Christ, Trust, and the Twelve Disciples:
The Roles of Cognitive and Affective Trust through Tuckman's Four Stages of Group Development

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ABSTRACT: Followers' trust can build the leader's influence and the followers' trust in the leader's mission. Cognitive (based on perceptions of ability and predictability) and affective (based on perceptions of benevolence and integrity) trust between Christ and His twelve disciples enabled movement to group performance and acceptance of Him as Savior and His Great Commission. The disciples began with knowledge-driven cognitive trust and transitioned to experience-driven affective trust. Tuckman's model may be used to assess group development.

KEYWORDS: trust, affective trust, cognitive trust, group development, forming, storming, norming, performing, disciples

INTRODUCTION

Successful Christian leadership development requires a comprehensive plan to impart leadership skills in preparing God's people for His service. His service includes leading others to Him and serving with excellence in whatever field, discipline, or endeavor people are called. Scripture is replete with stories of exemplary leadership development (e.g., Moses and Joshua, Jesus and the twelve disciples, Paul and Timothy). Developing extraordinary leaders is furthered by asking what comprises highly effective leadership. The answer requires an exploration of the foundations of leadership. It has been said leadership is all about influence (Haslam et al., 2020; Lunenberg, 2012). Leaders may ask how influence is earned. One basis for influence is perceived trustworthiness (Campagna et al., 2021; Holtz, 2014; Priester & Petty, 1995, 2003). Accordingly, developing extraordinary leaders is furthered by training in the understanding of trust and the practice of trustworthiness. Fischer and Friedman (2014) posit that organizational trust and effective leadership reinforce each other. They state that a leader cannot motivate without trust. It is important for Christian leaders to emphasize trust since it essentially is a Christian concept. Biblical trust is based on a belief in truth (Smith, 1999). As Christian leaders, we should have an advantage in preparing our employees for strong propensities toward the use of trust and strong abilities in trust building (Smith, 1999). Business leaders must not only model trustworthy behavior but also equip aspiring leaders to understand how current and prospective followers make the decision as to whom they will trust and the mechanisms in the decision process.

Many believe competence and ability foster the development of trust. This perception may be true, but it only tells part of the story. One of the most significant aspects in the decision to trust is the potential trustor's perception of a potential trustee's trustworthiness (Mayer et al., 1995). When considering the decision to trust, potential trustors make personal perception judgments about various characteristics and motivations in the potential trustee. Different types of perceptions lead to different types of trust. Each type of trust has its own unique processes and outcomes.

The purpose of this paper is to report the results of a systematic review of extant academic literature with the intent of providing an overall understanding of the decision to trust and the associated processes. This reporting process is accomplished through a multi-step review. First, trust and associated perceptions of trustworthiness: ability, benevolence, integrity, and predictability are defined. The paper then explains how these perceptions of trustworthiness aggregate to form two primary forms

of perception-based trust: cognitive (logical) and affective (emotional) trust. Each form of trust, along with their respective effects on the leader-follower relationship, are explicated. The paper will then describe how these two types of trust impact a variety of learning, relational, and behavioral processes and outcomes. Each section will conclude with practical applications as to how those who develop leaders can utilize both cognitive and affective forms of trust. These tasks will be accomplished with a basis in Scripture. The group that serves as the focus for our exploration is Christ and the twelve disciples. This group is an interesting study group as the twelve came from very different educational, professional, and political orientation backgrounds. While there are challenges in using Christ and the twelve disciples as a business model, there are definite opportunities. While Christ had some spiritual resources that are beyond the reach of today's business leaders, His ethics and leadership were without question effective. While Christ was 100% human and 100% divine, He harnessed trust that was ascribed to Him by twelve disciples that were 100% human. Today's Christian business leaders are simultaneously followers (of Christ) and leaders (of people). The beauty of this model is that leaders can understand the thought processes going on in their followers' minds as the relationship between followers and the leader matures. Tuckman's model of group development is used as the basis for studying the transition of a team from new formation to performing as a cohesive group. With adaptations and understanding that group development is not necessarily linear, Tuckman's model provides a good framework for exploration since today's leaders will often observe their teams transition through the same stages of development. Understanding type-specific trust development, processes, and outcomes will equip aspiring leaders for excellence in their God-given call and service.

DEFINITIONS

Trust is a homonymic term, meaning it is a single label representing several types of constructs. A review of trust literature reveals trust can be viewed through three different lenses (Chetri, 2014). Some consider trust a personality trait (Gabarro, 1978; Kee & Knox, 1970; Rotter, 1967). Others see trust as a behavioral intention (Mishra, 1996; Rousseau et al., 1998; Zand, 1972). Still others view trust as being characteristic based (Butler, 1991).

Biblical trust is based on belief in the truth (Smith, 1999). Several words in the original Scripture languages have been translated as trust in the English language. In the Old Testament, five Hebrew words have been translated as trust in English (Strong, 1989):

- âman—to build up or support, to be firm or faithful, to trust or believe, to be permanent (e.g., Micah 7:5)
- bâṭach—refuge, to trust, be confident, or sure, be bold (confident, secure, sure) (e.g., Psalm 4:5)
- châcâh—protection, to have hope, make refuge, put trust (e.g., Psalm 2:12)
- yâchal—to be patient, hope (e.g., Isaiah 51:5)
- mibṭâch—refuge, security, assurance, confidence, hope, sure, trust (e.g., Psalm 40:4)

In the New Testament, three Greek words have been translated as trust in English (Strong, 1989):

- ĕlpizō—to expect or confide, have hope, trust (e.g., 1 Timothy 4:10)
- pĕithō—to assent (to evidence or authority), to rely (by inward certainty), agree, assure, believe, have confidence, persuade, trust, yield (e.g., Philippians 2:24)
- pistĕuō—to have faith (in, upon, or with respect to a person or thing), to entrust (especially one's well-being to Christ), believe (e.g., 1 Thessalonians 2:4)

Trust in God is a key requirement of an effective Christian walk. God's word is trustworthy (Titus 1:9). Followers of Christ are instructed to trust in the Lord with all their hearts and lean not on their own understanding (Proverbs 3:5-6). The works of believers' hands are to be faithful and true. As the Father's precepts are trustworthy, and performed with faithfulness and righteousness, believers' precepts are to be likewise (Psalms 111:7-8).

Perceptions serve as the foundation for the decision to trust since beliefs affect peoples' behaviors and the resilience of those behaviors. Our belief in who the Father, Son, and Holy Spirit is defines the ways and areas we will trust in Him. Similarly, others' perceptions of a leader's trustworthiness define the ways and areas followers will trust and be influenced by the leader.

TYPES OF TRUST:
COGNITIVE- AND AFFECTIVE-BASED

People base their decision to trust on perceptions of trustworthiness. Ascription of the trustworthiness of another person are based on a set of perceptions known as

Figure 1: Proposed Model of Trust (Mayer et al., 1995, p. 715)
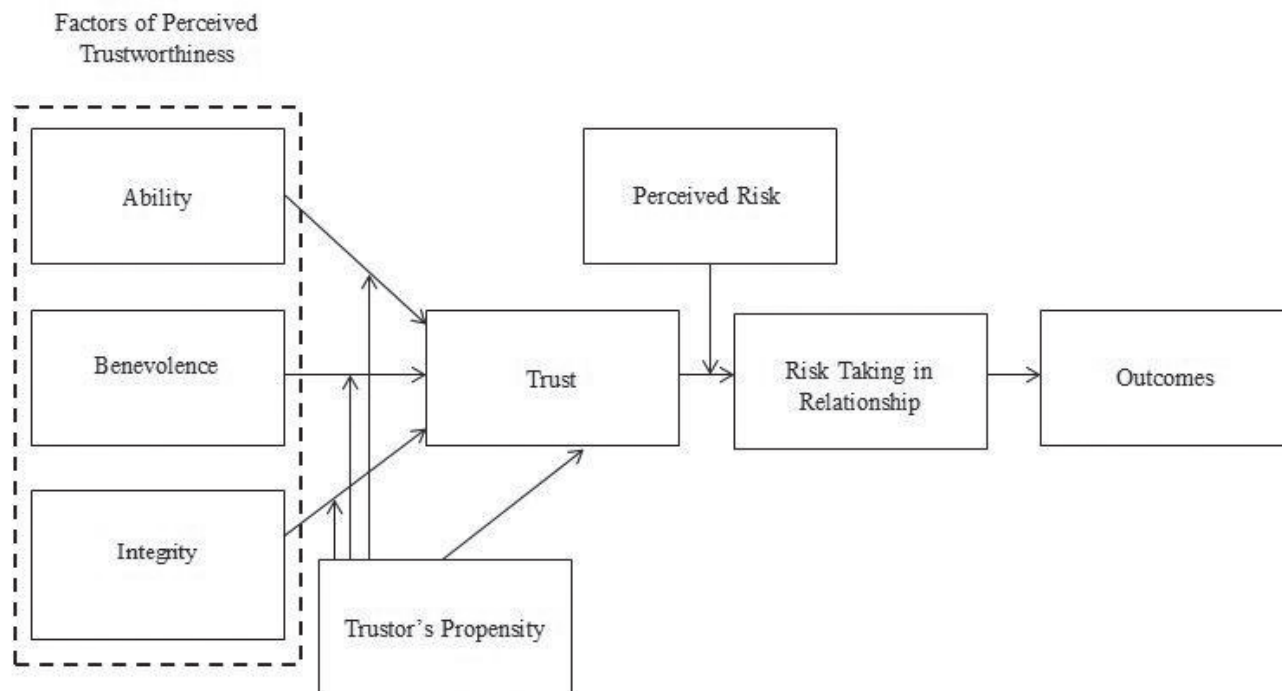
trusting beliefs (McKnight & Chervany, 1996). Trusting beliefs describe the degree one believes (and feels confident in believing) the other person is trustworthy in a specific situation. These components of ascribed trustworthiness are beliefs about the trustee's ability (e.g., Doney & Cannon, 2007), benevolence (e.g., Sirdeshmukh et al., 2002) and integrity (e.g., Morgan & Hunt, 1994) (see Figure 1). Ability belief is based on the perceived competence of one to serve another's interests (McKnight & Chervany, 1996). Benevolence belief is the trustor's perception that the potential trustee has the willingness to serve another's interests (McKnight & Chervany, 1996). Davis et al. (2000) posit integrity includes the trustor's perception the trustee is consistent and has a reputation for honesty and the trustee acts in accordance with a set of rules the trustor finds acceptable (Mayer et al., 1995). Even though these three beliefs may be related to each other, they may vary independently of each other (Mayer et al., 1995). Fischer and Friedman (2014) posit that three Psalms (72, 82, and 101) use ability, benevolence, and integrity to emphasize the importance of just leadership and organizational trust. The three trusting beliefs (perceptions), with the addition of predictive beliefs, form the foundation of two general types of trust, cognitive and affective. Predictability belief (McKnight et al., 1998) is based on the degree the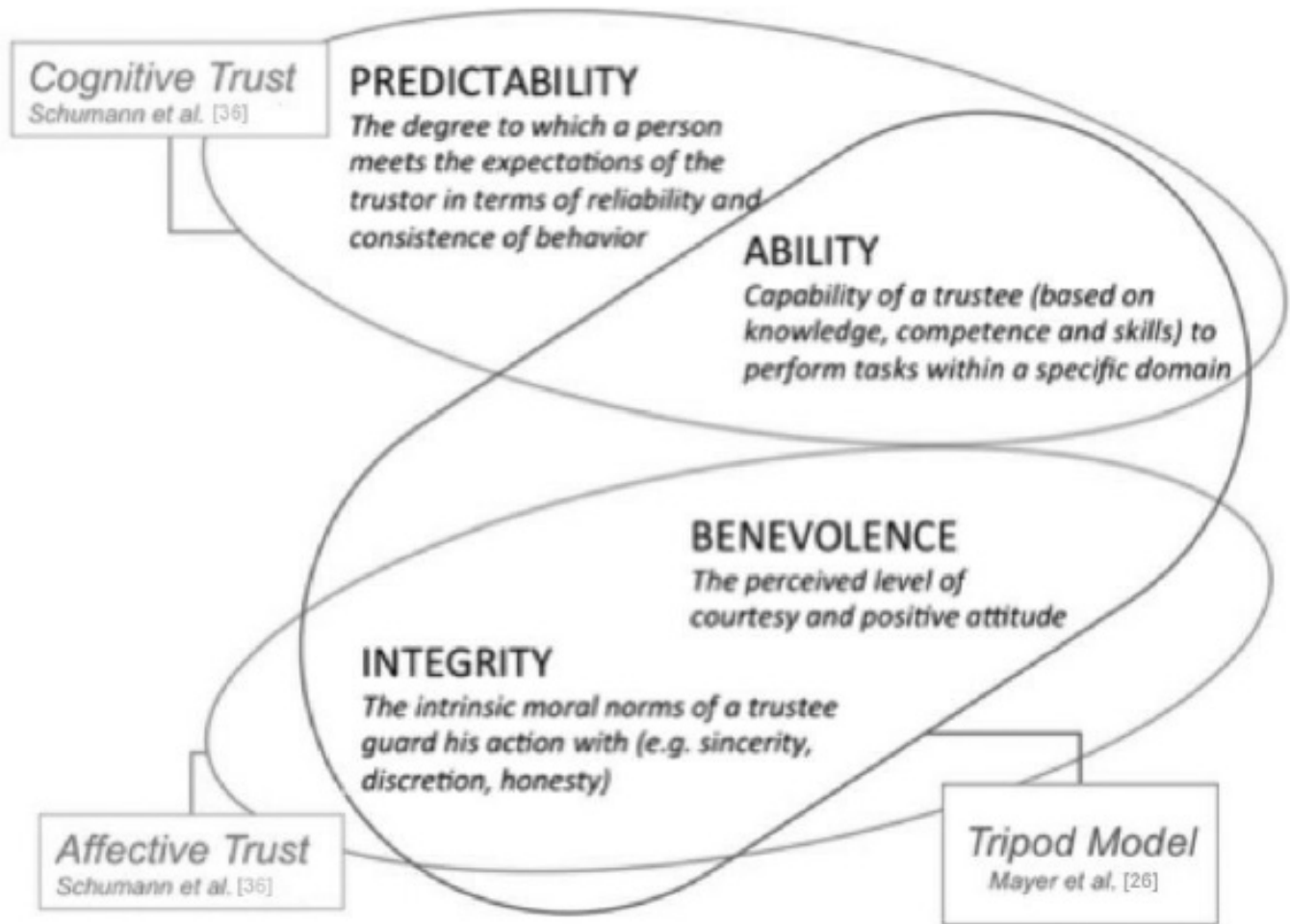 trustee meets the expectations of the trustor in a reliable and consistent manner. It should be noted our Lord Jesus Christ perfectly fulfills each of the perceptions of trustworthiness. Christ has the ultimate ability as creator and sustainer of life (John 1:3-4). No one has greater love or benevolence than Christ (John 15:13). Christ is the author of truth and integrity (John 14:6). Christ never changes and, therefore, is ultimately predictable (Hebrews 13:8). Accordingly, Christ is ultimately trustworthy. All those in the family of Christ are called to model and imitate Christ.

Kim et al. (2004) posit trust develops over time. As trust develops, it evolves into various types. Some examples of trust are more cognitive (logical) while others are more affective (emotional). McKnight et al.'s (1998) tripod model of the beliefs of trustworthiness can be mapped into the dimensions of cognitive- and affective-based trust (Calefato et al., 2015) (see Figure 2). Cognitive and affective trust emerge as separate dimensions over time. Each has its own distinct characteristics and manifests different processes in the trust relationship between leaders and followers. Each enables different levels of acceptance, influence, and motivation on behalf of followers.

Cognitive-Based Trust

Cognitive-based trust is based on ability beliefs and predictability beliefs. Ability belief has been discussed ear-

Cognitive Trust Schumann et al. [36]

PREDICTABILITY
The degree to which a person meets the expectations of the trustor in terms of reliability and consistence of behavior

ABILITY
Capability of a trustee (based on knowledge, competence and skills) to perform tasks within a specific domain

BENEVOLENCE
The perceived level of courtesy and positive attitude

INTEGRITY
The intrinsic moral norms of a trustee guard his action with (e.g. sincerity, discretion, honesty)

Affective Trust Schumann et al. [36]

Tripod Model Mayer et al. [26]

lier. Predictability beliefs are developed once the person to be trusted is identified. This dimension is not predicated on a special relationship between the leader and follower. The follower believes the leader acts in the same way toward everyone regardless of the trustor's identity. Cognitive-based comments include, "I believe my leader has high integrity" (Dirks & Ferrin, 2002). Trust is cognition-based when the trustor chooses whom they will trust, in which respects, and under what circumstances, and they base the choice on what they take to be "good reasons," constituting evidence of trustworthiness (Lewis & Weigert, 1985). Cognitive trust is based on the trustor's rational assessment of evidence of another's competence and reliability. In this way, cognitive trust can be considered a form of logical trust (Ziegler & Golbeck, 2007).

Cognitive trust is based on accumulation of past knowledge or evidence (Johnson & Grayson, 2005). High levels of trust are possible early in a relationship between a potential trustor and trustee but probably driven by cognitive cues from group membership and reputation. Cognitive-based trust in Christ is knowledge driven (John 10:14). It is based in part on what others have told them about Him (Romans 10:14-15). Therefore, a person's initial decision to trust in Christ is often based on what they know about Christ and what He is able to do for them.

Affective-Based Trust

Affective-based trust often develops after cognitive trust is established. McAllister (1995) posits once a person's baseline expectations about the competence of another person are fulfilled, they will be willing to invest further in the relationship. Accordingly, cognitive-based trust acts as a substitute before affect-based trust is developed. Affective-based trust is based on benevolence and integrity beliefs. Affective-based trust is deemed relationship-based trust. Followers with affective-based trust base their decision to trust on the belief they have a unique relationship with the leader (McAllister, 1995).

Affective-based comments include, "If I shared my problems with my leader, I know that she or he would respond constructively and caringly" (Dirks & Ferrin, 2002). Lewis & Weigert (1985) state that trust is affective-based when trust is based on emotional attachment to all people involved in the relationship. Affective trust is based on emotional ties or the type of relationship the trustor has with the potential trustee. Affective trust is characterized by security and perceived strength of the relationship between the trustor and trustee. McAllister (1995) posits that affective trust is more resilient than cognitive trust. Achieving affective trust is important since it allows for short-term behavioral problems to occur and be forgiven (McAllister, 1995). Affective-based trust in Christ is developed as a person walks with Him and trusts Him more deeply (John 10:14, 14:1). When a high level of affect-based trust is developed, the foundation of cognitive-based trust may no longer play as comprehensive a role.

Influential leaders of excellence understand there are different types of trust, and those different types serve different roles and have different outcomes (Hurley, 2011). Trust between leaders and followers and within teams influences the entire work cycle from initiation of new ideas to assessment of performance. Cognitive- and affective-based trust influence the stages of group development and performance differently (Corbitt et al., 2004; Turaga, 2013). The following sections of the paper proceed through the four primary stages of Tuckman's Model of Group Development and provide the hypothesized impact of both types of trust during each stage. Consideration of impact during each stage may lead to the understanding that trust is critical to the group development and performance process.

APPLICATIONS TO TUCKMAN'S MODEL OF GROUP DEVELOPMENT

One of the greatest questions in leadership and leader development is how to take a group of individuals from inception to effective performance. One of the tools used by both academics and practitioners is Tuckman's Stages of Group Development. In 1965, B.W. Tuckman published "Developmental Sequence in Small Groups" to describe his findings and subsequent theory on how groups develop. Tuckman (1965) proposed groups go through four general stages of development as they mature: forming, storming, norming, and performing. These four stages cover both the social and task realms in group development. In the social realm, groups transition through testing-dependence, conflict, cohesion, and functional roles. In the task realm, groups transition through orientation, emotionality, relevant opinion exchange, and the emergence of solutions. These four stages can be described as relationships between level of group effectiveness and the passage of time (see Figure 3). It should be noted that group development is not necessarily linear (Morgan, Salas, & Glickman, 1993). Groups can move back and forth between stages in the model. Hurt (2012) accounted for the nonlinear nature of group development by proposing the Punctuated-Tuckman model. This adaptation is especially relevant to the example of Christ and His twelve disciples since the Gospels are not com-

Figure 3: Four Stages of Group Development based on Tuckman's (1965) Theory
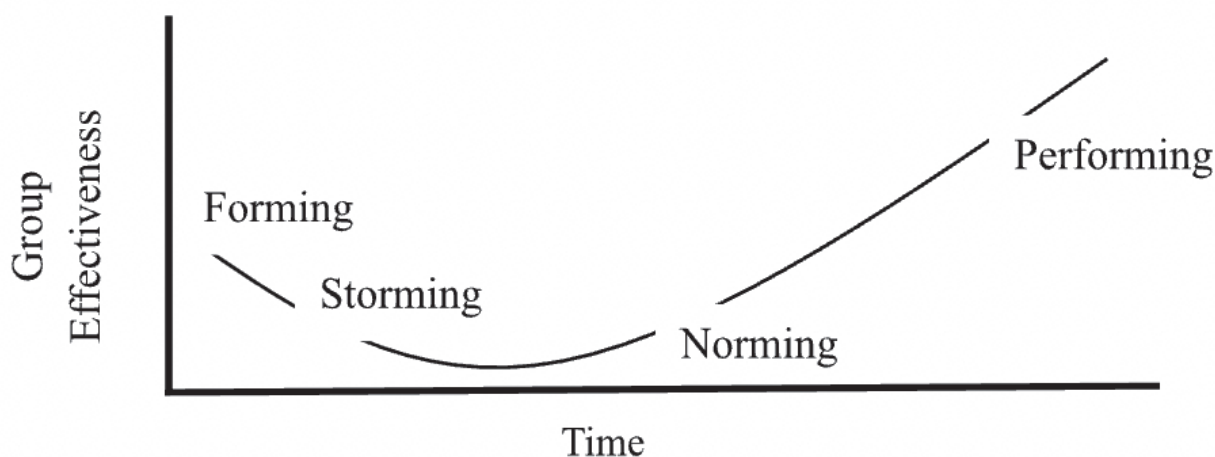
pletely chronologically linear. Smith (1999) posits that acts of trust are rendered more complex because there are external factors in all societies that mitigate trusting situations. These external factors can act to control the outcome of the event itself (Smith, 1999). Tuckman's stages continue to be valid for exploration of the development of different types of trust as long as there is an understanding that the process may not be linear but may consist of back-and-forth movement every time new information is added or there are outside influences on the group.

A beautiful example where we can observe a leader assembling a group, developing them, and then sending them out to fulfill a task can be seen in Christ and His twelve disciples. Scripture, especially the four Gospels, are replete with narratives designed to help us understand how Christ developed both cognitive- and affective-based trust to lead the twelve through the four stages of group development.

DIFFERENCES IN THE ROLES AND OUTCOMES OF COGNITIVE- AND AFFECTIVE-BASED TRUST THROUGH TUCKMAN'S MODEL OF GROUP DEVELOPMENT

The Forming Stage

The group development process begins with the forming stage. During this stage, members of the group are introduced to the task, each other, and the initial ground rules. Members perceive these as new ideas and new information. The group begins to test the boundaries for interpersonal and task behaviors. Relationships with leaders, one another, and organizational standards are initiated (Tuckman, 1965). Conceptually, this stage is marked by testing and dependence (Bonebright, 2010). Trust plays multiple roles during this stage. During this stage, group members are introduced to new ideas and new information. Due to accepted social graces, members exhibit preliminary effectiveness in achieving the goal set forth for the group. Group members' perceptions and willingness to contribute to group effectiveness can be described as entrepreneurial opportunity discovery (EODI) and opportunity exploitation (EOEX) (Ren et al., 2016). EODI is facilitated by gathering information from a broad number of sources, performing critical analysis, accepting disconfirming data, and creating new ways of achieving given ends (Nicolaou et al., 2009). In the EODI process, individuals explain and defend the "fuzzy" images of their insights. EOEX is taking actions

to gather and recombine the resources necessary to pursue opportunities (Shane & Eckardt, 2005).

In the lives of Christ and the twelve disciples, this stage can be seen when Christ called each of His disciples. Two things should be noted at this stage. It was Christ who did the calling, and the group that He called was diverse. A review of the Gospels indicates Jesus preferred to call His disciples with the words, "Follow me." Examples of this type of call can be observed with Matthew from his tax booth (Matthew 9:9); the fishermen brothers, Simon and Andrew, from their fishing business with their father (Mark 1:16-17); and Philip from Galilee (John 1:43).

Second, the group Christ assembled would not have come together naturally. Scripture tells us the professions of six of the twelve disciples. Andrew, Peter, James, and John were fishermen by trade. Matthew was a tax collector, employed by the Roman government. Simon was a zealot who was engaged in politics and anarchy with an attempt to overthrow the Roman government. The twelve would not have naturally formed into a high performing group without a developmental process.

Application: Handling of new ideas and new information. After calling His disciples, Jesus began to present them with new ideas and new information. Examples include His words during the Sermon on the Mount and His seven "I Am" statements. Numerous times during the Sermon on the Mount Christ said, "You have heard that it was said…. But I say to you…" (Matthew 5:17-48). During the sermon, Christ guided His followers in accurately interpreting the Old Testament. Further, Christ declared that he was the way, the truth, and the life. No one could come to the Father except through Him (John 14:6). These statements were revolutionary in themselves. Christ also provided His disciples with "new" information about the Father and the Kingdom of Heaven. On one occasion, Philip asked him to show them the Father. Jesus replied, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father?'" (John 14:8-9). In Matthew 13, Jesus explained what the Kingdom of Heaven was like. The disciples drew upon both cognitive- and affective-based trust to decide whether they would accept this information. Cognitive-based and affective-based trust on behalf of the trustor in the information-provider influence the way new information is handled during the group formation process. Primary questions arising in relation to new information during the forming stage address new information agreeing or disagreeing with previously held conceptions and understandings.

Overall, trust plays an important role in group development because it helps group members assimilate in two ways. First, trust helps group members seek resources in the absence of legitimacy (Welter & Smallbone, 2006). Second, trust protects group members from other group members' opportunism (Larson, 1992).

Cognitive-based trust. Cognitive trust plays a moderating role since it serves to identify and screen out reliable information. Identification and screening is key to the group development process. Cognitive trust is believed to produce positive anticipations and attitudes towards challenges likely to occur in the future. Cognitive trust will allow group members to focus more on EODI and EOEX as they believe partners are reliable and reasonable (Ren et al., 2016). These beliefs lead to less energy expended on monitoring efforts (Johnson & Grayson, 2005). Cognitive trust reinforces confirming but not disconfirming evidence (Entin & Serfaty, 2017). Kahn et al. (2010) found individuals are more likely to believe information from an expert when it agrees with their previously held position rather than when it is at odds with their earlier position.

Affective-based trust. Specifically, affective trust has been found to mediate the positive effects of network ties on EODI and EOEX. The relationship between network ties and EODI was found to be weak while the ties to EOEX were found to be strong (Ren et al., 2016). Affective trust is believed to play this role for three reasons (Ren et al., 2016). First, people who make emotional investment in trust relationships are likely to develop protective reciprocal feedback loops. People are reluctant to breach psychological contracts by rejecting the other members' requests for help. Second, affective trust provides an environment where each person is free to express new ideas and concerns without fear of reprimand or ridicule. Finally, affective trust provides emotional support as entrepreneurs confront difficulties. Cognitive trust has been found to enhance relationships mediated by affective trust (Ren et al., 2016). Information originating from a longtime friend is believed to evoke affective-based trust. Affective trust reinforces disconfirming evidence but not confirming evidence (Entin & Serfaty, 2017). Since disconfirming evidence is incongruent, it tends to be viewed emotionally and with greater sensitivity. Disconfirming evidence from a friend tends to be taken more seriously since a friend is deemed to have "my welfare at heart" (Alison et al., 2012).

Application. At the very beginning of the group development process, individuals have very little trust in one another and may be trying to assess whether they trust the leader. Belief in the legitimacy of the leader, fellow group members, and the process itself may be very low or nonexistent. Trust enables individuals to decide upon which resources to rely. It should be noted that there were connections between some of the disciples before the forming stage. The first recorded disciples (Matthew 4:18-22) were sets of brothers, Simon (Peter) and Andrew as well as James and John. It appears that Andrew was a disciple of John the Baptist, who directed Andrew to Jesus. Andrew then brought his brother Simon to Jesus (John 1:35-42). We could speculate whether James and John being brothers played a role in them leaving everything and together following Jesus. Their pre-existing relationship may have helped them overcome the risk of the unknown.

The disciples needed to trust Christ in order to accept the new ideas and information He was sharing with them. Cognitive- and affective-based trust play different roles in the relationship between an individual's social network and both their entrepreneurial opportunity discovery (EODI) and opportunity exploitation (EOEX). It appears they began the process with cognitive-based trust. Cognitive-based trust processes helped determine whether they would accept the new ideas and new information. Affective-based trust processes then helped determine whether they would invest in the new ideas and new information. Resilience comes as a result of affective-based processes.

The Storming Stage

As the group continues to mature and different ideas begin to arise as to how best to handle issues, intragroup conflict begins to arise. The storming stage of group development is characterized by a lack of unity between group members. Individuals begin to polarize around interpersonal issues. Group effectiveness begins to suffer as time progresses and group members begin to resist moving into unknown areas of interpersonal relations. Members are reluctant to broach sensitive issues as their own personal status and security may be jeopardized. Tuckman (1965) stated, "[G]roup members become hostile toward one another and toward a therapist or trainer as a means of expressing their individuality and resisting the formation of group structure" (p. 386). Group members now begin to be involved at the emotional level. Emotions are observed in responses to tasks. Emotional responses are especially evident when group goals are associated with self-understanding and self-change. Even though

emotional responses may be less visible when a group is working toward impersonal and intellectual tasks, intra-group resistance may still be present. The increase in conflict typically leads to a temporary decrease in group effectiveness as time passes. Members of the group work to set norms and status. For all these reasons, trust plays an important role in the handling of work-related conflict (Tuckman, 1965).

Handling of work-related conflict. Trust also influences how group members handle conflict. Two forms of work-related conflict are cognitive and affective conflict. Cognitive conflict forms when there is a perception of differences between content, viewpoints, ideas, and opinions. Researchers argue cognitive conflict can be functional as it provides information necessary to serve complex strategic decision-making tasks (Parayitam & Dooley, 2007). Schweiger and Sandberg (1989) propose cognitive conflict enables individuals to synthesize conflicts into a single decision. High-quality decisions are often reached after critical and investigative debates about tasks are conducted. This process has the potential of enabling individuals to remain committed to a decision throughout implementation. Affective conflict arises from interpersonal tensions, tends to be emotional in nature, and is dysfunctional. Affective conflict is comprised of person-level differences and disagreements. This type of conflict results in tension, animosity, and annoyance between people (Amason, 1996; Jehn, 1995). It should be noted, cognitive conflict can lead to affective conflict. Cognitive- and affective-based trust can serve both to enhance the positive potential of conflict and guard against negative aspects.

Cognitive-based trust. Cognitive-based trust has been found to enhance the benefits of cognitive conflict (Parayitam & Dooley, 2007). In addition, cognitive-based trust, interacting with cognitive conflict, enhances both decision quality and decision commitment. Affective-based trust has not been found to have this same effect (Parayitam & Dooley, 2009). Cognitive-based trust led the twelve disciples to stay with Jesus when everyone else was leaving. When He asked them if they would leave also, Simon Peter answered, "Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know that you are the Holy One of God" (John 6:68-69).

Affective-based trust. Affective-based trust serves to protect groups during the storming stage. This form of trust enables emotional investments made by engaged group members to intervene before cognitive conflicts at the functional level foster dysfunctional affective conflicts (Parayitam & Dooley, 2009). Once again, the twelve disciples' commitment can be heard in the answer of Simon Peter (John 6:68-69).

Application. The disciples experienced both internal and external conflict in their following of Christ. One specific type of internal argument recorded was the argument over who was the greatest among the twelve. Christ replied, "The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors" (Luke 22:24-25). The disciples also challenged Jesus as to His statements about Himself and how He was to fulfill His mission. When He explained the requirements of being a disciple, "'Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you," many of his disciples said, "This is a hard teaching. Who can accept it?" When many of his disciples turned back and no longer followed Him, He asked, "Does this offend you?" (John 6:53-66).

The Norming Stage

Groups have the potential to become highly effective in handling the conflicts arising during the storming stage by establishing group roles and norms. Accordingly, this stage is called the norming stage (Tuckman, 1965). During this third stage, a properly developing group develops cohesion. Group members feel safe enough to accept each other's idiosyncrasies and express their own personal opinions. The group develops shared mental models. Members discover the most effective ways to work with each other (Neuman & Wright, 1999). During this stage, the group becomes an entity as group members develop in-group feelings and seek to maintain and perpetuate the group. Norms help in avoiding task conflicts and help ensure group harmony. Group effectiveness begins to increase again (Tuckman, 1965). Cognitive- and affective-based trust serve to enhance organizational learning and organizational citizenship behaviors during this stage.

Organizational Learning. Organizational learning is the way knowledge is interpreted and applied in the contemporary environment. Where knowledge is deemed the input, organizational learning is the output (Swart & Kinnie, 2010). Within the scope of group development, organizational learning is the process whereby knowledge of group and conflict dynamics become group norms. Studies to date have focused on the roles of cognitive-based trust in organizational learning (e.g., Jiang & Chen, 2017; Swift & Hwang, 2013). The role of affective-based

trust is currently limited to conjecture and hypotheses and, therefore, is an appropriate matter for further studies.

Cognitive-based trust. Cognitive-based trust plays a significant role in facilitating organizational learning (Swift & Hwang, 2013). Organizational learning is surmised to be based on a series of systematic interactions leading to changes in behaviors for the purpose of achieving goals (Akbar, 2003; Fernie et al., 2003; and Liebowitz, 1999). Cognitive trust augments organizational learning since this form of trust contains elements of reliance and expectations on others to provide helpful information related to achievement of formal group organizational goals. Cognitive trust is also deemed to facilitate organizational learning because of the trustor's confidence in the potential group member trustee's knowledge of task or goal requirements in an organizational context.

Organizational Citizenship Behaviors. Organizational citizenship behaviors (OCBs) have been defined as individual behavior that is discretionary, not explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization (Organ, 1988, p. 4). Organ (1988) lists the five most common organizational citizenship behaviors as altruism, courtesy, sportsmanship, conscientiousness, and civic virtue. OCBs serve as norms preparing groups for high performance. Both cognitive- and affective-based trust mediate group members' decisions to act out organizational citizenship behaviors.

Affective-based trust (with fair treatment). Affective-based trust mediates the relationship between perceptions of fair treatment and group members' helping behavior (Yang et al., 2009). Helping behavior is defined as proactive behavior comprised of acts of consideration and cooperation (Duan, Wong, & Yue, 2019; Solomon et al., 1985). Affective-based trust in the group leader is believed to inspire peer group members to suspend their own individual doubts and personal interests and direct their efforts toward broader common goals (Dirks & Skarlicki, 2004). In addition, positive affect and mood is believed to predispose group members toward positive social behavior and sensitize them to helping opportunities (George & Brief, 1992).

Affective-based trust (with ethical leadership). Affective-based trust mediates the relationship between ethical group leadership and both organizationally directed (OCBO) and individually directed (OCBI) group organizational citizenship behaviors (Lu, 2014). Ethical group leadership has been defined as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships and the promotion of such conduct to followers through two-way communication, reinforcement and decision-making" (Brown et al., 2005, p. 120). Members' OCBO contribute to overall group productivity through their adherence to informal rules designed to maintain group order. Members' OCBI contribute to the group through helping behaviors and information and task sharing (Williams & Anderson, 1991). This mediating effect may be due to ethical leaders being perceived to have the trustworthiness characteristics of benevolence, consideration, dependability, reliability, and integrity (Eisenbeiss, 2012; Lu, 2014). Groups with ethical leaders believe their leaders care about their feelings and thereby induce affective trust on the part of the group. Group members are more apt to engage in OCB to gain a connection of affective trust with group leaders. Exemplary leader behavior, including sacrificing individual benefits for the well-being of the group and maintaining consistency between words and actions, can enhance perceptions of leader integrity (Aurier & N'Goala; 2010; Massey & Kyriazis, 2007; Rempel et al., 1985; Zhu et al., 2013).

Cognitive-based trust (with ethical leadership). Ethical group leadership leads group members to perceive their leaders are both competent and of good character. These perceptions lead to the enhancement of cognitive-based trust. Deeper cognitive-based trust then leads the group to desire the development of emotional bonds with group leaders. These emotional bonds lead to affective-based trust. Affective-based trust then leads to the group members' OCBs to reciprocate their leader's favorable behavior (Newman et al., 2014).

Affective-based trust (with participative leadership). Affective-based trust plays a mediating role between participative leadership styles on the part of the group leader and organizational citizenship behaviors (OCBs) on the part of other group members (Miao et al., 2014). Affective-based trust is a deeper form of trust as it develops over time through the reciprocated exchange of care and concern between the trustors and trustees (Yang & Mossholder, 2010). Affective-based trust developing from close emotional ties between the group leader and the group appears to be particularly valued by members in the workplace (Miao et al., 2014).

Application. Jesus responded to the internal and external conflicts by setting new standards for His disciples. In response to the argument over who was the greatest, Christ told His disciples they were to serve each other. He not only expressed the standard, He also modeled servant leadership. Christ also addressed arguments

over the difficulty of His teaching. It should be noted that standards that were considered new were merely accurately applying the (old standards) *Shema* (Deuteronomy 6:4-5) to love God plus love your neighbor as yourself (Leviticus 19:18). On another occasion, Christ applauded an expert in the law for accurately summarizing the law (Luke 10:26).

The Performing Stage

The group reaches its maximum level of effectiveness in the final stage of development. Tuckman (1965) titled the last phase of his original model of group development the performing stage. It is during this final stage the group develops "functional role relatedness" (Tuckman, 1965, p. 387). Whether physically together or apart, the group becomes a "problem-solving instrument" as individual group members adapt and play roles enhancing task activities of the group. The group adopts a structure supporting task performance. Each member's roles become flexible and functional. Group energy is channeled in accomplishing tasks supporting the group's formation and existence (Bonebright, 2010).

Job performance and work satisfaction. Both individual group member and overall group job performance and work satisfaction are maximized during the performing stage. Cognitive- and affective-based trust mediate and facilitate a variety of relationships and information exchanges, making high performance possible (Liu & Liu, 2013).

Cognitive-based trust. Cognitive trust mediates the relationship between the group leader's fair treatment of peer group members and both group members' work performance and job satisfaction (Yang et al., 2009). Confidence in the leader's competence and accountability facilitates the group's task-related information exchanges and associated work behavior, thus enhancing work performance. Work performance should be enhanced for several reasons. The presence of trust can alleviate the anxiety and diversion of attentional energies away from the tasks at hand. Second, followers should be more willing to quickly follow a leader's instructions, take ownership of the work, and channel task-relevant efforts toward established goals when they are confident in their supervisor's knowledge, skills, and competency (Kanfer & Ackerman, 1989).

Affective-based trust (with participative leadership). Affective-based trust plays a mediating role between participative leadership styles on the part of the group leader and job performance on the part of the group members (Miao et al., 2014). When affective-based trust exists within the group, members' work performance and effectiveness increase as the leader draws on each group member in decision making and sharing of responsibility.

Application. The disciples reached ever higher levels of service in fulfilling Christ's commission the longer He was with them. There was a natural progression. First, they traveled with Him and watched Him minister and heal (e.g., Matthew 9:35, Mark 6:1-5, Luke 9:37-43). Next, they were sent out by Him in groups of two before His death and resurrection (Mark 6:7, Luke 10:1). Finally, they were sent out to fulfill His great commission after His ascension (Matthew 28:16-20).

CALL FOR FURTHER RESEARCH

The premises and postulates set forth in this paper provide fertile ground for additional research. Areas for additional research can begin with deeper data-supported research into the roles of cognitive- and affective-based trust in the leader on group development and effectiveness. For example, the role of affective-based trust is currently limited to conjecture and hypotheses. An additional area for further research is the 11 disciples' cognitive and affective trusting beliefs and behaviors after the resurrection of Christ. This area of research would focus on what many consider to be Tuckman's fifth stage of group development—adjourning.

DISCUSSION AND CONCLUSION

Effective leadership development requires today's business leaders to embrace the power of trust in transforming a group of individuals into a high-performing team. Stephen Covey states, "Trust is the glue of life. It's the most essential ingredient in effective communication. It's the foundational principle that holds all relationships." He further states, "Without trust we don't truly collaborate; we merely coordinate or, at best, cooperate. It is trust that transforms a group of people into a team" (Covey, 2008, p. 265). Peter Drucker states, "Leadership is an achievement of trust" (as cited in AZ Quotes, n.d.). Within the scope of this article, trust is defined as the willingness to be vulnerable and act on the basis of words, actions, or deeds of another. This willingness and acting is essential to the effectiveness of the leader/follower relationship. Understanding the power of trust begins with

understanding the bases on which individuals choose who they will trust. People base their decision to trust specific leaders on their own perceptions of that leader's motivations, behaviors, and moral foundations. Research has shown the four primary perceptions are assessment of the leader's ability, benevolence, integrity, and predictability. These four perceptions pair to foster two primary forms of trust. When followers believe the leader has the ability or competence to lead them and the leader's actions are reliable, they trust the leader cognitively. Cognitive trust is also known as logical trust. When followers believe in the leaders' integrity and that they act in accordance with the followers' best interests, the followers trust the leaders affectively. Affective trust is also known as trust from the heart. Each type of trust has its own benefits and outcomes. Leaders whose goal is the development of high-performing teams understand that these two forms of trust serve as tools in a team development toolbox. Research has shown that teams often transition through a sequence of stages on their journey from an assembled group of individuals to a high-performing team. Tuckman (1965) labels this sequence of stages forming, storming, norming, and performing. This process may or may not be linear as new opportunities, challenges, information, and team member compositions are presented. The effective leader ascertains the stage in which the team is working and how to use the two forms of trust as tools to guide the team toward synergy and high performance. In the first stage, forming, the leader draws on cognitive-based trust with the followers to foster the followers' acceptance of new information and team members. Affective-based trust enhances the team members' willingness to participate in the process, listen to the leader and other team members, and be open to persuasive arguments. The two forms of trust pave the way for transition to the storming stage. As team members become more committed to the task entrusted to the team, differences often arise between team members. Effective leaders use cognitive trust during this stage to help followers synthesize conflicts into single decisions that can be used to resolve conflicts. Cognitive trust enhances both decision quality and decision commitment. Affective trust between team members and the leader serves to foster emotional investments by team members in the group development process before conflicts become dysfunctional. Commitment and quality decision-making set the stage for team norms to be developed. Cognitive trust during the norming stage plays a significant role in facilitating organizational learning. Team members with affective trust toward their leader will reciprocate the leader's organizational citizenship behaviors. Successful development of team norms leads to high performance in the performing stage. Cognitive trust during the performing stage enhances the relationship between work performance and work satisfaction. Team members feel good about working toward the best interests of the team and organization. Affective trust sets the foundation for leaders to draw team members into participating. Each stage is critical in the transformation of a group of individuals into a high performing team. Each type of trust plays vital roles during each stage. Each form of trust is based on perceptions by followers of their leader. Effective leaders communicate with their followers in ways that provide evidence for building favorable perceptions. Knowledge of the strength of trust in its various forms will equip developing leaders to more effectively aspire to model the trustworthiness of Christ. He calls His followers to be people of influence in all endeavors of life. He calls and equips. Followers answer and follow. Inviting Him to be trustworthy through them, followers can then practice more effective leadership in leading the world to Christ.

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