ETHICAL LEADERSHIP

A Complex and Messy Phenomenon

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"Ethical leadership" conquers the world, in terms of the attention that is paid to it by scholars in research in many countries and contexts as well as by the manifold practitioners involved in policy and organizational development on ethics and integrity. For many, that is a sign of hope and progress on a topic many of us are passionate about: the ethics and integrity of governance. We also cherish that development in comparison with the situation in which the topic was ignored or primarily seen as a corruption problem in poor countries to be countered by more adequate investigation and sanctions.

However, the impressive conquest makes us feel uncomfortable as well. Although we do not wish to "spoil the party" of the many involved researchers and practitioners with their sincere involvement to contribute to good governance and a better world, a bit of radical reflection on the state of the art and the (un)intended consequences seems appropriate.

First we will address the question what ethics and integrity of governance are about, including ethical leadership and integrity management. This leads to some doubts about the tendency to forget that it is about the "moral"

dimension of the good, amidst other dimensions. This relates to a topic which we will address at the end: we do not seem to cope with the "western" or maybe even "U.S." bias in our rather "monolithical" concepts and theories and the resulting research. In addition we will reflect on the relationship between leadership and different phases in and aspects of "governance."

Second, we focus on our knowledge of the effects of ethical leadership. The overall image—a bit simplified—is that it contributes to about everything that is valued on governance (integrity, effectiveness, satisfaction, altruism et cetera). We doubt that and illustrate that with reference to research results on the effects of leadership on different types of integrity violations (in organizations).

Third, the relationship between leaders and followers and their contradictory interpretations of ethics and ethical leadership is on the agenda. That leads to doubts about the dominance of a "leaders'" perspective in theory and practice.

We conclude with some reflection on a research agenda that might help to address some of the problems and complexities we distinguish.

1. Focus on ethics, on the moral values, norms and rules, is fully justified and seems crucial to understand and explain governance, but more clarity in conceptualization will help and stimulate that.
2. The self-evidence of the positive effects of ethical leadership needs to be countered by more empirical research on the actual intended and unintended effects.
3. Ethical leaders operate in a complex and multidimensional environment and the influence of that context is underestimated in our research. This includes the characteristics of the work, the work environment and the views of followers on ethics and leadership.
4. In addition, there is the limitedness of our research from a "geographical" perspective. As of yet, we seem unable to cope with objections concerning our "Western" or maybe even "U.S." bias in our rather monolithical concepts and theories and the resulting research. More context-oriented research and policy development seems crucial, even though we are the first to acknowledge the complexity of that endeavor.

CONCEPTUAL VAGUENESS ON ETHICS, INTEGRITY, LEADERSHIP, AND GOVERNANCE

The first issue that we want to address is the question of how "ethical" leadership is defined and interpreted in the literature. To investigate the meanings of ethical leadership, Ciulla (2004) proposed that the ethics of

leadership be examined along five interlinked dimensions: (a) the ethics of a leader as a person, (b) the ethics of the leader/follower relationship, (c) the ethics of the process of leadership, (d) the ethics of what a leader does or does not do, and (e) the ethics of leadership in the larger context of the community. Most of these dimensions are reflected in the seminal work on the topic by Brown, Treviño and Harrison (2005, p. 120), who define ethical leadership as: "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and promotion of such conduct among followers through two-way communication, reinforcement, and decision-making processes." This definition refers to "ethics," to "normatively appropriate conduct," and therefore to "relevant moral values and norms." But what is the meaning of those concepts? In research on "ethical" leadership it is not very common to be very explicit about the meaning of "ethical," of "normatively appropriate," or "moral values and norms" (Eisenbeiss, 2012).

In addition, a reflection on leadership in different types of decision-making within a broader governance framework seems to be missing as well. In this paragraph we build on research on the integrity and ethics of governance and on leadership in an attempt to make the conceptual framework somewhat clearer (for more extensive discussions, see also Heres, 2014; Huberts, 2014; Lasthuizen, 2008).

First, the terms "ethics" and "integrity" require further conceptual delineation. Ethics and integrity are about moral values and norms (Huberts, 2014). The moral dimension concerns shared ideas about right or wrong, good or bad. They concern values and norms that people feel rather strongly about because fundamental interests are involved and the outcomes affect the community they are part of. Evaluation in terms of right and wrong also implies principles, standards, or criteria by which morality and ethics can be judged. Values and norms are the basis for judgment and decision-making. A "value" is a belief or quality that *contributes to judgments* about what is good, right, beautiful, or admirable. Values thus have weight in the choice of action by individuals and collectives. A norm is more specific. Norms *tell us* whether something is good or bad, right or wrong, beautiful or ugly. For types of behavior, they answer the question "what is the correct thing to do?" (De Graaf, 2003; Fijnaut & Huberts, 2002; Van der Wal, 2008). Yet not all values and norms are relevant for ethical or moral judgments. Ethics are not, for example, concerned with what is beautiful (aesthetics), what is conventional (etiquette), or what works (science and technology; e.g., "ISO norms").

Because moral values and norms are so important—that is, because people feel so strongly about the "good and bad" of issues that matter to the community and involve fundamental community interests—Ethics and integrity are crucial for individuals and organizations. This significance not

only makes ethics and integrity important and special, it also makes it crucial that they are related through a clear reference to the moral values and norms (violated), and specific about the *object* being judged. The terms "integritism" and "ethicism" (as also "moralism") refer to analysis and evaluation that does not comply with these criteria (Huberts, 2014). Integritism and ethicism relate to judgments that are inappropriate because the values or norms are non-moral or irrelevant and/or there is misunderstanding about the object being judged. The first aspect concerns the morality (i.e., the right/wrong, good/bad) of the norms and values. When individuals, leaders and organizations behave stupidly, make inefficient and ineffective decisions, or do not listen to their constituencies, it often leads to fierce debates and accusations of errors, wrong judgments, failures, and blunders. In the heat of that debate, the discussants tend to overstretch the integrity and ethics concept, accusing opponents of not being ethical or integritous, while the accusations do not concern fundamental values, or that which is of basic moral significance for the person itself, the profession and/or the organization in which he or she operates.

Concepts as "integritism" and "ethicism" offer food for thought, also for "ethical leadership" as well as its interpretation in terms of the underlying dimensions of "moral person," "moral manager" (Treviño, Hartman, & Brown, 2000) and morality innovator (Kaptein, 2016). What exactly is a moral person, a moral manager, and a morality innovator? Do we interpret that in line with the moral quality of leadership, with the focus on the relevant moral values and norms at stake? Or is our interpretation actually more on the "good" leader in a broader sense (in line with the multiple criteria involved in "good governance"), also taking into account other criteria and values (effectiveness, responsiveness etc.)? And what is the focus of our research on ethical leadership in governance?

In addition, it seems important to us that we be clear about the distinction between (ethical) *leadership* on the one hand and (the ethics and integrity of) *governance* on the other. In general, leadership pertains to "the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives" (Yukl, 2006, p. 8). Governance, on the other hand, refers to "authoritative policy-making on collective problems and interests and implementation of these policies" (Huberts, 2014, p. 68). The definition refers explicitly to policy-making, as well as to policy implementation. This points at the relationship with bodies of knowledge on the political system and on the policy process. A systems approach focuses on the input, throughput, output, and outcome of the political and administrative system (Easton, 1979). The policy process model explicitly distinguishes between agenda building, policy preparation, decision-making and decision taking, implementation, evaluation, and feedback. In all

phases, ethics and integrity play an important but often underestimated role. It is underestimated in dominant governance research, for example, on the legitimacy of political or governance systems, which treats input and output legitimacy as the basics of the legitimacy of political order in democracies (Scharpf, 1999). This focus neglects the legitimacy of the throughput phase, even though there is overwhelming evidence that the quality of governance in the throughput phase is crucial for the problem-solving quality of the output (output legitimacy) as well as the success of policies in terms of the resulting quality of life (Rothstein, 2011), on the importance of impartiality of the governance process.

It seems wise to take into account this distinction between input, throughput and output in our research on the content and consequences of ethical leadership. The different phases might bring along different consequences for the content and effects of types of (ethical) leadership. Ethical leadership in dealing with the environment in the input and output phase might request other qualities and involvement than in the throughout phase (which—contrary to the governance literature—seems to be the central or even the only focus in ethical leadership research).

Two final remarks seem relevant. In our view the limited focus of our research ignores the tension and potential conflict between the plural values that are at stake in ethical leadership and its consequences (Beck Jørgensen & Rutgers, 2015; De Graaf, 2015). A leader with the focus on ethics and integrity might (thus?) undervalue other values of good governance, such as responsiveness or effectiveness and efficiency. At present these tensions and conflicts are discussed more prominently in governance literature than in ethical leadership research. And beyond that and to begin with: what are the valid moral norms and values for leadership and governance, what are good governance or good leadership all about, also and especially when we consider their contextual meaning? We will address that later, putting our specific "Western" interpretation in dominant research at the table.

ETHICAL LEADERSHIP: THE NEGLECT OF FOLLOWERS

A second issue that we want to discuss is the leader-centered focus in both research and practice. In our efforts to find out "what works" we often look at what characterizes an ethical leader and his or her behavior, but neglect the fact that ethical leadership is by its very nature a subjective, dynamic process that involves followers as well. Without followers, there simply can be no ethical leadership. In fact, basic for our theory and research is that it is the followers who provide the terms and conditions for effective (ethical) leadership and that it is followers' perceptions of the leader's behavior, not the leader's actual behavior, that best predict the leader's influence on

individual and organizational outcomes (e.g., Lord & Maher, 1991; Brown & Treviño, 2006). And in the words of Lord and Emrich (2000, p. 551): "If leadership, at least partly, resides in the minds of followers, then it is imperative to discover what followers are thinking." Still, followers' role in the constitution and development of ethical leadership is often overlooked and there is a dearth of research on the origins of and mechanisms behind follower perceptions of ethical leadership (Brown & Mitchell, 2010). As such, the leader-centered focus in our research limits our knowledge of how leaders can effectively build a reputation for ethical leadership.

By paying more attention to the role of followers, new and important questions arise that we need to address if we are to gain a full understanding of how ethical leadership works and why. Most notably, most definitions of ethical leadership, including the definition of Brown et al. (2005) that is adopted in most academic research, implicitly suggest that the concept means more or less the same to all parties involved, be they leaders or followers (cf. Kalshoven, Den Hartog, & De Hoogh, 2011; Yukl, Mahsud, Hassan, & Prussia, 2013). A follower-perspective, however, immediately raises doubts about whether such a "one style fits all" conceptualization of ethical leadership is actually tenable. Is there really one best way to be an ethical leader? Is there one meaning of the concept on which followers agree and accept as the "best practice," even though they might be faced with different challenges and dilemmas in their work?

Empirical research on these questions is limited, but the studies that are available point in a clear direction. That is, while followers' assumptions, beliefs and expectations of ethical leadership are consistent with academic definitions on a very general level (e.g., the importance of leader integrity and some form of communication), they differ significantly in the meaning and relative importance attributed to specific leader characteristics and behaviors. Studies for instance found cross-cultural variation in the extent to which people expect ethical leaders to be altruistic or empowering (e.g., Resick, Hanges, Dickson, & Mitchelson, 2006; Resick et al., 2011). And in a more extensive study on follower expectations, Heres' research (2014) uncovered not one but five ideal-typical views on what ethical leadership entails (see Box 7.1).

Follower-centered research thus shows us that ethical leadership is not a simple universal, but rather a *variform* universal phenomenon: While the main components of ethical leadership constitute a strong, generalizable foundation, there is subtle yet important variation in how those components are understood and enacted in practice (cf. Bass, 1997; Heres & Lasthuizen, 2012). This variation is especially important in light of the finding that followers' implicit assumptions, beliefs and expectations serve as a cognitive framework that guides and biases their subsequent perceptions of the behavior a leader demonstrates and determines their acceptance of an

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**BOX 7.1: FIVE IDEAL-TYPICAL VIEWS
ON ETHICAL LEADERSHIP (HERES, 2014)**

The Safe Haven Creator: an ethical leader is a leader who creates an environment in which there is room to make mistakes and followers feel safe to speak up if needed. The leader is open and honest about his or her decisions and actions, but explicit discussions about ethics and values are limited and ethical behavior is expected to be more or less self-evident.

The Practicing Preacher: an ethical leader is a leader who not only role models high ethical standards but also engages in frequent two-way communication about ethics and dilemmas. The leader emphasizes values and principles over rules and procedures.

The Moral Motivator: an ethical leader is a charismatic leader who role models strong moral character, authenticity, self-reflection, and openness to criticism. The leader does not make ethics a priority within the organization and leaves it up to followers to decide for themselves what is and what is not morally appropriate behavior.

The Social Builder: an ethical leader is a leader who emphasizes shared values and norms within the group and creates and maintains a good relationship with followers. The leader always looks at situations from different perspectives, takes account of stakeholder and societal interests in decision-making and shows moral courage, even if that comes at a cost to the organization.

The Boundaries Setter: an ethical leader is a leader who sets clear boundaries and rules to prevent unethical behavior, and maintains these boundaries in strict but just way. The leader is loyal and fair to followers, but does not tolerate unethical behavior.

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ethical leader's influence (Heres, 2014). Hence, for leaders to be perceived and accepted as ethical leaders it is important that they are aware of their followers' expectations of ethical leadership and that they align expectations and practices as much as possible (see also Van den Akker, Heres, Lasthuizen, & Six, 2009).

Follower-centered research also provides insights that can help explain why ethical leadership works better in some contexts than in others. For example, differences in follower expectations are related not only to the broader cultural context but also to the moral complexity of the work that followers do. That is, followers whose work evokes more serious and frequent moral dilemmas are also more likely to expect a proactive, principled and explicit approach to ethical leadership (Heres, 2014). Perhaps, then, ethical leadership has no effect in certain contexts (e.g., Detert, Treviño, Burris, & Andiappan, 2007) and may even become counterproductive at some point (e.g., Stouten, Van Dijke, Mayer, De Cremer, & Euwema, 2013)

because followers do not experience their work as morally complex and hence do not expect their leaders to be as proactive and explicit about ethics and integrity as the literature prescribes. In such instances, the type of leadership that some scholars would consider to be "ethically neutral" (cf. Treviño, Brown, & Hartman, 2003) or "morally mute" (Bird & Waters, 1989; Menzel, 2007) may suffice in fostering and safeguarding follower ethical behavior.

Lastly, follower-centered research can highlight critical limitations in our research methods (cf. Heres, 2014[2]). Consistent with research on leader categorization and implicit leadership theories (e.g., Epitropaki & Martin, 2005; Lord & Maher, 1991), the follower-based research discussed above points towards an important source of bias in perceptual measures of ethical leadership. Specifically, the results suggest that when filling out questionnaires, respondents may in fact be (partly) regenerating their expectations of ethical leadership rather than critically reviewing their leader's actual behavior and traits (Rush & Russell, 1988). Even more so, processes of pattern-completion may be at play, in which respondents come to associate characteristics and behaviors with their leader that they did not actually observe but which reflect their implicit assumptions, beliefs and expectations of ethical leadership (Lord & Emrich, 2000; Shondrick, Dinh, & Lord, 2010).

Taken together, the above indicates that a broader perspective on both the leaders *and* followers involved in ethical leadership is needed to gain a better perspective on what it means to be an ethical leader and on when and how ethical leadership works. This requires a move away from the "one style fits all" conceptualization currently dominating the literature, towards more nuance and differentiation of ethical leadership.

THE VARYING EFFECTS OF ETHICAL LEADERSHIP

The third issue in ethical leadership research and practice that deserves mentioning here concerns the lack of specificity in how we examine the effects of ethical leadership. In general, research into the effects of ethical leadership shows that counterproductive and unethical behavior are reduced by leadership styles that put ethics in the forefront (e.g., Huberts, Kaptein, & Lasthuizen, 2007; De Hoogh & Den Hartog, 2008; Lasthuizen, 2008; Mayer, Kuenzi, Greenbaum, Bardes, & Salvador, 2009). Moreover, ethical leadership raises followers' moral awareness and judgment and fosters an ethical work climate (e.g., Treviño, Weaver, Gibson, & Toffler, 1999). It is important here to note that the effects of ethical leadership on (un)ethical behaviors go above and beyond the effect of other, more general leadership styles without a specific focus on ethics (Brown et al., 2005; Lasthuizen, 2008). Additionally, ethical leadership appears to be beneficial

beyond ethics and integrity, as it affects more general organizational outcomes as well, such as interpersonal trust, organizational commitment, and organizational citizenship behaviors (Brown et al., 2005; De Hoogh & Den Hartog, 2008; Mayer et al., 2009; Toor & Ofori, 2009; Kalshoven, 2010). In discussion of the effects of ethical leadership, the presumption is thus that ethical leadership improves the overall organizational performance and therefore seems to be a good leadership strategy.

However, similar to our critique on the leader-centered focus in ethical leadership research, an important limitation of most ethical leadership studies is the common assumption that the same approach of ethical leadership is adequate for all kinds of (un)ethical behavior and organizational climates—under all circumstances. This is further exacerbated in the way in which ethical leadership tends to be measured in standardized survey research. For instance, in the previous mentioned work of Brown, Treviño, and colleagues, a concept of ethical leadership is used containing dimensions of the moral person and the moral manager (Treviño et. al., 2000, Brown et al., 2005). Yet the authors' parsimonious 10-item ethical leadership scale for standardized surveys combines both dimensions assumed to be important for the ethical leader and is therefore little sensitive to its contingencies. Such lack of specificity in ethical leadership measurement raises the question whether the prevention of a specific type of unethical behavior such as corruption and fraud, for example, demands a different ethical leadership approach than the prevention of other types of unethical behavior such as conflicts of interest, discrimination, or misuse of information. We think it does.

Huberts et al. (2007) discussed three aspects of leadership—role modeling, strictness, and openness—and examined them in relation to a typology of integrity violations as developed by Huberts, Pijl, and Steen (1999; see also Lasthuizen, Huberts, & Heres, 2011), by means of a survey amongst police officers. In a latter study of Lasthuizen (2008) two empirically distinct types of ethical leadership are found: role modeling leadership and integrity-focused leadership. Both studies indicate that ethical role modeling of public sector leaders is especially effective in minimizing integrity violations that relate to interpersonal relationships within the organization, including bullying, sexual harassment, or gossiping about colleagues. But when it comes to integrity violations that concern organizational resources (e.g., misuse of working hours for private purposes, falsely calling in sick or carelessness in the use of organizational resources), it is essential that a leader is strict and reinforces behavior through rewards and punishments. And, finally, clarifying ethical values and norms and being open to discuss ethical dilemmas seem most effective in reducing favoritism within the organization and discrimination of the public outside the organization. In addition, as Lasthuizen's (2008) study shows, it appears that role-modeling

leadership works primarily via the ethical culture dimension of clarity (cf. Kaptein, 2008), while integrity-focused leadership works primarily via the ethical culture dimensions of discussability, sanctionability and supportability on the incidence and prevalence of integrity violations. These findings are outlined in Figure 7.1 (cf. Lsthuizen, 2008, p. 156).

Another study of Kalshoven et al. (2011) confirm this basic argument that ethical leadership is in fact a multi-dimensional construct with different consequences for the "ethics" of the organization, including the occurrence of integrity violations. Ethical leadership involves different behaviors that each have different antecedents and outcomes. Kalshoven et al. (2011) provide an Ethical Leadership at Work (ELW) questionnaire in which seven dimensions of ethical leadership are developed and tested. In line with our studies, she found different relationships between the various behaviors of ethical leadership and outcomes (cf. Lawton & Paez, 2015).

In sum, these findings lead us to the conclusion that the various aspects and components of ethical leadership differ in their respective effect on follower unethical behaviors and the ethical organization (cf. Jurkiewicz & Giacalone, 2016). Many authors in leadership studies—either ethical leadership or the broader organizational leadership—stress that dimensions or styles are interdependent and should be combined. However, as important as this work may be, a too narrow focus on the concept or its measurement prohibits specific knowledge on which leadership styles work under what conditions and with what results. Fortunately, differentiation in (ethical) leadership is gaining territory in scholarly work,[3] giving new impetus for approaches known as situational or contingency leadership (Hersey & Blanchard, 1993). Although this latter theory has been criticized (cf. Fernandez & Vecchio, 1997; Graeff, 1997), its underlying rationale that leadership effectiveness depends on the specific situation and followers remains appealing.
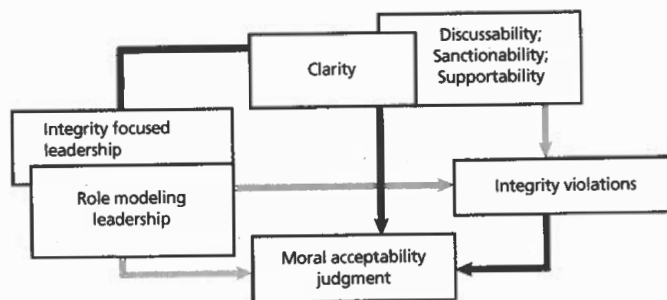

Figure 7.1 Working of ethical leadership styles on integrity violations.

DISCUSSION AND CONCLUSION

In this chapter, we addressed three key issues in ethical leadership research and theory. Each of these issues provides food for thought for future research, theory development, and possible implications for governance practice—some of which may indeed be considered quite "radical," messy, and complex when compared to the clean and clear message that dominates ethical leadership research and practice. As a research community, we are able to make valuable and interesting progress, but we nevertheless seem to be a bit "stuck" within our own boundaries and limitations... Our reflection on these limitations concerned doubts about the conceptual clarity on basic concepts as "ethics" and "integrity," as well as on the content and interpretation of "ethical leadership" in different contexts. More differentiation and nuance seems necessary, taking into account different phases of governance, different interpretations, and experiences within organizations (including followers' perspectives). In addition, we need to distinguish more between types of ethical leadership with differing consequences for the organization and its outcomes. This offers a complex but also challenging agenda for future research and theory development. More international comparative research should be put on that agenda, with more clarity about the validity of the insights on the types of ethical leadership and their consequences in varying circumstances. In addition more clarity about the basic concepts and their context might help to make more explicit what ethical leadership is all about, with more specificity on the consequences of types of leadership. This of course also is crucial for our contribution to the practice of governance and leadership.

An additional point for serious reflection (cf. Huberts & Lasthuizen, in press) stems from scholars who question the Western or cultural bias in dominant perceptions of ethics, integrity and corruption (De Graaf, Wagenaar, & Hoenderboom, 2010; Mungiu-Pippidi, 2006). Sissener (2001), for example, claimed that Western approaches to corruption are often peculiarly Western, influenced as they are by Weber's famous ideal type of bureaucracy and not easily applied to non-Western societies. In many countries, the public official who issues favors towards an established network is not corrupt; his or her actions can simply be conceived as the social obligation to help; and deals within the network are considered as a normal practice (Sissener, 2001). The definition issue thus raises questions of cultural bias. Accordingly, Chadda (2004, p. 122) was particularly outspoken on the use of TI's definition in developing countries: "To judge transactions originating in the traditional sphere as corrupt because they clash with the requirements of the legal rational order can be seen as simply an ideological argument for the rapid destruction of the traditional sphere."

In the same vein, Andersson and Heywood (2009) argued that the concept of corruption is politically misused, claiming that the very concept has been increasingly instrumentalized for political ends since the end of the Cold War—most especially in those countries where corruption is perceived as a major issue.

This issue seems to be more prominent in the mentioned literature on corruption and integrity of governance then in our research and theory development on the content and consequences of "ethical leadership." Nevertheless, more reflection on cultural subjectivity issues, and the limitations of our "western perspective," seem important to progress in our field of study.

This of course relates to our previous topics, on what ethics and leadership are about, on the perceptions of followers and leaders and on the effects of ethical leadership styles. In addition to research implications and theory-oriented conclusions, our "journey of doubt" also suggests consequences for the practice of ethical leadership and integrity management. More nuance and differentiation seem inevitable, on the styles of (ethical) leadership, on the types of consequences or effects of those styles and on the importance of taking into account the context.

NOTES

1. The authors are listed alphabetically and contributed equally to this chapter. In this chapter we build on previous works of the authors, most notably Huberts (2014), Heres (2014) and Lasthuizen (2008), referencing the aforementioned works only when referring to specific research results. We thank Carlo de Cocq for his assistance on adequate referencing.
2. Other methodological implications of follower-based research and recommendations on how to deal with bias in perceptual measures of ethical leadership include: the inclusion of more detailed behaviors in measurement instruments; the use of multidimensional measures that allow for in-depth examination of measurement models; and, the employment of a wider range of measurement instruments. See Heres (2014) for a more extensive discussion.
3. See for instance studies from Bedi, Alpaslan, & Green (2016); Huang & Paterson (2017); Kottke & Pelletier, 2013; Lamboo, Lasthuizen, & Huberts, 2008; Lawton, Rayner, & Lasthuizen, 2013; Lu, 2014; Neubert, Wu, & Roberts, 2013; Ruiz, Ruiz, & Martinez, 2011; Stouten et al., 2010; Taylor & Pattie, 2014.

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CHAPTER 8

RADICAL HEROIC LEADERSHIP

Implications for Transformative Growth in the Workplace

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Carl Sagan (1949) once wrote, "Extraordinary claims require extraordinary evidence." A corollary of this claim might read, "Radical times require radical leadership." Our observation of current world conditions suggests that we live in such radical times. As we write this chapter, the United States is averaging more than one mass-fatality shooting per day (Ingraham, 2015). Terrorism sponsored by the Islamic state and other extremist groups threaten world peace and stability (Hoffman, 2013). Rising sea levels due to global warning are projected to submerge the world's coastal cities within a few decades (Fagan, 2014). Our planet's oceans are dying from humans