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JVBL
VALUES-BASED LEADERSHIP

VALPARAISO UNIVERSITY

IN THIS ISSUE:

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Special Acknowledgement

JVBL Mission Statement

The mission of the *JVBL* is to promote ethical and moral leadership and behavior by serving as a forum for ideas and the sharing of "best practices." It serves as a resource for business and institutional leaders, educators, and students concerned about values-based leadership. The *JVBL* defines values-based leadership to include topics involving ethics in leadership, moral considerations in business decision-making, stewardship of our natural environment, and spirituality as a source of motivation. The *JVBL* strives to publish articles that are intellectually rigorous yet of practical use to leaders, teachers, and entrepreneurs. In this way, the *JVBL* serves as a high quality, international journal focused on converging the practical, theoretical, and applicable ideas and experiences of scholars and practitioners. The *JVBL* provides leaders with a tool of ongoing self-critique and development, teachers with a resource of pedagogical support in instructing values-based leadership to their students, and entrepreneurs with examples of conscientious decision-making to be emulated within their own business environs.

Submission Guidelines for the *JVBL*

The *JVBL* invites you to submit manuscripts for review and possible publication. The *JVBL* is dedicated to supporting people who seek to create more ethically- and socially-responsive organizations through leadership and education. The Journal publishes articles that provide knowledge that is intellectually well-developed and useful in practice. The *JVBL* is a peer-reviewed journal available in both electronic and print fora (fully digital with print-on-demand options). The readership includes business leaders, government representatives, academics, and students interested in the study and analysis of critical issues affecting the practice of values-based leadership. The *JVBL* is dedicated to publishing articles related to:

1. Leading with integrity, credibility, and morality;
2. Creating ethical, values-based organizations;
3. Balancing the concerns of stakeholders, consumers, labor and management, and the environment; and
4. Teaching students how to understand their personal core values and how such values impact organizational performance.

In addition to articles that bridge theory and practice, the *JVBL* is interested in book reviews, case studies, personal experience articles, and pedagogical papers. If you have a manuscript idea that addresses facets of principled or values-based leadership, but you are uncertain as to its propriety to the mission of the *JVBL,* please contact its editor. While manuscript length is not a major consideration in electronic publication, we encourage contributions of less than 20 pages of double-spaced narrative. As the *JVBL* is in electronic format, we especially encourage the submission of manuscripts which

utilize visual text. Manuscripts will be acknowledged immediately upon receipt. All efforts will be made to complete the review process within 4-6 weeks.

By submitting a paper for review for possible publication in the *JVBL*, the author(s) acknowledge that the work has not been offered to any other publication and additionally warrant that the work is original and does not infringe upon another's copyright. If the submitted work is accepted for publication and copyright infringement and/or plagiarism is successfully alleged with respect to that particular work, the submitting author agrees to hold the *JVBL* harmless and indemnified against any resulting claims associated therewith and further commits to undertaking all appropriate corrective actions necessary to remedy this substantiated claim(s) of infringement/plagiarism.

All submissions, including appendices, should be transmitted in either .docx or .doc formats directly through the "submit article" portal (preferred) on the journal's home page — http://scholar.valpo.edu/jvbl/ — or alternatively as an email attachment to jvbl@valpo.edu. The submitting author shall provide contact information and indicate whether there are co-authors to be listed (specifying which one will be the primary contact).

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The JVBL seeks work that is clearly written and relevant to the Journal's central theme, yet imbued with analytical and intellectual excellence. In this respect, the editorial review board shall consist of both leading scholars and respected high-level business leaders. All manuscripts undergo a two-stage review process:

1) The editor and/or his or her representative will conduct a cursory review to determine if the manuscript is appropriate for inclusion in the *JVBL* by examining the relevance of the topic and its appeal to the Journal's target readership. The editor may: a) reject the manuscript outright, b) request submission of a revised manuscript which will then be subject to a comprehensive in-house review, or c) forward the manuscript for review pursuant to the provisions of the following paragraph.

2) The editor will submit the manuscript to two reviewers emanating from the field of the paper's topic, unless the submission is invited. Once reviews are returned, the editor may: a) accept the manuscript without modification; b) accept the document with specific changes noted; c) offer the author(s) the opportunity to revise and resubmit the manuscript in response to the reviewers' and editors' comments and notations; or d) reject the manuscript.

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Articles

This paper attempts to demonstrate the many insights into successful and unsuccessful leadership that may be derived from the life of King Solomon, who, according to Scripture, was the wisest man who ever lived. Solomon may have been very wise, but made some very serious blunders that ultimately led to the breakup of his empire after the ascendency of his son. This paper examines the mistakes and/or character flaws which contributed to the decline of Solomon from a great leader to an ineffectual figurehead. This paper will also examine the Book of Proverbs attributed to Solomon and highlight its pertinent leadership lessons. One question that the paper will attempt to answer is whether or not Solomon followed the path of wisdom discussed in Proverbs.

Managing diversity effectively is the key to attract and retain a productive workforce. Research demonstrates that celebrating diversity leads to greater productivity, increased creativity, and heightened morale and motivation. Organizations often benefit from the differing perspectives and rich experiences a diverse workforce provides. Similarly, organizations can enhance their creativity by encouraging diverse perspectives and opinions. Thus, issues of managing diversity, valuing diversity, and celebrating diversity have assumed added importance. This paper suggests that diversity is not a problem, but rather a solution to most of the challenges organizations face such as employee engagement and participation. Managing workforce diversity effectively transcends meeting a company's legal requirements and complying with equal opportunity and non-discrimination regulation. Leaders need to understand and deal constructively with their own biases and prejudices that hinder diversity. Celebrating diversity is the extension of healthy spirituality that leads us to celebrate our differences and view diversity as different manifestations of the underlying Unity that permeates every phenomenon. This paper discusses key advantages of celebrating diversity, pinpoints barriers to organizational diversity, and offers some perspectives to overcome barriers to inclusiveness.

Values-based leadership is slipping, perhaps morphing into an ill-defined expediency without the weight or anchor of moral principles while neglecting common decency, genuine care for others, and a vision of democracy as a moral egalitarianism. Values, without a moral anchor, can easily slip into ethical relativity and narcissistic navel-gazing where a moral view of others hangs hopelessly by the threads of expedient decision making. This we see in the current political and business climate of 2018 as we live and work in an atmosphere of selfishness ignoring self-giving service to others. Will this last, or will we be able to revive our democratic ideals and moral principles and transpose these into our everyday lives, business practices, and political processes?

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Joseph Martino — Ontario, Canada
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Hawaraa Ali Habib Al Lawati — Muscat, Oman
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Cam Caldwell — Alexandria, Louisiana, USA
The purpose of this paper is to emphasize the role of Transformative Ethics as leaders and organizations move toward the achievement of greatness. It is a conceptual paper that explains the key importance of the pursuit of greatness and the role of Transformative Ethics in that pursuit. The paper suggests that each of the twelve perspectives that comprise Transformative Ethics supports the pursuit of greatness and that the pursuit of excellence is necessary for individuals and firms in today's global marketplace. The research implications from this study support the importance of Transformative Ethics as a contributing ethical perspective for leaders and organizations. As leaders and organizations interact with others, the need for ethical leadership is critical for establishing trust and earning follower commitment This paper is one of the first to address the practical implications of Transformative Ethics for leaders and organizations.

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Kassem A. Ghanem — Windsor, Ontario, Canada

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Patricia A. Castelli — Southfield, Michigan, USA

Accountability and moral competence are two factors that may have a positive effect on ethical leadership in organizations. This study utilized a survey methodology to investigate the relationship among accountability, moral competence, and ethical leadership in a sample of 103 leaders from a variety of industries and different countries. Accountability was found to be a significant positive predictor of ethical leadership. Moral competence was also found to moderate this relationship such that increases in moral competence enhanced the positive effects of accountability on ethical leadership. The results of the study suggest that organizations can increase ethical leadership throughout the company via accountability (especially self-accountability) and moral competence by training their leaders to use self-monitoring behaviors and increasing moral education.

165. UNETHICAL LEADERSHIP AND FOLLOWERS' DEVIANCE: *THE MEDIATING ROLE OF PERCEPTION OF POLITICS AND INJUSTICE*

Zeleke Siraye Asnakew — Bahir Dar, Ethiopia
Yibeltal Elias Mekonen — Bahir Dar, Ethiopia

This paper posits that unethical leadership behavior increases followers' deviance by increasing perception of injustice and politics in organizations. More specifically, perception of politics and injustice mediates the relationship between unethical leadership behavior and followers' deviance. By using data from 262 employees of various public organizations in Ethiopia, we confirmed our hypothesis. Further, the result of multiple regression confirmed that the relationship between unethical leadership behavior and followers' deviance would be stronger when followers develop a perception of politics in the workplace.

Case Studies

Book Reviews

Ethnic, Ethos, Ethnicity, Ethnocentrism

by **Joseph P. Hester**
Member, *JVBL* International Editorial Board

There is an underlying current of insecurity pervading American life today. It reveals itself in prejudice and hatred, incivility and indecency. The Trump administration is not as dumb as they seem to be as they have exploited this undercurrent effectively. What happened to us between Jimmy Carter and Barack Obama to cause this? Perhaps we need to go back to the 1960s and the Civil Rights and Feminist movements to find an answer.

First, let's take a look at the four words mentioned above:

- <u>Ethnic</u> is an adjective meaning "relating to a population subgroup (within a larger or dominant national or cultural group) with a common national or cultural tradition."
- <u>Ethos</u> refers to the characteristic spirit of a culture, era, or community as manifested in its beliefs and aspirations; its character or the character of a people.
- <u>Ethnicity</u> is the fact of belonging to a social group that has a common national or cultural tradition.
- <u>Ethnocentrism</u> is an evaluation of other cultures according to preconceptions originating in the standards and customs of one's own culture.

So, highly underestimated by many were those who disagreed with the civil rights and feminist movements. Their beliefs and aspirations were ignored – politically – and they sat there seething. This was a diverse group made up of many subgroups, from Southern Evangelicals to neo-Nazis. Their diversity was wide-ranging but they had one thing in common that Trump has exploited — they felt they had been pushed aside and left out of the political equation and the many social changes going on in the United States.

It was easy to use this for a political advantage, dividing America into "loyalists" and demonizing any who would disagree. The right-wing of the Republican Party became the "in-group" sharing an identity and interest in making "America Great Again" or when translated, "making America into their own image again," a pre-1960's image.

The failure of those who would disagree is – I think – they didn't understand what was going on around them. They should have noticed because the reaction to Obama had a negative and racist foundation. Trump covered this with the "birther" controversy, but he was fooling everyone.

In 1975 Don Killian and I wrote an article entitled "The So-called Ethnocentric Fallacy" in which I explored what happens when we define "morals" and "morality" in an exclusive and limited way. I saw what was happening early on, but being a philosopher, could only write about it and use my understanding in my teaching of ethics.

In a new article that will be published in 2019 entitled "Morality Without Borders, a View of Humanity as Community," I continue this theme. Here are my opening words:

Identity politics is on the rise, and not only in America, but in Europe and South America as well. It is a nationalism, unbridled and unchecked, unleashing an exclusive ethic into society appealing, not to an expansive moral ought, but one that is narrow and provincial, condemning and vilifying. The fact of national diversity, and the imprint of dissimilar values orientations, often causes fear and insecurity among those groups and sub-groups who perceive their values under attack. Being ethnocentric and tribal seems natural to many as there is in all of us a desire to protect and project our most cherished values on others. Values are what define us; they are the substance of whom we are and reveal our commitments and beliefs and their assumed superiority. But our values can also limit our moral acuity narrowing our moral focus and diminishing its energy, unseeking of the commonalities that bind humanity to humanity.

An inclusive and greater moral ought is needed for advancing a vision of a moral world greater than ourselves – a morality without borders. This we call "a moral human ecology" and is supportive of a vision of "humanity as community." This is a moral vision setting the boundary stone for a global human moral ecology as this article will show. How often we write in abstractions and generalities forgetting the people about whom we talk. Their needs and the inhumanity heaped upon them many seldom notice. There is some distance between us and others, but with empathy and care, and a vision of the "greater," this gap can be closed. Given the present-day discombobulation of value, especially moral value, "morality without borders" is a guiding metaphor which beckons our attention. "Humanity as Community" cannot be over-emphasized and accentuated. Its possibilities are endless as it can become a beacon of hope in a divided world.

Joseph P Hester is an independent scholar and regular contributor to the *JVBL*. His extended biography is provided, *infra*, after his article "Values-Based Leadership in a Time of Values Confusion."

Dr. Hester can be contacted at southcline@gmail.com.

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A Reflection on the Leadership of Aretha Franklin, Queen of Soul

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– *by Yvette Lynne Bonaparte, PhD, member of the JVBL International Editorial Board*

When I heard the news report that Aretha Franklin was in hospice care, I thought to myself that another person of influence from my parent's generation was about to leave us. I grew up hearing Ms. Franklin's powerful voice and the messages her songs delivered. She passed away on August 16, 2018. As a leadership scholar, listening to the numerous tributes honoring Ms. Franklin, I couldn't help but think about her life in the context of transformative leadership.

Transformative leadership is a model of leadership that requires the leader to acknowledge and understand of the impact of inequities on those who lack power and privilege. It is a model in which the leader commits him or herself to affecting social change. The transformative leader is self-aware, authentic, and acts with moral courage. He or she is an activist who challenges the status quo, encourages and facilitates inclusion, and gives voice to those that might otherwise be silenced. In numerous ways, Ms. Franklin embodied these leadership practices. In an interview regarding her own fame she said "being the Queen is not all about singing, and being a diva is not all about singing. It has much to do with your service to people, and your social contributions to your community and your civic contributions as well."

As a leader in the civil rights movement, Ms. Franklin, together with other accomplished African Americans, shared their talents and financial resources to support the movement. Ms. Franklin advocated for social justice, and in doing so illustrated the traits of a transformative leader. She demonstrated moral courage and inserted herself into challenging situations. For example, in 1970, Ms. Franklin offered to pay the bail for Angela Davis's release from jail. In *Jet Magazine*, Ms. Franklin was quoted, explaining her view of the situation in the following way: "I'm going to see her [Angela Davis] free if there is any justice in our courts, not because I believe in communism, but because

she's a Black woman and she wants freedom for Black people. I have the money; I got it from Black people — they've made me financially able to have it — and I want to use it in ways that will help our people."

Ms. Franklin's music was transformative. Many of her songs became anthems for both the feminist and civil rights movements and in doing so, inspired and motivated many. In 1972 when she recorded "Young, Gifted & Black," she delivered a poignant message of affirmation to a generation of young African American:

> In this whole world, you know
> There are millions of boys and girls
> Who are young, gifted and black
> With their souls intact, and that's a fact
> You are young, gifted and black, we must begin to tell our young
> There's a world waiting for you, yours is the quest that's just begun.

In 1985, she recorded "Sisters are Doin' It For Themselves." This song served as a declaration of strength, confidence, and celebration for multiple generations of women:

> Sisters are doin' it for themselves
> Standin' on their own two feet
> And ringin' on their own bells
> Said, sisters are doin' it for themselves
> Now this is a song to celebrate
> The conscious liberation of the female state
> Mothers, daughters and their daughters too, yeah
> Woman to woman
> We're singin' with you
> The inferior sex had got a new exterior
> We got doctors, lawyers, politicians too
> Everybody, take a look around
> Can you see, can you see, can you see
> There's a woman right next to you.

Aretha Franklin's incredible musical talent expanded numerous genres: soul, jazz, rock and roll, pop, classical, and gospel. Whether it was her demand for "Respect," her reminder to each of us to "Think" and "Say A Little Prayer," or her delivery of a soul-stirring testimony in one of her many gospel songs ("Surely, God is Able" is one of my personal favorites), she helped to inspire us. Through her actions as a leader committed to social justice and using her talents, influence, and resources to advocate for change, she helped to transform us. Her relevance and impact were (and are) undeniable. She will be missed.

About the Author

Dr. Yvette Lynne Bonaparte is a collaborative and metric-driven scholar and practitioner in the areas of marketing and leadership. She has a twenty-year track record of success in private industry and has held leadership positions in the areas of brand/product management, global marketing, customer insights, and program management with some of the world's best-known corporations. She has also consulted with leading organizations within higher education and the health care industry in the areas of strategic marketing, and diversity and inclusion. Dr. Bonaparte can be reached at: bonapartephd@gmail.com.

GUEST EDITORIAL

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Silence is Not Golden

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– *by Ritch Eich, member of the JVBL International Editorial Board*

The condemnation of President Trump has ramped up significantly, especially with the recent release of *Fear* – Bob Woodward's bombshell book about the White House, the anonymous opinion article written by a Trump Administration official published September 5, 2018 in *The New York Times,* and the support of 175 former U.S. officials spanning national security service across multiple intelligence agencies (including the U.S. State Department, National Security Council, and Department of Defense)who all added their names in August 2018 to a list of intelligence officials denouncing Trump's decision to revoke former CIA Director John Brennan's security clearance.

At a time when a Pulitzer Prize-winning journalist, administration insiders, and national security officials are leveling the heaviest criticism of the Trump presidency, where are the voices of our nation's major leaders in business, higher education, the faith community, the non-profit world, law enforcement, and other industries outside of politics or the media? Where is the moral leadership, in words and action, from leaders in these sectors?

Far too few prominent leaders have spoken out about:

- The shameful acts of the president.
- The vicious name-calling.
- Rollback of climate change initiatives and repudiation of science.
- The immoral family separations that left immigrant babies and toddlers locked up alone in the United States.
- The escalating gun violence.
- The corruption by his former campaign leaders, personal attorney, and former EPA chief.
- His incompetence and shameful performance with foreign leaders.
- What many journalists have called his repeated lies.
- His disrespect of our nation's cherished values and institutions.
- His disdain for the First Amendment.
- His extramarital affairs with a porn star and a Playboy playmate and the payoffs for their silence.

The list goes on and on.

As *The New York Times* put it in 1990, "A generation ago college and university presidents cut striking figures on the public stage."

Contrast this to today when university presidents use op-eds but seldom assume the larger "bully pulpit" and stand up for what's right. The same goes for leaders of major *Fortune 500* companies, heads of large foundations and think tanks, and leaders of the major religious denominations.

In my 2013 book, *"Leadership Requires Extra Innings,"* I describe how some past university presidents and faith leaders spoke out about public issues of their day. Robben Fleming, former president of the University of Michigan, was a courageous spokesperson for racial justice, equality for women, and a vocal critic of the Vietnam War.

The Rev. Theodore Hesburgh, who led the University of Notre Dame as president for 35 years, advocated for civil rights, science and immigration reform at a time when it was not in fashion.

Today, the higher moral ground once taken by university presidents has been weakened by pressure from conservative governing boards and insular faculty. Many university and business leaders fear offending their boards, shareholders, alumni, or donors.

One exception is Patricia McGuire, president of Trinity Washington University, a small, Catholic women's college. She publicly criticized presidential advisor Kellyanne Conway, a Trinity alumna, for manipulating facts. She told *The Washington Post*, "People can agree or disagree around national policy or domestic policy … but when you lie so consistently as this administration does, that's a moral issue. We are teachers. We have an honor system here. We believe deeply in upholding the value of truth."

Speaking out from the military was retired Navy Adm. William H. McRaven, who oversaw the Navy SEALS mission in Pakistan that killed Osama bin Laden. He publicly asked the president to revoke his security clearance too, so his name could be added, "to the list of men and women who have spoken up against your presidency."

Another person showing a profile in courage is Kenneth C. Frazier, chairman and CEO of *Merck & Co.* who publicly disagreed with the president's response to the Charlottesville, Virginia, violence and, after conferring with his company's board, resigned from the president's manufacturing council that later disbanded.

Perhaps there is no one reason as each must wrestle with his or her own conscience and live with the consequences. Could it be they:

- Fear alienating their major constituencies?
- Fear reprisals from a vengeful president who has proven he will punish opponents and critics in an effort to silence them?
- Fear losing their jobs if they get involved in a controversy?
- Fear losing donations, funding, and profits?
- Serve on boards or committees with the president's supporters?

- Give the president's appalling personal behavior a pass because his economic policies are good for business?

Our nation's leaders must break their silence. They must stand up for civility, justice, integrity, and honesty. They must condemn the president's constant barrage of personal insults, embarrassing statements, and staggering narcissism that damage our country at home and abroad.

This need for moral and effective leadership is also emphasized in the recent article "*We Saved 155 Lives on the Hudson. Now Let's Vote for Leaders Who'll Protect Us All*" written for *The Washington Post* by retired American Airlines captain, Chesley B. "Sully" Sullenberger. Revered as the principal hero for his flawless and now legendary landing in the Hudson River shortly after take-off without incurring a single fatality, Sullenberger opines that the *Miracle on the Hudson* was actually no miracle at all but required the competencies and collective action of all aboard. He states that this incident portrays a microcosm of what we should be doing in the United States to successfully and morally confront and correct the national crisis: "To navigate complex challenges, all leaders must take responsibility and have a moral compass grounded in competence, integrity and concern for the greater good." Furthermore, he opines that to appropriately navigate humanity's complex challenges, "all leaders must take responsibility and have a moral compass grounded in competence, integrity and concern for the greater good."

Yet another public figure, also known for being reserved and well-respected, has stepped forward, imparting his own words concerning civility and the need to uphold democratically-established institutions. On November 21, 2018, U.S. Supreme Court Chief Justice John Roberts addressed Donald Trump's rebuke of the California-based Ninth Circuit Court of Appeals, and in particular, a judge from the Northern District who temporarily enjoined the administration's recent attempt to halt asylum-seekers at the southern border. Said Roberts:

> *We do not have Obama judges or Trump judges, Bush judges or Clinton judges. What we have is an extraordinary group of dedicated judges doing their level best to do equal right to those appearing before them. That independent judiciary is something we should all be thankful for.*

Many Americans lament the loss of civility in our society. We lament the absence of public officials like the late John McCain and Daniel Patrick Moynihan, policy-makers who contributed significantly to shaping public policy while serving in the U.S. Senate (Moynihan also held appointments for Presidents Kennedy, Johnson, Nixon, and Ford and like the other five men was a former naval officer himself – he spoke from the heart but what he said was based on facts).

And in light of the recent violence in the United States as evidenced by the slaughter of 11 Jewish parishioners in Pittsburgh, it is wise to remember that in a country marked by an atmosphere of hate and division, the words of the German Lutheran, Martin Niemöller (1892–1984) speaking of the rise of Fascism in Europe in the 1930s, ring true today:

First they came for the socialists, and I did not speak out—
Because I was not a socialist.
Then they came for the trade unionists, and I did not speak out—
Because I was not a trade unionist.
Then they came for the Jews, and I did not speak out—
Because I was not a Jew.
Then they came for me—and there was no one left to speak for me.

I believe our business, religious, and education leaders can help bring it back – if they have the guts and leadership skills to do it.

About the Author

Ritch K. Eich, Ph.D. (Michigan) has spent most of his career as an executive in corporate and university medical center posts and has served on more than a dozen boards of directors and trustees. He chaired the board of trustees at Los Robles Hospital and Medical Center in Thousand Oaks, CA where he and his wife Joan reside.

Ritch is a regular contributor to the *JVBL* and a member of the journal's International Editorial Board. He can be contacted at ritcheich@gmail.com

What Went Wrong? Lessons in Leadership from Solomon, the Bible's Wisest and Worst Ruler

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Abstract

This paper attempts to demonstrate the many insights into successful and unsuccessful leadership that may be derived from the life of King Solomon, who, according to Scripture, was the wisest man who ever lived. Solomon may have been very wise, but made some very serious blunders that ultimately led to the breakup of his empire after the ascendency of his son. This paper examines the mistakes and/or character flaws which contributed to the decline of Solomon from a great leader to an ineffectual figurehead. This paper will also examine the Book of Proverbs attributed to Solomon and highlight its pertinent leadership lessons. One question that the paper will attempt to answer is whether or not Solomon followed the path of wisdom discussed in Proverbs.

Introduction

There are many ways to learn about the value of ethical leadership. Traditionally, teachers of ethics use case histories and the examination of the works of various moral philosophers (e.g., Kant) as the preferred approaches to teaching ethics, including business ethics. Some scholars advocate using literature as a tool for teaching ethics (Gilbert, 2007; Singer & Singer, 2005; Clemens & Mayer, 1999; Shepard, Goldsby, & Gerde, 1997). Literature (and films) can arouse emotions. Consider the impact of a work of fiction such as Harriet Beecher Stowe's *Uncle Tom's Cabin*. McNamara (2014) posits:

> So while it would be an exaggeration to say that Harriet Beecher Stowe's novel caused the Civil War, there's no doubt that *Uncle Tom's Cabin*, by helping to shape public opinion in the 1850s, was indeed a factor leading to the war (McNamara, 2014).

Recently much attention has been devoted to storytelling and the power of stories. Indeed, storytelling is an important skill in the business world (Bluestein, 2016; Gallo, 2016; Howard, 2016; Knowledge@Wharton, 2016; Prive, 2016). Founding stories are used to connect with stakeholders such as employees, customers, and investors (Bluestein, 2014). Peter Guber, CEO of Mandalay Entertainment Group, found that stories were more effective than PowerPoint presentations in convincing a mayor to provide funding for a new stadium. This is what Guber said about stories: "Stories have a unique power to move people's hearts, minds, feet, and wallets in the storyteller's intended direction" (Gallo, 2016: 56-57). According to former talk show host Charlie Rose, "What sets TED talks apart is that the big ideas are wrapped up in personal stories" (Gallo, 2016: 63). KPMG, one of the Big Four accounting and consulting firms, found that stories were an effective way for managers to communicate to employees what the company was all about. This strategy helped reduce turnover and increase employee engagement (Knowledge@Wharton, 2016).

Examples of great leaders cited in textbooks generally emanate from social activism (e.g., Mahatma Gandhi, Martin Luther King, Jr.), business (e.g., Jeff Bezos, Sir Richard Branson, Warren Buffett, Sam Walton, Oprah Winfrey), politics (e.g., Winston Churchill, Abraham Lincoln, Nelson Mandela, George Washington), and sports (e.g., Michael Jordan). Of course, one problem that often arises when referencing business leaders has been that the *hero of today* might devolve into a *criminal in the future*. In some cases, it becomes apparent with the passage of time that a seemingly successful business leader was not truly effective. In fact, rather than creating a prosperous, thriving firm through visionary and inspirational leadership, these CEOs used deception, dishonesty, and dubious accounting devices to dupe the public into believing that a company was flourishing when it was actually performing very poorly. Moreover, CEOs often are ascribed credit for rendering a company successful when it is really mere chance that actually accounts for 70% of the company's performance (Fitza, 2013). Kahneman (2011: 204-208) also discusses this problem and underscores the point that firms and leaders seen as highly successful by authors of such books including *In Search of Excellence* and *Built to Last*, were not very successful several years later. Much of the success these firms demonstrated was due to luck rather than superior leadership.

According to a *Portfolio Magazine* (2009) ranking, the worst American CEOs of all time – those "who most effectively destroyed value and innovation while displaying the worst management skills throughout their management tenure" – were Richard Fuld (Lehman Brothers), Angelo Mozilo (Countrywide Financial Corporation), Ken Lay (Enron), Jimmy Cayne (Bear Stearns), Bernie Ebbers (WorldCom), Al Dunlap (Scott Paper), Fred Joseph (Drexel), Jay Gould (Financier and railroad developer), John Patterson (NCR), John Akers (IBM), Henry Frick (Carnegie Steel), Bob Allen (AT&T), Roger Smith (General Motors), John Sculley (Apple), Martin Sullivan (AIG), Gerald Levin (Time Warner), Bob Nardelli (Home Depot), Stan O'Neal (Merrill Lynch), Carly Fiorina (Hewlett Packard), and Vikram Pandit (CitiGroup). It is interesting to examine the history of the worst CEOs and try to determine what mistakes they made that caused them to fail as corporate leaders. Sometimes one can learn more from studying mistakes made by leaders than from studying successes.

One common mistake made by many of these CEOs was the myopic pursuit of wealth. Indeed, several of the above-named leaders went to prison. More importantly, many were regarded as narcissistic leaders, caring more for themselves than doing what was best for their organizations; in effect, the antithesis of a servant leader.

De Hoogh and Den Hartog (2008) describe leaders who are transfixed on pursuing and fulfilling their own needs — all grounded in wealth and power accumulation as well as and inflating public adulation. They have the capacity to exploit others, are often branded as autocratic, and are deemed controlling, dictatorial, self-absorbed, self-aggrandizing, and vengeful. As noted by BizShifts (2014), these toxic leaders have the capabilities of inflicting great harm upon an organization:

> These toxic personalities are known as the "dark trio": They are three personality types recognized by psychologists as having the most toxic effect in the workplace, namely; narcissism, Machiavellian personality, psychopathy… these three personalities types share one common trait–lack of empathy; for them it's an egocentric world… use of people without regard for their well-being. Research into the behavior of these personalities in corporate culture has consistently shown that while occasionally they may seem to do the organization good, they eventually bring it crashing down… (BizShifts, 2014).

Dame and Gedmin (2013) describe narcissistic leaders as follows:

> Narcissism combines an exaggerated sense of one's own abilities and achievements with a constant need for attention, affirmation, and praise. While the label tends to be applied loosely to anyone behaving in a self-absorbed way, psychologists know narcissism to be a formal personality disorder for some, and a real impediment to their forming healthy relationships. The narcissist lacks self-awareness and empathy and is often hypersensitive to criticism or perceived insults. He or she frequently exaggerates contributions and claims to be "expert" at many different things. If you are part of an organization with a leader exhibiting such characteristics, you have a problem (Dame & Gedmin, 2013).

Burgo (2015) describes what he refers to as "Extreme Narcissism." According to Burgo, greed and narcissism are highly related:

> …the Extreme Narcissist is never satisfied. He needs to continue amassing an ever-larger fortune and flaunting it to everyone around him — all those contemptible losers. Soaring executive pay has received a lot of press lately, most of it negative. Scholarly research on the high incidence of narcissists in the corner office has also been in the news (Burgo, 2015).

Research supports the view that "upper-class individuals tend to be narcissistic, with a clear sense of entitlement. Worse yet, they believe their talents and attributes – genius, even – have earned them a rightful position of status over everyone else" (Buchheit, 2015).

Using the Bible to Teach Ethics and Ethical Leadership

In studying leadership and leadership mistakes, how far back shall we go? The scholarly literature in the area of leadership is beginning to center upon the study of Biblical figures as leaders (e.g., Friedman & Hertz, 2016; Coggins, 2012; Friedman & Friedman, 2012; Laufer, 2006; Morris, 2006; Feiler, 2004; Maxwell, 2002; Friedman & Langbert, 2000; Hazony, 2000; Woolfe, 2002; Baron & Padwa, 1999; Herskovitz & Klein, 1999; Wildavsky, 1984). This is quite reasonable given that the Bible has had a profound effect on a countless number of people. It is the most popular book of all time — it is estimated that as many as 6 billion copies have been printed — and is the source of many stories, metaphors, and situations that can be very helpful to those teaching principles of leadership. The religions of more than half of humanity, the so-called Abrahamic religions (primarily Judaism, Christianity, and Islam), have their roots in the Hebrew Bible.

Even for those who have no interest or inclination to lead, an examination of the deeds and misdeeds of Biblical leaders can be useful in understanding the importance of ethical behavior. The concepts of servant leadership (Greenleaf, 1991; Greenleaf, 1983), covenantal leadership (Pava, 2003), and spiritual leadership (Fry, 2003) all have their roots in the Biblical tradition. Lynch and Friedman (2013) use the Bible to demonstrate that adding a spiritual component to the concept of servant leadership, say, encouraging personal growth and incorporating social justice themes into the work environment, completes the paradigm and makes it even more valuable as a leadership theory.

Kass (2003), a prominent bioethicist, finds in the Book of Genesis answers to modern ethical questions such as the permissibility of unrestricted human cloning. The Bible is replete with stories of history's earliest leaders, some successful and others unsuccessful, some with a great deal of charisma and others with none. Moreover, using the Bible as a source of information enables one to consider ethical leadership in discussions of leadership. Friedman & Friedman (2014) demonstrate the importance of introducing spirituality — a concept different from religion — into business courses.

The purpose of this paper is to examine ethical leadership using the Biblical story of Solomon the King. This paper will focus on the arc of Solomon's tenure as a leader and relate it to the philosophy of ethics and leadership recorded in the Book of Proverbs. According to Jewish tradition, Solomon authored the Book of Proverbs, in addition to Ecclesiastes and the Song of Songs. We shall see that Solomon did not practice what he preached and therefore failed as a leader. The story of Solomon is interesting since it demonstrates how a seemingly small character flaw can transform even the wisest king into one of the worst leaders in history.

King Solomon

Scholars are not in agreement as to when Solomon lived. According to Spiro (2013), Solomon was born in 848 BCE and died in 796 BCE.

The Beginning

When Solomon was a young boy, God appeared to him in a dream and offered him anything that he desired (I Kings 3). Solomon did not ask for longevity, power, or riches; instead, he asked God to provide him with: "An understanding heart to judge people and the ability to discern between good and bad; for who is able to judge this great people of Yours" (I Kings 3: 9). Solomon knew that what a leader needs is wisdom, a passion for justice, and concern for people. His request indicated that he was worthy of being a leader and God replied to him:

> Since you have asked for this and not for long life or wealth for yourself, nor have asked for the death of your enemies but for discernment in administering justice, I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be. Moreover, I will give you what you have not asked for — both wealth and honor — so that in your lifetime you will have no equal among kings (I Kings 3:10-13, NIV).

Solomon was indeed given great wisdom and was known as *chacham mi'kol ha'adam*, the wisest of all people:

> His fame spread through all the surrounding nations. He composed 3,000 parables, and his songs were 1,005. He discoursed about trees, from the cedars of Lebanon down to the hyssop which grows out of the wall. He also discoursed about animals, birds, crawling creatures and fish. They came from all the nations to hear Solomon's wisdom, as did all the kings of the earth who had heard of his wisdom (I Kings 5:11-14).

One of the medieval commentaries, Rabbi Shlomo Yitzchaki (1040-1105), known by the acronym Rashi, explains the above verse as meaning that Solomon taught the people about the medical and scientific properties of the various plants.

Scripture illustrates the fulfillment of God's blessing of providing Solomon with the wisdom for "administering justice" with the story of the two women who gave birth at the same time (I Kings 3: 10-28). One gave birth to a dead infant and the other to a live infant. The woman who had given birth to the dead infant switched children and placed the dead child in the other woman's bosom as she slept and took the living child for herself. Both women claimed the live infant and Solomon had to use his wisdom to decide who the true mother was. His "solution" was to cut the baby in half; he even asked for a sword. The woman who was not the real mother was satisfied with the verdict. The true mother demonstrated compassion for her son and said: "Please, my Lord, give her the living child, and do not put it to death, for she is his mother!" (I Kings 3:26). King Solomon then knew which of the two women was the real mother – the one who demonstrated love for her son. Cohen (1998) provides a detailed analysis of this story, which he refers to as the "first major recorded and published decision in the history of legal jurisprudence."

The country became very prosperous under the reign of Solomon. Solomon used his great wisdom to ensure that there was peace in the world. Indeed, his name means peace (his name in Hebrew is Shlomo which is derived from the word *shalom* meaning

peace). A great leader is not concerned about building an empire through conquest but uses his wisdom to bring peace. A necessary prerequisite for peace is justice, and Solomon was universally known for his wisdom and justice (I Kings 5:14).

King Solomon built the First Temple, which was quite ornate, and took seven years to complete. This was an important achievement and was crucial for the monotheistic faith. All sacrifices to God had to be made in the Temple; private altars which could easily be erected for pagan deities would no longer be allowed. Moreover, three times a year — for the festivals of Pesach, Shavuot, and Sukkot — all able citizens had to make a pilgrimage to Jerusalem (Exodus 34:23). This precept is known as *oleh regel* (lit. going up [to Jerusalem] for the Festival). It unified all twelve tribes and made Jerusalem the spiritual center of ancient Israel. In fact, it was the center for ethical monotheism and sacrifices could be brought by both Jews and gentiles. Solomon declares (I Kings 8:43): "May you hear from Heaven, the foundation of Your abode, and act according to all that the gentile calls out to You, so that all the peoples of the earth may know Your name and fear you, as do Your own people Israel, and may know that this house I have built bears Your name." Hertz (1959: 265) asserts: "The belief in the unity of the human race is the natural corollary of the unity of God, since One God must be the God of the whole of humanity…Through Hebrew monotheism alone was it possible to teach the Brotherhood of Man."

Building the Temple was not an easy feat. In fact, the Temple required a corvée of 30,000 men to build (I Kings 5:27). These men were sent to Lebanon on a monthly basis in shifts consisting of 10,000 people. Solomon also needed 70,000 men to serve as carriers and 80,000 stonecutters to hew the mountains, as well as 3,300 foremen to oversee the work (I Kings 5: 29). Clearly, the building of the Temple was a substantial undertaking requiring multitudes of workers. It was an important achievement for a king who understood the importance of teaching the world the Abrahamic values of justice, compassion, brotherhood of man, and peace. The crowning achievement is attained when Solomon and the entire nation dedicate the Temple (I Kings 8).

When the Queen of Sheba heard of Solomon's famous wisdom and came to "test him with riddles" (I Kings 10:1), she was astounded by his great wisdom. She gave the king 120 talents of gold (a talent is about 64 pounds; this would be equivalent to about $150 million today). She understood what leadership was about and told Solomon (I Kings 10:9): "Praise be to the Lord your God, who has delighted in you and placed you on the throne of Israel. Because of the Lord's eternal love for Israel, he has made you king to maintain justice and righteousness." She understood that the job of a leader was to maintain *mishpat u'tzedaka* (usually translated as justice and righteousness). Actually, *tzedaka*, as we shall see, which is the word used today for charity, means social justice. The 120 talents might also hint at another Jewish leader, who was known for his humility: Moses. Moses died at the age of 120 (Deuteronomy 34:7).

Before the Fall: Solomon's Mistakes as a Leader
After the Queen of Sheba returned home, it becomes apparent how wealthy Solomon has become. His gold receipts totaled 166 talents per year supplemented by taxes from

merchants and vassal kings. He also had a "Tarshish" fleet that brought him great wealth (I Kings 10: 22). It is difficult to estimate how much his estate was worth, but $100 billion is probably reasonable. What is more relevant is whether or not he used his wealth to "maintain justice and righteousness." Apparently not. Scripture makes what appears to be a gratuitous remark when speaking of his magnificent throne: "Nothing like it had ever been made for any of the kingdoms" (I Kings 10: 20)."

Solomon's blunder began when he lost connection with the basic tenets of ethical leadership. A leader is not supposed to be concerned with his/her own wealth and pleasure. After such a vast undertaking for the Temple, Solomon should have erected a modest palace for himself. There was no reason for a man with so much wisdom to devote so much time and money on such an ostentatious palace. His major error as a leader was foregoing authentic governing to pursue of the trappings of leadership – wealth, fame, and power. He spent an enormous amount of money to build his home (I Kings 7), an effort which took thirteen years to complete. It was no accident that he expended more time on his palace than on the Temple. Scripture hints at his miscalculation, one that would eventually cause serious problems for Rehoboam, his son and successor. By investing more time on his own home than the Temple, he made clear which one was more valued to him. In Ecclesiastes, Solomon (according to tradition, Kohelet, son of David, king of Jerusalem, is another name for Solomon) says:

> Vanity of vanities, says Kohelet, vanity of vanities! All is vanity. What gain does man have for all the toil at which he toils beneath the sun? (Ecclesiastes 1: 1-2).

The word used by Kohelet is *hevel*, vapor or mist, which is usually translated as vanity, futility, or emptiness. This word is a key to understanding the text and is used 38 times in the book (Dor-Shav, 2008). Dor-Shav believes that Kohelet is concerned with the transience of life, not that it is meaningless. Life clearly has a purpose but, sadly, it is so short and mankind wastes so much time on pursuits such as acquiring wealth, power, social status, physical pleasures, and even wisdom (Mykoff, Rubin & Schapiro, 1998: 577-578). Those can be quite meaningless when one sees what all these pursuits have accomplished.

Solomon is said to have written the book of Ecclesiastes towards the end of his life when, perhaps, he realized that his most grievous mistake was in dedicating so much time and wealth to a palace that would not last and would contribute to the end of everything he had built. Unlike King David, his father, Solomon did not have a son who would accomplish anything; he died without a worthy successor. This is quite amazing given that Solomon had a harem of 1,000 wives and concubines.

An Abundance of Personal Wealth
A spectacular palace was not enough for Solomon; he made (I Kings 10:18) "an immense ivory throne and overlaid it with glittering gold." The throne was quite glorious and contained 12 golden lions – one on each side of each of the six steps leading up to it (I Kings 10: 18-20). It is surprising that a man with so much wisdom would spend so much on worldly pleasures. The amount of gold that he received each year was equal to 666 talents. His goblets were of gold, and there was so much wealth that silver was

practically worthless (I Kings 10:21). Solomon also had 1,400 chariots and 12,000 riders (I Kings 10:26). He became obsessed with acquiring horses and imported the best ones from Egypt (I Kings 10: 28). He also married an unusually large number of women and had 700 royal wives and 300 concubines (I Kings 11:3). The Torah actually forbids a king from having too many horses, having too many wives, and accumulating too much wealth (Deuteronomy 17: 16-17). What the king was supposed to do was keep a copy of the Torah with him and read it regularly "so that his heart does not become haughty over his brethren and that he not turn aside from the commandments right or left, so that he will prolong his days over his kingdom, he and his children, in the midst of Israel" (Deuteronomy 17: 20).

Solomon may have had great personal wealth but he did not use it to help the people. Rather, his massive expenditures resulted in a substantial tax burden on the people and ultimately caused complications for Rehoboam, Solomon's son and successor. The vast debts incurred by King Solomon may explain the following:

> At the end of twenty years, during which Solomon built these two buildings – the temple of the Lord and the royal palace – King Solomon gave twenty towns in Galilee to Hiram king of Tyre, because Hiram had supplied him with all the cedar and juniper and gold he wanted (I Kings 9: 10-11).

Several commentaries have difficulty accepting that King Solomon would be willing to decrease the size of the Holy Land by giving away 20 cities. The Radak (Rabbi David Kimchi), a major medieval biblical commentator, citing II Chronicles 8:2, where it states that Hiram gave towns to Solomon, suggests that King Hiram and King Solomon exchanged towns to strengthen the accord between them; thus, the size of Israel was unchanged. Not everyone agrees with this explanation.

An Abundance of Women
The Book of Proverbs ends with a paean to the woman of valor (singular). Solomon had a total of 1,000 wives and concubines. It is quite reasonable to believe that he married some of these women for political reasons. It is highly doubtful that he needed so many wives; no other king had so many wives. Moreover, the Torah prohibits a king from having too many wives since they will cause his "heart to stray" (Deuteronomy 17:17). This is exactly what happened to Solomon. Scripture states:

> King Solomon, however, loved many foreign women besides Pharaoh's daughter – Moabites, Ammonites, Edomites, Sidonians and Hittites. They were from nations about which the Lord had told the Israelites, "You must not intermarry with them, because they will surely turn your hearts after their gods." Nevertheless, Solomon held fast to them in love. He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray. As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the Lord his God, as the heart of David his father had been. He followed Ashtoreth the goddess of the Sidonians, and Molek the detestable god of the Ammonites. So Solomon did evil in the eyes of the Lord; he did not follow the Lord completely, as David his father had done (I Kings 11: 1-5, NIV).

The term "loved" is used several times indicating that these marriages were not simply for political reasons. He loved these women and they were idolaters. Solomon was not permitted to marry an idolater. Moreover, the job of the king was to eradicate paganism and spread monotheism to the world. By erecting temples to foreign pagan deities in Jerusalem, where he had built the Temple, he made it appear as though all of them were legitimate.

The Talmud does not believe that Solomon himself worshipped idols. Rather, Scripture considers it *as though* he himself worshipped these pagan deities since he did not stop his wives from practicing idolatry (Babylonian Talmud, Shabbos 56b). If the purpose of the Temple was to spread ethical monotheism, the marriages to all these pagan women had the opposite effect. Solomon was punished for this sin. Scripture states that God said to him:

> Since … you have not kept My covenant and My laws that I have commanded you, I shall surely tear the kingdom away from you and give it to your servant. But I will not do this in your days, for the sake of your father David; instead, I will tear it away from your son. Only I shall not tear away the entire kingdom from him; I will give your son one tribe for the sake of My servant David, and for the sake of Jerusalem, which I have chosen (1 Kings 11:9-13).

At the End

With so many wives and concubines, one would expect Solomon to have many children. We only know of three: Rehoboam and two daughters Taphath and Basemath, who married two of Solomon's regional commissioners (I Kings 4: 11,15). It is quite likely that Solomon had many more children from his wives but they are not mentioned because they did not identify as Jews. In Ecclesiastes, Solomon was probably referring to his 1,000 wives and concubines when he said the following:

> And I have discovered something more bitter than death: the woman who is a snare, whose heart is a trap, and whose hands are chains. The man who pleases God will escape her, but the sinner she will capture… while I was still searching but not finding… One upright man among a thousand I have found, but not one upright woman among them all (Ecclesiastes 7:26, 28).

The last few years of his life, Solomon had two adversaries: Hadad the Edomite and Rezon. They joined forces and ruled over Aram (I Kings 11: 14-25). They made trouble for Solomon until his death. Because Solomon focused on his own needs and sinned before God, he was punished when Hadad and Rezon were able to break the long peace: "Rezon was Israel's adversary as long as Solomon lived, adding to the trouble caused by Hadad. So Rezon ruled in Aram and was hostile toward Israel" (I Kings 11:25).

Solomon's Successor

Rehoboam was approached by the people after the death of his father and asked to lighten the huge tax burden placed on the people to finance the overindulgences of Solomon (I Kings 12:4). Rehoboam sought counsel from two different sets of advisors.

He was advised by the elders to take a soft, gentle approach with his followers and thus ensure their eternal loyalty (I Kings 12:7). The elder advisors understood that the job of a leader is to serve one's followers, not oppress them. Unfortunately, Rehoboam's young advisors told him to act in a tough, autocratic manner and tell the people (I Kings 12:14): "My father made your yoke heavy, and I shall add to your yoke! My father chastised you with sticks; I shall chastise you with scorpions!"

Rehoboam followed the counsel of his young advisors and responded in a harsh, unsympathetic manner. This caused the people to rebel against him and join Jeroboam, who was from the tribe of Ephraim. The tough leadership approach demanding obedience from followers can easily cause a rebellion. Rehoboam did not understand that leaders can accomplish more by inspiring followers with kind words than by threatening them with harsh words. Israel was thereafter split into two kingdoms: The Southern Kingdom of Judah consisting of the tribes of Judah and Benjamin (David, Solomon, and Rehoboam were from the tribe of Judah) and the Northern Kingdom consisting of the other ten tribes. Jeroboam became the King and established idol worship so that his people would not go to Jerusalem to make sacrifices in the Temple (I Kings 12).

By the fourth year of Rehoboam's reign, the people of Judah also "did evil in the eyes of the Lord" and worshipped pagan deities (I Kings 14:22-24; II Chronicles 12:1). In the fifth year of Rehoboam's reign, King Shishak of Egypt attacked Jerusalem and looted the treasures of the Temple and the King's palace (I Kings 14:25). The great wealth accumulated by Solomon ended up in Egypt. Eventually, the Assyrians conquered the Northern Kingdom and dispersed the 10 tribes. The 10 tribes disappeared and probably assimilated. All this would not have happened had Solomon not deviated from his original mission of being concerned with righteousness and justice and living a simpler life, rather than a sybaritic and extravagant one.

The great empire King Solomon had established did not last very long. One may safely assume that the huge tax burden was the direct result of all the extravagances that included the royal palace, the enormous harem, and the acquisition of great wealth for his treasury. It is surprising that with all his wisdom, Solomon did not realize that his preoccupation with self-aggrandizement would be harmful to his kingdom. Had Solomon used his wisdom to strengthen the kingdom and help his people, the kingdom would not have broken up. This breakup weakened Israel and the Assyrians had no problem conquering the Northern Kingdom and driving the ten tribes into exile.

One is also surprised that Solomon, the wisest man who ever lived, did not give his son advice on how to be a good ruler. He could have used his own work, the Book of Proverbs, which has many interesting points to make about leadership.

Lessons about Leadership from the Book of Proverbs

If Solomon had only followed his own guidelines for ethical leadership set forth in the Book of Proverbs, perhaps we would now be discussing his tenure as a successful ruler

rather than a failed leader. Dose (2012) feels that the Book of Proverbs provides many useful lessons for contemporary organizations and their leaders.

Greed

By now we, unlike the protagonist of the movie *Wall Street* (Stone, 1987), know that greed is *not* good. What does the Book of Proverbs have to say about greed and covetousness?

- A greedy person stirs up strife but he who trusts in God will have abundance (Proverbs 28: 25).
- A ruler who lacks understanding is a great oppressor, but one who hates covetousness will prolong his days (Proverbs 28:16).

It is very important for a leader to not become greedy and hate "covetousness." Erich Fromm, distinguished psychoanalyst, understood the perils of greed as is clear from two of his famous quotes: "Greed is a bottomless pit which exhausts the person in an endless effort to satisfy the need without ever reaching satisfaction"; and "Greed has no satiation point, since its consummation does not fill the inner emptiness, boredom, loneliness, and depression it is meant to overcome." Solomon said the same thing in Ecclesiastes (5:10): "Whoever loves money will never be satisfied with money; whoever loves luxury is never satisfied with abundance. This too is futility." Actually, it is not only greed; the same can be said of the pursuit of physical pleasure.

About the Physical Pleasures

Like much of the Hebrew Bible, the Book of Proverbs is not silent about sexual desire. Taken to extreme, it can become a force as dark as greed. A life dedicated to womanizing and pleasure seeking has destroyed many leaders. As noted above, no good came of Solomon's huge harem.

> Drink water from your own cistern, running water from your own well. Should your springs overflow in the streets, your streams of water in the public squares? Let them be yours alone, never to be shared with strangers. May your fountain be blessed, and may you rejoice in the wife of your youth. A loving doe, a graceful deer -- may her breasts satisfy you always, may you ever be intoxicated with her love (Proverbs 5: 15-19, NIV).

Here Solomon makes it clear that he understands the harm that can result from selecting the wrong kind of wife. No good can come from a beautiful woman who lacks good sense. Also,

> Like a gold ring in a pig's snout is a beautiful woman who shows no discretion (Proverbs 11: 22).

> Do not let your heart turn to her ways or stray into her paths. For she has brought many down to death; her victims are numerous. Her house is a highway to the grave, descending to the chambers of death (Proverbs 7: 25-27).

For the lips of a strange woman drip honey and her palate is smoother than oil. But her end is bitter as wormwood, as sharp as a double-edged sword. Her feet go down to death; her steps lead straight to the grave (Proverbs 5: 3-5).

The "strange woman" is also a metaphor for false religions.

Do not give your strength to women, or your ways to that which destroys kings. It is not for kings, Lemuel, it is not for kings to drink wine, nor for rulers to imbibe strong drink (Proverbs 31:3-4).

Here, the queen-mother is telling her son that a life dedicated to sexual pleasures and/or drinking intoxicating beverages is not appropriate for a leader. The Book of Proverbs ends with the advice of the queen-mother to king Lemuel. Many scholars believe that Lemuel is supposed to be King Solomon himself. Lemuel is a contraction of two Hebrew words meaning belonging (or devoted) to God.

Social Justice

Leadership is about righteousness and justice, not self-aggrandizement. The Book of Proverbs is replete with guidance about social justice. For example,

The righteous care about justice for the poor, but the wicked have no such concern (Proverbs 29:7).

A king who judges the poor honestly — his throne shall be established forever (Proverbs 29:14).

Open your mouth for the mute; for the rights of all the unfortunate. Open your mouth, judge righteously, and obtain justice for the poor and the needy (Proverbs 31: 8-9).

Leadership is about speaking up for the "mute" -- those who have no one to defend them. It is about compassion for the destitute and needy.

One who oppresses a poor man blasphemes his Maker; but he who is gracious to the needy Honors Him (Proverbs 14:31).

Tzedakah (charity and social justice) uplifts a nation, but the kindness of states is a sin (Proverbs 14:34).

Generous people do not become poor from helping the indigent. Hirsch (1998: 232) translates this verse from Proverbs (14:34) to mean that the kind of justice in which all people are guaranteed their rights, uplifts a nation. Kindness practiced by states implies favoritism to benefit one group at the expense of others. These special privileges do not uplift a nation.

Performing *tzedaka* (charity and social justice) and *mishpat* (legal justice) is preferred by God to a sacrifice (Proverbs 21:3).

Those who give to the poor will lack nothing, but those who avert their eyes to them will suffer many curses (Proverbs 28:27)

The Hebrew word *tzedakah* suggests more than charity. Sacks (2009) posits the following:

What does it mean? *Tzedek/tzedakah* is almost impossible to translate, because of its many shadings of meaning: justice, charity, righteousness, integrity, equity, fairness and innocence. It certainly means more than strictly legal justice, for which the Bible uses words like *mishpat* and *din*.

He concludes that justice together with compassion equals *tzedek*. A legal system without compassion can generate inequity; a decent society needs both (Sacks, 2009).

And, finally,

A king establishes the country with justice, but a man who raises levies (*ish terumoth*) will ruin it (Proverbs 29:4).

The term *ish terumoth* is difficult to translate. The Hebrew word *terumah* usually refers to the heave offerings given to priests. This may be why it is translated by many of the commentaries as one who receives gifts or bribes. Hirsch (1998: 236-237) sees the *ish terumoth* as a ruler who imposes heavy taxes on his subjects. This actually describes Solomon who imposed heavy taxes on the people; at first, for the Temple but later for his own palace and personal aggrandizement. This is the guiding principle that Solomon violated when he overtaxed the people so that he could live in an elaborate mansion.

Integrity

As noted above, the Queen of Sheba respected Solomon for understanding that leadership is about upholding righteousness and justice and eliminating corruption. Regarding personal integrity, the Book of Proverbs says,

There are six things that the Lord hates, and the seventh is an abomination of His soul: Haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked schemes, feet that are quick to rush into evil, a false witness who pours out lies, and a person who stirs up conflict among brothers (Proverbs 6:16-19).

A leader should be evaluated not only for his personal integrity but also for that of this "throne."

Kings detest wrongdoing, for a throne is established through righteousness. Kings take pleasure in honest lips; they value the one who speaks what is right (Proverbs 16: 12-13, NIV).

Kindness and truth preserve a king; and by kindness he upholds his throne (Proverbs 20:28).

A leader who is a great oppressor lacks understanding, for he who hates unjust gain will prolong his days (Proverbs 28:16).

If a ruler listens to falsehoods, all his servants are wicked (Proverbs 29: 12).

Kings despise wrongdoing since they understand that if they wish to prolong their realm (and their own lives) they must rule with integrity and justice. Leaders who listen to lies and slander will find themselves surrounded by sycophants who wish to curry favor by false accusations and dishonesties.

And what about fiscal integrity?

> Deceitful scales are an abomination to the Lord, but a just weight is his delight (Proverbs 11:1).

> Diverse weights are an abomination before the Lord and deceptive scales are not good (Proverbs 20: 23).

It is important for a leader to make sure that all weights and measures are honest. Today, this would include financial statements.

Humility

Collins (2005) states that boards of directors "frequently operate under the false belief that a larger than life, egocentric leader is required to make a company great." The reality is that successful leaders tend to have humility and a willingness to learn from others (Friedman, Fischer, & Schochet, 2017).

> Pride precedes destruction, and haughtiness comes before failure (Proverbs 16: 18).

> The result of humility is fear of God, wealth, honor, and life (Proverbs 22:4).

> A man's pride shall bring him low, but a humble spirit will obtain honor (Proverbs 29:23).

To acquire wisdom, one first needs a bit of humility. In addition, people who wish to acquire wisdom are good listeners. Intelligent people learn by listening to others.

Discussion

Arguably, the most important lessons to be learned from the Book of Proverbs are the importance of integrity, humility, and social justice. Much of Proverbs derides the fool, a person who is deceitful (Proverbs 14:8). Solomon, in an eerie sort of foreshadowing, declares that "The house of the wicked will be destroyed, but the tent of the upright shall flourish" (Proverbs 14:11). A wicked person builds a house which is much sturdier than the upright person's tent. Yet the house will be destroyed since it was not built on a foundation of integrity and justice. An upright person is concerned with spiritual values and thus renounces the pleasures of this world; hence, the tent. Yes, this righteous person flourishes. We also see that leaders should not be greedy (Proverbs 28:16).

King Solomon may be the perfect person to learn from about leadership. Why Solomon? He was the wisest man who ever lived yet he failed as a leader. He ruled the country for 40 years and acquired a great deal of influence and wealth for Israel, yet he was ultimately responsible for the division of the Kingdom of Israel. Only a short time after his death, the country was divided into two much weaker kingdoms. This is a textbook study in failed leadership.

The decline of King Solomon's empire began when he became increasingly concerned with living in a magnificent house, obtaining great wealth, and acquiring a substantial number of wives and concubines, and correspondingly less with social justice. He did not follow his own blueprint as laid out in the Book of Proverbs. Proverbs also has a great

deal to say about pursuing strange women and philandering. A wise man understands that humankind has a higher purpose than pursuing physical pleasures. A person cannot be wise if he becomes obsessed with satisfying his sexual urges. No good can come from having such a large harem as it distracts a ruler from his true job. This message is repeated in Ecclesiastes. Solomon, at some point in his life, probably when he was much older, realized that all physical pursuits such as the pursuit of wealth, fame, power, pleasure, and sex are meaningless. What truly matters is leading a spiritual life dedicated to helping others.

It is strange that the wisest person who ever lived did such a poor job in maintaining his own kingdom. Solomon, with his great wisdom, understood that a "good name is preferred to wealth and goodly favor than silver and gold" (Proverbs 22:1). He also understood the importance of choosing the right spouse. Despite all this, Solomon fell into the trap of living an ostentatious, sybaritic life. This lifestyle resulted in the breakup of all that he built. Solomon forgot the most important lesson of all: leadership is not about what you can do for yourself, it is about helping your organization and your people.

The Talmud (Babylonian Talmud, Sanhedrin 21b) uses the story of Solomon to explain why the Torah does not provide reasons for most its laws. The Torah did provide reasons for two laws and Solomon disobeyed both of them because he thought that with his great wisdom he would not stumble. The reason provided in the Torah (Deuteronomy 17:17) for not having too many wives is so that the king's "heart will not turn astray" from God. Solomon had a huge number of wives and was indeed led astray by them. The Torah provides a reason for the king not having too many horses: so that "he will not return the people to Egypt in order to increase horses" (Deuteronomy 17:16). Solomon did ultimately obtain horses from Egypt (I Kings 10: 29). Solomon's hubris resulted in his belief that he was so great that he could do anything and not be led astray.

There are many examples of this type of arrogance among leaders today, in both the corporate and political arenas, especially when it comes to greed and lust. One example is Angelo Mozilo, former CEO of Countrywide Financial. He started out as a butcher's son and built a large company. He may have entered the corporate world with good intentions – the goal of helping poor people buy homes. Yet, thanks to him, millions of people lost their homes. This is what *Portfolio Magazine* has to say about him:

> Meet the man who made subprime a household word. Once a symbol of self-made accomplishment — a butcher's son who built the largest mortgage lender in the country — Mozilo became blinded by success and began going after the riskiest and most unsavory of borrowers to boost his company's market share. In doing so, he legitimized a sector that would ultimately bring down the economy (Portfolio, 2009).

Vladimir V. Putin is famous for saying that "the greatest geopolitical catastrophe of the 20th century" is the collapse of the Soviet Union." Clearly, this is a leader who is more concerned about respect and fear than what is best for the people. One would think that the greatest catastrophes of the 20th century were communism and fascism. Hitler, Mao, and Stalin were responsible for the deaths of 126 million people (White, 2012: 529). Communism, a failed economic/political system, was responsible for the deaths of 67

million (White, 2012: 554). Apparently, Putin does not understand what true leadership is about. The respect a country or leader generates via intimidation is not something to be admired. Chinggis (Genghis) Khan received a great deal of "respect," but proceeded to kill 40 million people (White, 2012: 529). It is not terribly surprising that Putin linked ending the "humiliation" of Russia to annexing Crimea and denouncing the West (Myers & Barry, 2014).

Greed and lust have destroyed many CEOs who started out with lofty ideals. Think of how many leaders (and celebrities) have been accused of sexual harassment and other kinds of sexual misconduct (e.g., Dominique Strauss-Kahn, John Ensign, Bill Clinton, Dov Charney, Roger Ailes, Mark Hurd, Anthony Weiner, Harvey Weinstein, Charlie Walk, Donald Trump, Eric Schneiderman, Steve Wynn, Paul Marciano, Roy Price, Justin Forsyth, and John Lasseter, to name just a few). The #MeToo movement is having a significant impact all across the world. George (2011) provides a solution to the problem.

> Leaders can avoid these pitfalls by devoting themselves to personal development that cultivates their inner compass, or True North. This requires reframing their leadership from being heroes to being servants of the people they lead. This process requires thought and introspection because many people get into leadership roles in response to their ego needs. It enables them to transition from seeking external gratification to finding internal satisfaction by making meaningful contributions through their leadership (George, 2011).

This means surrounding one's self with people who are not afraid to speak up. As former Senator John Ensign told his fellow senators after resigning because of a sex scandal:

> When one takes a position of leadership, there is a very real danger of getting caught up in the hype surrounding that status ... Surround yourselves with people who will be honest with you about how you really are and what you are becoming, and then make them promise to not hold back... from telling you the truth (George, 2011).

Conclusion

While the Book of Proverbs – the root of three major world faiths – sets forth a number of traits regarded as indicative of true ethical leadership (e.g., social justice, integrity, humility), the personal characteristics and general rule of Solomon reflect a divergence from these commonly regarded attributes – unfortunately reflected in so many leaders of government and industry today. The story of Solomon and the Book of Proverbs should be read over and over by leaders; this is a powerful story that demonstrates that even the wisest among us can lose their way as leaders. Scripture reminds us that leadership should never be about the quest for wealth, fame, power, getting even with others, or sexual gratification. In fact, nearly 2,000 years ago, the Talmud stated: "Envy, lust, and [seeking] honor remove a person from the world" (Avos 4: 21).

There is only one true purpose of leadership: that of helping others. The Dalai Lama asserts: "Our prime purpose in this life is to help others. And if you can't help them, at least don't hurt them" (Brainyquote, 2018). If this is true of ordinary people; all the more

so when it comes to our leaders: The purpose of leadership is to help others, not just one's self.

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Celebrating Diversity through Spirituality in the Workplace: *Transforming Organizations Holistically*

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Abstract

Managing diversity effectively is the key to attract and retain a productive workforce. Research demonstrates that celebrating diversity leads to greater productivity, increased creativity, and heightened morale and motivation. Organizations often benefit from the differing perspectives and rich experiences a diverse workforce provides. Similarly, organizations can enhance their creativity by encouraging diverse perspectives and opinions. Thus, issues of managing diversity, valuing diversity, and celebrating diversity have assumed added importance. This paper suggests that diversity is not a problem, but rather a solution to most of the challenges organizations face such as employee engagement and participation. Managing workforce diversity effectively transcends meeting a company's legal requirements and complying with equal opportunity and non-discrimination regulation. Leaders need to understand and deal constructively with their own biases and prejudices that hinder diversity. Celebrating diversity is the extension of healthy spirituality that leads us to celebrate our differences and view diversity as different manifestations of the underlying Unity that permeates every phenomenon. This paper discusses key advantages of celebrating diversity, pinpoints barriers to organizational diversity, and offers some perspectives to overcome barriers to inclusiveness.

Introduction

Diversity of workforce plays a significant role in the expansion of business at the global level as it provides unique competitive advantage (Griggs, 1995; Jackson, S., 1991; Jackson, Stone, & Alvarez, 1993; Cox & Blake, 1991; Gilbert, 2000: Kramer & Barker, 1991). Organizations try to attract, promote, and retain a diverse group of people in

order to sustain a competitive advantage (Gilbert, 2000) as diverse groups produce higher quality ideas, are more likely to make better decisions (McGrath, 1984; McLeod & Lobel, 1992), and will most likely innovate at heightened rates (Bantel & Jackson, 1989, Cox & Blake, 1991, McLeod, Lobel, & Cox, 1996) – as compared to homogenous groups of employees. To Loden and Rosener (1991), diversity offers long-term advantages that include full utilization of an organization's human capital, reduced interpersonal conflicts, enhanced work relationships based on mutual respect, shared organizational vision and increased commitment of employees, greater innovation, and improved productivity (p 220). It also lowers costs associated with grievances, litigation, employee turnover, and ineffectiveness due to poor communication and dissatisfaction (Cox, 1997). Additionally, it enhances and fosters employees' creativity and problem-solving abilities. Business and organizations interested in surviving and thriving in the future need to leverage the competitive advantage of diversity within the workplace as "mono-managing destroys biological diversity…so does mono-managing similarity destroys diversity" (Kreitz, 2007). Diversifying experiences can influence creative development because of highly unusual and unexpected events or situations that push individuals outside the realm of normality (Damian & Simonton, 2014). Simonton (2017) presents his view on the relationship between diversity and creativity as follows:

> In general, diversity is more conducive to creativity in both small groups and larger societal systems. But the exact relation is moderated by other factors. For example, in problem-solving groups diversity only helps when there's a strong emphasis on the collaborative attainment of common group goals. If the diverse members do not share the same goals, the group's creativity will suffer, albeit the individuals within that group may have their personal creativity enhanced by the exposure to alternative views.

Empirical studies regarding the effects of diversity on performance demonstrate positive attributes (Bantel & Jackson, 1989; Cummings, 2004; Lee & Farh, 2004), negative consequences (Fly, 2004; Williams & O'Reilly, 1998), or no relation at all (Kochan et. al., 2003). The researchers are of the view that diversity is a double-edged sword; it can result in social categorization-based stereotypes and biases (Tajfel & Turner, 1986) causing problems to organizational entry, career advancement (due to discrimination and reverse discrimination), and social integration of underrepresented groups; or it can lead to better problem-solving efforts and greater innovation and creativity levels (Boehm & Dwertmann, 2015; Ely & Thomas, 2001; Jackson & Joshi, 2011; Williams & O'Reilly, 1998). To Jayne and Diproye (2004), the increasing attention to diversity is not a fad but is an inevitable consequence of a global economy and demographic changes. However, it may generate dissatisfaction or cause conflicts and thus may not guarantee immediate tangible improvement. Ramasamy and Yeung (2016) studied the effects of ethnic and values diversity as well as their combined effect at a national innovation level and concluded that while ethnic diversity may negatively impact the workplace in certain ways, valuing diversity contributes positively overall. The countries that are ethnically homogeneous yet value diversity are deemed to be the best innovators as differences in mindsets, beliefs, and attitudes contribute towards better problem-solving and creativity. Consequently, increasing diversity is not only inevitable, but ultimately valuable and

enriching. Therefore, questions of managing diversity, valuing diversity, and celebrating diversity must attract widespread discussion as well as critique.

Managing and Celebrating Diversity

As employment of people from diverse cultural, geographical, and ethnic backgrounds has become common, the problem of diversity has emerged. Organizations not only have to assimilate and integrate, but ensure a work environment for a human to flourish. There are different meanings to managing diversity, working with diversity, valuing diversity, leveraging diversity, and celebrating diversity.

To Triandis, Kurowski, and Gelfand (1994, p. 773), managing diversity means changing the culture of standard operating procedures that require "data, experimentation, and the discovery of the procedures that work best for each group. It is more complex than conventional management but can result in more effective organizations." To Kramar (2001, p. 62), "Managing diversity can be regarded as a process of management based on certain values that recognize differences between people and identifies as a strength but at the same time is directed towards the achievement of organizational outcomes." Managing diversity involves being responsive to a wide range of people according to any number of distinctions: race, gender, class, native, language, religion, personal preferences, and work styles – enabling every member of the workforce to perform to his or her full potential (Cox, 1993) in order to transform the culture of the organization (Triandis, et. al., 1994).

Leveraging diversity aims to achieve competitive advantages by drawing the best out of competencies, networks, and knowledge-related differences by employing hetero-geneous teams (Jayne & Dipboye, 2004; Andersen, 2007; Janssens & Zanoni, 2014). Though leveraging diversity increases innovation and improves the corporate image, the term carries a manipulative connotation as its focus is to exploit the resources of different employees.

Integrating diversity refers to adopting voluntary actions to address social expectations of the business by employing people of different backgrounds and accommodating their collective expectations such as allowing flexible working hours, promoting work-life balance, enlarging the recruitment pool, and awarding job titles. Though it leads to improved employee motivation and corporate image, it may produce conflict and result in practices of reverse discrimination when limited opportunities are funneled only to certain groups (Ravazzani, 2016).

Valuing diversity is a generic procedure designed to bring about greater understanding and acceptance of people of various backgrounds and proclivities (Thomas, 1991). Diversity valuation serves to empower or enable employees as well as to respect individual defining characteristics. This approach of valuing diversity involves a shift in beliefs and attitudes away from the mentality of "we are all alike" to one that is more open and inclusive such as "we are each unique and that is the source of our greatness" (Ewoh, 2013).

Leach, George, Jackson, and LaBella (1995) used the term "working with diversity"

instead of "managing diversity." To them, managing diversity does not mean controlling or containing diversity but "calls forth the challenge to be curious, to inquire, interact, reflect and experiment. It requires individuals to be respectful, curious, patient, and willing to learn." Persons implementing diversity practices and policies know that they can only command respect – if they are respectful to others. They also exude a childlike curiosity as the embrace of multiformity enables them to experiment and interact with diverse people. They are patient and committed to listening to others expound innermost feelings and ideas. And, most importantly, they are always willing to learn and adapt accordingly.

Celebrating diversity in business means that businesses will be more profitable and efficient when diverse labor forces from different disciplines and cultural and ethical backgrounds contribute to operations. Celebrating diversity means engaging the heads, hearts, and spirit of different members of the workforce to realize an organization's objectives. It also requires allowing differences to effect a meaningful co-existence. Genuine diversity pertains to unrestricted acceptance or, at least valuing other people and divergent opinions. Celebrating diversity points to the extension of a healthy spirituality that leads us to celebrate our differences and view diversity as different manifestations of the underlying Unity that permeates every phenomenon. It means seeing difference as opportunity and making the quantum leap to recognize that truth is multifaceted, perhaps infinite, and that there is no best or one way. To quote Zohar and Marshall (2004), "A full celebration of diversity means almost thanking God for the other's difference, because that difference enriches my own reality and opportunities" (p. 95). This is the extension of Ken Wilber's major rule in his *Collected Works Vol. 8* (2000):

> *Everybody is right. More specifically, everybody — including me — has some important pieces of truth, and all of those pieces need to be honored, cherished, and included in a more gracious, spacious and compassionate embrace* (p. 49).

In the context of politics, scholars are debating the question as to whether diversity is a source of strength or leads to greater discord. Harvard political scientist Robert Putnam (2001) claims that diversity and social cohesion are negatively correlated. Contrarily, Scott Page (2008) and Vijay Kaul (2014/15) are of the view that greater diversity – if properly understood – can be a source of innovation, greater understanding, and harmony among groups. Capable and visionary governance and transformational leadership can direct diversity in developing different perspectives to seek solutions to socio-economic challenges.

A person who cannot celebrate diversity sees only his or her own perspective. This leads to a dictatorial leadership style that is counterproductive for the organization. On the other hand, transformational leadership based upon ethics and spirituality promises sustainable transformation of the organization and even whole nations as it can effectively engage people and harness their physical, emotional, intellectual, and spiritual attributes (Burns, 1978).

Lessons from Darwinian Perspective on Creativity, Adaptive Leadership, and Collaborative Spirit

Psychologists Donald T. Campbell (1960) and Dean Keith Simonton (1999) portend that creativity follows the Darwinian process of variation and selection. Nature is extraordinarily productive and creates many possibilities through blind "trial and error" and then lets the process of natural selection decide which species survive. In nature, 95% of new species fail and die within a short period of time. Similarly, the creative genius-artist or scientist generates a wealth of ideas, and then subjects these ideas to aesthetic or scientific judgment, selecting only those that have the best chance to survive and reproduce. According to this Darwinian perspective, creativity involves the conditions of variations with numerous genetic recombinations and mutations, subjected to some consistent selection mechanism and retention procedure that preserves and reproduces the variations so chosen (Simonton, 1999, p. 26). Similarly, as natural evolution retains and propagates the best genes through biological inheritance, the mental evolution filled with creative ideas requires enhanced memory and its connection with already stored ideas. This variation procedure, at some point, becomes essentially blind or random. At this stage, the mind eventually reaches the point where neither prior experiences nor current environmental circumstances will provide sufficient clues as to how to restrict the range of choices. Consequently, this process is reduced to a trial and error procedure. The creative genius requires the unpredictable generation of a rich diversity of alternatives and conjectures through association with people from different backgrounds who can supplement his or her ideas. From this variety of options, the intellect retains the best ideas for further development and communication. To be truly creative, creativity needs some means of producing variation in ideas and this variation should be blind. Blind variation implies a departure from reproductive or retained knowledge.

The practice of adaptive leadership, as advocated by Ronald Heifetz (2009), refers to mobilizing people to tackle challenges and thrive through diversity. In evolutionary biology, the successful adaptation involves preserving the DNA essential for the species' survival, discarding the DNA that no longer serves its primary purpose, and creating a new DNA arrangement that enables the species to adapt and assimilate to its new challenging environment. For successful adaptation, leaders preserve the essential cornerstones from their organization's heritage and make the best possible use of previous wisdom and know-how. As organizational adaptation occurs through experimentation, the process of reproduction produces variations along with high failure rates.

From a procreant view, as many as one-third of all pregnancies spontaneously miscarry, usually within the first weeks of conception due to the embryo's generative ability. In evolutionary biology, nature acts as a fund manager and consequently diversifies the

risk. Each species and conception constitute variants with capacities quite different from the rest of the population. By diversifying the gene pool, nature increases the chance that some species will have ability to survive in a changing ecosystem. The secret of

evolution, thus, is its variation, often termed *collective intelligence*. In the same way, adaptive leadership diversifies the risk than being dependent upon few people or groups. It builds a culture that values diverse views and relies less on central planning and the intelligence of a selected few. As new adaptations significantly displace, reregulate, and rearrange the old DNA, adaptive leadership tries to eschew old patterns and assimilate new ones.

Dr. David Bohm researched the lives of Einstein, Heisenberg, Pauli, and Bohr. He noticed that the breakthroughs in quantum physics were the result of dialogue among various scientists. The major breakthroughs emanated from open, simple, and honest conversation among many scientists (Michalko, 2001). Similarly, the discovery of DNA's structure was the result of the successful collaboration of James Watson (microbiologist), Maurice Wilkins (X-ray crystallographer), Francis Crick (physicist), and Linus Pauling (chemist). The findings in science advocate diversity to harness heads, hearts, and the spirit of humanity.

Learning Organization

Diversity can be effectively utilized to build the organization as a learning organization. Organizations need to discover how to tap people's commitment and capabilities to learn at all levels (Peter Senge, 1990). For survival and success, members' learning and creativity should be enhanced and engaged. Therefore, the idea of a learning organization is assuming added importance: "Learning organizations are organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning to see the whole together" (Peter Senge, 1990, p. 3). A learning organization possesses continuous advancement mechanisms to meet its ever-changing needs (Ali, 2012, p. 56), moves beyond "natural learning" to learning in rapidly changing and conflictual circumstances (Dodgson, 1993), and facilitates the knowledge acquisition of all program staff by grooming a positive and safe learning environment (Pinxten et. al., 2011, p. 626). It is aptly described as a learning laboratory dedicated to knowledge creation, collection, and control (Leonard-Barton, 1992, p. 23), or a place where knowledge is fully utilized, capacity is expanded, behavior is changed, and competence is gained (Liao, et al, 2010, p. 3792). Its values, policies, practices, systems, and structures support and accelerate learning for all employees (Bennett & O'Brien, 1994). The five dimensions that distinguish learning organizations from traditional organizations include the mastery of certain basic disciplines or "component technologies." These include system-learning requiring the use of mental models and being open to one's assumptions and internal pictures, personal learning and growth, building a shared vision, and team-learning (the process of aligning and developing group capacities).

Barriers to Managing Diversity

The main cause of cultural decline within an organization is the deterioration of its ethics. The corrosion of ethics acts as a barrier to developing diversity and often results in:

1. stereotypes and prejudice;
2. harassment;
3. envy;
4. discrimination and injustice;
5. a toxic environment;
6. organizational politics;
7. an unsupportive work environment; and
8. backlash.

1. Stereotypes and Prejudice

Stereotypes – "fixed and distorted generalizations made about all members of a particular group" (Loden, Rosener, 1991, p. 58), prejudices – harboring negative judgment about a particular group (Morrison, 1992, pp. 34-35), and conclusions – drawn without adequate knowledge or evidence – all act as barriers in the management and celebration of diversity. They result in either the systematic inclusion and exclusion of a particular group based upon characteristics such as gender, ethnic background, and nationality. However, while affirmative action laws (commonly used in the United States and known as *quota systems* in other countries) provide access to opportunities, they address little to deal with underlying prejudices and stereotypes (Morrison, 1992; Fiske & Taylor, 1984; Smith & Stewart, 1983).

2. Harassment

Workplace harassment has attracted attention for study since the 1980s. Scornful and vindictive attitudes, indifference, and utterance of carping words by bosses or colleagues destroy the inner well-being of an employee and consequently adversely affect his or her level of engagement, performance, and quality of life. As a result, the organization suffers diminishing team spirit and loss of morale; its workforce is deprived of organizational learning and creativity. Both the individual and the organization fail to perform to their peak levels and ultimately settle at below optimum (Leymann, 1990; Adam, 1992; Baraon & Neuman, 1996; Chappell & Martino, 2000). Thus, harassment – generally defined as violence against humanity – needs to be squarely addressed and abruptly halted. Such harassment may stem from jealousy of others, a paucity of emotional maturity and sensitivity, lack of harmony in personal life extending to professional life, feeling of privilege guaranteed by organizational hierarchies or legal mechanism or political relations, lack of inner growth and elevation (and consequently egotistic attitudes), and the absence of self-control.

Swedish psychologist Heinz Leymann (1990) has catalogued different forms of harassment. They include:
- stifling self-expression;
- constant interruption and levying insults;
- criticizing work and private life habits;
- engaging in ridicule;
- mocking physical characteristics;
- mimicking gestures;

- attacking personal, political, or religious convictions;
- administering threats;
- ignoring another's presence or avoiding eye contact;
- staying silent thereby insinuating rejection;
- forbidding colleague interaction;
- eliminating social support or weakening it;
- assigning menial, unwholesome, or disparaging tasks; and
- forcing anomalous relationships.

Harassment can culminate in physical aggression, especially that of a sexual nature. In sexual harassment, the instigator/bully derives sexual pleasure out of harassing another, often with sadistic overtones.

3. Envy in the Workplace

Envy in the workplace is an inevitable and unavoidable phenomenon. The feelings of distress and discontent because of another's talent, level of learning, skills, resources, and attainments, are commonly experienced. Whether admitted or not, often because of fear of incorrectness, envy is the most pervasive and powerful of all the disruptive emotions among workers. Robert P. Vecchio (2001), who specializes in studying envy in the workplace, reports that 77% of employees surveyed have witnessed jealousy around the office within the past month. The undercurrent of jealousy is often manifested through the use of foul language, demonstration of negative attitudes, belittling of others through disrespectful gestures, and displaying overall arrogance. The reasons for such jealousy include competition for limited resources, vying for important assignments, gaps in talent and skills, and continuous comparisons between rewards and efforts.

4. Discrimination and Injustice

One of the most harmful unethical practices is discrimination faced by certain organizational members (Fernandez, 1993/1991). This discrimination may be on the basis of casteism, communalism, gender, regionalism, or other categories. The victims experience injustice perpetuated by others. If the leader or powerful group of the organization does not behave in an ethical manner, the power is likely to fall into the hands of cliques, coteries, and cauci that exert power over others and siphon resources. They eulogize their insignificant acts and seek back-patting and patronization from persons in power, typically remaining mute about misdeeds and rationalizing them in cunning and manipulative ways. As a result, others experience unfettered and undeterred discrimination and injustice.

5. Toxic Environment

Another unethical practice is allowing the development of a toxic environment where certain members of the organization have to work under unfavorable conditions. These include manipulation through fear, setting unrealistic targets, defamation and debasement, putting others in untenable positions, and creating conditions of discomfort for others. When dominating groups exert power in unethical ways through the formation of cliques and coteries, they deliberately discriminate against person(s) of other groups

by framing rules that set unfavorable and unmanageable targets for them. They do not hesitate to withdraw their comforts to deprive them meaning at work. As a result, the person(s) being victimized first resists through agitation, and, if not sufficiently addressed, become alienated from the organization. This toxic environment leads the person from a state of frustration to depression.

6. Organizational Politics

Organizational politics and a general state of de-valuation retard the process of managing diversity in an effective way. These "dis"-values include rumor-mongering, backbiting, corruption (misuse of power for personal gains – both materialistic and psychological – like harassment and humiliation), use of infamous "divide and conquer" methods, cheapness, meanness, opportunism, nepotism, concealing and deliberate misinterpretation of information, vindictiveness, use of alcohol and drugs, fits of anger, showmanship, formation of exclusive groups, fragile and calculative relations, eulogizing one's insignificant acts and seeking rewards from persons in power, remaining mute regarding another's misdeeds and rationalizing such inaction, accusing others and excusing oneself, exercising power by privileged groups, and wielding power in an arbitrary and vindictive manner. When leaders and their close team members work in unethical ways to attain positions of influence, the culture of the organization is bound to deteriorate. The above state of affairs reminds us a verse, *shlōka*, of *Yoga Vashishta* where Sage Vashishta describes to Lord Rama the manifold features of mind-full of *vāsanas* (passions) which are manifested and multiplied upon the assumption of power: "[F]ickle and habitually restless like a monkey, wanting fulfillment and satisfaction of endless carnal desires like drunkard persons, venomous like a scorpion and egoistic like demon" (Chakraborty and Chakraborty, 2013):

> *Markatopam, madironmatta;*
> *Vrischikena danshayeti;*
> *Bhutagrasta vikaraschai;*
> *Iti manah Rama!"*

7. Unsupportive Work Environment

An unsupportive work environment represents yet another barrier compromising the effective management of diversity. People of other regions or religions working in minority groups are often treated differently than their colleagues. For example, they may be excluded from luncheons, social events, and even informal gatherings within the office (Morrison, 1992). Additionally, they may not have access to information they need in order to make informed decisions. Therefore, the minority groups often work under fear of being marked as incompetent despite their laboring under enormous pressure to do outstanding work. Moreover, these people lack role models and mentors who can guide them by understanding their feelings and emotions.

8. Backlash

Backlash is another barrier to managing diversity. Negative reactions to the attainment of power by people of certain religions or regions can be characterized as a form of backlash (Chemaers, Oskamp, & Constanzo, 1995). When certain group members within

the organization are perceived as attempting to acquire power through either individual or collective means, such reactions usually happen. This type of backlash may be in the form of strikes or organized resentment. Typically, it occurs before power has actually been obtained by other groups as it is a reaction to the threat of loss of power by the minority group. Sometimes these organizations are accused of providing special treatment to certain group members.

Relishing Unity in Diversity through Spirituality

India's unique unity in diversity lies in her sacredness flowing from spirituality. India – the birthplace of different religious faiths including Hinduism, Jainism, Buddhism, and Sikhism – provides an inexhaustible source of spirituality among people. This spirituality advocates "Oneness of the Universe" as underlying unchanging reality, equality in ethical conduct stemming from realizing the divinity of other beings and serving them altruistically, tolerance, and a thorough understanding of other faiths. There is one ultimate and eternal source or universal consciousness with varied manifestations. As different beings are just the expressions of that universal consciousness, hurting the other means hurting oneself. This realization is the source of all philanthropy, ethical actions, and conduct. With this realization, one discharges normal and routine domestic and worldly affairs with a calm, collected, and caring mind. To Sri Aurobindo (1953):

> Indian spirituality in its greatest eras and in its inmost significance has not been a tired quietism or a conventional monasticism but a high effort of the human spirit to rise beyond the life a desire and vital satisfaction and arrive at an acme of spiritual calm, greatness, strength, illumination, divine realization, settled peace and bliss (p. 90).

The spirituality can be applied to organizations using diverse workforces. To Zohar and Marshall (2004), "Companies that build spiritual capital celebrate diversity. They recognize that every point of view is necessary and that every point of view causes some validity" (p. 30). Spirituality is distinct from cult mentality or an institutionalized religion with social rites and rituals. It recognizes that the sacredness of every living organism is non-dogmatic and transcends all religions. It is reflected in the feeling of Oneness, interconnectedness, acceptance, and finding the meaning of life. Religion should elevate itself to spirituality and recognize the unique existence of everything. Organizations are now practicing spirituality in the workplace in one form or another. These spiritual workplaces "promote employees' experience of transcendence through the work process facilitating their sense of being connected to other in a way that provides feelings of completeness and joy" (Giacalone & Jurkiewicz, 2004). Based upon phenomenological studies, Marques, Dhiman, and King (2007) define spirituality within the workplace as follows:

> Spirituality in the workplace is an experience of interconnectedness among those involved in a work process, initiated by authenticity, reciprocity, and personal goodwill; engendered by a deep sense of meaning that is inherent in the organization's work; and resulting in greater motivation and organizational excellence (p. 12).

Another meditation practice associated with spirituality is mindfulness that requires a special form of awareness or presence of mind. As one practices mindfulness, that person comes to acknowledge his or her own imperfections and impurities that interfere with behavior and communication. As that individual becomes conscious of these imperfections and impurities, s/he tries to overcome those with focused attention. Mindfulness not only enables people to overcome their deficiencies, but also enables them to explore numerous dimensions of learning in life and its daily experiences. This mindfulness is regarded as a spiritual process in various spiritual traditions like Buddhism, Zen, Vedanta, and Sufism. It leads to equanimity that means maintaining inner calm, balance, and stillness despite experiencing the dualities of the external world which include the pains and pleasures of the body and mind, victory and defeat, and praise or criticism. Whatever the external situations and circumstances may be, equanimity helps to draw one's attention to inner silence and stillness. It means remaining steadfast and avoiding indulgence into attachment and aversion, and cultivating detachment and dispassion towards the changing world. This helps a person to self-evolve and aids in understanding the world in an objective manner.

This mindfulness is a form of self-awareness, self-observation, a process of bringing certain quality of attention to moment-to-moment experiences, while keeping one's consciousness alive in the present reality. Being mindful makes one more sensitive to subtle differences. Instead of lumping people into broad categories based on age, race, gender, or role, one makes finer distinctions within these classifications and discovers that there are new categories of people. Mindfulness helps to overcome one's tunnel vision that ignores potential solutions and opens one's eyes to other possibilities and perspectives emerging from the practice of diversity.

Role of Spirituality in Overcoming Negativity and Fostering Inner Growth

Spirituality encourages an individual's growth through the development of critical awareness by which one can grasp the hidden and existential meaning of different experiences and events. in *Man's Search for Meaning*, Victor Frankl (1959/2006) narrates the brutal cruelties of the Nazi torturers and exterminators. Among the guards of the concentration camp were sadists who used to take pleasure in causing others suffering. Yet the commander of the camp from which Victor Frankl was released was different. He used to purchase medicine for his prisoners from his personal funds. Through this example, Frankl shows that human kindness exists beyond the man-made demarcation of different races, hierarchies, friends, or foes. There are decent as well as indecent men and women in every group and no one group consists entirely of decent or indecent people. Frankl, bearing the authenticity of his experiences within a Nazi concentration camp, is believes that the meaning of life is discovered in every moment of living – even in suffering and death. Where there is suffering, there is hidden existential meaning associated with that experience to be discovered by the sufferer. All people need to create inner spaciousness to become happy. They can employ spirituality to overcome suffering which is caused by such factors as harassment, envy, discrimination, and toxic environments. With this, there will be transformation in perceptions and attitude that help to embrace diversity.

Psychologists describe the personality of the perpetrators of harassment, injustice, and toxic environments as "excessively controlling, cowardly, neurotic, and hungry of power" (Davenport et al. 1999, p. 58) or "narcissistic personality disorder" (Wyatt and Hare, 1988) where individuals need to obfuscate their own deficiencies (Leymann, 1993). Their threatened egotism and inflated self-appraisal compel them to direct their outward angers towards others to avoid individual remediation (Baumeister, Smart, & Boden, 1995 p. 5). But they might undertake the wrong point of view which is narrowly confined to the body-mind mechanism. With spirituality directed as self-realization, they can experience that the being is not confined to a body-mind mechanism, but rather the diversity that we experience is the manifestation of the Unity or Universal consciousness that permeates every being. Consequently, the other person who appears different is really the extension of one's own self or consciousness. With this realization, diversity as the manifestation of Unity can be effectively realized and celebrated.

Learning Organization and Spirituality

Spirituality underlies different disciplines of the learning organization. Recognizing the invisible fabrics of relations in the conceptual framework of knowledge and patterns is itself spiritual as we can experience the unity among diverse factors. Personal mastery is a   discipline "of continually clarifying and deepening our personal vision, of focusing our energies, of developing patience, and of seeing realities objectively … [It is] the learning organization's foundation" (Senge, 1990, p. 7). It is the discipline of mental models that start "with turning the mirror inward; learning to unearth one's own internal pictures of the words, to bring them to the surface and hold them rigorously to scrutiny" (Senge, 1990, p. 9) It is similar to spiritual practices of self-reflection and introspective analysis and of being mindful on a moment to moment basis.

The discipline of building shared vision requires understanding others empathically, making genuine and sincere commitments, and accepting others' ideas. This is again spiritual in itself because we are just a medium in the whole grand plan of the Existence as things are being operated through us. The discipline of team learning through dialogue is again spiritual *per se* as we keep ourselves like empty vessels ready for divine grace. We work with a team spirit of interconnectedness, collectively acknowledging that all glory belongs to the Lord.

In his book *Steps of An Ecology of Mind* (1973), U.S. biologist and philosopher Gregory Bateson presents fours steps in a process of learning an action which denotes change. These steps can be configured according to hierarchic classification of the types of errors which are corrected in the various learning processes. These vary from "Zero Learning" – demarcated by acts not subject to correction, consequently producing no learning – to "Learning One" – characterized by the revision of a set of alternatives, consequently generating a level of minimum learning – to "Learning Two" – associated with a revision of sets from which the choice is made – to "Learning Three" – involving further revision. Thus, Zero Learning refers to the absence of learning, Learning One connotes minimal learning with the collection of information, Learning Two is critical and analytical, and Learning Three is holistic and intuitive. Cochrane (2000) compared and contrasted Bateson's model with Prof. S.K. Chakraborty's (1993) model of spirituality

and management based upon values that move from secular to sacred, and from duality to equality to Unity and Divine Self.

Role of Transformational Leadership in Celebrating Diversity in Organization

Leaders need to recognize how collective engagement in a transformed environment of respect for diversity can uplift the organization. Transformational leadership that engages others to raise the level of motivation and morality with fused purposes (Burns, 1978) plays a dominant role in the celebration of diversity due to a more empathetic approach in developing relationships (Johnson, 2003, p. 190), idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass & Avolio, 1993; Bass *et al.*, 2003). It produces certain positive conditions within the organizational setting that foster the construction of a moral and ethical workplace (Burns, 1978) and prevents a general decline into an odious and stressful work environment. A healthy work environment evolves from widespread social support, translating conflicts into challenges and opportunities for learning, expanding team spirit, and encourages shared vision and mutual well-being. This leadership flourishes on spiritual values such as integrity, honesty, and humility, and is demonstrated through reflective practices as well as the ethical, compassionate, and respectful treatment of others (Fairholm, 1996; Reave, 2005; Pruzan, 2008). It embraces altruistic love (characterized by forgiveness, kindness, integrity, empathy/compassion, honesty, patience, courage, trust/loyalty, humility and hope/faith) as reflected through endurance, perseverance, resiliency, redefining goals, and expectation of reward (Fry, 2003). Value-based leadership, deeply rooted in spirituality, plays a pivotal role in cultivating ethics and values among individuals, teams, and organizations who are then equipped to harness diversity issues creatively.

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Values-Based Leadership in a Time of Values Confusion

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Echoes from the Past

Values-based leadership is slipping, perhaps morphing into an ill-defined expediency without the weight or anchor of moral principles while neglecting common decency, genuine care for others, and a vision of democracy as a moral egalitarianism. Values, without a moral anchor, can easily slip into ethical relativity and narcissistic navel-gazing where a moral view of others hangs hopelessly by the threads of expedient decision making (Hester, 2012). This we see in the current political and business climate of 2018 as we live and work in an atmosphere of selfishness ignoring self-giving service to others. Will this last, or will we be able to revive our democratic ideals and moral principles and transpose these into our everyday lives, business practices, and political processes?

In 1951, and in the afterglow of the atomic explosions over Japan and with the weight of the Cold War bearing down on the American consciousness, Edgar S. Brightman provided the following insight:

> As the second half of the 20th Century opens, freedom, reason, the rights of man, the worship of God, the love of truth, beauty, and goodness — all of man's highest values—are threatened by 'military necessity,' the totalitarian state, materialistic theories and practices, and ruthless competition.

> A conflict of ideals is raging in the world. It is not merely a conflict between East and West, or between science and tradition, or between communism and capitalism, or between political and economic democracy, or even between totalitarianism and freedom. It is a struggle 'in the minds of men' about ultimate values (Brightman, 1951).

We are not only living during a time in which values matter, but in a time of values confusion. Value choices can no longer be taken for granted. Ours is a period in which our values are under strain. As Brightman said in 1951, there is a conflict going on in our world – in our homes and schools, in our churches, places of work, where we gather, and within the halls of Congress. It is a conflict in the minds of individuals about basic value choices. Understandably, the tug and pull of social and political gravity, including our most basic faith commitments, are very real. Stepping outside one's cultural adaptations and the unspoken assumptions they carry and starting anew remains a difficult

undertaking. New ideas and innovative processes are fundamentally constructed from the living tissue of life, past and present.

For this reason, Darrell Young and I began our definitive work on leadership with "beliefs," "values," and "purpose" (Darrell & Hester, 2013). Experience had taught us that value-based leadership is an inside-out undertaking. Our cultural beliefs, transposed as values, define our purposes – individually or as a business, in politics and in any organization, profit or nonprofit. Those who begin with a "mission statement" first, often neglect these three cultural ingredients. This loss is often demonstrated at the "top" as values-based and servant leadership are neglected or just given a half-hearted nod.

Change is perhaps the one constant in our lives. But what kind of change brings with it the improvement of people and society? I would suggest it is deliberate change created by people of value who consistently use rational decision making in their lives. Speaking of reason, I am not talking about just any kind of thinking; rather, thinking that is creative and critical, positive and developmental, and supports the ethical dimensions of a democratic society. Our thinking requires a context. Whether we are a businessperson or engineer, a scientist or minister, our thinking is and should be molded by the ethical principles supportive of our lives and livlihoods. Such thinking implies understanding the moral underpinnings of democracy and the courage to apply these principles and practices in daily activities and decision making, especially in the halls of government where the pressures to conform are exerting a negative influence on dialogical communication.

Although our values, like culture, are fluid, they tend to become fixed in some and, in others, undergo modification. The acculturation process has provided us with a set of ready-made values—effective or ineffective, good or bad. Every new idea and experience, and every human association adds to our values mixture. We all wonder who we are and from whence we came. Within organizations and businesses, dialogue, especially listening, is needed. To develop values-based organizations patience is required for there are no automatic 5, 10, or 12 steps to this process. It will take time for consistency to emerge as we strive to situate our purposes within the halo of moral and ethical acuity. Important is education, formal or informal, as the discovery of new information can bring clarity to the values we daily articulate and assist in evaluating their effectiveness in day-to-day living. An open and receiving mind is necessary. This sounds simple and many have provided steps to efficiently facilitate this process, but it's not that simple: President Johnson said as he signed the Voting Rights Act in 1965, "It is difficult to fight for freedom. But I also know how difficult it can be to bend long years of habit and custom to grant it" (Meacham, 2018). So, within the political environs of 2018, it is perhaps a time to stop, refresh our memories and our thoughts about an old idea and the values it contains: "Servant Leadership."

Values-Based/Servant Leadership

Service and moral acuity lie at the foundation of values-based leadership. Servant Leadership not only expresses a functional idea, but one that is perhaps fluid and often unarticulated: the cultivation of reason and civility. Stephen Carter reminds us that

civility will include prudence and moral veracity. He says, "Civility involves the discipline of our passions for the sake of living a common life with others" (Carter, 1999). And civility builds on itself and is accumulative. Seeing others giving and serving their community, churches, workers, etc., excites in many the desire to do the same. Indeed, experience is our greatest teacher.

Difficult as it is, servant leadership can be cultivated in the ethnic and religious diversity which we are. It asks that we be objective and impartial, knowing this will be complex, thorny and demanding as values have become politicized, twisted, and colored by opinions that divide rather than unite people. Servant leadership ask that we give rather than always taking, supporting the least among us. Providing support for all in an organization not only supports its mission (profit or nonprofit) but the integrity and dignity of the organization itself, within and without. Thus, self-evaluation is important as we are challenged to extend our moral applications to include cultural and religious diversity, acknowledging the importance of multiplicity in the makeup of our democratic culture. Within organizations and businesses, sensitivity to the needs of those with whom we work requires constant maintenance and open dialogue.

Understandably, all societies have core values they call the "common good." This is true of businesses, as well as churches and community organizations. A point needs stressing: in promoting civility where shared values are openly expressed, we will be challenged to acknowledge the core values of others, all others. Our involvement in this delicate undertaking is a reminder that our identity is deeper and more many-sided than any one articulation of it. Our mission statements must harness this ideal, including the beliefs and values of our staffs and workers as well as our outside customers. Most have strong commitments to the ideals of rationality and benevolence. We admire people who live up to this ideal, but are sometimes too quick to condemn those who fail or who are too confused even to accept it, and feel wrong when we fall below it ourselves. Searching in ourselves for a "moral ideal" is never easy, but listening and sharing our views and blending them with others are even more difficult. Values-based leadership is a learning and maturation process. Setting aside the negatives, a positive and determined attitude is necessary, along with patience and guidance to make a values-based organization come to fruition. Building positive relationships is required for relationships constitute the scaffolding of our organizations.

In all areas of life and work, relationships matter. As Schwartz and Sharpe tell us,

> [Our]...well being depends critically on being part of a network of close connections with others. And well-being is enhanced when we are engaged in our work and find meaning in it...Engagement is about throwing yourself into the activities of your life. And meaning is about connecting what you do to the lives of others—knowing that what you do makes the lives of others better (2002).

This echoes the insights of Fritjof Capra (1964) who pointed out many decades ago that we are suffering from a *crisis of perception*, "It derives from the fact that most of us, and especially our large social institutions, subscribe to the concepts of an outdated worldview, a perception of reality inadequate for dealing with our overpopulated, globally

interconnected world." This worldview divides and separates us into parts for analysis. Capra continues, "Ultimately – as quantum physics showed so dramatically – there are no parts at all. What we call a part is merely a pattern in an inseparable web of relationships." Capra began this theme in his 1989 book, *Uncommon Wisdom,* where he said:

> *The material world is a network of relationships; a web of relations between various parts of a unified whole. … Life is understood and exists through mutually consistent relationships; the consistency of this interrelatedness determines the structure of the entire web* (1989).

Capra's view and those of Schwartz and Sharpe remind us that servant or values-based leadership is a moral imperative seeking a balance that enhances the lives of others, all others. Positive relationships are the life-blood of any vibrant and functioning organization or business.

Dialogic Communication

Experience teaches that our conversations with others will be meaningful to the extent they are infused with dignity and mutual respect, and when all seek honesty and are able to freely express their interests and concerns. When they (whoever they are) join the conversation with the same attitudes, we are optimistic that a shared values-based for our organizations can be found. This will include the franchised and the disenfranchised, the powerful and those who lack political and economic power. From the janitor to the board room, we will discover in our mutual conversations we are forever connected and that our mutual decisions expose the imprint of our ethics and common humanity.

On the other hand, traditional leadership involves the exercise of power by one (or those) at the "top of the pyramid" almost always rejecting a mutual exchange of ideas and exposing values – personal or organizational – to open discussion. By comparison, the servant-leader shares power putting the needs of others first assisting people develop and perform as highly as possible. Robert K. Greenleaf, in *The Servant as Leader*, an essay that he first published in 1970, says:

> *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, perhaps because of the need to assuage an unusual power drive or to acquire material possessions…The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature.*

> *The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: 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?*

According to Greenleaf, a servant-leader focuses primarily on the growth and well-being of people and the communities to which they belong. While traditional leadership generally involves the accumulation and exercise of power by one at the "top of the pyramid," servant leadership is different. The servant-leader shares power and puts the needs of others first and helps people develop and perform as highly as possible. He says,

> This is my thesis: caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built. Whereas, until recently, caring was largely person to person, now most of it is mediated through institutions – often large, complex, powerful, impersonal; not always competent; sometimes corrupt. If a better society is to be built, one that is more just and more loving, one that provides greater creative opportunity for its people, then the most open course is to raise both the capacity to serve and the very performance as servant of existing major institutions by new regenerative forces operating within them (https://www.greenleaf.org/what-is-servant-leadership).

The force of Greenleaf's proposal was the joining of the capitalistic and moral impulse, showing patience and not always responding to the expedient. This, as has been proven, is not always an easy association. In the 1970s, Greenleaf's ideas *defied* traditional notions of leadership which are neglected in many businesses, religious organizations, and governments today.

Breaking the Ideology Chain
Servant leadership has striven to break the long *ideology chain* of top-down and ruthless leadership practices. Objectivity and inclusion may be a goal of values-based leadership, but it's difficult to procure and sustain. Although claiming to express things as they are, *ideologies* are, in reality, a means of protecting and defending a particular point of view or situation. Ideology, no matter its substance or source, supports a moral superiority that often negates positive value discussions. Ideologies, in a word, are growth inhibitors. Eric Shyman lends this comment, "From this perspective, ideologies are, by nature, resistant to change, as they are almost always developed and applied from a protective standpoint — that is to preserve a system that is to be defended by a particular group" (Shyman, 2013). Personal commitments, archaic beliefs, and political pressure often get in the way. When talking about America's early pioneers, George Packer demonstrated the birth of an ideology with this analogy, "The people that built the roads followed the animal paths. And once that path is set, it takes a tremendous amount of effort and energy to take another path. Because you get in that set pattern of thinking, and it's passed down generation to generation to generation" (Packer, 2013).

An example of breaking the mold of top-down leadership comes from the efforts of students in Florida and around the United States who have organized and demonstrated for more gun control. They are making an effort to break the ideology chain and exert a vision of a moral high ground. Young people are sensitive to the values of their parents and, if they are religious, the values taught in their churches. This sensitivity often biases their understanding and their rationality, *but not always*. Many are reaching beyond their

cultural horizon to a more holistic and inclusive ethical view. Thus, theirs is not a lock-step procedural ethic, but one based on what Charles Taylor calls "a different vision of the qualitatively higher" (Taylor, 1989). Taylor reminds us that when moral value is discussed, many focus on the principles, injunctions, or standards which guide action at the neglect of our sense of respect for and obligations to others, our understanding of what makes a full life, and the range of notions pertaining to human dignity – commanding attitudinal respect for those around us. He says, "Morality is narrowly concerned with what we ought to do, and not also with what is valuable in itself, or what we should admire or love" (Taylor, 1989). Our young people, not being so solidly locked into the traditions of the past, are seeking a moral sense of community in a divided world (Hester, 2018). The pressures are many and the growing pains will be severe.

Taking this into consideration, attention needs to be given to the language used in moral discourse as there can be a slippery slope effect to the language of leadership as it often hides unexposed biases. These biases can become engines of "un-change" effectively entrenching many into an amoral mindset. One such ideology is the prized value of "utility" as expressed in "the greatest good for the greatest number" transposed in American history as "manifest destiny," and sometimes expressed in the archaic aphorism "a rising tide lifts all boats." This is associated with the idea that improvements in the general economy will benefit all participants in that economy, and that economic policy, particularly government economic policy, should focus on the general macroeconomic environment first and foremost. This is true only generally as many are falling through economic cracks and in the main are ignored by larger, economic policy makers. According to an analysis that excludes pensions and social security, the richest 1% of the American population in 2007 owned 34.6% of the country's total wealth, and the next 19% owned 50.5%. Thus, the top 20% of Americans owned 85% of the country's wealth and the bottom 80% of the population owned 15% (Egan, *CNN*, 17 Sept. 2017). Facts speak for themselves.

This is the futility within the reality of American politics today. But we should not acquiesce; students are asking if there are universal principles definitive of "morality" and, if so, what are they. They often look to their parents, teachers, and religious leaders for support. They may even look to their political leaders, but when these value-sources fail them they turn elsewhere. It appears that many believe there are universal moral principles. Indeed, the appeal to our foundational documents, the *Declaration of Independence*, and the *Constitution* and to what America's founders identified as "inalienable rights" — rights to life, liberty, and the pursuit of happiness — are central to this dialogue. Of course, such rights must be defined within our contemporary environs, given a recasting and applied consistently. It is within the interpretative speech of today's dialogue (or un-dialogue) where meanings are blurred, expediency exposed, but where benevolence and service to others, often neglected, will originate.

Morally speaking, values-based leadership is a petition to common sense and a common humanity — to the dignity and obligations of a democratic nation to the ordinary life of its citizens. And be put on guard, practices prevalent in our society such as political correctness and moral relativity, including an appeal to our heritage to support our

unhinged prejudices, could just be the patina concealing the hidden biases through which Constitutional rights are defined and defended. We also discover this in homes, churches, and businesses. As we most assuredly know, our myths, including the veiled assumptions about our genealogical past, cannot be dispelled by facts alone. They lie quietly within and operate in the background of our logic and beliefs hidden deep inside with an emotional force helping us to get our bearings in a world of confusing ethical messages. Many remain in denial about their veiled cultural assumptions, living in the popular ideologies of the present ignoring history past. The psychological and social (cultural) factors that reinforce prejudice, a politics of bigotry, or a culture of freedom and dignity for all are difficult to admit and even more challenging to identify. Many of our unarticulated values and beliefs live quietly within us often as a collective opinion providing reassurance, considered natural and difficult to vanquish. *Reasonableness,* not reason is the mantle of such a singular point of view. This I believe is what Alan Olson meant when he and his colleagues wrote that *culture often renders successfully vague common standards of rationality* (Olson et al, 2003).

The Blurred Edges of Values-Based Leadership

Robert Reich has correctly said that no dialogue about American values is possible without a set of common moral assumptions. In his commentary, Reich does not imply the standardization of morality or the death of individualism, only that we are challenged to identify certain moral assumptions that can unify humanity and consistently guide our behavior and decision-making. Fortunately, in the halls of leadership, Greenleaf didn't acquiesce and put his idea of moral or servant leadership forward as a national priority. His was a voice supported by commitment and courage. Unfortunately, for many in government and without, Greenleaf's moral vision of servant leadership has lost its appeal as economic and political narcissism has grounded its edges into a compromising relief.

To identify the moral assumptions implied by values-based leadership will include an evaluation of our personal and organizational values. And if our goal is to seek a common moral point of view, we need to proceed slowly and patiently. Time and effort are required to effectively interact with ideas such as "democracy," "inalienable rights," "the rights of minorities," and "dialogic civility." Furthermore, we should remain sensitive to gender equality, the LGBTQ community, and religion and race inclusion. Some will be open to dialogue on these issues, many will not. Cognitive and emotional development, as we know, is a maturation process as well as an educational strategy (Turiel, 1983). All of this requires commitment and effort and it is a matter of moral survival, even the survival of democracy.

We carry our value assumptions with us, most of the time without the support of fact or reason. Understanding this, values-based or servant leadership provides the following assumptions, but supports them with a rationality centered solidly in the *a priori* ideals of human decency, benevolence, and care which are arguably the foundations of ethics:

<u>Assumption #1</u>: *Moral leadership requires us to think and reconsider our value assumptions*

Blurred Edges! What a concept that ethical thinking involves blurred edges and yet, this is a reality within our democracy. There are so many ways to consider ethical thought, and ultimately, ethical actions. This does not mean that there is not a right way to act. What it does mean, is that our ideas and ultimately our actions have consequences and are informed by our thinking and considerations of the ideas and actions of others. And with this in mind, we often times find that we need to think or rethink our assumptions. And this is where the conversations come into play — conversations with friends and work associates, and even conversations within our own mind. "Conversations" lay the framework of how we look at the world. This is an essential part of the democratic process where re-assessment remains an important ingredient.

Assumption #2: *Civil Behavior is the foundation of values-based leadership*

Values-based leadership is founded on civil behaviors. The National Civility Center (Reich, 1987) provides several keys to civil behavior: these are trust, process, people, and dialogue. The NCC reminds us that our moral value is derived from our capacity to generate knowledge, collaborate with others, and engage in critical thinking and problem solving. According to the NCC, each of us should take a pledge to the following civil behaviors:

1) View everyone in positive terms.

2) Seeing everyone as a potential resource and agent of change helps to level the playing field and engage all stakeholders.

3) Develop a common language. The language we use can either unite or divide people. How can we discuss change if we don't understand each other? Being aware of this problem, and agreeing on the terms to be used, is a good start.

4) Build strong relationships and trust. It is impossible to overstate the importance of trust, which builds bridges across boundaries and makes relationships solid.

5) Remember our shared humanity. It's easy to forget we are all human, with more commonalities than differences. Common sense and history tell us we can work together to solve common concerns — and that when we separate ourselves, we are less effective.

6) Value both the process and the results. The gap between causes and results is the reason many people give up on collaboration. Results-oriented people need actions with observable outcomes, and process-oriented people focus on continuing the methods that drive the action. Both are crucial for improving communities, businesses, and governmental organizations.

7) Look both within and outside the community for guidance. People living in communities need to take responsibility for their problems and find actions that will address them. But we also need to recognize when to accept and use resources that are available from outside of the community. All resources need to be leveraged around a healthy attitude toward self-improvement. This can also be applied to community and national improvement and moral improvement between nations.

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Assumption #3: *Relationships and dialectical interaction shape our values*

Dialectical learning is the practice of arriving at the truth by the exchange of ideas and beliefs in active dialogue, sometimes arguing with each other in heated exchanges. During these discussions, patience is required as we reconsider what we and others have said and are saying. This give-and-take is an important educative task. In the home, classroom, and workplace such interaction calls for respect, tolerance, and understanding. Above all, it requires a disciplined exchange of ideas.

When we willingly engage in such conversations, we will likely find connections to our cultural histories. These connections will add ethical perspective in a world beset with mixed value-messages. These connections imply relationships. Some of these are positive and others are negative. Values-based leadership is built on a foundation of positive relationships:

1) Relationships are essential to social cohesion.
2) Relationship-building is a powerful but fragile phenomenon, constantly changing and easily lost.
3) Relationships reveal our character.
4) Relationships and human interaction rule our lives and hold the keys to our value.
5) Either positively or negatively, our stature as individuals-of-value is created in our relationships with others (Colvin, 2015).

Assumption #4: *Universal values can be discovered to support values-based leadership*

Anthropologist Donald E. Brown (1991) has identified a list of what he calls "human universals" found in every culture. He says they are features of culture, society, language, behavior, and consciousness for which there are no known exceptions. These universal values are supportive of values-based leadership. Among these universals, Brown cited the following:

- Empathy,
- Generosity and disapproval of stinginess,
- A concept of fairness, and an understanding of reciprocity,
- Pride in our accomplishments,
- Leadership

Brown is not claiming that these values are innate, that we are born with them securely intact. What is important he says is that *all of them involve human social interaction and apparently apply to all human beings*. He points out that understanding them will help us figure out how best to serve each other ethically.

Conclusion

Given that ethics reveals numerous conflicting ideas, many continue to write and think about morals and offer solutions to important ethical issues. Such as been the course of values-based leadership. These individuals are called "philosophers," "people of wisdom," "magi," "ministers," "politicians," and/or "prophets." Some are even called "teachers." Multiple disciplines are also engaged in these discussions including law, psychology, education, sociology, the business community, journalism, medicine, and

science itself. No one is exempt. Values-based leadership touches our lives no matter who we are or with whom we live and work.

Ethics is something in which we all take part as our moral values stretch the boundaries of our relationships and are essential for communal living. No one is left off the hook as society is held together by common, everyday relationships, and the ethical commitments we make. Relationships reveal our character. They are "the eye of needle" defining our moral obligations. Relationship-building is a powerful but fragile phenomenon, constantly changing and easily lost. We are daily confronted with making an effort to understand how empathy, generosity, fairness, reciprocity, pride, and even leadership figure into our relationship-value-equation.

In time we learn that our lives are largely built on a scaffolding of relationships. Understanding this takes many years as most of us learn this lesson late in life. Relationships — good and bad — create the web of our lives. Finding purpose in our web is difficult for much that happens to us is either incidental or accidental. Purpose is intentional and a difficult and foreboding task. When we discover our purpose we are able to maneuver through life in more productive ways.

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About the Author

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Connecting Values to Leader and Leadership Development

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Abstract
This article explores values, leaders, and leadership development. It presents the distinction between a leader and leadership development, and offers insights into the role of values in both. Finally, a concise discussion of developmental readiness at the individual and organizational levels is presented.

Introduction

The shortcoming of many leadership development and leader development efforts in the public, private, and nonprofit sectors is the failure to inculcate values into the developmental process. Much emphasis is placed on the skills and competencies sought. Insufficient attention is put on the values – both individual and organizational – which influence the leader. There are individual values that are embedded and should be recognized and identified as they will consciously or unconsciously impact mental models and decisions. By the same token, organizational values should be explored in order to clarify and strengthen them. In both situations - individual and organizational ethical standards - leadership and leader development can be greatly enhanced by focusing on values.

This article explores methods for integrating values into leader and leadership development. It begins by making the distinction between leader development and leadership development. It then moves to explicating the importance of incorporating individual values into the developmental process. Next, the focus shifts to clarifying the role of organizational values in these efforts. Finally, there a brief exploration of developmental readiness is presented.

Clarity About What Is Meant By "Values"

Classic definitions of values include the contention that they are enduring personal characteristics that are acquired through processes of social analysis (Rokeach, 1973; Williams, 1968). Keeney (1994) enhances the classic conception of values by stating that values are "principles for evaluating the desirability of any possible alternatives or consequences." Keeney adds to our understanding of values by stating that they serve to define all that a person cares about in a decision situation. This is not to suggest that values are fixed once they are embedded. They evolve and change with time. People evolve with experience and discover facets of the self as a result of that evolution (Ibarra, 2015).

Distinguishing Between Leader Development and Leadership Development

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It is asserted that leader development concerns itself with the development of the individual, as an individual. It focuses on how leaders grow, evolve, and cultivate their capabilities. MCauley and Van Velsor (2005) posit that it expands a person's capacity in many realms. The implication is that leader development enables a person to be more than possibly envisioned or expected. While Day (2001) contends that this form of evolving is based on developing one's abilities in relation to a formal role, I contend that leader development expands the person beyond his or her fixed position or stated title.

Leadership development addresses the skills and competencies that leaders in an organizational context must demonstrate. This display must be congruent with the organization's objectives. Just as leader development focuses on expanding the individual's ability, leadership development focuses on expanding leaders' ability within the context of their work. It involves broadening the organization's ability to generate the leadership required to accomplish its work (McCauley & Van Velsor, 2005). The objective is to enable individuals to build their strengths and use them within the organization to meet its goals (Day, 2001). The important distinction is that while leader development focuses on the individual, leadership development places the individual in a broader social and organizational environment (Hart et al., 2008).

Clarity about the context of both leader and leadership development is essential when formulating a clear approach. Context includes the organizational climate and culture, levels of understanding of organizational goals, intentions, and desire for personal growth. Additional elements of context include available feedback mechanisms. These may include 360° evaluations, formal and informal coaching opportunities, mentoring, and other methods for gathering data about the self.

Values in Leader Development

What difference do values make in both types of development? With respect to leader development, surfacing and exploring values is critical because it provides leaders with an awareness from which to operate more intentionally. Understanding that "leaders are defined by their values and their character," it becomes essential that they develop clarity on what those values are so that they can be intentionally asserted (George, 2003). According to Bruno and Lay (2008), values enable leaders to perceive not only appropriate ends, but also the means to those ends. They contend that an internalized value system becomes, consciously or subconsciously, a guide for actions. It is argued that personal values, ethics, and morals influence choices and behavior (Grojean et al., 2004).

If one agrees with these assertions about the power of values to guide behaviors, decision-making and action, then one would most probably agree that values must be exposed and explored throughout the leader development processes. The exploration of values can lead to what Stanley (2008) coins "congruent leadership." This form of leadership is evident when activities of the leader are driven by the leader's values and beliefs. Stanley (2008) enhances our understanding of congruent leadership by stating that it is rooted in values, beliefs, and principles that determine where a leader stands. I

would add that these three factors may also have great influence on where a leader is going.

The surfacing of individual leader values is the beginning of a developmental process that is focused on understanding their importance. It should be noted that values exploration is a more pointed activity than simply guiding leaders in theoretically exploring nebulous concepts. In fact, according to Stanley (2008), "the leader's power and influence is derived from being able to articulate and display his/her values, beliefs, and principles." As a result, any process that seeks to discover values must provide enough depth and substance for the leader to become very clear on the roots and manifestations of the values guiding their actions. The process should include in-depth reflection, the exploration of the individual's life story, and dialogue about the things that surface through this in-depth exploration. Journaling may be a useful tool during values exploration.

How does the process of exploring values as a component of leader development begin? The process is initialized by helping the leader develop the capacity to reflect. Alvesson, Blom and Sveningsson (2017) assert that being reflective entails a willingness to consider what might be wrong with accepted, established ideas and beliefs – even with one's own ideas and beliefs. This is not to say that developing reflective capacity is necessarily easy. Leaders can become trapped in what Alvesson, Blom, and Sveningsson (2017) call "functional stupidity." This is the compliance with norms without asking whether it is the right thing to do. Other barriers to reflection include accepting a narrow definition of one's roles, an overly strong orientation towards consensus, and limited time devoted to introspection. Developing a deep understanding of one's values requires reflexive practice. This is the careful consideration of issues, the capacity to explore the self from multiple angles, and the willingness to switch positions to explore issues from a variety of angles. While this is not easy work, it is the work required to begin thoughtfully unearthing and clarifying one's values.

The process of values exploration in leader development can be enhanced by delving into early experiences. Murphy and Johnson (2011) put forth a lifespan approach in understanding leader development. This approach brings forth the early experiences that, consciously or subconsciously, shape the leader. They hold that early experiences can influence identity. Avolio (2011) asks leaders to consider their own life streams and the impact that parents and others had on their ability to develop the efficacy to influence others. I further contend that early experiences profoundly impact the leader's values. Life's defining moments must be explored in the leader development process. Identifying many significant aspects of the life story, including pivot points that caused the leader to change directions or make life-course corrections, can enable core values to surface for examination.

Values in Leadership Development

In addressing the role of values in leadership development, it is crucial to recognize that leadership development concerns the leader's ability to carve out a role in the organization; exploring values will entail identifying a clear organizational context.

Contextual factors moderate the leader's identity, future development, and effectiveness (Murphy & Johnson, 2011). The context of the organization includes its norms, culture, climate, and accepted leadership styles. The organization's context also includes its explicit and implicit values. There are clearly stated values which may or may not be consistent with the values that exist on the subterranean level. It is often the implicit values that are the most powerful in guiding behavior in the organization. Both must be sufficiently identified to gain a true understanding of organizational context.

The surfacing of organizational values allows for those in the leadership development process to explore alignment between their own values and those of the organization. This can be a moment of truth. It is entirely possible that the individual's values and those of the organization are incongruent. Ultimately the goal is for leaders to create alignment between their values and that of the organization, as well as the organizational practices that they undertake (Reave, 2005.) When those values include philanthropy, environmental protection, and civic engagement, leadership then impacts larger communities.

Just as reflection is important in leader development, it is *vital* in leadership development. The reflection alluded to earlier requires leaders to reflect on their actions. The leadership development process introduces a segment called "reflection-in-action" (Hedberg, 2017). Whereas the reflection conducted in leader development can provide a template for the future, this form of "reflection while doing" allows the leader to transform actions in the midst of their occurrence thereby creating pathways for maximizing their impact in specific roles. These reflective procedures have the potential to stabilize the leader's attention, focus directed energy on information processing, and raise awareness (Hedberg, 2017). This intentional movement away from automatic responses provides the leader with the opportunity to use a contemplative approach to enacting their roles. Further, using reflective practice to examine one's position is useful in crises because it allows developing leaders to gain perspective and cope with stress (Reave, 2005). This practice is a useful tool as developing leaders continue to emerge in new roles that present taxing demands. It enables them to cultivate the self-discipline required to continuously question their values and how they incorporate them into their work.

The thorough exploration of values as a component of the leadership development process enables leaders to write (and rewrite, as this is an iterative, generative process) the script that they want to use to define themselves and their respective positions within the organization (Avolio, 2011). Leadership development creates space for leaders to be authors of their own roles rather than adopting a predetermined script. They build the strength to be creators and co-creators of organizational systems.

Surfacing values in leadership development allows leaders to consider key systemic questions (Avolio, 2011). These questions include: What systems will we transform? What systems will we transition? What systems will we abolish? Selecting and developing people who are able to use their positions to address fundamental systems change is critical as organizations emerge and pursue their futures. This requires that potential leaders be committed to learning. They must not bluff or freeze when they are uncertain;

they must use those unfamiliar and often uncomfortable moments to actively seek knowledge (Meadows, 2008). This orientation towards learning fosters the development of what Thomas (2008) calls a "personal learning strategy." This strategy revolves around having a leadership development framework that builds heightened awareness of the person's aspirations, motivations, values, and learning style.

Developmental Readiness

Whether undertaking leader development or leadership development, it is important that the organization create a framework for deciding who is ready to embark upon a developmental journey. While this is an area in need of further research as a clear methodology is not readily apparent (Avolio & Hannah, 2008), the next several lines explore the concept of developmental readiness and its relationship to values. The term, as it is articulated by Avolio (2011), implies that a person is oriented towards or has the motivation to lead and learn. This means that they want to influence others and understand that their own learning is a component of them being able to have an effect on individuals or organizational systems.

Beginning with the individual's developmental readiness, Avolio and Hannah (2008), contend that the person must have self-awareness. They hold that this awareness promotes developmental readiness. I contend that an unstated though essential component of that awareness is values clarity. Entering a developmental process with some degree of self-knowledge regarding one's values provides the person with a foundation upon which to begin delving more deeply into the self and the roles enacted as a leader. Self-concept clarity, another component of developmental readiness, addresses the leader's confidence in him or herself (Avolio & Hannah, 2008). A level of clarity in this arena enables leaders to face new experiences with some degree of surety. Also implicit in this is that the leaders will be confident in their ability to learn. A learning goal orientation is another of the components of developmental readiness (Avolio, 2011). This is a shift from a focus on task accomplishment to a focus on intellectual curiosity, learning, and growth.

Concerning organizational readiness, I believe that organizational values must be identified and made explicit before beginning any developmental activity. Just as self-awareness is essential for developmentally-ready individuals, organizational awareness is also keenly important. This awareness can happen through climate studies, organizational culture analyses, and other discussions that make the invisible visible. Exploring organizational values before embarking on the design of developmental experiences enhances the likelihood of alignment.

Avolio and Hannah (2008) hold that it is important to enhance the organization's climate to support development. They advocate for the creation of environments that are strengths-based and promote optimism and inquiry into possibilities for the future. They further hold that this creates a climate where individuals can discover their potential. Creating this type of organization calls for a cascade of positive interactions between leaders and followers. It is this interaction that creates a positive culture and climate.

Summary

With respect to leader development where the focus is on the individual, the process of values exploration is linked to building reflective practice. This practice is an inward exploration which occurs while shaping leaders. It becomes more action- oriented when developing leadership. It provides a context for assessing and recalibrating while leading. In both cases, reflective practice is essential.

Leader development and leadership development are enhanced by focusing on values. This important exploration enables clarity and authenticity to emerge in developmentally ready leaders. Just as leaders must be developmentally ready, so too must the organizations in which they will function. Organizational values must be made clear before beginning the work to design developmental interventions.

The facets of developmental readiness include individual readiness as evidenced through self-awareness, self-concept clarity, and an inclination towards learning. Organizational readiness is often found in cultures that focus on strengths. It is also evident when organization's have identified key elements of their climate and culture. Just as individuals must have clear self-concepts, so must organizations.

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The Way of the Servant Citizen: Building, Mindfulness, and Reverence for Work (BMW)

A Thematic Synthesis of Servant Attributes from Servant Leadership, Servanthood of Jesus, and Organizational Citizenship Behavior

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Abstract

This paper highlights the topic of servant citizens. These are ordinary members of the community who consistently demonstrate servant-first attributes and behaviors. They do not necessarily hold any formal positions of leadership, although those who demonstrate the capacity for leadership may potentially become servant leaders. The term servant citizen is introduced and explained here as it has yet to be found in contemporary literature.

Introduction

Society is sustained by the barely acknowledged supply chain of human services to which every worker is linked. Service is the binding principle of people in the home, community, workplace, or any environment such as of business, government, education, or even the church. Training members, employees, and staff to contribute as dependable service-providers is customary in the onboarding process in organizations, whether for profit or non-profit. The lessons are typically normative and aligned with specific needs and practices in the particular environment.

The researcher believes every service-provider's service performance can be significantly enhanced by an understanding of servanthood that is internally anchored to the person. The researcher extracted a thematic synthesis around this newly-introduced term, *servant citizen,* from selected readings on servant leadership, organizational citizenship behavior, and the servanthood of Jesus based on His life and teachings. This study attempts to provide organizational leaders, educators, and trainers with teachable and instructive content to be used towards the development of their members into *servant citizens* – more than simply accepting roles as perfunctory service-providers. In furtherance of this process, Kelley (1998) emphasizes that ninety percent of every person's waking moments is spent in a follower's role.

A servant-first serves the needs of others first, before his/her own interest or any expectation of personal gain (Greenleaf, 1977; Laub, 2003).

The researcher examined selected literature to identify servant-first attributes from which integrated themes regarding the servant citizen are predicated. With the concept of servant leadership as the starting point, the study included two other concepts linked by literature to the servant leadership model: the servanthood of the biblical Jesus and organizational citizenship behavior (OCB). The servant element in *servant leadership* distinguishes the *servant leader* from other types of leaders (Sendjaya, 2010). The *servant leader* differs more specifically on two key aspects: (1) the focus on the leader's ethical and moral character (Graham, 1991); and (2) the leader's primary focus on the satisfaction of followers' needs over personal interests (Sendjaya, Sarros & Santora, 2008). Several empirical studies regard OCB to be an organizational consequence resulting from the practice of servant leadership by the leader (Bambale, 2014; Mathur & Negi, 2014, Newman, Schwarz, Cooper & Sendjaya, 2017). By modelling servant-first, the servant leader inspires organizational members to serve first as well. OCB concerns citizenship behaviors and therefore, makes a proper reference for themes involving servant citizenship. Several writers and scholars contend that servant leadership is biblically consistent or biblical in origin (Hutchinson, 2009; Irving, 2011; Punnachet, 2009), referencing the call of Jesus to his followers to be servant to all if they desired to seek greatness in God's kingdom. Bekker (2010) and Wallace (2007) assert the compatibility of servant leadership with the Christian faith, more specifically Quaker for the former author and Judeo-Christian for the latter.

This paper is organized as follows: The first part consists of a review of literature covering the three above-named concepts. The second part explains the higher-level themes identified from a preliminary thematic analysis of servant attributes. The third part presents the ultimate thematic synthesis which consists of a triad of themes and explains these from both secular and Christian perspectives. The last sections include the summary, suggestions for future research and conclusion.

Review of Literature

Servant Leadership

Robert K. Greenleaf (1904-1990) re-introduced the centuries-old concept of the "leader as servant" to the modern world. He reversed the ordering of terms to "the servant as leader," which also was used as the title of his seminal essay published in 1970. It was in this essay where he coined the term *servant-leader* (using a hyphen)*.* He described the servant-leader as servant first as opposed to leader first. According to Greenleaf (1977), the servant first "begins with the natural feeling that one wants to serve and to serve first...The difference manifests itself in the care taken by the servant first to make sure that other people's highest priority needs are being served*"* (p. 27) as opposed to the leader first who seeks to satisfy a craving for prestige, power, or possessions first and foremost. He further offered the best test to distinguish the servant first from the leader first by way of these questions:

> *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).

Neither Greenleaf's definition of a servant-leader nor the best test requires, as a precondition, that a servant first must hold a formal leadership position. What matters is that the individual served first "*in our little corner of the world*" (Frick quoting Greenleaf, 2004). Greenleaf envisaged a just and caring society built by servant-individuals and servant-institutions. In his view, institutions that *serve first* produce leaders who *serve first*, and leaders who *serve first* inspire followers to do likewise. He urged institutions to serve first so "*that young people at maturity are disposed to become servants*" (Greenleaf, 1998, pp. 23-25). He further acknowledged the growing institutionalization of service, noting that what was once an inter-personal relationship characterized by genuine caring is now being served by institutions described as "*often large, complex, powerful, impersonal; not always competent; sometimes corrupt*" (Greenleaf, 1977, p. 62). He proposed that educating young people to serve first can bring about the transformation of society. Change begins *within*, one person at a time, one action at a time, the initiative of one, or maybe a few, enough to create synergy (Greenleaf, 1998, p. 22) and persuade the rest to serve first (p. 17).

Greenleaf (1977) disclosed that his views on leadership were based on his reflections – not on theories and academic research. He did not have the "*natural bent to tie up the essentials in life into neat bundles of logic and consistency*" (p. 27). This distance to scholarly work may explain why his theory lacks conceptual clarity. He thoroughly explored the idea of serving but failed to establish the clear connection between serving and leadership characteristics (Punnachet, 2009). Subsequent scholars tried to fill in the gaps but despite the abundance of studies, the overall outcome was a conceptual plurality that failed to reach consensus on definition and measure of servant leadership (Sendjaya, 2010; van Dierendonck, 2011). Writers and scholars have continued to build upon the findings of prior works of others while others have chosen to start with their own interpretations (Prosser, 2010; Sendjaya, 2010). Van Dierendonck (2011) counted 44 overlapping servant leadership characteristics from several servant leadership constructs.

Primary sources used in this study consist of books and journal articles that propose interpretations of servant leader attributes, whether intended as a means for leadership assessment or as a guide for leadership practice. Furthermore, as a measure of relevance, the researcher narrowed down the selection to those that have received a relatively high number of citations in recent literature.

Studies on servant leadership have produced *multi-dimensional* characteristics: i.e., characteristics consisting of emotional, intellectual, social, and spiritual dimensions as well as constructs which include character traits, virtues, attitudes, behaviors, and competencies. Spears (1998) published what he called the "Ten Characteristics of the Servant-Leader" derived from his personal examination of Greenleaf's original writings and adding that his list was by no means exhaustive. Patterson (2003) stressed that defined measurements are necessary since they give legitimacy to any leadership theory. Multidimensional attributes demarcating the development of assessment and measurement instruments have also been identified (Laub, 1999; Liden, Wayne, Zhao & Hendersen, 2008; Page & Wong, 2000; Patterson, 2003; Reed, Vidaver-Cohen &

Colwell, 2011; Sendjaya, et al., 2008 and van Dierendonck & Nuijten, 2011). Patterson (2003) proposed a virtuous construct for servant leadership that in a later joint study (van Dierendonck & Patterson, 2015) placed compassionate love as the servant leadership's cornerstone and practical translation of Greenleaf's (1977) need to serve. Russell and Stone (2002), Barbuto and Wheeler (2008) and Wong and Davey (2007) developed their constructs from syntheses of contemporary literature. Covey (1998) explained how his celebrated work *7 Habits* was substantially consistent with Greenleaf's notion of servant leadership. Autry (2001) drew from his professional experience and reflections to categorize into five habits what it takes to be a servant leader.

Servanthood of Jesus Christ *(also known as Christian servanthood)*

Authors who maintained the biblical connection of servant leadership (e.g., Chung, 2011; Delbecq, 1999; Duby, 2009; Hutchinson, 2009; Irving, 2011 & Shirin, 2014) cited in common Matthew 20: 26-28,

> "... *whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave just as the Son of Man did not come to be served, but to serve, and to give His life as ransom for many.*"

Jesus is recognized as exemplar of servant leadership in both Christian and secular servant leadership literature (Atkinson, 2014; Blanchard, 1998; Chung, 2011; Duby, 2009; Flanike, 2006; Irving, 2011; Johnson, T., 2012; Niewold, 2007; Rigaud, 2012; Shirin, 2014). Atkinson (2014) wrote of *kenosis* or the renunciation of the divine nature of Jesus who emptied himself to become a bonded servant (Hutchison, 2009). Further, he mentioned that this self-emptying love linked leader and servant, forming the servant-leader. Chung (2011) cited the attitudes of humility, simplicity, and obedience to the will of His Father that described the life of Jesus – all hallmarks of servant leadership. Jesus formed a following of ordinary folks, and trained them for three years, empowering them to take on the world after He completed His earthly mission. He was one *among* His disciples, not *over* them. He also shared with them His good news and His power. In all, He came not to be served, but to serve (Matthew 20:28).

Åkerlund (2015) disputed the portrayal of Jesus as servant leader from an analysis of the Gospel of John. The author contended that Jesus was not first and foremost a servant leader, but rather the Son who was sent to the world to do the Father's will. He further emphasized that the humility and service that Jesus displayed were directed to the Father for the benefit of His followers. Jesus did not show any self-negation before the Pharisees, Pilate, Herod, and the moneychangers in His Father's house. Åkerlund also rejected the view of Chung who wrote *"A servant-leader puts himself in the place of a servant and puts the people in the seat of the master and thinks about how to serve them"* (Chung, 2011, p. 162). According to Åkerlund, the Gospel of John made clear that the Father is in the seat of the master and that service to others is a consequence; he also summed up the role of Jesus as Son, Sent, and Servant, in that order. He argued that to simplify the role of Jesus as solely a servant leader could only come from a biased and reductionist Christology (Åkerlund, 2015, p. 1).

Villegas (2000) described the spirituality of the servanthood of Jesus Christ as comprising three aspects: filial, ministerial, and paschal. *Filial* refers to the relationship of the Son to the Father. The root condition of servanthood is the dependence of one on another; in the case of Jesus, His dependence on the Father. Jesus received from the Father the gifts of greatness, dignity, and liberty; he was a steward of His Father's gifts. *Ministerial* represents the emergence of tendencies of intimacy with and reverence of the Son for the Father, ordained to do the Father's will. Paschal accomplished the mission of salvation of mankind, in obedience to the Father's will. Villegas (2000) underscored a paradox: the kingship of Jesus was revealed as he hung on the Cross helplessly. Thus, Christian greatness lies in being the least, the servant of all (Matthew 18:4; 20:26-27).

Villegas (2000) further elucidated that the ministry of Jesus was a movement toward unity that reflects full human development. The movement is accomplished in three phases: one, *integration of self* that is synonymous with morality; two, *communion with others* that is summed up in charity and service; and three, *union with God* that is complete reconciliation with the Father. This construct of human development by Villegas corresponds to the mandate of Christian education, which consists of *knowledge of God* and *imitation of God* (Horton, 1992). Nouwen (1989) and Thomas à Kempis (15th century) contemplated the imitation of Jesus Christ as one went through life; the former reflected on the day-to-day conduct, and the latter, on the spiritual life.

Connolly (1996) ascribed four characteristics to the leadership of Jesus: authenticity, compassion, responsibility, and vulnerability. The researcher noted that Connolly's work antedated similar characteristics proposed in servant leadership literature by Autry (2001), Laub (1999), Sendjaya et al (2008), van Dierendonck et al (2011), van Dierendonck et al (2015), and Wong et al (2007).

Paul (2012) highlighted the paradoxes in the behavior of Jesus as leader: He rides a donkey in contrast to triumphant entries of kings; He washes the feet of his apostles and asks them to do the same; He dies on the cross for the salvation of all, manifesting humility, service, and sacrifice. The author remarked that the servant leader is a servant, not a slave. A slave is there by force, a servant by choice. Paul further emphasized that servant leaders are stewards and in the Christian context, stewards exercise their responsibility within God's plan.

The Gospels of John, Matthew, Luke, and Mark consist of narratives and parables that provided accounts on the teachings and life example of Jesus Christ about becoming a servant.

Organizational Citizenship Behaviors
The researcher confined the references for organizational citizenship behavior to Organ (1988) who originated the concept, Borman and Motowidlo (1993) whose construct for contextual behaviors provided a revised definition of OCB that Organ (1997) subsequently supported, and Podsakoff, MacKenzie, Paine, and Bachrach (2000) whose review of OCB literature and updated synthesis have become a staple citation in more

recent studies (e.g., Berber & Rofcanin, 2012; Jahangir, Akbar & Haq, 2004; Sonnentag, Volmer & Spychala, 2008; Ucanok & Karabati, 2013).

Organ (1988) was first to define OCB as the overt discretionary acts of an employee *outside* both the role and the job requirements – not directly or explicitly recognized by the formal system within the organization, but altogether advantageous to the organization. Organ identified five characteristics of OCB: altruism, courtesy, conscientiousness, civic duty, and sportsmanship. *Altruism* refers to looking after the good of others; *courtesy* is observing social expectations of considerate behavior in social relationships; *conscientiousness* pertains to abiding by moral and ethical standards as well as following local policies, procedures, rules, and regulations in letter and spirit; *civic duty* is performing duties and responsibilities attached to being an organizational citizen; and *sportsmanship* is playing fairly and adjusting to the demands of the situation. This initial definition of OCB received some criticism. For instance, Morrison (1994) reported that 18 out of 20 OCB items were considered by respondents as "in-role"; thus, these behaviors are non-discretionary. Another observation raised the issue that not every single discrete instance of OCB positively contributed to organizational outcomes. For instance, helping a lazy co-worker may prove counterproductive in the long run. Therefore, OCB must be viewed as cumulative over time and a behavioral pattern of the person.

Reacting to criticism, Organ (1997) subsequently accepted the redefinition of OCB as a contextual performance based on the study of Borman and Motowidlo (1993). These authors defined contextual performance as "*behaviors that do not support the technical core of the organization as much as they support the broader organizational, social and psychological environment in which the technical core must function*" (p. 73). They likewise listed five categories of contextual performance: (1) volunteering for tasks outside a person's formal job expectations; (2) persistence of enthusiasm and engagement for the completion of the task; (3) helping others; (4) following rules and prescribed procedures even when there are inconvenient; and (5) openly defending organization objectives. Organ (1997) acknowledged that the difference was mainly that the latter construct does not require the behavior to be an extra role nor that it go unrewarded.

The work of Podsakoff et al (2000) is broadly cited in more recent OCB literature. These authors embarked on the most extensive review of OCB literature at that time. They consolidated the works of leading authorities and extracted seven themes: (1) Helping Behavior, (2) Sportsmanship, (3) Organizational Loyalty, (4) Organizational Compliance, (5) Individual Initiative, (6) Civic Virtue and (7) Self Development. Their work understandably overlapped in part with the works of Organ (1988) and Borman et al (1993).

Higher-Level Themes

This study employed the qualitative research method of thematic analysis. The primary data consisted of servant attributes directly gathered from the texts of the primary sources. The servant attributes were varied and multidimensional. Four categories

approximating Page et al.'s (2000) and extending Sendaya's (2010) were adopted to organize the mix. The four categories are defined as follows: (1) character traits and the person's leanings consistent with serving; (2) attributes that describe how one might relate with others in the spirit of service; (3) actual execution, implementation, and delivery of service; and (4) attributes that fall within the domain of a leader. Attributes that were identified as leading-related were excluded from the thematic analysis (for example, Spears' (1998) commitment to the growth of people and Laub's (1999) providing and sharing leadership) because the study's focus was strictly on the servant in a non-leader role.

To facilitate the thematic analysis, every attribute included was assigned a descriptive code that was close as possible to the original text. Various clusters of codes were then formed and examined for any emergent pattern or theme that described the cluster. Themes, in turn, also counted as codes in subsequent clusters. New and prior codes were grouped and regrouped to identify new higher-level themes. The iterative process was terminated only at the point of saturation when no new themes superior to existing higher-level themes could be further identified.

The information in *Appendix C* is a contracted version of the results from the actual analysis. The actual analytical process was rather too convoluted to lay out on a limited space. Each of the seven rows on *Appendix C* lists attributes and codes from each of the three concepts and the higher-level theme that emerged. The attributes from servant leadership and OCB are shown in their actual terms instead of codes so that the reader may see the correspondence between attribute and theme. In contrast, the attributes from the servanthood of Jesus are presented by their respective codes as assigned by the researcher (refer to *Appendix B*) and referenced on gospel-related literature (Bible Claret, 2016; Biblehub.com, 2015; Wenham & Walter, 2011). Thematic analysis allows repeated use of coded data when testing multiple clusters to identify emergent themes. Thus, some attributes and codes appear in multiple themes. It must be noted that every servant attribute in *Appendix A* and every code in *Appendix B* are accounted for in *Appendix C*. This explains why servant attributes and consequently source authors can be observed to overlap in *Appendix C*.

The attributes under OCB are too limited in number compared to those listed under servant leadership and Christian servanthood to justify an independent thematic analysis. Combining OCB attributes with attributes from the two other concepts in the thematic analysis was not a prudent option either as this would have ascribed higher-level themes to OCB that would not have been generated from OCB attributes alone. Instead, once the thematic synthesis of servant attributes from servant leadership and Christian servanthood was derived, OCB attributes were examined if these were encompassed by the synthesis and all the higher-level themes. *Appendix C* shows how OCB attributes are captured under the higher-level themes.

The seven higher-level themes as described as follows:

Building Character and Self-Concept (1/7)

Sendjaya (2010) asserted that the servant leader is more about "being" than "doing" since *being* is primarily about character, the essence of which lies in spirituality and morality-ethics. Vaill (1998) stated that Greenleaf's emphasis on service primarily provided leadership its moral dimension. This was echoed by Spear (1998) who commented that the servant part of servant leadership model emerges from the ethical and caring character of the leader.

Self-concept answers the question "who am I?" Rogers (1959) and Super (1980) described *self-concept* as the aggregate of one's perception about themselves – their own values, beliefs, motivation, character, skills, attitudes, interests, and an idea of their ideal self. Schein (1985) used an alternative term, *career anchor,* that serves as a determinant of what one might want to be and do in the course of their careers.

Building character as a theme was based on the attributes of *Agapao love* (Patterson, 2003); *Authenticity* (Autry, 2001; Laub, 1999; van Dierendonck et al., 2011; Wong et al., 2007); *Compassionate love* and *Virtue* (van Dierendonck & Patterson, 2015); *Integrity* (Laub, 1999; Russell et al., 2002; Sendjaya et al., 2008; Wong et al., 2007); *Honesty* (Russell et al., 2002); *Humility* (Graham, 1991; Patterson, 2003; Sendjaya et al., 2008; van Dierendonck et al., 2011; Wong et al., 2007); *Religiousness,* and *Responsible Morality* (Sendjaya et al., 2008); *Conscientiousness* (Organ, 1988); and *Civic virtue* (Podsakoff et al., 2000).

Building self-concept captures the attributes of *Clarity of mission* (Graham, 1991; Sendjaya et al., 2008); *Being a servant* and *Security from a strong sense of identity* (Sendjaya et al., 2008); and overall, one's discernment and resolve about what to be in terms of character traits and what to do in terms of personal contribution and self-actualization.

On Christian servanthood, the theme covers codes that included *Sense of mission* (Jn 10:17-18); *To love others as Jesus loves* (Jn 15:12); *God's children do what is right and love their brothers and sisters* (1 Jn 3:10); *Lost/ Prodigal son's return and contrition* (Lk 15:11-32); *Building on solid rock* (Mt 7:24-25); *Faith and humility like children's* (Mt 18:3-4); *Being a servant* (Mt 3:11); *Self-integration, also called Morality* (Villegas, 2000); *Humility before of Jesus as Son before the Father* (Åkerlund, 2015); *Humility, Simplicity, Obedience to the Father* (Chung, 2011); and *Willingness to be led by God* (Nouwen, 1989).

Building Capability and Readiness to Serve (2/7)
The servant examines the territory, conceptualizes possibilities, recognizes connections and implications, determines needed competencies, and finally, makes the necessary physical, intellectual, emotional, and spiritual preparations to be ready for the tasks and challenges of being a servant. The second theme captures attributes of *Altruism* (Barbuto et al., 2008; Patterson, 2003; Organ, 1988); *Authenticity* (Autry, 2001, Laub, 1999; van Dierendonck et al., 2011; Wong et al., 2007); *Being a servant, Sense of mission, Wholeness, Vulnerability* (Sendjaya et al., 2008); *Competence*, *Credibility* (Russell et al., 2002); *Conceptual skills* (Liden et al., 2008; Spears, 1998); *Courage* (van Dierendonck et al., 2011); *Learning and growth, Open to learn from others* (Laub, 1999);

Healing (Spears, 1998); *Self-awareness* (Laub, 1999); *Spiritual insight* (Graham, 1999); *Wisdom* (Barbuto et al., 2006); *Individual initiative, Self-development* (Podsakoff et al., 2000); *Persistence of enthusiasm* and *Volunteerism* (Borman et al., 1993).

On Christian servanthood, the codes that contribute to the theme include *State of watchfulness against the enemy; Keeping the lamps burning; Readiness to serve the master* (Lk 12:35-38); *Self-assessment for capability to complete work at hand* (Lk 14:28-30); *Paradigm shift for new ways of doing* (Mt 9:16-17); and *Leveraging conflict for learning* (Chung, 2011).

Building People, Relationships and Sense of Community (3/7)

This theme holds together attributes around building people and relationships to build stronger communities and organizations. Servant attributes clustered under this theme include *Acceptance* (Greenleaf, 2002; Sendjaya et al., 2008); *Availability, Equality, Wholeness* (Sendjaya et al., 2008); *Being accepting, Being present* (Autry, 2001); *Building community* (Laub, 1999; Spears, 1998); *Collaboration* (Laub, 1999; Sendjaya et al., 2008); *Commitment to the growth of people* (Spears, 1998); *Healing* (Liden et al., 2008; Spears, 1998,); *Encouraging* (Laub, 1999; Russell et al., 2002); *Influence* (Russell et al., 2002; Wong et al., 2007); *Interpersonal acceptance, Forgiveness* (van Dierendonck et al., 2011); *Listening* (Greenleaf, 1977; Spears, 1998); *Persuasive mapping* (Barbuto et al., 2006); *Relational power* (Graham, 1991); *Trust* (Russell et al., 2002; Sendjaya et al., 2008); *Values differences of others* (Laub, 1999); *Assistance to others* (Borman et al., 1993); *Civic duty* (Organ, 1988); and *Civic virtue* and *Organizational loyalty* (Podsakoff et al., 2000).

Christian servanthood-related codes covered under this theme include *Inclusivity and community* (John 10:16); *Forgiveness and gaining friends* (Lk 16:1-9); *Being peacemakers* (Mt 5:9); *Unleash talent for the good of many* (Mt 5:14-15); *The golden rule* (Mt 7:12); *Communal and mutual experience* (Nouwen, 1989); *Compassion* and *Responsibility* (Connolly, 1996); *The way of downward mobility as the way to imitate Jesus* (Nouwen, 1989*); Forming, training, empowering apostles* (Atkinson, 2014); and the *Ministerial servanthood of Jesus* and *Communion with others* (Villegas, 2000).

Recognizing Thou in the Other (4/7)

Adapted for this theme were Buber's (1958) *I-Thou* relationship and Levinas's (1969) responsibility toward the individual other. According to Buber, *I* must relate to the other with respect, understanding, and in harmony – thus conveyed in *Thou*. The other is *other* precisely because the other is *different* from *I*. The other ceases to exist when the *otherness* of the other is denied, ignored, or neutralized. Buber posits a symmetrical relationship between *I* and the *other*. However, Levinas (1969) argued that the relationship is asymmetrical with the *other* inhabiting the higher ethical ground. Levinas's inversion of the relationship rests on the assumption that the *other* is beyond *being*. His philosophy of *otherness* espoused that the *other* cannot be subjugated and subsumed to the faceless whole or sameness that the *other* loses its personal individuality. For Levinas, every *other* has a face. The reduction of the *other* to the *same* constitutes "violence"; violence ends only as soon as *I* recognize the *other* as *my*

responsibility. / is not passive; / is called to action. / cannot stand still or resist the defenseless *other* who is "an orphan, a widow, or a stranger" (Garcia, 1992).

Giving substance to this theme are *Altruism* (Barbuto et al., 2008; Patterson, 2003); *Appreciation of others* (Russell et al., 2002); *Awareness* and *Empathy* (Spears, 1998); *Being accepting* and *being present* (Autry, 2001); *Encouraging* (Laub, 1999; Russell et al., 2002); *Interpersonal acceptance & Forgiveness* (van Dierendonck et al., 2011); *Humility* (Graham, 1991; Patterson, 2003; Sendjaya et al., 2008); *Inspiring others, Involving others* and *Selflessness* (Wong et al., 2007); *Listening* (Greenleaf, 1977; Spears, 1998; Laub, 1999; Russell et al., 2002); *Puts others before self, Values people* (Laub, 1999); *Serving others* (Wong et al., 2007); *Values differences of others* (Laub, 1999); *Vulnerability* (Autry, 2001; Sendjaya et al., 2008); *Altruism, Courtesy* (Organ, 1988); *Assistance to others* (Borman et al., 1993); and *Helping behavior* (Borman et al., 1993; Podsakoff et al., 2000).

Christian references under this theme focus on love, mercy, and compassion: *Knowledge of, and sacrifice for another* (Jn 10:14-15); *Helping those in need* (1 Jn 3:17); *Be as merciful as the Father* (Lk 6:36); *Father's acceptance and forgiveness and unconditional love; Self-awareness and kindness as the elder son's lessons* (Lk 15:11-32); *Charity toward the least privileged* (Lk 16:19-31); *Love for enemies...be perfect as the Father* (Mt 5:44-48); *Mercy and conversion of sinners* (Mt 9:12-13); *Love thy neighbor as oneself* (Mt 22:39); *Serve God in others, especially the least among them* (Mt 25:40); *Being led first by God in intimate relations with others* (Nouwen, 1989); and *Compassion* (Connolly, 1996).

Observance of Laws, Standards, and Norms (5/7)
The servant is accountable. Accountability presupposes the existence of standards against which the servant is measured. The servant is subject to boundaries and limitations. These standards may be formally written like commandments, applicable laws, regulations, and commitments. Then there are those often implied or intuited, such as valid expectations of others and social norms and practices. Observance of established measures of proper behavior builds trust, credibility, and community. Non-compliance, on the other hand, creates conflict and brokenness.

This theme initially emerged from the Gospel passages. Gospel texts are explicit in standards of desirable behavior that underscored obedience to the commandments the two greatest of which are love of God and love of neighbor and becoming a servant to others as condition for greatness. This theme then became evident when examined from clusters of servant attributes from servant leadership.

Christian servanthood-related codes under this theme include *Keep the Lord's commandments* (Jn 15:10); *Humility, awareness of transgressions, seeking forgiveness* (Lk 18:10-13); *Obey the commandments and be righteous* (Mt 5:17-20); *Heed the Master's invitation to His banquet, comply with norms for entry* (Mt 22:2-14); *Pay one's civil and spiritual dues* (Mt 22:21); *Love of God, greatest commandment; love of neighbor, second greatest commandment* (Mt 22:37-39); and *Surrender to the will of the Father* (Åkerlund, 2015).

Clustered under this theme are servant leadership attributes of *Accountability* (Sendjaya et al.., 2008; van Dierendonck et al., 2011); *Awareness* and *Foresight* (Greenleaf, 1977; Spear, 1998); *Conceptual skills* (Liden et al., 2008; Spears, 1998); *Credibility* (Russell et al., 2002); *Moral integrity* (Reed et al., 2011); *Responsible morality, Moral action* (Sendjaya et al., 2008); and *Organizational stewardship* (Barbuto et al., 2008). From OCB, *Openly defending organizational objectives* (Borman et al., 1993) and *Organizational loyalty* (Podsakoff et al., 2000) are referenced.

Awareness of Interdependencies and Personal Responsibilities (6/7)
The servant recognizes one's place in relationships and community, one's potential impact – both negative and positive – and one's roles and the attached moral obligations and responsibilities that every vital relationship creates. The role may be, among others, a citizen, a parent, a teacher, a neighbor, an employer, an employee, or a public servant. The servant discerns one's impact on the bigger scheme of community and relationships. In the series of cause and effects, every servant must account for both righteous work and lapses in relation to one's role in the society.

Attributes under this theme include *Accountability* (van Dierendonck, 2011); *Awareness* (Spears, 1998); *Conceptual skills* (Liden et al., 2008; Spears, 1998); *Foresight* (Spears, 1998); *Integrity* (Laub, 1999; Russell et al., 2002, Sendjaya et al., 2008); *Interconnectedness* (Sendjaya et al., 2008); *Modelling* (Graham, 1991; Laub, 1999; Wong et al., 2007); *Self-awareness* (Laub, 1999); *Spiritual insight* (Graham, 1991); and *Stewardship* (Barbuto et al., 2006; Spears, 1998; Russell et al., 2002; van Dierendonck et al., 2011).

Gospel parables spoke of gains or losses as consequences of one's choices and actions: the rich man's apathy toward the beggar Lazarus (Lk 16:19-31); the foolish virgins who had no oil for their lamps contrasted with the wise virgins with ample supply, ready and waiting for the arrival of the bridegroom (Mt 25:1-13); sowing seeds on rocky places versus sowing seeds on fertile soil (Mt 13:3-9); and the wise servant who performs his duties even in the master's absence (Lk 12:42-43). These narratives highlighted the importance of being attentive to one's acts of commission and omission.

Getting the Work Done (7/7)
Servanthood is a verb. This theme concerns the execution and generation of results through the actual practice of service. The full set of higher-level themes represents a movement that begins with being and relating and culminates in doing: from vision and preparation to the actual delivery of service. Attributes related to execution and practice include *Being useful* (Autry, 2001); *Building community* (Laub, 1999; Spears, 1998); *Creating value for community* and *Servanthood* (Liden et al., 2008); *Stewardship* (Spears, 1998; Russell et al., 2002; van Dierendonck et al., 2011); *Performing beyond the call off duty* (essence of OCB); and *Persistence of enthusiasm toward completion of the task* (Borman et al., 1993).

Jesus died on the cross in fidelity and surrender to His Father's will (Mt 26:42). The Son was a self-emptying servant, like a kernel of wheat that dies so it produces many seeds

(Jn 12:4).   Getting the work done is further exemplified by the wise steward, who produced profit for His master in the parable of talents (Mt 25:14-30) and the good Samaritan who made sure the poor victim was cared for back to health (Lk 10:30-37). The Gospel narratives cite explicit acts of service that deliver results, proper to the needs and valid expectations of the served.

Thematic Synthesis: Building, Mindfulness, and Reverence for Work

Thematic analysis as a qualitative research method allows the researcher to "go beyond" the primary data. This is a defining characteristic of the synthesis (Thomas & Harden, 2008). This step is considered rather controversial because the researcher is given some degree of latitude for conceptual innovation or the use of concepts not found in the characterization of parts as a means of creating the whole in the form of new interpretive constructs, explanations, or hypotheses (Strike & Posner, 1983; Campbell et al., 2003 as cited by Thomas et al., 2008). In the actual study, concepts from psychology on *mindfulness* (Davis & Hayes, 2011; Malinowski & Lim, 2015; Verdorfer, 2016); from philosophy on the *other, mindfulness,* and *responsibility* (Buber, 1958; Festin, 2012; Levinas. 1969); and from religious studies on *reverence* (Guardini, 1998) were borrowed to further expound on the thematic synthesis to arrive at the whole that is servant citizenship.

The final synthesis consisted of a triad of themes: Building, Mindfulness, and Reverence for Work as a singular instrumentality of service (the triad is given the acronym BMW).

Ajzen and Fishbein (1975) developed the theory of reasoned action and presented a conceptual model that posited the elements of belief, attitude, intention, and behavior as predictors of reasoned action. The multidimensional servant attributes from the primary sources and their descriptive codes translated to these same four elements. The seven higher-level themes equate to a mix of belief, attitude, intention, and behavior. The themes Building, Mindfulness, and Reverence for Work, in turn, lend themselves to interpretations as beliefs, attitudes, intentions, behaviors, or all of these.

Building

Building is the synthesis of three higher-level themes: Building character and self-concept; Building capability and readiness to serve; and Building people, relationships, and sense of community. Standard dictionaries define the verb *build* as to develop, grow, or expand, to add value, and to cause someone or something to become. Greenleaf (1977) repeatedly used the term *build* (including variants of *builder* and *building*) in *The Servant as Leader*, with each usage denoting positive action and *affirmative builders* (p. 24), *build wholeness* (p. 26), *build strength* (p. 31), *build serenity* (p. 41), *rebuild community* (p. 53), *people-building institutions* (p. 53), *build autonomy* (p. 55), *building better institutions* (p. 58), and *potential as builders* (p. 60). Jesus spoke of *building* His church (Mt 16:18), and commanded His followers to store up treasures in heaven (Mt 6:19) – the act of storing up analogous to building.

The servant citizen acts to develop the self, help people become better, and generally improve the community or society to which he or she belongs. *Building* suggests growing

strengths and neutralizing weaknesses. Building relationships can mean affirmation, healing, and mending. All these are consistent with Greenleaf's test that "*those served grow as persons...become healthier, wiser, freer, more autonomous....*"

Building signifies caring, purposeful actions, clarity of goals and priorities, continual learning and mastery, unwavering optimism, and belief in higher purpose. Signs of building include solidarity, renewal, progress, and achievement. Absence of building is evidenced by defeat, isolation, disharmony, and degradation. Opposites of building include selfishness, greed, apathy, corruption, destructive behavior, and even resistance to change.

Mindfulness

Mindfulness is the synthesis of four higher-level themes: Recognizing *Thou* in the other; Building people, relationships, and sense of community; Observance of laws, standards, and norms; and Awareness of interdependencies and personal responsibility.

To be mindful is to be alert, attentive, thoughtful, heedful, present, available, and recognizant of conditions, implications, and consequences of one's actions and decisions. Festin (2012) wrote that *to be mindful* is to acknowledge that one's way of looking at the world is not the only and best manner of assessing and accessing it. Mindfulness is awareness of the *other* in all aspects, terms, and magnitudes. Without the *other*, one cannot be mindful at all since mindfulness is nothing but being *mindful of.* According to Festin (2012), the *other* assumes many forms, profiles, and shades. The *other* may be a neighbor, a mountain, nature, the law, an institution, an event, and even a Transcendence.

Verdorfer (2016) described *mindfulness* as inherently inward looking – more objectively and contextual. *Mindfulness* reduces egocentric tendencies and at times, demands humility and standing back. A mindful person is one who has heightened awareness of the present reality and pays attention to living the moment (Davis & Hayes, 2011). The heightened awareness is characterized by detailed attentional skills and a non-judgmental attitude toward internal and external events (Malinowski & Lim, 2015).

Moreover, to be mindful is about being aware of the consequences of one's actions or decisions as they affect others; of needs and expectations of others; of one's duties, responsibilities, and obligations; of operating social norms and values; of moral, ethical, and legal standards; of the interconnectedness of people and events; and the destructive effects of self-centeredness and indifference. Mindfulness is the deliberate forgetfulness about oneself. A mindful servant sees and appreciates the big picture and consequently is caring, kind, courteous, empathetic, conscientious, compassionate, and respectful. The mindful servant brings relief and unburdens the served. Furthermore, mindfulness respects sensibilities and even traditions unless or when practice violates principles. The effects of un-mindfulness include broken relationships, lapses and infractions, unmet needs, valid expectations of others, havoc on nature, and breakdown of peace and order.

Reverence for Work

This theme spans four higher-level themes: Getting the work done; Awareness of interdependencies and personal responsibility; Building people, relationships, and sense of community; and Recognizing Thou in the other.

Work is the engagement of the self toward an intended good. The self refers to the whole person: body, mind, heart and spirit. Work is not simply one's vocation, profession, or employment; it is every act that utilizes one's talent, interest, abilities, and energies to deliver the intended good. For instance, raising children, caring for the sick, chores of a housekeeper, constructing a house, driving a school bus, composing a prayer, and teaching – all fit the definition of work. Every human endeavor worthy of being identified as "work" stems from the vital roles one assumes in life, such as citizen, parent, friend, neighbor, employee, or church member. Given its definition, work provides the only means to accomplish one's mission in every role, and to realize one's potential. It is only through work that one gets to build, to create value, to discharge duties and responsibilities, and to serve. The purpose of all work then redounds to service. Work is the only way that service is really rendered. The negation or opposite of work is idleness – the refusal to use the time at hand productively (Semler, 2014).

Reverence is the feeling whereby a person refrains from asserting one's will to take possession of and use the object of reverence for one's own purposes (Guardini, 1998). With reverence, a person instead steps back and lets that which deserves reverence remain unblemished.

Reverence for Work consists of doing work competently and conscientiously with the view toward service. Work also becomes the arena for participation and collaboration; it builds and links communities. In one's work, one becomes both servant and served: a giver and a receiver of service to and from another servant. Work links every worker, every servant, in the supply chain of human services in the world. Reverence for Work demands that the servant keeps work unblemished.

The presence of *Reverence for Work* is evidenced by dedicated workers – servants with a sense of purpose, pride in their work, and the will to do whatever it takes. Negation or absence of reverence is characterized by unsatisfactory service, indolence, corruption, abuse, a view of work as toil and drudgery, unhappy work relations, incompetence, and unfulfilling work life.

Simultaneous BMW: Necessary Condition for Serve-first

BMW is a composite of three themes which are not mutually exclusive but rather complementary with overlapping features and referenced attributes. A closer examination of BMW shows that all the three must be simultaneously enacted to effect serve first, or servant citizenship. This idea is represented by the area intersected by the three circles in *Figure 1*. Servant citizenship lies in the intersection of BMW.

The necessary condition of simultaneity of BMW was concluded from the fact that each primary data or servant attribute used in the study was only one piece of a larger multiple-attribute construct. No single attribute sufficiently describes the servant leader, the organizational citizen, or the servant in the Gospels. BMW is a triad and synthesis of

multiple attributes. Not a single theme in BMW by itself suffices to produce servant citizenship. To further illustrate this point, Building and Mindfulness without Reverence for Work is daydreaming and unacted plans. Building and Reverence for Work without Mindfulness is self-indulgence that risks infringing on others. Reverence for Work and Mindfulness without Building eventually falls into obsolescence and depletion. Therefore, the absence or negation of any single element in BMW constitutes a *disservice* – the very contradiction of service. Disservice nullifies the servant citizen.

Figure 1. Servant Citizenship as Simultaneously Enacted BMW
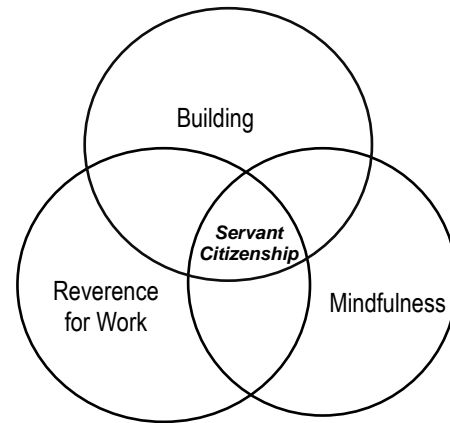
BMW: From a Christian Perspective

BMW is a synthesis of servant attributes directly lifted from Gospel passages. *Building* is represented by actions that Jesus expected of His followers such as becoming the servant of all to be the first and attain greatness, creating kinship with one another in charity and compassion, establishing God's kingdom on earth, and storing lasting treasures in heaven and hence be worthy to be called children of God. *Mindfulness* trains the consciousness of followers of Jesus to observe God's commandments summed up in the greatest commandments: to love God with one's whole being; to discern the will of the Father; and for His sake, to love one's neighbor as oneself. This bar was raised even higher by the subsequent command of Jesus Himself to love others as Jesus loved, with foremost concern for the least privileged and the sick who need healing – without neglecting civic obligations. *Reverence for Work* is the submission to the will of God and, accordingly, the performance of works that convey faith, charity, and stewardship. This theme exemplifies the gainful use of God's gifts to serve God through others.

Villegas (2000) characterized the servanthood of Jesus as filial, ministerial, and paschal. Åkerlund (2015) characterized Jesus as Son, Sent, and Servant. Both characterizations are thematically compatible with BMW. *Building* is thematic of "filial" and "son": *Filial* and *Son* refer to the bond between Father and Son, maintained strong by the Son's obedience to the Father and the Father's favor toward the Son. Jesus descended from and returned to the Father, and ever shared the Father's glory and perfection. As God-made-man, Jesus was subordinate and dependent upon the Father. His youthful years before His public life were depicted as "growing in wisdom and stature, and in favor with God and man" (Luke: 2:52). *Mindfulness* is related to "ministerial"' and "sent" – terms that described Jesus as the mindful agent of the One who sent Him – spreading God's word, teaching people, and performing miracles of healing and conversion. *Reverence for Work* captures the completion of Jesus's mission, becoming the paschal sacrifice "to serve, and to give his life as a ransom for many" (Matthew 20:28) in obedience to the will of His Father.

Interestingly, BMW thematically contains the Lord's Prayer, reputedly the most popular Christian prayer. In the salutation *Our Father who art in heaven*, the servant-petitioner recreates the filial relations between Jesus and the Father, and in addressing the Master as Father, elevates one's dignity as created and as servant. The prayer consists of seven petitions and illustrates a servant's disposition before the Divine Master. The themes Building, Mindfulness, and Reverence for Work overlap across the seven petitions. In the following discussion, every petition is printed in italics, then followed by a brief interpretation referenced from the Catechism of the Catholic Church (1993).

Building covers four of these petitions: (1) *Thy Kingdom come*…the servant-petitioner seeks the Father to reign within them as humble servants; (2) *Give us this day our daily bread*…the servant-petitioner pleads with the Father for nourishment, both physical and spiritual; (3) *Deliver us from evil*…the servant-petitioner implores for protection so as to be spared from evil; and (4) *Lead us not into temptation*…the servant-petitioner submits to the Master that one be shielded from falling into sin. These petitions seek strength, steadiness, and toughness – all marks of building. *Mindfulness* spans four petitions: (1)*Thy Kingdom come*…the servant-petitioner recognizes the kingly Master's presence in his or her life; (2) *Give us this day our daily bread*…the servant-petitioner acknowledges dependency on the Master for sustenance; (3) *Forgive us our trespasses as we forgiveness who trespass against us*… the servant-petitioner stands aware of his or her transgressions, seeks forgiveness from the Master, and expresses willingness to forgive others of whose transgressions they are as much aware; and (4) *Lead us not into temptation*…the servant-petitioner stands aware of human frailty and submits to the Master whose power is relied upon in all earthly roles and relations.

These petitions translate to an awareness of a Transcendence, recognition of one's limitations and weaknesses, compassion for others, and circumspection about one's dependence on the providence of the Father – all acts of mindfulness. *Reverence for Work* captures three petitions: (1) *Hallowed by thy Name*…the servant-petitioner acknowledges one's subordinate status as created being before the great Creator, and as servant in awe, gratitude, and praise at the mention of the Master's Name; (2) *Thy will be done on earth as it is in heaven*…the servant-petitioner surrenders to the will of the Master in His design for His created beings and servants; and (3) *Give us this day our daily bread…*the servant-petitioner seeks to receive physical and spiritual nourishment that comes from one's work. Reverence for Work is contained in service, surrendering to God's will and embracing one's work.

In summary, the Lord's Prayer portrays servant-petitioners in humble supplication before the Divine Master, appealing to be nourished and to persist in conduct in line with the Master's will (building); to be mindful of their positions as servant and co-existing with other servants (mindfulness); to perform their Master-ordained work without blemish (reverence for work); and at all times, never to succumb to evil that violates the Master.

This section illustrates how BMW envelopes the fundamental articles of the Christian faith. BMW converges the practice of servant citizenship and the Christian life in imitation of Jesus, the Christian servant exemplar. Serving one's purpose that aligns to

God's will is accomplished through one's work of thoughtful service toward others – all included in BMW.

Summary

The convergence of the three concepts and their integrating themes are summarized in *Figure 2*.

Figure 2: **Synthesis of the Study**
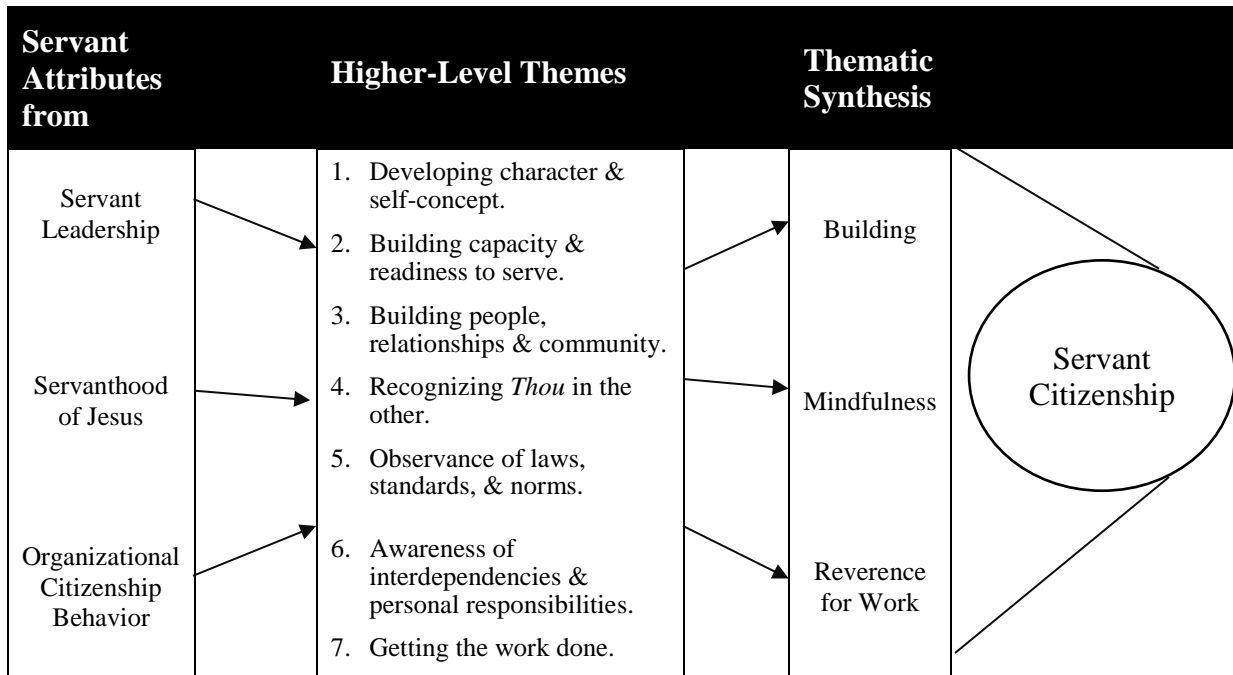
While Christian precepts contributed to its formulation, BMW is by no means exclusively nor essentially Christian. BMW lends itself to be interpreted independent of Christian precepts, and therefore teachable in any environment, secular or otherwise.

Suggestions for Future Research

The researcher recommends further research on servant citizenship and on teaching BMW in various environments such as government, educational, and other service institutions. Future studies can examine whether BMW is predictive of servant citizen conduct, and whether BMW is effective in cultivating the ethic of servant-first as the seed for servant citizenship in different environments – whether secular or non-secular, for profit or otherwise.

Conclusion

The study produced BMW as the thematic synthesis of multidimensional servant attributes and proposes it as a teachable foundation for weaving servanthood into the fabric of community, institutions, and society. The themes Building, Mindfulness, and

Reverence for Work lend themselves to interpretation as beliefs, attitudes, intentions, behaviors, or all of these to train individuals as well as institutions to become servants.

Servant citizens are better poised to help realize Greenleaf's vision of a just and caring society. The study affirms the assertion of Patterson (2003) and the teachings of Jesus Christ that love and compassion constitute the essence of a servant-first.

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Appendix A

Primary Data: Servant Leadership Attributes and Authors

Authors (year published)	Servant Leadership Attributes (*headings by authors in italics*)
Graham (1991)	*Differentiating inspirational and moral features of servant leadership:* Humility; Spiritual insight; Vision of a way of life focused on service; Practice of a way of life focused on service; Relational (mutual) power; Leader-modelled service.
Spears (1995)	*Characteristics of the servant leader:* Empathy; Foresight; Listening; Healing; Awareness; Persuasion; Conceptualization; Stewardship; Developing people; Building community.
Laub (1999)	*Characteristics of the servant leader:* Values people; Displays authenticity; Provides leadership; Develops people; Shares leadership; Builds community.
Autry (2001)	*Five ways of being for the Servant Leader:* Be authentic; Be vulnerable; Be accepting; Be present; Be useful.
Russell & Stone (2002)	*Servant leadership functional attributes:* Vision; Honesty; Integrity; Trust; Service; Modelling; Pioneering; Appreciation of others; Empowerment. *Servant leadership accompanying attributes:* Communication; Credibility; Competence; Stewardship; Visibility; Influence; Persuasion; Listening; Encouragement; Teaching; Delegation.
Patterson (2003)	*Virtue construct of servant leadership:* Agapao love; Humility; Altruism; Vision; Trust; Empowerment; Service.
Barbuto & Wheeler (2006)	*Servant Leadership dimensions:* Altruistic calling; Wisdom; Emotional healing; Persuasive mapping; Organizational stewardship.
Wong & Davey (2007)	*Five-factor servant leadership profile:* Humility & selflessness (self-identity); Serving & developing others (motive); Consulting & involving others (method); Inspiring & influencing others (impact); Modelling integrity & authenticity (character).
Liden, Wayne, Zhao & Henderson (2008)	*Nine-factor multidimensional measures of servant leadership:* Behaving ethically; Putting subordinates first; Emotional healing; Conceptual skills; Empowering; Servanthood; Relationships; Helping followers grow & succeed; Creating value for the community.
Sendjaya, Sarros & Santora (2008)	*Six dimensions of servant leadership behavior* and indicators: *Voluntary subordination* — Being a servant; Acts of service *Authentic self* —Humility; Integrity; Accountability; Security; Vulnerability. *Covenantal relationship* — Acceptance; Availability; Equality; Collaboration *Responsible morality* — Moral reasoning; Moral action *Transcendental spirituality* —Religiousness; Interconnectedness; Sense of mission; Wholeness *Transforming influence* —Vision; Modelling; Mentoring; Trust; Empowerment.
Reed, Vidaver-Cohen & Colwell (2011)	*Executive servant leaders in the context of ethical leadership:* Interpersonal support; Building community; Altruism; Egalitarianism; Moral integrity.
Van Dierendonck & Nuijten (2011)	*Eight-factor indicators of servant leadership:* Empowerment; Accountability; Standing back; Humility; Authenticity; Courage; Interpersonal acceptance; Stewardship.

Appendix B

Primary Data: Gospel Passages and Codes

Gospel Passages	Codes assigned by researcher (The no. refers to the theme for which the code was used)
John 10:14-15. **14** "I am the good shepherd; I know my sheep and my sheep know me — **15** just as the Father knows me and I know the Father—and I lay down my life for the sheep."	*Knowledge of and sacrifice for another* (4/7)
John 10:16. "I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd."	*Inclusivity; Community* (3/7)
John 10:17-18. **17** "The reason my Father loves me is that I lay down my life—only to take it up again. **18** No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."	*Sense of mission* (1/7)
John 12:24. "Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds."	*Self-emptying servant* (7/7)
John 12:26. "Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me"	*Serve the Lord in obedience* (7/7)
John 15:10. "If you keep my commands, you will remain in my love, just as I have kept my Father's commands and remain in his love."	*Keep the Lord's commandments* (5/7)
John 15:12. "My command is this: Love each other as I have loved you."	*To love others as Jesus loves* (1/7)
1 John 3:10. "This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not God's child, nor is anyone who does not love their brother and sister."	*God's children do what is right and love one another* (1/7)
1 John 3:17. "If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?"	*Helping those in need* (4/7)
1 John 3:18. "Dear children, let us not love with words or speech but with actions and in truth."	*Love with actions and in truth* (7/7)
Luke 6:27 & 31. **27** "But to you who are listening I say: Love your enemies, do good to those who hate you,… **31** Do to others as you would have them do to you."	*Golden rule* (3/7) *Love your enemies* (4/7)
Luke 6:36. "Be merciful, just as your Father is merciful".	*Be as merciful as the Father* (4/7)
Luke 10:30-37. Parable of the Good Samaritan	*Perform acts of mercy to a stranger* (7/7)
Luke 12:35-38. Watchfulness of servants. … **39** But understand this: If the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. **40** You also must be ready, because the Son of Man will come at an hour when you do not expect him."	*State of watchfulness against the enemy; Keep the lamps burning; Readiness to serve the master* (2/7)
Luke 12:42-43. Parable of the wise servant. **42** "Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time? **43** It will be good for that	*The wise servant performs his duties even in the absence of his master* (6/7)

servant whom the master finds doing so when he returns."

Luke 14: 28-30. Parable of the Tower Builder. 28 *"Suppose one of you wants to build a tower. Won't you first sit down and estimate the cost to see if you have enough money to complete it?* 29 *For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you,* 30 *saying, 'This person began to build and wasn't able to finish.'"*

Self-assessment for capability to complete work at hand (2/7)

Luke 15:11-32. Parable of the lost ('prodigal') son.

Lost son's return and contrition (1/7); Father's acceptance and forgiveness and unconditional love (4/7); Self-awareness and kindness as the elder son's lesson (4/7)

Luke 16:1-9. Parable of the shrewd manager. "…8 The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light. 9 I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings."

Forgiveness and gaining friends (3/7)

Luke 16:19-31. Parable of the rich man and the beggar Lazarus. 19 "There was a rich man who was dressed in purple and fine linen and lived in luxury every day. 20 At his gate was laid a beggar named Lazarus, covered with sores 21 and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores …"

Charity toward the least privileged (4/7) ; Awareness and performance of responsibility toward others (6/7)

Luke 18:10-13. Parable of the Pharisee and the tax collector. 10"Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee stood by himself and prayed: 'God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. 12 I fast twice a week and give a tenth of all I get.'13 "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'"

Humility, acceptance of vulnerability, awareness of transgressions, seeking forgiveness. (5/7)

Mark 8:36-37, 36 "What good is it for someone to gain the whole world, yet forfeit their soul? 37 Or what can anyone give in exchange for their soul?"

Consequences of gain or loss from actions (6/7)

Matthew 5:9. "Blessed are the peacemakers, for they will be called children of God."

Blessed are the peacemakers (3/7)

Matthew 5:14-15. Parable of the lamp on a stand. 14 "You are the light of the world. A town built on a hill cannot be hidden. 15 Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house."

Unleash talent for the good of many (3/7)

Matthew 5:16. 16 "In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven."

Glorify the Father with your good deeds (7/7)

Matthew 5:17-20. 17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them…19 whoever practices and teaches these commands will be called great in the kingdom of heaven. 20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven."

Obey the commandments and be righteous (5/7)

Matthew 5:44-48. 44 "But I tell you, love your enemies and pray for those who persecute you, 45 that you may be children of your Father in heaven… 48 Be perfect, therefore, as your heavenly Father is perfect."

Love your enemies …be perfect as the Father (4/7)

Matthew 7:12. 12 "So in everything, do to others what you would have them do to you,"

The golden rule (3/7)

Matthew 7:24-25. 24"Therefore everyone who hears these words of mine and

Build on solid rock (1/7)

puts them into practice is like a wise man who built his house on the rock. 25 The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock."

Matthew 9:12-13. "It is not the healthy who need a doctor, but the sick. 13 But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners."

Mercy and conversion of sinners (4/7)

Matthew 9:16-17. 16 "No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. 17 Neither do people pour new wine into old wineskins. If they do, the skins will burst; the wine will run out and the wineskins will be ruined..."

Paradigm shift for new ways of doing (2/7)

Matthew 16:26. 26 "What good will it be for someone to gain the whole world, yet forfeit their soul?"

Choices and consequences (6/7)

Matthew 13:3-8. Parable of the sower. "....A farmer went out to sow his seed. 4 As he was scattering the seed, some fell along the path, and the birds came and ate it up. 5 Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. 6 But when the sun came up, the plants were scorched, and they withered because they had no root. 7 Other seed fell among thorns, which grew up and choked the plants. 8 Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown."

Consequences of sowing on fertile soil and rocky places (6/7)

Matthew 18:3-4. 3 And he said: "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven. 4 Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven."

Faith and humility like children's (1/7)

Matthew 22:2-14. Parable of the wedding banquet. 2 "The kingdom of heaven is like a king who prepared a wedding banquet for his son. 3 He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come..."

Heed the Master's invitation (5/7)
Comply with norms for entry (5/7)

Matthew 22:21 "So give back to Caesar what is Caesar's, and to God what is God's."

Pay one's civil and spiritual dues (5/7)

Matthew 22: 37-39. 37 Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind.' 38 This is the first and greatest commandment. 39 And the second is like it: 'Love your neighbor as yourself."

Love of God, greatest commandment; love of neighbor, second greatest commandment (5/7)
Love neighbor as oneself (4/7)

Matthew 23:11. 11 "The greatest among you will be your servant."

Being a servant (1/7)

Matthew 25:1-13. Parable of the ten virgins.

Alertness and readiness in duty (6/7)

Matthew 25:14-30. Parable of the talents (also known as Parable of the bags of gold or of the minas.

Stewardship (7/7)

Matthew 25:40. "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me."

Serve God in others, especially the least among them (4/7)

Matthew 26:42. "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done."

Consummation of mission despite great difficulty; Fidelity to God's will (7/7)

Appendix C

Clusters of Attributes and Codes* and Emergent Higher-Level Themes

Primary Sources and Data	Higher-level Themes
Related to Servant Leadership: *Agapao love* (Patterson, 2003); *Authenticity* (Autry, 2001, Laub, 1999; van Dierendonck et al., 2011; Wong et al., 2007); *Compassionate love* (van Dierendonck et al., 2015); *Ethical character* (Liden et al., 2008; Wallace, 2007); *Honesty* (Russell et al., 2002); *Humility* (Graham, 1991; Patterson, 2003; Sendjaya et al., 2008; van Dierendonck et al., 2011; Wong et al., 2007); *Integrity* (Laub, 1999; Russell et al., 2002; Sendjaya et al., 2008; Wong et al., 2007); *Being a servant; Religiousness, Responsible morality, Security, Sense of mission* (Sendjaya et al., 2008). **Related to Servanthood of Jesus:** *Sense of mission* (Jn 10:17-18); *To love others as Jesus loves* (Jn 15:12); *God's children do what is right and love one another* (1 Jn 3:10); *Lost/ Prodigal son's return and contrition* (Lk 15:11-32); *Build on solid rock* (Mt 7:24-25); *Being a servant* (Mt 23:11); *Faith and humility like children's* (Mt 18:3-4); *Being a servant* (Mt 3:11); *Self-integration, also called Morality* (Villegas, 2000); *Humility of Jesus before the Father* (Åkerlund, 2015); *Humility, Simplicity, Obedience to the Father* (Chung, 2011); *Willingness to be led by God* (Nouwen, 1989). **Related to Organizational Citizenship Behavior:** *Conscientiousness* (Organ, 1988).	**Building character and self-concept** (1/7)**
Related to SL: *Altruism* (Barbuto et al., 2008; Patterson, 2003); *Authenticity* (Autry, 2001, Laub, 1999; van Dierendonck et al., 2011; Wong et al., 2007); *Being a servant, Sense of mission, Wholeness, Vulnerability* (Sendjaya et al., 2008); *Competence* and *Credibility* (Russell et al., 2002); *Conceptual skills* (Liden et al., 2008; Spears, 1998); *Courage* (van Dierendonck et al., 2011); *Develops potential, Learning and growth* (Laub, 1999); *Healing* (Spears, 1998); *Self-awareness* (Laub, 1999); *Spiritual insight, Vision of a way of life focused on service* (Graham, 1999); *Wisdom* (Barbuto et al., 2006). **Related to SJ:** *State of watchfulness against the enemy; Keeping the lamps burning; Readiness to serve the master* (Lk 12:35-38); *Self-assessment for capability to complete work at hand* (Lk 14:28-30); *Paradigm shift for new ways of doing* (Mt 9:16-17); *Leveraging conflict for learning* (Chung, 2011). **Related to OCB:** *Altruism* (Organ, 1988); *Individual initiative, Self-development* (Podsakoff et al., 2000); *Persistence of enthusiasm* and *Volunteerism* (Borman et al., 1993).	**Building capacity and readiness to serve** (2/7)

* All servant attributes related to the servanthood of Jesus are presented in their codes. The codes for servant attributes lifted from the Gospels and the reference texts are shown on *Appendix B.*

** All Gospel passages are from the Biblehub.com (2015) are cross-referenced with Christian Community Bible (2005).

Related to SL: *Acceptance (Greenleaf, 2002; Sendjaya et al., 2008); Availability, Equality, Wholeness* (Sendjaya et al., 2008); *Being accepting, Being present* (Autry, 2001); *Being an affirmative builder* (Greenleaf, 1977, p. 24); *Believes in people, Enhances relationships* (Laub, 1999); *Building community* (Laub, 1999; Spears, 1998); *Collaboration* (Laub, 1999; Sendjaya et al., 2008); *Commitment to the growth of people* (Spears, 1998); *Healing* (Liden et al., 2008; Spears, 1998,); *Encouraging* (Laub, 1999; Russell et al., 2002); *Influence* (Russell et al., 2002; Wong et al., 2007); *Interpersonal acceptance, Forgiveness* (van Dierendonck et al., 2011); *Listening* (Greenleaf, 1977; Spears, 1998); *Long-term relationships* (Liden et al., 2008); *Persuasion* (Russell et al., 2002, Spears, 1998); *Persuasive mapping* (Barbuto et al., 2006); *Relational power* (Graham, 1991); *Trust* (Russell et al., 2002; Sendjaya et al., 2008); *Values differences of others* (Laub, 1999).

Related to SJ: *Inclusivity and community* (Jn 10:16); *Forgiveness and gaining friends* (Lk 16:1-9); *Being peacemakers* (Mt 5:9); *Unleash talent for the good of many* (Mt 5:14-15); *The golden rule* (Mt 7:12); *Communal and mutual experience* (Nouwen, 1989); *Compassion and Responsibility* (Connolly, 1996); *the way of downward mobility as the way to imitate Jesus* (Nouwen, 1989); *Forming, training, empowering apostles* (Atkinson, 2014); *Ministerial servanthood of Jesus* and *Communion with others* (Villegas, 2000).

Related to OCB: *Assistance to others* (Borman et al., 1993); *Civic duty* (Organ, 1988); *Civic virtue* and *Organizational loyalty* (Podsakoff et al., 2000).

Building people, relationships and sense of community

(3/7)

Related to SL: *Altruism* (Barbuto & Wheeler, 2008; Patterson, 2003); *Appreciation of others* (Russell et al., 2002); *Awareness* and *Empathy* (Spears, 1998); *Being accepting* and *being present* (Autry, 2001); *Encouraging* (Laub, 1999; Russell et al., 2002); *Interpersonal acceptance & Forgiveness* (van Dierendonck et al., 2011); *Humility* (Graham, 1991; Patterson, 2003; Sendjaya, Sarros & Santora, 2008); *Inspiring others, Involving others* and *Selflessness* (Wong et al., 2007); *Listening* (Greenleaf, 1977; Spears, 1998; Laub, 1999; Russell et al., 2002); *Puts others before self; Values people* (Laub, 1999); *Serving others* (Wong et al., 2007); *Values differences of others* (Laub, 1999); *Vulnerability* (Autry, 2001; Sendjaya et al., 2008).

Related to OCB: *Altruism,* and *Courtesy* (Organ, 1988); *Assistance to others* (Borman et al., 1993); *Helping behavior* (Borman et al., 1993; Podsakoff et al., 2000).

Related to SJ: *Knowledge of, and sacrifice for another* (Jn 10:14-15); *Helping those in need* (1 Jn 3:17); *Be as merciful as the Father* (Lk 6:36); *Father's acceptance and forgiveness and unconditional love; Self-awareness and kindness as the elder son's lessons* (Lk 15:11-32); *Charity toward the least privileged* (Lk 16:19-31); *Love for enemies...be perfect as the Father* (Mt 5:44-48); *Mercy and conversion of sinners* (Mt 9:12-13); *Love neighbor as oneself* (Mt 22:39); *Serve God in others, especially the least among them* (Mt 25:40); *Being led first by God in intimate relations with others* (Nouwen, 1989); *Compassion* (Connolly, 1996).

Recognizing *Thou* in the other

(4/7)

Observance of laws, standards, and norms

(5/7)

Related to SL: *Accountability* (Van Dierendonck et al., 2011); *Awareness* and *Foresight* (Greenleaf, 1977; Spear, 1998); *Conceptual skills* (Liden et al., 2008; Spears, 1998); *Interconnectedness* (Sendjaya et al., 2008); *Organizational stewardship* (Barbuto et al., 2006).

Related to SJ: *Keep the Lord's commandments* (Jn 15:10); *Humility, awareness of transgressions, seeking forgiveness* (Lk 18:10-13); *Obey the commandments and be righteous* (Mt 5:17-20); *Heed the Master's invitation to His banquet, Comply with norms for entry* (Mt 22:2-14); *Pay one's civil and spiritual dues* (Mt 22:21); *Love of God, greatest commandment; love of neighbor, second greatest commandment* (Mt 22:37-39); *Surrender to the will of the Father* (Åkerlund, 2015).

Related to OCB: *Openly defending organizational objectives* (Borman); *Organizational loyalty* (Podsakoff et al., 2000).

Awareness of interdependencies and personal responsibilities

(6/7)

Related to SL: *Accountability* (van Dierendonck, 2011); *Awareness* (Spears, 1998); *Conceptual skills* (Liden et al., 2008; Spears, 1998); *Foresight* (Greenleaf, 1977; Spears, 1998); *Integrity* (Laub, 1999; Russell et al., 2002, Sendjaya et al., 2008); *Interconnectedness* (Sendjaya et al., 2008); *Modelling* (Graham, 1991; Laub, 1999; Wong et al., 2007); *Self-awareness* (Laub, 1999); *Spiritual insight* (Graham, 1991); *Stewardship* (Barbuto et al., 2006; Spears, 1998; Russell et al., 2002; van Dierendonck et al., 2011).

Related to SJ: *The wise servant performs his duties even in the absence of his master* (Lk 12:42-43); *Awareness and performance of responsibility toward others* (Lk 16:19-31); *Consequences of gain or loss from actions* (Mk 8:36-37); *Consequences of sowing on fertile soil and rocky places* (Mt 13:3-9); *Choices and consequences, material profit and spiritual loss (Matthew 16:26); Alertness and readiness in duty* (Mt 25:1-13); *Stewardship* (Paul, 2012).

Related to OCB: *Civic duty* (Organ, 1988); *Civic virtue, Individual initiative* and *Organizational loyalty* (Podsakoff et al., 2000); *Openly defending organizational objectives* and *Volunteerism* (Borman).

Getting the work done

(7/7)

Related to SL: *Responsible morality/moral action and sense of mission* (Sendjaya et al., 2008); *Being useful* (Autry, 2001); *Building community* (Laub, 1999; Spears, 1998); *Creating value for community* and *Servanthood* (Liden et al., 2008); *Practice of a way of life focused on service* (Graham, 1991); *Service* (Russell et al., 2002; Patterson, 2003); *Stewardship* (Spears, 1998; Russell et al., 2002; van Dierendonck et al., 2011); *Voluntary subordination/acts of service* (Sendjaya et al., 2008).

Related to SJ: *Self-emptying servant* (Jn 12:24); *Serve the Lord in obedience* (Jn 12:24); *Love with actions and in truth* (1 Jn 3:18); *Perform acts of mercy to a stranger* (Lk 10:30-37); *Glorify the Father with your good deeds* (Mt 5:16); *Stewardship* (Mt 25:14-30); *Consummation of mission despite great difficulty; Fidelity to God's will* (Mt 26:42); *God is at work in us* (Nouwen, 1989); *Stewardship* (Paul, 2012); *Paschal aspect of the servanthood of Jesus, Redemption through death* (Villegas, 2000).

Related to OCB: *Performing beyond the call off duty* (essence of OCB); *Persistence of enthusiasm toward completion of the task* (Borman et al., 1993).

About the Author

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Coaching Greatness:
An Application of Authentic Leadership Development Theory to Wooden and Lombardi

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Abstract
Authentic leadership development theory is applied to examine the success achieved by two of the greatest coaches in the history of elite level American sports: John Wooden and Vince Lombardi. Authentic leadership development theory posits authenticity in the leader as a key ingredient in the success of corporate endeavours. Their authentic leadership fosters greater willingness on the part of followers to act in ways that serve the interests of a mutual vision of an organisation's values and mission. At its best, the product of this interplay – or authentic leadership development – is long-term performance that consistently exceeds expectations. Wooden and Lombardi were doubtless authentic leaders whose incredible record of achievement can be understood in significant measure through the lens of authentic leadership development theory.

Introduction

In 2009, *Sporting News* published its list of the 50 greatest coaches of all time (Day, Iyer, & Boswell). John Wooden was at the top of the list. Vince Lombardi came in as the highest-ranking football coach and number two overall. With both men managing to achieve legendary status during their coaching days – a status that has only grown to mythological proportion following their retirements and subsequent deaths – it is hard to argue with those names. Wooden's greatness was forged on the hard courts of UCLA basketball during the 1960s and early 1970s. The Bruins of UCLA (University of California at Los Angeles) were, and remain, an elite level basketball program that competes in the National Collegiate Athletic Association (NCAA) in the United States. His record of success as UCLA's head coach is as remarkable today as it was back then – ten national basketball championships in 12 years, including seven in a row, during which time the team put together an unprecedented winning streak of 88 games (UCLA, 2006). Lombardi's mark was also made during the 1960s, as the head coach of professional football's Green Bay Packers. Between 1959, his first year at the helm, and 1967, his last, Lombardi's Packers won five championships, including three straight, losing only one of ten post-season games in the process (Pro Football, n.d.). The National Football League's (NFL) Super Bowl trophy is named in his honour.

No doubt, Wooden and Lombardi excelled at the fundamentals of their respective sports. Coupled with their ability to teach – both had been high school teachers in their early careers – they fashioned teams during their professional coaching tenures renowned for their technical proficiency and near flawless execution. But more than this, Wooden and Lombardi were regarded then, and are revered today, as great *leaders*. Michael O'Brien (1987), author of a biography on Lombardi – *Vince: A Personal Biography of Vince Lombardi* – puts it well when he discusses Lombardi's ability to motivate his players:

> *The most impressive feature of Vince's coaching was the way he motivated his players. He scoffed at suggestions that he was a brilliant psychologist, but the way he motivated forty players week after week, year after year, knowing whom to goad and whom to flatter, bringing them to a fever pitch at precisely the right moment, yet maintaining their poise, required the delicate touch of a master psychologist* (p. 25).

If popular opinion, their records of achievement, and biographical depictions are any indication, Wooden and Lombardi, aside from being great coaches, were indeed great leaders. The purpose of this paper is to explore how and why their leadership shepherding the UCLA and Packers dynasties proved to be so successful. The tool adopted for this purpose is a theory of leadership that is continuing to gain traction in the literature since its introduction in earnest in the first few years of this century – *authentic leadership development theory*. We begin by broadly profiling Wooden and Lombardi in historical context. A summary of authentic leadership development theory is then offered drawing on scholarship authored by several of its principal proponents. We proceed to apply the theory in an effort to make sense of Wooden and Lombardi's success. Where does the theory fit? Where does it fall short? In the author's view, there is much in the lives of Wooden and Lombardi – and the success they achieved as coaches – to recommend authentic leadership development theory as an instrument of some explanatory force.

Vince Lombardi

> *He said, 'Gentlemen, we are going to relentlessly chase perfection, knowing full well we will not catch it because nothing is perfect. But we are going to relentlessly chase it because in the process we will catch excellence.' He paused for a moment, got up even closer to those of us sitting up front, looked us in the eye and added, 'I am not remotely interested in being just good.' Wow.*
> — Bart Starr, Green Bay Packers' quarterback (2011, p. 5)

Lombardi was born in 1913 in Brooklyn, New York. He died in 1970, a year after his single season stint as the head coach of the NFL's Washington Redskins in 1969. In 1959, Lombardi accepted the head coaching position in Green Bay following the team's worst ever showing in the previous season. He would go on to achieve an incredible winning percentage at the helm of the Packers. Setting aside exhibition games, Lombardi amassed a record of 105 victories, 35 losses and six ties, for an overall success rate of .740 (Pro Football, n.d.).

Lombardi's touch was anything but light as he drove his players relentlessly through a combination of punishing fitness regimens and verbal tirades, constantly imploring his players to push beyond their limits. While some came to resent Lombardi's tactics, few questioned the unflinching team solidarity that those same methods seemed to produce. O'Brien (1987) captured the irony well in his interview with one of Lombardi's former players, Ray Schoenke:

A six-year veteran offensive guard, Schoenke thought Vince was a paradox: a demented genius, an object of both loathing and admiration. Shoenke took personal pride in being a self-starter, a man with his own reasons for wanting to excel. Yet Vince drove, harassed, and badgered him. Early in the 1969 season Schoenke suffered a painful separation of his rib cage, and Vince's callous reaction to his physical agony shocked him. 'That's a nothin' injury Schoenke!' Vince bellowed. 'If you're not ready, I'm getting rid of ya! You hear me! I'm getting rid of ya!' Although deeply and permanently resentful, Schoenke struggled to return quickly to action: 'I was gonna show that son-of-a-bitch.'...Concluded Schoenke: 'As much as I hated the guy – and I did – I hated him! – I had tremendous respect for him. Tremendous. I played some of the best football of my life under him ... It is a paradox' (p. 21).

Vince Lombardi with Green Bay Quarterback, Bart Starr (*circa* 1960-1967)

Much to the chagrin of his wife and children, Lombardi's family always was of secondary importance to his life on the gridiron. His wife, Marie Planitz, realized the family's subordinate position very early on when Lombardi truncated their honeymoon in 1940 so he could return to his coaching duties (O'Brien, 1987). His son, Vince Jr., and daughter, Susan, were the frequent recipients of verbal abuse levied by their father, who shouted out directions at them as if speaking to one of his football players. In the case of Vince Jr., the abuse extended to repeated bouts of corporal punishment (O'Brien, 1987). Though today both Vince Jr. and Susan express love and respect for the man - with Vince, Jr. even penning a book lauding his father's leadership skills – they acknowledge and lament the distance that characterized their relationship with him (O'Brien, 1987).

And yet, it is clear that Lombardi was not without personal virtues. By all accounts, he was a devote adherent of his Roman Catholic faith, attending mass daily (O'Brien, 1987). He could also be very compassionate, if not with his family, then with his football

players. O'Brien (1987) recounts the story of Lombardi's personal interventions with a former player of his at Fordham University, Langdon Viracola. Viracola's troubles with the law as a young man landed him in reform school in New Jersey. Though he had left Fordham for the U.S. Military Academy at West Point, by that time Lombardi made it a point to visit Viracola every month at reform school. He was also instrumental in convincing Fordham's administration to accept Viracola following his suspension from the school and the completion of his reform school sentence. Viracola went on to graduate and lead a productive life as a businessman in Dallas, Texas. Today, he credits Lombardi with playing one of the "biggest parts in my life" (O'Brien, 1987, p. 22).

John Wooden

[Success is] *peace of mind which is a direct result of self-satisfaction in knowing you made the effort to become the best that you are capable.*
— John Wooden (Edelhauser, 2007)

Born in Martinsville, Indiana in 1910, Wooden would always be faithful to his Midwestern roots though his legend was constructed in Los Angeles, where he passed away in 2010. Wooden began his tenure as UCLA's head coach in the 1948-1949 season, during which time the team went 22-7 *en route* to a Pacific Coast Conference Southern Division title (UCLA, 2006). Though the team continued with winning seasons throughout the 1950s, earning several more conference titles in the process, it was not until 1964 that UCLA won its first national championship (UCLA, 2006). The rest is history. By the time of his retirement following their 1975 national title victory, Wooden's UCLA Bruins had accumulated 620 wins in 27 seasons (for a winning percentage of .808), including four perfect 30-0 seasons, 98 straight home wins and (worth repeating) ten national titles in the last 12 years of Wooden's reign (UCLA, 2006).

John Wooden, Coach UCLA (*circa* 1960)

Unlike Lombardi's fiery persona, Wooden was a modest and quiet man whose mantra was self-control. He preached against exuberant shows of emotion, warning his players that wallowing in failure or exalting in success would eventually make them vulnerable to their opponents (Wolff, 1989; Puma, 2007). It is an ethic he abided by during his lifetime. Lavished and praised for his basketball success, it would have been easy for pride and arrogance to demarcate his persona. But Wooden would have nothing of it. On the contrary, his greatest pleasures in life were away from the limelight – his steadfast

devotion to his family, faith, and religion (he was a daily Bible reader) (Sage, 1974). When it came to basketball, it was the practices he most enjoyed, and most missed after retirement, as those were the occasions where he could truly wield his influence on his players and develop a rapport (Wolff, 1989). Winning was important, but far more important for Wooden was how his team played (Edelhauser, 2007). As one of his former players, John Vallely explains that he could not recall Wooden ever talking about winning or losing basketball games during their practices; his focus was predominantly on teaching fundamentals and working on execution as well as on persuading members of his team that success would flow naturally if they concentrated on the process (Edelhauser, 2007). More important still was his spiritual faith. As he self-characterizes in his autobiography of 2003:

> I have always tried to make it clear that basketball is not the ultimate. It is of small importance in comparison to the total life we live. There is only one kind of life that truly wins, and that is the one that places faith in the hands of the Savior (Wooden, 2003, p. 95).

Authentic Leadership Development Theory

Among the first to articulate an integrated and comprehensive framework, Avolio and Gardner (2005) describe authentic leadership development theory as a "root construct," underlying all forms of positive leadership theories including those relating to transformational and charismatic leadership. For Avolio and Gardner, the key to an *organisation*'s long-term performance lies with leadership that is open and transparent, cultivates an inclusive and strength-based environment, and promotes an ethical orientation in its relations internally with members and in its dealings with external stakeholders. Borne of disenchantment with the destructive and morale-sapping scandals plaguing corporate America at the time – Enron and WorldCom, for example – the authors set out to chart a course for genuine leadership founded on an openly moral footing. Central to their conception of authentic leadership is the notion of authentic followership – a mutually reinforcing relationship between leaders and followers in which the authenticity of the one promotes the authenticity of the other in a process that empowers both, increases their trust of one another, and fosters increasing levels of job commitment and performance.

Citing Harter (2002, p, 382), Avolio and Gardner (2005) define *authenticity* in the following terms:

> [Authenticity] refers to "owning one's personal experiences, be they thoughts, emotions, needs, wants, preferences, or beliefs, processes captured by the injunction to 'know oneself'" and "further implies that one *acts* in accord with the true self, expressing oneself in ways that are consistent with inner thoughts and feelings" (p. 320).

Extending the notion, Avolio and Gardner (2005) borrow from Avolio, Luthans, and Walumba (2004, p. 4) to define *authentic leaders* as "those who are deeply aware of how they think and behave and are perceived by others as being aware of their own and others' value/moral perspectives, knowledge, and strengths; aware of the context in

which they operate; and who are confident, hopeful, optimistic, resilient, and of high moral character" (p. 321). *Authentic leadership* takes the theory one step further to describe how authentic leaders interact with progressive *organisation*al contexts to produce "both greater self-awareness and self-regulated positive behaviours on the part of leaders and associates, fostering positive self-development" (Avolio & Gardner, 2005, p. 321). A key component in this dynamic is the ability of leaders to impart their positive psychological capacities on their followers through modeling and other social processes such that, over time, leaders and followers begin to act in ways that serve the interests of a shared vision of the *organisation*'s values and mission (Avolio & Gardner, 2005). Ideally, the product of this interplay – the *development* part of the authentic leadership development model – is "sustainable, veritable performance" on the part of the *organisation*, which Avolio and Gardner (2005) describe as follows:

> A firm's competitive advantage is normally inferred from sustained periods of above-average performance. Drawing on this definition, we view sustained performance as the *organisation*'s ability to achieve persistently high performance and growth over a long period of time. The qualifier using the term "veritable" refers to the genuine and ethical values used to attain sustained performance and growth, even at the sacrifice of more immediate performance or financial gains. Veritable sustained performance is defined to include financial, human, social and psychological capital returns [in text citations omitted] (p. 328).

Having set out the nature and workings of the mechanisms that drive the phenomenon, Avolio and Gardner (2005) set out to unpack what they see as the essential components of authentic leadership development theory:

Positive Psychological Capital
- The authentic leader is possessed of a range of positive psychological capacities – confidence, optimism, resiliency, etc. – which facilitate the process of self-awareness and self-regulation.

Positive Moral Perspective
- Authentic leadership involves conduct on the part of leaders that is rooted in a moral compass and ethical standards.

Leader Self-Awareness
- The point of departure for authentic leadership development theory is heightened self-awareness on the part of the leader, achieved in an "emerging process where one continually comes to understand his or her unique talents, strengths, sense of purpose, core values, beliefs and desires" (p. 324), in turn setting the stage for authenticity within and between leaders and followers.

Leader Self-Regulation
- The means by which authentic leaders seek to align their intentions and conduct with their internal values and motivations, in the process "making their authentic selves…transparent to followers" (p. 325). According to Kernis (2003), self-regulation of this nature is assisted when leaders consider information in an

unbiased and balanced fashion, approach associates and followers in an open and honest fashion, and engage in authentic behaviour, that is, behaviour that is a genuine reflection of how they – not others – see and appreciate themselves.

Leadership Processes/Behaviours

- Authentic leadership development rests in large measure on the ability of authentic leaders to promote authenticity within their followers. The theory suggests that this is accomplished via several social and psychological processes, including leaders' positive modeling of elements of their own authenticity (e.g., self-awareness, self-regulatory behaviour, positive psychological traits and robust moral outlook), and positive social exchanges whereby leaders interact with followers fairly, openly and with personal integrity in ways which build trust and "foster greater value congruence and follower reciprocation in the form of behavior that is consistent with the leaders' values" (p. 326).

Follower Self-Awareness/Regulation

- Essentially, the flip-side of the preceding element, follower self-awareness and self-regulation, describes the process by which followers absorb the lessons from their leaders' example, becoming themselves increasingly aware of their authentic selves and regulating their behaviour in line with values and goals that converge with those of the leader as their relationship grows in authenticity.

Follower Development

- Meant to connote the fluid and organic nature of the process whereby followers and their leaders achieve increasing levels of authenticity as the relationship between them evolves and matures.

Organisational Context

- The emergence of authentic leadership shapes and is shaped by the context in which leaders and their followers interact. In particular, the following features of the environment directly impact the self-awareness of leaders and followers: uncertainty, and an inclusive, ethical and positively oriented strength-based culture.

Veritable and Sustained Performance Beyond Expectations

- The ability of an *organisation* to leverage its ethical values to consistently exceed expectations in the long run, occasionally at the expense of short-term performance or financial targets.

Application of Theory to Wooden and Lombardi

No one ever accused Lombardi or Wooden of being phonies. Though their methods and personalities were not universally admired, it could not be said that their players did not know exactly where they stood with their coaches. In this sense, at least, Lombardi and Wooden were authentic individuals and leaders, suggesting at first blush the explanatory utility of authentic leadership development theory vis-à-vis their coaching success. That said, it should be noted that there are important differences between the worlds of amateur and professional sports in which Wooden and Lombardi, respectively, rose to fame, not least of which is the comparative prevalence of a "win" orientation among

professional athletes whose incomes are dependent on athletic success (Skordilis, Gavriilidis, Charitou, & Asonitou, 2003). While not the subject of the present study, these differences may well mediate to one degree or another the extent to which authentic leadership development theory explains performance. With this cautionary note in place, the author proposes to explore a hypothesis in further detail by examining the evidence along the following three dimensions of authentic leadership development theory: positive moral and ethical perspective, positive psychological capacities, and leader authenticity.

1. Positive Moral and Ethical Perspective

The biographies of Wooden and Lombardi and the personal memories of their former players amply attest to the strict moral and ethical codes by which each man lived his life. It is said, for example, that Lombardi turned down lucrative contracts to promote cigarettes and alcohol for fear of the harmful consequences occasioned on young people drawn to these products because of his influence (O'Brien, 1987). He also passed on a deal to advertise a brand of shaving cream because it was not the brand he used (O'Brien, 1987).

Of much greater import, and perhaps the defining moral quality for which Lombardi earned the praise and admiration of his team, was his stand on racism. At a time when a concern for racial justice was not at the forefront for football executives, Lombardi led the fight to ensure his black players were not victimized by discriminatory treatment. He chastised local establishments with segregationist practises and warned them that his entire team would boycott their businesses unless his black players received equal and fair treatment (O'Brien, 1987). He had a zero-tolerance policy concerning racism within his own ranks, once saying his players were neither white nor black, but "Packer green" (Maraniss, pp. 240-241), and was ready and willing to kick people off the team if they ran afoul of that proscription. When the team travelled to Georgia to play exhibition games in 1961 and 1962, Lombardi had his players stay at an army base barracks to skirt the segregation laws that otherwise would have seen his players divided (O'Brien, 1987). Gestures like this and others, according to Willie Davis, a former player, cemented the affections and loyalty Lombardi's African-American players had for their coach (O'Brien, 1987). As Davis explains, "That was one of the reasons why I would do anything … for the man" (O'Brien, 1987, p. 18).

Wooden's moral code was similarly uncompromising as the story that first brought him to Los Angeles to coach UCLA vividly demonstrates. If fate had not had its way, Wooden would have been the head coach of the University of Minnesota. Born and raised in the Midwest, both he and his wife would have preferred that destination as Wooden pondered his next move following his coaching stint at Indiana State University. Minnesota was interested and had in fact decided to extend Wooden an offer; however, they were unable to reach Wooden by telephone owing to technical difficulties until after their agreed upon deadline by which time Wooden had accepted an offer by UCLA (Puma, 2007). Though Wooden had not signed anything with UCLA and was under no legal obligation, he had given his word and could not be deterred from living up to his commitment notwithstanding Minnesota's entreaties (Puma, 2007).

Klenke (2007) argues that the moral and ethical perspective characteristic of authentic leadership often springs from a leader's deep and abiding spiritual identity. In fact, according to Klenke, "spiritual development and spiritual identity are central to authentic leadership development" (p. 86) and contribute to behaviour on the part of leaders that affirm "a higher purpose/moral principle/inner God and [deny] societal norms/authority structures/laws that get in the way" (p. 86). There is little doubt that Wooden and Lombardi's deep devotion to their Christian faith greatly impacted their lives as well as those around them. Wooden was a daily Bible reader who once said of his religiosity: "If I were ever prosecuted for my religion, I truly hope there would be enough evidence to convict me" (Fussman, 2010). As previously noted, Lombardi attended church on a daily basis and even tried his hand at the priesthood at a prep school for the seminary (Vince Lombardi, 2016). In both cases, it is apparent that their moral and ethical principles sprang from their religious convictions. Indeed, in addition to the sting of anti-Italian discrimination that sensitized him to issues of prejudice from a very young age, Lombardi's inability to tolerate any form of racism with respect to his players came from his faith, once rebuking a man who had made a racist comment at a social event in the following terms: "How can you, as a good Christian, feel that way?" (O'Brien, 1987, p. 17).

2. Positive Psychological Capacities

By most if not all accounts, Wooden was the quintessentially positive figure whose focus was building upon the strengths of his players. His positive persona contributed to a collaborative team culture in which players and members of his coaching staff believed they could express their views and opinions, and have their sentiments taken seriously (Wolff, 1989). Wooden understood the importance of genuine communication to his players' commitment, explaining, "Decisions are more apt to be accepted when you've listened to suggestions first. I wanted them [his players] to see the reason behind what I asked of them, not to do things just because I said so" (Wolff, 1989). This is not to say that Wooden led his team by committee. On the contrary, Wooden's vision of where he was going and how he wanted to get there was always crystal clear, and some things were beyond negotiation, as in the high standards he expected of his players regarding work ethic and dedication to the team. The point is, his players and coaching staff were more apt to adopt that vision if they genuinely believed their voices were being heard – and they did.

Lombardi's style stands in stark contrast. He was notoriously bad tempered and verbally abusive both on and off the field (O'Brien, 1987). He did not hesitate to use fear as a motivator, often threatening to kick players off the team if their performance fell short of his expectations (O'Brien, 1987). And it would appear he was gifted at maligning and bullying his troops to get what he wanted (O'Brien, 1987)). As Ken Bowman, one of his former players, recalls, "He was fond of calling me stupid … I didn't like him. I guess I'm too much of a humanitarian. I thought degradation of ball players was belittling … I didn't think it was necessary. I thought in many ways he was too harsh" (O'Brien, 1987, p. 21).

Lombardi's methods have been questioned by critics following his success on the field. While acknowledging the impact of those methods in producing the dynasty that was the

Green Bay Packers, these critics take issue with Lombardi as a role model to be admired and emulated. Writes social commentator Murray Kempton, "Lombardi's special skill in developing men appears to have been for keeping them high school boys" (O'Brien, 1987, p. 23).

If Lombardi is not altogether the ideal for what Avolio and Gardner (2005) had in mind when they addressed positive psychological capacities, it is perhaps going too far to completely dismiss the man and his methods concerning demonstration of authenticity. In what they describe as "tough empathy," Goffee and Jones (2000) argue that the positive psychological currency authentic leaders offer is not in giving followers what they want, but what they need:

> Unfortunately, there's altogether too much hype nowadays about the idea that leaders *must* show concern for their teams. There's nothing worse than seeing a manager return from the latest interpersonal-skills training program with "concern" for others. Real leaders don't need a training program to convince their employees that they care. Real leaders empathize fiercely with the people they lead. They also care intensely about the work their employees do (pp. 54-55).

Though he was often ruthless in technique, many who bore the brunt of his heavy hand came to appreciate that Lombardi cared deeply about them as individuals. As Lombardi demonstrated in his anti-racist rhetoric and efforts to assist with personal problems, players were not simply instruments ensuring the team's success; rather, they were persons deserving of individual respect. O'Brien (1987) writes in his biography of Lombardi:

> Many players claim to have matured under Vince's fatherly guidance and some were profoundly influenced by him. They sensed that he genuinely desired to improve their character and values, and they appreciated his efforts. "More than anything else," said Bart Starr, "he wanted us to be great men after … we'd left football." "I don't think he ever taught me any football," said defensive tackle Henry Jordan. "What he'd do three times a week was preach on life" (p. 25).

3. Authenticity in the Leader

Hypocrisy is anathema to authentic leadership. Followers may accept a leader's message if they believe that the leader's behaviour genuinely reflects their personal values and convictions; conversely, there is little hope for commitment when followers perceive their leader to be disingenuous (Leroy, Anseel, Gardner, & Sels, 2015). Wooden and Lombardi genuinely believed what they preached and behaved in ways that were consistent with the core of their beings. Regarding Wooden, this often manifested itself in the ways in which he took a genuine interest in the lives of his players. As Edelhauser (2007) aptly states in her assessment of Wooden:

> Judging from his relationships with former players, perhaps the greatest business lesson to be learned from Wooden is how leaders should treat the people around them. "Make those under your supervision understand that you really care for them," Wooden says. "I think anyone in a supervisor position has to do that." For him, that

meant letting his players know they weren't playing for him, but with him as they worked toward a common goal (From the Court to the Boardroom section, para. 2).

Lombardi's tack may have been different, but, like Wooden, he was true to himself. He cared passionately about winning – famously once saying, "Winning isn't the most important thing; it's the only thing" – but not at the expense of the values he held most dear: integrity, honour, obedience, loyalty (Skrhak, 2010). On the contrary, Lombardi arguably won *because* of his steadfast adherence to these values (and his ability to impart them on his players), not *despite* them. That his teams embraced and reflected those very same values – in spite of the unorthodox and oftentimes questionable methods – is testament to the man's authenticity. His tireless exhortations and verbal tirades from the sidelines were never empty gestures; if Lombardi went too far in demanding perfection, hard work, perseverance, and loyalty from his players, it was only because he demanded and expected those things of himself.

Conclusion

This examination of two of the most successful coaches in the history of elite North American sports suggests there is much in authentic leadership development theory to commend itself to understanding the success of Wooden and Lombardi – and their teams. Wooden, in particular, emerges in this analysis as the archetypal authentic leader posited by the theory. He was an honest broker when it came to what he believed, how he behaved, and what he expected of his players. His players responded in kind, internalizing those very same values and sharing in their coach's vision. What materialized was a history of dominance in American collegiate basketball that is unlikely to ever be rivalled – *veritable sustained performance* indeed – and then some.

Lombardi's legacy is less easily reconciled with authentic leadership development theory. He was clearly an authentic individual, with deep-seated moral convictions and strict ethical standards who in his own way cared deeply for his players. Concerning this analysis of the theory's three components the difficulty appears to be the relative absence of positive psychological capacities in his style of leadership. In fairness, the "positive" in the element of positive psychological capacities suggested by authentic leadership development theory is far from the ingratiating and saccharine qualities eschewed by Lombardi. Nonetheless, it remains fair to say that his authoritarian – and at times demeaning – treatment of his players does not correlate well with the constructive traits that are said by many proponents of authentic leadership development to be a pivotal part of the theory. While many, if not most, of his players came to respect him as a leader, there were and are those who resented his methods. And yet, the record of success speaks for itself.

Perhaps, as suggested in the discussion of "tough empathy," there is room to accommodate Lombardi's particular psychological dispositions within authentic leadership development theory, but "tough empathy" is at best a partial answer. The fact remains that far from building on the strengths of his players in a collaborative and inclusive manner, Lombardi was prone to bursts of anger and was not averse to attacking his players' egos – not exactly the hallmarks of the sort of positive

psychological capacities prescribed by the theory. To the extent this element of authentic leadership development theory is concerned, further research is needed to test its prescriptive power in the context of elite level sports. If Lombardi is any measure, it may well be that a coach's positive psychological capacities are far less important a factor to long-term performance in the sporting context than the other elements of the theory that combine to produce authenticity within and between leaders and their followers.

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Transformative Ethics and Moving Toward "Greatness" – *Problems and Realities*

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Abstract

The purpose of this paper is to emphasize the role of Transformative Ethics as leaders and organizations move toward the achievement of greatness. It is a conceptual paper that explains the key importance of the pursuit of greatness and the role of Transformative Ethics in that pursuit. The paper suggests that each of the twelve perspectives that comprise Transformative Ethics supports the pursuit of greatness and that the pursuit of excellence is necessary for individuals and firms in today's global marketplace. The research implications from this study support the importance of Transformative Ethics as a contributing ethical perspective for leaders and organizations. As leaders and organizations interact with others, the need for ethical leadership is critical for establishing trust and earning follower commitment This paper is one of the first to address the practical implications of Transformative Ethics for leaders and organizations.

Introduction

In the best-selling business text, *Good to Great* (2001), author Jim Collins begins the book with the six compelling words, "Good is the enemy of great." Collins' book is among *Time* magazine's 25 most influential business management books ever written (*Time*, 2016) and *Good to Great* has been called one of the ten best management books to enable managers to improve their skills (Reh, 2017). Collins' emphasis on the importance of becoming great is critical to maintaining a competitive advantage in today's global marketplace (Caldwell & Anderson, 2018).

The purpose of this paper is to address the importance of moving toward greatness, focusing on a new "Transformative Ethics" perspective that also raises the standards of expectations for managers and leaders. We begin by briefly explaining the derivation and importance of Collins' perspective about greatness and then describe Transformative Ethics (TE), a newly developed ethical standard that mirrors greatness as related to moral behaviors. Following that introduction, we then identify five important problems and realities associated with effectively adopting TE as an ethical standard accompanied by five propositions about the application of TE in today's business environment. We conclude the paper with a summary of the contributions of this paper for practitioners and scholars.

Competitive Advantage and Being Great

Both the best evidence from the scholarly literature and the practitioners' world confirm that being simply as good as "best practice" is no longer good enough to survive in today's incredibly challenging global marketplace (Collins, 2001; Collins & Hansen, 2011; Anderson & Caldwell, 2017a). Organizations today face the constant threat of disruptive innovation – a term introduced in 1995 (Bower & Christensen, 1995) but originally developed more than ninety years ago by Joseph Schumpeter (1906), a Germany economist who wrote about "creative destruction."

Christensen, Raynor, and McDonald (2015, p. 46) defined disruptive innovation as "a process whereby a smaller company with fewer resources is able to successfully challenge established incumbent businesses." By providing a less costly alternative with fewer features, smaller companies are able to successfully create a new group of customers not served by established incumbents – and then proceed to invade the markets of those incumbents by increasing the features of these less costly alternatives to erode the customer base of established businesses (Christensen, 2016).

Collins and Hansen (2011) confirmed that the quickly evolving nature of the world market place demands that companies become constant risk-takers, agents of change, and willing innovators. Products and services that had once been "world class" and the leaders in their market are no longer able to survive against worldwide competitors who are more flexible, faster at adapting, and more skilled and applying knowledge about customer requirements (Christensen, 2016). Thus, companies that were "best in class" must constantly strive just to keep pace with competitors who strive to put them out of business and take away their market position. Like the dinosaur and the Model T Ford, businesses that cannot successfully evolve quickly find themselves struggling just to survive – even when they make incremental improvements of their products and/or are able to achieve economies of scale (Christensen, Raynor, & McDonald, 2015).

The Challenge of Transformative Ethics

Transformative Ethics (TE) is an integrated ethical perspective that combines key elements of twelve distinct but often-cited ethical perspectives (Caldwell & Anderson, 2018). As an example of "ethical stewardship," TE pursues the creation of high trust with others by honoring ethical duties commonly held and seeking optimal wealth creation

that benefits all stakeholders long-term (Caldwell, Hayes, & Long, 2010; Hernandez, 2012). *Diagram 1*, provided below, is a portrayal of the twelve ethical perspectives which make up TE, as well as the contribution made by each of those twelve perspectives to creating greatness in people and organizations.
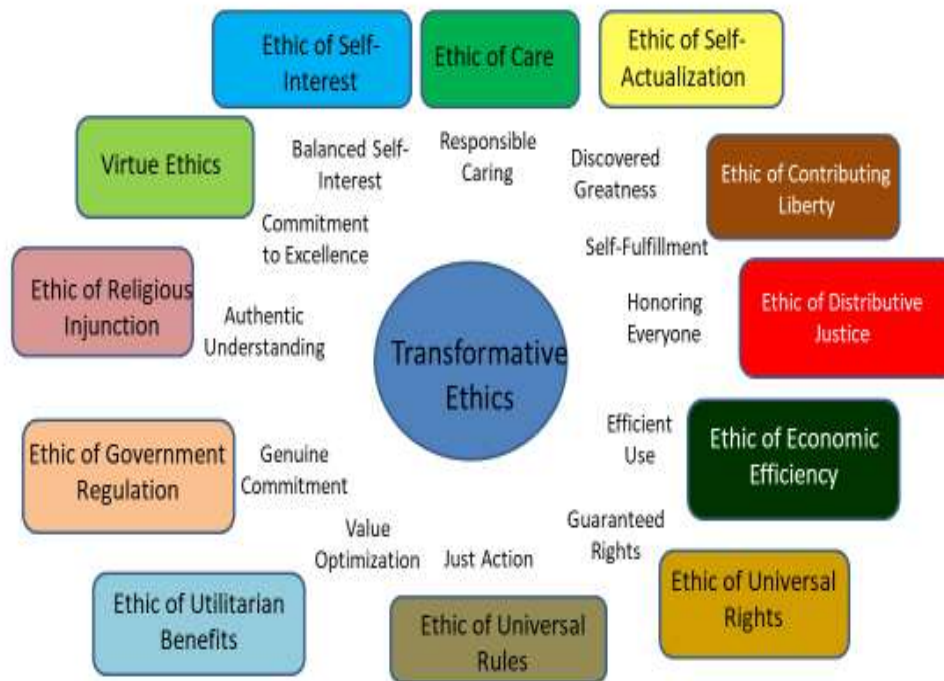
Diagram 1: **Twelve Ethical Perspectives Comprising TE**

Each of the twelve ethical perspectives of TE is briefly described in *Table 1*, which also identifies the contributing qualities of each ethical perspective to TE and a summary of how each ethical perspective enables organizations to achieve competitive advantage.

Table 1: **Contributing Perspectives to Greatness and TE**

Ethical Perspective	Contributing Ideal	Ethical Virtue	Contribution to Greatness
Ethic of Self-Interest	"Pursue outcomes which have the greatest positive benefit for oneself and one's organization without infringing upon the rights of others."	Balanced Self-Interest	Insists that value creation is vital, but that others have rights that must also be honored.
Virtue Ethics	"Constantly pursue excellence, make that pursuit a habit, and treat others with integrity."	Commitment to Excellence	Requires that to be honorable and to develop habits of excellence are fundamental personal standards.
Ethic of Religious Injunction	"Always treat others with dignity, respect, and kindness – as valued 'Yous' and never as anonymous 'Its.'"	Authentic Understanding	Demands that others be treated with kindness, compassion, and empathy at all times.
Ethic of Government Regulation	"Live by both the letter and the spirit of the law in honoring duties owed to others, but	Genuine Compliance	Insists that the purpose of rules must always be taken into account and that the intent of those rules is as critical as

	remember that the law by itself is a minimal moral standard."		or more important than the letter of the law.
Utilitarian Ethics	"No actions should be engaged in which do not result in the greatest good for that community of which you are a part."	Value Optimization	Affirms that this greatest good is both outcome-oriented and rights-oriented in creating value – with an obligation to minimize any possible harm.
Ethic of Universal Rules	"Act according to universal principles and rules which you would have others apply if they were in your similar situation and your positions were reversed."	Just Action	Treats others as they wish to be treated and complies with universally-understood principles that benefit mankind.
Ethic of Universal Rights	"No one, including governments, may take action that infringes upon the legitimate rights of any other individual."	Guaranteed Rights	Honors basic human rights and ensures that those rights may not be infringed upon – even under color of claim for a public benefit.
Ethic of Economic Efficiency	"Achieving an efficient use of resources to create value for society is a virtuous goal."	Efficient Use	Conserves and efficiently uses scarce resources and acknowledges that efficient and effective value creation must be achieved to benefit society.
Ethic of Distributive Justice	"Act only in ways that acknowledge the rights, liberty, and equality of all and take no actions that harm the least among us."	Honor Everyone	Recognizes that, though justice is a multi-faceted construct, no actions should be taken that harm those who are disadvantaged in society.
Ethic of Contributing Liberty	"Take no actions which impede the self-development or self-fulfillment of others."	Self-fulfillment	Promotes the liberty which allows all individuals to pursue self-development and self-fulfillment and affirms that society benefits thereby.
Ethic of Self-Actualization	"Seek to discover your innate greatness and fulfill that potential to create a better world."	Discovered Greatness	Emphasizes the innate talents, gifts, and highest potential of individuals and their responsibility to use those talents productively to make a better world.
Ethic of Care	"Respect others as valued individuals, share concern for their welfare, and honor the responsibility to treat each person with empathy and compassion."	Care Authentically	Advocates the moral possibility to care for others' best interests and to treat them with love and with demonstrated concern for their welfare, growth, and wholeness.

As indicated by the duties articulated in *Table 1*, TE is a demanding standard that supports the attainment of greatness in both individuals and organizations.

The twelve contributions of TE for leaders addresses the subjective ethical filters which are so critical in the development of trust (Hosmer, 1995; Gullett, Canuto-Carranco, Brister, Turner & Caldwell, 2009) and in determining that a leader is trustworthy (Caldwell, Hayes, & Long, 2010). Trust has consistently been recognized as a subjective decision at both the individual and the organizational levels (Mayer, Davis, & Schoorman, 1995; Schoorman, Mayer, & Davis, 2007) and is the glue that holds organizations and relationships together (Covey, 2004).

TE Problems and Realities

In his summary of the importance of leadership and its accompanying ethical obligations Max DePree (2004, Chapter 1) has described the leader's role as a sacred trust and a responsibility to honor the duties owed by organizations to employees. DePree viewed the leader's obligations as "defining reality" – calling that obligation the first responsibility or first task of a leader. Similarly, Block (2013) described the leader's responsibility as encompassing treating employees as informed, engaged, and-supported "owners and partners" of the steward leader. In this section, we address the importance of understanding the practical realities and problems of TE as a leader's ethical standard and included five propositions related to an equal number of those realities and problems.

1) **The Importance of Purpose** – According to Kouzes and Posner's (2017) best-selling book about effective leadership, one of the five critical behaviors of a leader is to "define a shared vision." Framing a clear vision of an organization's purpose has long been identified as a condition precedent to success and was identified by Chester Barnard (1938) as a fundamental requirement for any leader to obtain follower commitment or "authority." In *Built to Last* (2004) Collins and Porras also identified the fundamental nature of organizational purpose – explaining that companies with a customer-focused virtuous purpose as the driving focus of their organization were inevitably more successful financially than companies that emphasized creating profits as their driving objective. Motivation theories confirm that individuals committed to a noble ideal are more committed to achieving excellence than people who are extrinsically motivated to earn money for tasks accomplished (Caldwell & Hasan, 2016).

   As noted in *Table 1*, the philosophies of all twelve ethical perspectives of TE are associated with a purpose-driven objective. Consistent with this review of the purpose-related nature of TE, we present our first proposition.

   P$_1$ Leaders who adopt the complex ethical objectives of TE create organizations that are more focused on a purpose-driven culture than leaders who do not adopt TE as the foundation of their ethical framework.

2) **The Threat of Virtue**
   Although TE requires the optimum in its commitment to ethical virtuousness (cf. Cameron, 2011; Caldwell, Hasan, & Smith, 2015), the very fact that its ethical standards are so very high can actually make others uncomfortable. Similar to insights from the Hawthorne Study conducted nearly a century ago in the Western Electric bank wiring experiment in Hawthorne, Illinois, individuals with higher standards than others are often viewed as a threat to those whose personal standards are lower. (Wren, 2004). History reminds us that virtuous men, such as Nelson Mandela and Mahatma Gandhi, have not always been well received and their high standards often intimidated political leaders by their unflinching integrity and virtuousness (Schrier, 2012). Similarly, Bergeron (2007) has

explained that Organizational Citizenship Behavior, or the extra-mile efforts, of subordinates are sometimes perceived as unwelcome – despite the fact that extra-mile effort is also acknowledged to be the key to competitive advantage (Pfeffer, 1998; Beer, 2009).

Vroom's expectancy theory offers a subtle insight into why employees may be threatened by leaders who adopt a TE perspective (Parajat & Bagga, 2014). Vroom (1994) explained that individuals who do not believe that they can realistically achieve a result rarely made the effort to pursue that goal. TE sets an ethical standard that for many people will seem to be overwhelmingly challenging – sometimes causing those same people to be dissatisfied as a result of their inability to perform as expected by others. Incorporating the tendency of some people to actually be threatened by the high standards of others, we present our second proposition.

P₂ Leaders who adopt the comprehensive ethical standards of TE may actually struggle to create positive relationships with others who adopt a far lower ethical standard for themselves.

3) **The Value of Caring and Trust**
   TE includes several fundamental ethical elements that demonstrate a strong commitment to helping others to pursue personal excellence. The Ethic of Contributing Liberty, the Ethic of Care, and the Ethic of Self-Actualization each contributes to the TE emphasis on the leader's duty to help others to become their best version of themselves (Caldwell & Anderson, 2017). Covey (2004, p. 98) defined leadership as "treating others so well that they come to recognize their greatness and strive to achieve it. Similarly, he articulated the moral obligation of organizations to help people to become their best and noted that it is by helping employees to excel that organizations also become great (Covey, 2004, p. 99). Caring, kindness, and beneficence have all been described as necessary elements of competitive advantage (Barney & Hansen, 1994; Caldwell, Floyd, Woodard, & Taylor, 2014; Caldwell & Ndalamba, 2017). TE's commitment to ethical stewardship is fundamentally an acknowledgement of the ethical pursuit of others' welfare, growth, and wholeness (Caldwell, Bischoff, & Karri, 2002) and is founded in a leader's genuine love for those whom (s)he serves (Peck, 2002). Aligned with this research about the leader's committed caring, we present our third proposition about TE.

P₃ Leaders who adopt TE's commitment to the welfare, growth, and wholeness of others create organizations in which their employees are more committed than organizations with leaders who do not adopt a TE perspective.

4) **Explaining Economic, Legal, and Ethical Consequences**
   Leaders and organizations are constantly involved in affecting stakeholder lives, the environment, future citizens, and economic stability (Friedman, 2009). In developing a model of a leader's moral and ethical responsibilities, Hosmer

(2010) created the following framework for ethical decision-making that reflects the high standards of TE and the obligation of leaders to explain the moral justification for their actions. This framework is shown as *Diagram 2*.

Diagram 2: Hosmer Model of Moral Decision-making

Understand All Moral Standards

Define Complete Moral Problem

Determine Economic Outcomes

Consider Legal Requirements

Evaluate Ethical Duties

Propose Moral Solution

Recognize All Moral Impacts

Benefits to Some
Harm to Others
Rights Honored
Rights Denied
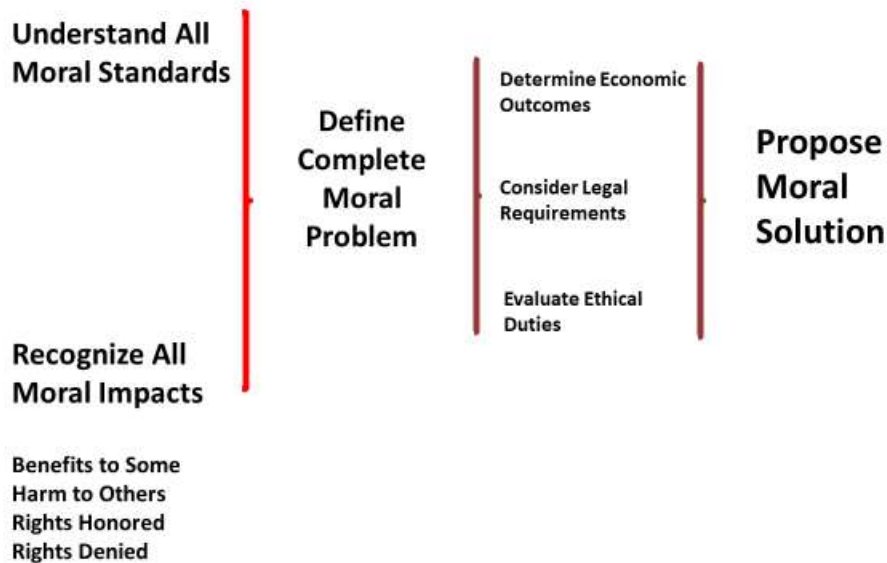
As indicated in the Hosmer model, leaders have an obligation to ascertain the costs and benefits of alternative choices to the stakeholders affected by their decisions and to then explain the ethical rationale for their final decision. Although every decision involves a varying degree of short-term and long-term consequences that may have varying impacts on stakeholders, the ethical stewardship standard seeks to optimize the long-term value or wealth creation benefits of decisions without infringing on the rights of any single stakeholder (Caldwell, Hayes, Karri, & Bernal, 2008) -- consistent with the implicit responsibilities of Hosmer's framework.

TE demands that leaders carefully assess those ethical consequences – as well as legal and economic factors – by incorporating the high standards of all twelve ethical perspectives. Incorporating this review of Hosmer's model in the evaluation of the impacts of TE, we present our fourth proposition.

P$_4$ Leaders who adopt TE's stringent ethical standards by explaining the consequences and rationale of their decisions are trusted by stakeholders more than leaders who do not adopt TE's ethical standards.

5) *Integrating Both Feminine and Masculine Moral Perspectives.*
   The moral development literature has expanded extensively and it has been widely acknowledged that men and women perceive ethical duties in distinctly different ways. Carol Gilligan (2016) has explained that women have an ethical perspective fundamentally based upon establishing relationships and honoring

responsibilities. Because TE incorporates the Ethic of Care its moral foundation includes the important priorities of feminine ethics.

At the same time, Lawrence Kohlberg's (1981) six-stage theory of moral development is a masculine ethical perspective centered around the purposes achieved through compliance with law, justice, and rules. In both feminine and masculine perspectives, ethical behaviors are clearly purpose-driven and outcome-based – although, clearly, the underlying purpose of relationships and the outcomes sought may vary. Because TE incorporates a commitment to justice, it also meshes with Kohlberg's justice- and rule-based moral perspective as well as Gilligan's relationship- and responsibility-based ethic. Integrating both masculine and feminine moral and ethical perspectives associated with TE, we present our fifth proposition.

P₅ Leaders who adopt TE's moral perspective are viewed as more ethical by both men and women than leaders who have not adopted TE as their moral standard.

Applications of the Paper

This assessment of the practical problems and realities associate with leaders adopting TE as an ethical standard addresses four significant issues that have profound applications and that affirm the validity of TE as an ethical framework.

1) *Affirms the importance of greatness for survival.* We endorse the growing body of evidence that confirms and reinforces the absolute obligation of organizations to continually learn, improve, innovate, and empower employees. Although Collins borrowed a concept initially recognized by the French philosopher, Voltaire, more than two centuries ago (Citation Needed), both Voltaire and Collins recognized the reality that being simply good is not good enough in life . . . and perhaps it never really has been.

2) *Supports the practical application and validity of Transformative Ethics.* Although TE is virtually a brand-new ethical perspective, the model aligns with a broad variety of ethical perspectives held by disparate individuals with varying subjective perceptions about ethical values (Anderson & Caldwell, 2017b). By satisfying the duty-related ethical obligations implicit as a part of perceived trustworthiness, TE is a valuable model for increasing trust.

3) *Identifies five reality-based factors.* This paper looks closely at five important factors potentially impacting leaders and organizations as they seek to create the high trust cultures so critical for success in today's global environment (Beer, 2009). Understanding each of those five factors is essential for a wise leader seeking to apply TE as a model for relationships.

4) *Develops five testable TE-based propositions.* By proposing five testable propositions and linking those propositions to the established ethical leadership literature, this paper contributes to the scholarly academic world in addition to providing practical evidence for would-be leaders who are contemplating how to build trust and assessing the implications of ethics and leadership.

Both practitioners and academic scholars have the opportunity to share information and develop practical experiments to assess the implications of TE in the context of organizational leadership.

Conclusion

In 1862, Abraham Lincoln wrote in his message to Congress that "(t)he dogmas of the quiet past are inadequate for the stormy present" (Tulloch, 1999, p. 174). New paradigms must be adopted for organizations to meet the disruption of today's complex world. Highly regarded management scholars have declared that successful organizations must create high trust cultures by being ethical and honorable (Quinn, 1996; Pfeffer, 1998; Paine, 2002; Beer, 2009; Hosmer, 2010; Christensen, 2016). TE provides an ethical framework by which leaders and organizations can create cultures of high trust that are so key to extra-mile behavior and high employee commitment (Beer, 2009; Caldwell & Floyd, 2014).

As leaders reflect on the ethical assumptions that they adopt and the many and varied ethical perspectives that are common to human relationships, understanding the implications of TE has profound practical value in the quest to obtain the commitment and extra effort of employees that enables organizations to evolve from merely good to extraordinarily great. Stephen R. Covey (2004, p. 99) has emphasized the critical importance of organizations pursuing true greatness. But the task of creating great organizations begins with great leaders – leaders who honor the broad array of ethical duties implicit in the twelve ethical perspectives that make up TE.

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Accountability and Moral Competence Promote Ethical Leadership

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Abstract

Accountability and moral competence are two factors that may have a positive effect on ethical leadership in organizations. This study utilized a survey methodology to investigate the relationship among accountability, moral competence, and ethical leadership in a sample of 103 leaders from a variety of industries and different countries. Accountability was found to be a significant positive predictor of ethical leadership. Moral competence was also found to moderate this relationship such that increases in moral competence enhanced the positive effects of accountability on ethical leadership. The results of the study suggest that organizations can increase ethical leadership throughout the company via accountability (especially self-accountability) and moral competence by training their leaders to use self-monitoring behaviors and increasing moral education.

Introduction

In today's rapidly changing business environment, leaders must make ethical decisions on a regular basis (Hsieh, 2017; Khokhar & Zia-ur-Rehman, 2017) and function as ethical leaders to promote, sustain, and maintain ethical behavior in followers (Jeewon, Jung Hyun, Yoonjung, Pillai, & Se Hyung, 2018; Kalshoven, Den Hartog, & De Hoogh, 2011; Northouse, 2013). Continual scandals in business and public sectors over the last decades have increased interest in ethical leadership (Khokhar & Zia-ur-Rehman, 2017; Marquardt, Brown, & Casper, 2018). The increase in the importance of ethics in business and management has led many scholars to focus on ethical leadership behavior (Ardelean, 2015; Eubanks, Brown, & Ybema, 2012; Javed, Rawwas, Khandai, Shahid, & Tayyeb, 2018; Mayer, Kuenzi, Greenbaum, Bardes, & Salvador, 2009; Northouse, 2013; Resick et al., 2011; Trevino, den Nieuwenboer, & Kish-Gephart, 2014). Moreover, it has provided opportunities for researchers to investigate methods that produce increased knowledge of ethical behavior in organizations that can result in facilitating and sustaining the development of ethical leadership behavior. Volatility in

today's global economy confronts organizational leaders with numerous complex ethical dilemmas, and makes ethical decision-making an important component of leadership behavior. To sustain ethical leadership behavior in business and management, organizations need to decrease the likelihood that the leader will engage in inappropriate conduct (Beu & Buckley, 2001; Newman, Round, Bhattacharya, & Roy, 2017) by adopting mechanisms for enhancing ethical leadership behavior.

One mechanism for enhancing ethical leadership behavior addressed in the literature is accountability (Lerner & Tetlock, 1999; Petrick & Quinn, 2001; Sikka, 2017). Accountability involves assessing individual's beliefs and feelings, and observing and evaluating the performance and behavior of self and others (Dhiman, Sen, & Bhardwaj, 2018; Lerner & Tetlock, 1999). Accountability is an important construct for supporting ethical leadership behavior in today's global economy, and is one of the central constructs to promote business ethics (Nunn & Avella, 2017; Petrick & Quinn; 2001). Accountability requires leaders to develop ethical perspectives compatible with the social order (Steinbauer, Renn, Taylor, & Njoroge, 2014). One of the important roles that ethical leaders have in an organization is to promote, support, and maintain ethical behavior. An ethical leader, in this study, is a leader who effectively promotes ethical behaviors such as ethical guidance, fairness, integrity, people orientation, power sharing, role clarification, and concern for sustainability through ethical climate (Kalshoven et al., 2011). The intra-organizational scope of accountability involves accountability of a leader by self and others (Bergsteiner, 2011). In self-accountability, the leader is accountable to him/herself, and is able to develop a sense of self-accountability for his/her behavior to increase self-awareness (e.g., Lerner & Tetlock, 1999) with no presence of others in the decision context (Peloza, White, & Shang, 2013). In other-accountability, the leader perceives anyone other than self as evaluating his/her behavior (Royle, 2006). Accordingly, accountability is a construct that involves an assessment of an individual's beliefs and feelings and an assessment of the behavior of others. Moreover, accountability involves monitoring and evaluating the performance and behavior of self (e.g., Lerner & Tetlock, 1999).

A second mechanism for enhancing ethical leadership addressed in the literature is moral competence. Oftentimes, ethics and morals are used interchangeably; however, they are clearly different. Ethics refer to behaviors or decisions made by individuals within *external* values that are compatible with the social order system, whereas morals refer to *internal* principles that help individuals recognize what is right or wrong (Ferrell & Fraedrich, 2015). Moral competence involves making moral decisions and judgments (Kohlberg, 1964), and solving problems and conflicts using universal moral principles (Lind, 2015) regardless of culture or country of origin. The theory of moral competence was inspired by the moral development theory developed by Kohlberg (1958, 1969) to explain how an individual reasons when making moral judgments, and where moral judgment illustrates the process by which an individual decides that his/her course of action is morally right or wrong (Loviscky, Trevino, & Jacobs, 2007). Kohlberg (1964) defined moral competence as "the capacity to make decisions and judgments which are moral (i.e., based on internal principles) and to act in accordance with such judgments" (p. 425). Kohlberg goes on to differentiate among the various levels of moral reasoning

whereas lower levels are associated with social consequences (fear of getting caught), to higher principles (universal values). Lind (2015) extends Kohlberg's definition of moral competence emphasizing the link between moral competence and ethical behavior. Specifically, Lind defined moral competence "as the ability to solve problems and conflicts on the basis of universal moral principles through thinking and discussion, but not through violence, deceit, and power" (p. 4).

Purpose of the Study

To help sustain ethical leadership behavior, organizations and leaders may want to consider utilizing accountability as an instrument to promote ethical behavior. The level of moral competence in a leader may play a critical role in moderating relationships among ethical leadership behavior, self-accountability, and other-accountability. Within this context, the purpose of this quantitative study was to investigate (1) whether accountability of self and others affects ethical leadership behavior, (2) whether the relationship between accountability and ethical leadership is moderated by the leader's moral competence, and (3) whether the relationship between accountability and ethical leadership is moderated by the leader's, gender, age, education, leadership experience, or leadership role in the organization.

To address the need to increase ethical behavior in business, this study investigated the relationships among accountability, moral competence, and ethical leadership. A sample of organizational leaders completed an online survey that measured ethical leadership, accountability and moral competence. Inferential statistics were used to investigate (1) accountability as a predictor of ethical leadership, (2) moral competence as a moderator of the relationship between accountability and ethical leadership, and (3) leader demographic characteristics such as gender, age, educational level, leadership experience, and leadership role as moderators of the relationship between accountability and ethical leadership. Results from this study contribute to the existing literature on ethical leadership and ethical behavior by helping business owners and organizational executives increase ethical leadership by addressing accountability and moral competence in their organizations. Study results may also help organizations develop strategies for selecting ethical leaders, developing ethical leaders, and identifying the most effective strategies to reinforce ethical behaviors in organizations (Walumbwa & Schaubroeck, 2009).

Methods, Conceptual Framework, and Hypotheses

The research methodology was a quantitative cross-sectional survey design with moderating variables. The analysis utilized hypothesis testing in the form of multiple linear regression in which the dependent variable, ethical leadership, was regressed on the independent variable, accountability. An interaction term of accountability x the moderator variable (moral competence, and either gender, age, education, leadership experience, and leadership role) were also included in the regression analysis. LinkedIn Group members with self-reported levels of management experience were invited to participate in the survey. Study participants completed a web-based survey that measured accountability, ethical leadership, and moral competence.

Research Variables

This study investigated the relationship between accountability and ethical leadership in a sample of senior, middle and lower level managers, and the moderating effects of the leader's moral competence and demographic variables on the relationship between accountability and ethical leadership. Accountability is an independent variable (IV) comprised of two factors, self-accountability and other-accountability. The IV affects the dependent variable (DV), ethical leadership, which is comprised of seven factors: ethical guidance, fairness, integrity, people orientation, power sharing, role clarification, and sustainability. To explore the impact of variables that could moderate the effect of accountability on ethical leadership, moral competence is included in the model as a moderator (MOD). Furthermore, the demographic variables gender, age, education, leadership experience and leadership role are included in the model as moderators (MOD). The conceptual model is shown in *Figure 1*.

Figure 1: **Conceptual Model of the Study**
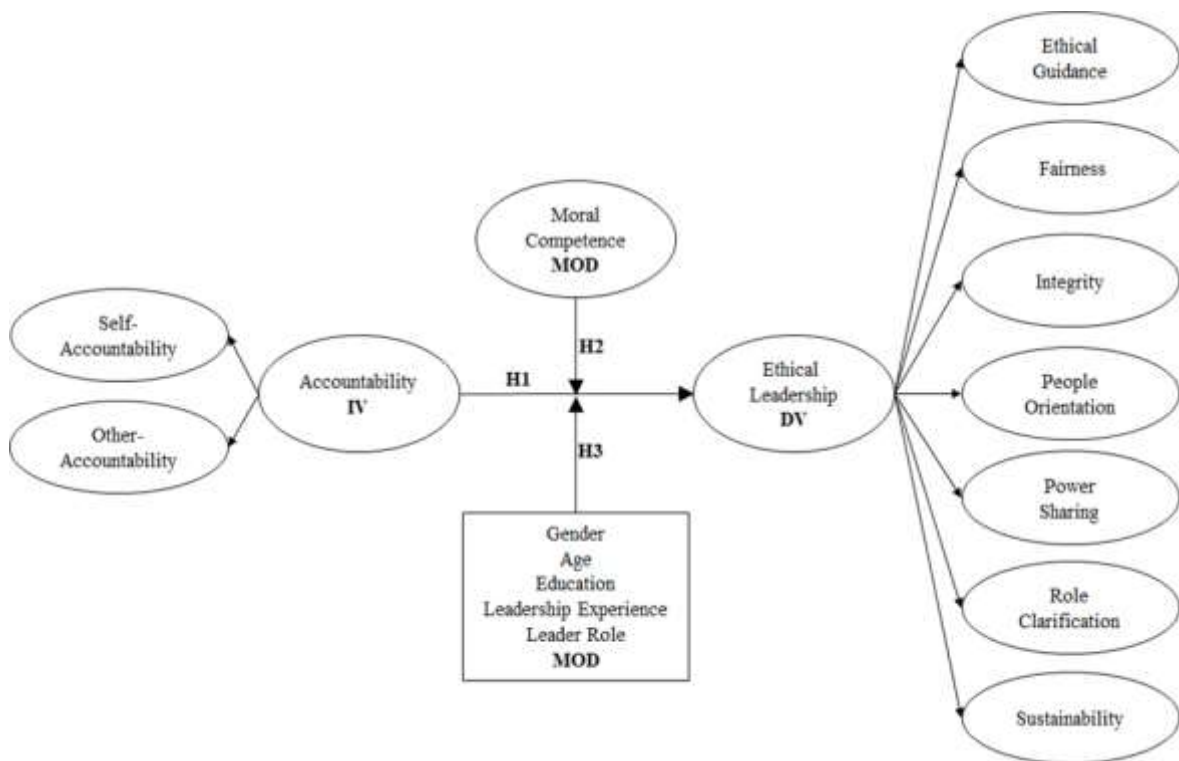
Accountability and Ethical Leadership

Accountability is very important for supporting ethical leadership in today's global economy (Beu 2000; Lagan & Moran, 2006; Sikka, 2017) and is one of the central constructs to protect business and organizational ethics. Leaders with accountability provide attention to the development of ethical perspectives within organizational

components. Leaders need to make ethically accountable decisions in rapidly changing business environments (Steinbauer et al., 2014; Sims & Felton, 2006) and within these spheres, they face decisions and implement actions to create an ethical environment and promote a community's interests. Accountability has the potential to sustain ethical and personal development. Lerner and Tetlock (1999) concluded that when an individual becomes aware of the accountability condition, the specific coping strategy relevant to the condition is embraced. An individual who is held accountable is likely to be aware of the accountability requirements in order to be compatible with the expectations of the accountable. Thus, the individuals are likely to behave in an acceptable manner. Lerner and Tetlock also added that self-criticism and effortful thinking (i.e., self-accountability) will be selected most often when individuals are aware of the accountability conditions. The individuals are likely to engage in a wide assessment of their behaviors and judgments. Paolini, Crisp, and McLntyre (2009) found that when individuals were notified that they would be held accountable for their decisions regarding stereotype change and generalizations, both information processing and judgment vigilance increased.

Accountability helps organizations to implement ethical behavior in order to cope with the increasing demand for transparency and ethical performance measurement (Gilbert & Rasche, 2007). Accountability holds organizational leaders directly responsible to their public in order to enable those leaders to be in line with the social and organizational requirements (Schatz, 2013). Cox (2010) considered that accountability for the management of healthcare strengthens the opportunities of accepting responsibility for a patient's care by encouraging nurses and other medical professionals to acquire knowledge, skills and experience that allow them to perform the task or role required of them while respecting the requisite legal and social standards. For example, medical professionals are accountable for their professional actions and accountability acts as an external control that judges their actions. However, in their qualitative study, Mansouri and Rowney (2014) found that accountability for professionals goes beyond fear of external control and material incentives; it refers to the sense of self-accountability, and concern for the public interest and ethical behavior. Therefore, accountability encourages ethical leadership behavior within organizations where the leaders need to be fair and principled decision-makers and also behave ethically in their personal and professional lives (e.g., Brown & Treviño, 2006).

Self-accountability and ethical leadership. The concept of self-accountability is seen as internal motivators such as personal qualities and ethics. These motivators provide inner principles and goals set by individuals (Dhima et al., 2018; Schlenker & Weigold, 1989). From the perspective of ethical leadership, self-accountability occurs when an ethical leader is accountable to himself/herself when there is no one else to observe, monitor, or hold him/her responsible. When a leader has a well-developed sense of self-accountability, the leader has the ability to hold himself/herself accountable for his/her behavior in order to increase self-observing of their behavior (Lerner & Tetlock, 1999). Frink and Klimoski (1998) suggest a possible relationship between self-accountability and ethical guidance since self-accountability includes personal (i.e., leader's) ethics and

values, goals, and obligations. This aligns with values-based leadership since shared values helps promote goal obtainment. With respect to social exchange theory, leaders influence others based on the reciprocal relationship of obligation.

Accordingly, the subordinates feel obligated to return beneficial behaviors when they believe that their leaders have been good and fair to them. Therefore, when self-accountability of leaders is high, the subordinates will be more likely to practice ethical behaviors (e.g., Peloza, White, & Shang, 2013; Wachter, 2013). Self-accountability can also serve as the driver for ensuring justice and fairness within the organizational boundaries (Hunt, 2007) and through self-awareness, helps leaders better understand what their behaviors may elicit (e.g., Hollander, 2013; Musah, 2011). Self-accountability comprises aspects of integrity and honesty (Artley, 2001) that help regulate ethical behavior. There is a possible relationship between self-accountability and people orientation. People orientation is based on how leaders affect organizational processes through caring for others, empowering others, and developing others (Page & Wong, 2000). Caring for subordinates is one of the outcomes of accountability (Kalshoven et al., 2011; Lagan & Moran, 2006).

Self-accountability might also enhance a power-sharing approach between leaders and their subordinates since the nature of self-accountability strengthens a bond of trust and cooperation between leadership and subordinates. According to Mordhah (2012), self-accountability helps leaders avoid oppression and empower their subordinates by allowing them to participate in decision-making. As a leader is accountable to himself/herself, the leader is able to develop a sense of self-observation for their behavior (Lerner & Tetlock, 1999). This sense enables the leader to be transparent and to engage in open communication with subordinates in order to explain what is expected of them and clarify role expectations. According to Neubert, Wu, and Roberts (2013), ethical leadership inspires ethical conduct in its true sense by practicing and managing ethics, and holding every one of subordinates accountable for their own behavior. Self-accountability has also a positive influence on sustainability (Cotte & Trudel, 2009). Peloza et al. (2013) stated that self-accountable people set their decisions and choices according to ethical and sustainability criteria.

Other–Accountability and Ethical Leadership. Other-accountability represents an accountability relationship with others within a work setting. Other-accountability involves an obligation to explain and justify one's past conduct to another person(s) and can be a way to adhere to the ethical guidance of organizational leaders. Accountability stimulates leaders to adhere to ethical behavior, practice self-accountability and commit to the general interests (Mkandawire, 2010). The pressure of accountability may motivate leaders to develop an effective decision-making process that helps to reduce the potential unpopular or questionable decisions (McLaughlin, 1995). Thus, the leaders will be able to clarify the likely consequences of possible unethical behavior by subordinates. Accountability helps organizational leaders to implement ethical behavior in order to cope with the increasing demand for transparency and ethical performance measurement (e.g., Gilbert & Rasche, 2007; Kimura & Nishikawa, 2018). Other-accountability can be a way to achieve fairness and justice within organizations; whereas

accountability links justice perceptions to organizational and leadership performance (Park, 2017). For example, accountability for the management of healthcare strengthens the opportunities of accepting responsibility and achieving fairness for a patient's care by encouraging nurses and other medical professionals to acquire knowledge, skills, and experience that allow them to perform the task or role required of them while respecting the requisite legal standard (e.g., Cox, 2010).

Leadership accountability is the expectation that leaders are accountable for a quality of tasks' performance, increasing productivity, mitigating adverse aspects of organizational operations, and promising that performance is managed with integrity (Artley, 2001). Other-accountability also increases a power-sharing approach between leaders and their subordinates and may improve ethical behavior, encourage a culture of open communication and lay the foundation for trust with subordinates (e.g., Bane, 2004). Where the nature of accountability strengthens a bond of trust and cooperation within organizational components (Schillemans, 2008). Caring for subordinates is one of the outcomes of accountability (Lagan & Moran, 2006). Caring for subordinates' feelings is an important behavior of ethical leaders. In this regard, as self-accountable leaders, other-accountable ethical leaders are able to show extra role of people-orientation through their behavior. Lagan and Moran (2006) considered that the organizational framework of leadership ethical accountability includes displaying ethical principles, promoting a culture of equality of wages compared with performance, managing the development of ethical strategies to reduce the negative consequences on production and performance, and advancing the employee's well-being.

Other-accountability might also enhance role clarification of leaders to their subordinates. Being accountable of others implies that leaders must accept responsibility for their conduct and actions in a transparent manner. Consequently, ethical leaders are able to inspire ethical conduct of their subordinates by holding every one accountable for their own behaviors (Neubert et al., 2013). Finally, other-accountability affects sustainability since it holds organizational leaders directly accountable to the public and this enables those leaders to be in line with public requirements (e.g., Schatz, 2013). The concept of accountability underscores both the right and the corresponding responsibility of employees and community to expect and ensure that organizations act in the best interests of the society (e.g., Malena, Forster, & Singh, 2004). Other-accountability also encourages organizational leaders to make decisions within the framework of firm-level governance mechanisms (Filatotchev, 2012), which forms a fundamental base of leadership responsibility and accountability to community and environment. This study hypothesized that self- and other-accountability would be a positive predictor of ethical leadership.

> **Hypothesis 1:** *Accountability as measured by self- and other-accountability is a significant positive predictor of ethical leadership.*

Moral Competence as an Antecedent to Ethical Leadership
Moral competence is critical for supporting ethical leadership in today's global economy. A leader's character should be based on a strong foundation of high ethical standards.

This is vital in today's global economy where leaders must embrace ethics, as well as leadership effectiveness (e.g., expertise, techniques, knowledge), to be successful (Sankar, 2003). Moral competence is a cornerstone of the moral developmental cognitive family. Moral cognition of a leader is depicted as an antecedent of effective leadership. When leaders are able to demonstrate a high moral judgment in their decisions, they will have greater opportunities to exhibit ethical leadership behaviors to their employees (e.g., Mulla & Krishnan, 2014). Mendonca (2001) states that leaders are responsible for identifying the levels of organizations' moral environment where these levels are reflected by the moral development of the leader. Therefore, leaders' moral development has an important impression on an organization's ethical climate. Schminke, Ambrose, & Neubaum (2005) argued that enhancing the ethical climate within organizations would be effective with leaders who fully utilize their moral development through translating their capability for moral competence into moral actions.

Interaction between moral competence and accountability. Accountability has the potential to sustain ethical and moral development. Lerner and Tetlock (1999) concluded that self-criticism and effortful thinking will be selected most often when individuals are aware of the accountability conditions. The individuals are likely to engage in a wide assessment of their behaviors and judgments. Paolini et al. (2009) found that when individuals were notified that they would be held accountable for their decisions regarding stereotype change and generalizations, both information processing and judgment vigilance increased. In this regard, Lerner and Tetlock (1999) proposed that self-critical and effortful thinking is most likely to be activated when decision-makers learn prior to forming any opinions that they will be accountable to an audience (a) whose views are unknown, (b) who are interested in accuracy, (c) who are interested in processes rather than specific outcomes, (d) who are reasonably well informed, and (e) who have a legitimate reason for inquiring into the reasons behind participants' judgments.

Beu (2000) found that decision-makers with higher levels of moral cognitive will behave more ethically than those with lower levels. Beu also found that the correlation between moral cognitive and ethical behavior, in the context of accountability, was significant. The relationship between moral cognitive (i.e., moral competence) and ethical leadership appeared to be particularly strong for individuals who are high in moral utilization. The idea behind moral utilization is that individuals differ not only in their moral cognitive capacity, but also in the degree to which they actually utilize their capacity in ethical decision-making. Consequently, this paper suggests the levels of moral competence change the relationship between accountability and ethical leadership behavior.

This study proposes that the accountability of ethical leaders who have low moral competence may differ from the accountability of leaders who have high moral competence. The behavior of ethical leaders with low moral competence requires observing and evaluating by others in order to reduce the likelihood that the leader will engage in inappropriate performance. Leaders' behavior at this lower level of moral competence should be subject to evaluation by others and subject to the objective

conditions based on this evaluation (e.g., rewards and punishments, laws, rules, etc.) (Beu & Buckley, 2001). In contrast, when leaders possess a high moral competence their ethical leadership may be accountable by self. Therefore, it was hypothesized that at low levels of moral competence there is a strong relationship between other-accountability and ethical leadership, whereas at high level of moral competence there is a strong relationship between self-accountability and ethical leadership (e.g., Brown & Trevino, 2006).

Hypothesis 2: *The relationship between accountability and ethical leadership is moderated by moral competence.*

Demographic Variables

The impact of demographic variables on the ethical decision-making process is a widely researched issue in the ethical leadership literature (Pierce & Sweeney, 2010). The literature involves some studies with empirical examination that discuss the effect of demographic variables such as gender, age, education, leadership experience, leadership roles on ethical behavior, and decision-making (e.g., Barbuto Jr., Fritz, Matkin, & Marx, 2007; Eagly & Johannesen-Schmidt, 2001, Fiedler,1994; Pierce & Sweeney, 2010). However, the literature lacks studies with empirical examination regarding the effect these demographic variables on accountability and thus on the relationship between accountability and ethical leadership behavior. This study proposed that the relationship between accountability and ethical leadership may be different for leaders with varying demographic characteristics. Therefore, accountability may predict ethical leadership based on a leader's demographic characteristics.

Variables such as leader's gender, age, educational level, experience and the role of the leader may play a significant role in affecting accountability when predicts ethical leadership behavior. These demographic variables were selected for this study given literature support of their potential to have an impact on the relationship between accountability and ethical leadership. For example, Barbuto Jr. et al. (2007) considered that demographic variables such as gender, age and educational level could be used to predict some leadership behaviors. Although Fiedler (1994) found that leadership experience does not appear to predict leadership performance, Eagly and Johannesen-Schmidt (2001) discussed the leadership role of leaders in organizations defined by their specific position in a hierarchy (e.g., senior management, middle management, and lower management) as potentially impacting leadership behavior. To investigate the role of demographic variables in the accountability-ethical leadership behavior relationship, the moderating effect of leader's gender, age, educational level, experience, and the role of the leader was tested.

Hypothesis 3: *The relationship between accountability and ethical leadership is moderated by gender, age, education, leadership experience, or leadership role.*

Study Sample

The study sample consisted of 103 participants from Asia, Canada, Europe, the Middle East, and the United States who were senior, middle and lower level managers in their

organizations. The sample for this study was recruited from among the population of global professionals actively working in leadership positions or those who had experience working in leadership positions (i.e., a professional who has/had subordinates who reported to them). Professionals in current or prior leadership positions were recruited based on Saari and Judge (2004) who found that professionals have a strong effect on an organization's performance and have superior latitude in how they perform assigned tasks. Leaders were recruited via LinkedIn groups (www.linkedin.com) and email referrals. Castelli, Egleston, and Marx (2013) described LinkedIn as an effective social media network for collecting survey data, Castelli et al. also provided steps for how to join LinkedIn professional groups, post research surveys in LinkedIn groups, engage people to participate, and improve participation rate. Eligible participants were those who provided their voluntarily consent to participate in the study, and those who self-identified themselves as a professional actively working in leadership positions or those who had experience working in leadership positions. The sample was comprised of a wide range of international senior, middle and lower leaders working in organizations from a variety of industries including manufacturing, education, government, health, information technology, and energy.

Measures
The survey instrument comprised of 81 questions divided into five sections: (1) ethical leadership (24 items), (2) self-accountability (10 items), (3) other-accountability (12 items), (4) moral competence (26 items), and (5) demographics (9 items). The web-based survey was administered via SurveyMonkey. The survey instrument contained copyrighted scales for which the researcher obtained written permission. Ethical leadership was measured using 24 items from Ethical Leadership at Work (ELW) questionnaire. The ELW asked respondents about seven specific ethical leadership behaviors: ethical guidance (3 items), fairness (4 items), integrity (3 items), people orientation (5 items), power sharing (4 items), role clarification (2 items), and sustainability (3 items). All ethical leadership items were scored on a 7-point Likert scale ranging from 1 (Strongly disagree) to 7 (Strongly agree). Accountability was measured using Horsfall's (1996) 10-item measure of self-accountability and Umphress's (2003) 12-item measure of other-accountability.

The 10 items of self-accountability asked about a leader's ability to achieve personal and organizational success through self-empowerment and improvement. The 12 items of other-accountability asked about a leader's ability to provide satisfactory justifications for his/her actions and behaviors on the job to their superior(s). All accountability items were scored on a 7-point Likert scale ranging from 1 (Strongly disagree) to 7 (Strongly agree). Moral competence was measured in this study using Lind's (2016a) 26-item Moral Competence Test (MCT) measure of moral competence. The MCT measures a leader's moral ability to judge two ethical dilemma stories: a worker's story (13 items) and a doctor's story (13 items). Each story asks participants if they agree or disagree with the worker's or doctor's action from each respective story (1 item), followed by 6 pro items and 6 contra items scored along a 9-point Likert scale ranging from -4 (I strongly reject) to 4 (I strong accept). The MCT is scored in accordance with each participant's

own pattern of responses on the 12 pro and contra worker's story items and the 12 pro and contra doctor's story items. The scoring formula generates a moral competence score (the C-score) in the range of 0-100, where 0 reflects low moral competence and 100 reflects high moral competence.

Data Analysis

Data analysis began with exporting the raw survey data from SurveyMonkey into Microsoft Excel for cleaning by deleting rows with missing data. Cleaned data were analyzed using descriptive and inferential statistics via Minitab 18. Psychometric properties of the survey were evaluated using structural equation modeling via Mplus 8. Inferential statistics were based on general linear modeling (GLM) procedures (e.g., ANOVA, multiple linear regression); structural equation modeling was used for confirmatory factor analysis (CFA). For each statistical procedure, all available data were used. For all inferential statistics, significance was calculated at the 90% confidence level (i.e., alpha was set at $p < 0.10$ level, two-tail tests of statistical significance). Study participants in this study provided data for both the IV (accountability) and the DV (ethical leadership).

Results

Demographic Characteristics of the Sample

Tables 1 and *2* present the demographic characteristics of the sample in terms of gender, age, education, leader role, leader experience, country, and industry. As shown in *Table 1*, the sample (N = 103) included more males than females (64.1% males to 33% females with 2.9% with no response). The age of the respondents was distributed to six categories: 18-29 years (8.7%), 30-39 years (22.3%), 40-49 years (33%), 50-59 years (28.2%), 60 years and up (4.9%), and 2.9% did not respond. These results showed that a large percentage of participants was in the 40-59 years of age class (61.2%) compared with the 18-39 years of age class (31% of the participants). Similarly, 64% of the participants earned a Master's degree or higher. The largest distribution of the leadership role of leaders were in the middle level (35%) compared to the senior level (32%) and the lower level (14.6%). The experience of the leaders was almost the most in the categories of 1-4 and 5-9 years of experience. As shown in *Table 2*, the largest percentage of participants was from the United States (48.5%), with 23.3% from the Middle East, 22.3% from Canada, and the remainder were from Europe and Asia.

Although the majority of participants came from the U.S., accountability was and still is a human need across all places and times both geographically and throughout history. In general, most cultures and countries share the importance of accountability as a social system that is needed to create predictability, order, and control. However, the nature of accountability systems can vary in some countries according to the norms of political and economic systems of each country (e.g., Gelfand, Lim, & Raver, 2004). In the increasingly global business environment, the organizational practices, including accountability, have become very similar and tend to follow the Western model of managerial practices. Growth of the West's free market and democratic ideologies throughout the world are enhancing the managerial norms and standards of practices

which have been greatly influenced by Western traditions and values (Zhou, Poon, & Huang, 2012).

Finally, the sample was comprised of leaders from a variety of industries, with approximately 30% working in manufacturing, followed by education (22.3%), healthcare (12.6%), government (11.7%), professional (8.7%), energy (3.9%), information (3.9%), and 6.8% did not respond.

Table 1: **Characteristics of Sample by Gender, Age, Education, Leader Role, and Leader Experience**

Characteristic	n	%	Characteristic	n	%
Total Sample	103	100.0	**Leader Role**		
Gender			**Lower**	15[*]	14.6
Male	66[**]	64.1	**Middle**	36	35.0
Female	34	33.0	**Senior**	33	32.0
No response	3	2.9	**No Response**	19	18.4
Age			**Leader Experience**		
18-29	9[**]	8.7	**1 - 4 years**	28	27.2
30-39	23	22.3	**5 - 9 years**	27	26.2
40-49	34	33.0	**10 - 14 years**	19	18.5
50-59	29	28.2	**15 - 19 years**	13	12.6
60+	5	4.9	**20 years or more**	16	15.5
No Response	3	2.9			
Education					
High school degree	2[**]	1.9			
Associate's degree	8	7.8			
Bachelor's degree	24	23.3			
Master's degree	33	32.0			
Doctoral degree	33	32.0			
No Response	3	2.9			

Note: **Sample frequency is expressed as % of all participants, N = 103.**
$p < 0.01$, *$p < 0.05$ Chi-square test for equality of distribution.

Table 2: **Characteristics of Sample by Country and Industry**

Characteristic	n %	
Total Sample	103	100.0
Country		
Asia	2[**]	1.9
Canada	23	22.3
Europe	4	3.9

Middle East	24	23.3
US	50	48.5
Industry		
Education	23[**]	22.3
Energy	4	3.9
Government	12	11.7
Health	13	12.6
Information	4	3.9
Manufacturing	31	30.1
Professional	9	8.7
No Response	7	6.8

Note: **Sample frequency is expressed as % of all participants, N = 103.**
**p < 0.01 Chi-square test for equality of distribution.

Reliability and Validity

The psychometric properties of the scales measuring ethical leadership and accountability were evaluated statistically in the study sample using Cronbach's coefficient alpha test of internal consistency and CFA test of construct validity. The criterion value for reliability was set at 0.7 (Hinkin, 1998), and criterion values for construct validity were set at factor loadings significant at $p < 0.05$, chi-square/df < 2, RMSEA (90% CI) ≤ 0.08, and CFI ≥ 0.90 (Bagozzi & Yi, 1998; Bentler, 1990, 2007; Loehlin, 1998). The psychometric properties of Lind's (2016a) 26-item measure of moral competence were not evaluated statistically in the study sample because the measure does not conform to the assumptions of normal distributions (i.e., the moral competence C-index is derived from each participant's total response variation). In regard to ethical leadership, while the original 24-item scale used to measure ethical leadership was found to be reliable (alpha = 0.846), the scale required modification after evaluating the psychometric properties of the combined seven factors comprising ethical leadership such that two items were dropped to optimize reliability and validity: one item was dropped from the factor people orientation and one item was dropped from the factor power sharing. The modified 22-item ethical leadership scale had good reliability (alpha = 0.858), and five of the seven factors also had good reliability with alphas > 0.80 (ethical guidance, integrity, power sharing, role clarification, and sustainability).

Although reliability of the fairness and people orientation factors were found to be lower than the criterion alpha value, analysis of the psychometric properties found it was necessary to include them in the full measure of ethical leadership to optimize construct validity. Results of CFA found all factor loadings were significant, chi-square/df was < 2, the lower end of the RMSEA confidence interval was < 0.08, and CFI was > 0.90. These results support the use of the 22-item ethical leadership scale along with its seven factors in the study hypothesis tests. In regard to accountability, the two scales measuring accountability required modification to optimize reliability and validity: two

items were dropped from the factor self-accountability and four items were dropped from the factor other-accountability. The modified 16-item accountability scale and its two factors had good reliability (alphas > 0.7) and good construct validity (all factor loadings were significant, chi-square/df was < 2, and the lower end of the RMSEA confidence interval was < 0.08). These results support the use of the 16-item accountability scale along with its two factors (8-item self-accountability, and 8-item other-accountability) in the study hypothesis tests.

Inferential Statistics

Hypothesis one (H1) tested accountability and its two constitutive factors (self-accountability and other-accountability) as significant positive predictors of ethical leadership. H1 was tested by regressing ethical leadership and its seven factors on accountability and its two factors. First, accountability was tested as a predictor of ethical leadership and its seven factors (see *Table 3*). Next, the two factors of accountability were tested as predictors of ethical leadership and its seven factors (see *Table 4*). As shown in *Table 3*, accountability was found to be a significant positive predictor of ethical leadership at the 90% level of significance (Z = 1.66, p < 0.10).

The unstandardized regression coefficient suggests a one-unit change in accountability is estimated to predict an increase in ethical leadership of 0.155. Accountability was also found to be a significant positive predictor at the 99% level of significance of the ethical leadership factor ethical guidance (Z = 2.71, p < 0.01), and at the 95% level of significance of the ethical leadership factor power sharing (Z = 2.47, p < 0.05). The unstandardized regression coefficients suggest a one-unit change in accountability is estimated to predict an increase in ethical guidance of 0.455 and an increase in power sharing of 0.410. The *R-square* for accountability as a predictor of ethical leadership, ethical guidance and power sharing is < 7%, suggesting accountability is accounting for a small variance in the change of these dependent variables.

Table 3: **Ethical Leadership and its Seven Factors Regressed on Accountability**

Dependent Variable	Predictor	Beta	SE	Z	*p*	*R-square*
Ethical Leadership	Constant	4.428	0.460	9.63	<0.001	2.65%
	ACC	**0.155**	**0.093**	**1.66**	**0.099**	
Ethical Guidance	Constant	3.565	0.824	4.32	<0.001	6.80%
	ACC	**0.455**	**0.167**	**2.71**	**0.008**	
Fairness	Constant	3.924	0.609	6.44	<0.001	0.53%
	ACC	**0.091**	**0.124**	**0.73**	**0.466**	
Integrity	Constant	5.421	0.759	7.14	<0.001	0.14%
	ACC	**0.058**	**0.154**	**0.38**	**0.708**	
People Orientation	Constant	3.406	0.654	5.21	<0.001	0.07%
	ACC	**-0.035**	**0.133**	**-0.26**	**0.792**	
Power Sharing	Constant	3.846	0.815	4.72	<0.001	5.71%

	ACC	**0.410**	**0.166**	**2.47**	**0.015**	
Role Clarification	Constant	5.448	0.709	7.69	<0.001	1.15%
	ACC	0.156	0.144	1.09	0.280	
Sustainability	Constant	6.311	0.783	8.06	<0.001	0.01%
	ACC	**0.020**	**0.159**	**0.12**	**0.903**	

Note: **Beta of the linear regression is presented as the unstandardized regression coefficient. SE = standard error of Beta. N = 103. Accountability (ACC). Predictors in bold significant at *p* < 0.10.**

As shown in *Table 4*, when ethical leadership and its seven factors were regressed on the two factors of accountability, only self-accountability was found to be a significant positive predictor of ethical leadership at the 95% level of significance (*Z* = 2.36, *p* < 0.05). The unstandardized regression coefficient suggests a one-unit change in self-accountability is estimated to predict an increase in ethical leadership of 0.213. Self-accountability was also found to be a significant positive predictor at the 99% level of significance of the ethical leadership factors ethical guidance (Z = 4.01, *p* < 0.01), power sharing (Z = 2.89, *p* < 0.01), role clarification (Z = 3.58, *p* < 0.01) and sustainability (Z = 2.62, *p* < 0.01), and at the 90% level of significance of the ethical leadership factor integrity (Z = 1.89, p < 0.10). As supported by the negative correlation between self-accountability and people orientation, self-accountability was found to be a significant negative predictor of people orientation (*Z* = -2.98, *p* < 0.01). The *R-square* for self-accountability as a predictor of ethical leadership and its factors ranges from 5.5% to 14.5%.

Table 4: **Ethical Leadership and its Seven Factors Regressed on Self-Accountability and Other-Accountability**

Dependent Variable	Predictor	Beta	SE	Z	*p*	*R-square*
Ethical Leadership	Constant	3.850	0.567	6.79	<0.001	5.53%
	SA	**0.213**	**0.090**	**2.36**	**0.020**	
	OA	0.026	0.055	0.46	0.643	
Ethical Guidance	Constant	1.828	0.989	1.85	0.067	14.51%
	SA	**0.632**	**0.157**	**4.01**	**<0.001**	
	OA	0.076	0.097	0.78	0.434	
Fairness	Constant	4.152	0.762	5.45	<0.001	0.90%
	SA	**-0.011**	**0.121**	**-0.09**	**0.928**	
	OA	0.070	0.074	0.95	0.347	
Integrity	Constant	4.324	0.932	4.64	<0.001	3.90%
	SA	**0.281**	**0.149**	**1.89**	**0.061**	
	OA	-0.062	0.091	-0.68	0.500	
People Orientation	Constant	4.936	0.777	6.35	<0.001	9.83%
	SA	**-0.369**	**0.124**	**-2.98**	**0.004**	
	OA	0.108	0.076	1.42	0.159	

Power Sharing	Constant	2.740	1.000	2.73	0.007	8.91%
	SA	**0.462**	**0.160**	**2.89**	**0.005**	
	OA	0.110	0.098	1.12	0.264	
Role Clarification	Constant	3.726	0.837	4.45	<0.001	12.00%
	SA	**0.478**	**0.133**	**3.58**	**0.001**	
	OA	-0.070	0.082	-0.85	0.396	
Sustainability	Constant	4.709	0.937	5.03	<0.001	8.52%
	SA	**0.391**	**0.149**	**2.62**	**0.009**	
	OA	-0.144	0.092	-1.57	0.120	

Note: **Beta of the linear regression is presented as the unstandardized regression coefficient. SE = standard error of Beta. N = 103. Self-accountability (SA), other-accountability (OA). Predictors in bold significant at *p* < 0.10.**

Hypothesis two (H2) tested moral competence as a moderator of the relationship between accountability and ethical leadership. *Table 5* presents the results of linear regressions that tested H2 by first regressing ethical leadership on accountability, followed by regressing ethical leadership on an accountability x moral competence interaction term (Frazier, Tix, & Barron, 2004). For the linear regressions, the moral competence C-index was included as a continuous variable (see Appendix A for the scoring procedure used to generate the C-index). As shown in the top panel of *Table 5*, a multiple regression with ethical leadership regressed on accountability and moral competence, and then regressed on the accountability x moral competence interaction term found the interaction term was significant at the 90% level of significance (Z = -1.67, p < 0.10). The middle panel of *Table 5* shows the results of a multiple regression with ethical leadership regressed on self-accountability and moral competence, and then regressed on self-accountability x moral competence. Results found the self-accountability x moral competence interaction term was significant at the 90% level of significance (Z = -1.70, p < 0.10). Finally, the bottom panel of *Table 5* shows the results of a multiple regression with ethical leadership regressed on other-accountability and moral competence, and then regressed on other-accountability x moral competence. Results found the other-accountability x moral competence interaction term was not significant (Z = -0.39, p > 0.10). These results suggest H2 is supported in that moral competence was found to moderate the relationship between accountability full score and ethical leadership, and between self-accountability and ethical leadership.

Table 5: **Moderation of the Accountability-Ethical Leadership Relationship by Moral Competence**

Predictor	Beta	SE	Z	*p*	*R-square*
Constant	4.36	0.49	8.94	<0.001	3.04%
ACC	0.16	0.10	1.73	0.088	
Moral Competence	0.00	0.01	0.31	0.760	
Constant	3.78	0.74	5.12	<0.001	4.13%
ACC	0.28	0.15	1.91	0.060	

	Beta	SE		p	
MC	0.06	0.06	1.06	0.290	
ACC*Moral Competence	**-0.02**	**0.01**	**-1.67**	**0.099**	
Constant	3.37	0.57	5.86	<0.001	9.74%
SA	0.30	0.09	3.20	0.002	
Moral Competence	0.01	0.01	0.89	0.376	
Constant	2.46	0.80	3.07	0.003	12.16%
SA	0.46	0.14	3.38	0.001	
Moral Competence	0.09	0.05	1.73	0.088	
SA* Moral Competence	**-0.02**	**0.01**	**-1.70**	**0.097**	
Constant	5.12	0.25	20.54	<0.001	0.06%
OA	0.01	0.06	0.23	0.816	
Moral Competence	0.00	0.01	0.02	0.981	
Constant	4.99	0.41	12.21	<0.001	0.22%
OA	0.04	0.10	0.45	0.652	
Moral Competence	0.01	0.03	0.39	0.700	
OA* Moral Competence	-0.01	0.01	-0.39	0.696	

Note: **Beta of the linear regression is presented as the unstandardized regression coefficient. SE = standard error of Beta. N = 103. Accountability (ACC), self-accountability (SA), other-accountability (OA). Predictors in bold are significant at *p* < 0.10.**

Hypothesis three (H3) tested the leader's gender, age, education, leadership experience or leadership role as moderators of the relationship between accountability and ethical leadership. Overall, the results suggest H3 is partially supported because only the leader's gender and leadership role were found to moderate the relationship between accountability and ethical leadership. In this study, the results of linear regressions that tested each of leader's gender and leadership role as moderators using the same data analysis procedure for testing H2.

Specifically, the study tests of moderation of the accountability-ethical leadership relationship by gender found only the other-accountability x gender interaction term was significant (Z = 1.73, *p* < 0.10). To help with interpretation of this significant interaction term, a factorial plot was created after categorizing other-accountability as low vs. high (using median split). Figure 2 shows the factorial plot of gender as a moderator of the other-accountability-ethical leadership relationship. Other-accountability was found to be a predictor of ethical leadership in female rather than male leaders whereas the ethical leadership behavior of female leaders is predicted to increase when other-accountability is high. Reasons for this phenomenon require additional research and are beyond the scope of this paper. However, this may result from an instinctual characteristic of women, regardless of their leadership role. Additionally, accountability represents a social protection system within organizations where women may feel the need to protect themselves from abuse and gender inequality in the workplace (COFEM, 2017). In this regard, female leaders tend to justify their actions within the accountability system because accountability theoretically provides a state of job security for them.

Consequently, they may feel that it is necessary to adhere and comply with accountability requirements thus displaying high ethical behavior.

***Figure 2*: Gender as a moderator of the relationship between other-accountability and ethical leadership.**

A multiple regression with ethical leadership regressed on accountability and the accountability x leader role interaction term found the interaction term was significant at the 90% level of significance ($Z = -1.68$, $p < 0.10$). Results found the self-accountability x leader role interaction term was significant at the 90% level of significance ($Z = -1.70$, $p < 0.10$). The results of a multiple regression with ethical leadership regressed on other-accountability and other-accountability x leader role found the other-accountability x leader role interaction term was not significant ($Z = -0.02$, $p > 0.10$). To help with interpretation of the significant interaction terms, factorial plots were created after categorizing accountability as low vs. high (using median split). *Figure 3* shows the factorial plot of leader role as a moderator of the accountability-ethical leadership relationship, and *Figure 4* shows the factorial plot of leader role as a moderator of the self-accountability-ethical leadership relationship. As shown in *Figure 2*, the leaders' role in their company moderates the relationship between accountability and ethical leadership when accountability to self and others is low. Specifically, when a leader's accountability to self and others is low, their ethical leadership increases as their role increases from lower to senior levels of leadership. As shown in *Figure 3*, the leaders' role in their company moderates the relationship between self-accountability and ethical leadership when self-accountability is low. Specifically, when a leader's self-accountability is low, their ethical leadership increases as their role increases from lower to senior levels of leadership.

***Figure 3:* Leader role as a moderator of the relationship between accountability and ethical leadership.**
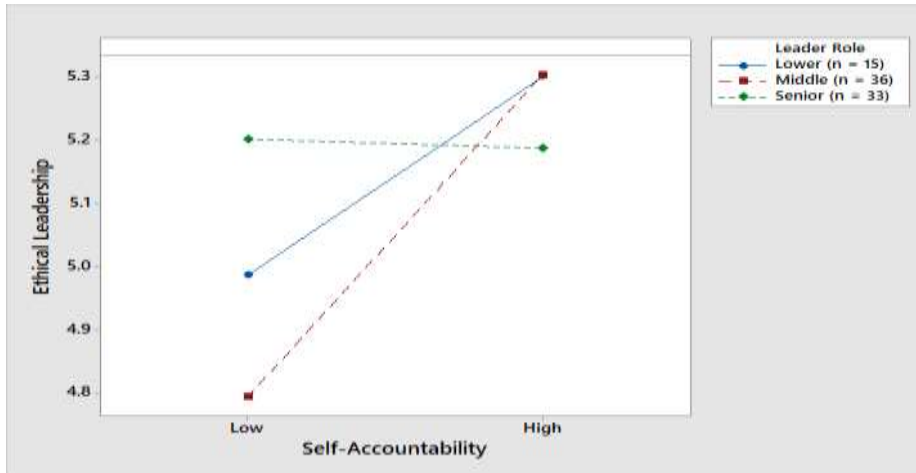
Figure 4: **Leader role as a moderator of the relationship between self-accountability and ethical leadership.**

Discussion

This study empirically investigated the relationship among accountability, moral competence, and ethical leadership in a sample of organizational leaders via a cross-sectional quantitative survey research design study. Specifically, the study investigated accountability as a positive predictor of ethical leadership, and moral competence and demographic variables as moderators of the relationship between accountability and ethical leadership. The results support previous research on positive effects of accountability in ethical behavior (Bane, 2004; Beu, 2000; Beu & Buckley, 2001; Lagan & Moran, 2006; Quinn & Schlenker, 2002). Second, study results suggest moral competence moderates the effect that accountability has on ethical leadership. Third, study results suggest a leader's gender and leadership role moderate the effect that accountability has on ethical leadership.

Implications for Practice and Recommendations

Results of this study have important implications for increasing ethical leadership among organizational leaders through boosting accountability and moral competence within their organizations. The obvious implications to organizational leaders of the positive effects of accountability include reduced corruption, enhanced social exchange, controlled spending, increased productivity, increased job satisfaction, enhanced justice, and employee retention. Additionally, the positive effects of moral competence include high ethical awareness, making moral decisions, increased performance, and increased organizational performance. Therefore, it behooves organizations to ensure leaders are accountable for their actions and behaviors and also demonstrate high moral competence.

This study has implications regarding the moderating effects of leadership role on the behavior of organizational leaders. Study results found the leader's role within the organization moderates the relationship between accountability and ethical leadership.

These results imply when an organizational leader is a senior leader, he/she is more likely to have high ethical leadership behavior even when there is low accountability. However, when the leader is a lower or middle leader in the organization, his or her ethical leadership will be positively impacted by accountability to self or others. Regarding self-accountability, when self-accountability is low, leadership role reflects the level of ethical leadership such that ethical leadership increases as leadership role increases. However, regardless of the leadership role, self-accountability is associated with high ethical leadership.

Next, these results provide a focus for practical recommendations to boost the strength of the relationship between accountability and ethical leadership via enhancing moral competence. Therefore, recommendations are provided to create ethical leadership, boost self-accountability in an organization, and to buttress the moral competence of organizational leaders. Increasing self-accountability requires that organizational owners and executives to create a culture of accountability in the workplace by weaving accountability into the fabric of their organizations. When organizational leaders increase self-accountability of their behavior, they will begin to take responsibility for their ethical behavior and may increase their ethical leadership because the nature of accountability strengthens the bond of trust and cooperation between management and subordinates. Increasing self-accountability may also occur by enhancing the concept of self-monitoring in organizational leaders. Self-monitoring is one of the best behavioral precursors to increasing high-quality decision-making and decreasing inappropriate behavior in accountable environments (Latham & Frayne, 1989; Quinn & Schlenker, 2002). Subsequently, when leaders make high-quality decisions in their organizations, positive effects are experienced throughout because leaders are making better ethical decisions, are communicating efficiently with their subordinates, co-workers and superiors, and are showing increased job attendance.

Organizational owners and executives should help their leaders increase moral competence. According to Lind (2016b), morality is not innate and does not develop on its own accord. Morality can be taught and this knowledge can be fostered effectively. In this regard, organizational leaders can be trained to increase their moral compass and become morally competent. Increasing one's moral compass through training involves educational materials, communication, role playing, and continued assessment of moral competence via feedback opportunities.

Results of this study reinforce the importance of creating a culture of ethical leadership in organizations. Leadership research supports the ethical role that reflective leadership can play in solving and reducing issues in the workplace (Castelli, 2012, 2016; Looman, 2003, Park, Kim, & Song, 2015). Consistent with values-based leadership, reflective leadership practices can help employees understand the role they play in the organization's goal attainment. An organization that encourages reflective practices creates a safe environment that promotes trust, values open communications, connects work to the organization mission, builds the confidence of the workforce, respects diverse cultures, and challenges beliefs and assumptions (Castelli, 2012, 2016). Leadership research also supports the role that emotional intelligence can play in

reducing ethical dilemmas (Barling, Slater, & Kevin Kelloway, 2000; Cole, Cox, & Stavros, 2018; Sivanathan & Cynthia Fekken, 2002). Self-regulation and relationship management are important elements of emotional intelligence and are vital in the leaders' ability in building good communication and relationships of trust within the organizational boundaries. Improving self-regulation helps leaders to control impulsive actions and emotions that negatively affect their potential for developing their leadership traits, including ethical behavior (Baksh et al., 2018). Moreover, developing leaders' relationship management helps leaders to improve their ability to communicate effectively in order to make good decisions and move their subordinates in a desired direction (Nwokah & Ahiauzu, 2010).

Academic institutions also should educate their students along multiple disciplines to become morally competent leaders and managers who can make moral decisions on their own. Students, as prospective leaders, can receive education and training to increase their moral competencies (Lind, 2016b). Moral education courses and class sessions may help leadership students to bridge the gap between ethics courses and real-life practices in order to transfer the learned experience into ethical skills and abilities (Mohamed Saat, Porter, & Woodbine, 2010). Despite increased attention to ethics-related courses in the last decade, especially after the global financial crisis that began in 2007, comparatively about 75% of all offered courses are electives. Ethics education should stretch beyond the traditional disciplines to move deeper to be a core part into all curriculums, especially in the Master in Business Administration (MBA) program.

Study Limitations and Future Directions
This study has potential limitations that should be considered. First, the study is limited related to the potential for common-method bias. Common-method bias is the perceptual bias that occurs when a study involves data from a single source. Specifically, this study used the same group of people to provide self-report measurements of the independent and dependent variables. The second study limitation concerns the potential of poor external validity. External validity refers to the ability of study results to generalize to other samples beyond the study sample. Future research should use qualitative methodology to explore how accountability has positive effects on ethical leadership. Future research can explore the important relationships between self-accountability and ethical leadership factors such as ethical guidance, people orientation, power sharing, role clarification, and sustainability; these are important relationships that need additional study.

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Unethical Leadership and Followers' Deviance:
The Mediating Role of Perception of Politics and Injustice

Abstract

This paper posits that unethical leadership behavior increases followers' deviance by increasing perception of injustice and politics in organizations. More specifically, perception of politics and injustice mediates the relationship between unethical leadership behavior and followers' deviance. By using data from 262 employees of various public organizations in Ethiopia, we confirmed our hypothesis. Further, the result of multiple regression confirmed that the relationship between unethical leadership behavior and followers' deviance would be stronger when followers develop a perception of politics in the workplace.

Introduction

It is widely acknowledged that leaders ought to be a crucial source of ethical guidance for followers and should at the same time be responsible for the development of moral values, establishing ethical standards that guide the behavior and decision-making of followers (Brown, Treviño, & Harrison, 2005; Mihelic, Lipicnik, & Tekavcic, 2010). When these standards and values are consistently endorsed, role-modeled, and supported with compatible organizational processes, rules, and procedures, they will become an integral aspect of the organization's system and culture (Schein & Culture, 1985). Conversely, when these standards and values are neglected, violated, and compromised, organizational misbehaviors are allowed to advance.

According to social learning theory of Bandura, individuals learn by focusing their attention on role models to determine the appropriate behaviors, values, and attitudes to display publicly (Bandura, 1978). Pursuant to this interpretation, leaders who act ethically in the workplace encourage positive followers' behaviors (Brown, 2005). On the contrary, unethical leadership as defined by as dishonesty and unfairness, engagement in corruption and other criminal behaviors, low empathy, lack of responsibility, following

egocentric pursuit of own interest, and manipulation and misuse of others (Brown & Mitchell, 2010) has a negative correlation with positive followers' outcomes and behaviors, including employee well-being, individual performance, and a positive correlation with negative employee behavior, like turnover intentions and other forms of counterproductive work behavior (Mitchell & Ambrose, 2007; Schyns & Schilling, 2013; Tepper, 2000).

Therefore, leadership is an important factor which shapes followers' ethical behaviors (Brown et al, 2005). Ethical leadership is found to decrease employee misconduct, deviant behaviors, and bullying within the organization (Stouten et al., 2010; Walumbwa et al., 2011; Xu, Huang, Lam, & Miao, 2012) and leaders who act unethically inevitably create the appropriate medium for followers' deviant behaviors (Trevino & Brown, 2005).

The effects of ethical leadership upon followers' behavior have been at the focus of several research works (Brown & Mitchell, 2010; Brown et al., 2005; Day, Zaccaro, & Klimoski, 2001; Mihelic et al., 2010); researchers have failed to give due attention for antecedents, characteristics, and consequences of unethical leadership in an organizational praxis. The scientific discourse has been confused with a plethora of overlapping terms or adjectives to explain unethical leadership. Toxic leadership (Reed, 2004, 2015; Webster, Brough, & Daly, 2016; Whicker, 1996), abusive supervision (Mackey, Frieder, Brees, & Martinko, 2017; Tepper, 2000; Tepper, Simon, & Park, 2017), tyrannical leadership (Ashforth, 1994; Glad, 2002), destructive leadership (Einarsen, Aasland, & Skogstad, 2007), narcissism (Rosenthal & Pittinsky, 2006), psychopathy (Boddy, 2017) and Machiavellian leadership (Gkorezis, Petridou, & Krouklidou, 2015) represent the particular phrases used by dark- side, organizational behavior researchers. Approximately four remarkable studies constitute the current academic discourse on unethical leadership from 2010 to present date (Brown & Mitchell, 2010; Liu, Liao, & Loi, 2012).

When we try to understand employees' reaction to leadership misconduct, followers' perception of injustice and politics have an important mediating role. When members of an organization are implicated in ethical scandals, employees are likely to closely inspect top leaders' responses to the misconduct as well as other related organizational practices. In such situations, judgments of employees regarding the form of punishment for organizational wrongdoings have an important mediating role between leadership ethics and deviant workplace behavior (Trevino & Ball, 1992). Organizational politics defined as actions taken by individuals to largely further their own self-interests without regard for the wellbeing of other organizational stakeholders as also has a mediating role between leadership ethics, deviant workplace behavior, and employee reaction toward ethical misconduct (Kacmar, Bozeman, Carlson, & Anthony, 1999).

In general, unethical leadership negatively affects individuals as well as organizations. As a result of the unethical behavior of executives, followers will develop feelings of anxiety, helplessness, frustration, job dissatisfaction, and finally loss of trust toward the unethical leader (Fisher-Blando, 2008; Liu et al., 2012; Wang, Mao, Wu, & Liu, 2012). Therefore, this paper is designed to show the effects of unethical leadership on followers'

organizational deviance that result from followers' perception of organizational injustice and politics.

Theoretical Background and Hypothesis Development

Unethical Leadership: The role of leadership in promoting ethical conduct and positive employee behavior in organizations has been widely recognized by researchers (Piccolo, Greenbaum, Hartog, & Folger, 2010; Ünal, Warren, & Chen, 2012; Walumbwa et al., 2011; Zhu, May, & Avolio, 2004). However, researchers have given less attention to the antecedents, characteristics, and consequences of unethical leadership practices within their respective organizations. Although recently, there is a growing interest to attempt to understand the concept of unethical leadership, only a very few influential studies constitute the current academic discourse on unethical leadership (Brown & Mitchell, 2010; Liu et al., 2012).

The first conceptualization of the construct was drawn by Brown and Mitchell (2010) from American management schools of thought who based their definition on legal and moral grounds. Accordingly, unethical leadership was defined as *"behaviors conducted and decisions made by organizational leaders that are illegal and/or violate moral standards and those that impose processes and structures that promote unethical conduct by followers"* (Brown & Mitchell, 2010). However, one of the limitations of this definition is the universality of legal or moral standards: a behavior, action, or decision found to be legal might actually be subsequently adjudged illegal in other situations or a behavior, action, or decision found to be morally right in one instance might be deemed immoral to others. In other words, universally-accepted moral or legal standards of behavior might be lacking.

Second, Ünal, Warren, and Chen investigated and provided their definition of unethical leadership based on the ethical or normative theories of deontology, ethics of justice, utilitarianism, and ethics of virtues. Accordingly, they define unethical supervision as "*supervisory behaviors that violate normative standards*" (Ünal et al., 2012). The authors in this study evaluated the correctness or inaccuracy of the leaders' behavior based on universal ethical principles. The center of investigation was focused on violation of normative standards. The manifestations of unethical leadership behavior considered by the authors include the violation of employee rights, unjust treatment of employees, prioritization of self-interests or interests of a group at the expense of organizational interests, and finally, the weak character of the leaders themselves (Liu et al., 2012).

The third study was conducted by German-based scholars Eisenbeiß and Brodbeck (2012). In this study, the authors defined unethical leadership as "*dishonesty and unfairness, engagement, incorruption and other criminal behaviors, low empathy, lack of responsibility, following egocentric pursuit of own interest, and manipulation and misuse of others."* This study indicated that unethical leadership includes violations of legislative rules and ethical principles and that both of these aspects of unethical leadership are often inseparable.

Finally, Anna Lašáková and Anna Remišová identified seven types of manifestations or symptoms of unethical leadership. These are: a) behaviors that violate ethical principles,

b) processes and practices within the work environment that support or enable unethical behavior, c) deliberate shunning of ethical standards within the at workplace, d) absence of leading others, e) elevation and prioritization of personal gain and profit, f) the degradation of organizational rules and processes, and g) hindering attainment of organizational goals due to the leader's lack of professional abilities and skills (Lašáková & Remišová, 2015). While the above studies identified overlapping constructs and concepts underlying unethical leadership behavior, the definitions provided by Lašáková and Anna Remišová are deemed acceptable as all the constructs and concepts identified in other studies are incorporated within this new definition. This definition will be used throughout this study.

Multiple scholars have attempted to conceptualize unethical leadership and its consequences in the organizational praxis and have put forth multiple definitions as herein described.

Organizational Politics and Deviant Behavior: Follower organizational deviance is defined as "*voluntary behavior that violates organizational norms and thereby threatens the well-being of the organization, its members, or both*" (Robinson & Bennett, 1995). Such deviant behavior includes prolonging the workday to receiving overtime pay or the unauthorized removal of company assets. Workplace deviance is recognized as a source of significant damage to business and a concomitant loss of goodwill (Bennett & Robinson, 2000; Brown & Trevino, 2006).

According to Ferris, Russ, and Fandt (1989), organizational politics is considered as social influence behaviors intended to maximize one's self-interests at the expense of organizational goals. It is further explained as relating to actions taken by individuals that are directed toward the goal of satisfying personal interests without regard for the well-being of others within the organization (Kacmar & Baron, 1999). The concern is that, in a highly-politicized organization, an employee's rewards, career progress, and even his or her overall well-being may be put at risk by other influential members seeking to safeguard their own personal objectives (Poon, 2004). Employee compensation and benefits may be tied to particular relationships, a hierarchical power structure, and other less objective elements (Zivnuska, Kacmar, Witt, Carlson, & Bratton, 2004). Under these circumstances, the organization's climate becomes more political and people are more likely to adopt a competitive and self-serving style of behavior whereby they may band together to fulfill their aspirations without regard for the needs of others, ultimately paving the way to unethical behavior (Cropanzano, Howes, Grandey, & Toth, 1997).

Drawing on Jesty Adam's equity theory (1965), in order to maintain and restore their equity, employees are likely to reciprocate their behavior (Adams & Freedman, 1976; Mowday, 1991; Mowday & Colwell, 2003). This may be demonstrated by employees who engage in various forms of deviance including theft, interpersonal aggression, vandalism, and work slowdown (Rousseau, 1995). There is also empirical support for the direct positive influence of organizational politics on employees' aggressive behavioral tendencies (Vigoda & Cohen, 2002).Therefore, it is impressive to assume that *organizational politics positively influences employees' deviance*.

Organizational Justice and Deviant Behavior: According to Jesty Adams (1965), beliefs of injustice in organizations will evoke personal feelings of dissatisfaction and resentment. These unpleasant emotions will motivate the aggrieved individual to restore equity by altering behaviors, attitudes, or both (Greenberg, 1993; Shapiro & Kirkman, 1999). Employees also retaliate against unjust work outcomes by engaging in behavior that harms the organization and/or other employees (Ambrose, Seabright, & Schminke, 2002; Aquino, Lewis, & Bradfield, 1999; Dalal, 2005; Greenberg, 1990; Skarlicki, Folger, & Tesluk, 1999).

In general, the absence of fair decision-making procedures in organizations by high-ranking officials will degrade and deplete an employee's positive perception of fair distribution of rewards, leading to negative emotions such as feelings of dissatisfaction. As argued by Aquino et al (1999), when employees question the fairness of procedures used by leaders, they are more likely to violate organizational norms and commit acts of deviance. Therefore, it is feasible to assume that *perception of organizational injustices has significant positive influence on employee deviance.*

Unethical Leadership and Employee Deviance: Leadership has been found to be a driving or inhibiting force in shaping followers' behavior. In particular, a lack of ethical leadership has been identified as one of the main antecedents of follower organizational deviance (Tepper et al., 2009; Thau, Bennett, Mitchell, & Marrs, 2009). The basic argument is that leaders influence their followers through social learning and regular exchange and hence, the ethicality or unethicality of the leader cascades to followers at the lower hierarchical levels (Mayer, Kuenzi, Greenbaum, Bardes, & Salvador, 2009; Schaubroeck et al., 2012). Thus, behavior of leaders has been suggested to impact followers' behavior across different levels of the organization. According to Trevino and Brown (2005), leaders who act unethically will create the appropriate medium for employees' deviant behaviors. It is therefore, compelling to assume that *unethical leadership has strong positive influence on followers' deviance.*

Organizational Politics and Injustice: Researchers have established a strong correlation between perceived organizational justice and perceived organizational politics (Cropanzano et al., 1997). More specifically, when employees view their working environment as unfair and biased or where promotions are contingent on the politics within an organization rather than its established rules and regulations, then organizational justice will be perceived as dysfunctional (Andrews & Kacmar, 2001). Employees' political perceptions are relatively underdeveloped if their individual views about justice within that organization are high (Harris, Andrews & Kacmar, 2007). Moreover, researchers suggest that the perception of organizational justice will eliminate any negative effect of organizational politics and vice versa (Byrne, 2005; Tyler, Rasinski, & McGraw, 1985). Therefore, we assume that *there is a significantly positive relationship between organizational politics and perceived organizational injustice.*

Unethical Leadership and Organizational Politics: Although other contextual variables have been identified as important determinants of politics perceptions in organizations

(Ferris & Kacmar, 1992), given the dominant role of leadership in shaping and setting the tone of the work environment (Brown & Mitchell, 2010; Colquitt, LePine, Piccolo, Zapata, & Rich, 2012), leadership plays an important role in influencing followers' perceptions of organizational politics (Davis & Gardner, 2004; Vigoda-Gadot, 2007). Kacmar and colleagues also found that ethical leadership negatively related to the perception of politics whereas unethical leadership positively related to the perception of politics, suggesting that perceived organizational politics might serve as an important mechanism in the ethical or unethical leadership process (Kacmar, Bachrach, Harris, & Zivnuska, 2011). It can be drawn from this assumption that unethical leadership will be positively related to the perception of politics.

In summary, the extant literature discussed above shows that organizational justice and perception of politics are interrelated. Unethical leadership behavior as well as the perception of justice and organizational politics jointly predicts followers' deviant behavior in the workplace. Moreover, perception of politics and injustice together predict deviant behavior in organizations. *Figure 1* demonstrates how all the variables are integrated to build the following conceptual framework which guides the entire study.

Figure 1: **Conceptual Framework**
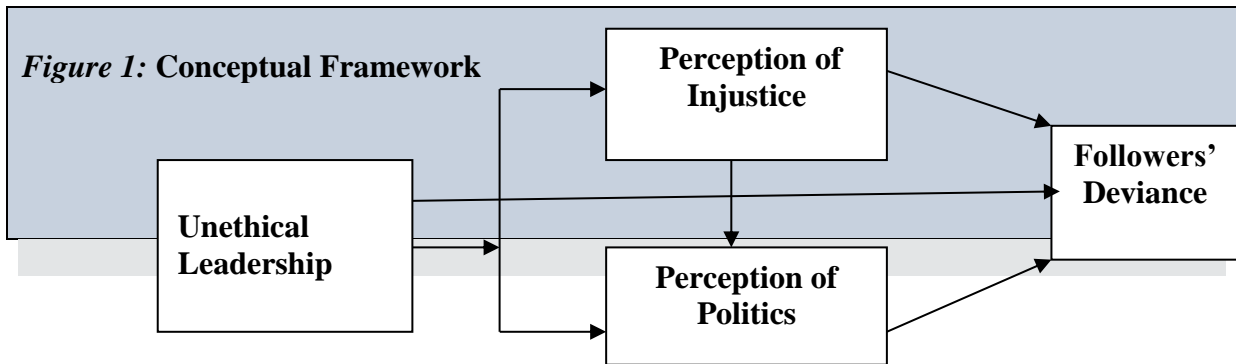
Summary of Hypotheses

The following hypotheses, as shown in *Table 1*, are propounded below for consideration, review, and discussion:

Table 1: **Hypotheses**

H1: Unethical leadership has a strong positive influence on followers' deviance.
H2: Perception of politics mediates the relationship between unethical leadership and followers' deviance.
H3: Perception of organizational injustice mediates the relationship between unethical leadership and followers' deviance.
H4: Perception of politics is significantly affected by a) unethical leadership and b) perception of injustice.

From the conceptual framework as shown in *Figure 1* above, the functional relationship between the variables is estimated in equation 1 below – the main model for predicting deviant behavior – and the estimation process was carried out based on ordinary least squares estimation process and multiple regression was conducted in each model.

1. $DB = \beta_0 + \beta_{1UELS} + \beta_{2POP} + \beta_{2POIJ} + \varepsilon$

Where DB = deviant behavior, UELS = Unethical leadership, POP = perception of politics, POIJ=perception of injustice and ε is the error term for any missing variable in behavior of human account. The error term ε is assumed to distribute normally with a zero mean and σ standard deviation and is independent of the error terms associated with all other observations. β_0, is the intercept value of the regression surface. In addition to the model described in the equation above, the following models derivations weigh the independent effect of each variable on the dependent variables.

2. $POP = \beta_0 + \beta_{1UELS} + \beta_{2POP} + \varepsilon$
3. $POP = \beta_0 + \beta_{1UELS} + \varepsilon$
4. $DB = \beta_0 + \beta_{1UELS} + \varepsilon$

Methods

This research was a correlational quantitative type of research. The impact of unethical leadership, perception organizational injustice, and organizational politics on employees' deviant work behavior is a correlational type of research. The relationship of these factors was investigated, taking employees' deviant work behavior as a dependent variable and others as independent variables. Additionally, treating the perception of injustice and organizational politics as mediating variables, the impact of unethical leadership on followers' deviant behavior was observed. This was done to enable researchers to see the separate impact of these variables on followers' deviance.

Data Sources, Measurement, Types, and Collection Techniques

The primary data was collected from employees of government-owned development enterprises in Ethiopia (office of land administration, public procurement agency, revenue and tax collection agency, municipalities of metropolitan cities, road construction enterprises, and housing development agencies), using questionnaires. These enterprises were selected due to the fact that they are screened by the Ethiopian ethics and anti-corruption commission as having serious ethical outrages. A total of 285 questionnaires were distributed for the employees of these enterprises and finally 262 usable questionnaires were returned providing a response rate of 92%.

The variables considered in this research were measured using a 5-likert scale measurement developed by researchers. Also, unethical leadership was measured by adopting the previous operational definitions given by Brown and Mitchell (2010), Lašáková and Remišová (2015), Liu et al.(2012), and Ünal et al., (2012). An organizational justice scale developed by Niehoff and Moorman (1993) was used to measure organizational justice by developing a negatively-worded scale to measure per-

ception of injustice. Organizational politics was measured using the scales developed by Kostoglou and Adamidis (2010) and organizational deviance was measured by using scales developed by Robinson and Bennett (1995). Cronbach's alpha was used to measure internal consistency or how closely related a set of items were as a group (Mayer et al., 2009). An item analysis of the instruments indicated that a satisfactory internal consistency was found in each of the constructs that is, unethical leadership (α= 0.93), deviant behavior (α= 0.88), perception of politics (α= 0.71), and perception of justice (α= 0.91).

Result and Discussion

Inferential statistics (multiple linear regression analysis) was employed for this study using SPSS V.20. The impact of independent variables on the dependent variable was measured by multiple linear regressions using the variables specified in the model above. An independent regression analysis was applied against each model to best determine the linear *combination of the variables under consideration. The result for the first model indicated by Tables 2, 3*, and *4*. Multiple regressions analysis was carried out for this model using the three variables of unethical leadership, perceived organizational politics, and perceived organizational injustice as the independent variables and deviant behavior as the dependent variable. This was done to determine the best linear combination of the constructs for predicting deviant behavior.

Table 2: **Model Summary[b]**

Model	R	R Sq.	Adjusted R Square	Standard Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.650[a]	.423	.416	.63961	.423	63.189	3	259	.000	2.131

a. Predictors: (Constant), POIJ, UELS, POP
b. Dependent Variable: DB

Table 3: **ANOVA[a]**

Model		Sum of Squares	Df	Mean Square	F	Sig.
	Regression	77.553	3	25.851	63.189	.000[b]
1	Residual	105.958	259	.409		
	Total	183.511	262			

a. Dependent Variable: DB
b. Predictors: (Constant), POIJ, UELS, POP

Table 4: **Coefficients[a]**

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
	B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF

	B	Std. Error	Beta	t	Sig.							VIF
(Constant)	.078	.228		.341	.733	-.371	.526					
UELS	.432	.054	.415	7.956	.000	.325	.539	.544	.443	.376	.819	1.220
POP	.304	.056	.289	5.388	.000	.193	.415	.506	.317	.254	.778	1.286
POIJ	.212	.055	.187	3.852	.000	.104	.321	.271	.233	.182	.944	1.060

a. Dependent Variable: DB

It can be inferred from *Table 2* above that the R-square value for the main model showed that 42.3% of the variation in followers' deviance behavior resulted from the three variables under consideration namely; unethical leadership, perception of politics, and perception of injustice. The value of R-square change also indicated that the model is valid if it is drawn from the total population.

Referring the ANOVA report from *Table 3*, we can see the general significance of the model. The results show the model is found to be significant as p is less than the critical value of 0.05. Thus, it is imperative to assume that the combination of the variables included in this model (unethical leadership, perception of politics, and perception of injustice) jointly and significantly predict followers' deviance ($F = 63.189$; $p < 0.05$). From *Table 4*, the standardized beta coefficients indicated that the contributions of each variable to the model while the t and p values showed the impact of the independent variables on the dependent variable. It can be inferred from these values that the construct unethical leadership had the highest impact on deviant behavior (the dependent variable). The large t-value ($t = 7.956$) and corresponding low p-value ($p < 0.01$) supports the result for unethical leadership which had the highest beta coefficient (both standardized and unstandardized, β=0.415 and 0.432), respectively. Conversely, there is a minimum beta value for perception of organizational justice with a p-value of less than the critical value, which shows the effect of organizational justice is relatively weak, compared to unethical leadership and organizational politics.

Table 5: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.506[a]	.256	.253	.72313

a. Predictors: (Constant), POP

Table 6: ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	47.028	1	47.028	89.934	.000[b]
	Residual	136.482	261	.523		
	Total	183.511	262			

a. Dependent Variable: DB
b. Predictors: (Constant), POP

Tables 5 and *6* present the results from the regressions carried out using perception of politics alone to predict followers' deviance. This was done to determine the independent effect of perception of organizational politics on followers' deviance. From *Table 4*, it can

be seen that the R-square value for the model showed that 25.6% of the variance in followers' deviance can be predicted from the perception of organizational politics as a result of unethical leadership behavior. *Table 5* gives the ANOVA test on the general significance of the model. As p is less than 0.05, the model is significant.

Thus, perception of politics significantly mediates the relationship between unethical leadership behavior and followers' deviance ($F = 89.934$; $p < 0.05$).

Table 7: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.271[a]	.073	.070	.80721

a. Predictors: (Constant), POIJ

Table 8: ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
	Regression	13.445	1	13.445	20.634	.000[b]
1	Residual	170.066	261	.652		
	Total	183.511	262			

a. Dependent Variable: DB
b. Predictors: (Constant), POIJ

Tables 7 and *8* present the results from the regressions carried out using perception of injustice as a mediating variable between unethical leadership behavior and followers' deviant behavior. This was done to determine the mediating role of perception of organizational injustice between unethical leadership behavior and followers' deviance. From *Table 6*, it can be drawn that the R-square value for the model showed that 7.3% of the variance in followers' deviance can be predicted from the perception of organizational injustice as a result of unethical leadership behavior. *Table 7* gives the ANOVA test on the general significance of the model. As p is less than 0.05, the model is significant. Thus, perception of injustice mediates the relationship between unethical leadership behavior and followers' deviance ($F = 20.634$; $p < 0.05$). The results of regression analysis showed that deviant behavior is individually and co-jointly predicted by unethical leadership behavior ($\beta = 0.415$, $p < 0.01$) perceived organizational politics ($\beta = 0.289$, $P < 0.01$), and organizational injustice ($\beta = 0.187$, $P < 0.01$). These variables together explain *42.3%* of the variance in deviant behavior. Hence, Hypotheses 1 and 3 have been supported.

Table 9: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.472[a]	.222	.216	.70278

a. Predictors: (Constant), UELS, POIJ

Table 10: ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	36.714	2	18.357	37.168	.000[b]
	Residual	128.412	260	.494		
	Total	165.126	262			

a. Dependent Variable: POP
b. Predictors: (Constant), UELS, POIJ

Table 11: Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.222	.238		5.126	.000
	POIJ	.228	.059	.212	3.876	.000
	UELS	.407	.054	.412	7.533	.000

a. Dependent Variable: POP

The regression results also showed that perception of organizational politics is jointly affected by unethical leadership behavior and perception of injustice. *Tables 9*, *10,* and *11* present the results from the regressions carried out using unethical leadership and perception of injustice, as predictor variables between followers' perception of politics. This was done to determine the best combination of unethical leadership and perception of injustice to predict perception of politics. From *Table 9*, it can be deduced that the R-square value for the model showed that 22.2% of the variance in followers' perception of politics is from the perception of organizational injustice and unethical leadership behavior. *Table 10* gives the ANOVA test on the general significance of the model. As *p* is less than 0.05, the model is significant. Thus, perception of injustice and unethical leadership behavior positively affects followers' perception of politics (F = 37.168; p < 0.05). Considering *Table 11*, the regression result shows that perception of politics is individually and co-jointly predicted by unethical leadership behavior (β = 0.412, p < 0.01) and perception of organizational injustice (β = 0.212, P < 0.01). These variables together explain *22.2%* of the variance in organizational politics. Hence, Hypotheses 4, a and b were supported.

Conclusions
Most of the findings of this study were in line with previous empirical studies. The result of the study confirmed that unethical leadership has a significant effect on followers' workplace deviance mediated by perception of organizational politics and injustice (Kacmar, Andrews, Harris, & Tepper, 2013; Wang et al., 2012). Results also revealed that the variable unethical leadership plays the most important role, followed by perception of politics and perception of injustice in predicting followers' deviance. Further the result indicated that perception of politics is jointly predicted by unethical leadership and perception of injustice in organizations.

Limitations and Future Research Implications

The results of this study will have important implications and is believed to be helpful for understanding the effects of unethical leadership in developing countries like Ethiopia. Although this study has interesting results, it is necessary to bear in mind its limitations related to its sample size. Although we hold fast that this study provides impactful findings, we still believe that it can be further extended to include more variables from different theories and models as well as additional social issues. Moreover, it can be extended to greater sample sizes than considered in this study so that conclusions can be made at the macro level.

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The Compassionate Courage of the America's Greatest Banker

Amedeo P. Giannini
Courtesy Italiani di Frontiera

A banker should consider himself a servant of the people, a servant of the community.

Be the first in everything.

Work does not wear me out. It buoys me up.

I thrive on obstacles, particularly obstacles placed in my way by narrow-gauged competitors and their political friends.

The main thing is to run your business absolutely straight.

Failure usually comes from doing things that shouldn't have been done – often things of questionable ethics.

There is no fun in working merely for money. I like to do things, to be a builder.

Each of us is better for having to make our own way in the world.

Be ready to help people when they need it most. — Amadeo Peter Giannini

He was filled with energy, passion, ambition, vision, integrity, honesty, compassion and courage. He saw a world of progress built on the hopes and dreams of ordinary people. All that was necessary was to give them a chance.

Amedeo Pietro Giannini was born in California in 1870. His parents were from Italy. His father, Luigi, came from a town near Genoa. He was a man of adventure.

He went to America to search for gold in the California Gold Rush of 1849. For nearly twenty years Luigi hunted for the precious metal that drove men to fight, cheat and even die for.

In 1849, prospectors came from everywhere in search of gold, Courtesy, Library of Congress

Then he returned to Italy to take a bride. He brought his wife Virginia to California and bought a farm. He grew fruits and vegetables and sold them on the local market. His business thrived. A decent future lay ahead for this immigrant from Italy until fate changed the course of events. At age 37, Luigi Giannini was fatally shot by a disgruntled employee. He left his wife with two children and one on the way. The family soon fell into poverty.

Virginia Giannini took over the farm. Her small son, Amedeo, worked night and day to help his mother and siblings survive. Three years later Virginia married Lorenzo Scatena. He expanded the farm to include a wholesale business to sell on a wider market. The family worked together to make it grow. Amedeo, in particular, showed a talent for management, sales, and organization. He was a teenager when he dropped out of school to work full time in the family operation. He became a commission merchant and made deals with local farmers to market their produce across the state and across the continent. Sales grew geometrically as the population of the nation rose.

By the time he was 31, Amedeo Giannini had built a flourishing firm. He sold it to his employees and retired to administer his father in law's estate. He became a director of a local savings and loan where his step father had an interest.

The People's Banker

Giannini was troubled by the policies of the bank. They, like most financial institutions, lent money to those who were already established. The wealthy and influential were their clients. Amedeo saw an opportunity in helping the burgeoning population of immigrants flooding into California. Banks would not provide them service or assistance or extend credit to help them establish businesses. Amedeo decided he would start his own bank and name it for the country of his origins.

The Bank of Italy

At age 34, he founded the Bank of Italy. It started in San Francisco in 1904. It was an immediate success. Shortly after opening its doors it had deposits of nearly $9,000 Maquis & Bessie, 1954). Giannini offered his clients savings accounts and loans. They were men and women from Italy and other parts of the world. They worked long hours in back breaking jobs with low pay. Giannini felt that it was his mission to help them realize the American dream of a home and a better life for their children.

Currency from the Bank of Italy, Courtesy antiquebanknotes.com

He judged these simple, hardworking people not on their wealth but on their character. In a year, deposits soared to over $700,000. Business continued to grow until the ill-fated year of 1906.

The San Francisco Earthquake

It was a little past 5 a.m., on April 18, 1906, when the ground began to tremble along the coast of California. A huge earthquake rocked the region from Eureka in the north to the Salinas Valley in the south near San Francisco. As the tremor struck the great city, fires broke out and spread wildly. Gas lines, that crisscrossed the streets and buildings, ruptured into exploding fireballs. San Francisco burned for days. Thousands lost their lives. Eighty percent of the metropolitan area was destroyed in one of the deadliest seismic upheavals in the history of the United States. Over 300,000 people were homeless. The economic, social and political fabric of the city was in ruins.

Infernos overwhelmed the metropolis. Banks found their buildings and vaults engulfed in flames. The strong boxes melted in the conflagrations. Opening them would ruin the money. As a result, they had to wait days and even weeks before the heat dissipated to allow them to go back to work.

Fire on San Francisco's Sacramento Street by Arnold Genthe, Courtesy Library of Congress

Instead, Amedeo Giannini, immediately moved to protect the deposits of his clients and his assets before the blazes reached the building housing his bank. The day after the earthquake, he collected all the money in his vault, placed it in a garbage truck, covered it with refuse, and brought it to his home, outside of the fire zone, for safe-keeping.

His was one of the few banks willing to extend loans for reconstruction. Within days, he set up a provisional bank, consisting of a plank across two barrels in the street. He made loans to those willing to rebuild their homes and business. His agreement was a handshake, a smile and words of encouragement. Decades later, he would tell the story of how each loan was repaid with interest. Amedeo Giannini was now a local hero who had shown trust in his community. That confidence, and his courage and passion to help others, would make him one of the world's most renowned bankers and business leaders.

Branch Banking
While San Francisco continued to rebuild and grow, Giannini looked to provide services to clients in different places in the metropolitan area. In 1909, legislation was passed allowing banks to set up branches throughout California. The first branch of the Bank of Italy was established in Giannini's home town, San Jose. Amedeo saw area offices as a way for banks to stabilize operations especially during stressful economic times. Within a decade, the Bank had hundreds of branches throughout the state (McCalla & Johnston, 2016).

Bank of America
In 1928, Giannini merged his bank with a major bank in Los Angeles. The new Bank of America was created. As Chairman, Amedeo oversaw the enormous growth of the Bank to be one of the largest in the world. He helped California and the United States overcome the Great Depression and World War II by keeping liquidity flowing to the private and public sectors and helped the transformation of America in the post-war period.

Giannini took a personal interest in a number of historic projects that changed the nation. For example, a young cartoonist needed money to launch a movie that would revolutionize Hollywood. No one would lend him a penny. His name was Walt Disney. The Bank of America financed the production of the first animated motion picture. It was entitled, *Snow White*.

Giannini helped nurture the creation of new vineyards and the growth of the wine industry. In the depths of the Great Depression, he bought bonds to finance the building of the Golden Gate Bridge. Companies involved in the war effort were supported financially by the Bank of America. After World War II, Giannini took a personal interest in the reconstruction of Europe. An example was arranging loans to rebuild the war-torn factories of FIAT in Italy.

Legacy

It's no use to decide what's going to happen unless you have the courage of your convictions. Many a brilliant idea has been lost because the man who dreamed it lacked the spunk of the spine to put it across.

No man actually owns a fortune. It owns him.

I leave everything to the young men. You've got to give youthful men authority and responsibility if you're going to build up an organization. Otherwise you'll always be the boss yourself and you won't leave anything behind you.

My hardest job has been to keep from being a millionaire.
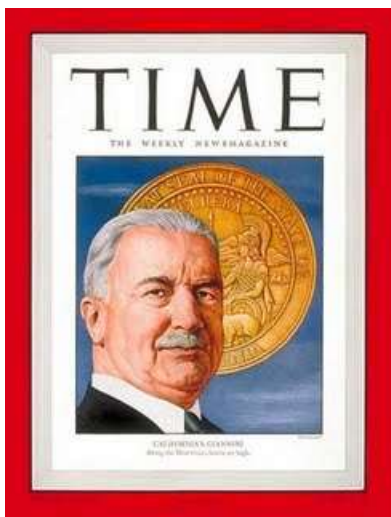— Amadeo Peter Giannini

Amedeo Giannini, Courtesy AP Photos

In *YouTube* video about Giannini, he is described as the real life "George Bailey." It was referring to Frank Capra's classic 1946 movie, *It's a Wonderful Life,* starring James Stewart as a banker who helped countless people in his town realize the American dream. If there is anyone who truly possessed the qualities of George Bailey, it was Amadeo Pietro Giannini. He left a business and cultural legacy that was laced with courage, passion, determination, wisdom, generosity, risk-taking, and hard work.

In a November, 2016 article, *What Can We Learn from America's Greatest Banker*, Steve Forbes described Giannini's legacy (Forbes, 2016):

- *Break the Rules*. At the turn of the last century, Amedeo Giannini pioneered new ways of doing business that were decades ahead of his time. He advertised, which banks had never done. His bank conformed to the needs of its clients. His first customers worked on shifts, spoke little English, and earned low wages. His bank stayed open long hours; had tellers who spoke several languages; helped immigrants fill out deposit slips, checks, and forms; provided low-interest rates on loans, and accepted even the smallest deposit. Giannini knew human nature and could size up people. As a result, bad loans were rare.
- *Opened up Branches*. He expanded everywhere. He bought up smaller banks and went into the insurance business. He ventured into consumer financing of cars, mortgages, and appliances and applied a similar approach to support the growing film industry and wineries.
- *Crisis Management*: The example of the San Francisco Earthquake is a classic study in how to deal successfully with a crisis. And when Franklin Roosevelt declared a bank holiday in 1933, Giannini's competitors pushed to close his bank. He used every political maneuver at his disposal to keep his institution alive. He knew his customers and their ability to pay better than any Washington bureaucrat and he would fight to protect them and his bank.
- *Character*: He trusted and inspired trust. Giannini was a man with a passion and a mission. His goal was to serve his customers and help create jobs, prosperity, and fulfill dreams.
- *Wealth isn't an end in itself*: Amedeo Giannini died in 1949. His real net worth was lower than when he sold his business to his employees five decades earlier. He never took more than $50,000 a year in salary. He gave most of his money away in scholarships and to fund medical research.

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I have worked without thinking of myself. This is the largest factor in whatever success I have attained.
– Amadeo Peter Giannini

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America's Banker, Courtesy Time/Life

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The Fighting Sullivans

These fallen heroes represent the character of a nation who has a long history of patriotism and honor — and a nation who has fought many battles to keep our country free from threats of terror.
—Michael N. Castle

It was January 3, 1942. Five young men showed up at the Naval Station in Des Moines, Iowa to enlist. The Japanese had bombed Pearl Harbor less than a month earlier. The men had lost a dear friend on the Arizona. They were determined to revenge his death and do their part in the effort to defeat the Japanese and end tyranny. Their names were Sullivan.

The Sullivan brothers on board the USS Juneau; from left to right: Joe, Frank, Al, Matt, and George, Courtesy US Naval Historical Society

Waterloo, Iowa

They were born and raised in Waterloo, Iowa. Their parents were Thomas and Alleta Sullivan. The environment was a simple American mid-western village where most people knew each other. The boys were raised as Roman Catholics. Life centered on family, God, and country.

Their father worked as a conductor and brakeman on the Illinois Central railroad. He struggled to support his family especially during the difficult times of the Great

Depression. Tom and Alleta had seen the First World War. Now their boys were among the first to fight in the Second World War.

Pearl Harbor

The family was stunned when on December 7, 1941, they learned of the attack on Pearl Harbor. Japan wanted to cripple the US Pacific Fleet to prevent it from stopping the Japanese invasion of British and Dutch territories in the South Asia. Within hours of the strike on Pearl Harbor, the Japanese conducted a series of coordinated attacks on the US territories of the Philippines, Wake Island, and Guam. Hong Kong, Malaysia, and Singapore were also struck.

The toll at Pearl Harbor was devastating. Four out of the eight US battleships stationed were sunk. Cruisers, mine sweepers, and other vessels were destroyed or damaged. Over 2400 Americans lost their lives and nearly 2000 were wounded. One hundred and eighty-eight aircraft were destroyed.

Within a week, the United States was at war with Japan, Germany, and Italy. It faced well-trained and fierce enemies in a two-front confrontation of historic proportions. Americans were shocked, saddened, angry, and determined.

Shortly after the attack, US Army Air Corps pilots took to the sky. They shot down 29 enemy planes. Japanese Admiral Yamamoto, who had planned the attack and understood the American will to fight said: "I fear all we have done is to awaken a sleeping giant and fill him with a terrible resolve" (*American Thinker*, 2013).

It was this sense of determination that brought the five sons of Tom and Alleta Sullivan to the Naval Station in Des Moines on that fateful day in January, 1942. The men insisted they be assigned to the same ship. They had grown up as a family and a team. They loved each other and loved being together. The Navy consented.

The USS Juneau, Courtesy, US Navy Historical Society
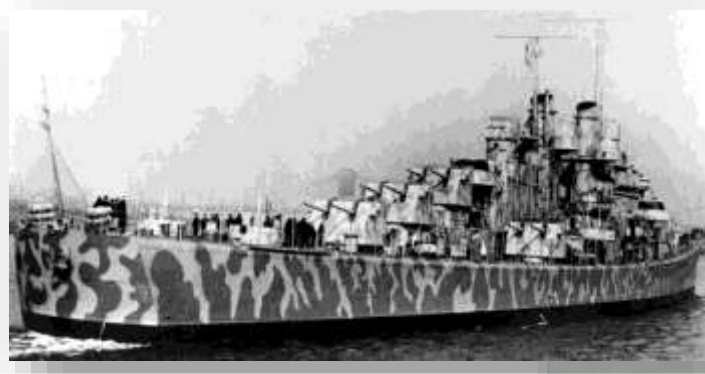
The Sullivans did their basic training at the Naval Training Center at Great Lakes, Illinois. A new ship was about to be unveiled at the Brooklyn Navy Yard in New York. It was a 541-foot, 6,000-ton

vessel designed to be an antiaircraft cruiser. It was christened the *Juneau.* The Sullivans joined the crew of 26 officers and 597 seamen for the launching on February 14, 1942.

Off to the Pacific

On August 17, the *Juneau* entered the Panama Canal on its way to the Pacific theatre. The men wrote home constantly. Albert's wife Katherine, and their baby Jimmie, were living at the Sullivan home on Adams Street in Waterloo as was their sister, Genevieve.

"The *Juneau*'s first action came at the Battle of Santa Cruz in the Solomon Islands on October 26. She helped to screen the carrier *USS Hornet* in Rear Adm. Thomas C. Kinkaid's Task Force 61. The force was positioned to intercept Japanese naval units trying to approach Guadalcanal.

On November 8, 1942, the *Juneau* weighed anchor from New Caledonia as part of Rear Adm. Richmond Kelly Turner's Task Force 67, whose mission was to escort reinforcements to Guadalcanal. The Sullivan brothers saw plenty of action on November 12 during a furious attack by 30 Japanese planes. The *Juneau*'s gun crews accounted for six enemy torpedo bombers" (*Insight*, 2015).

Save Henderson Field

US Marines landing on Guadalcanal in August, 1942; US Navy Historical Society

That same night, the *Juneau* set sail. The Japanese fleet was moving to destroy Henderson Field on Guadalcanal. The 1st Marine Division was fighting desperately to hold the installation. The *Juneau* joined the US task force assigned to intercept the Japanese. They formed a winding column with four destroyers and the cruisers *Atlanta, San Francisco, Portland, Helena,* and the *Juneau.* In the wee hours of November 13, the Helena reported enemy vessels in sight. A ferocious battle erupted.

"American salvos sank two enemy destroyers, damaged three, and damaged a battleship, but Japanese fire crippled the *Atlanta and San Francisco* and killed Admiral Callaghan and Rear Adm. Norman Scott. The *Juneau*, the last cruiser in column, loosed salvo after salvo at enemy ships on both sides — until a torpedo slammed into her forward fireroom and put her out of action. She retired with her crew struggling furiously to keep her afloat. The American ships, unaccustomed to night fighting, took a beating

but accomplished their mission to save Henderson Field. Air strikes from the field the next day sent 11 enemy troop transports to the bottom" (*Insight*, 2015).

Aid to the *San Francisco*

The *Juneau* set sail for Espiritu Santo. They followed the *San Francisco* and transferred a medical team to assist the wounded. Twenty miles off southwest of San Cristobal, in the Solomon Islands, seaman on the *San Francisco* saw two torpedoes streaking ahead of their vessel toward the *Juneau.* There was no way to send a warning since communications had been knocked out. "Fired by the Japanese submarine *I-26,* the torpedoes found their mark. There was a tremendous explosion, and the *Juneau* disintegrated in a thousand-foot-tall column of flame and smoke. She disappeared below the surface in 20 seconds.

Only 10 members of her crew survived. Gone were her skipper, Captain Lyman K. Swensen, and the happy-go-lucky Irishmen from Waterloo. George, the oldest, managed to get off the ship and onto a life raft" (*Insight*, 2015). The other brothers were below when the Juneau exploded. George searched for his brothers, but to no avail. Witnesses believed that he became distraught and delirious and drowned.

Tom and Alleta Sullivan with the telegram reporting their five sons, "missing in action" Courtesy Navy Historical Society

Telegram to Mr. and Mrs. Sullivan

On January 12, 1943, one year and nine days after the five Sullivans joined the Navy, a telegram arrived at 98 Adams Street. It was addressed to Tom and Alleta. It said that their sons were "missing in action." "Albert's wife, his 22-month-old son, and Genevieve shared the grief in the modest home where five white stars hung in a front window. It was the most severe loss suffered by an American family during World War II" (*Insight*, 2015).

The family carried on to set an example for others who had lost their children in the War. Tom went to work at the rail yard, to hide his enormous sadness. Albert's wife went to work at a local meat packing plant to provide for her son and take her mind off the tragedy. Genevieve later joined the Naval Reserves. The light in Alleta's life was gone. Yet she recalled the words at the end of her boys' letters: "Keep your chin up." She said, "Now's a good time to do just that" (*Insight*, 2015).

Messages of condolences came from throughout the country to comfort the family of "The Fighting Sullivans," as they were now known. "First Lady Eleanor Roosevelt wrote to Mrs. Sullivan, 'You and your husband have given a lesson of great courage to the whole

country, and, in thinking of this war and what it means to all mothers of the country, I shall keep the memory of your fortitude always in mind, as I hope other mothers with sons in the service will do'" (Abbott, 1980).

The five sons of Tom and Alleta Sullivan were awarded the Purple Heart, American Defense and European theater ribbons, the Victory Medal, the Asiatic-Pacific ribbon, and two battle stars.

An Example of Courage

The sacrifice of the Sullivans became a symbol of the American resolve to defeat tyranny. Tom and Alleta were determined to keep the memory of their sons alive and to help in the war effort. They toured factories and defense plants urging workers to build the tools to end the war. They said that if the fleet had the support of planes and bombs in the Pacific, the *Juneau* and other ships and sailors and soldiers could have been spared. "I speak as a mother who lost five sons," she said, "and they went down fighting. They were never afraid. Now we have more sons in action. We must give them everything they need" (*Insight*, 2015).

On February 8, 1943, Tom and Alleta attended a mass to honor their sons in New York's St. Patricks' Cathedral celebrated by Cardinal Spellman. They received a medal and a set of rosary beads from Pope Pius XII. The following day, President Franklin Delano Roosevelt approved the naming of a new destroyer to be christened, *USS The Sullivans*. It was launched on Sunday, April 4, 1943 at the Bethlehem Steel Company shipyards in San Francisco, California. Alleta smashed the bottle of champagne to launch the new vessel in the name of her sons. Now the Sullivan boys were once again at sea.
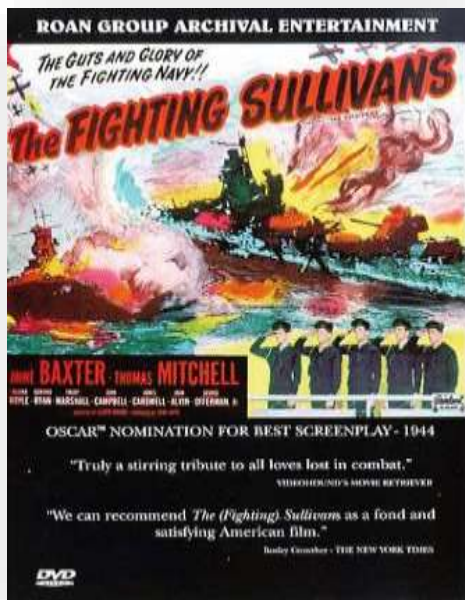
The Fighting Sullivans Movie
Courtesy 20th Century Fox

Remembering the Fighting Sullivans

"Meanwhile, Hollywood had paid tribute to the saga of the five brothers with the release by 20th Century-Fox in 1944 of *The Fighting Sullivans*. Directed by Lloyd Bacon and starring Thomas Mitchell and Selena Royle as the parents, supported by Anne Baxter, Ward Bond, George Offerman, Jr., and Bobby Driscoll – it was a warm, inspiring portrait of an ordinary American family that made an extraordinary sacrifice.

In Waterloo, as part of the city's urban renewal program, a nine-acre recreation area was dedicated to the brothers on the site of the old Sullivan home. Funded by popular subscription, a pentagonal granite shrine is surrounded by a moat and anchors, and topped with a bronze shamrock from the deck of *USS The Sullivans*. The memorial is located

a few yards east of a tree planted by the five brothers when they were children" (*Insight*, 2015).

The *USS The Sullivans* went on to fight in the most dangerous battles of the Pacific and became a decorated vessel for its engagements and rescue operations. With eleven battle stars to her credit, it was eventually retired to a permanent memorial in Buffalo, New York in 1958.

Conclusion

All wars have those who avoid fighting to save themselves. It also has heroes and heroines who for one reason or another feel compelled to make a special sacrifice. It could be for a principle. It could be for a unique cause or to defend the homeland.

The Sullivans joined the Navy as soon as their nation entered the conflict. They could have waited to be drafted. They could have sought safer situations. Instead they chose to set an example. They took the riskiest of roads and did so as brothers who put their collective lives on the line for their family, their country, their God, and each other. The Sullivans left a legacy of enormous courage and the willingness to pay the supreme price to stop the onslaught of tyranny in the world.

True heroism is remarkably sober, very undramatic. It is not the urge to surpass all others at whatever cost, but the urge to serve others at whatever cost. — Arthur Ashe

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The Girl Who Defied Hitler

You need not go back four thousand years for heroines. The world is filled with them today. They do not belong to any nation, nor to any religion, nor exclusively to any race. Wherever woman is found, they are found.
— Robert Green Ingersoll

There is a certain enthusiasm in liberty that makes human nature rise above itself, in acts of bravery and heroism.
— Alexander Hamilton

Stand up for what you believe in even if you are standing alone. — Sophie Scholl

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Sophie Scholl, Courtesy La Rosa Bianca

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There is a certain enthusiasm in liberty that makes human nature rise above itself, in acts of bravery and heroism. —Alexander Hamilton

How can we expect fate to let a righteous cause prevail when there is hardly anyone who will give himself up undividedly to a righteous cause?

An end in terror is preferable to terror without end.

I know that life is a doorway to eternity, and yet my heart so often gets lost in petty anxieties. It forgets the great way home that lies before it.
— Sophie Scholl

She was born in a peaceful hamlet in Germany in 1921. Her parents, Magdalena and Robert were middle class professionals. Magdalen was a liberal politician and he was the elected mayor of their town. The Scholls lived in the village of Forchentenberg, near Baden-Wurttemberg in southwest Germany in the district of Stuttgart. The town overlooked two picturesque rivers and rose into lush forests surrounded by vineyards. It was a tranquil place for the Scholls to raise their six children. Sophie was their fourth child. She was happy and intelligent. She loved to draw and paint and was an avid reader.

A supposed drawing by Sophie Scholl, 1943 Courtesy, The White Rose

She was raised as a Lutheran. Her Christian faith became the compass of her life. Her parents moved several times and eventually settled in the city of Ulm in 1930. Two years later, a man came to power that would change the fate of mankind. His name was Adolf Hitler.

Magdalena and Robert were strong critics of the regime. Sophie and her brothers and sisters grew up under Nazi propaganda.

In school, they were taught to swear loyalty to Hitler and his philosophy of Arian supremacy.

League of German Girls

Like her classmates, Sophie joined the League of German Girls. Starting from the age of 10, the League indoctrinated girls to take their place in a society as wives, mothers and homemakers run by the rules of the Nationalist Socialist Party. The Reich prepared the road map for their lives and Adolf Hitler was their guide, father and god.

Girls in the League making hay, 1939, Courtesy German Federal Archives

Girls from the League meeting Hitler
Courtesy German Federal Archives

"The government – or rather, the party – controlled everything: the news media, arms, police, the armed forces, the judiciary system, communications, travel, all levels of education from kindergarten to universities, and all cultural and religious institutions. Political indoctrination started at a very early age, and continued by means of the Hitler Youth with the ultimate goal of complete mind control. Children were exhorted in school to denounce even their own parents for derogatory remarks about Hitler or Nazi ideology" (Wittenstein, 1979).

Disillusionment

Sophie soon became disillusioned. The League and Hitler Youth were brainwashing her generation into believing that Hitler and his dictatorial rule would bring glory and greatness to Germany. Sophie instinctively felt this was a lie and that the regime would, instead, create suffering and snuff out all freedom of thought and action.

She left the League and began to choose her friends with care. Her older brother Hans had been a member of the Hitler youth. He, too, realized that the Nazis were bringing Germany and the world to a disaster never seen in the annals of history.

Hitler Youth, Courtesy German Federal Archives

The views of her parents, friends, and teachers made an important impression on her. She read philosophy and theology and found that the Nazis were godless. They were atheists. The Nazis believed only in the Fatherland, their imperial view of the world and the ruthless and evil means available to them to obtain and maintain power. They used fear as their weapon. Hitler and his henchmen frightened the people of Germany into subjugation while they hypnotized and propagandized them with lies and visions of grandeur and greatness. Hitler played on the insecurity of his countrymen and their hunger to be respected and to preserve their identity. Millions were convinced that their leader would bring them to be the preeminent race to dominate the world and create a new order. They supported his murderous plans to conquer and eliminate anyone considered an enemy of the state.

Adolf Hitler and German children, Courtesy German Federal Archives

Soon the children of Germany were loyal Nazis. They were proud nationalists ready to give their lives for Hitler. Many would. They would die in the global conflagrations started by one of the most malevolent regimes in history.

Sophie Scholl, Courtesy German Federal Archives

University of Munich

In 1940, Sophie finished secondary school. She almost did not graduate. It was perceived that she was resistant to Nazi indoctrination. Sophie suffered seeing how Nazism poisoned the souls of her classmates and took over the minds and hearts of her people.

After finishing her studies, she obtained a position as a kindergarten teacher. She loved children, but wanted to continue into higher education. To be eligible to enter a university she was forced to work for six months in the National Labor Service. The Service was used to reduce unemployment, militarize the workforce, and inculcate young men and women with Nazi ideology. It was in the Labor Service that Sophie's hatred of the regime grew.

By May, 1942 she was in the University of Munich. She majored in biology and philosophy. Her older brother, Hans, was studying medicine. Hans and Sophie shared a group of friends who enjoyed art, music, hiking, skiing, and swimming. They spoke secretly about politics and world affairs. They attended lectures by German philosophers who questioned the role and responsibilities of individuals during a dictatorship.

A Question of Conscience

In the summer of 1942, their father was sent to prison. He made a critical remark about

Christopher Probst, Sophie Scholl and Hans Scholl 1943 Courtesy German Federal Archives

Hitler and was incarcerated. Hans had also been in jail for a short time with some friends in 1937 when they participated in activities of the German Youth Movement. It was mainly a group of young people involved in sports and outdoor events yet the Nazis saw any activity of this kind as a threat to the regime. Sophie and Hans knew the risks of defying the Nazis. Those who dared question or protest were accused of treason. They were jailed, subjected to a mock trial, and often executed.

German armies had conquered continental Europe. They were invading Russia and had declared war on the United States. The globe was engulfed in killing as the imperial forces of Germany and Japan invaded one nation after another.

Even so, by 1942, the Allies began the systematic bombing of major German cities that included industrial and civilian sites. The war was being brought home to the Nazi regime.

Hans and Sophie were influenced by the writings of a Catholic Cardinal. John Henry Newman, was an English theologian and philosopher in the 19th century.

Newman's sermons and words included reflections on conscience. He said: "Conscience is not a long-sighted selfishness, nor a desire to be consistent with oneself but it is a messenger from Him, who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by His represent-tatives. ..." (*A Study of Faith Through Film*, 2011).

In one of his meditations, Newman wrote about each person's place in the world: "*God has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have my mission, I may never know it in this life, but I shall be told it in the next. I am a link in a chain, a bond of connection between persons. He has not created me for naught. I shall do good. I shall do His work. I shall be an angel of peace, a preacher of truth...*" (The Restless Pilgrim, 2011).
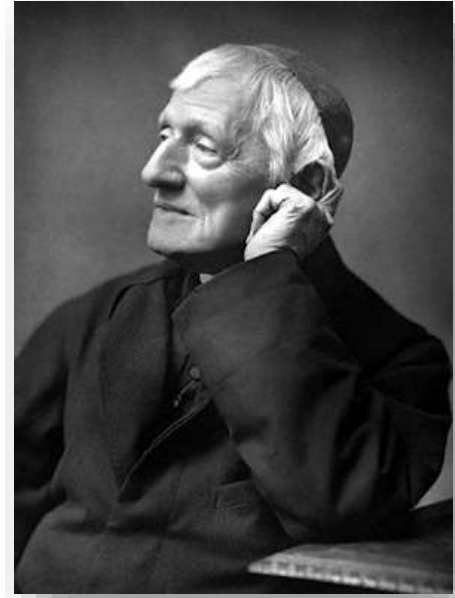
Cardinal John Henry Newman
Courtesy, The Restless Pilgrim

Newman's ideas had an enormous impact on these two young people who saw the brutality of the Nazis in crimes committed against innocent victims throughout Europe. Sophie and Hans discovered information about the execution of Soviet prisoners of war on the Eastern front and the mass murder of Jews. The conscience of the German people needed to be aroused for them to stop these atrocities. Hans and Sophie could no longer fail to act.

The White Rose

Unbeknownst to Sophie, Hans and a group of friends wrote a pamphlet, *The White Rose,* in the summer of 1942. It was distributed on the college campus of the University of Munich. It appealed to the German sense of humanity, shame and Christian responsibility:

"Nothing is so unworthy of a civilized nation as allowing itself to be 'governed' without opposition by an irresponsible clique that has yielded to base instinct. It is certain that today every honest German is ashamed of his government. Who among us has any conception of the dimensions of shame that will befall us and our children when one day

the veil has fallen from our eyes and the most horrible of crimes – crimes that infinitely outdistance every human measure – reach the light of day? ... Therefore every individual, conscious of his responsibility as a member of Christian and Western civilization, must defend himself against the scourges of mankind, against fascism and any similar system of totalitarianism. Offer passive resistance – resistance – wherever you may be, forestall the spread of this atheistic war machine before it is too late, before the last cities, like Cologne, have been reduced to rubble, and before the nation's last young man has given his blood on some battlefield for the hubris of a sub-human. Do not forget that every people deserves the regime it is willing to endure" (*History as a Weapon*, n.d.).

Hans Scholl, Courtesy German Federal Archives

When Sophie discovered the first brochure, her brother could no longer keep the secret of *The White Rose* from her. She joined him in his fight against the Nazis. The leaflets had their effect. They stirred concern among the students. From June to July, 1942, the young people wrote and distributed four pamphlets. They quoted extensively from the writings of German authors, the Bible, Greek philosophers, and others to appeal to intellect, heart, and soul of thinkers and moralists in the community.

The White Rose pamphlets were left in public places like telephone booths, sent by courier to other universities and mailed to professors and students. Young people in other parts of Germany joined them in their effort to spread the message about the crimes of the regime. In Munich they painted graffiti on buildings in large letters, "Down with Hitler, Hitler the Mass Murderer and Freedom."

Each edition of *The White Rose* grew more powerful in its condemnation of Nazi Germany. The second pamphlet brought up the issue of guilt. It wrote about the murder of Polish Jews and accused the citizens of Germany of knowing about the crimes and still doing nothing to prevent them:

> We do not want to discuss here the question of the Jews, nor do we want in this leaflet to compose a defense or apology. No, only by way of example do we want to cite the fact that since the conquest of Poland three hundred thousand Jews have been murdered in this country in the most bestial way. Here we see the most frightful crime against human dignity, a crime that is unparalleled in the whole of history. For Jews, too, are human beings – no matter what position we take with respect to the Jewish question – and a crime of this dimension has been perpetrated against human beings...Why tell you these things, since you are fully aware of them – or if not of these, then of other equally grave crimes committed by this frightful sub-humanity? Because here we touch on a problem which involves us deeply and forces

us all to take thought. Why do the German people behave so apathetically in the face of all these abominable crimes, crimes so unworthy of the human race? Hardly anyone thinks about that. It is accepted as fact and put out of mind.

The German people slumber on in their dull, stupid sleep and encourage these fascist criminals; they give them the opportunity to carry on their depredations; and of course they do so. Is this a sign that the Germans are brutalized in their simplest human feelings, that no chord within them cried out at the sight of such deeds, that they have sunk into a fatal consciencelessness from which they will never, never awake...It is not too late, however, to do away with this most reprehensible of all miscarriages of government, so as to avoid being burdened with even greater guilt. Now, when in recent years our eyes have been opened, when we know exactly who our adversary is, it is high time to root out this brown horde. Up until the outbreak of the war the larger part of the German people were blinded; the Nazis did not show themselves in their true aspect. But now, now that we have recognized them for what they are, it must be the sole and first duty, the holiest duty of every German to destroy these beasts (History as a Weapon, n.d.).

In January, 1943, between 6000 and 9000 copies of the fifth leaflet of *The White Rose* were distributed throughout Germany. By the time the last pamphlet was produced, the group evolved into calling itself *The German Resistance Movement*.

The people of Germany had learned of the Battle of Stalingrad. It was an ignominious defeat costing the lives of hundreds of thousands of soldiers. It signaled the turning of the tide in the war.

The White Rose pleaded for the citizens to rise up and rid the nation of scourge of Hitler and his gang of assassins and stop them from committing more crimes against humanity:

Fellow Fighters in the Resistance! ...The day of reckoning has come – the reckoning of German youth with the most abominable tyrant our people have ever been forced to endure. In the name of German youth we demand restitution by Adolf Hitler's state of our personal freedom, the most precious treasure we have, out of which he has swindled us in the most miserable way... For us there is but one slogan: fight against the party! No threat can terrorize us, not even the shutting down of the institutions of higher learning. This is the struggle of each and every one of us for our future, our freedom, and our honor under a regime conscious of its moral responsibility... Freedom and honor! For ten long years Hitler and his coadjutor have manhandled, squeezed, twisted, and debased these two splendid German words to the point of nausea, as only dilettantes can, casting the highest values of a nation before swine.

They have sufficiently demonstrated in the ten years of destruction of all material and intellectual freedom, of all moral substance among the German people, what they understand by freedom and honor. The frightful bloodbath has opened the eyes of even the stupidest German – it is a slaughter which they arranged in the name of "freedom and honor of the German nation" throughout Europe, and which they daily start anew. The name of Germany is dishonored for all time if German youth does not

finally rise, take revenge, and atone, smash its tormentors, and set up a new Europe of the spirit. Students! The German people look to us. As in 1813 the people expected us to shake off the Napoleonic yoke, so in 1943 they look to us to break the National Socialist terror through the power of the spirit. Beresina and Stalingrad are burning in the East. The dead of Stalingrad implore us to take action. "Up, up, my people, let smoke and flame be our sign!' Our people stand ready to rebel against the Nationals Socialist enslavement of Europe in a fervent new breakthrough of freedom and honor" (*History as a Weapon*, n.d.).

Arrest by the Gestapo

Sophie Scholl, Arrested by the Gestapo, February, 1943, Courtesy German Federal Archives

Hans and Sophie carried a suitcase filled with leaflets to the University. It was February 18, 1943. A maintenance man reported them. Hans was arrested while trying to destroy the draft of a seventh leaflet, prepared by Christopher Probst. Sophie was also brought into custody. The three students were immediately taken before the Gestapo.

Judge Ronald Freisler, Courtesy German Federal Archives

Under torture they confessed to be the authors of *The White Rose* but refused to reveal the identity of their colleagues and friends who helped them. The Gestapo later discovered the names of other students who assisted in other parts of Germany.

Four days after their arrest, they were tried for treason. They were brought before Judge Roland Freisler, head of the Peoples Court. Freisler was the most feared judge in Germany. He was a zealous Nazi known for his dramatic court room gestures. He acted as prosecutor, judge, and jury. Freisler screamed and intimidated defendants in an atmosphere of terror, especially in cases of resistance to the Nazi regime. Over 90% of proceedings brought before him received sentences of death. Frequently, the outcome was predetermined even before the trial. From 1942 to 1945, Freisler sent more than 5,000 people to be executed.

The Trial

Freisler conducted the trial as he did others. His theatrics were designed to show loyalty to the Reich and strike fear into the hearts of anyone who would dare question Adolf Hitler. He thundered denunciations at the three defenseless young people. Since they had confessed to their crimes, there were no witnesses called. Their accusers could not comprehend how they, who had been members of the Hitler Youth and were well educated in German schools, could be traitors to the Fatherland. Sophie responded defiantly, "Somebody, after all, had to make a start. What we wrote and said is also believed by many others. They just don't dare express themselves as we did...You know the war is lost. Why don't you have the courage to face it?" (Hornberger, n.d.). Robert and Magdalena Scholl tried to defend their children, but were prevented from entering the courtroom.

Freisler callously pronounced his sentence: guilty of treason. They were condemned to death, without the right to an appeal. They were immediately brought to Stadelheim prison.

Hans and Sophie were permitted to see their parents for the last time. Hans showed no fear. He expressed gratitude and love to his mother and father. He held back his tears as they carried him away. Sophie was serene and steadfast. She smiled to them and said, "We took everything upon ourselves. What we did will cause waves" (Hornberger, n.d.).

Sophie Scholl, Courtesy German Federal Archives

Christopher Probst had no visitors. His wife was expecting a baby. No one in his family knew of the trial or his sentence. He asked a Catholic priest baptize him. "Now," he said, "my death will be easy and joyful" (Hornberger, n.d.).

The three friends saw each other for the last time. They

embraced and reaffirmed their commitment to their cause. A few moments later, Sophie faced the guillotine. She was without fear.

Hans and Sophie Scholl and Christopher Probst were beheaded on the afternoon of February 22, 1943.

In the months following their death, the Gestapo arrested and executed other members of *The White Rose.*

How can we expect righteous-ness to prevail when there is hardly anyone willing to give himself up individually to a righteous cause? Such a fine, sunny day, and I have to go, but what does my death matter, if through us, thousands of people are awakened and stirred to action? —Sophie Scholl

Conclusion

It is hard to imagine the fear of living during the Nazi regime. All laws and constitutional protections were swept away. Hitler created a society of spies and indoctrinated a generation to swear greater allegiance to him than to the values of faith, liberty and human rights. The slightest dissent was punished from rapid incarceration to death. Trust among people was submerged under the banner of Nazism.

In this atmosphere of terror, a group of German young people decided that they had to stand out, speak out and fight even if it cost them their lives. They did it nonviolently. Their only arms were the power of the pen. It would prove mightier than the sword.

How much courage did they have to do this? More importantly, how did they match their courage with the love of their country and of humanity? They demonstrated bravery and love by willingly dying for their nation so that they could be models to live by. Hans and Sophie represented the best of their country during the worst time in its history.

Their sacrifice is more than symbolic. It is fresh and contemporary especially for those of us who live in democracies and love the freedom acquired by the bloodshed by our ancestors. The example of Sophie, Hans, Christopher and the brave members of *The White Rose* is important for us now and will be more vital in the next decade.

Authoritarianism is a rising tide in the United States and Europe. Our democracies are in peril. We need to promote the concept of courage in the face of tyranny at all levels in society, particularly now when many politicians choose expediency to patriotism.

In effect, how many of us would do what the members of *The White Rose* did in the same circumstances and be willing to go to our grave saying as Hans Scholl said: "Long live freedom!"

Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.
— Mahatma Gandhi

One individual can begin a movement that turns the tide of history.
— Jack Canfield

*Heroes are ordinary people who make themselves extraordinary.*
— Gerard Way

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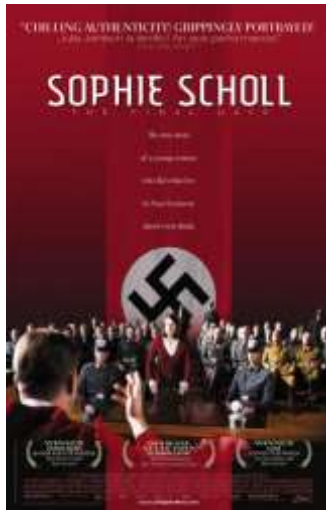
Remembering Hans and Sophie Scholl

The 2005 movie, *Sophie Scholl, The Final Days,* sparked a renewed interest in the story of these two young people who fought tyranny nonviolently. They were memorialized in many ways following the war. They are mentioned in museums and the University of Munich has a special memorial to them.

Several biographies have been published and schools were named to honor their memory. Numerous web sites and stories have been written about *The White Rose.* The following citations and bibliography are courtesy of this site: https://whiterosemovementblog.wordpress.com/bibliography/ Carrying on the Legacy of the White Rose, A tribute to Hans and Sophie Scholl and the German student martyrs.

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About the Author

Emilio Iodice, Director Emeritus, Professor of Leadership, Loyola University Chicago, John Felice Rome Center, Former Executive and US Diplomat, Award Winning Author and Presidential Historian

Emilio Iodice was born in the South Bronx in 1946. He was the son of immigrants from the island of Ponza in Italy. He grew up in a truly bi-cultural environment: living in Little Italy and America at the same time. He worked full time while studying to pay for his education from elementary school to graduate school and still managed to complete his studies at the top of his class.

Iodice received his BS in Business from Fordham University, his MBA from the Bernard Baruch School of the City University of New York and was named to BETA GAMMA SIGMA, the honorary society of distinguished graduates in Business. He conducted doctoral work in international business and applied finance at George Washington University in Washington, DC.

Iodice spent over four decades as a senior executive in the public and private sectors, as an educator and as a university administrator. Those forty years of experience included being a key official in Washington working for several Administrations, serving as a confidential adviser to the President, and reaching the top ranks of the civil service and the diplomatic corps.

He was among the most decorated officers in American history with a Gold Medal for Heroism, a Gold Medal and Silver Medal for Exemplary Service, nominations for the Bronze Medal and numerous commendations and citations. He served as Minister in key US missions abroad including Brasilia, Mexico City, Rome, Madrid and Paris and departed after being named to the list of future Ambassadors. Among his honors were being knighted by the former king of Italy. He received Medals of Honor from Spain and Italy. At age 33, he was named by the President to the prestigious Senior Executive Service as a Charter Member. He was the youngest career public official to reach this distinction.

Before joining Loyola he was Vice President of Lucent Technologies in charge of operations in numerous countries and later taught full time as an Assistant Professor at Trinity College in Washington, DC. He joined Loyola in 2007 as Director of the John Felice Rome Center. After one year he was promoted to Vice President. After serving for nine

years as Vice President and Director, he was awarded the title of Director Emeritus and Professor of Leadership on June 30th, 2016.

He spoke several languages and traveled across the globe. His passions in life were the Rome Center, its students, faculty and staff, Loyola University, good music, writing and reading, his family and, in particular, his four grandchildren and god-children. His academic field of study was "leadership."

He wrote and published numerous peer reviewed articles on leadership in the Journal of Values Based Leadership of Valparaiso University in Indiana that have been read across the globe.

In 2012 his bestselling book on tenor Mario Lanza was published entitled, "A Kid from Philadelphia, Mario Lanza: The Voice of the Poets." In 2013 his second book, "Profiles in Leadership from Caesar to Modern Times" was published by North American Business Press along with "Sisters," the story of two extraordinary people, his mother and aunt. In 2014 he published "Future Shock 2.0, The Dragon Brief 2020," and "Reflections, Stories of Love, Leadership, Courage and Passion." In 2016 he launched, "2016, Selecting the President, The Most Important Decision You Will Ever Make. 2016." In 2017, his new book was published: "When Courage was the Essence of Leadership, Lessons from History and reached number one bestseller status in the world in the field of leadership. Profiles in Leadership from Caesar to Modern Times and Reflections were translated into Italian and published in 2017 and immediately reached best seller status. His works can be found on this Amazon site: https://www.amazon.com/Emilio-Iodice/e/B00HR6P NFW/ref=dbs_p_pbk_rwt_abau.

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Book Review

Kindle eBook and hard cover:
https://www.amazon.in/TataGroup-Torchbearers-Trailblazersebook/dp/B07KS2XVB1/ref=dp_kinw_strp_1
Author: Dr. Shashank Shah, Visiting Scholar
Harvard Business School, Boston, Mass.
Reviewer: Elizabeth F.R. Gingerich

Introduction

Books focusing on a singular aspect of business operations or highlighting a particular industry leader, unique hierarchical schematic, or method of business sector transformation are typically limited in scope and discussion to the subject selected. In tackling, however, the behemoth *Tata Group* - which ascribes its foundational roots to India over 150 years ago and continues that national representation while functioning as a global company – is truly a daunting challenge. This commanding undertaking requires that special chronicler who is gifted in research, verse, analysis, and personal experience with the subject material. Fortunately, for the reader, author Shashank Shah has emerged to provide a historical treatise that not only captures the rich detail of the development of the various Tata industries, but infuses in his recitation relevant family quotes and personal anecdote which all combine to take these historical and current figures and give them new life.

Shah begins this account by emphasizing that the Tata Group is credited for bringing industrial capitalism to India with much of the wealth generated placed in charitable trusts earmarked for philanthropic purposes [in fact, in 2018, as the author notes, charitable trusts established by the Tata Group were predicted to distribute 85% of their dividend earnings on social welfare projects alone].

Shah's presentation of material thereafter is supplemented by his incorporation of, and frequent reference to, philosophies espoused by economic theorists over the ages as well as an abundance of financial data. His work is Infused with anecdotes given by an author who has been at the forefront of his subject matter. His writing demonstrates a successful quest for quality and a commitment to accuracy and precision.

Its Beginnings

Founded in India in the 19th century, the Tata empire was truly borne of a family business, promoting the marriage of industry and community interests. For instance, the cotton industry began to thrive under the Tata family and with increasing global competition, the resuscitation of certain native Industries like silk was accomplished.
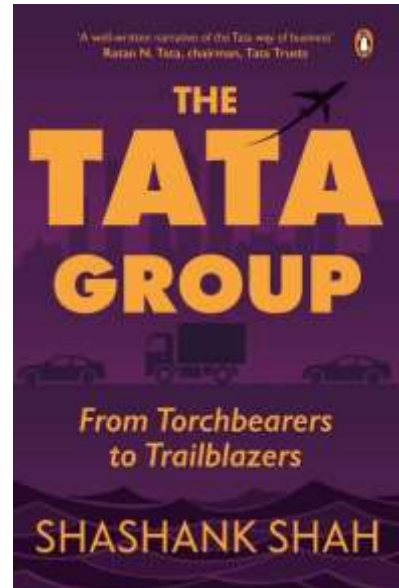
The nationalistic fervor and commitment to home-grown products led to ready, diversified investments by members of the Tata family. In 1892, the Tata endowment was established which allowed its recruitments to seek higher studies overseas. Its sense of nationalism translated into a quest for self-sufficiency to propel it to assume a prominent status of a truly independent nation in the world. Eventually, the manufacture of iron and steel, together with the assistance of science and technology education and the provision of affordable energy, would become the harbingers of the Tata Empire.

Continuing from the 19th century, descendants of the family have consistently focused on national identity, employment and education opportunities, and scientific advancement by not shutting the world out, but rather by learning from other countries' best practices. Throughout the course of its growth and diversification, the emphasis on philanthropy was never negated, but rather embraced fully.

Over the years, members of the Tata family have notably invested their personal fortunes and liquidated personal assets to propel its businesses forward, even when negatively impacted by dramatic post-WW II economic changes, trends, and necessary transitions. It was these instances of personal dedication which avoided financial destruction and avoided the non-payment of workers' wages.

Guiding Principles

If is important to note not just the sequential milestones of the Tata Group's development, but the indelible and tenacious commitment of this group – denoted collectively as the largest private sector employer in India – to leadership principles and ethical codes of conduct as personified by its family members, managerial staff, and employees over the decades. The author points out that throughout the decades, Tata's growth has been guided by its consciousness of human needs and societal shortfalls. It has not shied away from risk and its decisions were often tempered by its desire to propagate national pride shaped by geographic identity. This has been exemplified by capitalizing such local products as tea, cotton, and the raw sources required to manufacture steel.

Philanthropy

Tata has catered to the entire societal pyramid, neglecting no socioeconomic strata in the process. While it may appear that as a general rule, the larger the corporation, the more impersonal it is with the divide between management and labor growing precipitously, Shah points out otherwise. It was refreshing to read about the company's undying commitment to the welfare not only of its employees, but of all its stakeholders as well. Tata has always been at the forefront of studying the root causes of poverty and participating in its alleviation wherever possible.

Relationship-building

Tata has repeatedly won the confidence of both Management and Labor. And in both the national and global markets, it has sought joint ventures and collaborations wherever possible. This was evidenced by the acquisition from Ford of Jaguar Land Rover in 2008

– for an all cash transaction of 2.3 billion – and previously with its association and eventual friendly buy-out of Tetley Tea in 1992. Regardless of its vast dealings around the world, it continues to highlight local products while concomitantly championing cultural integration. These examples of acquisitions have arisen from mutually-beneficial associations demarcating a continuous journey of Tata in its advancement in evolving as a truly global phenomenon.

Employees have been greatly valued and made an integral part of the decision-making process of Tata, showing the collective nature and depth of the group's ethical commitment throughout the decades. Its relationship-building strategies and practices have been founded on mutual respect, passion, and genuine affection which have been the touted cornerstones of Tata's successes.

Globalization

The Tata Group has rarely, if ever, shied away from either the globalization of products or services, but has rather welcomed the emergence and proliferation of unobstructed trade. Frequently, the business empire has not hesitated to seize upon a potential competitive advantage, evidencing a history of embracing risk-taking grounded in unconventional customer centricity. This point has been exemplified by the establishment of Tata Consultancy Services (TCS) – now a multinational business operating in 46 different countries.

Innovation and Quality

Tata has established a prolific record of addressing challenges of different markets and innovating and providing quality products and services for the entire consumer pyramid. Shah frequently emphasizes throughout the book how the group views innovation: it is sourced by the customers themselves. Thus, there is, and has been, a common thread in Tata's operations: the business conglomerate appears to continuously address the challenges posed by different markets and attempts to provide the products and services to all consumer bases, answering a plethora of real or discerned needs. This dedication has arisen from Tata's fervent desire to innovate according to the wants and expectations of the customers themselves.

According to numerous sources, Tata has been transforming the supply chain and making it more technologically efficient. And as the issues of the modern world dictate, Shah notes that Tata has been responding in equal measure – especially in areas of infrastructure, mass transportation, and energy.

Celebrating Success and Learning from Failure

Shah points out that any expected sense of humiliation or despondency which would naturally emanate from a company's failure is not the usual end point for Tata. Instead, Tata looks for intrinsic lessons to be learned from past mistakes and creates ways to proceed wisely in future endeavors.

Shah aptly points out that opportunities were not squandered by the growing Tata empire. For example, even though India had missed out on both the Industrial Revolution

– primarily as a result of British Rule – as well as the Electronics Revolution – primarily as a result of Socialist-oriented legislation passed by the post-independent Indian government, Tata sprang into action with the IT Revolution, ultimately leading it to the development of high-end chip design, creation, and testing.

Hallmarks of Leadership

The Tata Group has emphasized its commitment to a particular set of values over the course of its evolution which include:

- Transparent behavior;
- Open communication;
- Wealth creation with a difference;
- Looking beyond the needs of its shareholders to the interests of all stakeholders; and
- Corporate social responsibility – as reflected by Tata's charitable trusts.

The author describes the overall business performance by Tata has having been enhanced by the creation and implementation of codes of conduct and the demonstration of societal goodwill; leadership devoid of corruption and indicative of a strict adherence to ethics have been hallmarks of the group. Its ethos has been largely built upon particular core values specifically identified by the author as integrity, understanding, excellence, unity, and responsibility. All employees are expected to abide by and follow these corporate codes of conduct.

Conclusion

The author has presented a roadmap of a unique story of national and industrial success formed largely by members of one family who are described in exquisite detail. Shah supplies the reader with a collection of individual biographies and successfully brings these historical figures and current leaders to life, injecting them with supreme humanity and purpose.

In conclusion, Shah has provided an incredible and exceptionally well-researched, historical narrative. He does not submit to a pie-in-the-sky evaluation, but notes that even with its failed industries, Tata has striven to learn from its mistakes and continues to be respected for its working principles of transparency, accountability, desire for diversity in its workforces, and fashioning working partnerships with its stakeholders.

About the Book's Author

Dr. Shashank J. Shah is a stakeholder management strategist, researcher, and published business author. He has developed strategic perspectives and operational frameworks on leading multinational and Indian public and private sector firms, including Fortune 500 companies. His research and publications focus on the pivotal

role of corporations in economic and social value creation through visionary leadership, stakeholder-centric decision-making, and inclusive business strategies.

Dr. Shah has co-authored over 100 research-based papers, case studies, articles, and technical notes in the areas of Corporate Stakeholder Management Strategy, Private Sector Development, Corporate Responsibility and Sustainability, Governance, and Leadership. These have been published by eminent publishers including Harvard Business School, Penguin Random House, Springer, Sage, Emerald, and Macmillan. He has presented research papers in international conferences at Harvard University (USA), INSEAD (France), and Indian Institutes of Management and has also been invited to present his research at institutions in Brazil, Italy, Japan, Malaysia, and Turkey.

A recipient of the President of India and Governor's Gold Medals for excellence in the MBA and Master of Philosophy programmes at Sri Sathya Sai Institute of Higher Learning, he was awarded the AIMS International Outstanding Doctoral Management Student Award at the Indian Institute of Management Ahmedabad. He has been a Visiting Scholar at the Harvard Business School, USA and the Copenhagen Business School, Denmark. He has also been a Fellow and Project Director at the Harvard University South Asia Institute, USA and a Fellow at the European SPES Institute, Belgium. He was Invited Expert Faculty in Corporate Responsibility at Executive Development Programmes by Harvard University, the World Bank, and the Government of India as well as the School of Management, IIT Bombay. A Consulting Editor with The Business India Group, he is a columnist for *Business World*, and reviewer for Taylor & Francis, Sage, Palgrave Macmillan, and Emerald Publications.
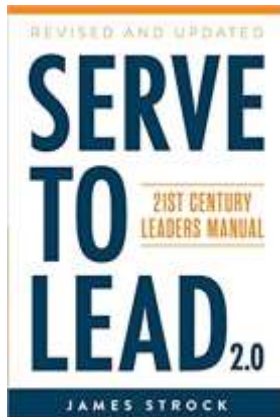
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Reviewer: Professor M.S. Rao

Author: James Strock
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Serve to Lead is one of the finest books I have read on leadership in my lifetime. It will change the way you think about leadership, life, success and service. — Professor M.S. Rao, PhD

Introduction

James Strock's revised and updated book, *Serve to Lead: 21st Century Leaders Manual*, reveals that 21st century leadership commands new perspectives and instructs that because everybody can serve, then truly all can lead. Strock's manual addresses how to excel as a servant and a leader, acquire the necessary tools and techniques required to lead, and learn the intricacies to understand 21st century leadership and servant followership.

What is Inside?

This book equips the reader – whether a CEO or a novice, an entrepreneur or a multinational worker, a government agency, not-for-profit organization, or the military – with the tools necessary to prevail. It outlines extensive interviews, business case studies, psychological research, biography, history, and a synopsis of relevant literature. The manual shows how to transform life's raw materials and create work a "masterpiece of service." It outlines fundamental messages as follows:

- servant leadership is the essence of effective leadership in our digital age;
- everybody can lead, because everybody can serve;
- transactional thinking and approaches are being superseded by creating and sustaining relationships;
- networks are replacing hierarchies;
- advancing the values of customers unlocks untold values;
- a primary task of leaders is to create more leaders; and
- twenty-first-century leadership integrates life and work.

The author differentiates between the twentieth century and twenty-first century with inspiring examples. He unveils that in the twenty-first century, leadership has been replaced by service; transactions by relationships; inside-out by outside-in; top-down by bottom-up; hierarchies by networks; administration by empowerment; efficient by

effective; information by judgment; tangible values by intangible values; quantitative by soft skills; workaholic tendencies by integrated life; retirement by redeployment; failure by stepping stones; employees by team members; work-life separation by work-life integration; career path by life path; and security by adaptability.

Leadership Takeaways

Serve to Lead: 21st Century Leaders Manual provides a number of leadership maxims and suggestions for consideration and possible implementation – whatever the work environment:

- Like our ancestors and predecessors, we must make fateful decisions based on incomplete knowledge to navigate unfamiliar waters.
- Leadership is the killer app that can transform all aspects of life and work.
- When you engage the *Serve to Lead* system, you are deciding to alter your approach to leadership and life. It requires stretching and growing and openness to change — sustained by relentless dedication.
- No matter how strong their past or present performance, any individual or enterprise not committed to developing leadership will not retain a preeminent place.
- One of the greatest evidences of love is to risk a valued relationship by acting in a way you believe necessary for the welfare of those you are serving — even against their expressed wishes.
- The greater the leadership failure, the more likely one will find, at root, a self-serving orientation.
- It's only immodest if you're thinking of it from the inside-out, rather than the outside-in.
- To be the best in the world necessitates your drawing upon all your capacities. In the doing, you will draw on what is unique in yourself. No one can replicate it.
- Failure can be viewed as a learning tool. One of America's paramount competitive advantages is our cultural acceptance of failure. We're a people of second chances—even third chance. Students change their course of study when things don't work out. Business failures are overlooked and overcome. Immigrants come to start again.
- There was no better example than the military. When one examines the careers of successful military leaders — from Lord Nelson to George Washington to Napoleon to Dwight Eisenhower, and many, many others — one finds the golden thread of a commander's love for those for whom he (or today, she) is responsibility. A vivid example is offered by Theodore Roosevelt. TR's meteoric political ascent — from a subcabinet post to the presidency in four years — was supercharged by his renowned battlefield leadership in the Spanish-American War, Cuban campaign of July 1898.
- You would not presume to speak to an audience in a foreign nation without extensive, carefully-tailored preparation.

- There are no universal "rules" for effective communications. The preferred approach is that which best serves your intended audience, from *their* point of view.

- Honor your audience. The sole metric for determining the effectiveness of a communication is how it's received by the intended audience.

- Use stories to engage your audience. Resist cross-pressures against simple or direct communications. Prepare, Prepare, Prepare. Then prepare some more. Rehearse extensively so you can be spontaneous in performance.

- A vision requires a plan. The more imaginative, the more authentic the vision, the more important is the plan.

- Today, the only effective leadership is serving others. It's no longer optional. It's the essence of twenty-first century leadership.

- A defining fact today is that the decisive evaluation of the contribution of leaders, including those in high positions, is increasingly based on the judgment of those they serve.

- Leadership is becoming an open source project, where many people and organizations can apply their expertise or assert their views and values. Those being served increasingly have the power not only to define or expand the project, but to terminate it.

- In the wired world of the twenty-first century, advancing shared values creates value.

- When leaders fall short of ethical standards today, they illuminate a space susceptible to accountability and competition. Doing the right thing is, increasingly, a competitive plus.

- The critical issue is not what you are selling — it's what your customers are buying. Uncovering the latter may require deep engagement and applied imagination.

- A company that lives by the transaction, dies by the transaction. You should aim for a unique, durable relationship that customers value beyond any particular transaction.

- Whatever the nature of your enterprise, your ultimate concern is to serve your customers. You should mobilize every resource — financial, intellectual, emotional and spiritual — to serve them effectively. Ultimately, the culture you create for customers is the culture you create for your employees and others with whom you collaborate.

- You may find yourself navigating between intended and unintended — appropriate and inappropriate — offensiveness in service of your team. Seek out third parties who can assess the relationships and provide an accurate, unbiased, and actionable assessment of your interactions with others.

- In preparing any written or spoken communication, don't hesitate to ask numerous questions in advance to determine how you can best serve. Your audience, and those representing it, may have ideas altogether different from

what you would have anticipated. Collaborative preparation may result in a product more compelling than you or they independently envisioned.

- To best serve others, discern and appeal to their perceived self-interest to the greatest possible extent. To persuade others to alter their ways of acting or thinking, you must understand the mix of interests and incentives to which they will most readily respond. You can transform your interaction into a joint endeavor applying your contribution to their areas or greatest concern.

- In the twentieth century, authority conferred credibility. Today, formal authority no longer gets the benefit of the doubt. More often than not, it labors under the burden of doubt. In the twenty-first century, credibility confers authority.

- Draft the single sentence that you would like to express the essence of your life. It may seem difficult initially but limit yourself to single sentence. Perhaps it would be the opening or closing memorable, apt line that you would have others summon up in looking back on your life. Make this your vision statement for *leading your life* from this day forward.

- Select your inner circle with care. Your choice of those who populate your inner and outer lives is of defining significance.

- Make your life a masterpiece of service.

What is the Recommendation?

"There are only two leaders in the world who are competent to author a book on servant leadership — Robert Greenleaf and James Strock. James Strock is born to serve the world. The world is blessed to have a servant leader like him." — Professor M.S. Rao

This revised and updated book deals with servant leadership, soft leadership, and 21st century leadership. It outlines a plethora of real-life examples and draws a blueprint to excel as both a servant leader and a compassionate leader. It emphasizes more on relationship-oriented leadership than on transaction-oriented leadership. It stresses people before profit. It is a life-changing book emphasizing transformational leadership. It outlines inspiring images of great leaders including Abraham Lincoln, Theodore Roosevelt, and Martin Luther King Jr. It is a readable book and well-organized with actionable ideas and insights with great quotes and overall, is written in a conversational tone. Each word in this book is a pearl. The ideas and insights on leadership are well-punched. Precisely, it is a practical book packed with action.

James Strock walks his talk and leads from the front in this book. He is an effective and inspiring storyteller. When reading this book, the reader will be able to connect with the content quickly by visualizing images and digesting the essence easily. He has an immense knowledge and a kind heart to serve others. He is passionate about leadership and is an international authority on 21st century leadership and servant leadership. He is widely read, and a true servant leader. He invests his precious time in sharing his knowledge, ideas, and insights on 21st century leadership. He adds value to others consistently with his ideas and insights. This book reflects his passion for service and his vision to build moral and ethical leaders globally.

This book is an encyclopedia on 21ˢᵗ century leadership and serves as a library for servant and for 21ˢᵗ century leaders globally. It is an illuminating and inspiring book worth investing one's precious time. I have read thousands of books on leadership and this is one of the finest books on leadership and service. This book is useful for learners and leaders at all levels including high-level officers. This book can be gifted to friends who will thank you forever for your kind gesture. Highly recommend reading this book!

"If Robert Greenleaf is the father of servant leadership, James Strock is the SAGE on servant leadership." — Professor M.S. Rao

About the Reviewer

Professor M.S. Rao, Ph.D. is the Father of *Soft Leadership* and Founder of MSR Leadership Consultants, India. He is an International Leadership Guru with 37 years of experience and the author of over 40 books including the award-winning *'21 Success Sutras for CEOs'* URL: http://www.amazon.com/21-Success-Sutras-Ceos-Rao/dp/162865290X. He is a C-Suite advisor and a sought-after keynote speaker globally. He is passionate about serving and making a difference in the lives of others. His vision is to build one million students as global leaders by 2030 URL: http://professormsraovision2030.blogspot.in/2014/12/professor-m-s-raos-vision-2030-one_31.html. He advocates gender equality globally (#HeForShe). He was honored as an upcoming International Leadership Guru by Global Gurus URL: http://globalgurus.org/upcoming-leadership-gurus. He serves as an Advisor and Judge for several prestigious international organizations including Global Leadership Awards in Malaysia and Middle East Business Leaders Summits & Awards in Dubai. He coined an innovative teaching tool — *Meka's Method;* leadership training tool — *11E Leadership Grid*; and leadership learning tool — *Soft Leadership Grid*. Most of his work is available free of charge on his four blogs including http://professormsraovision2030.blogspot.com. He is a dynamic, energetic, and inspirational leadership speaker.

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