Responsible Leadership Handbook

For Staff and Boards

Christoph Stückelberger

Globethics.net

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Table of Contents

SUMMARY ENGLISH

Responsible leadership is a key factor for performance, success, credibility and sustainability of each organisation. Responsible leadership means the responsible use of power in order to define and reach ethical goals for all human beings and the whole creation and to implement the defined values.

This handbook is a guide with spiritual and ethical reflections, followed for each chapter by practical checklists called *MyLeadership* and training modules to train staff and board members. It is in four main parts:

1. Types of leadership *models* and the *personal leadership* style, motivation, character and competences;
2. *Biblical and interreligious* leadership models serve as orientation guide;
3. *Reflections on values and virtues* which are the foundation for responsible leadership, followed by a personal self-evaluation of one owns guiding values and spiritual basis;
4. *Management of resources* is a key challenge and benchmark of responsible leadership. A broad variety of resources from material to organisational and spiritual, are included, followed by a mapping exercise to discover existing and lacking resources and its management strategy;

The personal and institutional commitment for responsible leadership is summarised and concretised in by the "Code of Responsible Leadership" to be signed by people with leadership responsibilities.

RÉSUMÉ EN FRANÇAIS

Le leadership responsable est un facteur clé pour la performance, le succès, la crédibilité et la pérennité de toute organisation. Le leadership responsable signifie un exercice responsable du pouvoir afin de définir et atteindre des objectifs éthiques pour tous les êtres humains, ainsi que l'ensemble de la création, et il permet de mettre en pratique les valeurs ainsi définies.

Ce manuel est une ligne directrice de réflexions spirituelles et éthiques, résultant à chaque chapitre en des listes de contrôle pratiques appelées *MyLeadership* et des modules de formation destinés à l'exercice du personnel et des membres du conseil de fondation. Il est constitué de quatre parties principales :

1. Des types de *modèles* de leadership et le style de *leadership personnel*, la motivation, le caractère et les compétences ;
2. Les modèles de leadership *bibliques et interreligieux* servent de guide d'orientation ;
3. *Des réflexions sur les valeurs et vertus* qui sont au fondement d'un leadership responsable, suivies par une auto-évaluation personnelle des valeurs directrices et des fondements spirituels ;
4. *La gestion des ressources* est un défi crucial et un trait distinctif du leadership responsable. Une grande diversité de ressources matérielles, organisationnelles et spirituelles est prise en considération, puis sera présenté un exercice de cartographie permettant d'identifier des ressources existantes ou manquantes et la stratégie de gestion appropriée.

L'engagement personnel et institutionnel à un leadership responsable est résumé et présenté de manière concrète par le "Code pour un leadership responsable" qui devrait être signé par les personnes ayant des responsabilités de leadership.

RESUMEN EN ESPAÑOL

El liderazgo responsable es un factor clave para el rendimiento, el éxito, la credibilidad y la sostenibilidad de cada organización. El liderazgo responsable implica el uso responsable del poder con el fin de definir y alcanzar objetivos éticos para todos los seres humanos y toda la creación, y para poner en práctica valores definidos.

Este manual es una guía con reflexiones espirituales y éticas, cada capítulo esta seguido por una lista de comprobación práctica llamadas *MyLeadership* y módulos de formación para capacitar a los miembros del personal y de la directiva. Así, se encuentra dividido en 4 partes principales:

1. Tipos de liderazgo *modelos* y estilo *personal de liderazgo*; motivación, carácter y competencias;
2. *Modelos de liderazgo bíblicos e interreligiosos* como guía de orientación;
3. *Reflexiones en torno a valores y virtudes* base para un liderazgo responsable, seguido por una auto-evaluación personal de valores propios y bases espirituales;
4. *Administración de recursos* un reto clave y punto de referencia de un liderazgo responsable. Una amplia variedad de recursos, desde materiales para la organización hasta espirituales se encuentran incluidos, a estos se suma un ejercicio de mapeo que busca descubrir recursos existentes y faltantes y dar cuenta de las posibles estrategia de gestión de éstos;

El compromiso personal e institucional para el liderazgo responsable se resume y concreta en el "Código de Liderazgo Responsable" que busca ser firmado por las personas con responsabilidades de liderazgo.

INTRODUCTION

Three challenges

Responsible leadership means the responsible use of power in order to define and reach ethical goals for all human beings and the whole creation and to implement the defined values. Power is the capacity and ability to take and execute a decision and to implement a goal. Power in itself is neither positive nor negative. Power is necessary to implement ethics and values. Power is negative if it is used to implement unethical goals and decisions. Leadership is essentially a position to execute power. The different leadership models execute power in different ways. The Globally Responsible Leadership Initiative defined global responsible leadership as "the global exercise of ethical, value-based leadership in the pursuit of economic and societal progress and sustainable development".[1]

Personalities in leadership positions face huge burden of responsibilities. Especially in times of a crisis or an accident in a company, an economic or political crisis of a country, leaders get to the limits of their capacities.[2] *Leadership training* has become a widespread effort all over the world. The number of books, curricula, specialised programmes for excellency in leadership exploded during the last twenty years, especial-

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[1] Globally Responsible Leadership Initiative, *Globally Responsible Leadership. A Call for Engagement*, European Foundation for Management Development, 2005. http://www.grli.org/index.php/resources/publications (Accessed 1 Nov. 2014).
[2] See e.g. the honest, impressive and ethical reflection of the former CEO of Shell Mark Moody-Stuart: *Responsible Leadership: Lessons from the front line of sustainability and ethics*, Greenleaf, 2014.

ly for business leaders, but also for public administration, NGOs, religious communities or academic staff. Improvement of performance in competitive markets, good governance for more transparency and against corruption, management of complex institutions in changing legal environments, fast growth or restructuring of an institution, challenges of intercultural and interreligious value clashes and many countries and sectors in fast transition processes have been some of the driving forces behind this call for leadership training.

The shock of the profound financial and economic crisis even sharpened the topic: what went wrong with the education in business schools which produced leaders who provoked this disaster, with exaggerated bonus systems which led to dangerous and disastrous risks? The call for value-based leadership can be heard everywhere in the world.

But what is the benefit of responsible leadership? Does the experience not tell us that unethical behaviour is sometimes more beneficial? The current situation shows that ethical leadership is not a luxury for good times and has to be forgotten in bad times such as brutal competition and lack of growth. On the contrary: ethics pays, especially in long term. Ethical leadership helps to reduce reputation risks, environmental risks, economic risks, management risks, legal risks. But ethics is not a guarantee for economic success and ethical leadership – from an ethical point of view – cannot be just an additional means for economic goals. Ethical behaviour itself is a goal. It is an expression of human dignity and respect for human and community values.

The leader's role is to pursue the vision and mission of the organisation and rally others towards the achievement of the same, while observing and living the values of the organisation and working ethically. This leadership handbook therefore is one important element to implement the strategy of the organisation.

This handbook has been developed originally from an earlier guide written for use within the ECLOF International, an ecumenical micro-

finance institution with activities in many countries in Africa, Asia and Latin America here the author served as International President 1999-2007. Founded in Geneva in 1946 by the private banker Gustav Hentsch and Willem Visser'tHooft, who two years later became the first General Secretary of the World Council of Churches, ECLOF aims to combine Christian values in an ecumenical spirit with professional competence and performance. From the beginning, it has been a value-based organisation.

Organisations in the public, private, academic and civil society sector are confronted with *three main leadership challenges*:

First, the "vision, mission and values" and rules and regulations in the basic documents are important and may be ethically well justified. But how can they be implemented in practical decisions and ethical dilemmas? The best rules are useless if individuals do not implement them. *How can staff and board members be trained to internalise and implement these guidelines and rules?*

Second, religious institutions have specific leadership models rooted in religious, theological and ecclesiological convictions and interpretations of faith. Religious leaders in some traditions and countries claim almost absolute authority, with more rights and less accountability than it is standard in secular organisations. *How can we improve the religious understanding and implementation of responsible leadership as a key for religious organisations?*

Third, international institutions confront the challenge of how centralised or decentralised they should be. Unity in diversity is an important global and also ecumenical principle. *How can leaders assume their responsibility of being part of the whole organisation* and not just defending the own "kingdom"?

Individual and interpersonal ethics deals with the responsibility of individuals and direct interpersonal interaction. Structural ethics deals with structures, institutions, laws and rules as indirect instruments for

responsible behaviour. Both are two sides of the same coin and are inter-related. This handbook mainly contributes to the individual behaviour of people in leadership functions. The first challenge is taken up in chapters 1 and 2, the second challenge in chapters 3 with its theological and ethical reflections and checklist. The important challenge 3 is not central to this guide, but it is reflected in chapters 4 and 5 on the management of resources, which include a holistic view of the resources of the whole organisation.

Use of this handbook

You can use this guide in different ways:

1. Best is to read it *from the beginning to the end* in order to integrate the theoretical and practical parts in your work.
2. The *MyLeadership*s *sections* are practical questionnaires, checklists and a code for people with leadership responsibility. Take your time to respond to the questions, to fill in the checklists, and before signing the code. This may be done one step at a time. Before you fill any one, read the previous chapters: for *Myleadership I* read chapter 1; for *Myleadership II* read chapters 2 and 3; for *Myleadership III* read chapter 4; before signing the code in *Myleadership IV* study the cases and discuss the code with your superior.
3. *Training modules* can be selected according to need. For a series of all five training modules, we propose that you follow the given order.

1

LEADERSHIP DIMENSIONS AND MODELS

1.1 Leadership Dimensions

Who is a leader and what is a leadership position? Leaders are not only presidents of states, CEOs of private companies, church leaders or directors of NGOs. Leadership exists in all levels and in all sectors of society:

Levels and sectors: First of all, everybody is a leader of himself/herself. To guide and manage one's own life is probably the most difficult leadership task. Parents are leaders of their children, older children of their younger brothers or sisters; leadership exists in peer groups, educational, political, business and religious sectors and from a local to a global level.

Formal and informal leadership: Formal leaders are in a leadership position through formal decisions such as elections, appointments and heritage or through violence such as a putsch or war. Informal leaders are not officially appointed but are recognised de facto as leaders or in some aspects of their role. Informal leadership exists everywhere and is established especially when the formal leader is lacking credibility, competence and natural authority or if the structures of the formal leadership are in-transparent, complex or inadequate for approaching tasks. Formal authority is linked to a formal position; natural authority is root-

ed in competence, convincing behaviour and acceptance. Therefore, informal leaders normally have a high level of natural authority in respective fields and have no formal power whereas formal leaders depend much less on natural authority because they have the formal one. In democratic processes they will be re-elected only if they also have natural authority.

The goal of leadership is that formal leaders are also informal leaders with both formal and natural authority.

1.2 Leadership Models

Leadership is executed in very different ways. A full typology of leadership models would go beyond the goal of this handbook. But let us select a few concepts in order to show the diversity and complexity of these models and describe the values on which they are based. Some of the terms are invented by the author. There are some contradictions between the models, but also many overlapping values. Each model emphasises a key aspect of leadership, generally without excluding the others.

Master leadership: The master-student relation is a classical leadership model in all cultures and religions: Buddha, Confucius, Socrates, Jesus and Mohammed, Hindu Gurus, Zen teachers, Jewish rabbis and Christian monks have been described as teaching masters of their disciples. The master as a leader educates, challenges and initiates the disciple. The mutual relationship between master and disciple is very profound and led by high, normally lifelong commitment.

Charismatic leadership is defined by Max Weber (1922) as "resting on devotion to the exceptional sanctity, heroism or exemplary character of an individual person, and of the normative patterns or order revealed or ordained by him". He defines charisma as "a certain quality of an individual personality, by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least

specifically exceptional powers or qualities". Charismatic leaders create enthusiasm, personal magnetism, almost devotion amongst the followers.

Transforming leadership: "Transforming leaders have very strong values. They do not water down their values and moral ideals through a consensus, but rather they elevate people by using conflict to engage followers and help them reassess their own values and needs."[3]

Servant leadership: The core of servant leadership is that the leader serves the followers and not the opposite. This concept is rooted in biblical leadership models, but also in other ancient concepts. The well-being of the other, especially the deprived, is the centre of concern. In his book on servant leadership Greenleaf says that the servant leader must pass the following test: "Do those served grow as people? *While being served* do they become healthier, wiser, freer, more autonomous, more likely to become servants themselves? … And, what is the effect on the least privileged in society?"[4]

Host leadership: The leader behaves like a good host: he/she offers a guesthouse with services and good living conditions where the guests, the employees, can grow and develop. The leader is inviting, encouraging and welcoming like a host. As Paul said about Jesus as his leader, "Christ has welcomed you, for the glory of God. For I tell you that Christ has become a servant." (Romans 15:7-8)

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[3]Ciulla, Joanne B., "Leadership Ethics: Mapping the Territory", in Ciulla, Joanne B (ed.): *Ethics, the Heart of Leadership*, Westport/London: Praeger 2004, 3-24 (15). Based on Burns, J.M., *Leadership*, New York: Harper and Row, 1978.

[4] Greenleaf, Robert K., *Servant Leadership*, New York: Paulist Press, 1977, 13-14. See also Reinke, Saundra R., "Service before Self: Towards a theory of servant-leadership", *Global Virtue Ethics Review 5 (3)*, 2004, 30-57; Smith,Marilyn J. "Servant Leadership in the Public Sector", *Global Virtue Ethics Review 5 (3)*, 2004, 120-150; Williams, Brian N., "Civic Learning via Service Learning: A proposed framework and methodology to linking servant leadership theory to the contemporary practice of community policing", *Global Virtue Ethics Review 5 (3)*, 2004, 80-94.

Principle-based leadership is rooted in fundamental values which are to be respected in all decisions. Whereas servant leadership and other models are process-oriented and influenced by the followers, the principle-based leadership always refers to the principles as absolute criteria.

One-value leadership: This type is close to the principle-based leadership, but focuses mainly on one key value such as peace, sustainability or justice. WWF offers a *One Planet Leadership* training: "The applied management programme that equips you to deliver your company's sustainability vision."[5]

Care leadership concentrates on the ability of leaders to care for the other.

Ethical leadership has become a broadly discussed concept especially in business ethics.[6] There is a special focus on the leader-employee-relationship. Ethical leadership sees the employee not as an object, just as a means for the economic goals, but as a subject with its own dignity and as a goal in itself. Ethical leadership reflects "how the relationship between the leading and the subordinate people in hierarchical structures can be structured in a fair and humane way."[7]

Dictatorial leadership: The dictator does not accept sharing and controlling of power but looks for absolute power. Critical views are usually not allowed and absolute obedience is required. It is the opposite of servant leadership in the sense that the followers have to serve the leader.

Ubuntu leadership: Ubuntu is the (Southern) African concept of community ethics: I am because we are. The individual is always seen in its relation and interaction with the community. I call *Ubuntu* leadership the leaders who try to reconcile the community and the individual. "A person is a person because (s)he recognises others as people" (Arch-

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[5] *www.panda.org/business/training. opleaders@wwfint.org*
[6] E.g. Starratt, R. J., *Ethical Leadership,* San Francisco: Jossey-Bass, 2004.
[7]   Ulrich,Peter,*Führungsethik. Handbuch der Wirtschaftsethik*, Gütersloh: Gütersloher Verlagshaus, 1999, Vol. 4, 230-247 (230).

bishop Desmond Tutu)" can be translated to "A leader is a leader because s/he recognises others as leaders."[8]

Wisdom leadership: Wisdom is the fruit of collective experience, reflection and conviction which in most cultures is summarised in proverbs[9] and holy texts such as the biblical Wisdom collection (proverbs are only one part), Confucius' Analects, the Tao of Ching and parts of the Qur'an.

Herd-instinct leadership: Leaders often follow "super-leaders" and their trends. The disaster in the investment sector showed that many investment leaders just followed what other investors did. Of course, most leaders are influenced by their peers. But if it becomes a blind trust and imitation, I call it herd-instinct leadership.

Populist leadership: Leaders whose main criteria for decisions are the real or presumed voice of the people (vox populi) as their followers, are called populist leaders. It is an *opportunistic leadership* without clear principles. But they could also claim to be servant leaders, serving whatever people want them to do.

Spiritual leadership: Spiritual leadership refers to the deepest inner convictions of the leader. A leader who "seeks God's will" in all decisions, is "confident in God", "humble" and "following God's example" and Spirit.[10]

1.3 Leadership Instruments

Leadership models often refer to different means and instruments. Ethically speaking, the means must correspond to the goals. Let us summarise some of these means as follows:

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[8] Quoted on *african-leadership.com*.

[9] See Miller, Annetta, *African Wisdom on Leadership, A Calendar*, Nairobi: Pauline Publications, 2006.

[10] Sanders, J. Oswald, *Spiritual Leadership*, Chicago: Moody Press, 1994 (2nd ed.), 29.

Leadership based on goals: the leader implements goals, defined collectively or individually

Leadership based on principles: the leader implements principles, defined collectively or individually

Leadership based on charisma: the leader convinces and leads by his/her charismatic authority

Leadership based on chaos: the leader decides arbitrarily, without understandable principles and plans

Leadership based on violence: the leader leads by means of intimidation and threat, without justification

Leadership based on opportunities: the leader catches actual opportunities, even if they do not correspond to fixed plans and priorities

Leadership like a helicopter: The leader appears out of the blue, swirls up dust and disappears fast.

1.4 Cultural Context of Leadership Patterns

The term "leadership" in English is used worldwide. However, to translate the term into other languages creates substantial problems and is a cultural challenge. Globethics.net for instance tried to translate its programme "Responsible Leadership" into other languages. After long discussions with specialists over the French translation, we decided that *le leadership responsable* would be the best "translation" because a similar word does not exist in French. In German, *Führerschaft* is disqualified because it is associated with Hitler as "Führer". So finally we settled on *Führungsverantwortung*. In Spanish, *liderazgo* is often associated with the history of dictatorships in Latin America and was refused by some as a translation. Others preferred *dirección responsable* as a solution. We invite the users of this handbook to reflect on translations and the cultural implications of such terms.

Leadership models are deeply rooted in history, cultures and religions.[11]Leadership can only be executed in a responsible way if the context is understood and existing patterns can be integrated and/or overcome. Responsible leadership cannot mean accepting existing models and roles per se. It means critically reflecting on and ethically justifying why a model is accepted, refused or modified.

Four key cultural challenges and conflicts can be observed worldwide:

1. *Paternalistic versus democratic leadership:* Paternalistic leadership is based on leaders appointing successors, generally without a limitation of the leadership period. It is practiced in family enterprises as well as in monarchies etc. Democratic leadership is elected by democratic processes for a limited period of time.

2. *Individual versus collective leadership:* Elite training is a top-down approach which looks for individual excellency in leadership whereas peoples' movements with a bottom-up approach rather look for collective leadership and peoples' empowerment.

3. *Inherited versus performance-related leadership:* Feudalism is characterised by inherited power, leadership and privileges. Here the background of the family, the tribe, class, race, sex and religion are important for the career. The performance-related approach as a result of humanism, reformation enlightenment, however bases leadership selection mainly on performance criteria such as formation and experience. In reality, feudal decisions also include performance elements and so called enlightened modern societies have more nepotism than generally recognised.

4. *Respect for the elders versus promotion of young and dynamic leaders:* In many cultures especially in Africa and Asia, older leaders are still very much respected and not contested. Even after leaving their

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[11] See the fascinating cultural diversity in the 40 articles on leadership from 22 countries: Stückelberger, Christoph/ Mugambi, J.K. (eds.), *Responsible Leadership. Responses from five Continents,* Geneva: Globethics.net, 2007.

leadership position, they remain the "grey eminence" to be consulted and heard. In modern cultures such as Western market economies, young and dynamic leaders are hired and fired. Once they are out of leadership, they are normally out of influence and should abstain from intervening in their former sphere of influence.

Christian faith has to be enculturated in a specific environment, because only then God can be incarnated in a concrete context. Incarnation and enculturation are linked. At the same time, each culture has also to be transformed and transcended by the gospel so that God's kingdom can become visible. Responsible leadership that wants to call itself Christian therefore always needs this double relationship, with the gospel and with a specific context.

Intercultural leadership is a special task in a globally interdependent world. Many teams and Boards on global, but also on national or regional levels, are composed of people with different cultural background. In this context leadership means intercultural management.[12]

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[12] See e.g. Sackmann, Sonja A., "Leading responsibly across cultures", in Maak, Thomas/Pless, Nicola M. (eds.), *Responsible Leadership*, London and New York: Routledge, 2006, 122-137.

MyLeadership I
Motivation, Character, Competences

A leadership model can only work if it corresponds with the personality, character and competences of the leader. Leadership needs a level of self-consciousness and self-criticism above average. The following questionnaire is a tool for people with leading functions and responsibilities or in preparation of them. The questions should contribute to self-reflection with the aim of executing leadership responsibilities in a credible, convincing and effective way.

First of all the questionnaire is meant for personal reflection and meditation. In a further step it can be used for dialogue with the coach, pastor, supervisor or superior. Best is to use it as part of a leadership training module. The individuals should take at least two hours for the fifty questions in eight sections. If the training module is spread over various weeks or evenings, the participants can be asked to fill in two sections per day, over four days.

MyLeadership I: Motivation, Character, Competencies

Read chapter 1 on leadership dimensions and models. Take time to answer honestly the fifty questions in eight sections. You answer them for yourself to improve your leadership competence and personality and to serve your institution. Go to a quiet place where you are not disturbed by others. Take at least two hours or answer two sections a day during four days.

My name: ....

My institution and function in the institution: ....

....

Topics and experiences	My answers
1 My biographical experiences	
11 What was/is my social position within the family (sisters/brothers) and relatives? Why?	
12 What were/are my predominant social positions in school, peer groups, partnership? Why?	

13 What were/are my predominant social positions in professional life (executive and governing positions)? Why?	
14 What were/are my main professional or personal competitors? What are my reactions/behaviours?	
2 My competences and weaknesses: Which competences/qualities and weaknesses are especially supporting/hindering my leadership functions? What can I improve?	
21 My professional competences	
22 My professional weaknesses	
23 My social competences	
24 My social weaknesses	
25 My emotional competences	
26 My emotional weaknesses	
27 My physical strengths (what my body tells me, capacity of resilience)	
28 My physical weaknesses (what my body tells me, limits of resilience)	
29a My leadership competences	
29b My leadership weaknesses	
3 My motivations They influence the decisions and actions	

31 What are my "egoistic" motivations for leadership functions (financial, reputation, influence, satisfaction, personal development etc....)? Why?	
32 What are my "altruistic" motivations for leadership functions (serving others, change the world, overcoming injustice etc.)? Why?	
33 How do I judge, weight and balance "egoistic" and "altruistic" motivations? Why?	
34 How do my motivations influence my decisions and actions?	
4 My leadership ideals	
41 Which person is a negative example of a leader (e.g. a former superior, a public figure, a religious leader)? Why?	
42 Which person is a positive example/ideal of a leader (e.g. a former superior, a public figure, a religious leader)? Why?	
43 In my leadership role I would like to be characterised by the following attributes	
5 My faith and values (conviction) For more questions and answers see chapter 6	See also chapter 3 and 4
51 What are the core convictions of my faith relevant to my life and leadership functions?	
52 What are the core ethical values I want to implement in my life and leadership functions?	
6 My cultural and personal context	See also chapter 2.4
61 Which leadership patterns in my cultural, political and religious context do I support? Why?	
62 Which leadership patterns in my cultural, political and religious context do I refuse? Why? Or criticise but finally accept? Why?	

63 What do I want to contribute with my leadership to improve/change leadership patterns in my context?	
64 As a woman/as a man in leadership, what is the opportunity and challenge of gender in my leadership role toward subordinates and superiors?	
65 How does my national, ethnic and language background influence (support, hinder) my leadership role toward subordinates and superiors?	
66 How does my religious background influence (support, hinder) my leadership role toward subordinates and superiors?	
7 My leadership style/model	See also chapter 2.2 and 2.3
71 What is my leadership pattern/model in reality?	
72 What is the leadership model I would like to implement?	
73 What are the main leadership means I use in reality?	
74 What are the main leadership means I would like to implement?	
8 My leadership experiences and expectations	
81 What was/is a positive experience in my executive leadership function (e.g. staff)? Why?	
82 What was/is a negative experience in my executive leadership function (e.g. staff)? Why?	
83 What was/is a positive experience in my governing leadership function (e.g. Board)? Why?	
84 What was/is a negative experience in my governing leadership function (e.g. Board)? Why?	
85 What was/is a positive experience in my consultative leadership function (e.g. committee)? Why?	

86 What was/is a negative experience in my consultative leadership function (e.g. committee)? Why?	
87 What individual measures can I undertake to improve the way I execute my leadership function?	
88 What structural measures are necessary to improve the way I execute my leadership function?	
89a What instruments do I have to be supported in my responsibility and protected from the risk of abuse of power (superiors, reporting, control mechanisms, coach)?	
89b What instruments do I need in addition to be supported in my responsibility and protected from the risk of abuse of power (superiors, reporting, control mechanisms, coach)?	

2

LEADERSHIP MODELS IN THE BIBLE AND OTHER RELIGIONS

2.1 Biblical Models

There are many positive and negative examples of leadership in the biblical books; from the patriarchs to the kings and prophets, from parents to servants, from disciples to teachers, from priests to apostles. Different leadership models are visible. From patriarchal leadership of patriarchs like Abraham to young leadership of the young king David to inherited leadership of many kings up to servant leadership of Jesus. The key criterion for responsible leadership is the relationship of the leader to God, the response to his call.

The biblical books report many stories of weak and failing human beings who are chosen by God as leaders and examples of faith: Moses was not only a strong leader, but had often doubts about his capabilities and was a stutterer. King Saul abused his power, listening more to some people of his kingdom than to God (1 Sam 15:17-26) and God replaced him by David who became a great idol. David abused his power to get a woman (story of Bathsheba, 2 Sam 11) and failed in his moral integrity. He was handicapped by his depressive character. Prophets have been selected among people who resisted taking this responsibility, like Jeremiah (Jer 1:7). In the New Testament, Mary, a young, unmarried, weak girl was chosen as mother of Jesus (Luke 1:48). Peter, who claimed to be the strongest follower of Jesus, became so weak and fearful that he

denied three times that he knew Jesus (Luke 22:54-62). Yet this weak Peter was called rock on which the church is built. Others have been exploiters like Zacchaeus (Luke 19:8) or executers against Christians like Saul who then became Paul (Acts 9). Even Jesus, who is one of the triune God, as a human being feared to die a violent death and asked God to save him from the cross, but in the end submitted his leadership to the will of God: "Thy will be done." (Luke 22:42).

Not a strong character, a pure morality, an impressive performance or heritage or an outstanding intelligence are the conditions to be chosen by God as a leader. To be open and faithful to fulfil God's will is the main criterion for selection. But this then includes a faithful, transparent and performing use of the charisma that God gives to fulfil the leadership role!

Two examples of responsible leadership can illustrate this faithful leadership model, a woman from the Old Testament and a man from the New Testament. The prophet Miriam, the sister of Moses, critically challenged the great leader (Ex 2) and thus played the role of a courageous prophetic leader. The good economist in Luke 12 is an example of a good entrepreneur, guiding the employees as a good steward and using resources in a careful way. These examples are described and evaluated in Annexes 1 and2 and can be used for Bible studies.

2.2 Leadership models in Proverbs and Other Religions

Positive and negative leadership models exist in all cultures and in all religions. The proverbs, the so called wisdom literature, are an impressive source of collective knowledge about good and destructive leadership. E g. the South African Proverb: "The house of a leader who negotiates survives." Or the Ugandan proverb: "One who possesses

much wisdom has it in the heart, not on the lips." Or from Sudan: "He is like a drum which makes a lot of noise but is hollow inside."[13]

In all religions, the benchmark of good leadership of human beings is obedience to God's will. In Judaism, it is already described as in biblical models above. In Islam, to be obedient to the five rules are at the centre for each believer and therefore for each leader, from the parents to the public figure. In Buddhism and Hinduism, spiritual leaders such as the Guru and the Monk play a specific role in guiding people on their spiritual way. But all holy texts also describe examples of abuse of leadership positions.

Some religious and non-religious leadership models have to be questioned because – in today's perspective – they violate human rights, are too patriarchal or too martial, killing and destroying enemies even with shrewdness and tricks, as justified in the famous Chinese model of warfare. Religions play a qualifying role for spiritual leadership, but they sometimes also justify dictatorial leadership as God-given power and authority. The identification of the Emperor/Caesar as God as in some periods of the Roman Empire cannot be justified from a religious perspective because it denies the fundamental distinction between human beings and God and sheds all limits to human power and leadership.

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[13]From Miller, Annetta, *African Wisdom on Leadership, A Calendar*, Nairobi: Pauline Publications, 2006.

LEADERSHIP CREDIBILITY THROUGH VALUES AND VIRTUES

2.1 Values

Values are benchmarks of orientation for individual and collective decisions and actions. *Virtues* are personal attitudes of behaviour, based on the values. Both values and virtues are crucial for the credibility of people and institutions.

Credibility is the most precious "capital" of a person, especially in leadership position, and of an institution. If it is lost, the reputation damage is enormous. To rebuild credibility takes a long time and is costly. Credibility is of even higher importance for credit institutions. Trust and credibility are the beginning of all financial businesses. Why? And what is credibility and how is it built? The word itself is telling:

There is a linguistic and factual correlation between credo, credibility and credit:

Credo (Latin "I believe". A statement of faith) is a people' or an institutions' (mission statement, values) *Weltanschauung* (religious or non-religious) und value orientation. My trust and orientation is based on my faith.

Credibility (reliability, trustworthiness) emerges from referring to and implementing the credo, the values and virtues and from keeping promises.

Credit: (double meaning of the word: advancement in trust and money) is given to people or institutions that create credibility in their behaviour because of their credo and the implementation of their credo.

Recognising the *dignity of each human being* is the precondition of all other values. Why should we respect and care for other human beings if they are not seen as human beings with the same dignity as we claim for ourselves? In the Christian Perspective, human dignity is based on the fact the human beings are creatures of God, made "in his image" (Gen 1:27). God gave "power and dignity" to all human beings (Psalm 8:6). This dignity is alienable and independent from human qualities and capabilities such as intellect, physical strength or beauty or colour, race or sex because it is a gift from God, not a result of the performance and efforts of human beings. Human dignity is the expression of God's alliance with human beings through Jesus Christ, visible and renewed in the Eucharist (Mat 26:28). This alliance includes even non-human beings which have their own dignity as God's creatures (Gen 9:9-11).

Human dignity is also the fundament of the Human Rights. The basic needs such as food, water, education, housing, free expression are basic rights.

Let us look more closely at the meaning of these values in the following order: responsibility (as the basis of responsible leadership), justice/equity, empowerment, solidarity, participation/community, We add trust and transparency as key values for every human interaction and for good stewardship as the responsible and sustainable use of resources. Other core values such as freedom, peace and forgiveness could be added, but would exceed this handbook.

3.2 Responsibility

Responsibility is the first value of responsible leadership. We can speak about responsibility only if we speak about power, because the two are inseparably linked. Power is the ability to decide between one or

different options and to implement the decision. Therefore each person, also a child with its cry, has a certain amount of power, from very little to very extensive, from power over oneself to power which influences and directs millions of people. Power can be based on different elements: on competence (technical and social competence), on capital (money, in general material possessions), on communication and information (very important in the modern information society), on experience (including the power of history), on innovation (creative power), on physical strength (physical power, arms), on credibility (power of reputation), on conviction (power of arguments), on decision-making (power of taking and implementing decisions), on monopoly (power without counter-power), on cooperation (power to form coalitions), on time (time and speed as an important power in modern economy) etc.

Owing to the fact that power is often abused, power tends to have a negative connotation. Can power be ethical? According to the sociologist Max Weber, power is the possibility of enforcing one's own will. As a capacity for the realisation and implementation of ethical values, power is positive; indeed, it is necessary to implement what one recognises as "good" and to avoid what one recognises as "evil".

Generally speaking responsibility[14] is the response to power. Responsibility means the responsible use of power in its different forms. In ethical terms the level of responsibility is inextricably linked to the level of power. The more power a person has, the greater is his or her responsibility. Somebody who has no power cannot assume responsibility, and anybody who exercises power without responsibility, abuses it. A new born baby cannot as yet be held responsible, because it has not the will and the skills to decide between options. In contrast, a father of a family, an entrepreneur or the president of a government, have the responsibility

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[14] More on this fundamental value: Jonas, Hans (1979): *Das Prinzip Verantwortung*, München: Piper 1979; Stückelberger, Christoph/ Mathwig, Frank (2007): *Grundwerte. Eine theologisch-ethische Perspektive*, Zürich: TVZ, 121-143 (3.3, on responsibility).

to use their power for the benefit of the people entrusted. An excellent speaker has the responsibility to use his/her eloquence and argumentations in a way, which empowers and supports, but not oppresses people.

Power and responsibility are linked and respond to God

The understanding of power and responsibility depends to a great extent on the image of the human being one has. From a pessimistic point of view, one emphasises the constant danger of human beings abusing power and neglecting his or her responsibility. The weakness and sinfulness of human beings leads to the necessity of controlling the power of each human being through techniques of sharing and limiting. To control, share and limit power is the most important way of responsibly using power. With an optimistic image of human beings one sees the opportunity of people to assume responsibility through self-education and self-discipline. Based on the ability for personal responsibility, the control and sharing of power is seen as less necessary in this approach.

In all value systems, responsibility is a key value. Yet, its understanding (what kind of responsibility?), range (responsible toward whom?), and motivation (why?) are very different. In the perspective of Christian anthropology and ethics, power and responsibility are rooted in God and are derived from him. According to the theological definition of the Ecumenical Council of Churches, power represents man's ability to participate in God's creation. Therefore, the aim is not to accumulate as much power as possible, but to dispose of the power that is appropriate for solving tasks and reaching objectives at every level of action. In the Christian perspective, power is given by God and taken away by God in case of abuse. This is shown in many biblical stories, especially in those on the kings in the Old Testament. *Therefore, to share and to limit power is a valid, important way to avoid its abuse.*

Power is an instrument in order to serve the community and especially the weaker in this community. The steward sees his or her power not as property but as a gift and loan to work with. Power is tamed by re-

sponsibility, reinvested in an authority that is above the holder of power, and thus placed at the service of humanity. In Christian faith power is given by God to serve. If it is abused, God takes it away, as seen in Old Testament biographies such as the one of King Saul. Power/responsibility must be fairly distributed and democratically limited and controlled lest they be abused. The dictator claims unlimited and uncontrolled power. The steward accepts and even promotes the sharing/limitation and the democratic control of his or her own power knowing that even the best human being is tempted to abuse power once he/she has it and that this can only be avoided by internal and external control of power[15].

The amount of responsibility must be adequate to the amount of power of a person or institution, and vice versa. Not only power, but also the burden of responsibilities has to be shared. If it is not shared, people tend to become selfish, autocratic or they feel responsible for everything, even for matters they are unable to influence, and this is almost as destructive as undivided power. Power is tamed by responsibility toward an authority that is above the holder of the power, thereby putting power at the service of humanity. Conversely, it is irresponsible to demand responsibility from somebody without granting him/her the corresponding power.

Five key questions help to clarify what one's responsibility is: *Who is responsible for what, for how long, with what, toward whom?* The five dimensions of responsibility are the subject (who), the object (what), the instance (towards whom), the period (how long) and the means (with what)

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[15] Stückelberger, Christoph, *Global Trade Ethics*, Geneva: WCC, 2003 (3.10).

Instance of Responsibility

Timeframe of Responsibility

Means of Responsibility

Subject of Responsibility

Object of Responsibility
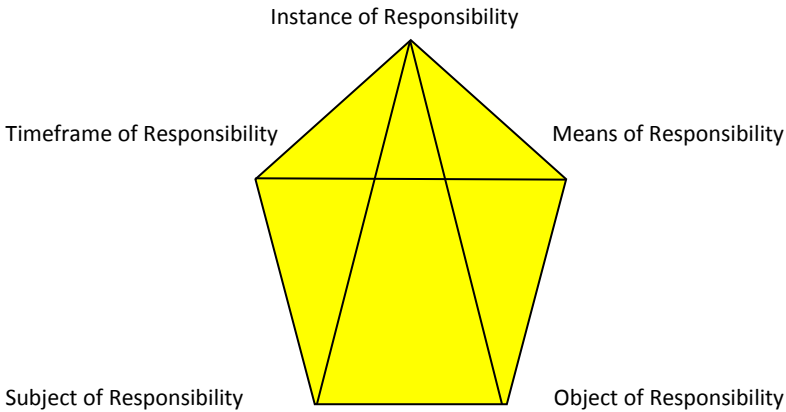
3.3 Justice / equity

Justice as the just and fair distribution of opportunities, burdens and responsibilities is a key value in all ethical systems and all societies throughout history. But compared to other values its interpretation and weight differ a lot. Let us look at a variety of *dimensions of justice. In its decisions* responsible leadership, which is committed to justice, has to take into account these dimensions.

1. *Capability-related justice* means that every person and institution has the duty to contribute to solving problems on the basis of its capability. This means: Everybody can and should contribute according to his/her physical, economic, political, intellectual and spiritual capabilities. An economically strong person, institution, company or state has to contribute more than an economically weak person, institution, company or state to solve the problems.

2. *Performance-related justice* means that every person and institution involved in human activities (such as the production, trade, sale or disposal of a product or service) must be given their due (e.g. salary) on the basis of their performance. This means: An activity which reduces poverty or greenhouse gas emissions is a good performance

and should be rewarded respectively.

3. *Needs-related justice* means that basic human needs and rights (i.e. the subsistence minimum, a life in dignity and the right to food and water) should be taken into consideration for every person and institution. This means: Every person has the right to survive and to be supported in order meet his/her needs independently of his/her capability and performance.

4. *Distributive justice* ensures that access to resources, goods and services is distributed fairly, taking into account the balance of capability, performance and needs. This means: financial or other resources used in decreasing poverty or environmental damage should be first distributed according to needs, while taking into account performance and capabilities so that the overall disparity between people becomes smaller and not larger.

5. *Justice as equal treatment* means that all human beings have the same human rights and the right to equal treatment independently of their capabilities, performance, needs, origin and characteristics such as gender, colour, race, religion.

6. *Intergenerational justice* means a sustainable use and fair distribution of resources, as well as a reduction and a fair distribution of ecological burdens between generations living today and future generations. This means: decisions taken today have to respect the needs for a life in dignity of future generations which have the same right of equal treatment as generations living today.

7. *Participatory justice* means a fair, appropriate participation in decision-making of all those affected by a problem and by decisions. Decisions should be taken by democratic participation of the population and its representatives from a local to a global level.

8. *Procedural justice* means calculable, constitutionally (publicly and privately) regulated, transparent, corruption-free and thus fair procedures in all interactions. Related to climate justice this means: the

decisions related to climate warming and its implementations (such as access to financial resources, climate related taxes or incentives, media information) have to follow the mentioned criteria of procedural justice.

9. *Functional justice* means a fair and optimal relation between needs of people and structural necessities of institutions, processes and resources. It is a question of functional justice, where, when and to whom to allocate how much and which kind of resources. This means: Functional and organisational aspects of allocation and distribution of limited resources is the key for fair solutions.

10. *Punitive justice* means the punishment of actions which violate justice. The goal is retaliation, determent or overcoming of existing injustice. Where justice is violated, measures of punitive justice have to be taken into account.

11. *Transitional justice* means a provisional justice in transformation societies where ordinary, regular institutions and procedures may be absent or in reconstruction (e.g. in post war situations or after a revolutionary change of the system in a society). This means: in exceptional situations such as after emergencies and disasters, accelerated procedures for decisions and aid and exceptional instruments such as amnesty (which is not impunity) may be required and ethically justified.

12. *Restorative justice* means a common solution of the perpetrator/s and the victim/s in order to restore justice from occurred injustice by compensation, reparation and/or reconciliation. This means: e.g. for climate injustice: the negative effects of climate touch not those who cause it. Decisive and courageous measures of the polluters, especially the industrialised countries, would be measures of restorative justice.

13. *Transformative justice* means a process of transformation and renewal of reality towards justice, especially to overcome situations of

injustice. It is a creative and ongoing process which goes beyond punitive or restorative justice. Justice is not the result of one or the other isolated action but a holistic process of transformation.

14. *On-time justice* means that justice is bound to the right time of decision and action (in Greek: *kairos*, the right moment). If a measure is taken too late and the patient or victim dies, injustice happened and it is difficult to restore justice. The time factor is one of the most important to implement justice.

Some of these fourteen aspects of justice are in tension with others and it is difficult to implement all of them at the same time. The goal of the list is to be aware that justice is not an empty or arbitrary slogan, but a fundamental value with concrete and challenging content.

3.4 Empowerment

Responsible leadership means to empower the subordinates to participate and take their responsibility.

Empowerment[16] means giving ability and strengthening personal competence. The aim of empowerment is to strengthen available, hidden or just developing capabilities and allow access to resources. Only this allows for a self-determined life built on one's own strength, a social group and community. Empowerment is an emancipatory process through which disadvantaged people can be empowered to exercise their rights, get access to resources and participate actively in society's design and decision process.

The aim is to understand human beings as subjects and not as objects in order for them to develop their own potential for development. In development cooperation for instance we talk of self-competence of the

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[16] This chapter is taken from Schweizerischer Evangelischer Kirchenbund (Christoph Stückelberger/Frank Mathwig): *Grundwerte aus evangelischer Sicht* (Fundamental values. A Protestant perspective), Bern: SEK Position 7, 2007, 43-48.

poor as well as the disadvantaged or suppressed sections of the population. Development projects can only be successful in the long run if the people in question represent their own interests in a responsible way.

Empowerment is a challenge whenever we are confronted with responsible exercise of power, sharing of power and the overcoming of structural maturity. Empowerment is equally important in gender relations, in relations between employers and employees, as well as in the political empowerment of citizens in their participation in democratic decision processes.

How do we judge empowerment from a Christian ethical point of view? From a biblical point of view, power signifies God's power. His power is the basis of creation and history. God's way of dealing with his power gives us an indication of how to deal responsibly with power and empowerment amongst human beings. God's power enables and limits human power. God voluntarily renounces a part of his power in favour of the freedom of human beings. This abdication of power, his self-restriction and personal relinquishing is displayed in the creation of the world (God does not remain alone) and most of all in his incarnation as in Jesus Christ. It is an expression of his love of his creation and an attribute of his bond with his creation. Through Jesus Christ god shares his power with the powerless which he strengthens (Lk 1, 52; 1 Cor 1,25). This is the deeply rooted core of the Christian dedication to the basic value of empowerment: god empowers and enables human beings, his associates, to design life and society and to implement their gifts and abilities. In this new power structure there is no longer a one sided relation of dependence between ruler and slave or parent and child. Jesus no longer calls his disciples servants "because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you." (John 15, 15)

Empowerment can also be seen in physical strengthening through food as in the feeding of the five thousand as well as in the healings.

Jesus' stories of healing are empowerment stories in which people get out of their dependence on illnesses and fellow human beings to reach self-determination and self-esteem. From a Christian point of view an important source of empowerment is the Holy Spirit: God strengthens and empowers through his spirit and his gifts (called charismas). God's spirit goes where he wants him/her to and can be found with laypeople as well as with priests! God's spiritual power enables personal responsibility, hope, resistance and a responsible creation of ones life. The hope of having direct access to God's spirit is a reason why Pentecostal Churches have had a great success amongst the poor and powerless. The ability and empowerment given by God does not lead to arrogance but to humility which means the courage to serve.

Empowerment mostly happens in and due to communities. Where men, women and children mutually support each other they are strengthened in their competencies and abilities, they are backed in times of crisis and criticised or reprimanded if necessary. Empowerment also leads to the limitation of power through sharing of power and control of power in the community.

3.5 Solidarity

Solidarity means the compassion and engagement with other human beings. It includes sharing of all kind of resources and commitments. It means sharing benefits, burdens and risks. Solidarity is more than charity, benevolence or mercifulness.

Solidarity came up as a value of social struggle in the industrial revolution. It includes different levels: the solidarity within the family or clan is limited to relatives. The group solidarity with peers such as co-workers in the same factory, with poor in the same village is often solidarity in the common struggle against injustice and oppressing powers. Solidarity of wealthy with poor people or nations is an act of sharing.

Christian solidarity includes all these forms and goes even beyond, as far as the solidarity in form of reconciliation with the enemy.

Solidarity is implemented in direct relationship, but also indirectly through structures of solidarity which in the modern global world play a key role in implementing solidarity: the structures of the social welfare state with its insurances, political mechanisms of redistribution, fair tax systems, global or local debt management and fair rates for microfinance are key elements of solidarity. Community / Participation

Responsible leadership deals not only with individuals but has the task of building communities where people can participate responsibly. Participation means the right to influence and participate in decisions of a community according to ones capacity. But why are community-orientation and participation fundamental values?

Human beings are social beings. They cannot survive alone. *Community* compensates the physical, mental and spiritual vulnerability and weakness of individual human life and leads to a life in dignity. Even if the community-orientation is more emphasised in some societies than in others, and in some periods of history more than in others, community remains a pillar for all human life. From a Christian Perspective, God created all (human and non-human) life in community and he himself as the holy trinity is a community and through his alliances constantly looks for a community with humanity. Families, neighbourhood, political communities, parishes and churches, credit lending groups or professional associations are all an expression of this wonderful gift of building communities. Christian Communities means participation of all human beings in the kingdom of God.

But communities can also oppress individual rights through restrictive rules which do not allow empowerment and development of individuals. In such a situation the responsibility of a leader can be to protect and empower an individual from oppressing group mechanisms.

Without *participation*, dignity and equity are violated. Participation is a precondition for all kinds of communication and interaction. Participation means recognising the dignity of each human being. Much about participation is already said in the chapter about empowerment. Participation and community belong together. Without community-orientation, the competition between individuals can lead to a struggle of survival. Without participation, the community can become a collective dictatorship where individuals cannot breathe, blossom and develop their capabilities received from God. Participation – the word means to take ones part – is above all the offer of God to take part in the beauty and resources of his creation. Everybody should profit from it. God invites all human beings to take part in his kingdom. Through Jesus Christ he invites us to become his friends, disciples, heirs and participate in his community. However, participation means taking and giving, it means sharing. We do not only receive, we also have the duty to manage these resources and talents und to care for them.

3.6 Trust

Trust is the ability to enter into a relationship/interaction with a person or an institution despite uncertainty und lack of clarity. Trust is a necessary basis and consequence of every sustainable relationship. For believers, trust and faith are the same. Trust in God means the capability of being in a relationship with God. Trust increases security even without certainty. Trust emerges from reliability, predictability and keeping promises. Distrust originates in arbitrariness and unkept promises. Trust lowers the "transactional costs" in relationships. Trust is pronounced and expressed differently in various cultures.

Trust includes the risk of abuse. Blind trust is susceptible to abuse and is unsustainable in a relationship based on reciprocity. In the execution and in the examination of mistrust (doubt) Trust (faith) needs to be re-established and proven. It is a dynamic process.

Trust is not in a contrast with contracts: trust can be strengthened through contracts (God's bond with humanity). Furthermore, trust is not in a contrast with control: trust is reconfirmed through control. "In God we trust, all others we control" is the lead slogan of the Christian micro-finance organization ECLOF Kenya and expresses in a precise way that trust and control belong together. Moreover trust is not contradictory to criticism: trust needs critical awareness and thus becomes sustainable.

In order to build trust to people and institutions as well as faith in God it helps to clarify five basic questions which are similar to the five questions about responsibility:

Trust is shaped by various factors such as personal and collective experiences and value orientation, "common sense" (consolidation of experiences) and medial communication.

Trust in a leader is decisive for executing responsible leadership. Trust in a leader and his/her organisation are linked, but also partially de-linked: One can have trust in an organisation but not in its leaders or the opposite. But normally, both are interdependent.

5 Why? (Reason for trust)

3 For how long? (Period)   4 How? (By which means)

1 Who trusts? (Subject)   2 Whom or what? (Object)
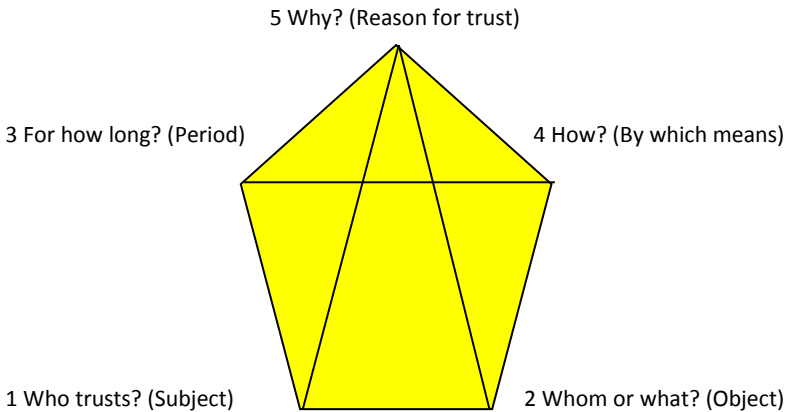
Global polls about trust in institutions show great differences of sectors: people often have more trust in non-governmental organisations than in political parties, more in religious organisations than private

companies, more in the educational sector than journalism. Micro-finance institutions normally have a good reputation and are trusted. But these general tendencies can rapidly change with a scandal in a specific organisation. In addition, trust depends on ideological and political world views, as the late Brazilian Bishop Helder Camâra once said: "When I give the hungry bread, I am a saint. When I ask why they are hungry, I am a communist. "

Studies show that trust in a person or institution is built

- on credibility, based on competence, integrity, reliability, openness, transparency, loyalty
- on the environment/ friends/ partner organisations
- on the ability of long term planning and sustainable management
- on the ability to recognise risks and react adequately
- on the proven performance and reached objectives

3.7 Transparency

Transparency is the quality of openness and clarity in information and communication and of accountability in management of resources and procedures. In the modern, open, globally interconnected world, transparency has become a more and more important value and necessity to reach international common standards, to fight corruption, to develop efficient productivity and to reach peace built on trust. The information and communication technologies such as the internet enable the exchange of much more information than in the past and are the backbone of modern transparency efforts.

Theological and ethical justifications for transparency are, among others:

God is love: The relation (covenant) between God and human beings as well as between human beings should be based on love. That includes: No love without trust. No trust without control. No control with-

out openness and transparency. Love and trust cannot grow in a situation of in-transparency and hidden agendas.

God is light: He came to earth, incarnated as Jesus from Nazareth, to bring light to the darkness (advent and Christmas are a symbol for it). Darkness hinders good relations, it destroys trust, it is an expression of sin and it encourages immoral or illegal practices. "The light has come into the world, and people loved darkness rather than light because their deeds were evil. For all, who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God." (John 3:19-21) Transparency means that the light can shine through a glass or window.

Stewardship: Christians are called to be good stewards in the management of goods, services and all gifts (see chapter 4.2). They are lent to men by God who remains the proprietor. Human beings are accountable to God and have to make their actions transparent to him.

Accountability: Christians are primarily accountable to God, but also to their brothers and sisters of the Christian community, the parish, the church as the body of Christ and therefore the body of the triune God. Mutual transparent accountability is the expression of love, trust, honesty and responsibility.

Procedural justice: One aspect of justice is procedural justice (see chapter 5.3) which means calculable, constitutional (publicly and privately) regulated, transparent, corruption free and thus fair procedures in relations, especial in economic relations and financial transactions.

Exercising rights: "Those who have not much in life should have much in right." This expression of Helmut Simon, former federal judge of the constitutional court of Germany underlines that rights are an important instrument of the weaker. Transparent information is a precondition in order to be able to come into one's own rights.

Fighting Corruption: Corruption, as the abuse of public or personal power for personal interests, is per definition in-transparent. It operates in darkness, payments are given "under the table" (distinct from gifts which are given "over the table"). Corruption undermines the rights of the weaker (Ex. 23:8).[17]

Legal requirements and ethical standards: Christian institutions accept legal regulations and obligations as an instrument of justice (as long as they do not fundamentally violate Christian values where the right or even obligation to resist would occur). They should also agree on ethical standards and should not act below such standards of the private sector or the civil society. As the legal and the voluntary standards for transparency are increasing, Christian institutions have to make efforts accordingly.

Increasing Socially Responsible Investments SRI: transparency by legal disclosure acts and by the publication of reports about SRI activities stimulates the positive competition between investors in favour of SRI The explosive growth of SRI in the UK after 2000 was a direct result of the UK "Pensions Act 1995, introduced in July 2000 which require pension funds to disclose within their statements of investments principles "whether and to what extent they use social, ethical and/or environmental criteria in their investment selection"[18].

Churches as institutions of public law: Many churches are institutions of public law (öffentlich-rechtliche Institutionen) and therefore have a higher responsibility towards legal requirements and transparency than people and institutions of private law.

But there are also few theological and ethical reasons for the limitation of transparency, e.g. in investment policies:

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[17] See Stückelberger, Christoph, "Continue Fighting Corruption. Experiences and Tasks of Churches and Development Agencies", *Impulse 2/03*, Bread for all, Berne, 2003, 32-42.

[18] The Pensions Act 1995: Occupational Pension Schemes (Investment) Regulations, as amended as the SI 1999, No 1849.

Abuse: if available information is abused because the necessary interpretation of the information is not appropriate or if there is a lack of comprehension.

Competition: SRI is part of the investment market and therefore under the same "law of competition" as the other investments. There is also a growing competition between SRI-instruments as well as between microfinance institutions.

Restricted target group: the transparent information can – in specific cases – be restricted to concerned target groups such as boards and other decision-makers (as long as they are democratically elected and accountable to their constituencies).

3.8 Virtues

Responsible leadership is built on values and virtues. Virtues are personal attitudes of behaviour, based on values. The current financial crisis is also a moral crisis because key actors in the banking sectors are discredited for lack of values and virtues. The call for a new virtue and value based economy comes up everywhere.

A responsible leader is characterised by virtues such as

- *Integrity* (honesty, openness, transparency)
- *Modesty* (free from greed, arrogance)
- *Servant* (courage to serve the common good and common cause)
- *Forgiveness* (being able to accept own mistakes and forgive others)
- *Empathy* (ability to empathise and care for others)
- *Faithfulness* (faithful to values and promises)
- *Carefulness* (prudence in the management of resources and people)
- *Ethical Courage* (courage to defend and implement ethical values against resistance).

3.9 Spiritual leadership

After the ethical, value-based dimensions of leadership we go a step deeper and ask for the spiritual dimension for successful leadership. What is spirituality? What is spiritual leadership?

In general, *spirituality* is "a search for inner identity, commitment and transcendence"[19]. Christian spirituality is the search for God's spirit as the source of life, motivation, orientation and action. It is to become open to listen to God's will by prayer, silence, meditation, reading the scripture and social action, meeting God in the other human being. Spirituality is the personal, inner way of faith. Church is the community oriented and institutional expression of faith. Both, the inner way and the community form together Christian faith. They are two sides of the same coin. Community, rituals and institutional structures become empty without spiritual roots. Personal spirituality becomes individualistic and limited if it does not bear fruits in the community.

Spiritual leadership is confident in God and looks first for God's will and His spirit. Spiritual leaders are led not by the wisdom of the world, but by "a demonstration of the Spirit's power", as Paul stated (1 Cor 2:1-4). The goal of spiritual leadership is to do the will of God and therefore to contribute to the kingdom and glory of God. "Spiritual leadership blends natural and spiritual qualities. …Spiritual leadership transcends the power of personality."[20] One can train and exercise spirituality but cannot be a self-made spiritual leader. Natural or "charismatic" leadership qualities can become part of spiritual leadership, but are even not a necessary precondition. One can be a profound spiritual leader without a natural "charisma". Spiritual leadership recognises the capabilities and capacities of oneself or the others (by character, education, relations,

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[19]Bouckaert, Luk, "Spirituality in Economics", in Bouckaert, Luk/ Zsolnai, László (eds.), *Spirituality as a Public Good*, Antwerpen-Apeldoom: Garant, 2007, 11-24 (14).

[20] Sanders, J. Oswald, *Spiritual Leadership*, Chicago: Moody Press, 1994 (2nd ed.), 28.

means) as a gift from God, as a "charisma", a talent to be used for the service of the community.

Every human being has the potential to be touched by God's Holy Spirit! The biblical stories and salvation history shows that often weak people are chosen by God's spirit (see chapter 4.3) Spiritual leadership can be abused as every form of leadership. It can be the case if e.g. a leader defends his/her decisions against the team referring to God and without giving further reasons and explanations.

Spirituality is the foundation of ethics. "Ethics needs spirituality"[21] Ethics defines a set of values, norms and rules for individual and collective behaviour and institutional development. But these values are not implemented if they are not rooted in inner motivation, energy, experience and conviction. Spirituality (in its religious and non-religious form) is the source for it.

Spirituality is energy for transformation. The most difficult challenge in leadership is if the leadership power is questioned and in danger by opponents. Leadership always includes power relations and power struggle. How can I deal with other leaders or those who want to dismantle my leadership role or my goals and vision? How can spirituality give the energy and strength for transformative leadership, transforming such challenges to opportunities, evil to good, enemies to brothers and sisters? "You shall not hate in your heart anyone of your kin; you shall reprove your neighbour, or you will incur guilt yourself. [18] You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbour as yourself." (3 Moses 19:17). Servant leadership means giving guidance and constructive critique to staff.

Spirituality is a source for forgiveness. Revenge and forgiveness is a key theme for each leader. The comparison of Mugabe and Mandela shows its importance. Transformative leadership means first to recog-

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[21]Zsolnai, László, "Ethics Needs Spirituality", in Bouckaert, Luk/ Zsolnai, László (eds.), *Spirituality as a Public Good*, Antwerpen-Apeldoom: Garant, 2007, 25-34.

nise the own weaknesses, mistakes and guilt, ask for pardon for it and on this ground to be able to pardon staff or "enemies". Spirituality of forgiveness also means listening to the other. "The enemy is only a person whose story and history I have not yet heard" is an old wisdom. The Lord's Prayer is clear about this double forgiveness. Psalm 19:13 shows that not only the known and obvious mistakes shall be included, but even the unknown: "Clear me from hidden faults. "And again: this attitude of forgiveness can be abused if it is misunderstood as closing eyes against injustice or hesitating in taking clear decisions. A leadership culture of forgiveness does not mean never dismissing a staff person who committed serious mistakes or does not perform. It neither means to exclude sanction mechanisms. But it means to restart a relationship after sanctions and reintegrate if possible those who failed.

Spiritual leadership is not isolated from, but integrated in rational, mental and physical aspects of leadership.

MyLeadership II: Ethical and Spiritual Leadership

MyLeadership II: Ethical and Spiritual Leadership

Read first chapter 5 on ethical and spiritual leadership. Take time to answer the questions carefully and with diligence. Remember that you are answering them for yourself in order to improve your leadership competence and personality and for serving your organization best. Chose a quiet place where you will not be disturbed by others. Take enough time.

My name: ....

My institution and function in the institution: ....

....

Values, virtues, sources, dilemmas, conflicts	My answers
Values	
Responsibility (response to power): What does it mean in my leadership role? What is its importance for me? How can I strengthen it?	
Justice/equity (in its various forms): What does it mean in my leadership role? What is its importance for me? How can I strengthen it?	
Solidarity (compassion and engagement): What does it mean in my leadership role? What is its importance for me? How can I strengthen it?	
Empowerment (enabling and strengthening personal competence): What does it mean in my leadership role? What is its importance for me? How can I strengthen it?	
Community/participation (recognising the dignity of each human being and integrating their contribution to community): What does it mean in my leadership role? What is its importance for me? How can I	

strengthen it?	
Trust (relation despite uncertainty): What does it mean in my leadership role? What is its importance for me? How can I strengthen it?	
Transparency (openness/clarity and accountability): What does it mean in my leadership role? What is its importance for me? How can I strengthen it?	
Virtues	
Integrity (honesty, openness, transparency): What does it mean in my leadership role? What is its importance for me? How can I strengthen it?	
Modesty (free from greed and arrogance): What does it mean in my leadership role? What is its importance for me? How can I strengthen it?	
Service (courage to serve the common good and common cause): What does it mean in my leadership role? What is its importance for me? How can I strengthen it?	
Forgiveness (being able to accept own mistakes and forgive others): What does it mean in my leadership role? What is its importance for me? How can I strengthen it?	
Empathy (ability to empathise and care for others): What does it mean in my leadership role? What is its importance for me? How can I strengthen it?	
Faithfulness (faithful to values and promises): What does it mean in my leadership role? What is its importance for me? How can I strengthen it?	
Carefulness (prudence in the management of resources and people): What does it mean in my leadership role? What is its importance for me? How can I strengthen it?	
Spiritual Sources	
General: What are my various sources of energy and motivation? How can I attend to it?	
My faith: Is my faith a source of energy and motivation? If yes, how? Which rituals? If not, why? How	

can I improve it?	
My spirituality: How far is my spirituality the foundation of my values and ethics? How can I improve it?	
My safety nets: What are my safety nets and important relations in times of crisis and need for orientation in leadership? How can I improve them?	
My coach: Who is my personal coach, my pastor and "auditor" for my spiritual leadership?	
Dilemma	
How do I deal with an ethical dilemma (if two of my values are in conflict with each other)	
How do I act if personal values and decisions of my organisation come into conflict?	
Conflicts	
How do I solve conflicts with my friends? How can I improve my solutions?	
How do I solve conflicts with my adversaries? Who are they? How can I improve my solutions?	
How do I deal with those who want to undermine or support my leadership role? How can I improve my reaction?	
What attitude do I expect from my followers/subordinates towards myself? Do I want to be feared? To be loved? To be respected? Others?	

4

USE AND ABUSE OF POWER IN THE MANAGEMENT OF RESOURCES

4.1 Responsible Management of Resources

Resources in all their diversity are the means and instruments to implement values in society. Responsible use of power is mainly a responsible discovery, development, use and renewal of the manifold resources. A responsible management of (always limited) resources is the expression of a responsible use of power and the core of responsible leadership. But resources can also be abused in manifold ways. Responsible, wise and professional management of resources is a key for responsible leadership. Let's look more closely at what this means.

The responsible oikonomos (economist): **T**oday the Greek word "oikos" is present in three dimensions: *eco*nomy, *eco*logy and *ecu*menism. Responsible stewards care for the economy as the material basis of life in God's household, the earth; they care for the ecology as the environmental basis of life in the household; they also care for ecumenism as the spiritual basis for life and its inter-religious and intercultural community in the global household. They care, protect, guide, order, serve and share on all three levels (see chapter 2). The Reformer John Calvin on the responsible use of resources: "Everybody should remember that he is the treasurer of God in all what he possesses."[22]

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[22] John Calvin, *Commentary on the Books of Moses*.

The responsible steward: The principles, values and virtues of responsible leadership as stewardship – as presented in the biblical stories and ethical values – are the basis for concrete guidelines in applied ethics of leadership. The Ghanaian theologian Emmanuel Asante developed an "ethics of stewardship" for the stewardship of talents, time, wealth, power, sexuality, poverty eradication, etc.[23]

Normally as leaders we complain about lack of resources to take proper responsibility. However, the first step is to discover the manifold resources that exist and not only the missing financial resources. Let us look at thirteen different types of resources usually available in an institution. A good part can be summed up in six Ms: material, manpower, methods, machines, money, market. But other resources such as nature, time, reputation, values and spiritual resources are added. They all can and have to be managed in a wise, professional and responsible way.

4.1.1   Stewards in Managing Human Resources

Human resources are the most important resources of an organisation because without them the goals and strategies cannot be implemented, the sailing ship will remain at the coast. They are also the most demanding and critical resources which need most of the attention because they are not material, but living beings and partners. Implementing values such as human dignity, participation, empowerment and solidarity starts with the way staff is managed in an organisation. This includes among others:

- planning, selection, appointment, motivation, guidance and termination of contracts of staff and board members
- structural rules and regulations for working conditions, performance, quality control
- developing awards and recognition for performance

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[23] Asante, Emanuel, *Stewardship. Essays on Ethics of Stewardship*. Accra Ghana: Wilas Press, 1999.

- long term preparation of succession of leadership positions
- strategies for limitation of services in time (terms of service).

4.1.2   Stewards in managing financial resources

Financial resources are often seen as the fuel or the precondition of an organisation. They are indeed decisive – without funds a ship cannot be built – but they are only one of twelve forms of resources. Responsible management of financial resources includes among others:

- professional, transparent, sustainable and accountable planning, fundraising, calculation, spending, accounting and auditing
- use of the funds for the tasks they are restricted for
- economical and efficient use of the funds
- responsible, transparent, balanced and sustainable investment of capital, building of reserves and dealing with debts.

4.1.3   Stewards in managing product and service resources

The (material and non-material) products and services of an organisation are the results of its activities. Responsible management of product and services resources includes among others:

- high quality and credibility of the product/service
- (sufficient) availability of the product/service for the clients in a calculable way
- fair production in the whole production chain of the product/service from raw material to recycling of the product, from the planning to the closure of the service.
- fair pricing for the product/service.

4.1.4   Stewards in managing knowledge and information resources

In modern, knowledge-based societies knowledge and information are more important than raw material. These resources include infor-

mation on all levels, a fast growing amount of knowledge available through the internet, but also wisdom from oral traditions and wise people. Responsible management of knowledge and information resources includes among others:

- collecting, selecting and sharing of information and knowledge by and between staff
- saving and enabling access to organisational knowledge by archives and management of staff knowledge
- investing in access to information and knowledge resources, especially online

4.1.5   Stewards in managing networking resources

Knowledge and information are transmitted less and less top-down through a teacher-student relationship (even if this remains important), but by horizontal networking (Wikipedia: everybody can contribute). "Tell me who your networking partners are and I will tell you how successful you will be" is the slogan of the internet age. Responsible management of networking resources includes among others:

- identifying credible and complimentary networking partners
- searching for strategic partnerships with a selected number of networking partners organisations
- creating synergies by sharing various resources with these partners
- looking for networking synergies with a win-win result.

4.1.6   Stewards in managing communication resources

Communication, as the ability to interact with other people and institutions, is important on all levels of activities, within the team, as well as amongst Board and staff members, with the various stakeholders and the media. Communication also includes public relations, but means much more than selling your product. Convincing and credible communication

is a strong precious resource. Responsible management of communication resources includes among others:

- using communication technologies such as internet and mobile phone in an appropriate way as much as possible because they are crucial and often cost saving tools for efficient work and communication
- developing a communication strategy
- training the leader and staff members in communication skills
- using and supporting communication skills within the organisation in an optimal way
- building communication on the basis of the values, virtues and spiritual sources of the people and organisation
- integrating communication as an aspect in all tasks and projects.

4.1.7   Stewards in managing innovation resources

Information and knowledge is only useful if it is transformed and adapted to a specific context and if it is further developed. This creative process leads to innovation. A person or organisation may have almost no financial, human or natural resources, but may be successful due to one creative brain launching an innovative idea. An atmosphere of fear hinders innovation, whereas a culture of encouragement and participation allows for it. Responsible management of innovation resources includes among others:

- establishing a culture of openness for creativity and innovation in the organisation
- hiring innovative and creative staff even if they are sometimes more difficult to lead than others
- selecting innovative ideas and integrating them in the strategy of the organisation.

4.1.8   Stewards in managing organisational resources

Human, financial or natural resources can be easily wasted by organisational mismanagement. For example agricultural products will rot if they are not transported to the market in time; staff will underperform if there are un-necessary administrative hurdles or lack in organisational clarity of competencies. A clear management of tasks increases efficiency and staff satisfaction.

This management includes among others:

- clear division of competencies and roles between board, staff, committees and other bodies
- good organisational skills of the executive leader regular (but not too often) review and if necessary revision of the organisational structure
- enough checks and balances on all levels, but also lean structures and short ways of decision making wherever possible
- organisational tools to manage the different types of resources
- becoming a learning organisation

4.1.9   Stewards in managing natural resources

Water, air, soil, timber, metals, stones, renewable and non-renewable energy resources, landscapes, ecosystems and the climate are natural resources[24] of highest importance for every human activity. However, many products made by human beings such as agricultural products are in fact by 95 percent the result of the performance of non-human activities such as rainwater, photosynthesis, bacteria, animals etc.

In a Christian perspective, all resources are gifts from God that he lends to us for our use, but they do not belong to us even if we are legal proprietors. Special care and careful use for natural resources is needed because they are the basis for all life. Among the natural resources espe-

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[24]Jena, Purna Chandra, *Masters or Stewards.A Theological Reflection on Ecology and Environment*, Delhi/Nagpur: ISPCK/NCCI, 2003; Stückelberger, Christoph,*Umwelt und Entwicklung*, Stuttgart: Kohlhammer, 1997.

cially the non-renewable energy sources must be used in a very thrifty way because they are limited by definition. To care means to use them so carefully that something remains for future generations. Today's behaviour is not sustainable since we know that the oil reserves will be used between 2040 und 2060, which means within one to three generations. To protect includes the protection of the interests of the indigenous population and the environment in a given area of exploitation of oil. All, but especially non-renewable resources have to be shared and distributed in a fair way so that they can serve poverty eradication. Responsible management of natural resources includes among others:

- using economically natural resources
- choosing wherever possible renewable instead of non-renewable resources
- striving for fair access, fair distribution and fair pricing of natural resources
- caring for waste management and recycling
- engaging for climate justice including mitigation and adaptation to climate change.

4.1.10   Stewards in managing material resources

Material resources under this point are distinct from financial and natural resources even if those are part of material resources. Each organisation and person has material resources, even if they are little, from personal belongings like clothes or a mobile phone to organisational resources such as furniture, computers, offices, vehicles, real estate or rented or owned land. They are not always used in a most efficient way. Churches often do not use their land reserves in a responsible, economically profitable way in order to finance church activities. Others do not repair a motorbike but spend money for taxis. Each vehicle that is not used or sold is a badly managed resource. Responsible management of material resources includes among others:

- maintaining and renewing material goods properly so that they keep their value
- making maximum use, with proper planning, of material resources
- using material resources in a transparent, accountable way and for the intended purpose, resisting all forms of fraud, corruption and private abuse of these resources belonging to the organisation.

4.1.11   Stewards in managing spiritual resources

Spiritual resources are as important as material resources. They are often underestimated. On the other hand, Christian literature on leadership concentrates, often one-sided, on the spiritual dimension of leadership.[25] But responsible leaders have to be faithful stewards in the management of natural resources, caring for God's creation, using material goods and properties in a transparent way,[26] managing elections in a transparent way without buying votes or committing other corrupt practices. A special responsibility is the management of spiritual resources. Religious leaders/clergy have this responsibility, but so do lay people.

Spiritual stewardship is based on the same six values and virtues as stewardship in other fields knowing that spiritual leadership is a gift and talent to work with as God's "careholder": to care, to protect, to guide, to order, to serve and to share.

To care for the faithful interpretation of the Holy Scripture and not to instrumentalise it for proper interests and ideologies; to care for those who fall into religious depression provoked or at least increased by religious pressure; to protect the spiritually weaker in a religious community in order not to exclude him/her; to guide the community in develop-

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[25]Sanders, J. Oswald, *Spiritual Leadership*, Chicago: Moody Press, 1994 (2nd ed.).

[26] Responsible church leadership in fighting corruption, with concrete proposals such as codes of conduct, can be found in: Stückelberger, Christoph, *Corruption-free Churches are possible,* Geneva: Globethics.net, 2010. Free pdf from: *www.globethics.net*.

ing the prophetic sensitivity to distinguish between good and false prophets, good and bad spirits, life-giving and life-destroying forces; to develop organisational structures on the basis of business principles which include spiritual criteria; to serve not only one interest group in the organisation but to strengthen the unity of the community; to share spiritual power by acknowledging that the Holy Spirit is present not only in religious leaders but as well in laypeople. All this is part of managing spiritual resources. It includes among others:

- giving space for accessing spiritual resources in one's own life and work time
- being sensitive and encouraging spiritual resources in the organisation
- being attentive to abuse and instrumentalisation of reference to spiritual resources

4.1.12   Stewards in managing time resources

Time is another precious gift from God. Wasting time means wasting a precious gift and resource. Punctuality in appointments and meetings saves time and means fairness to others who otherwise have to wait. Punctuality is no longer a cultural specificity of some cultures. In a globally interconnected world, punctuality is an ethical necessity for fair relations and fair communication. Responsible time management includes among others:

- Punctuality in meetings and in delivering agreed results
- Efficient time planning
- Time management and control
- Setting priorities between important, urgent and less important tasks

4.1.13   Stewards in managing reputation resources

Reputation is probably the most precious resource of a person and of an organisation. Reputation means credibility and trust in somebody or

something. To get a reputation needs a long time, to destroy or damage reputation can be is done within a short moment. With a damaged reputation it is difficult to get good staff, to get funds, to establish networks etc. Responsible management of reputation includes among others:

- developing, through value- and virtue-based leadership, an organisational culture which cares for the reputation of people and the institution
- building step by step a reputation and credibility through quality work, reliability, accountability, selection of credible network partners etc.
- investing much attention and energy in systematically re-establishing reputation after a reputation damage.

4.2 Instruments against Mismanagement of Resources

There are many forms and reasons for mismanagement of resources:[27]

- lack of capacity (resources) to manage resources
- lack of capability (knowledge, information and experience)
- lack of performance and efficiency
- lack of accountability and control
- lack of power of the leaders to implement responsible management of resources
- too fast growth of the organisation and the available resources
- lack of sanction mechanisms within the organisation or by the legal system
- criminal activities such as fraud and corruption
- nepotism, favouritism and collusion

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[27] For examples and solutions see Stückelberger, Christoph, *Corruption-Free Churches are Possible. Experiences, Values, Solutions*, Geneva: Globethics.net (Focus 2), 2010.

- the economic, political and social (corrupt) environment of the whole society

It is an important and non-negotiable task of responsible leadership, especially the managers, to develop strategies and to prevent and detect mismanagement of resources, especially by fraud and corruption. The guidelines of the "anti-corruption capacity requirements" of the government of South Africa make this very clear under the title "The role of managers in preventing corruption":

"The prevention, detection, investigation, and resolving of fraud and corruption cases is part of the management function of every line manager. None of the suggested strategies limits or lessens this responsibility and line managers must be made fully aware that it is the *non-negotiable* responsibility of line managers to:

- Establish and maintain an ethical culture in their management unit.
- Assess the risk for fraud and corruption in their area of work.
- Put in place policies, strategies, processes and procedures to prevent possible fraud and corruption.
- Put the necessary controls in place to ensure compliance with these policies, strategies, processes and procedures.
- Prevent and detect fraud and corruption.

The final responsibility and accountability for dealing with corruption can never be delegated – but line managers can make use of expert advice and help from others (such as internal auditors, HR specialists, professional risk managers and legal advisers)."

Myleadership III: Management of Resources

Management of the manifold resources is one of the most important characteristics of responsible leadership. Good or excellent leadership is mostly linked to good management of the resources, poor performance or mismanagement is mainly linked to un-efficient and poor use or even abuse of resources.

The following checklist is a practical guide, based on chapter 4 of this handbook, for encouraging staff and boards to discover the manifold resources available. This may be important especially in times of crisis when one only sees how many resources are lacking to achieve the mission and goals. Discovering the existing resources is then the first step to improve the efficient use of them and to increase the resources available.

The form is first for those in a leading position as executive directors, but also for other staff (especially senior and middle management), for boards, committees, consultants etc. It can be used in individual work, in a training course, in a strategic workshop or for the annual planning.

MyLeadership III: Management of Resources

Read first the chapter on management of resources. Then take time to fill in honestly the following table. You answer them for yourself for improving your leadership competence and personality and for fulfilling your responsibility. Go to a quiet place where you are not disturbed by others. Take at least two hours, especially for the column of possible measures to improve the availability and responsible use of these resources.

My name: ....

My institution and function in the institution: ....

..

Resources	Available	Partly available	Not(yet) available	Required to reach goals	Measures to undertake
1 Human Resources *(manpower with competences/ skills, physical/mental health, duration of stay)* Senior/ middle man-agement Other employees Board/Board Com-mittees Volunteers/Interns Friends, relatives Others:					
2 Financial Resources Income (fees, inter-est, grants from part-ners and govern-ments., investment income, income from services/training fees, retained earnings) Equity/reserves Insurances (sales/ commissions) Bank loans Guarantees Real Estate Others:					
3 Product/services Resources Diversity of products/ services (list them on separate sheet) Quantity of prod-					

ucts/services (list quantity on sepa- rate sheet) Quality of prod- ucts/services (list quality attributes on separate sheet) Others:				
4 Knowledge/ Information Resources Brain of human re- sources Access to databases (Internet, Intranet, in house/external train- ing, partnerships) Experience of man- power Documentation/ manuals Risk management Competitor analysis Others:				
5 Innovation Resources Research/ Develop- ment (own and from others) Product/market de- velopment (new product, current market; new product, new market) Creativity Intercultural/inter organisational ex- change Others:				

6 Organisational Resources Organisation name / brand Organisation values Strategy/business plan Location Infrastructure Legal structure Organisational structure Decision competences/ workflow/ business efficiency Staff loyalty Staff competency Information management system Others:					
7 Networking Resources Networking partners (clients, experts, other networks, lobby organisations) Strategic partners/investors Social partners/investors Technological networking facilities (internet, intranet, points of sale, mobile phone) Government relations Others:					

8 Communication Resources Communication technologies (internet, mobile phone etc.) Website of organisation Media access Conferences Mailings Communication skills of staff and board Others:					
9 Natural Resources Land Water Air Renewable energy Non-renewable energy Timber Others:					
10 Material Resources Office furniture Office equipment Vehicles Real estate Owned or rented land Power packs up Others:					

11 Spiritual Resources Spiritual commitment Credo, values Bible studies Worship, prayers, spiritual coach-ing/mentoring Others:					
12 Time Resources Punctuality Efficient time plan-ning Time manage-ment/control Setting priorities Others:					
13 Reputation Resources Reputation of staff members Reputation of board members Reputation of the national organisation Reputation of the international organi-sation Reputation of prod-uct/service Received or given labels and awards Others:					
14 Others					

5

CASES OF FAILURE AND SUCCESS

Leadership often starts in a promising way. But after a while, some leaders disappoint their constituency, while others grow and exceed the expectations of responsibility. Some cases are ethically easy to respond to because it seems obvious what is right and wrong. Others are more difficult because there are grey zones where it is not so clear what is justified and justifiable or not (more about ways to deal with an ethical dilemma can be found in Annex 3).

Examples of successful and failing responsible leadership can be found in all sectors of society. Numerous case studies, short and long, narrative and analytical, exist. From business leadership to political leadership, from election issues to mismanagement issues, from sexual abuse of power to grey corruption, from heroic to admired leaders: the list of issues is endless. But let us select a few very practical examples from the microfinance institution for which is handbook was originally developed.

5.1 Managers

Case 1

A client contacts the manager for a loan. He fits the youth category and has a compelling case that will enable ECLOF to reach this target group. He also has a very viable business that can use the loan and repay without difficulties. The manager encourages the application. One of the field staff comes with information that the potential youth client is the

son of another client and the regulations do not allow giving loans to two people from the same family. The manager reviews the father's loan and finds that he has been paying on schedule without difficulties and also feels strongly that ECLOF should grant his son a loan. What to do?

Comment: Empathy for the young client is good, envisaging the target group is good. The rule not to serve two people of the same family is fair as long as many other clients do not get a chance for a loan because the credits available are not enough. The son can be encouraged to take a loan from another organisation and come back when his father's loan has ended.

Case 2

An ECLOF credit officer and a manager co-signed a loan to a client. Two years later, the client was declared dead and the loan was written off due to inability to reimburse. The auditors later found out that the client is a relative of the manager and still alive, but living far from the capital in the countryside and suffering from financial difficulties due to alcohol problems. Furthermore, the auditors revealed that the manager and credit officer both received a part of the loan as a gift in return for writing off the loan. The manager and the credit officer were dismissed by the national board as soon as the case was detected.

Comment: This is a clear case of fraud and abuse of power through the manager and the credit officer. In addition, collusion and nepotism between the manager, his relative and the credit officer was possible because the office holders lacked in control of power and self-responsibility. The board however reacted in a responsible way and the president of the board resisted collusion when he refused the managers offer of giving him half of the amount received from the client.

Case 3

A bishop received a loan from ECLOF, which was properly used to build a church. Unfortunately, the bishop delayed the reimbursement of

the loan. After many unsuccessful attempts by the ECLOF manager responsible to get the loan refunded according to the agreement, the bishop declared that, being a Christian, he had taken the loan as a donation to build the new church, similar to other donations he had been given. He also indicated indirectly that ECLOF was under his spiritual leadership and that his authority as a church leader was more important than that of an ecumenical microfinance institution. After all negotiations failed, the national manager and board of ECLOF brought the bishop to court in order to get the loan repaid.

Comment: Was it justified for a Christian sister organisation to bring a bishop to court? ECLOF hesitated a long time and tried everything to avoid it, for reasons of faith and in order to maintain a good relationship with the church concerned. Finally, the step was justified because the bishop was clearly capable of understanding the difference between a loan and a donation. Church hierarchy has to give a good example. How could ECLOF claim the refund of loans from poor people, if at the same time it writes off – without justification from the write-off policy – a loan signed by a bishop? Responsible leadership by church authorities means that they also respect agreements and laws.

5.2 Boards

Case 4

The board has appointed an executive director on the basis of his/her relationship with the board chairman. Unfortunately the board only realises that the person did not have the right qualifications when the national office starts showing poor performance. The board members find it difficult to deal with this issue for fear of reprisals from the board chairman. Finally when there is general dissatisfaction within the staff ranks, the board requests the secretariat to remove the executive director.

Comment: the case shows that it becomes difficult to correct nepotism and favouritism once it starts. It is a double lesson: a) to be very cautious from the beginning when personal relations exist (which does not exclude friendship relations) and to take special measures e.g. by giving a supervisory role to the vice-chairperson instead of the chairperson, b) that the board members must be strong enough to contradict and overrule the chairperson if necessary. It is about the value of transparency and fair participation.

Case 5

Some board members approach the executive director for personal loans from the national office. He feels compelled to grant them the loans in his role as someone answerable to the board, and though aware of the prohibitions against such loans, he does so. He then obtains his own loan contrary to guidelines. The board becomes aware but does not take action. Consequently, other loans start to default. A high default rate attracts the attention of ECLOF international secretariat in Geneva, which sends someone to investigate. They find that staff people have been helping themselves by giving 'ghost loans'.

Comment: Managers must defender the rules of the organisation. That is the best way to be responsible to their board. This gives them credibility and a strong position. For this, they need to be fully supported by their chairperson as their superior. If it is not the case, they should seek and get support and protection from ECLOF in Geneva. If breaking the rules starts on top, it can easily rot the whole organisation, as the example shows. Board members will not take the responsibility to supervise the loan policy because they may fear that they then are criticised because of the loans they themselves received.

MyLeadership IV
Code of Responsible Leadership and Monitoring

There are many instruments to improve leadership decisions, behaviour and action such as trainings, coaching, sharing power, control mechanisms, incentives, audits, sanction mechanisms etc. One such instrument is a code of leadership.

Codes of conduct are voluntary agreements with the aim of committing a person or an organisation to respect certain values and rules. They can be developed and implemented by a person or an organisation or existing codes can be signed by people and organisations. Therefore, they have the advantage of being developed and implemented in a fast way. They have the disadvantage of not being as binding as laws with their sanction mechanisms. Therefore, the credibility of each code of conduct depends on serious monitoring by the signing parties. Without it, it remains a nice piece of paper, for superficial window dressing. In this case it does not increase credibility but rather suspicion against those who sign a code.

Best known are company codes of conduct for staff or the whole company. The company declares what is welcome and what is forbidden in specific situations. For some years, non-governmental organisations have started implementing codes of conduct too.[28]

A code of leadership specifically targets leadership positions and individuals. Such codes are much less known and less developed than codes of ethics for organisations. They exist e.g. for public officials or members of parliaments especially declaring their assets before entering

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[28] E.g. "Code against Corruption and for Transparency for NGOs and Church Projects in Cameroon", in: Stückelberger, Christoph, *Corruption-free Churches are possible, Globethics.net, Geneva 2010 (also in French)* For an overview of NGO codes of conduct: *www.gdrc.org/ngo/codes-conduct.html. A collection of over thousand professional codes of ethics is available from 2015 in the ethics library www.globethics.net under collections.*

in the new function. An example: The Parliament of the Republic of Uganda decided and implemented in 2002 – on the basis of chapter 14 of the Constitution of the Country – the "Leadership Code Act 2002" proposed by the Inspectorate of Government. This code is in place "to provide for a minimum standard of behaviour and conduct for leaders; to require leaders to declare their incomes, assets and liabilities; to put in place an effective enforcement mechanism. The object of the Leadership Code is not to have leaders declare their 'poverty' as some would say, but rather to ensure that the Leaders of this country remain accountable to the people. By declaring their assets, incomes and liabilities leaders can explain to the people that any assets you have were legitimately acquired not corruptly acquired."[29] The Leadership Code lists as leaders 42 categories of functions from the president of state to "anybody in which a public body has an interest."[30] This Code concentrates on the declaration of income, assets and liabilities in order to fight corruption. The 40 pages code is very detailed, including clear monitoring and sanction mechanisms.

Such codes of leadership serve as an instrument of control and transparency. But a code is first of all an instrument for the leader to improve her/his leadership in the sense of "Invest in yourself".[31]

The following code of responsible leadership aims at improving responsible leadership within organisations on the international, national and regional level. It then serves as an additional label and support for people in leadership responsibility showing the standards that they want and have to follow in the leadership position.

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[29]Inspectorate of Government of the Republic of Uganda, *About the Leadership Code Act 2002*, 2. See: *www.igg.go.ug.*

[30]Ibid, 11.

[31] This is rule five of the five rules of the famous book on business leadership: Ulrich, Dave, *et al.*, *The Leadership Code. Five Rules to Lead By*, Boston/Mass: Harvard Business Press, 2008.

My code of Responsible Leadership

I , [name] …………………………………………………………………commit myself in my leadership function as [function] ……………………………………………. in the organisation [name] ……………………………………………………………

Faith, Values and Virtues
to act as a good steward of God's gifts and as a servant to the organisation;
to implement and promote the vision, mission and values of the own organisation/company;
to act in integrity, modesty, transparency, empathy, forgiveness, faithfulness, carefulness and ethical courage;

Performance and Resources
to perform in the best possible way and seek support for improvement;
to develop, use, increase and maintain the manifold resources in an efficient, sustainable and transparent way
to give precedence to public interest over personal interest;
to manage time in order to honour the need for renewal of physical, mental and spiritual sources and resources;
to maintain and update inventories that list out the properties of the organisation and to ensure that properties are registered on behalf of the organisation;
to avoid leasing and selling properties (both movable and immovable) of the organisation on the plea that current liabilities have to be met (limited exceptions may be reasonable under condition that full transparency and proper decision making is guaranteed);
to strictly utilise the finance that is earmarked for specific programmes and purposes without mismanagement;
to respect the laws and regulations of the country and of the own organisation/company.

Reporting and Transparency
to meet the reporting, accounting, accountability and audit standards of the organisation
to refuse to accept or give money or other incentives which can be construed as bribes;

to encourage and support people who are working against corruption as well as to protect the whistleblowers who expose corrupt practices;
to resist to all kinds of sexual harassment or sexual abuse of power;
to declare the personal assets (movable or immovable), liabilities to the governing body while taking charge and relinquishing the office;
to abstain from activities with possible conflicts of interests and consider such situations with the superior;
to distinguish private, public and professional life, but to be credible in all three
to care for the reputation of the organisation and stop all actions which can damage it;

Staff and leadership development
to adhere to minimum labour standards with fair appointments and selection procedures, issuing of employment contract letters, medical and pension benefits to employees and their families;
to avoid involvement of family members in the decision making as well as administrative bodies of the organisation;
to share and decentralise powers and duties to allow proper control and management of responsibilities;
to empower staff, committees and boards by training and delegation of competence to improve their participation and responsibilities;
to look for friends and a coach who can critically support me in my leadership responsibilities;
to plan the own leadership succession early enough since success also depends on succession;
to support regular renewal of leadership positions and respect the agreed terms of service of this function.

Monitoring
This code of responsible leadership is a personal commitment. I sign it voluntarily / on decision of my organisation for all leadership positions [underline either or both]. My superior agrees to monitor the implementation of this code once a year, in consultation with me, and to report the result and conclusions to the superior body.

Place ……………………………….Date ……………………………………………………………
Signature …………………………………………………………………………………………….
Signature of superior ……………………………………………………………………………..

6

TRAINING MODULES

The following training modules for people in leadership positions have the *goals*
- to familiarise them with the responsible leadership handbook
- to enable them to implement the four *MyLeadership* tools for themselves
- to enable them to train staff and other target groups on the same issues
- to increase trust of stakeholders in management.

These modules only give ideas and impulses and have to be elaborated more in detail in a specific context. They can be selected, combined and further developed by the trainers according to the needs.

Each module takes up 2-3 hours plus preparatory time of the participants. The five modules combined can build a course on leadership training, either during five half days or five evenings within five or ten weeks or in one course of 2-3 days (2 or max. 3 modules per day). In case of a course we propose to follow the order below because each module can be built on the previous one.

Module 1 on Personal Leadership Style

Theme	**MyLeadership I: Motivation, Character, Competences**		
Goal	1 Recognise importance of responsible leadership for organisation 2 Know seven different leadership models 3 Increase awareness of personal leadership type and motivation, its strengths and weaknesses		
Moderation	Internal (director) or external person		
Participants	Director, senior and middle management; or members of board; or mixed 5-15 people (limited, because module needs trust and confidentiality)		
Venue	Any place, but preferably outside the offices in order not to be disturbed		
Time frame	2,5 (-3) hours		
Material	*Responsible Leadership*, chapters 1 and 2		
Preparation	Participants should read chapter 2 in advance		
Programme Steps	Theme	Method	Material
1) 15'	Moderator: introduction, goals, importance for organisation, confidentiality, prayer	Plenary	
2) 45'	Summary of ch.2.2-2.4 by moderator. Discussion of leadership types and advantages/disadvantages	Plenary presentation Groups of 2-4	Ch. 2.2-2.4
3) 60' (up to 120')	Distribute questionnaire *MyLeadership I*. Each participant works on it individually in a quiet place. If only 60', only part of it will be answered, the rest remains as a task to be done at home	Individual work	Hand out Ch. 3
4) 25'	Exchange on answers to questionnaire with one person (free choice)	Groups of 2	Ch. 3
5) 5'	Prayer, closure		

Module 2 on a Bible Study

Theme	**Biblical Leadership Models**		
Goal	Know servant leadership as the predominant biblical leadership model		
Moderation	Internal (director) or external person or board member. If possible a pastor		
Participants	Director, senior and middle management; or members of board; or members of committees or mixed. 10-25 people		
Venue	Any place, but preferably outside the offices in order not to be disturbed		
Time frame	2 hours		
Material	*Responsible Leadership*, chapter2		
Preparation	No preparation needed, or participants read chapter 2 in advance		
Programme Steps	Theme	Method	Material
1) 15'	Moderator: introduction, goal, programme, opening prayer	Plenary	
2) 40'	Read Luke 12:42-48 Discussion of leadership model and criteria in the biblical text Interpretation of text and context by moderator or pastor	Plenary Groups of 4-6 Plenary	Ch. 4.2
3) 40'	Two role plays: 1 the bad manager, 2 the good manager (biblical and/or current situation)	Preparation in 2 groups, then in plenary	
4) 20'	Evaluation: consequences for own organisation/staff	Plenary	
5) 5'	Prayer, closure		
Options	Same module can be done with other biblical texts such as Num 12 (Miriam) or 1Sam 15:17-26 (Saul) or Luke 22:54-62 (Peter)		Ch. 4.1 Ch. 4.3 Ch. 4.3

Module 3 on Values (Responsibility)

Theme	**MyLeadership II: Ethical and Spiritual Leadership**		
Goal	1 Recognise the values listed in chapter 3 as the work basis. 2 Deepen the understanding and implications of one value (responsibility). 3 Clarify own values, virtues and spiritual sources in leadership functions.		
Moderation	Internal (director, president of board) or external person		
Participants	Director, senior and middle management; or members of board or committees; or mixed. 5-15 people		
Venue	Any place, but preferably outside the offices in order not to be disturbed		
Time frame	3 hours (2 hours, if questionnaire is answered at home)		
Material	Responsible Leadership, chapter 3		
Preparation	Participants should read chapter3 in advance		
Programme Steps	Theme	Method	Material
1) 15'	Moderator: introduction, goals, programme, importance for org., opening, prayer.	Plenary	
2) 15'	Values are presented by 1-2 participants.	Plenary	Ch. 5.1
3) 30'	Discussion 1) how these values are implemented in own organisation, 2) where improvement in implementation is needed.	Groups of 2-4	Ch. 5.1
4) 20'	Presentation (by moderator or one participant) of key elements of the value "responsibility" *Option*: same with one other value such as "justice/equity"	Plenary	Ch. 5.2 Ch. 5.3-5.8
5) 20'	Discussion of content of "responsibility" and meaning for the organisation.	Groups of 4	Ch. 5.2 or 5.3-5.8
6) 45'	Dialogue between moderator and one participant (or	Plenary	Ch. 5.9

	between two participants) on meaning of spiritual leadership. Discussion, how it is/should be implemented.	Plenary	
7) 30' (up to 90')	Distribute questionnaire "MyLeadership II". Each participant works on it individually in a quiet place. If only 30', only part of it may be answered, rest as a task to be done at home. *Options:* 1) if the five modules form a series: answer all questions at home; 2). 90', if 3h available for module.	Individual work	Hand out Ch. 6
8) 5'	Prayer, closure		
Option	Divide the module in two modules, each of them 1,5-2 hours		

Module 4 on Resources

Theme	**MyLeadership III: Management of Resources**		
Goal	1 Map existing and required resources of the organisation 2 Commit participants to good stewardship in management of resources		
Moderation	Internal (director) or external person. Optional: invite a resource management specialist		
Participants	Director, senior and middle management; or members of board; or mixed 5-15 people (limited, because module needs trust and confidentiality)		
Venue	Any place, but preferably outside the offices in order not to be disturbed		
Time frame	2,5 hours		
Material	Responsible Leadership, chapters 4 and 5		
Preparation	Participants should read chapter 4 (and possibly 5) in advance		
Programme Steps	Theme	Method	Material
1) 15'	Moderator: introduction, goals, importance for organisation, opening prayer	Plenary	
2) 20'	Summary of broad variety of resources (ch.7.1) by moderator.	Plenary	Ch. 2.2-2.4
3) 45'	Distribute questionnaire "MyLeadership III" (ch.8). Each of 5 groups answers 2-3 types of resources for the organisation and notes answers on paper for plenary or laptop for online presentation.	5 Groups of 2-3 people	Hand out Ch. 8
4) 50'	Presentation of all group results in plenary Discussion of the results.	Plenary	Notes of groups
5) 15'	Discussion of follow up of mapping the resources and consequences in organisa-	Plenary, steering group	Notes of groups

	tion.		
6) 5'	Prayer, closure		
Option	As a follow up of the course, the senior staff people, responsible for specific types of resources such as IT or human resources, make a more detailed analysis of the available and required resources and work on proposals for the improvement of the management of these resources.		Ch. 8

Module 5 on the Code of Responsible Leadership

Theme	**MyLeadership IV: Code of Responsible Leadership**		
Goal	1 Understand in detail the content of the code of responsible leadership 2 Prepare participants to sign the code of responsible leadership		
Moderation	Internal (chair/director) or external person		
Participants	People in the organisation who should sign the code of responsible leadership: director, senior and middle management, president and members of board and committees. In separate modules or together in one module (better for building trust), depending on number of people and conditions.		
Venue	Any place, but preferably outside the offices in order not to be disturbed		
Time frame	2,5-3,5 hours		
Material	*Responsible Leadership*, chapter 5		
Preparation	Participants should read chapter 5 in advance		
Programme Steps	Theme	Method	Material
1) 15'	President or director: introduction, goals, importance of code and implementation of strategy, opening prayer.	Plenary	
2) 30'	Explain the background, goal and binding character and read/explain the content of the code of responsible leadership	President of the Board and Director	Hand out of code
3) 30-60'	Discussion and questions of clarification and interpretation of the code	Plenary	
4) 25'	Group work: Each group discusses one of the seven cases in chapter 5 or cases of ethical leadership in own organisation	Groups of 2-4	Chapter 5
5) 30'	Individual reflection and prayer on the code: what it means, what it needs, what	Individual work in quiet place	

	kind of support is to be envisaged.		
6) 15'	Act: signing of the code by everyone that is meant to sign and their superiors.	Two signatures (person and superior)	Code in two copies per person
7) 5'/30'	Closing prayer or worship. Closure		
Option	Steps 6 and 7 can be done in a separate ceremony some days after the module meeting or in an ordinary session of the appropriate staff, board or committee. To be considered: the energy of the module should not be lost.		

ANNEX 1

BIBLICAL LEADERSHIP
THE FEMALE PROPHET (MIRIAM)

In the second chapter of the book of Exodus, we first meet Miriam as a young girl who stands guard for her baby brother Moses.[32] She seems to be a smart and courageous girl who takes a bold initiative to link her mother with the adoptive parent (the Pharaoh's daughter) in a novel way. She assumes a leadership role along with her mother Jochebed, the Pharaoh's daughter, and the two midwives Shiphrah and Puah in challenging the mandate of the Pharaoh to kill all the new-born male Hebrew children. In Ex 15:20, Miriam is referred to as a prophet who led the *people* to celebrate their journey of liberation from the hands of the Pharaoh. It is important to note the *masculine plural* (them) in Ex 15:21 that underlines the fact that Miriam was not just a leader of the women's wing of Israel but of the *whole people*. In Numbers 12 the significance of her role, responsibility and leadership is however undermined as she is portrayed as a power-monger, as one envious of Moses. In most references, the names of Moses and Aaron figure as the leaders of Israel, but not Miriam. The prophet Micah, however, does not forget to mention the name of Miriam along with Moses and Aaron, as sent by God to deliver the people of Israel (Micah 6:4). This is seldom uplifted as *history* that has to be celebrated. Micah who lived several centuries later than Miri-

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[32] Author and source of the following text of chapter 4.2: Anderson-Rajkumar, Evangeline "Engendering Leadership. A Christian Feminist Perspective from India", in Stückelberger, Christoph/ Mugambi, J.K. (eds.), *Responsible Leadership. Responses from five Continents,* Geneva: Globethics.net, 2007, 13-20.

am was being faithful and sensitive to the tradition that prevailed among the people who chose to remember Miriam as one among the leaders sent by God. Hence my interest to reconstruct the person and leadership of Miriam and creatively re-imagine some of the *turning point* decisions she must have made in order to challenge some of the prevalent patterns of leadership.

In Numbers 11 we read of a severe crisis that emerged within the community of Israel, during their journey in the wilderness, when the people of Israel complain to Moses that they have not had meat for several days. Perhaps there were several "I told you so", "never mind", "old is gold" opinions shared openly among people and with Moses in particular. Moses cannot help but turn to God saying: "'Did I give birth to these people that I have to be responsible for them?" The daily menu is monotonous! Indeed an understandable need for the people, considering how important food is in keeping one's body, mind and heart as fit as possible. Numbers 11 tells us of a strange story of how God gave them the needed meat but also sends a plague that kills several hundreds of people overnight, even as meat was still between their teeth! One may visualise a case of food poisoning, a sudden massacre of people, or people breaking into a communal riot that saw several dead in a short time. What interests me most is the reference to the plague in Numbers 11 as well as in Numbers 25, which results also in the sudden death of thousands of people. Whereas it is difficult to understand the reason for the plague that robbed the lives of thousands of Israelites during their journey in the wilderness in Numbers 11, the reason for the "plague" is quite clear in Numbers 25. Moreover, the reference to the Cushite woman in Numbers 12 (about whom Miriam and Aaron seem to have questioned Moses) and the incident narrated in Numbers 25 seem to have a connection!

The reference to the development of sexual relationships between the people of Israel and Moab is looked upon as an abomination before God.

The people of Israel had a deliberate negative construction of the Moabites as the "other" – polluting, evil, irreligious, and idol worshippers – in order to create a pure, holy, good and religious "self" before God. Those who dared to relate to the women of other religious communities had to be taught a lesson in monotheism and monoculturism. Zimri, an Israelite man, tried to be bold and defies the order of Moses who wanted all the Israelite men to give up their relationships with women from other religious communities. He took his Midianite woman Cozbi and declares that they will remain as a couple together and enter a tent. Phineas interprets this as a revolt *against God* and kills both Zimri and Cozbi. The narrator interprets this act of Phineas as one which propitiates the wrath of a jealous God! God also seems to approve of xenophobia, a jealous ethnic narrow-minded God fashioned according to the mind of the powerful, including Moses.

It is here that I imagine the role of Miriam, a senior leader, a woman, who probably challenged Moses very strongly on his stand on inter-race, inter-caste, inter-religious, inter-cultural marriage and relationship. Moses himself had chosen to marry a Midianite and also befriend another woman of Cushite origin, a woman of colour. I can imagine Miriam as one who would have been terribly disturbed to see the fellow-women of other religious communities and cultural traditions bearing the brunt of violence because they were looked upon as source of evil and source of temptation for a normal Israeli male Jew.

I cannot ignore the incident narrated in Numbers 25 when I have read the story of a "jealous" Miriam in Numbers 12! Numbers 12 has such an abrupt beginning, citing Miriam and Aaron who were upset with Moses about the Cushite woman whom he had married. It shows *Miriam and Aaron* in a poor light as xenophobic individuals! It also offers a traditional patriarchal explanation of "a woman against another woman" to legitimise the violence against women that occurs within a patriarchal society. I admire Miriam for the supposedly audacious question that she

and Aaron put to Moses namely "Has the Lord spoken only through you, Moses?"(Num 12:2) I consider this as a perfectly normal and necessary question to be raised within a democratic system. Then why was Moses upset? Why was it interpreted as Miriam kindling God's wrath and God's intervention being necessary to support Moses and punish only Miriam with leprosy? What is the implication of this message for women, especially for those in leadership? While it was all right for Moses to exercise his own choice to marry a Midianite and a Cushite, (both foreigners), why and how could he suddenly become so narrow-minded and xenophobic when it came to understanding other people's life, matrimony and sexuality?

Even though Aaron and Moses reportedly plead with God to be merciful and patient with Miriam, it seems that her irreversible punishment had to be borne in silence. She is shut out of the community for a week because of her leprosy, a social disease just as much as a physical disease. What fascinates me is the fact that the people of Israel refuse to move on in their journey without their leader Miriam. This is an affirmative action on the part of the people to acknowledge Miriam as truly *their* leader.

I list below what I find as fundamental markers of responsible leadership:

1. *Responsible leadership should always be rooted in justice:* A good leader is one who is bold and courageous to raise his/her voice in the face of injustice done to a fellow-human in community. A good leader is empathetic in approach and feels the pain experienced by others as his own. This sensitivity towards experiencing another person's pain and failures as one's own is a rich gift from God. This response-ability is congruous with responsibility.

2. *Responsible leaders do not seek glory for themselves* in the process of struggling for justice with people. Leadership is not a moment of exercising power over another. Neither is it an opportunity to prove ones'

self-righteousness at the cost of the institution or of a community to which one belongs. Responsible leader do not seek their own glory at the cost of the community. Rather they regard leadership as a God-given responsibility to enable everyone in the community to influence one another and experience the richness of love and fellowship in community.

3. Responsible leaders cannot be defined in terms of their talents alone. Responsible leadership does not lie in the individual capability of a person to carry out tasks. It depends on the support and cooperation of people in the community. "A Responsible Leader" is a *certificate* that *people* ought to give to their leaders, based on the way they experience their leadership.

4. Responsible leadership means readiness to suffer ridicule, rejection or punishment for the sake of justice. At times, criticism and rejection may come from unexpected quarters. Rather than withdrawing from the scene of chaos and difficulties, a responsible leader is expected to bounce back with enthusiasm to sustain the spirit and resistance of the people.

5. A responsible leader does not hesitate to be open to criticism. Good leadership does not mean that there will be no opposition. A test of leadership means including the space for others to criticise the leader as well as the structure and system. It is not easy for a leader to find the energy needed to be constantly open for criticism, while at the same time striving for newness and new vision.

Gleaning through the material at hand of the portrait of Miriam from the Hebrew scriptures, we can identify the above characters and qualities as shown by Miriam in her life as a leader and a prophet among the people of Israel. If the story of Miriam being punished with leprosy was used to condemn Miriam and shun her into oblivion, we can see a bold Miriam, who did not hesitate to voice her question, plain and straight, to Moses, a fellow leader and a younger brother! The punishment she re-

ceived from "God" is a "punishment designed by a patriarchal male" to caution any woman, every woman, about questioning a male about his status before God. The punishment of Miriam is a threat to all women, to abide by the limitations prescribed by the patriarchal society or be ready to face punitive action. Miriam thus stands tall as a responsible leader in her community and as an example for us who search for non-hierarchical patterns of leadership.

ANNEX 2

BIBLICAL LEADERSHIP
THE GOOD MANAGER (LUKE 12)

The New Testament model of responsible leadership which impresses me most is the one of the good manager. Its clearest expression is found in Luke 12:42-48.[33]

"Who then is the faithful and wise steward,[34] whom his master will set over his household, to give them their portion of food at the proper time? Blessed is that servant whom his master when he comes will find so doing. Truly, I say to you, he will set him over all his possessions. But if that servant says to himself, 'My master is delayed in coming' and begins to beat the menservants and the maidservants, and to eat and drink and get drunk, the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will punish him, and put him with the unfaithful. … Every one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more."

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[33] Source of this text: Christoph Stückelberger, "Stewards and Careholders. A Christian Ethical Perspective", in: Stückelberger, Christoph/ Mugambi, J.K. (eds.),*Responsible Leadership. Responses from five Continents,* Geneva: Globethics.net, 2007.

[34] The New International Version translates *oikonomos* as manager! In the modern business world the expression "manager" – who is not the owner or shareholder, but the head of the employees – is a precise translation and creates a direct bridge to business ethics. In French, the steward can be translated as *gestionnaire* or *mandataire*.

The Greek word for steward in this text is *oikonomos*, the economist! Oikos means the house and the household. The oikonomos is *housekeeper* who keeps the house in order. It's the administrator and manager who cares for the economy of the household and for all people living and working in this community. It's the first servant among other servants.

There are *four characteristics* in the text which distinguishes the responsible and the irresponsible manager.

1. The good manager recognises that he is *not the proprietor* of the house or the shareholder of the company but responsible to maintain and develop it in the name of the owner. The bad manager behaves as if he is owner and sees the house or company as his own property.

2. The faithful steward cares for the people under his responsibility! *He gives food, salary and social security at the right time (v.42). But the bad leader violates and exploits the people he should be responsible for (v.45).*

3. The good leader represents *a solid work ethics.* He works hard for the well-being of his collaborators and therefore *serves as a good example. The irresponsible leader does not work, is corrupt, drunken (that means he is greedy and hooked on all kind of things). His exploitation and slavery is an expression that he regards not only the household but also human beings as his personal property.*

4. The wise servant *acts in a responsible way at every moment of his life* because he knows that the "master" could come and control every time. Business ethics and response to God is fully integrated in the daily life. However, the ignorant manager believes that no control will happen that he can win every court case by bribing the judges that it is enough to go to church and start to pray just at the end of life in order to be saved.

The story shows in a very simple and convincing way the meaning of responsibility: it means to respond to somebody (the word responsi-

bility comes from response): the manager to the owner, the Christian to God. Bad leader want to be autonomous, which means independent from all responsibility towards others except themselves. And thereby, like someone who is drunk, they even lose control over themselves. They are controlled by his greed for mammon and power. Good stewards are not autonomous, but theo-nomous, which means they get their responsibility, respect and dignity from their dependency on God. And the more responsibly they act the more responsibilities they get and can manage (v. 48).

This responsible behaviour is a vision for everybody, but especially for leaders. This model is convincing because it's not only a theory but a model practiced by Jesus himself in his life as a servant king, offering his own life for the benefit and salvation of the whole community. He preached, healed, danced and laughed, constantly responding to the needs of his "clients" as his "work ethics". He served as a servant washing the feet of his disciples, he gave orientation and guidelines through his challenging parables, and he shared food. He remained faithful to God, whom he called father, even on the cross. The disciples of the resurrected Christ are invited to become such good stewards of God's gifts.

The model of the faithful steward can also be summarised in the word "careholder". The shareholder holds shares and therefore possesses a part of a company in order to make profit out of his invested money. The responsible shareholder in addition cares for the well-being of the company and its workers. The responsible leader as a "careholder" holds responsibility and cares for values, goods and for people who are entrusted to him or her.

The responsible behaviour and its virtues are first of all valid for all human beings. Leaders "only" have a higher degree of responsibility to care than the "ordinary" people. The stronger has more responsibilities than the weaker because he has more power, competences and means to decide and to act.

The steward and "careholder" can be characterised by six virtues:

To care: "The Lord God took the man and put him in the Garden of Eden to work it and take care of it." (Gen 2:15). The careholder cultivates and conserves, transforms and protects and finds the right balance between the two. To care for others as for oneself is a direct expression of the commandment to love the other as oneself. To care does not primarily mean charity, but to care for a life in dignity of all, to strengthen justice and to develop technological skills and political mechanisms' for the well-being of the individuals as well as the community (see Luke 12,42: to care for food). To care includes being attentive, present, near to those for whom the leader has to care.

To protect: The steward is among others the watchman who recognises coming dangers, who takes protecting measures in advance, who intervenes in order to avoid damage and who – if a problem or a catastrophe could not be avoided – helps to restore and to heal the wounds. The good leader has an obligation to protect. That's valid for the leader as an individual and for institutional leaders such as a government or a multilateral institution such as the UN.[35]

To guide: Stewards are pathfinders, showing the direction. They remind the subordinates that they all together are not owners and to respond in their behaviour to the owner's – the creator's – expectations. Stewards base their guidance on values, filled with knowledge and know-how. They have the skill to think ahead and to be always a step ahead of the others in planning and vision.

To order: To guide means also to bring an order and structure into unclear situations and confusing structures, to restructure where necessary in order to strengthen the strategy, the community, the efficiency and sustainability of the work and the orientation of the people entrusted.

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[35]*The Responsibility to Protect*. Report of the International Commission on Intervention and State Sovereignty, ICISS Ottawa, 2001.

To serve: Responsible leaders as stewards sees themselves not as opposed to their subordinates, but as *primus inter pares*, the first among equals, the first servant. This anthropological unity and equality of the leader and the other employees is fundamental even if the tasks and responsibilities are very different.

To share: The careholder-steward shares the entrusted natural, material human and spiritual resources with the subordinate according to needs and performance. Since the managers are not the owners, they care for a just distribution of gods and fair access to services.

Summarising the findings, we have seen that the biblical Christian vision of responsible leadership is very clear and precise: The good manager behaves as steward, as careholder, as guest on earth, acting not as owner but on behalf of the owner. Managers care, protect, guide, order, serve and share in the management of natural and spiritual resources, power, economic affairs, as well as the ecumenical community of denominations and religions in the service of peace.

ANNEX 3

MANDELA AND MUGABE COMPARED

Nelson Mandela from South Africa and Robert Mugabe from Zimbabwe both have similar historical background in the liberation struggle. However, Mandela is admired worldwide as a living Saint whereas Mugabe has become an internationally isolated dictator. Let's try to identify some factors which led to these two extremes, keeping in mind that it is just a brief outline and raw picture. The observations are mainly based on two biographies[36], on articles and on personal encounters of the author with each of them, with Mugabe in Zurich/Switzerland in 1976 when he was still a visionary, righteous fighter for liberation, with Mandela in 1991 in Bern/Switzerland after peacefully handing over his political power to his successor.

The comparison of Mugabe and Mandela shows, that the two personalities came from similar educational backgrounds and both fought for liberation of their countries and for justice. However, their characters and convictions led them to two opposite leadership models: Mugabe's absolute, dictatorial power, characterised by mistrust and revenge

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[36] Heidi Holland: *Dinner with Mugabe*. The untold story of a freedom fighter who became a tyrant (Johannesburg: Penguin Books, 2008); Jennifer Crwys-Williams (ed.): *In the words of Nelson Mandela.* A little pocketbook (Johannesburg: Penguin Books, 2004); Anthony Sampson: Nelson Mandela. The authorized Biography, London: Harper Collins Publishers, 1999; Im Königreich der Blinden. Ein Gespräch mit dem simbabwischen Schriftsteller Chenjerai Hove, Neue Zürcher Zeitung, 18 Feb 2009, p. 37.

against all who disagree with him and Mandela's community orienta-
tion, which accepts that success and change is always the result of many
people involved, combined with a strong capability for integrating ad-
verse standpoints and standing for reconciliation.

	Robert Mugabe	Nelson Mandela
Born	1924	1918
Family	His father and mother educated him as a "leader chosen by God". Two of his older siblings died as children, one brother survived.	Father non-Christian, mother Methodist Christian, two sisters, grew up with "four mothers", the four wives of his polygamous father.
Education	Education in catholic college in Southern Rhodesia. Received seven university degrees.	Education in a protestant mission school. Received a degree as lawyer.
Political Vision	Independent Zimbabwe	Overcoming Apartheid in South Africa with one man one vote.
Political struggle	Freedom fighter, commander	Freedom fighter, prison
Personal character	"Chosen by God as leader", loneliness, suspicion, homophobia.	Sees success as collective achievement, trust in people, reconciliation with enemies
Wives/family	First wife Sally Mugabe, died of illness. Second wife Grace Marufu, since 1996	First wife Winnie Mandela, divorced, third wife Graça Machel since 1998
Next surrounding	Surrounded by likeminded and subservient people	Surrounded by people of different views and opinions
International political environment	Destabilization of independent Zimbabwe by South Africa. "The western countries needed a hero. They closed their	International pressure to overcome Apartheid, chance of new beginning and reconciliation after release from prison. The

	eyes on the massacres of Mugabe in the 80ies"[37]	international community needed a Saint?
Faith	Sees himself as catholic, but inconsistent in his relationship with the church.	"Without the church, without religious institutions, I would never have been here today."[38]
Reconciliation	Revenge in conflict situations	Reconciliation in conflict situations

[37] Chenjeerai Hove, see footnote 35.
[38] Jennifer Crwys-Williams, 2004, 94.

ANNEX 4

HOW TO DEAL WITH
AN ETHICAL DILEMMA?

Ethically most difficult are situations of an ethical dilemma where one has to decide

- between two or more good options and set a priority which is the better one
- between two or more bad options, where in each case one violates one or the other value and standard
- where the means, which may be bad could lead to a good goal. But then do ends justify means?

The Greek word dilemma means that two propositions/values are in conflict to each other. Example: An emergency relief organisation wants to deliver a truck full of food but bandits stop it and ask for money to let them pass. If the organisation does not pay, people may die, but then they accept paying bribes and become in future even more vulnerable for other pressures and for all kind of corruption. If they do not pay, the food may rot and people die but the bandits are weakened and political action to overcome bandit actions may follow.

A dilemma often comes up between different stakeholders of an organisation with their conflicting interests. The organisation wants to satisfy the clients, the Board, the donors or investors, the community etc.[39]

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[39]On stakeholder dilemmas see Schraa-Liu, Tong/Trompenaars, Fons, "Towards responsible leadership through reconciling dilemmas", in: Maak, Thomas/Pless,

A dilemma is a conflict of values. There are at least three different solutions to deal with a dilemma as a conflict of values (see graphic following page[40]):

- One absolute value: one value prevails over all the others. Saving a human life for all costs with accepting almost all means would be such an answer in the above case.
- Value relations: The values are placed in relation to each other and one tries to respect them, even if only partially. In the above case, the values of saving lives, security, peace, efficiency may be balanced. One may decide not to give money to the bandits which may be used to buy weapons but rather give some of the food on the truck to them. Even this decision poses the danger of making one vulnerable for future intimidation and extortion
- Preferential rules: preferential rules "if – then" look for a case by case solution: in case X, value C gets priority over value B and A In case Y, another value may get priority. It is the combination of principles and flexibility, but ethical flexibility not unstructured, but according to rules (otherwise, everything can be justified). In the above case it would mean that refusing to pay bribes still remains the strong principle, but in the extreme case of life and death life would have priority.

We propose that in leadership training, the cases in this chapter 9 and others from the own professional or personal experience are discussed. The following six steps can help to work on ethical solutions:
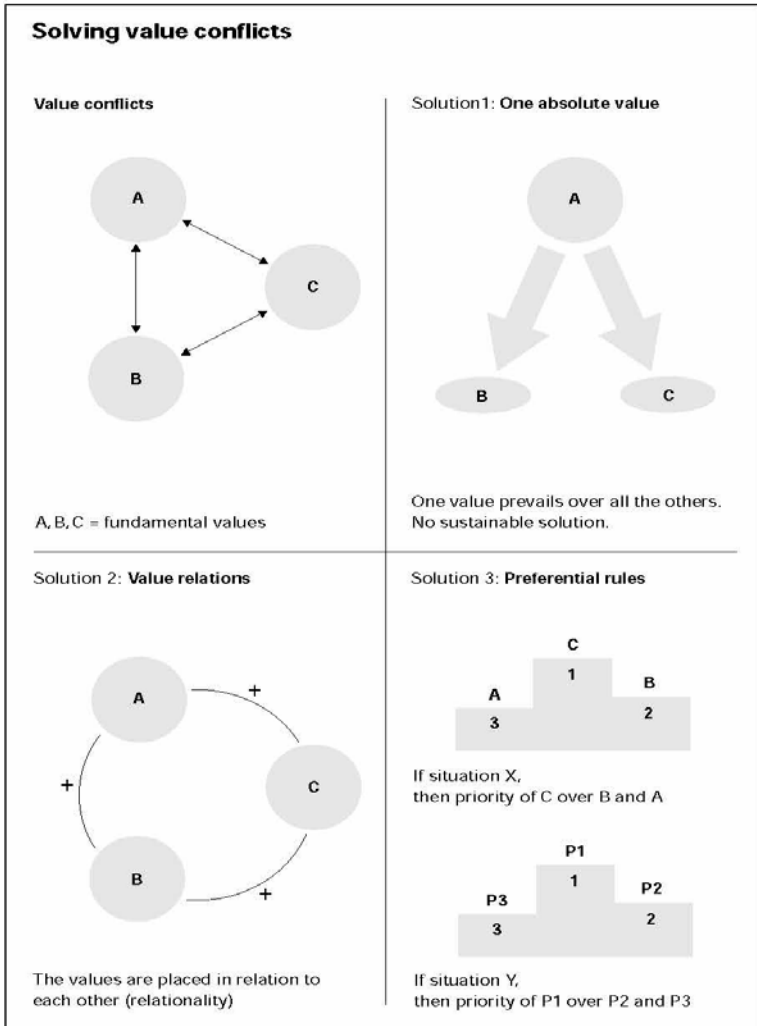
1. What is exactly the problem? Description
2. What is the ethical conflict/dilemma? Which values are involved?
3. What are in principle possible options/scenarios for solutions (at this point without giving an ethical value judgment)

Nicola M. (eds.), *Responsible Leadership*, London and New York: Routledge, 2006, 138-154.
[40] From Stückelberger, Christoph, *Global Trade Ethics*, Geneva: WCC Publications, 2002, 30.

4. What would be the preferential rule: which value has priority and how can the violation of other values be minimised?
5. What is the proposed solution (decision) on the basis of step 1-4?
6. What kind of consequences have to be considered?

Solving value conflicts

Value conflicts

A, B, C = fundamental values

Solution 1: **One absolute value**

One value prevails over all the others. No sustainable solution.

Solution 2: **Value relations**

The values are placed in relation to each other (relationality)

Solution 3: **Preferential rules**

If situation X, then priority of C over B and A

If situation Y, then priority of P1 over P2 and P3

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