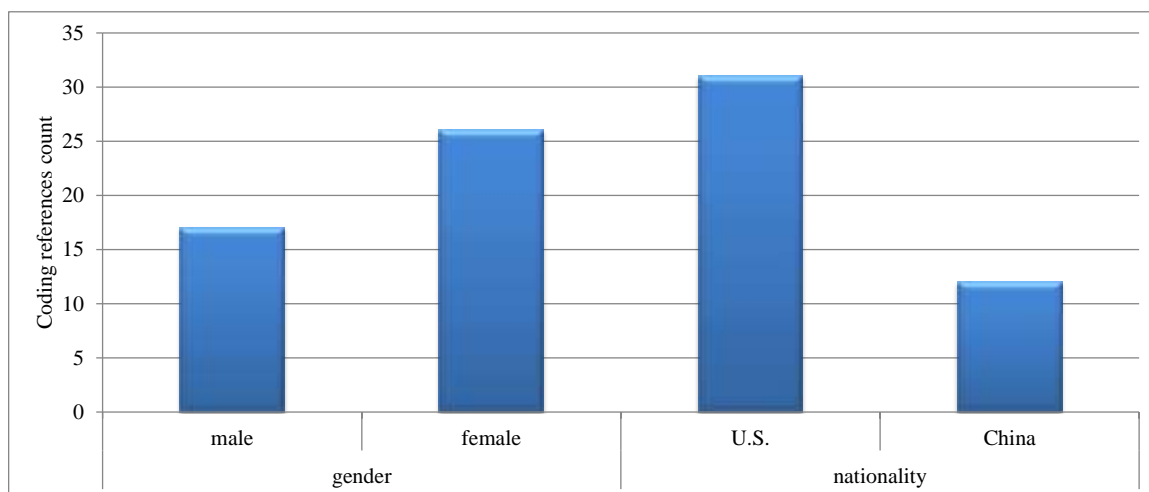


Figure 22. Support network, gender, and nationality.

Summary

In this chapter, I introduced participants’ backgrounds and discussed my engagement of the epoché and findings pertaining to eight major themes. I received six

question sheets from three Chinese and three American Christian church leaders, conducted 12 interview sessions, and transcribed the recordings. I discussed my engagement with my own prejudice, presuppositions, and assumptions. Eight major themes emerged from the data: face experiences and body, triggers, becoming, face concepts, strategies, emotions, servant-leadership, and the church. Considered in more detail, the eight themes had several subcategories. Face experiences related to lived body included acute body reactions, chronic illness, and body shame. Face experience triggers included acceptance from others, attack from others, what I do or fail to do, and what I think or am. The shaping effect of face experience was demonstrated through becoming—participants' changes along a temporal dimension. Participants' understandings of face concept emerged as negative and neutral factors, internal face, and external face. Face-related strategies were avoiding/moving away, competing/moving against, cooperating/moving toward, and transcending. Negative, positive, and neutral emotions were involved in face experiences. Seven characteristics of servant-leadership existed in face experiences: listening, empathy, forgiveness, healing, reflexivity, entheos, and awareness. Body shame, mental struggles, and spiritual abuse occurred within the church. The need for a support network was a common theme for all participants, whereas power was only brought up by one participant.

CHAPTER FIVE: CONCLUSIONS AND IMPLICATIONS

The purpose of this hermeneutic phenomenological study is to explore the essence of face management and the relationship between face management and two characteristics of servant-leadership—awareness and healing—with a sample of Christian church leaders in China and the United States. I used a hermeneutic phenomenological approach to collect qualitative data through question sheets and interviews with three Chinese and three American Christian church leaders. The interviews were audio recorded and transcribed. I conducted a first cycle of open coding and a second cycle of pattern coding. I reflected on my engagement of the epoché and discussed eight themes emerging from the data in detail. In this chapter, I will examine the major themes in light of my literature review, and I will present my conclusions. Implications, suggestions, limitations of the study, and recommendations for further research will also be discussed.

Discussion and Interpretation of the Findings

Eight major themes emerged from my study: face experiences and body, face experiences and triggers, face experiences and becoming, face experiences and face concepts, face experiences and strategies, face experiences and emotions, face experiences and servant-leadership, and face experiences within the church.

Body is an important dimension of face, not only because the self is embodied (Giddens, 1991) and body is ontological (Sartre, 1956), but also because face experience can result in acute body reactions, chronic illness, and body shame. Corporeality—how the body is experienced—is one of van Manen’s (2016) five existential themes. Participants mentioned blushing and lowering their heads in face incidents. During the interviews, when they recalled their stories, all female participants cried; male

participants stuttered, paused, and sighed. I neither anticipated participants' strong emotions during the interviews, nor expected to hear that chronic illness, such as panic attacks and PTSD, would have been generated from traumatic face experiences. Three participants mentioned compassion fatigue or burnout during major conflicts, such as their church splits or the experience of being fired. Paul's experience finds support in Maslach et al.'s (2001) three dimensions of burnout: emotional exhaustion, cynicism, and reduced personal accomplishment. Emma's example shows that compassion fatigue may come from acceptance via performance (Ward, 2011) or trying to measure up (VanVonderen, 1989). To better understand body shame, I adopt Dolezal's (2015) concept of chronic body shame, which is from body itself rather than bodily management. My findings touch on homosexuality and patriarchy, but not on ethnicity as I expected. My concern for ethnicity may come from my personal experience of being a minority in a foreign country. All participants in this study have for the most part served people in their own ethnic groups. My study reflects that, although most Christian groups have become more accepting of gay people (Murphy, 2015), sexual minority individuals still experience being unwelcome in religious groups (Pew Research Center, 2013). In my findings, patriarchy is reflected through resistance to women in ministry (Cowles, 1993; Howe, 1982), sexual harassment against women (Bloomquist, 1989; P. Miller, 2017; Ruether, 1989), and male-preference.

All face experiences shared by the participants involved others through either bodily presence or participants' unspoken thoughts. This is in line with the concepts of face (Goffman, 1955; Ho, 1976; Zhai, 1995), self (Mead, 1934), and shame (Aristotle, 1992; Elias, 1994; Sartre, 1956). Half of the stories shared by participants involved

negative experiences, while the other half were positive or neutral. This is consistent with the findings in Theme Four that face is not a solely negative phenomenon. Through inductive coding, four types of face experience triggers appeared: acceptance from others, attack from others, what I do or fail to do, and what I think or am. Acceptance and affirmation resulted mostly from what a person had done well; sometimes acceptance involved accepting the person as who he or she was. Attacks occurred along a continuum of severity: positive advice, criticism, accusation, verbal attack, internet attack, physical attack, and being totally rejected. What I do or fail to do appeared in three forms: achievement, failure, and other-face related. What I think or am emerged in five categories: gender, burnout, socioeconomic status, self-judgment, and imaginative judgment from others. From the dramaturgical perspective, Goffman (1955, 1959) focused on performance disruptions, which threaten face. He approached face management strategies as counteracting these disruptions. My study shows that face experiences can be triggered not only by disruptions (attacks from others), but also by acceptance from others, what I do or fail to do, and what I think or am. Thus I extend Goffman's performance disruptions to *face experience triggers*, in order to include both negative and positive triggers from outside as well as inside.

Becoming is a common theme for all participants—past face experiences have shaped them, and they will address the same or similar situations differently. The “I” of this moment exists in the “me” of the next moment (Mead 1934). In other words, the *me/mianzi*/social identity generated from past experience influences the *I/lian*/self-identity of the present; the *I/lian*/self-identity of the present will keep a particular narrative going and be present in the *me/mianzi*/social identity of the next moment. This

finding reflects Taylor's (1989) notion of how we have become and where we are going. Self, represented by face, is not static, but moves along a trajectory from the past, into the present, and toward the future (Giddens, 1991; Mead, 1934).

Face concepts emerging from the data include negative factors, such as embarrassment, humiliation, shame, hypocrisy, vanity, and from sinfulness; neutral factors, such as reputation, evaluation from others, self-worth, self-image, and confidence; and factors with two parts: self-identity as internal face and evaluation from others as external face. Overall, participants' understandings of the concept of face confirm Zhai's (1995) definition of *lian* and *mianzi*, Mead's (1934) understanding of "I" and "me," and self-identity and social identity (Giddens, 1991). This finding goes back to Goffman's (1959) and Lu's (1948) dramaturgical perspective with front stage and back stage. Self-identity or "I" or *lian* as internal face exists in the back stage with the capacity to keep a narrative going; whereas social identity or "me" or *mianzi* as external face is present in the front stage as formed from the attitudes of others (Giddens, 1991; Zhai, 1995). Face experience triggers occur on the stage: in the front stage, this can be acceptance and attack from others on "me" and what I do or fail to do out of "I"; in the back stage, there is what I think or am out of "I"; and occurring on both front and back stage are the interactions between "I" and "me" and between the individual and others. Furthermore, most of participants' experiences triggered by attacks from others caused frozen now shame. Some participants also mentioned past-orientated and future-orientated shame. My findings confirm that shame involves others and has a bodily aspect (Sartre, 1956). Lisa's future-orientated shame proves that shame can be related to morality (Aristotle, 2009; Plato, 1973), "Within the church, I regard it as losing face in front of the Lord

when I want to take advantage of others or want to show off” (personal communication, March 21, 2018).⁸⁶

Comparing the above four themes with my theoretical model of face at a personal level in Figure 6, I conclude that this study confirms all elements in this model except for self-construal. Oetzel and Ting-Toomey (2003) claimed that independent self-construal is positively related to self-face and competing strategy, while interdependent self-construal is positively related to other-face and avoiding and cooperating strategies. In my study, all face experiences involved others and participants’ interdependent self. Only in the strategy of transcending did the movement from an interdependent person to an autonomous and independent self occur. I have removed self-construal from my face model since my study did not confirm its relationship with face.

The four face management strategies coming out of this study are avoiding/moving away, competing/moving against, cooperating/moving toward, and transcending. During a face-related incident, people may take communicative strategies to manage the situation (Goffman, 1955, 1969; Oetzel et al., 2001; Ting-Toomey, 1999). I adopted Ting-Toomey and Oetzel’s (2013) three broad conflict approaches with various face management strategies and added Horney’s (1992) three moves (see Table 1). Through data analysis, I confirmed that the three strategies of avoiding, competing, and cooperating match the three moves of moving away, moving against, and moving toward, respectively. Sometimes participants did not use any strategies, or did not mention any strategies, in a given situation. In addition, several examples showed that transcending is another kind of face management strategy. Transcending reflected the participants’ inner

⁸⁶ Translated by the author.

peace and emerged from a stable self-identity. Based upon my findings, face management strategies can take the form of avoiding/moving away through yielding, involving a third party, maintaining harmony, or withdrawing; competing/moving against through defending one's position, trying harder, or confronting others; cooperating/moving toward through apologizing, giving respect, or communicating; or transcending.

Emotion is a constant theme in this study. During face incidents, participants felt humiliation, pain, fear, and dismissal; or peaceful, proud, grateful, empowered, good, and freed; or humbled and surprised. My findings confirm that face-related incidents can be very emotional (Ting-Toomey & Oetzel, 2002). Ting-Toomey and Oetzel (2013) considered emotional expression to be a type of conflict style, which I did not find in my study. I understood emotion to be one of the main factors of face management along with strategies at the situational or mesolevel. Findings in Theme Five and Theme Six support my face and face management model (in Figure 7), except that I will add transcending to face management strategies at the mesolevel. I have updated Figure 6 and Figure 7 according to my findings, and I combine them into one figure—Figure 23—which is my new theoretical model for face and face management.

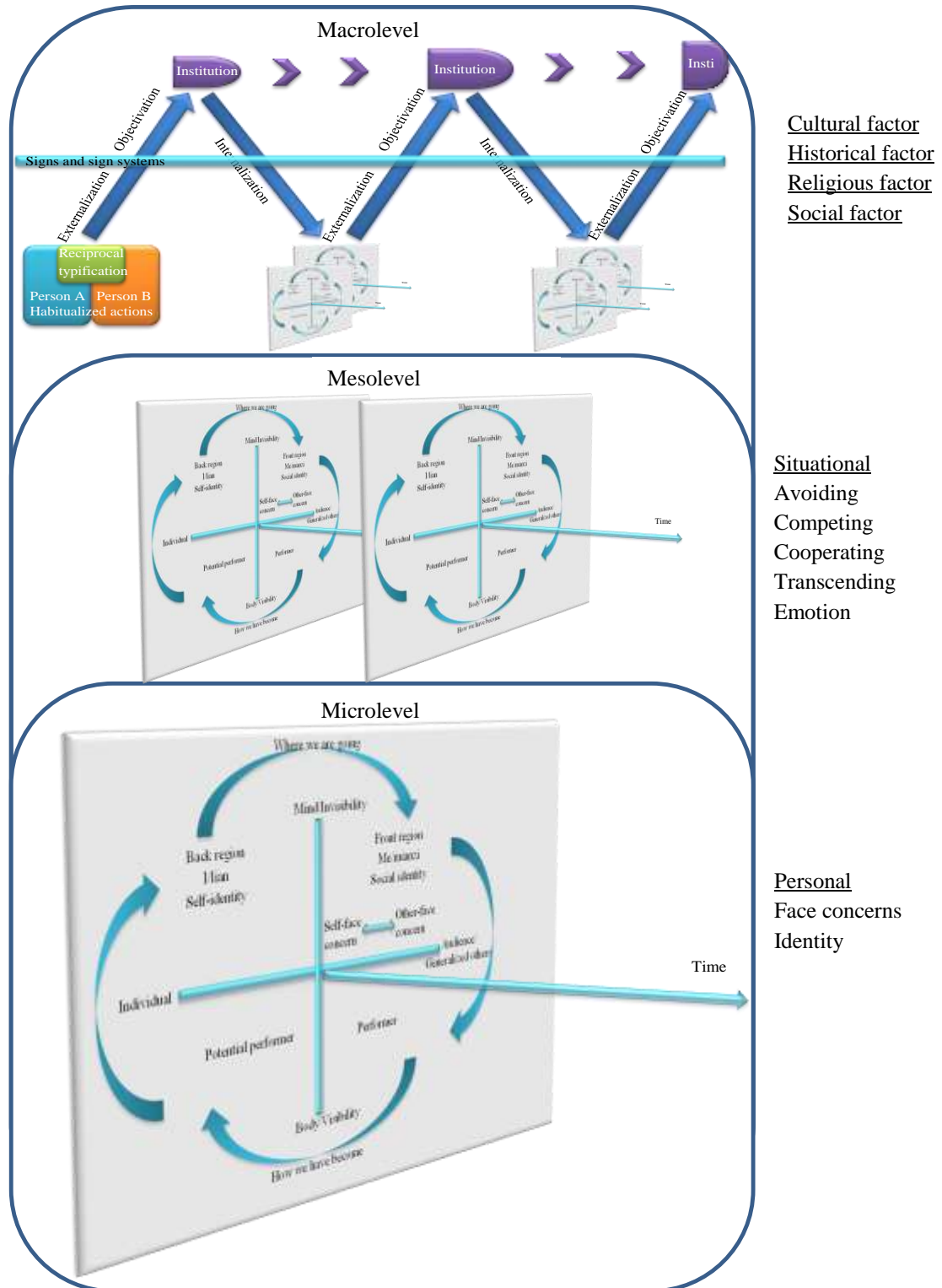


Figure 23. Face and face management model (updated).

Seven characteristics of servant-leadership emerged from the data: listening, empathy, forgiveness, healing, reflexivity, entheos, and awareness. My findings confirm that listening and empathy can lead to better awareness, as suggested by Barbuto and Wheeler (2006). When Edward listened to others' advice, his own awareness was enhanced. This finding is supported by Lau's (2017) study of listening and awareness. Betty's story of "I see your face" demonstrates that true listening empowers others (Greenleaf, 2002; Koskinen & Lindström, 2013). Listening is also a choice reflecting openness (Bunkers, 2015; Gadamer, 1975/2004; Greenleaf, 2002; Koskinen & Lindström, 2013). Betty showed her openness to a young person through listening, and Emma was open to listen to the people who left the church. Listening involves compassion and empathy (Koskinen & Lindström, 2013). Paul listened and empathized with people in a hospital and nursing home. Listening can bring healing (Wheatley, 2004), as in Lisa's story of listening to her husband.

Empathy is the core of Hopkins' (2015) five-step model of restorative interaction. Emma practiced empathy with the people who left the church by reconnecting with them. Empathy takes acceptance—accepting others as who they are (Greenleaf, 2002). Betty accepted the young bisexual person with empathy. Lisa showed acceptance toward her new church members. Empathy includes affective matching (Coplan, 2011). Edward was better able to empathize with church members who did not get healed through prayer, because he had been through the same experience. Empathy is also a perspective-taking process (Coplan, 2011; Elliott et al., 2011). Paul took his wife's perspective through trying to be in her shoes when she did not want him to go back to ministry.

As Tutu (1999) said, forgiveness involves empathy. Lisa apologized to the person

who was publicly criticized by her, after Lisa realized that she lacked empathy for that person. Emotional forgiveness does not always occur along with decisional forgiveness (Worthington, 2006). Jack made a decision to forgive the people who had openly criticized him at a church meeting, but his emotional forgiveness was still in process. As Ferch (2000) pointed out, forgiveness involves lifting the burden of relational pain. Emma experienced great pain during her church split, but later she reached out to the people who had left the church. She released the past relational pain. For Betty, the relational pain caused by sexual harassment was still present and forgiveness had not come.

My study affirms that healing may come from listening (Barbuto & Wheeler, 2006), empathy (Barbuto & Wheeler, 2006; Liden et al., 2014), awareness (Liden et al., 2014), and/or forgiveness (Ferch, 2000, 2012; Fitzgibbons, 1998; Hope, 1987; North, 1987, 1998; Ramsey, 2003). Lisa surrendered her own face, gave respect to her husband, and listened to him; healing gradually came and they loved each other more and more. When she listened and empathized with another person, Betty experienced healing. This was the same for Paul when he listened and empathized with people in the hospital or nursing home. Inward awareness and a reality check helped Paul heal slowly. Sturnick (1998) claimed that releasing destructive perfectionism can lead to healing. Emma's story of restorative relationship started with her laying down her own perfectionism. Acceptance and empathy help people grow healthier (Greenleaf, 2002). In Betty's and Emma's stories, after their church splits, healing came when people reunited and accepted one another.

The practice of reflexivity was evident in all participants. Reflexivity allows

people to take more information in through enhanced awareness and helps people to develop detachment and stand still (Greenleaf, 2002). My study affirms that reflexivity is highly associated with awareness in all four dimensions: inwardness, onwardness, outwardness, and upwardness. Reflexivity emerged as a practice of reflecting on what one does or who one is (inward awareness), what happened in the past and what had changed (onward awareness), situations, others, and interrelationships (outward awareness), and going back to one's spiritual source (upward awareness). Foresight, as part of onward awareness, did not appear in reflexivity. Through reflexivity, inward awareness, and upward awareness, Betty learned about her own brokenness and God's provision, and she was willing to do ministry again on a day-to-day basis. Lisa showed onward and outward awareness when she reflected on her own actions and regretted how she had treated another church member. Outward awareness was present when Jack understood the situation better through an "Aha" moment. Through reflexivity, Emma was able to anchor herself and reach out for reconciliation.

My study confirms that entheos involves a feeling of centering down and a view of people that changes and develops with time and experience (Greenleaf, 2003). "Edward is mine," "We are rooted in Jesus Christ," and "We are God's children" are all statements demonstrated a firm foundation for a person's identity, allowing this person to center down and feel firmly anchored. "Christ's life in me" gave Lisa a new view of people, courage to admit her own faults, and the compassion to maintain others' face. The growth of entheos can lead to better awareness (Greenleaf, 2003). "We are rooted in Jesus Christ" helped Betty recognize spiritual shame, and she deliberately abandoned it. In Chapter Two, I suggested that the growth of entheos may come from reflexivity,

listening, and healing. In Emma's case, her development of entheos came from counseling, spiritual formation, and reflexivity. Edward's affirmation of entheos resulted from listening—"Edward is mine." However, I did not find that healing led to the growth of entheos in my study. Although entheos was not clearly related to the strategy of transcending as I had hoped, both of these experiences shared a sense of anchoring down and having peace inside of the participants when they talked about self-identity and the sense of belonging.

All participants demonstrated awareness through inward awareness (i.e., self-awareness), onward awareness (i.e., time-awareness), outward awareness (i.e., other-awareness, relation-awareness, and situation-awareness), and upward awareness (i.e., spirit-awareness). No one touched on foresight, which is part of time-awareness, but retrospection and personal development on a temporal dimension occurred. Betty showed her other-awareness and relation-awareness when she listened to a young woman talking about her life. Edward struggled with the issue of seeking medical treatment and came to the point of denying self through inward and upward awareness. Lisa's contrasting understanding of face before and after her conversion was an example of onward awareness through personal development. Jack's onward awareness was present when he became less trusting after being openly criticized. His counselor's reality check helped Paul develop inward awareness. Emma's willingness to initiate communication and reconnection after her church split demonstrated all four dimensions of her awareness.

Within the church, participants' experiences of their church splits found support in Holden's (1988) and Huwelmeier's (2013) writings. The disagreement over the issue of homosexuality caused church splits for both Jack and Betty. Emma's church split was

also over disagreement, but the issue was unknown from the data. Betty's struggle of conviction and condemnation affirms the distinction Broomhall (2015) drew between healthy shame and chronic shame. Betty's experience is supported by Oakley and Kinmond's (2014) research on spiritual shame. All participants' need for a support network affirms that Christian ministry stress may come from a lack of social support (Virginia, 1998) and affirms the idea that healthy support systems can lead to healing (Sturnick, 1998). In one interview, power emerged as a unique theme, but this focus lies outside the scope of my literature review and this study.

Through the process of theorizing and comparing my findings with my anchored church leadership model (Figure 9), some revisions appear necessary. After this specific study of church leadership, I have improved my servant-leadership and face management model (see Figure 24). I hope this model will be transferred into various settings in which people have different beliefs and further studies conducted. As my first revision, I will use the term *entheos* instead of *In-Christ-ness*, because *entheos* as a special indwelling power can apply to people with different beliefs. Second, I will redraw the boundary of awareness to include self and *entheos* through inward and upward awareness. Third, I will group listening, empathy, and forgiveness together since they have corelationships among themselves and they all connect to healing and awareness. Fourth, I will change *anchored church leadership* to *anchoring* as a third way of leading for all people, rather than just for church leaders. Fifth, I will add face management strategies to the model: avoiding to giving up, competing to trying harder, and cooperating and transcending to anchoring. Thus, I will update and improve my theoretical models (see Figure 8 and Figure 9) as shown in Figure 24.

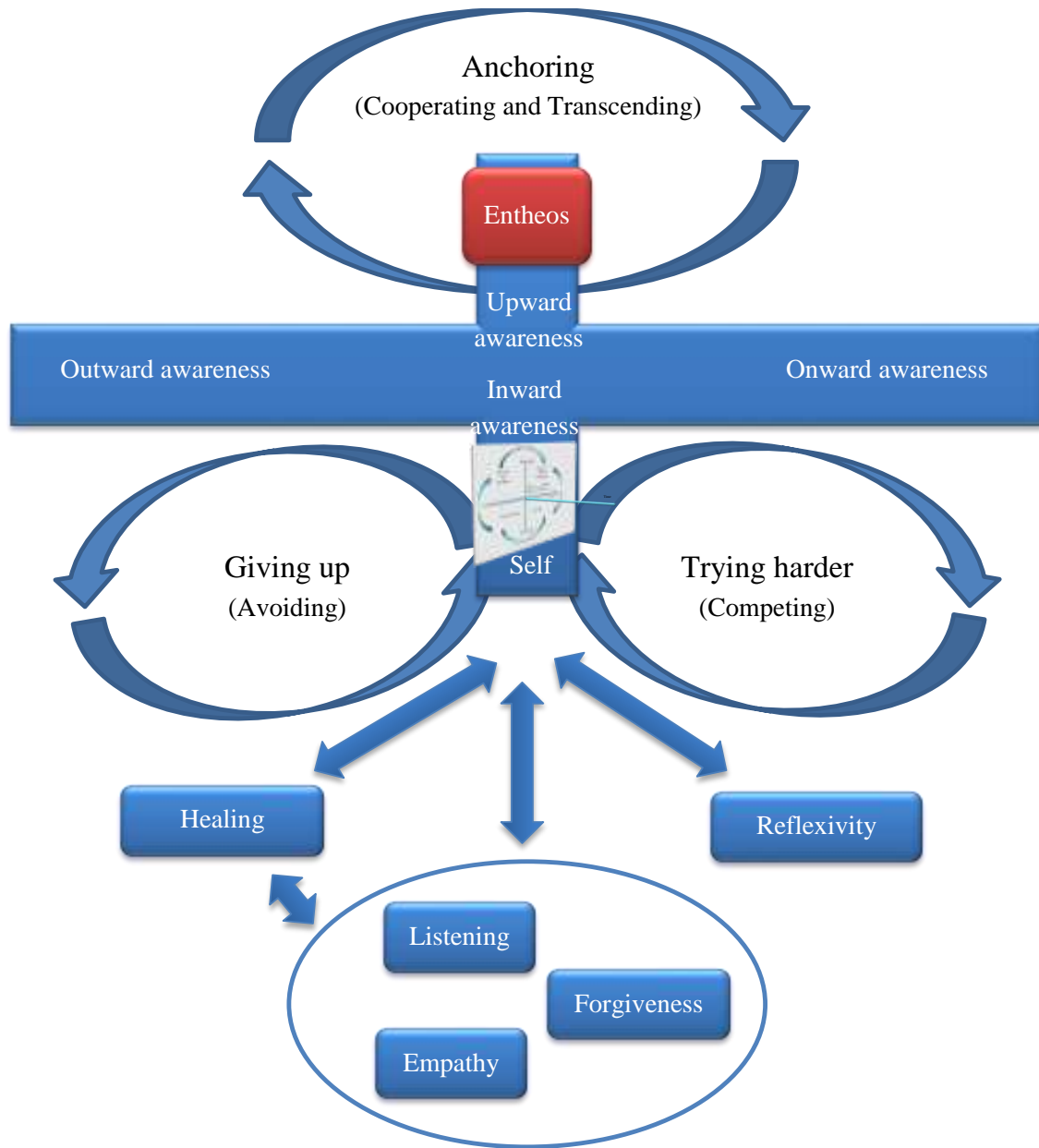


Figure 24. Servant-leadership and face management model (updated).

Having updated and combined my theoretical models into Figure 23 and Figure 24, I will now turn to my three guiding questions:

1. What is the essence of face and face management?
2. How does a sample of Christian church leaders in China and in the United States understand and practice face management?

3. What is the relationship between face management and two characteristics of servant-leadership—awareness and healing?

The findings from the first four themes help answer the question of what is the essence of face. Face is a social construct, which involves individual, body, mind, and generalized others. It consists of “I” or *lian* or self-identity in the back stage, “me” or *mianzi* or social identity in the front stage, and also the relation between *lian* and *mianzi*. The construct of face explains how we have become and directs where we are going. Face experience triggers can be acceptance from others, attack from others, what I do or fail to do, and what I think or am, and can occur on the front and/or back stage. Theme Five and Theme Six help address the essence of face management. During a face incident, people are charged with emotions and take communicative strategies to manage face. These strategies can be avoiding or moving away, competing or moving against, cooperating or moving toward, or transcending. The essence of face and face management is further illustrated in Figure 23.

Theme Four helps to answer the first part of my second guiding question—my participants’ understandings of face management (see Table 4).

Table 4

Participants' Understandings of Face and Face Management

Name	Nationality and gender	Participants' understandings of face and face management
Betty	American female	embarrassment, reputation, protecting one's face builds trust
Jack	American male	reputation
Paul	American male	embarrassment, humiliation, shame, self-worth, self-confidence as internal face while evaluation from others as external face
Edward	Chinese male	evaluations from others, humiliation
Emma	Chinese female	negative things, self-identity, self-image, face is the surface while deep inside is self-identity
Lisa	Chinese female	hypocrisy, vanity, from sinfulness, it is necessary to maintain others' face

There are no distinctive differences between Chinese and American participants in the understandings of face. This is also true between male and female participants. For my participants, face could be related to reputation, evaluation from others, hypocrisy, embarrassment, humiliation, or shame; self-identity, self-image, self-confidence, or self-worth; and self-confidence as internal face and evaluation from others as external face.

The second part of guiding question two—how my participants practice face management—can be answered through Theme Three, Theme Five, Theme Six, and Theme Eight. The participants experienced body shame, mental struggles, and spiritual abuse within the church. During face incidents, participants were charged with negative, positive, or neutral emotions. They used communicative strategies to manage their own and others' face. These strategies could be avoiding or moving away from others through yielding, involving a third party, maintaining harmony, or withdrawing; competing or moving against others through defending one's position, trying harder, and confronting others; cooperating or moving toward others through apologizing, giving respect, and

communicating; and taking the stance of transcending. Face experiences also had shaping effects on participants. They recalled their changes between similar face incidents. In addition, they were all in need of a support network.

Theme Seven answers my third guiding question. All four dimensions of awareness existed in face experiences. Not all face experiences involved healing, but all stories of healing related to face incidents. Servant-leadership characteristics were mostly related to the face management strategy of cooperating or moving toward in face experiences (see Figure 25). One face experience might include different stages of a conflict. For instance, Lisa criticized her church member, which was the strategy of moving against others, but through prayer and reflection, Lisa came to the point of asking for forgiveness. This is why, in Figure 25, the strategy of competing is included in forgiveness. Servant-leadership was also highly related to self-identity and other-face concern: self-identity was more obvious in inward awareness, entheos, healing, and reflexivity; other-face concern was more evident in outward awareness, upward awareness, empathy, forgiveness, and listening (see Figure 26).

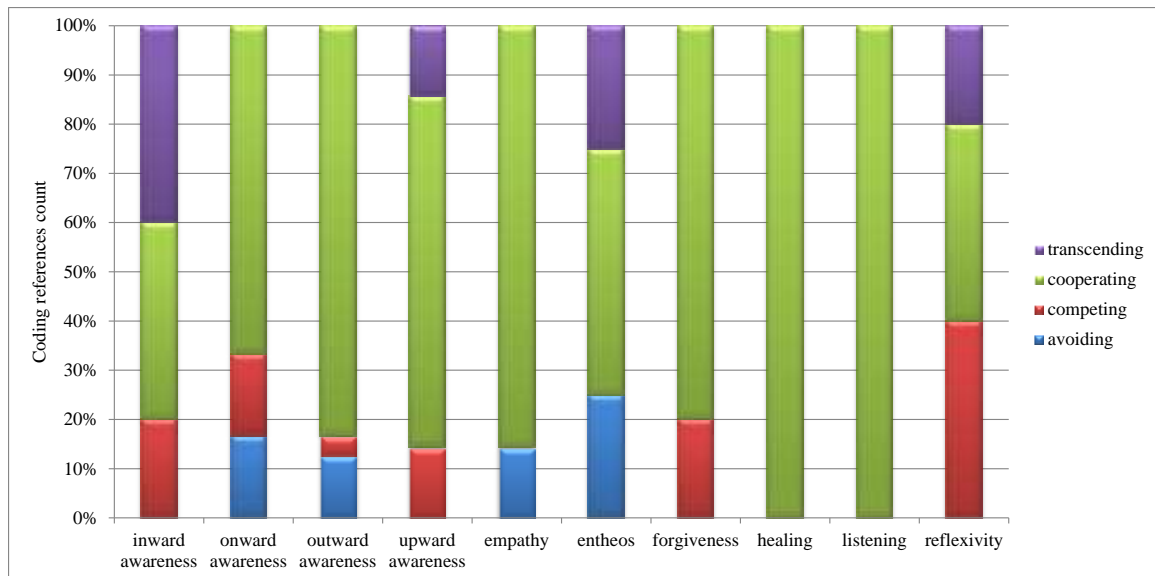


Figure 25. Servant-leadership and face experience strategies.

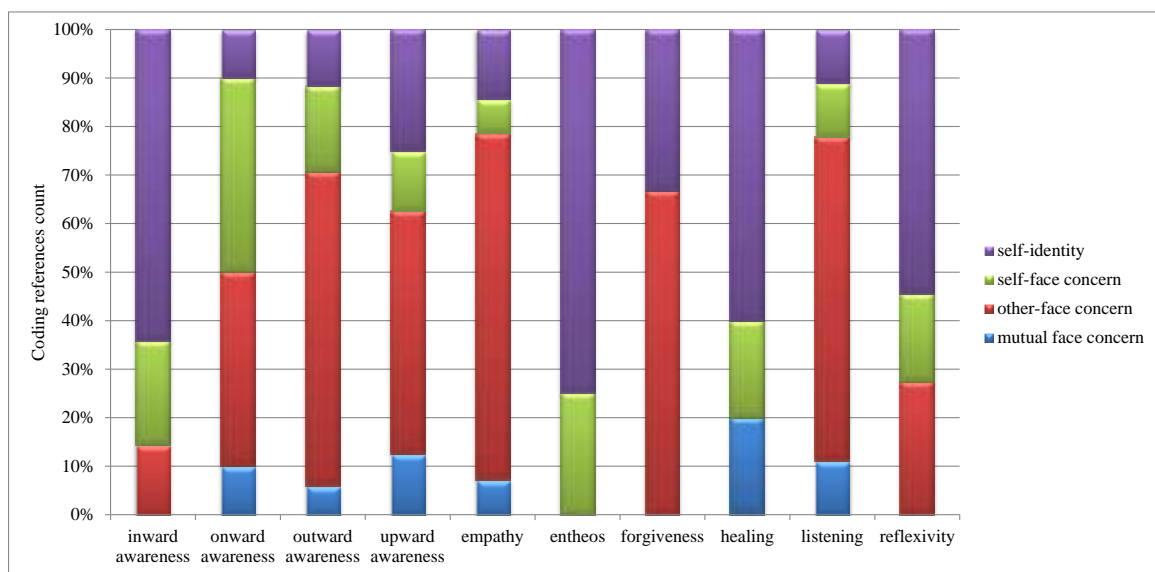


Figure 26. Servant-leadership, self-identity, and face concerns.

During face incidents, when awareness and healing were present, participants tended to use the face management strategy of cooperating or moving toward people. With inward and upward awareness, people could also take the stance of transcending (see Figure 25). Thus, the strategies of cooperating and transcending are included in the anchoring leadership circle in Figure 24.

Although this study is not quantitative, and I have no intention for the results to be generalized across nationality and gender, the overall summary still can offer some insights. Concerning face experience and servant-leadership, Chinese and American participants have more similarities than differences (see Figure 27). They shared a similar number of positive church experiences and positive emotions, had similar triggers for face experiences, used avoiding and competing strategies, and presented similar characteristics of servant-leadership. The American participants talked more about negative experiences within the church, negative emotions, attacks from others, and support networks. The Chinese more often used the face management strategies of cooperating and transcending. As with all qualitative studies using small sample sizes, the results of this study are highly impacted by individual participants' specific experiences. First, the American participants Betty and Jack and the Chinese participant Emma went through church splits; the American pastor Paul experienced being fired. More negative experiences among the American participants may have contributed to the general result. Second, for the two house church leaders in mainland China, counseling and support networks outside of their own churches were inaccessible. This may be why the Chinese talked less about support networks. Third, the Chinese more frequently adopting the strategies of cooperating and transcending may result from the fact that two out of three Chinese participants were female, and female participants in general used more cooperating and a little more transcending (see Figure 17).

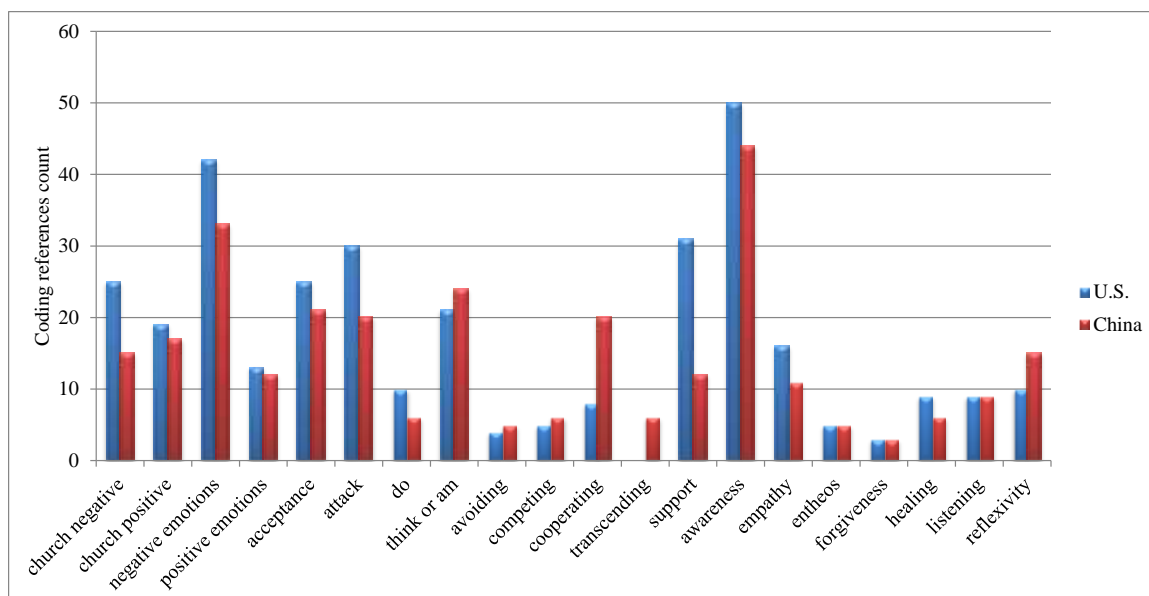


Figure 27. Face experiences, servant-leadership, and nationality.

The relationship between gender and face experience is not the focus of my study, but it is interesting to note that my study found more differences across gender than ethnicity, regarding face experience and servant-leadership (see Figure 28). Both male and female participants shared a similar number of negative experiences within the church; the triggers of attack, doing, thinking, and being; and the strategies of avoiding, competing, and transcending. Male participants talked more about negative emotions. Female participants showed more positive aspects, including sharing more positive experiences within the church, positive emotions, and acceptance from others. Females also used more cooperating strategies, talked more about support networks, and also illustrated more of all characteristics of servant-leadership. The finding of more negative emotions from male participants may be because no reconnection or reconciliation had been mentioned concerning Paul's being fired or Jack's church split, whereas both Betty and Emma talked about healing and reconnection after church splits. The differences between the genders in Figure 28 most likely reflect the uniqueness of each participant.

However, female participants in general showed more concern about relationships, including acceptance from others, cooperation, support networks, and all characteristics of servant-leadership.

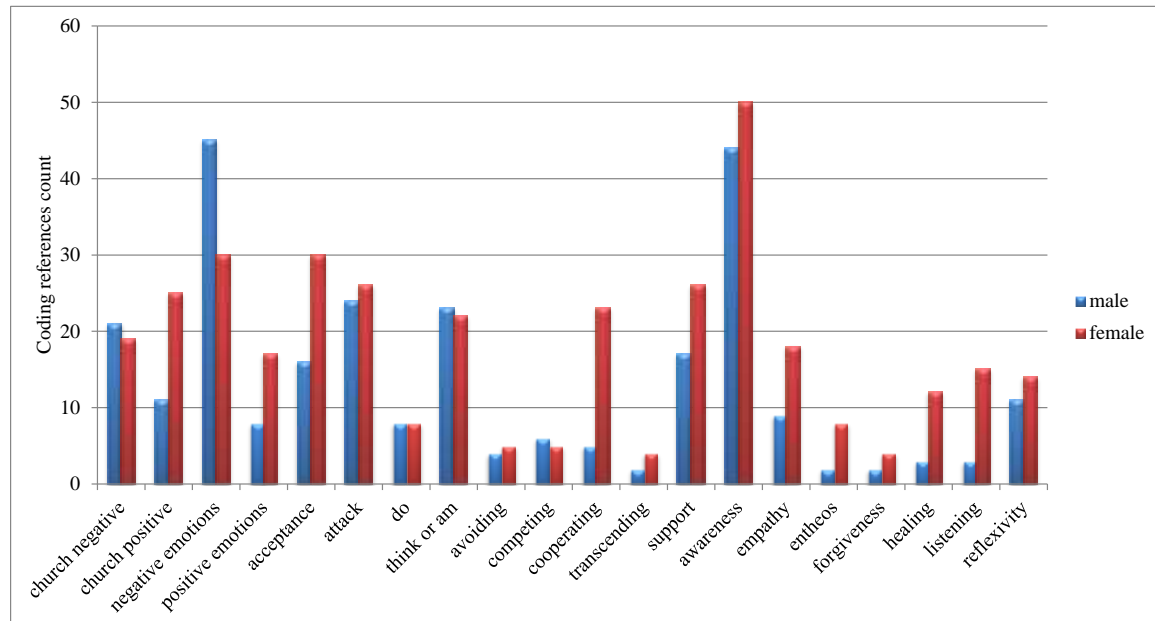


Figure 28. Face experiences, servant-leadership, and gender.

Implications and Suggestions

Through my literature review, I built theoretical models to better understand and conceptualize face, face management, servant-leadership, and church leadership (see Chapter Two). After data collection and analysis, I updated and combined these models into a face and face management model (Figure 23) and a servant-leadership and face management model (Figure 24). I offer some suggestions to organizational leaders based on my findings and development of theory.

First, leaders with clear entheos can anchor themselves and are ready and able to cooperate with others and stand firm in conflicts. Entheos as an indwelling divine power can have different meanings to people with various backgrounds. This does not have to be in God or in Christ. Entheos serves as an anchor that strengthens one's self-identity.

With this stable foundation, leaders can move toward others and cooperate and not be shifted by conflicts and emotions. This is the leadership approach—anchoring—in the upper part of Figure 24. Entheos can be reached through upward awareness, that is, spirit-awareness. The sense of upwardness involves being connected to a higher power than oneself (Frankl, 1970).

Second, leaders can enhance their relational capacity by recognizing and being comfortable with their own emotions as well as others'. Emotion is an indispensable part of being human. Leaders learn to recognize, accept, and handle emotions triggered by face incidents. By accepting, I do not mean taking in others' anger or pain without differentiation. Instead, leaders may be able to allow time and space for processing emotions. Reflexivity, listening, empathy, and awareness can be helpful, but it takes time to reach forgiveness and healing. On the one hand, the strong emotions shown through this study serve as a reminder to leaders that face incidents can be charged with emotions. On the other hand, the study shows that leaders are not alone with their emotions.

Third, leaders would do well to develop other-face concern. This study proves that face is more complex than negativity. Face is a social construct with *lian* as self-identity and *mianzi* as social identity. The findings affirm that healing may come from listening, empathy, forgiveness, and awareness. Meanwhile, other-face concern is more evident in listening, empathy, forgiveness, and outward and upward awareness (see Figure 26). Therefore, when leaders develop other-face concern, this may bring healing to others as well as themselves.

Last but not least, leaders can move their leadership approach from giving up and trying harder to anchoring through developing deeper and more contextual awareness.

My research supports the idea that awareness has four dimensions: inwardness, upwardness, outwardness, and onwardness. When leaders encounter a face incident or other leadership issue, it would be helpful to examine these four dimensions in order to learn what has stirred inside through reflexivity; what resources can help us anchor down through entheos; what others are experiencing; how we should interact with others through listening, empathy, and forgiveness; what lessons we have learned from the past; and what we foresee in the future.

Limitations of the Study and Recommendations for Further Research

I have discussed the general limitations of my methodology in Chapter Three. Here I address the limitations emerging from my data analysis and findings, and I make recommendations for further research. First, my guiding questions and interview questions did not touch on self-construal. Markus and Kitayama (1991) proposed the concept of self-construal to better understand the self. Studies show that self-construal can better predict communication approaches (Gudykunst et al., 1996), conflict styles (Ting-Toomey et al., 2001), and face management strategies (Oetzel et al., 2001; Oetzel & Ting-Toomey, 2003). My study did not confirm any of these claims. In my study, participants' interdependency was evident in all of their face experiences, while their autonomous and independent selves were only present when they took the strategy of transcending. The relationship between self-construal and face management strategies needs further research.

Second, my research design did not cover the relationship between face and power. Kim et al. (2010) claimed, "The context of a face culture is a stable hierarchy" (p. 904). I did not approach face from a cultural and macrolevel of power structures. Instead,

I studied face from a personal or microlevel, along with a situational or mesolevel, only using the macrolevel as the broad context. In Theme Eight, Paul said,

The same people who were in power when I came 18 years ago are still in power at that church today. And they would not release power. I think they got tired of me saying, “For change to come to this church, you have to be able to release power and share power with others.” And they don’t like that. And after nine years, they said “We’re tired of hearing this. Go away.” (personal communication, March 26, 2018)

The comment from Paul’s wife was striking, “I see that [the confrontation discussed in Theme Two] as the beginning of the end, because they knew at that point they had to get you out in order to maintain power” (personal communication, March 26, 2018). Paul’s confrontation and his requirement that they release power could threaten church leaders’ face, which might result in his being fired. Paul never got an answer to confirm his assumption, but this power struggle played an important role in his case. I only touched on power in my research through patriarchy, which has been an effective tool to maintain power and enforce social order (P. Miller, 2017). Threats to others’ power could cause the loss of face. The relationship between face and power is an important area for further research.

Third, my study is limited to leadership within the Christian church. The six participants in my study were from six different churches or denominations: one American Quaker church, one American Baptist church, one American independent church, one Chinese Free Methodist church, one house church in northeastern China, and one house church in eastern China. I tried to find diverse Christian church leaders, but

Christianity itself is the limitation of my study. Generalization is not the purpose of hermeneutic phenomenological studies, but transferability is important for the theory of face and face management. Further study of face and face management needs to be conducted among different religious or non-religious groups.

Finally, as shown in Figure 27 and Figure 28, my study shows more differences concerning face experience and servant-leadership between males and females, rather than between Chinese and Americans. Female participants were more concerned about cooperation and relationship and presented more servant-leadership. I chose three male and three female participants, but gender was not the focus of my study. Gender differences in face experience and servant-leadership are another important area for further research.

Conclusions

Face is not a unique Chinese cultural phenomenon, but is distinctively human. This hermeneutic phenomenological study offers deeper understanding of face, face management, and servant-leadership. Three Chinese and three American church leaders each answered a question sheet and participated in two interview sessions. Through data analysis, eight major themes emerged: face experiences and body, face experiences and triggers, face experiences and becoming, face experiences and face concepts, face experiences and strategies, face experiences and emotions, face experiences and servant-leadership, and face experiences within the church.

This study affirms that, as a social construct, face consists of *lian* or self-identity in the back stage directing where we are going, and *mianzi* or social identity in the front stage being formed from others' attitudes and reflecting how we have become. Face

experiences can be triggered by acceptance from others, attack from others, what I do or fail to do, and what I think or am. Charged with emotions, people may take the strategies of avoiding, competing, cooperating, or transcending to manage face during face incidents. Servant-leadership can provide tools for face management through listening, empathy, forgiveness, healing, reflexivity, entheos, and awareness. With the growth of entheos and better awareness, leaders can move from the cycles of giving up and trying harder to anchoring.

The findings have supported and have been used to update four theoretical models into two improved models—face and face management model (see Figure 23) and servant-leadership and face management model (see Figure 24). These two theoretical models provide a deeper understanding of face and face management and how to address face-related issues through servant-leadership. The significance of this study is the addition of a new theoretical model to the concept of face and face management and the development of a new theoretical model for servant-leadership connected to face management. This study offers tools for leaders in different settings to address face incidents and other leadership conflicts.

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APPENDIX A: IRB APPROVAL LETTER



GONZAGA UNIVERSITY INSTITUTIONAL REVIEW BOARD (IRB) PROTOCOL REVIEW & EXEMPT DETERMINATION LETTER

Gonzaga IRB Protocol Number: 1803SONDPLS
Approval/Determination Date: March 14, 2018
Continuing Review Date: June 30, 2018
Principal Investigator (PI): Jiying Song
Advisor/Mentor: Dr. Shann Ferch
School Division: Department of Organizational Leadership
Study Category: Exempt, 45 CFR 46.101(b) (2)
Protocol Title: "Face management and servant-leadership: A hermeneutic phenomenological study of Chinese and American Christian church leaders"

Dear Ms. Song,

The Gonzaga Institutional Review Board (IRB) reviewed the protocol cited above on March 14, 2018. This research protocol qualified as an expedited review, and has been given an **IRB Exemption determination under category, 45 CFR 46.101(b) (2).**

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:

- (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and
- (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

This study is approved without further delays and will be registered with IRB at Gonzaga University. Although not a required change, please consider that a participant may have a strong emotional reaction when talking about loss of face. It would be wise to be prepared with resources to provide, should this occur, or should a participant want to talk more with a counseling professional.

If you have any further questions, please contact the IRB at IRB@gonzaga.edu.

Sincerely,

Elaine Radmer, Ph.D.
 Chair, Institutional Review Board
 Gonzaga University Office of Research Ethics & Compliance

Office of the Academic Vice President
 502 E. Boone Ave.
 Spokane, WA 99258-0099
 509.323.6504
www.gonzaga.edu

APPENDIX B: INFORMED CONSENT FORM

Title of Project: Face Management and Servant-Leadership: A Hermeneutic Phenomenological Study of Chinese and American Christian Church Leaders

Dear Participant,

The purpose of this letter is to invite you to take part in a research project (Face Management and Servant-Leadership: A Hermeneutic Phenomenological Study of Chinese and American Christian Church Leaders) being conducted in Gonzaga University's Doctoral Program in Leadership Studies (DPLS). Specifically, I am asking for your consent for you to fill out a question sheet and for you to participate in two audio recorded interview sessions and for me to use the material you generate.

My name is Jiying Song, and I am a PhD candidate at Gonzaga University. I am completing my dissertation and must conduct research involving my dissertation topic as a requirement to earn my PhD. I am the principal investigator for this project and will be conducting the interviews for this research. I can be reached at jsong@zagmail.gonzaga.edu. If you have any questions concerning this study, please feel free to ask me.

Dr. Shann Ray Ferch is my dissertation chair at Gonzaga University. He can be reached at ferch@gonzaga.edu.

PURPOSE OF THE RESEARCH

The purpose of this study is to explore the essence of face management and the relationship between face management and church leaders' awareness and healing in servant-leadership. Face management is the communicative strategies people take to manage face during social interactions. You have been asked to participate in this study because you have been a church leader and have experienced face management.

PROCEDURES

If you choose to participate in this research, I will contact you in order to set up the schedule. The interviews will take place in a location of your choice. If you are located farther than 100 miles from the city of Newberg, Oregon, the interviews will be conducted over an online meeting application.

After you sign this informed consent form, I will email you a question sheet with demographic and open-ended questions. Please fill out the question sheet as completely as possible. I will collect the sheet within a week. After receiving your feedback on the question sheet, two face-to-face interview sessions with one week between will be

arranged and a list of interview questions will be sent to you before the first interview. During the interview sessions, I will ask you a series of questions to which you will be invited to respond. You are free not to answer any questions that you might find too personal or sensitive. Depending on your answers to the questions I pose, I may ask additional follow-up questions that are not included in the list that I have provided to you. The interviews will be audio recorded in order to assist in the transcription and analysis process.

TIME TO PARTICIPATE

If you agree to be in this study, your total time commitment will be no more than four hours. The question sheet should take no more than one hour to fill out. The two interview sessions should last no longer than three hours.

DISCOMFORTS AND RISKS

During this study, you will be asked to recall your personal and professional experiences related to face management and church leadership. Although there are no known risks associated with your participation, memories of difficult experiences may be unpleasant for you to recall.

POTENTIAL BENEFITS

Participation in this study may be of potential benefit to participants and may help participants deepen their understanding of face management and improve capacity for awareness and healing in leadership.

Participation in this study may be of potential benefit to others in that it may help people to gain a deeper understanding of face management and awareness and healing in servant-leadership for church leaders.

COST OF PARTICIPATION

There is no cost for participating in this study. You will not lose any legal rights by signing this form.

COMPENSATION FOR PARTICIPATION

You will not be paid for being in this research study.

STATEMENT OF CONFIDENTIALITY

Your research records that will be reviewed, stored, and analyzed at Gonzaga University will be kept in a secured area and stored in the computer of the investigator. In the event

of any publication or presentation resulting from the research, no personally identifiable information will be shared.

We will keep your participation in this research study confidential to the extent permitted by law. However, it is possible that other people may become aware of your participation in this study. For example, the Gonzaga Institutional Review Board (a committee that reviews and approves research studies) may inspect and copy research records pertaining to this research. Reasonable efforts will be made to keep your personal information in this research private and confidential, but absolute confidentiality cannot be guaranteed.

STUDY WITHDRAWAL

If you choose to participate, you are free to withdraw your permission for the use and sharing of your information at any time. You must do this in writing. Write to Jiying Song and let her know that you are withdrawing from the research study. Her mailing address is 3109 Homewood Ct., Newberg, OR, 97132.

If you withdraw your permission:

- We will no longer use or share information about you for this study.
- We will be unable to take back anything we have already done or any information we have already shared with your permission.
- We may continue using and sharing the information obtained prior to your withdrawal if it is necessary for the soundness of the overall research.

VOLUNTARY PARTICIPATION

Taking part in this research study is voluntary. You do not have to participate in this research. If you choose to take part, you have the right to stop at any time. If you decide not to participate, or if you decide to stop taking part in the research at a later date, there will be no penalty or loss of benefits to which you are otherwise entitled.

CONTACT INFORMATION FOR QUESTIONS OR CONCERNS

You have the right to ask any questions you may have about this research. If you have questions, complaints, or concerns, or believe you may have developed an injury related to this research, contact Jiying Song at 001-925-964-5803.

For more information about participation in a research study and about the Institutional Review Board (IRB), a group of people who review the research to protect the rights of participants, please contact the Gonzaga IRB at IRB@gonzaga.edu.

SIGNATURE AND CONSENT/PERMISSION TO BE IN THE RESEARCH

Before making the decision regarding participation in this research, you should have:

- discussed this study with the investigator,
- reviewed the information in this form, and
- had the opportunity to ask any questions you may have.

Your signature below means that you have received this information, have asked the questions you currently have about the research, and have had those questions answered. You will receive a copy of the signed and dated form to keep for future reference.

Participant: By signing this consent form, you indicate that you are voluntarily choosing to take part in this research.

Signature of Participant

Date

Printed Name

Principal Investigator: Your signature below means that you have explained the research to the participant and have answered any questions he or she has about the research.

Signature of Principal Investigator

Date

Printed Name

APPENDIX C: QUESTION SHEET

Thank you for agreeing to participate in this study. Please complete the sheet below and return it to Jiying Song at jsong@zagmail.gonzaga.edu.

Please note that the information collected in this question sheet is confidential and will only be used for the purpose of this study.

DEMOGRAPHIC INFORMATION

1. Gender:
2. Age:
3. Racial/Ethnic Identity:
4. The two places where you have lived the longest and for how long:
5. Cross-cultural experiences:
6. Languages you use fluently:
7. Occupation or career experiences:
8. Church or denomination with which you identify the most:
9. Is there anything else you would like to tell me about your background:

RESEARCH TOPIC

The purpose of this study is to explore the essence of face management and the relationship between face management and church leaders' awareness and healing in servant-leadership. Face includes *lian* (self-identity) and *mianzi* (social identity). Face management is the communicative strategies people take to manage face during social interactions. Face concern includes concerns for one's own face, for others' face, and for both. People may lose, maintain, or gain one's own face, save one's own and others' face, give others face, or challenge or support others' face.

OPEN-ENDED QUESTIONS

10. What is the first thing that comes to your mind when you see the topic of face and face management?

11. Please describe your best experience and your worst experience of losing face or gaining face.

Thank you for completing this question sheet! Your time and participation are very much appreciated and will contribute to a growing knowledge base on experiences related to face and face management.

APPENDIX D: SEMI-STRUCTURED INTERVIEW PROTOCOL

A list of interview questions will be sent to the participants before the first interview. During the interview sessions, I will ask questions according to this protocol. Participants are free not to answer any questions that they might find too personal or sensitive. This is a semi-structured interview, so follow-up questions that are not included in this protocol may be asked depending on the responses from the participants.

1. Please describe a few stories about your most significant experiences of losing face or gaining face in your childhood.
2. Please describe a few stories about your most significant experiences of losing face or gaining face during your church leadership.
3. Please describe a few stories about your most significant life experiences of face management, awareness, and healing coming together.

Following questions for each of the first three interview questions:

- a. Take me there...
 - b. What were the general circumstances leading up to this incident?
 - c. What actions did the person(s) who triggered face threat or gave face take?
What was his or her facial expression? What did he or she say?
 - d. What were your actions? Facial expression? What did you say? How did you feel?
 - e. Were there any other people at the site when this incident happened? What were their actions, facial expression, or words?
 - f. Is there anything more you would like to add to the interactions during this incident or give more details about what happened?
 - g. What is the consequence of this incident? The consequence upon your identity, your church leadership, your religious belief, and the relationship between you and the person(s) who triggered face threat or gave face? OR How has this incident changed you? What changes have you seen in others?
 - h. How did you manage these consequences if there were any?
4. Is there anything else you would like to add or say about what we have talked today?
 5. How has your understanding of face and face management changed before and after participating in this research? (ask at the end of the second interview)