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JVBL Mission Statement

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

Submission Guidelines for the JVBL

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

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

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

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

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**Dedication**
This issue is dedicated to the life and legacy of a beloved colleague, Dr. Ana Marcie Sariol (August 8, 1988 - October 29, 2022). She will be sorely missed by her colleagues, family members, and students, but her legacy will continue to shine and inspire for many years to come.
**Interview**

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**Articles**

65. A DIFFERENT PERSPECTIVE: EXAMINING OBSTACLES FACED BY BLACK CLERGYWOMEN THROUGH THE LENSES OF CRITICAL RACE FEMINISM
   Christine Rudolph — Lynchburg, Virginia, USA

   The influence of Black women leaders in this country and throughout the world in corporate, political, educational, and religious settings has existed for years (Allen & Lewis, 2016). The most recent election of both Joe Biden and Kamala Harris is a testament to that as their wins have been largely attributed to the leadership, efforts, and mobilization of Black women. Yet, Black women’s leadership challenges and experiences have remained largely ignored as studies of leadership have typically centered on whites and males (Allen & Lewis, 2016). Further, despite their contributions, Black women have remained underrepresented in most key leadership positions in all segments of society. Nowhere is this seen more than in the Black church where leadership is male dominated (Barnes, 2006). Though women comprise much of the congregation, they hold very few leadership positions. This forces the question that must be asked, if she is called, then why can’t she come? This paper seeks to examine these ongoing issues through the lenses of Critical Race Feminism (CRF) and to provide recommendations that aim to further leadership advancement for Black clergywomen.
This paper argues that Critical Race Feminism provides a viewpoint that focuses on feminism, race, and power to understand the multiplicity of leadership inequality in the Black church by extending the discussion of Black women leadership challenges in the church beyond race to gender subordination.

74. “QUIET QUITTING” AND “QUIET THRIVING” – FLOURISHING IN THE MODERN ORGANIZATION
Laura Ellera — Henley-On-Thames, United Kingdom
Dima Rachid Jamali — Sharjah, United Arab Emirates
Cam Caldwell — St. George, Utah, USA

The purpose of this paper is to address the status of employer-employee relationships in the modern organization and to identify what employers and employees can do to create healthier organization cultures so that organizations and employees can flourish in today’s challenging economic times. We begin by describing the current nature of the modern organization, identifying characteristics that typify unhealthy and toxic organization cultures, and summarize the current perceptions of Millennial and Generation Z employees who work in those organizations. We then explain the importance of employees and organizations thriving in today’s competitive marketplace. Drawing upon research about the modern organization, we identify ten recommendations to help organizations create healthier and thriving work cultures. Acknowledging the importance of a proactive response of employees, we also identify ten action steps which employees can take to help themselves and their organizations to thrive. We identify five contributions that this paper makes to practitioners and to the scholarly literature and conclude the paper by noting opportunities for future research.

97. ETHICAL LEADERSHIP: DESCRIPTIVE LITERATURE REVIEW OF THE DIVERSE INFLUENCE AND DEVELOPMENT OF ETHICS UPON PUBLIC SECTOR AND MILITARY LEADERS, FOLLOWERS, AND ORGANIZATIONS
Stephen M. King — Virginia Beach, Virginia, USA
Steve Firestone — Virginia Beach, Virginia, USA
Harold Henkel — Virginia Beach, Virginia, USA
Brian T. Moore — Virginia Beach, Virginia, USA

Literature reviews are a significant tool for examining the breadth and depth of a selected body of literature. Although there are many types of literature reviews, ranging from narrative to meta-analysis, this article uses a descriptive review. Descriptive reviews are extremely useful for examining a body of literature, highlighting key areas of interest, particularly as it addresses a specific research question, or is directed toward a particular purpose. This article utilizes a descriptive review of ethical public leadership, both in civilian and military organizations, particularly focusing on two critical areas of interest: theme identification and issue development. Four key themes were identified: leadership trust, organizational environment, relationship between employee and workplace attitudes, and ethical competence. The authors’ review elicited several key issues reflected in the ethical public leadership literature: leader behavior relationship, employee or follower behavior, education, development, and training, and organizational awareness. In addition, four corollary issues emerged: influence of military leadership behavior, geographic distribution of study populations, distinct array of leadership positions, and methodological diversity. Their primary conclusion is that ethical public leadership research, particularly focusing on four key issue areas, is present in all public organizations, civilian or military, crosses
organizational, cultural, and geographic boundaries, and utilizes multiple types of methodologies. In summary, while we recognize limitations to our review, and point out key areas for future research, we contend public leadership is and should continue to be a fertile and significant area for ethics research and development.

121. ETHICAL FOUNDATIONS REVISITED
Joseph Hester — Claremont, North Carolina, USA
In this article the author argues that “civility” lies at the foundation of ethics. Ethics is relationship permeated and finds meaning in civil behavior by acknowledging the dignity and importance of others. Civility lifts personal narcissism from the boundary of the self outward to other human beings.

134. SELF-CENTERED VS. HUMANITY-CENTERED: THE MOST CRITICAL CONTINUUM FOR CHOOSING TODAY’S LEADERSHIP
Hershey H. Friedman — Brooklyn, New York, USA
Ngoc Cindy Pham — Brooklyn, New York, USA
There is a leadership continuum that ranges from extreme self-interest/narcissism to human-centered leadership. During these chaotic times, corporate boards must hire human-centered CEOs and understand that companies must focus on society’s needs, not only profit if capitalism is to thrive. People want to work for companies with a soul and desire to purchase products – and even pay more — from firms that seek to improve the world. Maximizing shareholder value is as outdated as Taylor’s theory of scientific management. America becomes stronger if corporate leaders work together to help everyone prosper, not just the top 1%. Everyone wins.

159. BUILT FOR CONTINUOUS IMPROVEMENT: PROFESSIONAL ACCOUNTABILITY IN THE ACADEMIC SETTING
Richard Sinclair — Manitou Springs, Colorado, USA
Most leaders know that a winning, engaged culture is invaluable. Yet, how exactly one creates and sustains this ideal workplace remains elusive, that is in the words of Stephen Covey, “where everyone (including the leader) feels listened to, respected, and valued” (Rhoades, 2011). That is the purpose of this article: To identify what those from the bus driver to the school improvement team to the system’s cabinet need, structurally speaking, to perform beyond everyone’s expectations.

Peer-Reviewed Articles

173. BEYOND THE ICE
Nikolaus T. Butz — Stevens Point, Wisconsin USA
Joshua Hunter — Grand Forks, North Dakota, USA
Emma Fisher — Stevens Point, Wisconsin USA
Leadership is a management tool to direct effective achievement of goals. Historical investigation can provide a valuable lens for the study of leadership styles. To that end, this study examines the disparate approaches of Roald Amundsen and Robert Scott as they raced to be the first explorer to reach the South Pole. The objective of this study is to analyze the leadership techniques used in these expeditions, and to determine how they shaped the outcome of each. The process of tacit knowledge and experience...
coalesces and fosters both leadership and action that are not only communication-oriented and value-driven, but also rooted in growth mindset and reflexivity. Both concepts proved to be imperative to the success of both Amundsen and Scott’s expeditions. Ultimately, the experiences, choices, and eventual fate of polar explorers Roald Amundsen and Robert Scott provide a unique view of the human endeavor that holds valuable lessons for leaders in a variety of professional settings.

196. POWER OF ATTACHMENT STYLES IN SERVANT LEADERSHIP: A CONCEPTUAL PAPER
Stacy Menezes — Goa, India
The paper aims to advance an understanding of the relationship between servant leadership and attachment styles and provides a review of servant leadership and attachment styles to explain how this understanding can be used to confront challenges faced by leaders due to a crisis. A proposed conceptual model is posited to investigate the moderating effect of followers' attachment styles on the relationship between servant leadership and desired follower outcomes. Additionally, this study adds support to the criticism of the leader-centric approach of research by investigating the moderating role of followers' characteristics, such as followers' attachment styles. The practical implications of this study highlight how servant leadership can positively revolutionise relationships at work, thereby making it an interesting field for research and practice.

211. A COMPARATIVE ANALYSIS OF VALUES-BASED LEADERSHIP THEORIES: A REVIEW AND FUTURE RESEARCH AGENDA
Simon Tareke Abay — Addis Ababa, Ethiopia
Jorge F. S. Gomes — Lisbon, Portugal
Abeba Beyene Mengistu — Addis Ababa, Ethiopia
This paper systematically reviews the literature on values-based leadership (VBL) theories by analyzing 161 studies published in different peer-review journals from 2000 to 2022. The study first identified the literature on VBL and found that the terms “values-oriented, values-centered, or value-based” leadership are used interchangeably as a roof term for various theories focusing on the moral, authentic, principled, and ethical dimensions of leadership. The literature on leadership offers different types of leadership theories that constitute VBL, but the authors focused on six leadership theories that are widely cited as forms of VBL and have a strong theoretical background. The key theoretical components of each theory were then compared to pinpoint how they relate to the other forms of VBL theories. The results from the comparative analysis revealed that transformational leadership is a broader theory and many of the core dimensions of the other five VBL theories overlap with the essential theoretical components of transformational leadership which raises a question on their distinctiveness as separate theories. Based on the literature review, the authors offered their conceptualization of VBL to bring more clarity and harmonization to the concept. Finally, they presented a conclusion and forwarded an agenda for future research.

229. DOMINANT LEADERSHIP THEMES IN THE PAULINE EPISTLES
Jaime Cortez — Pampanga, Philippines
Paul’s writings in the Bible, although primarily intended to serve spiritual ends, were found to also contain practical leadership wisdom long before these concepts were developed and formalized in secular leadership literature. Seven leadership themes
emerged out of this conceptual study, namely: concepts of authority, responsibility, and accountability; the need for personal integrity among leaders; the need to build ethical organizations; situational leadership; fostering unity in diversity; the teaching role of leaders; and ensuring organizational continuity and organizational growth. This paper will benefit leadership theory along the line of increasing confidence in the use of the Bible as a source of leadership knowledge. It will also support leadership practice by providing a model of how effective leadership can be practiced despite operating in a turbulent ancient environment devoid of the resources, systems, and technologies of today’s post-modern organizations. Although the contexts in Paul’s epistles were churches, the leadership lessons they contained can be applied to business organizations, government entities, educational institutions, and society in general.

247. **LEADERS OF CHARACTER MODEL VALUES-BASED LEADERSHIP**
   Angela Lumpkin — Lubbock, Texas, USA
   
   Character is required of all leaders and may be the heart of leadership. Values shape each leader’s character. Character and values are inextricably interwoven. A leader of character models values-based leadership beginning with knowing who they are and what they value and always ending in what they do.

**Case Studies**

257. **LESSONS FROM HIS TORY: THE REMARKABLE LEADERSHIP OF ELEANOR ROOSEVELT AND WHY IT MATTERS TODAY (PART 2)**
   Emilio Iodice — Rome, Italy

278. **HEADWINDS BATTERING THE NAVY**
   Paul Grossgold — Virginia Beach, Virginia, USA
   Ritch Eich — Thousand Oaks, California, USA
   
   Tensions between world powers necessarily warrant detailed scrutiny of combat readiness. Grossgold and Eich, seasoned military veterans, provide an analysis of US investments in its maritime forces, position in terms of number of warships, comparative industrial capacity, and technological position. Also, the authors discuss various recruitment and retention strategies for the Generation Z demographic.

288. **KING CHARLES’ CHARACTER EDUCATION: HIS AUSTRALIAN SCHOOL, NOW AND THEN**
   Elizabeth Summerfield — Melbourne, Australia
   
   As a 17-year-old in 1966, the then Prince Charles, spent two terms at Geelong Grammar School in Victoria, Australia. He described the experience as the best part of his secondary schooling, and formative of his character. The School was founded in the 1850s as an educational institution of the Anglican Church. By the twenty-first century, it became a leading exponent globally of the Positive Education (PE) movement, which has its foundation in Positive Psychology (PP). Critics of PE have argued that it diminishes, even supersedes, the tenets of the School’s Anglican tradition. This paper tests the School’s assertion of the complementarity of both.

304. **THE ROLE OF TEACHERS IN VALUES EDUCATION IN PAKISTAN: A CASE OF EARLY CHILDHOOD EDUCATION AND DEVELOPMENT FROM PAKISTAN**
   Sharifullah Baig — Gilgit-Baltistan, Pakistan
   Abida Begum — Gilgit-Baltistan, Pakistan
The teachers in early childhood education and preschool have a significant influence on curriculum and daily practices in the class, therefore, have a dominant influence on the implementation of values education. Deeming values as a social construct, this small-scale qualitative case study was carried out to explore the priority values of early childhood education teachers and their ways of teaching values in a school in northern Pakistan.

318. AVERT SUICIDAL THOUGHTS TO LEAD AN EXCITING AND MEANINGFUL LIFE
Professor M.S. Rao — Hyderabad, India

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325. CHRISTIAN SOCIAL ETHICS
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Reviewer: Monsignor Professor Dr. Obiora Ike

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Author: Claire Hughes Johnson
Reviewer: Carl Lee Tolbert Ph.D.

337. THE COURAGE TO LEAD THROUGH VALUES: HOW MANAGEMENT BY VALUES SUPPORTS TRANSFORMATIONAL LEADERSHIP, CULTURE, AND SUCCESS
Author: Liza-Maria Norlin
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345. PRACTICAL INNOVATION IN GOVERNMENT: HOW FRONT-LINE LEADERS ARE TRANSFORMING PUBLIC-SECTOR ORGANIZATIONS
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Interviewer: Elizabeth Gingerich

Poetry and Prose

350. PURPOSE
Joseph Hester — Claremont, North Carolina, USA
Interview

“We’re the ones who saved Congress that day, and we’ll do it as many times as necessary.”

– Daniel Hodges, Metropolitan Police Department Officer
Washington, D.C.

Over the summer 2022, five District of Columbia Police officers testified before the January 6, 2021 Congressional Committee as to the extreme violence faced defending the U.S. Capitol Building on that day. All five said they had begun the day elsewhere, including some assigned to CDUs (civil disturbance units), yet ended up responding to the Capitol as supporters of former President Donald Trump began to attack and then overwhelm police. Upon arrival at the Capitol, the officers described how they encountered an “extremely violent” crowd who attempted to stop them from getting to the front lines by stripping them of their riot gear – batons, radios, shields, and masks.
Of the 32 squad members who responded to the Capitol, only four made it through the crowd together to the police line. Bodycam equipment registered the rioters’ calls to attack: “Do you know what happens to traitors?” “They get tied to a post and shot. Are you ready for that?” “Take off your weapons. Take off your badges. Take off your helmets and show solidarity with We the People or we’re going to run over you!”

The terrorist attack resulted in the deaths of 5 officers and the hospital treatment of approximately 140. One wounded front-line responder was DC Police Officer Daniel Hodges, who had ended up on the front line of the police’s barricade at a security checkpoint inside the tunnel. Subsequently, rioters broke through the glass of a door and began charging toward police, Hodges was crushed against a doorframe by rioters; one attacker ripped off his gas mask and stole his baton before striking him with it, wounding his head for which he later had an MRI. Investigators eventually identified Patrick McCaughey III, of Connecticut, as the man who held the shield trapping Hodges while the mob pushed forward yelling. “heave, ho!” Hodges testified that the pain was so extreme, he felt he was losing consciousness: “If I was there much longer being assaulted in such a way I knew it would make it difficult to maintain consciousness and I would become a liability.”

A truncated version of the documented events on that day are chronicled as follows:
1:00 a.m.: Trump tweets: “If Vice President @Mike_Pence comes through for us, we will win the Presidency.”
1:13 a.m.: Ali Alexander, Stop the Steal organizer, tweets “First official day of the rebellion.”
3:23 a.m.: Ron Watkins, prominent QAnon figure, posts a tweet accusing Vice President Mike Pence of orchestrating a coup against Trump. He also linked to a blog post which called for “the immediate arrest of [Pence], for treason.”
7:30 a.m.: White House chief of staff Mark Meadows texts Representative Jim Jordan “I have pushed for this” but is “not sure it is going to happen,” referring to Pence overturning the election results.

8:07 a.m.: Secret Service countersurveillance agents reported that “members of the crowd are wearing ballistic helmets, body armor and carrying radio equipment and military grade backpacks.”

8:17 a.m.: Then President Trump tweets allegations of vote fraud, alleging that “States want to correct their votes, which they now know were based on irregularities and fraud, plus corrupt process never received legislative approval. All Mike Pence has to do is send them back to the States, AND WE WIN. Do it Mike, this is a time for extreme courage!”

9:45 a.m.: A Federal Protective Service liaison officer informs the Capitol Police that more than the permitted 30,000 protesters were expected at the Ellipse; the Freedom Plaza permit was increased from 5,000 to 30,000.

10:00 a.m.: White House deputy chief of staff informs Trump that authorities have spotted armed individuals at the crowd gathering at the Ellipse.

10:30 a.m.: 200–300 Proud Boys started their march down the National Mall towards the U.S. Capitol.

10:47 a.m.: Rudy Giuliani begins a speech in which he calls for “trial by combat.” Twelve minutes later, a Proud Boys contingent leaves the rally and marches toward the Capitol Building.

11:30 a.m.: The motorcade of Vice President-elect Kamala Harris arrived at DNC headquarters. (Law enforcement would discover a pipe bomb at 1:07 p.m., only several yards away from where her motorcade had passed through the garage of DNC headquarters).

11:57 a.m.: Trump begins his over one-hour speech where he repeats allegations that the election was stolen, criticizes Vice President Mike Pence by name a half-dozen times (though this wasn’t part of his prepared remarks), accuses fellow Republicans of not doing enough to back up his allegations, and states that he will walk with the crowd to the Capitol. A member of a group of Proud Boys east of the Capitol makes the OK gesture symbol at 11:54 a.m.

12:00 p.m.: A Federal Protective Service briefing email reports that about 300 Proud Boys were at the Capitol, a man in a tree near the Ellipse was holding what looks like a rifle, and some of the 25,000 people around the White House were hiding bags in bushes. The email warns that the Proud Boys were threatening to shut down the downtown water system.

12:05 p.m.: Rep. Paul Gosar tweets a demand for Biden to concede by the next morning.

12:16 p.m.: Trump tells the crowd: “I know that everyone here will soon be marching over to the Capitol building to peacefully and patriotically make your voices heard.” Finishing his speech with “We fight. We fight like hell and if you don’t fight like hell, you’re not going to have a country anymore. So let’s walk down Pennsylvania Avenue.”

12:20 p.m.: A Federal Protective Service officer writes in an email, “POTUS is encouraging the protesters to march to capitol grounds and continue protesting there.”

12:26 p.m.: Pence arrives at the Capitol.
12:28 p.m.: A Federal Protective Service officer reports 10,000 15,000 people were moving towards the Capitol down Pennsylvania, Constitution, and Madison Avenues.
12:30 p.m.: Crowds of pro-Trump supporters gather outside the U.S. Capitol building.
12:45 p.m.: FBI, Capitol Police, and the ATF responded to a pipe bomb found outside RNC headquarters, which had been planted the night before.
12:53 p.m.: Rioters overwhelm police along the outer perimeter west of the Capitol building, pushing aside temporary fencing. Some protesters immediately follow, while others, at least initially, remain behind and admonish the others: “Don’t do it. You’re breaking the law.” By 1:03 p.m., a vanguard of rioters had overrun three layers of barricades and have forced police officers to the base of the west Capitol steps.
12:57 p.m.: Federal Protective Service officers report that the Capitol Police barricade on the west side of the Capitol building has been breached by a large group.
12:58 p.m.: Chief Sund asks House Sergeant at Arms Paul D. Irving and Senate Sergeant at Arms Michael C. Stenger to declare an emergency and call for deployment of the National Guard. Irving and Stenger state that they would forward the request up their chains of command. Soon afterwards, aides to Congressional leaders arrive in Stenger’s office and are outraged to learn that he has not yet called for any reinforcement. Phone records obtained at the Senate Hearings reflect that Sund first reached out to Irving to request the National Guard at 12:58 p.m. on the day of the attack. Sund then called the Senate sergeant-at-arms at the time, Michael Stenger, at 1:05 p.m. Sund repeated his request in a call at 1:28 p.m. and then again at 1:34 p.m., 1:39 p.m. and 1:45 p.m. that day. The Capitol Police Board consisting of the Architect of the Capitol, the House Sergeant at Arms, and the Senate Sergeant at Arms have the authority to request the national guard to the Capitol, but had made the decision three days earlier not to do so.
1:00 p.m.: Senators and Vice President Pence walk to the House chamber. US Capitol Police Chief Steven Sund calls D.C. Metropolitan Police Chief Contee, who deploys 100 officers to the Capitol complex, the earliest arriving within 10 minutes.
1:02 p.m.: Pence refuses to go along with Trump’s plan to pick and choose electors, and tweets a letter stating in part: *It is my considered judgment that my oath to support and defend the Constitution constrains me from claiming unilateral authority to determine which electoral votes should be counted and which should not.*
1:05 p.m.: Congress meets in joint session to confirm Joe Biden’s electoral victory; Acting Secretary of Defense Miller receives open-source intelligence reports of demonstrators moving towards the U.S. Capitol.
1:07 p.m.: Authorities respond to the headquarters of the Democratic National Committee, following discovery of the second pipe bomb. When police arrive, Vice President-elect Kamala Harris was inside.
1:10 p.m.: Trump ends his speech by urging his supporters to march upon the Capitol Building: *If you don’t fight like hell, you’re not going to have a country anymore….We’re going to try and give them [Republicans] the kind of pride and boldness that they need to take back our country…The Democrats are hopeless—they never vote for anything. Not even one vote. But we’re going to try and give our Republicans, the weak ones because the strong ones don’t need any of our help. We’re going to try and give them the kind of pride and boldness that they need to take back our country.*
1:11 p.m.: First MPD officers arrive at lower west plaza to confront rioters approaching the Capitol.
1:12 p.m.: Rep. Paul Gosar (R-AZ) and Sen. Ted Cruz (R-TX) object to certifying the votes made in the 2020 United States presidential election in Arizona. The joint session separates into House and Senate chambers to debate the objection.
1:14 p.m.: Due to the pipe bomb, Vice President-elect Harris is evacuated from DNC Headquarters.
1:17 p.m.: Trump’s motorcade leaves the Ellipse. The Secret Service does not allow Trump to go to the Capitol and drives him back to the White House against his wishes. Trump behaved angrily, according to multiple witnesses who testified for the House committee.

**Trump watches TV (1:25–4:03 p.m.)**

According to the final report of the January 6 House select committee:
“Here’s what President Trump did during the 187 minutes between the end of his speech and when he finally told rioters to go home: For hours, he watched the attack from his TV screen. His channel of choice was Fox News. He issued a few tweets, some on his own inclination and some only at the repeated behest of his daughter and other trusted advisors. He made several phone calls, some to his personal lawyer Rudolph Giuliani, some to Members of Congress about continuing their objections to the electoral certification, even though the attack was well underway. He did not call any relevant law enforcement agency to ensure they were working to quell the violence. He did not call the Secretary of Defense; he did not call the Attorney General; he did not call the Secretary of Homeland Security. And for hours on end, he refused the repeated requests—from nearly everyone who talked to him—to simply tell the mob to go home.”

White House press secretary Stephanie Grisham texts First Lady Melania Trump: “Do you want to tweet that peaceful protests are the right of every American, but there is no place for lawlessness and violence?” She immediately responds: “No.” (Melania Trump didn’t tweet at all on the day of the attack, and did not tweet to condemn the violence until five days later).

1:26 p.m.: U.S. Capitol Police order evacuation of at least two buildings in the Capitol complex.
1:30 p.m.: Capitol Police are overwhelmed and retreat up the steps of the Capitol. Lawmakers see the police in the halls. Large numbers of Trump supporters march from the Ellipse 1.5 miles down Pennsylvania Avenue toward the Capitol. Lawmakers watch their approach on online videos.
1:34 p.m.: D.C. Mayor Muriel Bowser requests via phone that Army Secretary provide an unspecified number of additional forces.
1:35 p.m.: In Senate deliberations, Senate Majority Leader Mitch McConnell (R–KY) warns that refusing to certify the election results under false pretenses would push American democracy into a “death spiral.”
1:49 p.m.: Capitol Police Chief Sund requests immediate assistance from District of Columbia National Guard (DCNG) Commander Major General William J. Walker. Major General Walker loads guardsmen onto buses in anticipation of receiving permission from the Secretary of the Army to deploy. Trump tweets a video replay of the Ellipse rally where he'd wrapped up his speech a half-hour earlier.
1:50 p.m.: D.C. Metropolitan Police on-scene incident commander Robert Glover declares a riot. Radio talk show host and former FEMA director Michael D. Brown tweets the baseless claim that the people breaching Capitol security are likely antifa, Black Lives Matter protestors, or other insurgents disguised as Trump supporters, and suggests the attack could be a psychological warfare operation.
1:59 p.m.: Chief Sund receives the first reports that rioters had reached the Capitol’s doors and windows and were trying to break in.
3:00 p.m.: Chuck Schumer, seated with Nancy Pelosi, tells her: “I’m gonna call up the effin’ Secretary of DoD.” Then, speaking on the phone to Christopher Miller, acting Secretary of Defense, he says: “We have some Senators who are still in their hideaways. They need massive personnel now. Can you get the Maryland National Guard to come too?” Nancy Pelosi then speaks into Schumer’s phone, telling Miller she plans to call the DC mayor to learn what other backup may have already been called.
3:04 p.m.: Secretary Miller, with advice from senior Defense leadership, formally approves “activation” of the 1,100 soldiers in the DCNG. Army Secretary McCarthy orders the DCNG to begin full “mobilization.” (However, it will be another hour and a half before Miller approves an “operational plan” for the DCNG’s deployment to the Capitol.)
3:09 p.m.: A rioter walks through the halls, singing: “Nancy Pelosi! Where you at, Nancy? Nancy! Where are you, Nancy? We’re looking for you!” (Someone responds: “She’s in jail!”) The rioter resumes: “Nancy, oh Nancy! Nancy! Nancy! Where are you, Nancy? We’re looking for you, Nancy!” Former White House Chief of Staff Reince Priebus to current CoS Meadows: “TELL THEM TO GO HOME!!”

3:15 p.m.: House Speaker Pelosi calls the Governor of Virginia. The Governor of Virginia, Ralph Northam, confirms to House Speaker Pelosi that all assets of the State of Virginia including the National Guard are being sent to aid the U.S. Capitol.

3:19 p.m.: Army Secretary McCarthy has a phone call with Senator Schumer and House Speaker Pelosi about Mayor Bowser's request. McCarthy explains that a full DCNG mobilization has been approved.

3:21 p.m.: Albuquerque Cosper Head pulls Officer Michael Fanone into the crowd, where Daniel Rodriguez tases Fanone in the neck. (In 2022, Head and Rodriguez are sentenced to prison for this.) Fanone is carried unconscious back into the tunnel.

3:22 p.m.: Nancy Pelosi calls Virginia Governor Ralph Northam and asks if he’s discussed sending the Virginia National Guard, noting that Steny Hoyer has already spoken to Maryland’s Governor Larry Hogan and that Northam may need federal approval to send troops to “another jurisdiction.” When the call ends, Pelosi is told that the Virginia National Guard has been called in, and Pelosi confirms that Northam just told her “they sent 200 of state police and a unit of the National Guard.” Rohrer informs Fairfax County officials that the county is suspending fire, rescue, or emergency transportation to D.C. hospitals and “upgrading response and command structure.”

3:25 p.m.: Pelosi and Schumer sit together holding a phone and speak to acting attorney general Jeffrey Rosen. Pelosi acknowledges that rioters are “ransacking our offices” but says she is primarily concerned about “personal harm.” Schumer suggests that Rosen, “in your law enforcement responsibility,” persuade Trump to make a “public statement” to tell his supporters “to leave the Capitol.”

3:36 p.m.: White House press secretary Kayleigh McEnany tweets that National Guard and other Federal forces were headed to the Capitol.

3:39 p.m.: Senator Schumer implores Pentagon officials, “Tell POTUS to tweet everyone should leave.” House Majority Leader Steny Hoyer, D–MD, wondered about calling up active duty military.

3:46 p.m.: Leaders from both parties huddle around a single phone, appealing to the Department of Defense to send troops with a sense of urgency. The person on the other end says they cannot give a timeline for when the Capitol will be secured. Virginia and Maryland National Guard forces had already been mobilized.

4:03 p.m.: Trump goes outside to the Rose Garden so his staff can make a video of him calling for an end to the violence. He refuses the script they give him.

4:05 p.m.: President-elect Biden holds a press conference calling on President Trump to “demand an end to this siege.”

4:08 p.m.: From a secure location, Vice President Pence phoned Christopher Miller, the acting defense secretary, to confirm the Capitol was not secure and ask military leaders for a deadline for securing the building while demanding that the Capitol be cleared.

Trump speaks (4:17 p.m.) Trump uploads an unscripted video to his Twitter denouncing the riot but maintaining the false claim that the election was stolen: I know your pain, I know you’re hurt. We had an election that was stolen from us. It was a landslide election and everyone knows it, especially the other side. But you have to go home now. We have to have peace. We have to have law and order. We have to respect our great people in law and order. We don’t want anybody hurt. It’s a very tough period of time. There’s never been a time like this where such a thing happened where they could take it away from all of us—from me, from you, from our country. This was a fraudulent election, but we can’t play into the hands of these people. We have to have peace. So go home. We love you. You’re very special. You’ve seen what happens. You see the way others are treated that are so bad and so evil. I know how you feel, but go home, and go home in peace.

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Riot continues
4:18 p.m.: Secretary Miller verbally authorizes mustering and deployment of out-of-State National Guard forces to D.C.
4:22 p.m.: Pelosi speaks to Pence on the phone about how to move forward with the election certification.
4:34 p.m.: A White House landline places a call to the cell phone of Anton Lunyk, a rioter who had entered the Capitol an hour earlier. The call lasts nine seconds. (The call was first publicly disclosed in September 2022 and is the only known call between the White House and a rioter that day.)
5:20 p.m.: The first contingent of 155 Guard members, dressed in riot gear, began arriving at the Capitol.
5:40 p.m.: 154 DCNG soldiers arrive at the Capitol Complex, swear in with the Capitol Police, and begin support operations. As the interior of the Capitol is cleared of rioters, leaders of Congress state that they will continue tallying electoral votes.
5:45 p.m.: Secretary Miller signs formal authorization for out-of-State National Guard to muster and deploy in support of U.S. Capitol Police.
6:00 p.m.: D.C. curfew comes into effect.
6:01 p.m.: President Trump tweets: These are the things and events that happen when a sacred landslide election victory is so unceremoniously & viciously stripped away from great patriots who have been badly & unfairly treated for so long. Go home with love & in peace. Remember this day forever!
6:14 p.m.: U.S. Capitol Police, D.C. Metropolitan Police, and DCNG successfully establish a perimeter on the west side of the U.S. Capitol.
6:30 p.m.: Chief Sund briefs Pence, Pelosi, Schumer and other members of congressional leadership on the security situation, advising that both chambers could reopen by 7:30 p.m.
7:00 p.m.: Facebook, Inc. removes Trump’s posts from Facebook and Instagram for “contributing to, rather than diminish[ing], the risk of ongoing violence.”
7:02 p.m.: Twitter removes Trump’s tweets and suspends his account for twelve hours for “repeated and severe violations of [its] Civic Integrity policy.”

Congress reconvenes (8:00 p.m.): U.S. Capitol Police declare the Capitol building to be secure. The Senate reconvenes, with Vice President Pence presiding.
10:00 p.m.: Officer Brian Sicknick collapses while still on duty at Capitol building. Trump’s allies planned for him to give another speech the following day to disavow the violence. Trump rejected several lines from the script and crossed them out. The rejected lines included: “I am directing the Department of Justice to ensure all lawbreakers are prosecuted to the fullest extent of the law. We must send a clear message—not with mercy but with JUSTICE. Legal consequences must be swift and firm. ... I want to be very clear: you do not represent me. You do not represent our movement.”

The significance of the ordeal was nothing short of this cadre of extremely courageous officers, risking their lives while being perilously outnumbered, to defend U.S. democracy. As per *The Washington Post*:

*The defense of the Capitol that day was in fact a defense of democracy at a perilous moment when a defeated president sought to disrupt the constitutionally mandated tallying of the electoral vote and the final ratification of President Biden’s victory. The attack followed months of false accusations (which continue today) by Trump that the election had been rigged or stolen or rife with fraud. When democracy was threatened, law enforcement held the line and allowed the elected officials to finish their work.*

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**INTERVIEW, MAY 2023**

**Q:** Firstly, thank you Officer Hodges for your service to D.C., to the nation, and to all democracies worldwide – nascent, established, and potential. So pleased to see that you were awarded the Presidential Citizens Medal by President Biden in early January. The demonstration of bravery was, and is, unbelievable. Have you completely recovered from your physical wounds? This was nothing short of mortal combat – a war zone – and I would surmise that the mental trauma suffered will be lifelong.

*Thank you for the kind words and for asking me for the interview; I’m honored.*

*I was out on injury for a few weeks following the 6th, but I was fortunate enough to (as far as I can tell) make a full recovery. I’ve always been fairly resilient emotionally so I imagine that helps with that aspect, though memories and media of the day can still catch me off guard on occasion.*

**Q** Your picture of being crushed in the doorway is iconic and will go down in history as emblematic of one of the ugliest days in American history. Personally, I saw this happening live as this act of brutality was playing out. It was surreal. Did you see any signs of humanity around you at all at that time? Was anyone trying to assist you or block others from this action?

*After calling out for help, the man who had me pinned with the shield reached out and lowered my face shield. I don’t credit him with effort since a) he was the one who held me in that position in the first place, b) Lowering my face shield didn’t help me at all, but rather blinded me since it was opaque with chemical irritants, and c) he immediately resumed his assault upon my colleagues after my retreat. I suspect he was just glad to have one fewer Officer between him and free range of the Capitol, but it doesn’t matter now: he’s been tried,*

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**JOURNAL OF VALUES-BASED LEADERSHIP**
To the Honorable Judge McFadden:

Looking at the charges Mr. McCaughey has been found guilty of, I’m struck by the contrast between the quiet words on the page and the enormity of the actions they represent, the consequences of those actions and how they will echo through the ages. 8 of the 9 offenses pertain to disorderly conduct, violence against an interfering with law enforcement. As I’ve previously testified, Mr. McCaughey’s deliberate, sustained assault against me caused me significant pain and injury, and allowed others to level an attack against me that could have cost me my life. Not a day has gone by where I do not recall the events of January 6th, in no small part thanks to the assault that took place on the West terrace and in the tunnel. I do not foresee that changing anytime soon.

The violence against myself and my colleagues has far-reaching effects. While I was lucky enough to make a full physical recovery, not everyone was so fortunate. There is no official number, but I have it on good authority that over 50 MPD officers have cited the events of January 6th and their reasons for retiring or acquitting the jobs since that day. 50 officers. At a time when we are struggling to feel the enough police to maintain public safety, Mr. McCaughey took part in an assault that removed 50 officers from duty. That’s 50 officers that no longer have my back when I’m on a call, 50 officers then can no longer protect the city, and 50 officers that won’t be there the next time a would-be dictator decides to try his luck against these United States. I know there are those who will criticize my statements today as assigning a disproportionate amount of blame for the violence that day upon a single man. To them I say this: I have sat by and watched in the intervening years as so many criminals from that day come through court and plead that they were “caught up in the moment,” that they would never have taken the actions they did if not for those around them, implying some sort of violent hypnosis renders them not culpable for their own crimes. The shameless, one after another, come up against the inexorable march of Justice and espouse the notion that no raindrop is responsible for the flood but this offense litany carries no water with me. Of all weapons utilized that day, the most effective one was the mob: every single person present made it incalculably more difficult to repel the violent, tend to the wounded, and protect democracy. The remaining charge is obstruction of an official proceeding. While I may not be the victim on paper for this crime, in practicality, all Americans were victimized by Mr. McCaughey and the rest of the mob when they attempted to stop the peaceful transfer of power. Too many Americans have informed me personally of the sickening dread they experienced witnessing the attack unfold. And though ultimately unsuccessful, what level of success they did achieve will inspire our enemies, both foreign and domestic, for years to come.

I’m not assigning the totality of blame for that day upon the man in front of me. But every man who participated bears some responsibility for everything that transpired, and while I have a voice I won’t brook the notion of mass innocence due to mass violence.

Which brings us to Mr. McCaughey: he was not just part of the mob, he was in the vanguard of the assault, and only retreated not because of any horror at the violence he wrought but because (per his own testimony) he found he could no longer continue the assault afflicted by pepper spray. Sometimes I wish I were, but I am not, a vengeful man. I’m not going to stand here and advocate for life without parole for this wistless foot soldier, I simply ask that the court draw upon its experience and the facts of the case and hand down a sentence that is proportional to the crimes committed, and will adequately serve as a deterrent to future acts of violence of this nature, both from Mr. McCaughey and those who fantasize about a different outcome to the assault on America that day.

Thank you, Officer Daniel Hodges
found guilty and sentenced. Other than potentially that, I didn’t see anyone who took issue with the violence they were perpetrating at that time.

Q: As your story and your name have become so well known (and I don’t know for sure what, or if) you have solid political leanings, have you considered running for office? If so, at what level? What are, or will be, your primary policy proposals? Alternatively, have you thought about being a political commentator for a media station? Have you been approached to date – any details?

I've been asked multiple times if I’m running for office, but never by any political party representatives. I take it as a compliment but it’s problematic for multiple reasons.

Practically speaking, I’d be unelectable in anything beyond perhaps local politics. Our tragically de facto two party, First, “Past the Post” system means you have to have broad appeal with one party and just enough with the other to win, proportional to the distribution of the electorate’s political allegiances.

As you can imagine my popularity with the GOP would be practically nil if they know anything about me. I am a southern, generic-looking white male with a background in law enforcement so I’ve got that going for me. But then I unabashedly refer to those who attacked the Capitol as “terrorists” and “insurrectionists” and make no secret of my loathing for Donald Trump, the current front-runner GOP Presidential candidate by a wide margin. And this is before any mention of my stances on popular issues - pro-bodily autonomy so long as it doesn’t affect anyone else, much stricter gun control measures at a minimum, anti-Citizen's United, environmentalist, etc.

I’d fare better with Democrats but not as much as one might think, for the reasons I might be palatable to the GOP. I’m a southern white male with background in law enforcement in a primarily black neighborhood and make no apologies for it. While I certainly don’t equate it with the insurrection (in stakes or official backing) like some fools do, I fought the violent elements that followed the Black Lives Matter protests in the summer of 2020 and have no love for their riotous behavior, regardless of their politics.

Too many buy in to the false dichotomy of either backing law enforcement or social welfare programs, but the fact is you need both to effectively and ethically alleviate crime and social inequity. It would be expensive, but the only thing more expensive would be not fully funding both, as a lack of one pillar means the status quo won’t budge.

Long story short, my support for law enforcement would get piled on by anyone running against me as a Democrat, liberal groups would support my opponent(s) and I’d lose.

Me running for, well, anything also feels disrespectful to those who make a study of politics and have devoted their lives to it. Meanwhile I have no public policy experience or education and my claim to fame is, essentially, being an assault victim. I feel like we have to have more qualified candidates out there. Then again, I see some of these Congress members (to say nothing of our 45th President) and think “There’s no way I could be worse than that.” But that’s a low bar indeed.

No one has approached me to be any kind of commentator. I’ve too much social anxiety to do something like that live and with regularity, but I could certainly write about things; I know several words and pleasing ways to order them on the page. Media outlets: ball is in your

Journal of Values-Based Leadership
Q: In a 2022 Politico piece, you stated that you attended almost every Jan. 6 committee hearing and that you understood that the investigation is still ongoing. You seemed to make it clear that former President Donald Trump holds “a great deal of responsibility” for what happened and that you would not achieve any closure until accountability was realized. How do foresee accountability being satisfactorily realized?

Donald Trump, along with his co-conspirators and anyone who participated in the insurrection is barred from holding public office under Section Three of the Fourteenth Amendment. The challenge now is getting everyone to understand that fact.

In 2022, Citizens for Responsibility and Ethics in Washington (CREW) filed suit against Couy Griffin, then-Otero County Commissioner, and leader of “Cowboys for Trump” in his State of New Mexico. The sued to have him removed from office under the same Amendment and Article, as he participated in the insurrection. I testified as a witness, and we won the case. This was the first time since 1869 a court had disqualified someone under Section Three and establishes legal precedent that the assault on the Capitol was, in fact, an insurrection.

Aside from him never holding office again, accountability would him being tried for his myriad crimes and his name being held in cultural disgust, as it should be. Sadly, we appear to be a long way off from that last part.

Q: In a recent interview conducted by American University, the information that the person(s) who pinned you have now been convicted. Have there been any apologies made directly to you from these perpetrators - Patrick McCaughey III, Tristan Stevens, and David Mehaffie?

During his sentencing hearing, McCaughey gave a statement which included apologies to many, including law enforcement in general. He did not address me personally. I am unaware of any statements from the other two.

Q: When you see American flags with the thin blue stripe, which has historically meant support for law enforcement, do you believe that this “demonstration of support” includes the DC Metropolitan Police Department? Many communities have banned it, largely because it has been associated, at times, with white nationalists. Others point out that the flag ex-
cuses police violence against Black residents, and was seen alongside Confederate flags at the deadly white supremacist rally in Charlottesville in 2017. Several local officials have stated that: “This is not the American flag. It’s a violation of the flag code that prohibits altering of the flag in this manner and an affront to the #BlackLivesMatter protests.” Where do you stand, if at all, on this spectrum?

I don’t believe the “Thin Blue Line” should be banned or is a symbol of racism or violence - but then I wouldn’t, would I?

Communication is messy. There is a pertinent quote apocryphally attributed to George Bernard Shaw though likely originating in some form from William H. White: “The single biggest problem in communication is the illusion that it has taken place.” Language is generally sufficient for communicating simple declaratives and the like, but when it comes to high-concept topics (say, for example, the role of law enforcement and pride in one’s work thereof) so much gets lost in translation from our mouths to another’s ears. And now, with regards to the TBL, we have the additional obfuscation and ambiguity inherently present in all symbolism!

As you mentioned, the TBL is a simple statement of support for law enforcement. If one is a member of that community, it can be an expression of pride in one's work. That’s all.

But then if another group perceives (rightly or wrongly) they are being targeted unfairly by a law enforcement agency, that resentment is comingled with any reference to law enforcement, including the TBL. This sentiment is reinforced when American conservatives take up “support for law enforcement” as a political pillar and facet of their identity and display the TBL on themselves and their property. And since modern American conservatives often have, shall we say, less charitable views on historically beleaguered demographics, these beliefs then become associated with the TBL as well.

So now we have a little blue stripe, drawn simply as a cheer for those who work in law enforcement, now representing to huge swaths of the population: police brutality, racism, politically conservative values, oppression of the disenfranchised, etc. The question remains: who is right?

Does Roland Barthes’s literary theory of “La mort de l’auteur/Death of the Author” apply to symbolism? I believe authorial intent should matter but ultimately humanity as a whole is what imbues anything with meaning. So, in a sense, yes, what the TBL (and any other symbol) means is decided by popular vote. And in this way what it is a symbol of is inexorably tied to whether law enforcement is generally perceived as a force for good or ill.

So, with all that being said, no, I don’t think the Thin Blue Line is a negative thing or should be banned. I think that agencies that do ban it are actually reinforcing the idea that it is something negative, when they are just trying to appease outspoken critics.

(As an aside, I personally don’t wear or display any TBL devices and don’t own any save a few gifts I’ve received. It’s a tactically poor decision to let people know you are law enforcement while off-duty and feels a bit redundant if you are on duty.)

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Q: According to Police1, the duty of an officer has been described as follows: “We are here for everyone. The public depends on us to protect them from harm, to keep the criminals at bay, to put out their fires, rescue them from the smoldering wrecks they sometimes find themselves in and to defend them against people who are trying to harm them...At the end of the day it is, was and always will be up to us to keep the peace.

Everything else is up to them. We are all in this together. There is no us and them. There is only us.” But the DC Metropolitan Police encountered something very different on January 6, 2021. Would you not agree that there was a “them” and “us” on that day – a coup against the government, which put us all – especially your team – at incredible risk?

Were they not the “criminals” which needed to be kept at bay? From that experience, do you now have a revised or even compromised sense of duty?

That Police1 description is an ideal, and a worthy goal to continually strive toward. Like any government entity, law enforcement functions poorly without the support of the people it serves. Cooperation from all sides elevates all sides.

That being said, practically speaking, there is always an "us" vs "them." Any group of people that acts on desires forbidden by criminal law does so knowing that they can run afoul of law enforcement, whether it be a crew of tire thieves, a seditious militia, or a cabal of politicians conspiring to seize power undemocratically.

This isn’t a new perspective and the insurrection did not change it; if anything January 6th just reinforced the belief.

Q: Following the attempted coup, many have said that had these protesters been BLM members, and/or largely of color, that they would have been mowed down before ever breaching the Capitol. Do you agree – why or why not? With over 140 officers wounded, why wasn’t lethal force used other than just against one female protester?

This is always the most offensive notion I hear from those who purport to be a "supporter" of law enforcement action that day. They go from thanking me for my work to, in the same breath, saying that I would have gleefully murdered as many as I could if my assailants had skin of a different color.

“Oh, we’re not talking about you, of course,” is the implicit addendum. Oh? Why not? Because I was on the news? I’m no different from so many of my colleagues who fulfilled their oath that day. Burdening them with your racial animus is no different than impugning my own integrity.

It’s particularly galling when January 6th followed a long year of civil disobedience and riots from more liberal-minded groups, during which I saw my colleagues at the MPD operate with empathy, professionalism, and restraint.

Critics will cite disproportionate numbers of officers and resources on the street in response to 2020 demonstrations and riots, conflating the actions of the Army and federal agencies with those of local law enforcement. They need to understand that the deployment of resources is a decision made by a handful of leaders far above any of our pay grades, and
exremely different from second-to-second decisions on use of force from officers on the ground.

Race and law enforcement is a discussion impossible to cover adequately in this format (though a vital discussion to have). However, I'm not ignorant; I don't pretend all of law enforcement across the country is innocent of discriminatory practices. Where it is found it should be aggressively stamped out. I just ask that critics and watchdogs not stereotype all law enforcement based on the worst examples the media can find.

With regards to why lethal force was not more prevalent on the side of law enforcement on January 6th: there are a few reasons I personally chose not to use my firearm.

My radio was stolen during a fight I was in before I even made it to the lower west terrace of the Capitol building. One of the last things I remembered hearing over the air before entering to fray was that our Explosive Ordinance Disposal unit had identified a viable device nearby, meaning they had found one of the pipe bombs.

This threat was never far from my mind for the duration of the day. During the more intense fights I wondered to myself: Is that the only bomb they deployed? If not how many more bombs are out there? One? Dozens? Why haven't they set it off? I decided this last question could potentially be answered by them awaiting escalation. Once we used lethal force, they may feel they had the "justification" for setting off their explosives, causing untold damage to life and property. I resolved to not give them what they wanted.

There was also the fear of being out-gunned. We knew many in the mob to be carrying firearms, from the arrests we had already made, to the mob standing outside the magnetometers at the Ellipse, to at least one gun dropped by a member of the mob and recovered by an officer, to admissions in court of being armed, to pictures of guns being revealed on waist bands on social media in the aftermath, to the small armory the Oath Keepers had stored across the river in Alexandria VA, it has been well-established that this was a heavily armed insurrection. I worried that if I opened fire, the mob would return fire in kind. With the knowledge that we were comically outnumbered and an unknown number of firearms present among insurrectionists, I feared that if the situation were to devolve into a firefight we would lose, and that was a battle that we could not afford to lose.

They say that a true measure of a democracy is not its bad events but how it comes back from those events. Others would assert that what the country needs now is a "strongman" – ignoring the fact that empowering an autocrat would end oversight and enable those in power to use the government to enrich themselves at the expense of the nation’s citizenry. Their supporters appear to not care and are willing to accept corruption as long as the government persecutes those they deem as their enemies – women challenging them in the marketplace; members of the LGBTQIA+ community; and people of color. What is your assessment currently of the status of American democracy and where do you think it is going?

A democracy is only as strong as the beliefs and actions of those who it governs. Unfortunately, a decades-long campaign of propaganda from both foreign and domestic organizations has sown distrust among a large portion of the voting public. Sadly, I must specify the “voting” public because, just as critically, there is still a significant percentage of
those eligible who do not exercise their right to vote.

Our institutions are thankfully resilient and able to weather the machinations of some who would see them annihilated, but no system is impregnable and a concerted effort by some conservatives to tear down the system from within is bearing poisonous fruit in various forms. Whether it be DeSantis’s and Abbot’s efforts to legislate a theocracy at the state level or the GOP’s ironically named “Weaponization of the Federal Government,” House subcommittee members using their official status to spread conspiracy theories against political opponents, the greatest threat to our democracy comes from within, and it is up to all of us to do what is in our power to preserve it.

Joe Biden’s stated that global “democracies” are strong in his State of the Union address on Feb. 7, 2023, whereas others might see the global situation as heading in a pernicious direction with autocrats assuming the helm (Belarus, Hungary added to the list) or far-right officials recently elected (Italy and Sweden). How do you see where the U.S. — and the world for that matter — are heading in terms of democracies vs. autocracies?

It does feel like there is a wave of fascistic fervor taking hold in some long-democratic countries. In the modern era, more than at any other time, globalism means no country charts a political course in a vacuum. Populations all over the world take inspiration from each other, and, at the risk of sounding like a proponent of American Exceptionalism, the consequences of strengthening or weakening of our own democratic institutions will have effects that reach far beyond our own borders.

There’s no doubt that the political narrative and discussion in social media circles prior to January the 6th fueled the fire for that day. Were you aware it was coming? Did you question the strength and number of the force in place for that day?

I was definitely paying attention to social media chatter in conservative circles leading up to January 6th. I wasn’t monitoring the forums myself, but I’d see screenshots from people who were, sharing discussions on planning for violence that day. I remember one thread talking about how they were going to attack police stations in DC. As the station I work out of had already been attacked by a mob earlier in 2020 that is the scale of violence I was imagining. Like everyone else it seems, I did not anticipate the scale, organization, ferocity, timing, and target of the attack that day.

With regard to my agency, MPD was fully activated on January 6th 2021. That means that all normal days off were canceled, and unless an officer had leave approved in advance everyone had to work that day. Barring canceling the leave of the relatively few Officers who had it, it was literally impossible for MPD to deploy more manpower that day than we did.

As the MPD is first and foremost tasked with providing law enforcement services to those in the District of Columbia, that is where most of our manpower was and is tied up. Additionally, we planned to maintain operational security around the tens of thousands who attended the “rally” all day and night, which means we couldn’t have all officers report for duty at 7 in the morning. Officers were scheduled to come on duty and be relieved in waves all day and night, so a great deal of our manpower, while scheduled to work Civil Disturbance
Unit duty, was not present when the insurrection began in earnest.

As I am not a member of USCP, I have no insight to their deployment choices that day or how it would compare with how they deployed resources for past comparable events.

Q: You fought for this country on that day and arguably, Ukraine is fighting for the world currently. As you are in national security, what is your assessment of Ukraine and the Western forces helping to arm it?

Referring to myself as being in national security is probably not the most accurate description, but I’ll take it as a compliment.

Ukraine finds itself in the unenviable position of being neighbors with a post-Soviet Russia under the regime of a man who believes his own military propaganda. As such what Putin believed to be a “special military operation” designed to take Kiev in three days has now lasted 14 months and (as reported by Ukraine), and has cost approximately 200,000 Russian men. [https://www.pravda.com.ua/eng/news/2023/05/15/7402191/]

The Russian invasion of Ukraine and Ukraine’s subsequent counter-attack has been an incredible boon for western democratic countries in the long term. As Russia is a nuclear-armed state, the MAD doctrine both complicates and simplifies things. Aid sent in both material and funds by the United States is incredibly cheap compared to what a conventional war with Russia would cost us in blood and treasure — and Ukraine is the only country paying the blood price. For this sum, we have seen the myth of Russian military might crumble and their economy sunk by economic sanctions. Russian soft power can be expected to nosedive and, barring an irrational actor in charge, I wouldn’t expect to see another Russian ground offensive like this one for at least a generation. Hopefully, in that time, leadership in Russia will change hands to those who see greater potential in elevating their country through international cooperation rather than conquest and subterfuge.

My heart goes out to the people of Ukraine and those who unwillingly live under the authoritarian regime in Russia.

Q: The January 6 Committee has recommended four (4) separate criminal counts against the former president. On the civil side, for those of you who were injured, have you considered or are you bringing a civil action(s) against the former president and his supporters for damages incurred?

I believe some officers have filed suit against Trump already. I’ve heard of some others considering it but not yet deciding. Personally, I haven’t given it a lot of thought but I haven’t ruled it out either.

Q: We are in a dangerous place with certain representatives including Marjorie Taylor Green, Paul Gosar, Lauren Boebert, Jim Jordan, and Matt Gaetz. Speaker of the House Kevin McCarthy made major concessions to this faction in early January. Now, any one Member can call a “no confidence” vote in the Speaker of the House. Where do you foresee this going in the future?

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The answer to this question is probably a bit too inside baseball with regard to Congressional politics for me to answer with any degree of confidence. I do agree that the characters you mentioned being in the positions of power that they are in certainly contribute to us being in a “dangerous place.” They’ve all demonstrated a complete lack of integrity in their own ways, something sorely needed from our elected officials.

With the Republican party being the thrall of Donald Trump and his ilk, should McCarthy get replaced it feels very unlikely the successor will be an improvement so long as the GOP controls the House.

One of the main conclusions made by the January 6 committee that there were decisions made in the oval office and in political service circles prior to that day, premised on the “Big Lie.” If a sizable portion of the country was, and largely remains, convinced that the election was stolen and believe that their vote doesn’t count, how can the democracy survive? Self-governance is premised on telling the truth and fighting by the rules. Do you see any kind of reversion back to this?

It’s true; all bets are off when a sizeable portion of the voting public believes whatever their preferred public figures tell them without a shred of evidence and act on these communications regardless of the action’s lawfulness. Undoing this intense cultish programming will take time, and the first step is to halt the ways in which it was allowed to propagate in the first place. With the advent of internet-based media, the country isn’t as reliant on traditional media as it once was. However, it may be time we revisited the Fairness Doctrine and adapted it for the modern age. Critics of the Doctrine claimed it infringed upon First Amendment rights, but in its absence omnipresent modern media has radicalized the country with startling alacrity. I’m all for the maximum expression of our civil liberties but January 6th has convinced me that unfettered propaganda outlets working in concert with amoral politicians make the current scheme untenable.

Social media appears to be a double-edged sword in terms of its benefits and negative impacts. Most consider this private sector NOT bound by free speech rights. With social media sites, the under-educated and the fanatical feel they have a voice, hence the channels of disinformation and calls to violence are prevalent. How do you see this social media sites evolving? Do you believe that more federal regulation is warranted? Why or why not?

I am a big nerd (in terms of pop culture interests, not in usefulness) and grew up alongside the internet. I’m romanticizing a bit, but I miss some aspects of its nascent stages, before corporate America neatly divvied up the virtual real estate. The Web brings – instead of aggregators – the permanence and community of forums. Instead of transient stream chats, possibly the securing the handle you wanted on a site without a bunch of random numbers attached – all these things lost to time, like tears in rain.

The outrage and dopamine factories known as social media have ascended to intimidating levels of influence at all levels of human existence, and politics is no exception. Content is often self-regulated by populism; if a post is popular, it is pushed harder to more accounts,
increasing visibility, and therefore furthering its popularity. In this way this social media is the lightspeed manifestation of the strengths and weaknesses of democracy itself.

Of course, like all information systems it is vulnerable to manipulation by bad actors. I feel like the most obvious way to combat misinformation and propaganda would be to make real life identification mandatory. But then the old internet would truly be a thing of the past, as anonymity paired with an equal voice in conversation is a great virtue. People could (theoretically) judge you based on the merits of your message rather than something irrelevant about you personally.

The conundrum of social media manipulation is a lot more complicated than that of traditional media; I truly don't know how to address the harm it can cause without depressing levels of regulation, and I’m not certain the gains would be worth the losses. One thing is for certain: social media isn't going anywhere, and I don't see a paradigm shift in human ethics making it a more palatable place on its own.

On January 31, 2023, NBC reported: “The House Jan. 6 committee concluded that the FBI and other federal security agencies could have prevented a violent mob from overrunning the Capitol had they acted on the large volume of intelligence collected beforehand — a judgment the committee left out of its televised hearings and final report.”

Former federal prosecutor Tim Heaphy, the committee’s chief investigative counsel, remarked that while he endorsed the panel’s main finding that then-President Donald Trump sparked the riot by urging protesters to go to the Capitol, his probe documented how federal law enforcement failures contributed to the debacle.

Do you believe that what happened at the Capitol was also affected by law enforcement failures to operationalize the ample intelligence that was present before Jan. 6, about the threats of violence?

I don’t work in intel analysis and am not privy to how it works (or doesn’t work) at that level so I’m hesitant to pass judgement on that aspect of homeland security. Obviously, there was plenty of chatter alluding to or outright planning violence that day, but you have to take into consideration the targets in question and the sheer volume of threats they face.

I've never seen anyone ask how the threat intel collected prior to January 6th stacked up against that of other events. People communicate threats to all members of government with alarming regularity and in such volume that I wonder if the signal-to-noise ratio took its toll on analysts over the years. Eventually the boy who cried wolf wears down even the most vigilant, especially when the nature of the suggested attack is unprecedented.

So yes, there was a failure to operationalize the intel present and that undoubtedly hampered defensive efforts, it must be said that hindsight is 20/20 and without more detailed knowledge on intel analysis for Capitol security, I can’t give a more detailed criticism.

Q: The feral, violent behavior that we saw at the Capitol — based upon disinformation and incendiary, hate speech – has manifested itself into other despicable acts, namely the far-right candidate in New Mexico who lost his election and shot at Democratic candidates’ and
officials’ homes; the former Jan 6 participant who was fatally shot after storming into a Cincinnati FBI field office; and the brutal hammer attack on Paul Pelosi in San Francisco. “Inciting-fight speech” is an exception to 1st Amendment protections, yet it continues unabated. What would you like to see happen to curb the spread of incendiary speech throughout the U.S.?

Regulating incendiary speech at the macro level is best addressed by my answers to prior questions, namely the regulation of traditional media via a Fairness Doctrine analogue and addressing the misuse of social media.

Incendiary speech at the micro level is much more difficult to address. It is my hope that addressing the macro level communication issues will lead to a more levelheaded populace at the individual level, thus diminishing the occurrence of incendiary speech and fighting words.

July 21, 2021: Testimony of Officer Daniel Hodges: Good morning to the committee, members of the press and to the country. To the members of the committee. I'd like to thank you for your invitation today to provide my account of my knowledge and experiences from January 6th, 2021. As the Chairman mentioned, I’m a member of Civil Disturbance Unit 42, and I was working in that capacity on the day in question. We started that day at 7:30 AM, and our assignment at the time was to maintain high visibility along Constitution Avenue, namely the blocks leading up to President's Park, where then President Donald Trump was holding his gathering.

My particular station was in front of 1111 Constitution Avenue, where I stood on foot as the crowd poured down the street and into the park. There were a significant number of men dressed in tactical gear attending the gathering, wearing ballistic vests, helmets, goggles, military face masks, backpacks, and without identifiable visible law enforcement or military patches, they appeared to be prepared for much more than listening to politicians speak in a park. Two of my colleagues were approached by a group of three to four such men. They were white men in good shape with load bearing vests equipped with MOLLE pouches. They were wearing BDUs, or battle dress uniform pants, tactical boots, black sunglasses, and short haircuts. They had radios and one was equipped with an earpiece. After a bit of small talk, one of them asked my colleagues something to the effect of, is this all the manpower you have? Do you really think you're going to be able to stop all these people? Dumbfounded, my colleagues simply expressed they didn’t understand what the speaker meant, and the group continued on. As the day went on and speakers in the park said their peace, I monitored the crowd and the radio. Over the radio, I heard our gun recovery unit working constantly, monitoring those in the crowds suspected of carrying firearms and making arrests and seizures when possible. Multiple gun arrests were made from January 5th through the 7th against those attending and likely had attended or planned to attend Donald Trump’s gathering. Unfortunately, due to the course of events that day, we will never know exactly how many were carrying firearms and other lethal weapons. I don’t know
what time it was, but eventually the flow of the foot traffic reversed, with people leaving President’s Park and traveling eastbound down Constitution Avenue towards the United States Capitol. At approximately 12:30 PM, I noticed a commotion about half a block to my east. I saw the crowd starting to coalesce around two figures. I ran to where they were and found a confrontation at the intersection 10th and Constitution Avenue Northwest. One counter protestor, a black man, was backpedaling away from a white man in a Trump labeled face mask, who was closely following him with an outstretched arm. Myself and my colleague first arrived and physically separated the two, but a crowd of Donald Trump’s people had gathered. They attempted to bait the counter protestor into attacking, shouting insults such as, “Your mother’s a whore,” and accusing him of hiding behind the cops.

Eventually enough MPD members had gathered to move along the crowd, who continued eastbound toward the Capitol Building, and the counter protestor departed northbound on 10th Street. Returning to my post, I continued to monitor the radio. I could hear a Commander Glover leading the defense efforts at the Capitol as the protestors began their transition from peaceful assembly into terrorism. I became agitated and wished we could move into support, as I could hear the increasing desperation in the commander’s voice, yet we still had to wait for our orders to change. And eventually they did. At approximately 1:30 PM, the commander authorized rapid response platoons to deploy their hard gear and respond to the Capitol, including CDU 42.

The last thing I remember hearing over the air before departing for the Capitol grounds was confirmation that our explosive ordnance disposal team had discovered a device. Given what unit was being associated with the device, I immediately realized MPD had discovered a bomb of some type near the Capitol. This thought was never far from my mind for the rest of the day. We ran back to our vans and got on our hard gear as quickly as we could. Navigating alternative routes to avoid the foot traffic, we drove as close as we could to the Capitol—

... to avoid the foot traffic, we drove as close as we could to the Capitol, disembarking at the northwest side of the Capitol grounds. We gave our gear a final check, and marched towards the West Terrace. The crowd was thinner the further out from the Capitol you were. So as we marched, the resistance we initially met was verbal. A man sarcastically yelled, “Here come the boys in blue, so brave.” Another called on us to, “Remember your oath.” There was plenty of booing. A woman called us stormtroopers. Another women who was part of the mob of terrorists laying siege to the Capitol of United States shouted, “Traitors.” More found appeal in this label, and shouted, “Traitors,” at us as we passed. One man attempted to turn it into a duosyllabic chant. Now we continued to march. We had been marching in two columns, but as we got closer to the West Terrace, the crowd became so dense that in order to progress, we marched single file with our hands on the shoulders of the man in front of us in order to avoid separation.

However, as we came close to the terrace, our line was divided and we came under attack. A man attempted to rip the baton from my hands, and we wrestled for control. I retained my weapon after I pushed him back. He yelled at me, “You’re on the wrong team.” Cut off from our leadership, which is at the front of our formation, we huddled up and assessed the threats surrounding us. One man tried and failed to build a rapport with me, shouting, “Are you my brother?” Another takes a different tac, shouting, “You will die on your knees.”

I was at the front of our group, and determined we had to push our way through the crowd in order to join the defense proper. So I began shouting, “Make way,” as I forged ahead, hoping that I’m clearing a path for others behind me to follow. However, as I looked back, I saw the rest of the group came under attack, and were unable to follow. The crowd attempted to physically bar the rest of the platoon from following. I backtrack and started pulling the terrorists off my team from their backpacks and their collars. Around this time, one of the terrorists who had scaled the scaffolding that adorned the Capitol at the time threw something heavy down at me and struck me in the head, disorienting me. I suspect this resulted in the likely concussion I dealt with in the weeks after. Another man attempted to disarm me of my baton, and again, we wrestled for control.

He kicked me in my chest as we went to the ground. I was able to retain my baton again, but I ended up on my hands and knees and blind. The medical mask I was wearing at the time to protect myself from the coronavirus was pulled up over my eyes, so I couldn’t see. I braced myself against the impact of their blows and feared the worst. Thankfully, my platoon had repelled their own attackers, and got me back on my feet. The crowd started chanting, “USA,” at us, and we struck out again for the West Terrace.
I led the charge through the midst of crowd control munitions, explosions, and smoke engulfing the area. Terrorists were breaking apart the middle fencing and bike racks into individual pieces, presumably to use as weapons. Thankfully, we made it to the secondary defense line on the West Terrace that MPD and Capitol Police were managing to hold. The rest of my platoon got behind the line, and we could take stock of the situation. I realized that back during the previous assaults, someone had stolen my radio. From that point on, I was in the dark as to our current status, when reinforcements would arrive. Terrorists were scaling the scaffolding on both our sides of the tower that was in front of us, and attempting to breach the waist-high metal fencing that was the only barrier we had aside from ourselves.

The sea of people was punctuated throughout by flags, mostly variations of American flags and Trump flags. There was Gadsden flags. It was clear the terrorists perceived themselves to be Christians. I saw the Christian flag directly to my front. Another read, “Jesus is my savior. Trump is my president.” Another, “Jesus is king.” One flag read, “Don’t give up the ship.” Another had crossed rifles beneath a skull, emblazoned with the pattern of the American flag. To my perpetual confusion, I saw the thin blue line flag, the symbol of support for law enforcement, more than once being carried by the terrorists as they ignored our commands and continued to assault us. The acrid sting of CS gas or tear gas and OC spray, which is mace, hung in the air as the terrorists threw our own CS gas canisters back at us, and sprayed us with their own OC either they bought themselves or stole from us.

Later, I learned at least one of them was spraying us in the face with wasp spray. The terrorists alternated between attempting break our defenses, and shouting at or attempting to convert us. Men alleging to be veterans told us how they had fought for this country and were fighting for it again. One man tried to start a chant of, “Four more years.” Another shouted, “Do not attack us. We’re not Black Lives Matter,” as if political affiliation is how we determined when to use force. A man in a QAnon hoodie exclaims, “This is the time to choose which side of history to be on.” A man whose shirt read, “God, guns, and Trump,” stood behind him silently holding a Trump flag.

A man came to the front and fixated on me, continually berating me, telling me to take off my gear and give it to him, “to show solidarity with we the people, or we’re going to run over you.” His voice cracked with the strain and the volume of his threats. He continued, “Do you think your little pea shooter guns are going to stop this crowd? No, we’re going in that building.” Eventually, there is a surge in the crowd. The fence buckled and broke apart, and we were unable to hold the line. A chaotic melee ensued. Terrorists pushed through the line and engaged us in hand-to-hand combat. Several attempted to knock me over and steal my baton. One latched onto my face, and got his thumb in my right eye, attempting to gouge it out. I cried out in pain and managed to shake him off, managed to shake him off before any permanent damage was done.

I couldn’t fully engage anyone, for the moment I do is when another 20 terrorists move in to attack while my hands are full. It was all we could do to keep ourselves on our feet and continue to fall back. I was sprayed with a fire extinguisher, and a red smoke grenade burns at our feet. In the fight, a terrorist is knocked to the ground and his jacket rides up, exposing a large hunting knife on his belt. I, along with several other officers, piled on him while another removed the knife from his person. He regained himself unharmed, and shouts indignantly, “What are you doing? What are you guys doing?”

At this point, the terrorists had claimed most of the western terrace, cornering myself and other officers on the southern edge. We found a side stair off of the terrace up to an upper landing, followed by more stairs up and inside. Inside the Capitol building, officers walked through the halls briefly until they found a place to sit, decontaminate their faces of OC and CS, and take a quick breather. I followed suit. Someone had managed to find a package of water bottles and was passing them out. I washed off my face as best I could, rinsed out my mouth, and drank the rest. I took the opportunity of relative safety to don my gas mask. Not long afterward, I heard someone calling for officers to move to another round and ascended a stairway into a long hallway filled with smoke and screams.

The Capitol building is labyrinthine, but judging from the sound of intense combat, I could tell this hallway led outside to where the terrorists had forced our retreat. Officers were stacked deep, but every so often one would fall back from the front line, nursing an injury or struggling to breathe, and those who remained would take a step forward. It was a battle of inches, with one side pushing the other a few, and then the other side regaining their ground. At the time, I, and I suspect many others in the hallway, did not know that the terrorists had gained entry into the building by breaking in doors and windows elsewhere, so we believed ours to be the last line of defense before the terrorists had true access to the building, and to potentially our elected representatives.
Eventually, it was my turn in the meat grinder that was the front line. The terrorists had a wall of shields that they had stolen from officers as well as stolen batons, what other armaments they brought. Even during this intense contest of wills, they tried to convert us to their cult. One man shouted, “We all just want to make our voices heard, and I think you feel the same. I really think you feel the same,” all while another man attempts to batter us with a stolen shield. Another man, like many others, didn’t seem to appreciate that this wasn’t a game. He fought his way across the lawn, up the steps, through the western terrace, all the OC and CS gas, and at the front line of this final threshold was asking us to hold on because he has asthma. The two sides were at a stalemate at a metal doorframe that sat in the middle of the hallway. At the front line, I inserted myself so the frame was at my back in an effort to give myself something to brace against, provide additional strength when pushing forward.

Unfortunately, soon after I secured this position, the momentum shifted and we lost the ground that got me there. On my left was a man with a clear riot shield stolen during the assault. He slammed it against me, and with all the weight of the bodies pushing behind him, trapped me. My arms were pinned and effectively useless, trapped against either the shield on my left or the doorframe on my right. With my posture granting me no functional strength or freedom of movement, I was effectively defenseless, and gradually sustaining injury from the increasing pressure of the mob. Directly in front of me, a man seized the opportunity of my vulnerability, grabbed the front of my gas mask, and used it to beat my head against the door. He switched to pulling it off my head, the strap stretching against my skull and straining my neck. He never uttered any words I recognized, but opted instead for guttural screams.

I remember him foaming at the mouth. He also put his cell phone in his mouth so that had both hands free to assault me. Eventually, he succeeded in stripping away my gas mask, and a new rush of exposure to CS and OC spray hit me. The mob of terrorists were coordinating their efforts now, shouting, “Heave, ho,” as they synchronized pushing their weight forward, crushing me further against the metal doorframe. The man in front of me grabbed my baton that I still held in my hands, and in my current state, I was unable to retain my weapon. He bashed me in the head and face with it, rupturing my lip, and adding additional injury to my skull.

At this point, I knew I couldn’t sustain much more damage and remain upright. At best, I would collapse and be a liability to my colleagues. At worst, be dragged out into the crowd and lynched. Unable to move or otherwise signal the officers behind me that I needed to fall back, I did the only thing that I could do, and screamed for help. Thankfully, my voice was heard over the cacophony of yells and the blaring alarm. The officer closest to me was able to extricate me from my position, and another helped me fall back to the building again. I had found some more water and decontaminated my face as best I could. I don’t know how long I waited in the halls for, but soon after, I got back on my feet and went to the front where the fight was again. Until reinforcements arrived, every able body made a difference. Without my gas mask, I was afraid I’d be a liability in the hallway, so I took the exit outside of the upper landing above the West Terrace.

I found a police line being held, and the terrorists encircling us much like on the West Terrace lower. It was getting later in the day, however, and it appeared we weren’t the only ones getting tired. It seemed most of the mob was content to yell rather than try and break our line again. After some time of guarding the upper landing, I saw reinforcements arrive from the south. I’m not sure which law enforcement agency it was, but I turned to them and I started clapping, as it was a sign that badly-needed help was starting to finally arrive. Soon after that, I started feeling the effects of the day taking their toll, and went back inside to rest. Gradually, all the members of CDU 42 gathered in the room known as the Capitol Crypt. We checked on each other and convalesced, glad to see each other in one piece. Despite our exhaustion, we would have run out into the fight again, should the need have arisen. Thankfully, as the day wore on, more and more resources had arrived at the Capitol to drive off the terrorists. We stayed in the Crypt until quite late. Indeed, even after we were allowed to leave the grounds, we didn’t get to go home. Those who needed immediate medical attention took a van to the local hospital, while the rest of us parked near the city center until the city was deemed secure enough for us to check off. I believe we finally got that message around 1:00 AM the following morning. We drove back to the Fourth District and from there went home. Thank you for letting me testify.

Thank you, Officer Hodges, for service that far exceeded what we all know was not part of the original job description. Hopefully, your example of leadership and heroism will help check those forces which may one day again threaten this country’s governance.

Journal of Values-Based Leadership
In his profoundly important book about addressing issues important in communication, Harvard University’s Robert Livingston (2021, p. xiii) has written that “conversation is one of the most powerful ways to build knowledge, awareness, and empathy. . . (and) is also a primal way for people to form bonds, build trust, and create community.” As advocates of enhancing the effectiveness of communication, we have written this editorial about “Splaining,” a communications approach that can often undermine the communication and trust-building that Livingston has encouraged.

It is not news that ineffective communications are the cause of much interpersonal and organizational dysfunction, and the State of the Global Workplace Report confirms that poor communication between leaders and employees cost organizations more than a trillion dollars (Gallup, 2023). Poor communication undermines trust – whether in one-on-one conversations or in a group context – and building that trust is a critical element in establishing effective organizations and in forging relationships of all types (Schoorman, Mayer, & Davis, 2007).

As advocates of effective communication, we join a large group of scholars and thought leaders who seek to improve the ability to be more effective advocates of organizations’ self-interest. We have written this editorial to assist individuals and organizations to proactively improve their collective ability to communicate more effectively. We focus on the nature of “Splaining,” as a means of communication that is unproductive and that results in inadequately addressing key issues that clarify or improve communication. We begin by incorporating scholarly literature about the importance of trust in communication. We then offer ten characteristics of “Splaining,” propose a practical definition of the term, and suggest six reasons why “Splaining” impairs communication effectiveness. We identify four contributions for practitioners and scholars and conclude by identifying opportunities for future research.

**Trust in Communication**

Although communication is traditionally defined as the transfer of information from one party to another (Leal, 2017), the degree to which information is received, interpreted, and accepted is often a function of the relationship between the sender and the receiver (Minhas, Zhang, & Tran, 2010). Trust and effective communication are closely related constructs, and the extent to which a receiver of information responds with commitment is a function of the trust that exists between the parties (Zeffane, Tipu, & Ryan, 2011). It is
well established that trust is the byproduct of the trustworthiness of another party, based upon that party's character, competence, clarity, and caring (Caldwell & Ndalamba, 2017). When a receiver of information trusts another party, that trusting receiver relies upon that communication and responds in a collaborative manner in the pursuit of shared goals (Hannah, et al., 2008).

Effective communication requires far more than simply conveying a message to others. To be optimally successful in motivating others to action requires highly developed skills. John C. Maxwell (2023), has identified five contexts for effective communication that he incorporates into what he advocates as “undeniable laws of communication.”

**Who Says It** - Communication depends upon both the conviction of the communicator and her/his belief in the message being communicated. At the same time the person advocating the message must also be a credible representative of that same message if (s)he is to be believable as a person worthy of trust. The depth of the communicator’s conviction to a set of values is measured by their example in modeling those values. Failure to live consistently with what one advocates undermines others’ belief in the message.

**What Is Said** - The message communicated must be accurate, well-reasoned, and well-documented. The communicator must be extensively prepared in presenting information in a clear and logical manner and that message must be evidence-based and verifiable. In addition, that which is communicated should be significant and important and have practical value as a message that others find worth listening to.

**How It Is Said** - The way information is communicated makes an important difference in how it is received. The most impactful message clarifies complex ideas but makes them simple – while retaining their accuracy and avoiding stereotyping or overgeneralizing. What is communicated is most powerful when it is relatable to others and relevant in their lives. Messages that are most effective, communicate at both the factual level and the emotional level – incorporating the ability to tell a story rather than to simply convey an idea or a principle.

**When It Is Said** - Timely communication does more than repeat a message that has been previously communicated. The content of the message should respond to the current context and should offer added value, rather than simply repeating a theme that has been previously stated. Repetition of an often-stated message diminishes rather than strengthens its power. Effective communication requires understanding how events have changed the conditions of a message and how that message creates a new insight demanding a response that reflects a greater effort.

**Why It Is Said** - The most powerful communication does far more than simply expressing an opinion or conveying ideas. Communication is most effective when it benefits others, motivates a positive response, and improves lives. When communication truly earns trust and commitment, it inspires others to change and motivates productive action. The focus of communication is to achieve a worthy outcome and a beneficial result.

For those who are respected as leaders, communication is how they earn the trust and followership of others (Hackman, 2013). Such leaders communicate to serve, uplift, enrich, engage, and empower – rather than to convince, manipulate, or control others’ responses (Bennis, 2003; Caldwell, 2012; Solinger, Jansen, & Cornelissen, 2020).
Understanding Splaining

The Merriam Webster online dictionary explains that to “splain” something is a term that has its roots in the early nineteenth century (Merriam.com). The term “splain” was originally a colloquialism used to justify one’s actions or attempt to clarify meaning. Although “to splain” has been in the American lexicon for more than two hundred years, its meaning has evolved slowly. Although the term has consistently centered around the efforts of an individual to clarify something, in the common vernacular the term is typically used in a self-justifying way in communicating (Dictionary.com, 2013).

In a 2008 article in the Los Angeles Times, Rebecca Solnit wrote about “Men Who Explain Things” as part of an article that she wrote about the “mansplaining” phenomenon. Over time, to “splain” something has become a derogatory term that has implied that one person has assumed a position of interpersonal superiority over another. For example, Teun De Rycker (2022, p. 137) describes the sometimes-common condescending “mansplaining” of men to women as “socio-pragmatic inappropriateness,” “arrogance,” and “toxic” in its impact on relationships.

We introduce a modern definition of “Splaining” as a device that is frequently used as individuals communicate with others. In this section we identify ten fine-grained characteristics or nuances of “Splaining,” propose a definition of the term, and identify why “Splaining” is a communication option for individuals to avoid in the quest to build organizational and interpersonal trust.

Ten Characteristics of “Splaining”

To explain something means to make meaning clear, more understandable, or to justify a specific position or behavior (Merriam-Webster.com). Mroz and Allen (2020) note that an explanation is often associated with an attempt to offer a justification or to excuse behavior “Splaining” is commonly used as a means of justifying behavior, rationalizing a conclusion, or sometimes actually obscuring meaning in communication. We have identified ten examples of “Splaining” and briefly explain each of those meanings.

Denying Accountability – Choosing to deny accountability may include an attempt to minimize duties owed to others, to deny that such duties exist, or to claim that an outcome has not resulted from a specific cause (cf. Wullenkord & Reese, 2021). Such a denial is a self-protection strategy intended to minimize a personal obligation. Reasons, justifications, and excuses are given to avoid personal embarrassment. Batson and Collins (2011) acknowledge that such rationalization is a common self-protection strategy.

Blaming Others – The attempt to blame others for one’s own inappropriate conduct is an effort to avoid personal ownership for any wrongs committed. Scapegoating others and making ad hominem attacks as the justification for one’s actions is attempts to make others responsible and absolve oneself from a moral obligation (Murphy, 2023). Blaming others is motivated by a desire to avoid personal guilt or acquire control of the narrative of a situation.

Rationalizing Outcomes – Rationalizing a mediocre effort or unsuccessful outcome is often an attempt to minimize the failure to achieve a desired goal and save face or retain one’s
positive image (Kay, Jimenez, & Jost, 2002). Rationalizing outcomes can also be used to attempt to explain external forces and the complexity of the realities of life (Coe, 2014).

**Manipulative Criticism** – Sarcasm and condescension are sometimes used as a means of belittling others for past injustices that have occurred – even when those injustices have not been caused by the people being criticized (Dexter, 2022). Language that insults or belittles others for wrongs that their progenitors may have engaged in or committed creates ill will when the people insulted are not to blame (Wullenkord & Reese, 2021).

**Diverting Attention** – Changing the narrative by diverting discussion to another topic is a communication strategy intended to avoid examining a topic about which the diverter is uncomfortable (Dailey & Palomares, 2004). Choosing to avoid an issue and change the subject of discussion is a communication strategy that borders on intellectual dishonesty, particularly when a personal agenda is involved (Shohamy, 2006).

**Justifying Action** – Justifying the reasons for conduct that creates a division between individuals or groups is a common form of rationalization that is self-serving (Schwitgebel & Ellis, 2017). Such action is sometimes based upon the motive for restorative reparations or self-serving outcomes that may result in short-term gratification but long-term problems (Cook & Powell, 2006).

**Claiming Innocence** – Claiming that one is a victim of the wrongful actions of other individuals or society is an effort to generate sympathy for one’s own behaviors (Smith, 2022). Declaring one’s personal innocence based upon others’ actions is an attempt to provide a rationale for questionable personal conduct (Gaucher, Hafer, & Kay, 2010).

**Affirming Virtuousness** – Declaring one’s personal virtuousness and citing one’s past positive acts may be used to attempt to convince others that one is free from error and should therefore be absolved from blame or criticism (Nolan, 2014). This “moral self-licensing” may also be used to represent oneself as virtuous or be used to cover future behavior that may be far less than virtuous (Effron & Conway, 2015).

**Articulating Perspective** – A perspective is widely understood to be a personalized way of regarding situations or topics that reflects one’s individual point of reference and is the viewpoint of the perceiving individual (Vocabulary.com, 2011). Because of the subjective nature of every perspective, a danger in articulating one’s personal perspective is in representing it to be fact (Michael, 2020). Claiming that one’s point of view is the only valid way of interpreting the world is both dangerous and conflict generating (Cappelen & Dever, 2014).

**Practicing Self-Promotion** – Self-promotion is the furthering of one’s own growth, advancement, power, or position – often by the presentation of incomplete information and the withholding of other important facts (Latour, 2022). To the degree that self-promotion becomes dishonest, it has the potential to negatively impact how a person is viewed by others and can undermine a person’s reputation, destroy trust, and raise questions about one’s character and integrity (Hernez-Bloome, McLaughlin, & Trovas, 2009).

Each of these ten forms of communication incorporates some degree of embellishing of information, self-justification, rationalization, and opinionizing when conveying information to others (Millar, 2004). Maxcey and colleagues (2019) acknowledge that such rationalization may often be sincerely believed due to perceptual or memory error. For many individuals, their personal experiences may result in drawing inferences about the world that are stereotypical and untrue. Those experiences may nonetheless lead to strongly held beliefs about the world that are incorrect, extreme, or distorted.
We define “Splaining” as the often irrational and self-justifying communication used to attempt to explain one’s position about an often-complex issue. “Splaining,” whether intentional or unintentional, reflects a bias in communication about personal beliefs and represents a perspective that may be incorrect – resulting in undermining trust, destroying personal credibility, and eroding one’s reputation (Innis, 2008). When seeking to justify or explain a perspective, “Splaining” may be perceived by others as dishonest, gaslighting, or manipulative communication. Regardless of the conscious behavioral intentions and well-meaning desires of the communicator, biased representation of perceived “facts” inevitably creates a breakdown in the relationship of the conveyor of information and the receiver (Hoesgen, 2022).

How “Splaining” Impairs Communication
The most effective communication is purpose-centered and focused on enabling those involved to productively collaborate to achieve a shared set of goals (Amir, 2022). Effective communication is perceived by others as possessing six important qualities (Sen, 2007).

<table>
<thead>
<tr>
<th>Quality</th>
<th>Promoting Communication &amp; Trust</th>
<th>Eroding Communication &amp; Trust</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clarity</td>
<td>The information provided is unambiguous in its meaning and free from the use of jargon or language that lacks specificity.</td>
<td>Broad generalizations and lack of specificity raise questions about the facts and the intent.</td>
</tr>
<tr>
<td>Validity</td>
<td>What is communicated is true, correctly represents facts that are readily verifiable, complete in presenting all the relevant information, and appropriately documented.</td>
<td></td>
</tr>
<tr>
<td>Fairness</td>
<td>The presentation of the information is impartially presented, unbiased, objectively set forth in the usage of language and emotion, and ethical in its intention.</td>
<td></td>
</tr>
<tr>
<td>Timeliness</td>
<td>The message communicated is relevant to the current timeframe and focused on present day realities appropriate for the parties currently involved.</td>
<td></td>
</tr>
<tr>
<td>Proactive</td>
<td>The information shared is purposeful and positive in its orientation and focused on addressing realistic solutions intended to create a better outcome.</td>
<td></td>
</tr>
<tr>
<td>Uniting</td>
<td>The mode and message seek to build a stronger collaborative relationship and demonstrate empathy for others’ perspectives and a commitment to work together.</td>
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</table>

In context with each of these six qualities, “Splaining” suffers in its ability to convey information as a communication tool. Table 1, provided below, 1) explains how these six qualities promote or erode trust in relationships and impact communication, and 2) identifies how the absence of each quality reduces commitment and negatively affects organizations.

Table 1: Positive and Negative Impacts of Communication Qualities
For leaders to improve their effectiveness in communication, their understanding of the ten “Splaining” examples can help them to rethink how they communicate – whether interpersonally to individuals or within an organizational context.

**Contributions of the Paper**
As advocates of positive ways by which leaders communicate, we are strong supporters of helping those who lead and serve in achieving their goals and enhancing their quality of life. We suggest that this paper makes four important contributions to scholarly literature related to communication.

1. We identify the nature of “Splaining” as a communication method that is often dysfunctional in its impact and define the term.
2. We describe ten specific examples of “Splaining” and cite sources from the current communication literature to confirm the validity of those examples.
3. We list six widely accepted characteristics of effective communication and explain how those six characteristics improve or impair communication and trust.
4. We provide an opportunity for scholars and practitioners to discuss “Splaining” in context with the most effective ways to address communication issues.

As previously noted throughout this paper, we join with many others in seeking to productively address issues of communication leaders struggle to communicate. Believing that the discussion of “Splaining” is an ineffective topic to improve leadership communication and build trust, we encourage others to engage in the discussion of the topic.

**Opportunities for Future Research**
Organizational leaders of all types have sought to improve their effectiveness in communicating, yet the overwhelming evidence from current research about trust, engagement, and employee commitment confirms that these topics merit much greater discussion and research (Clifton & Harter, 2019). The increase in employees who have withheld their commitment to their organizations – evidenced by the “Great Resignation” and “Quiet Quitting” – has become a major issue and the importance of leadership commu-
nunication has been identified as a major root cause of organization dysfunction (Mahand & Caldwell, 2023).

Gaslighting and passive aggressive communication by leaders are particularly dysfunctional and merit much greater study as well (Stark, 2019). We encourage scholars and leaders in all sectors of society – in churches, civic groups, and in daily dialogue as well as at academic institutions – to reflect on and increase their understanding of effective and dysfunctional communication patterns that are used in justifying and rationalizing individual and organizational efforts.

At a time when organizations are struggling to earn follower support, the study of effective leadership communication is clearly important (Barrett, 2008). More than two decades ago, W. Edwards Deming (2000) reminded the world that there was no “instant pudding” answer to human progress. Improving the effectiveness of leaders in achieving their goals will take hard work, clear thinking, and cooperative effort. As leaders understand the dysfunction of “Splaining,” we are hopeful that their efforts to improve their communications in their relationships and in organizations will be increasingly successful.

References


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The Choice is to Serve

— James J. Lynch & Matthew J. Etchells - College Station, Texas, USA

The role of leadership and how teams want to be led has dramatically shifted during the pandemic and spaces, such as the home life of the leader, were gradually revealed to employees at all levels of work environment. Video conferencing became the window to glimpse the interplay of the personal and professional identity of both the leaders and the followers. This was especially the case for educators as “education has shifted out of the school buildings and into living rooms and spare bedrooms across the world” (Etchells et al., 2021, p. 1). Moreover, there has been a significant organizational shift to greater attention being placed on employee wellness, values, and cultural inclusivity (Ortiz-Gomez, 2022). With a mass exodus to remote and non-traditionally office-based work, how leaders lead is at the top of the list of questions potential employees want to know at the point of interview. Leaders need to have a solid understanding of (a) their leadership style and, (b) the style that will best serve the community being guided. This is critical because if employees are going to invest their energy, knowledge, skills, and experience in an organization, they want to know that the organization will be led with empathy, community building, stewardship, and a commitment to the mental and physical health of employees.

When individuals are asked to offer their thoughts on a particular concept, they scan relevant life experiences to formulate meaningful responses. Leadership is no different, as many who preceded us have defined the concept of servant leadership through their own experiences. Thomas Merton (1999) always considered one’s real self to be the servant or spiritual self. If the reader holds this as true, then can leadership ever be separated from service to others? Robert Greenleaf, founder of the Greenleaf Center for Servant Leadership, always attempted to convince leaders that true leadership comes from serving others; to lead is to serve...to serve is to sacrifice (Greenleaf, 1996) and this ability to lead is directly connected to the desire to serve others (Hunter, 2004). This is a time-tested principle and is often given the title of servant leadership (Spears, 2002).

The success of any organization can be directly attributed to this way of leading, regardless of whether it is a family, business, sports team, or school (Ramsay, 2004). The more the leader serves, the greater the depth of loyalty from those who follow (Salka, 2004). Each organization mentioned is composed of a fragile ecosystem of egos and psyches, and as individuals evolve within the organization, the egos will inevitably expand (Lynch, 2020). Often as achievements increase both in quantity and quality, members of the organization tend to grow distant and apart. This is particularly the case when the leader does not cheer and applaud the accomplishments of the successful members. In fact, often the leader takes credit for the success of others and often blames others if things go wrong (Covey, 2008). The servant leader, or level five leaders, always enjoys the triumphs of others and more...
often than not derides himself or herself for any of the organization’s shortcomings (Collins, 2001). Great organizations have great leaders who lead first by serving others and then through this service, develop loyal followers to the mission (Collins, 2001).

The ability to establish this clearly defined goal, communicate the obtainable goal with clarity, and craft loyal followers willing to commit to attaining such goal is the mark of a servant leader. This is particularly true if success is sustained over a long period of time (NIST, 2005). If a leader first thinks of others, a servant leader, not only will individuals benefit but also the entire organization (Lynch, 2016). This service to others can be described using several different constructs and in so doing will show that this is a “real” style rather than some public facade the leader picks up and puts down as suits their needs. These examples show that this type of leader subscribes to a set of principles that truly have withstood the test of time (Covey, 1991).

This essay began with an assumption that to lead is to serve. It is apparent that when an organization has a culture embedded with the principles of servant leadership led by a servant leader and creating other level five leaders, the organization at all levels will flourish and all stakeholders will receive the direct benefit (Collins, 2001). This unique blend of leaders serving each other and those with whom they interact will serve as an effective model for all organizational structures.

Using principles of serving others permits the principles of freedom, power, fun, survival, belonging, and love to be fulfilled by each member of the organization, both for themselves and for the joy and happiness of others, personally and within the workplace (Glasser, 1993). It has been shown that if these principles or needs are continuously nurtured by each member of the organization, the leader and organization reach high levels of effectiveness (Schultze, 2019). The way a group practices these concepts makes them a model for collective efficacy, while supporting accomplishments and creativity (Singh, 2014). Using these principles heightens quality-of-service delivery and places leadership in the foreground as a choice — and not exclusively as a job position (Covey, 2004). Finally, the authenticity of a leader to be genuinely willing to serve is critical because trust in leaders has diminished at an increasing rate in recent years (Ortiz-Gomez, 2022). For leaders, investing in service to others is integral for the health and sustainability of an organization.

References

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Dr. Martin Luther King Jr.’s brand of authentic leadership was disruptive. Disruptive leaders bring joy, hope, and a positive attitude to their companies and nations, primarily due to their ability to engender greater trust and engagement. More importantly, they are not afraid to challenge the status quo or shake up long-held traditions in order to fulfill their mission or address a noble cause.

Because many societies globally are currently living in commercial and political turmoil, disruptive authentic leadership is critically needed. Dr. King’s innovative, groundbreaking leadership style disrupted civil inequity between the white majority and people of color. Nobody before Dr. King even fathomed the oxymoron of peaceful protest. He made white leaders look at their hypocrisy and ultimately agree to begin honoring the constitutional “all men are created equal.”

Dr. King epitomized four distinct characteristics that gave him the gift of bridging the racial divide like no leader before him, a gift that ultimately brought greater trust, unity, and engagement to his nation. Likewise, to be a successful disruptive authentic leader in the business environment, leaders must embrace these four leadership characteristics as well. Here we describe how disruptive, authentic leadership involves the development of such leadership characteristics.

People are hungry for this brand of authentic disruptive leadership. We are all witness to the civil unrest within the social landscape as well as the political unrest within multiple governments, perhaps most notably between the Democrats and Republicans of the USA. Yet within the business world, there often exists friction between managers and their direct reports, CEOs and board members, and various departments (e.g., sales and manufacturing). Whether it is within the social, political, or business arena, Dr. King’s brand of leadership appears to be both missed and missing today. Otherwise, headlines across the various media would be offering a more positive outlook.

**Characteristic 1: Extraordinary Commitment**

The first characteristic of disruptive authentic leaders is extraordinary commitment. Dr. King continuously improved himself to motivate his followers more effectively. His “I Have a Dream” speech resonated with people because while so many had heard of goals or objectives, they had not heard a direct reference to dreams. He demonstrated an intense, inner commitment that equipped him with more efficacious human qualities than those shown by his predecessors. Additionally, it was his passion that drove his commitment to raise civil consciousness to a level that touched his listening audience of every ethnicity at a deep emotional level.
Characteristic 2: Permanent Change
Dr. King used his experiences and opportunities to continuously change and transform himself. A clear example of this characteristic of self-development and critique can be seen in King’s awareness of, and eventual friendship with, Mahatma Gandhi. His familiarity with Gandhi’s teachings formed the basis for a permanent change in King’s mindset, leading to a dedication to fight racism and promote peace in the United States of America.

Characteristic 3: Self-Awareness and Emotional Intelligence
Dr. King’s high degree of self-awareness cultivated his emotional intelligence. He was one of the first icons to apply the metrics of SWOT (Strengths, Weaknesses, Opportunities, and Threats) in analyzing myriad situations involving societal scourge to governmental governance to self-critique. He always sought to improve his strengths and eliminate, or at least lessen, his weaknesses. His high level of discernment and continuous self-evaluation helped make him an authentic leader, providing a better understanding of himself and effecting a more comprehensive understanding of others – their feelings, motivations, and life goals.

Dr. King had more respect and value for the beliefs of others. The “I Have a Dream” speech best captures this self-awareness and cultivated in King a broad-based understanding of the white American community without negating their professed value systems. Instead, he focused on portraying a future characterized by a better system of justice and equality which, he believed, were symbiotic in nature and application. This feature of his authentic leadership – effective and all-encompassing communication - is attractive and exciting to every society, impacting persons from every background and race. Ergo, the new confluence of diversity, equity, and inclusion has become ubiquitous in today’s business and organizational planning.¹

Characteristic 4: Mission and Vision Orientation
The next feature of Dr. King’s authentic leadership relates to his mission and vision orientation. He was able to take a negative, culturally-evasive norm and immediately transform it into a formidable movement. This is manifested in this characteristic of King’s authentic leadership: his motivation to fulfill his life’s mission. By shepherding in massive societal change objectives, Dr. King mobilized his followers, prompting them to examine themselves and their roles in society: “Every man has value, and value is represented of every man (and woman).”

Dr. King remained with his followers during the most difficult of times and continuously empowered them to resist injustice and overcome obstacles. Dr. King recognized and embraced an important goal when he said, “I was a drum major for justice, peace, and righteousness” and “We shall overcome because the arc of the moral universe is long, but it bends toward justice.” As a modern-day philosopher, he continuously motivated his followers through his communication channels, especially when he declared: “We must accept finite disappointment, but never lose infinite hope” and “Out of the mountain of despair, a stone of hope.”

¹ Even Chick-fil-A, Inc., once targeted as espousing mores deemed discriminatory by many, particularly against members of the LGBTQIA+ community, has recently drawn protests from “Anti-Woke” voices in American far-right politics for maintaining a DEI office within its corporate structure.
**In Conclusion**
We must all embrace the notion that Dr. King is the father of diversity, equity, and inclusion, as nations and countries become more focused on the long-term goals and prioritize authenticity in their macro development strategies. Becoming an authentic leader presents a valuable benefit for political leaders. As Nancy Koehn, author, and professor at Harvard University, commented, “It’s what we’re thirsty for now, we are looking for leaders who can help us make a leap of faith and be integral to creating a better world, and to believe this is worthy of doing so, and possible.” Regardless of the political or corporate position to which one ascribes, adoption of authentic leadership characteristics and a commitment to improve one’s emotional intelligence, will inevitably assist in becoming a more successful, long-lasting, and influential politician, or leader, like Martin Luther King, Jr.

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Editorial

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**U.S. Leadership - What Biden has Done So Far.... A Report Card**

— Elizabeth Gingerich, Valparaiso, Indiana USA

*With yet another election season before the American voters, it is important to look back at what has been accomplished during the most current presidential term.*

**Climate Change:** Shortly after taking office in 2021, President Biden rejoined the Paris Climate Accords and committed to cutting U.S. emissions to half of 2005 levels by 2030. Additionally, in August, 2022, Biden signed the *Inflation Reduction Act of 2022* (IRA) to take aggressive action to combat the existential crisis of climate change. The Act provides historic clean energy investments designed to help families save hundreds of dollars every year on their energy bills, supports the installation of renewable energy arrays, and offers tax credit incentives for the purchase of electric vehicles—all while strengthening the country’s energy security and promoting the creation of jobs in this sector.

**Healthcare:** The IRA lowers health care costs for millions of US families and allows Medicare to negotiate drug prices for the first time. Additionally, it caps seniors' out-of-pocket spending for prescription drugs at $2,000 per year and ensures that no senior on Medicare will pay over $35 per month for insulin. Additionally, 13 million Americans covered under the *Affordable Care Act* (ACA) will see their health insurance premiums reduced by $800 per year. The ACA has been strengthened by expanding eligibility and extending the open enrollment period. And, as a result of tax credits offered through the *American Rescue Plan Act of 2021* (ARPA), a record 14.5 million Americans have signed up for coverage, including 5.8 million new customers. Biden has also taken corrective action to end the practice of surprise medical billing by strengthening consumer protection rules and expanding price transparency.

**Veterans:** At Biden’s urging in his first State of the Union address, the President called on Congress to pass legislation to ensure that veterans impacted by toxic exposures and their families receive the comprehensive care and benefits. In August of 2022, he signed the *Promise to Address Comprehensive Toxics Act* (PACT Act) – the largest single bill in American history to address this country’s service members’ exposure to burn pits and other toxins.

**Manufacturing and Science Promotion:** Biden signed the *CHIPS and Science Act* that will accelerate semiconductor manufacturing in the U.S. and is calculated to help lower the cost of consumer goods, strengthen American manufacturing and innovation, create good-paying jobs, and bolster the country’s national security. This was particularly necessary when the county recently faced a major shortage in semi-conductor chips. This Act gives the U.S. the competitive edge to compete with China by restoring manufacturing plants in America and makes historic investments in research and development to advance U.S. technological leadership.

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COVID-19: Biden passed the American Rescue Plan Act (ARPA) – a $1.9 trillion package that helped combat the national impact of COVID-19, guiding an unprecedented economic recovery. ARPA helped to deliver over 500 million shots in arms while dramatically increasing testing capabilities. Currently, over two-thirds of Americans are vaccinated against COVID-19 under this law. ARPA also distributed over 160 million checks to Americans, expanded food and rental assistance, and provided greatly needed aid to thousands of small businesses. The expanded Child Tax Credit led to the largest ever, one-year decrease in childhood poverty in American history. Also, the Biden Administration successfully mobilized the largest free vaccination program ever, dramatically increasing the national supply of tests and expediting the development of life-saving COVID-19 treatments. Prior to this, there had been no comprehensive plan to get Americans vaccinated. ARPA funding helped vaccinate over 200 million Americans.

National Security and International Alliances: Under the Trump administration, confidence in U.S. leadership around the world had plummeted to historic lows. America’s word in mutual support and international agreements had been greatly compromised (e.g., Paris Climate Change Accord). Since taking office, Biden has worked to revitalize U.S. alliances, restoring America’s position of leadership globally. When Russia invaded Ukraine, Biden rallied the country’s allies to ensure that Vladimir Putin would be subject to steep economic sanctions for this brutal and unjustified war of aggression. It is the leadership of the President which has helped to repair international confidence.

The Judiciary: Delivering on his promise to nominate the first Black woman to the Supreme Court, Biden was instrumental in placing Judge Ketanji Brown Jackson to the Supreme Court. His commitment to greater diversity on federal courts is exemplified by his track record: in 2021, of all the judges confirmed, 80% were women and 53% were people of color. Additionally, more than 50 of Biden’s federal circuit and district court nominees have been confirmed by the Senate, which far outpaces previous administrations. In fact, in 2021, 40 of Biden’s federal court system nominees were confirmed by the Senate – the most in any President’s first year since Ronald Reagan.

Civil Rights: To counter what Justice Clarence Thomas has threatened with respect to rights of the LGBTQIA+ communities, Biden signed the Respect for Marriage Act – a bipartisan effort. Additionally, in 1994, then-Senator Biden authored the Violence Against Women Act (VAWA) which provided legal protection against domestic violence and sexual assault for 28 years until it was allowed to expire under the Trump administration. As President, Biden ended two years of obstruction by signing legislation in 2022 to reauthorize and even strengthen VAWA. The fortified Act is now reauthorized through 2027 and includes new provisions which expand legal services for survivors as well as supports underserved communities. Along this topic, Biden has also signed historic legislation ending forced arbitration of sexual assault/sexual harassment, making it safer to report harassment in the workplace and in 2023, established the first-ever U.S. National Strategy to Counter Antisemitism, so critical as episodes of violence and hate against Jewish Americans continue to rise.

Debt Ceiling Crisis: The bipartisan bill – a compromise package negotiated between Biden and the House Speaker, Kevin McCarthy in early June, 2023 – was crafted to solve the US debt ceiling crisis just days before a catastrophic and unprecedented default was forecasted to occur. Biden acknowledged that it left neither Republicans nor Democrats fully pleased.
with the outcome, but after weeks of torturous negotiations, shelved the volatile debt ceiling issue until 2025 – after the next presidential election.

**Employment and GDP:** Through the *American Rescue Plan*, Biden has made significant inroads. In 2021, the U.S. economy added over 6.5 million jobs – an historical achievement as the greatest year of job growth under any President. Concomitantly, the U.S. experienced the largest annual decline in unemployment ever recorded and the strongest year of GDP growth since 1984. Additionally, unemployment has dropped below 4%, indicating an economy that has recovered faster than other major global economies.

**Gun Control:** President Biden launched a holistic approach to help spotlight community safety by issuing more executive orders to reduce gun violence in his first year than any other President at the same point in their administration. He led a bipartisan effort which culminated in the passage of the *Bipartisan Safer Communities Act*, ending 30 years of federal inaction on gun violence legislation. The new law requires individuals under 21 to undergo enhanced background checks, closes the “boyfriend loophole,” and provides funding to address youth mental health. Additionally, the Biden administration acted to ban the manufacture of ghost gun kits and make it illegal to sell ghost guns without a background check.

**Infrastructure:** Biden’s *Bipartisan Infrastructure Law* provides billions in funding to repair bridges and roads, begin replacing lead piping networks, upgrade ports and airports, expand broadband access, and invest in public transit including Amtrak. In 2022, repairs had begun on 65,000 miles of roads and 1,500 bridges. As part of the Bipartisan Infrastructure law, the Biden-Harris Administration is making the largest investment in clean energy transmission ever. In addition, the law allocated billions to clean up abandoned mines and oil wells, fund research of next-generation clean energy technologies, build zero-emission public transit, and create a national network of EV charging stations. The infrastructure law also invests billions to protect Americans from droughts, hurricanes, tornadoes, fires, and floods while moving the country closer to national climate objectives.

**Great Lakes Restoration Initiative:** On February 17, 2022 Biden and U.S. Environmental Protection Agency Administrator Michael S. Regan announced that as a direct result of the *Bipartisan Infrastructure Law*, the EPA would target the clean-up and restoration of the Great Lakes as per a $1 billion allocation, allowing for a major acceleration of progress designed to deliver significant environmental, economic, health, and recreational benefits for Great Lakes regional communities.

**Protection of Natural Resources:** In 2023, the Biden Administration approved a 20-year ban on new mining activity across more than 225,000 acres of federal land in Minnesota’s Superior National Forest, in and around the Boundary Waters Canoe Area Wilderness.

*Ostensibly, no one is immune from critique. But, in the shadow of another campaign season, we need to be educated with respect to the accomplishments of the current administration, subjecting our criticism to a more relativistic comparison. Amidst attacks on this country’s democratic system and to counteract a campaign of disinformation and hate speech that divides this country today – it is important to remember what true leadership is.*

— Elizabeth Gingerich, JVBL Editor-in-Chief, Elizabeth.Gingerich@valpo.edu

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I begin this editorial with a simple statement: “Leadership is a learned behavior.” It comes as a gift from parents and teachers, mentors and what we learn in the milieu of our culture. This does not mean that you and I do not participate in our own edification. As a matter of fact, we do. We are responsible for a great deal of our learning and for much of our leadership development. But this is not to discount the role of our parents, teachers, and mentors who are extremely important in setting the stage for our intellectual and functional development. Theirs is a gift that keeps on giving throughout the life span of our lives. Yet, nebulous are the grey areas in this conclusion as life unfolds in many un-prescribed and un-predictable ways. We are indeed shaped by cultural influences, but not completely fixed as the ability to adapt and change lies at our feet. Of course, some refuse to change as they become adults. They seek security in past patterns that have provided the wherewithal of their makeup, success, and values. Being sensitive to this observation, one can understand why the political turbulence of the last five to ten years has caused a “centering” or re-centering of values in the American heartland polarizing views about ethics and morals, about democracy itself.

Understandably, the habit of leadership is planted early in life requiring repetition, some successes and failures, and consistent support. Thus, leadership development must be tilled carefully and with intention without which much of what has been accomplished or nearly accomplished will and can deteriorate, perhaps fading into the background of solidified attitudes and behaviors reinforcing the old adage: “You reap what you sow.” Leadership is about authenticity and not authority, which underscores the importance of fairness, and accountability in values-based leadership. Therefore, care should be taken, for, frequently, when discouraged by parents and teachers or others in their environs, are countless youngsters encouraged to surrender their impulse to lead. Overt criticism, when used as a hammer, erodes respect and stifles leadership propensity (Ward, 2023).

"Sometimes the words ‘centering’ and ‘grounding’ are used interchangeably. ‘Centering’ usually refers to our mental and physical state of mind. It’s the place we know we have to get back to when we’re not feeling like ourselves. When we’re not centered, we might feel lost or out of touch with ourselves. When we center ourselves, we bring calm to our emotions. We do so by slowing down our breathing so that we ‘feel’ more of what’s going on around us. Becoming centered is a way to find peace within the chaos that might be surrounding us. It’s about being ‘in check’ with what’s going on. Individuals who are centered are typically calm and peaceful.”— Diana Raab Ph.D., The Empowerment Diary, https://www.psychologytoday.com/us/blog/the-empowerment-diary/202002/what-is-centering-what-is-grounding
It is important to leadership development that youngsters be introduced to the skills of critical thinking and immersed in problem solving activities. This is important to the maturity of independent thinking that will be needed later in life. Many, who graduate from high school or even later from college, go forward to lead productive working and professional lives, but are deficient in these skills. Thus, they are easily manipulated and, more often than not, remain within the narrow structures set up by the rules and teachings of others. Many will find success, but fear of failure will be their nemesis hampering their creativity and friendship with new ideas. Like some from working class families, including me, who were instructed to listen to their elders and their bosses, to do what they are told and without question, learning to lead is a life-time effort of searching for role-models, of trial-and-error, and of summoning the courage to step forward when circumstances call for it.

For me, breaking free from these structures came with the assistance of mentors many of whom were my college professors. An early role model was Stewart Newman about whom I have written:

At Southeastern Seminary I discovered Stewart Newman, a Texas born and highly educated liberal theologian. Newman always dressed in a black suit with cowboy boots and a Stetson hat perched Texas-like on his head. He was 6’3”, an imposing figure, but as about as down to earth as one can get. In 1964-65, when Southeastern was taken over by the fundamentalists, Newman was on leave researching a new book in the substantial religious holdings of the library at Rochester University in upstate New York. Newman was active in the North Carolina ecumenical movement and in the push to integrate all areas of North Carolina society, including its schools and seminaries. He became my mentor and close friend. By 1968 he had left the seminary, failing to become its second president, and now headed the philosophy department at Campbell University. In 1972, he hired me to teach logic, epistemology, and contemporary philosophy at Campbell. For this I am grateful.

Of course, life is an imperfect web of relationships where much can go wrong and sometimes does. We often fail to listen and, therefore, fail to learn. Patterns of ego development are various, learned early in life, possibly leading adversely to the harassment and maltreatment of others and to erosion in social development. Of course, the contrary is also true. We are as apt to become creative and productive as we are “yes” women and men. Nothing is ever completely fixed. And although we cannot truly divide individuals into “leaders” and “followers,” it does, at time, seem so. Nothing is predictable as the social and psychological development of young people testify. Life is a delicate balance of discipline and value adjust-
ments, of walking a tight rope of narcissistic individualism and a benevolent attitude toward others, but this we seldom acknowledge.

*Perhaps the greatest sin of parents and schools is suffocating children (and students) and not providing them a diversity of experiences and perspectives, of not letting them grow at their own speed, guiding and counseling them when necessary, instilling within them the habit of discovery, and letting them fail in order to learn.* Banning books, limiting exposure to ideas, not offering discipline through positive interaction, and saying “no” too many times often can destroy a young person’s leadership development. Also, leadership defeating is not being able to discuss controversial ideas and issues at home and/or in school for gaining insight and understanding. Such suffocation seals us off from others, from experiences, from life itself, and condenses our chances for future success. Children, as well as students and adults need room to room to grow in order to air their differences, their ideas, and discuss them without the pressure to conform to some preconceived point of view. Here they can learn and grow, mature, and develop the human relation skills needed for life’s advancements.

Here is something I wrote in 1995 for a speech at the Torrance Center at the University of Georgia on the subject of “creativity.” I think it apropos to leadership development:

*Special attention is given to the men and women who are able to withstand the pressures to conform and maintain their creativity and creative instincts throughout their lives. These are more often than not men and women of ambition, aspiration, and tenacity. For people of purpose, to put it plainly, it all adds up to a life well-lived with a fully operational sense of perspective. Although daily pressures may cause us to lose our focus as stress and anxiety creep in, with time, dealing with pressure becomes a normal way of life and the ability to sustain purpose strengthens. Nothing seems to perplex those who understand the meaning and direction of their lives; their behavior conveys reassurance. Their creative and intuitive qualities speak of this gift — how they discover it, and how they maintain a steady path over a lifetime.*

Looking back, as I witnessed the role models in my hometown, I began to get a glimpse of the vision and purpose that would sustain me through a lifetime of work and personal growth. I watched and listened to how people were treated at the places where I worked: by the caddy master at our local golf course, by managers in the grocery store where I worked, and by teachers and coaches at school. I was also aware of my parents’ values and what they expected of me. I had been disciplined and taught the value of hard work, and was never put on a pedestal as something special. By age 13, I was allowed to find my own way into the world of work outside the home. This included starting my own lawn mowing business and later caddying at our local country club. What I was learning at an early age would impact my life in ways unknown to me then. Entering college and then seminary, I continued to observe those I thought were effective leaders and mentally, perhaps unconsciously, catalogued their habits and words many of which I can still remember. Learning to lead never ends; it’s an ongoing adventure of stops and starts, successes and failures; it entails growth in moral and leadership wisdom.

I never envisioned myself as especially creative — only a persistent hard worker — but I did discover my purpose early and have tried to follow it during my 84 years. Of course, this is
something others will have to judge. Following a path of purpose, defined early in my life and consummating in middle age, has enriched me tremendously. A lesson learned early on was that to be an effective leader – parent, teacher, supervisor, etc. – one does not have to motivate others through fear, guilt, rudeness, shame, or anger. Leadership is less about giving orders and shouting, about chest-thumping and personal charisma, and more about preparation, hard work, being an ethical and dependable person, and taking care of those for whom you are responsible.

I tried to practice this as a parent and in my own work as a teacher and public school administrator. For example, in 1992, my wife, a 2nd grade teacher, encouraged me to investigate programs that enhanced the education of bright, primary age children. This I did and discovered a few educators engaged in such research. I then worked with my staff, New York publisher (Trillium Press), and the Department of Education at Lenoir-Rhyne University to develop and sponsor a conference giving attention to young, minority gifted children. Our departmental budget provided the funding and I offered advice, but my staff and the professors in the Department of Education at Lenoir-Rhyne organized and planned the sessions and constantly were in front of people with introductions and the like. The scholars accepting my invitation to share their research (from the Universities of North Carolina, Connecticut, Cincinnati, Georgia, and Lamar University in Texas) always took center stage. It was a three-day conference and attendees came from over 14 states.

Later, Leanna Traill – a whole-language specialist from New Zealand – was traveling America promoting her work and I was fortunate to bring her into our school system for a day or two as our teachers (K-12) were using her classroom materials and needed the motivation a world-class author could bring. In our meetings and gatherings, my staff and other school administrators planned the work sessions and over-saw the general arrangements. This gave my staff leadership experience and confidence. It also sent a message: these conferences and meetings were not about me. As the only Ph.D. in our school system, I was cautious and sensitive about my role and avoided being over-bearing. Leadership does not always mean being in front of people giving orders or directions. Often it means providing opportunities so others can utilize their talents and learn to lead.

The recognition of one’s purpose and leadership ability also requires the courage to develop fresh ideas and improve one’s abilities, the creative directions of one’s life, and give yourself permission to change — in midstream if need be—and move off in new and different directions. Life can be frustrating, but it is all we have so why not make it a purposeful adventure. But I sense there is a distinctive cultural drift flowing through our society in which

Servant leadership is a leadership style that prioritizes the growth, well-being, and empowerment of employees. It aims to foster an inclusive environment that enables everyone in the organization to thrive as their authentic self. Whereas traditional leadership focuses on the success of the company or organization, servant leadership puts employees first to grow the organization through their commitment and engagement. When implemented correctly, servant leadership can help foster trust, accountability, growth, and inclusion in the workplace. — Sarah K. White, “What Is Servant Leadership? A Philosophy for People-First Leadership.”
those who espouse their individualism have conformed and are conforming to the values instilled and institutionalized by others revealing a dearth of values-based leaders. Unaware, many are recurrently being manipulated by social forces (friends, colleagues, authorities, the media, etc.) and, in fear, succumb to a herd mentality believing safety is found in numbers. This is a pathological condition found in our time, something that is no doubt universal and timeless and I am wordless about how to correct it.

Looking back, experience teaches us even when we are unaware of its message and influence. Overcoming old habits and beliefs is terribly difficult and perhaps never fully achieved. Gaining perspective about one’s life and ability isn’t easy. When I was thirteen, I became a caddy at our local country club and became friends with many African-American kids in the years 1952-1954. Having grown up in an all-white neighborhood and attending an all-white school and church and having heard about the so-called evils of “integration,” this was a new cultural experience for me. For the golf pro, there was no discrimination in the way caddies were chosen — it was always first come, first to go out on the course. This was truly a learning experience. At church, the minister talked about the sinful nature of race-mixing quoting selected Scripture verses, one after another. Little was mentioned about the “inhumanity” of treating people of color as less than human or that Jesus and the Hebrews of his day were also people of color.

At age 16, I took a job driving a dray truck for a local grocery store. I mainly delivered groceries in the African-American community. Many did not own cars. Some were just too old to drive. So, I took their orders by phone and delivered their groceries often taking time to put them in their kitchens and in their cabinets. Here I made many friends with those segregation had marginalized. I was able to personalize this experience enabling me to respond to my customers as individuals without labels and the stigma of racial prejudice. This changed my thinking and ultimately the very soul of my values. I was young, but serious. I asked: “Am I different from these people?” Their houses are no different than mine? “Why have we pushed these people to the edges of the city and to the backwaters of life itself?” I wanted some answers. My parents and teachers never completely provided answers for me. Today, I questioned their moral courage but am aware they too were trapped in the presuppositional habits and pressures of a segregated society; fear as well as prejudice are controlling forces in our lives.

I entered Southeastern Seminary at Wake Forest in the fall of 1961. That year, about a year and a half after the Greensboro sit-ins at Woolworths, Southeastern assigned me to a federal low-income housing community on Freeman Mill Road in Greensboro, about fifty miles west of Wake Forest. I was charged with establishing a church in the recreation center situated at the heart of the project. On Saturdays and Sunday afternoons, I knocked on doors, made friends with as many residents as I could, and kept records of my visits. It took some time to build trust and friendships in this multiracial community. I had to overcome the distrust of these people and this took some time. I tried to respond to each person as an individual and not as some socially generalized stereotype. They soon began responding to me in the same way. What I had learned at home and in the various jobs I had when younger served me well.

When I was reassigned by the seminary in the summer of 1962 the community church in the projects on Freeman Mill Road had an integrated congregation of over 75 adults and children attending on a regular basis. Why the local churches in Greensboro had not done
this I questioned. This reinforced my negative vision of the church. Perhaps “white guilt” (Steele, 2007) was the reason the seminary sent me there or that the churches in Greensboro requested outside assistance; I’m not sure. In Greensboro I reaped the benefit of my experiences as a caddy, delivering groceries back in my home town, and my intermingling with friends of color. Here my values began to mature. One can never discount experience. Experience teaches, but we must be careful because some experiences are negative and reactionary rather than positive and moral.

The months I spent in Greensboro were indeed an adventure in both faith and learning. I think, looking back on those days, my leadership ability was strengthened more by the people I met, here and back at home, than the formal schooling I was receiving. They taught me more than a young man of 22 taught them. It must have stuck with me because of my actions during that school year. Two African students enrolled in seminary, sent from Nigeria by one of our missionaries, were not allowed to stay in the campus dormitories because of their race. Also, they were not permitted to join or attend the First Baptist Church which was located on the seminary campus. The irony is palpable.

I was working part time at Stevens’ Book Store – the first “new & used” book store in North Carolina – across the street from the seminary campus and, on the weekends, in Greensboro. Dick Stevens was a seminary graduate and a great counselor for me. As students came into the book store, the fate of the Nigerians was always a hot topic for discussion. Under Dick’s advice I began talking with them about going to the school administrators and insisting on housing those students on campus. We did but nothing happened. We then – and I don’t know whose idea it was, but a small group of us was always brainstorming ways to do things—decided to go to the campus church and see what we could do there. We (students) were members of the church because of our seminary enrollment; the church was a part of the seminary campus and student community. So, we just went to the next monthly business meeting during which time – when the minister asked if there was any new business to come before the congregation – we made our motion to include these students in the church body, called for the vote, and voted (that’s the way Southern Baptists do things) them into the membership of the church. We outnumbered the regular members two or three to one at that mid-week evening service, so the vote was easy, but not without some shouting and putdowns. These students were later allowed to live in the seminary dorms, eat in the seminary cafeteria, and use the seminary’s facilities. What I learned in 1961-1962 is that vision is our capacity to translate ideas into reality but is often a messy business.

_Throughout our lives much is added to our collective knowledge. From the memories and experiences forming the foundation of our identity, leadership ability becomes the combination of collective insight permeated by our encounter with others. Our own creative ability to signify, dream, think about the future, and build within us houses of wisdom adds_
to our collective nature, our spiritual individuality, and our morally connective relationships. For me, this is perhaps more of a goal than a reality, but it’s a vision to which I have dedicated my life. Following it has been a unifying experience amid the ups and downs of my life.

As I look back and reflect on my own experiences, I have reached a conclusion, no longer tentative, about values-based leadership and about myself—

We give birth to ourselves in our relationships with others.

My leadership vision is thus concerned with not only what we ought to do, but with what is “valuable in itself,” “what we should aspire to be,” and “how we should aspire to live our lives” (Taylor, 1989). Undoubtedly, there is a moral “ought” flowing naturally through the natural “isness” of our lives validated most effectively by our behaviors, not simply our words, and this gives me hope. Stuart Chase (1948) has remarked, “Habits of a lifetime are not lightly thrown aside” and I know this is true. But there are those who tend to tune out any voice that doesn’t echo their own traditions and beliefs. Some are only interested in proclaiming or condemning and converting — in listening to the echo of their own ideas, biases, and assumptions.

Often unaware, we are guided on a course not of our own choosing, perhaps an imposition of history and culture, upbringing and formal education making our biases and assumptions the sieve through which we think. These fundamental suppositions and conjectures we don’t often think about simply because we are always thinking with them. Enslaved by the beliefs of others, including our institutions, perspective-seeking is a difficult and foreboding task. As I wrote in 2021:

There is a dearth of self-examination in our society. It is our inability to reconsider our common values and unleash our inner moral capacities. This is a “surface fog” deeply entrenched and separating us from others, even ourselves. Peering through this fog in self-reflection is a difficulty many choose to avoid. Consequently, as we squint at reality and view our own decision-making as practicality based on common sense, we have reduced “reason” to “being reasonable,” which is another way of defining “rationalization.” So, from a rational point of view, we are caught in an untenable web of attempting to make our decision-making logical when, in fact, it is illogical, based on instinct and habit, prejudice and sentiment.

Sliding along the surface of life, out of fear and anxiety, we mask our content, but listening to what many are saying and some are doing, I know we’re not. We live in the realities of the present, difficult to understand but impossible to dismiss. Thus, our moral awareness will always be socially and culturally situated, discovered, interpreted, and reinterpreted, over and over again. In this “againness,” we are able to discover our grounding and reconstitute our moral propensity. It is through our challenges that we learn and grow.

We have inherited a historical narrative which seems puzzling and about which we are challenged to figure out, explain, and live. Unused, our moral proclivity will gather the dust of a thousand excuses and crumble amidst the stereotypical words, “thoughts and prayers.” Therefore, moral or values-based leadership will be far-reaching for some and completely neglected by others. Little thought will be given to the “moral oughtness” in the “existential
isness” of life enabling connection with others and providing the leadership sorely needed in our world today.

— Joseph P. Hester, Ph.D., Claremont, North Carolina, USA

References
Article

A Different Perspective:

Examining Obstacles faced by Black Clergywomen through the Lenses of Critical Race Feminism

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Abstract

The influence of Black women leaders in this country and throughout the world in corporate, political, educational, and religious settings has existed for years (Allen & Lewis, 2016). The most recent election of both Joe Biden and Kamala Harris is a testament to that as their wins have been largely attributed to the leadership, efforts, and mobilization of Black women. Yet, Black women’s leadership challenges and experiences have remained largely ignored as studies of leadership have typically centered on whites and males (Allen & Lewis, 2016). Further, despite their contributions, Black women have remained underrepresented in most key leadership positions in all segments of society. Nowhere is this seen more than in the Black church where leadership is male dominated (Barnes, 2006). Though women comprise much of the congregation, they hold very few leadership positions. This forces the question that must be asked, if she is called, then why can’t she come? This paper seeks to examine these ongoing issues through the lenses of Critical Race Feminism (CRF) and to provide recommendations that aim to further leadership advancement for Black clergywomen. This paper argues that Critical Race Feminism provides a viewpoint that focuses on feminism, race, and power to understand the multiplicity of leadership inequality in the Black church by extending the discussion of Black women leadership challenges in the church beyond race to gender subordination.

Introduction

Though women comprise much of the congregation, they hold very few leadership positions. According to data released in the State of Clergywomen in the U.S.: A Statistical Update, 2018, women account for 50 to 75 percent of the Black church membership, yet only comprise 10% of leadership roles in the church and less than 1 percent of the senior pastor roles.

The preacher announces that “the doors of the church are open” after each sermon. Many Christians believe that the call to accept Jesus Christ as one’s Lord and Savior is an invitation to salvation for worshipers. It serves as an invitation to accept Christ’s grace. Yet, even though it is advertised as a warm invitation for everyone to attend, it appears that it might contain certain restrictions. Will a woman who wants to preach be accepted by the Christian-based Church? Does it treat her with admiration or disdain? Is her gender the reason she is being rejected? If the church’s doors were truly open, there would be a higher number of women pastors in the Black church than there are today.
Further, they face numerous barriers and challenges based on perceptions of incompetency that limit their opportunities to lead and places constraints on leadership mobility. Cook and Glass (2014) refer to this as the “glass cliff.” Also, their leadership effectiveness is often measured through the eyes of Black males, which are tainted by old age stereotypes, and antiquated thoughts of leadership incapability (McKenzie, 1996; Hobson, 2013). This perception of inferiority among clergywomen is a primary reason why there is a lower number of women in ministry leadership roles (Newkirk & Cooper, 2013). Though it has been over 100 years since the first Black woman was ordained, women are still not ordained nor allowed to lead at the level of their Black male counterparts. Their experiences are either rarely seen or only defined through those of white males (Allen & Lewis, 2016). Yet, it is essential that the challenges and experiences of Black clergywomen be identified and discussed to give a resounding voice to their concerns and unique experiences (Cummings & Latta, 2010; Leslie, 2013).

According to Miles and Preschold-Bell (2012), African American women will continue to encounter prejudice and hostility until their experiences with the challenges they face are studied. It may be possible to get fresh insights into how to better prepare and train clergy for developing impartiality in ministry leadership by reexamining the unique behaviors related to the experiences of Black clergywomen. The effectiveness of Black women pastors leading the church can be increased with their support and nurturing (Newkirk & Cooper, 2013). This prompts the question that must be asked: if she is called, then why can’t she come? As such, Black women face both white and Black male masculinity challenges (Allen & Lewis, 2016). While this is not a new phenomenon, this paper examines these ongoing issues through the lenses of Critical Race Feminism (CRF).

Critical Race Feminism is important to understanding issues faced by Black women clergy because it provides a viewpoint that focuses on feminism, race, and power to understand the multiplicity of leadership inequality in the Black church (Allen & Lewis, 2016). It provides a feminist critique that extends the discussion of Black women leadership challenges beyond race to gender subordination specifically related to the Church. Through CRF, Black women clergy are no longer invisible in their struggle, but gain a voice that can help increase their leadership roles and help develop strategies that can overcome stereotypes and barriers.

**Women and the Black Church**

The Black church is a term that replaces the Negro Church terminology that was formerly used by scholars. It is comprised of multiple and diverse denominations of independent churches founded after the Free African Society of 1787 (Bragg, 2011). In the Black community, the church has remained a mainstay and an integral part of daily life. This can be dated back to the time of slavery, when slaves who clung tenaciously to the spiritual ideals of ultimate freedom and justice found in God’s Word, were sustained by Christianity and religion. Women make up the majority of members in the Black church congregation, comprising 50 to 75 percent (Campbell-Reed, 2018). Women are also active members in the church, typically volunteering, consistently tithing, leading various committees, and frequently participating on boards when allowed.
Traditionally, the Black church has functioned as a place and space for spiritual growth, community connections, and religious education. It has afforded African American women opportunities to develop strong value systems and strengthen relationships. It is through these relationships that Black women have found support, love, encouragement, and nurturing to develop their gifts and even calling (Higginbotham, 1993). Yet, while the Black church supports and encourages the Black woman, it also disenfranchises her by creating barriers and challenges that limit her growth and leadership.

Obstacles Faced by Clergywomen

Undoubtedly the challenges faced by Black women clergy are many, yet in the Black church they appear to center around gender. Gender disparity is a significant obstacle that has persisted for centuries (Thomas, 2013; Truman, 2011; Lincoln & Mamiya, 1990). Regardless of “her” contributions to the church, she is weighed down by negative perceptions and stereotypes that make it difficult for her to rise. Taylor (2019) found in her dissertation that these negative views and stereotypes limit women’s advancement in the Church.

Women face a perception of inferiority which is considered to be a reason why there is a deficiency in leadership roles for women (Frame & Shehan, 2005; Newkirk & Cooper, 2013). Women also still deal with a variety of obstacles and hardships that their male coworkers do not face. They include limitations on religious obligations (Alexander, 2012). Others in ministry leadership lack guidance and mentoring (Leslie, 2013). Because of this, some female pastors feel underappreciated in their positions. Furthermore, compared to their male colleagues, women pastors receive different preparation and training for crucial leadership roles (Leslie, 2013). Several female ministers comment that they typically learn about ministry and prepare for it through observation rather than through instruction (Barnes, 2006; Johns & Watson, 2006). In their study on gender and race, Smarr, Disbennett-Lee, & Hakim (2018) found that eight barriers emerged as a result of presenting the real experiences of Black women as church leaders: misuse of authority, discrimination, family relationships, jealously, a lack of financial assistance, restrictions based on conventional beliefs, and self-worth.

Even though more women are heeding the call to preach, the ministry is still a vocation that is primarily held by men in the Black church. About 20.7% of clergy in the United States are women (Campbell-Reed, 2018). Yet, especially in Black churches, the bulk of the congregations are still made up of women. According to the Status of Clergywomen in the U.S.: A Statistical Update Report (Campbell-Reed, 2018), women make up between 50 and 75 percent of the congregational membership in Black Baptist churches, but less than 10 percent of church leaders and less than 1 percent of pastors are female. Thomas (2013) also discovers that although there has been an increase in the number of Black women graduating from seminary, they are least likely to be church leaders and lack the opportunity to do so.

While women are being ordained in higher numbers than in the past, there remains opposition. According to Banbury (2014), popular arguments are that women just keep silent; scripture forbids women from preaching and women should remain subordinate to men. It is this prejudice that creates misogyny. Bragg (2011) argues that Black clergywomen continue to have little opportunities to lead congregations, few chances to be hired, and few
opportunities to progress in ministry leadership. Due to their gender and color, Black clergywomen are prevented from moving higher in the ministry due to this “stained glass ceiling.” The dominance to govern uses gender and race as techniques of subjugation, and clergymen hold that supremacy.

**Theoretical Framework**
It is necessary to view the plight and obstacles of Black women clergy from the perspective of women researchers and feminist theories that are able to highlight the subjugation, disenfranchisement, and exclusion of women from religious leadership.

**Biblical Grounding**
The basis of any study undertaken by a Christian leader must be first considered from a interpreted biblical viewpoint. One need look no further than what many Christians consider as the Word of God to cement the importance and necessity for women to be involved in spreading the Gospel and the teachings of Jesus Christ. Both Old and New Testament bear witness to how women have been used in God’s kingdom plan.

The basis of this article is grounded in the fundamental tenants of justice and equality for both men and women promoted in the account of creation found in Genesis. Genesis 1: 27 is clear that God created both the male and female in His image; thus, both share in His likeness and attributes. Though the man was created first and the woman from his rib, she is not loved less by her Creator and impartial God who delights in all of His creations. This is affirmed throughout the Bible where God empowers, anoints, and uses women in His teachings such as Miriam, Deborah, Ester, Anna, Abigail, Rachel, and others. While Isaac was the seed of the covenant that God made with Abraham, it was his wife Rebekah who God spoke to about the warring sons in her belly and the plan for Jacob’s life. There can be no argument that in Matthew 28: 5-7, the women were the first to be told to proclaim the good news of the Gospel, carrying forth the message of salvation, hope and victory that “He is risen”!

Still, feminist, and African women theologians question why women have historically been viewed as “outsiders” in the church on a global scale (Sprong, 2011). According to Sprong (2011), God’s original plan was for men and women to rule as equals in their dominion over creation. It is upon this foundation that women of the clergy stand. Oduyoye (2001) asserts that African women’s theology is a theology of relationships that substitutes mutuality for hierarchies.

The irony of the argument against women preaching is that the one source that affirms their leadership responsibilities, value, promise, and unconditional love of Christ is also the very source that is used to reject them. Women yielded influence and were leaders throughout the world. Can the Bible support and reject women in leadership concomitantly if, as James 3:11 states, clean and dirty water cannot flow from the same spring? A woman’s viewpoint on Scripture, as well as her firsthand experiences of her role in history and other key accomplishments, are necessary because of the persistent uncertainty, disparate interpretations of scripture that marginalize women, and the “man’s” perspective.

**Critical Race Feminism**
The struggle of women to gain equal rights in all segments of society, access, respect, and even to vote is well documented. Women of all races and diversity have sacrificed themselves
as “the first” in male-dominated industries that have subjected them to sexism, assault, humiliation, and ageism. But because of this, gains have been made in leadership roles for women and the feminist perspective has gained momentum. This means that the voice of women has increased from a whimper and whisper to be heard so that their experiences and strategies have been shared in leadership research and literature. However, these have remained largely centered on white women and white males so that the voices of Black women have remained muffled or muted, despite their contributions to a variety of societal spheres and the necessity of their presence in them (Allen & Lewis, 2016). Even when race has been explored as a variable in leadership, it has been from the vantage point of Black males. Thus, Allen & Lewis (2016) argue that the Black woman’s view of herself in leadership has been greatly distorted.

Critical Race Feminism focuses on feminism and race. It complements the perspective of Black women while navigating the complexities of being a Black woman experiencing the realities of sexism and racism that cause subordination (Crenshaw, 2009). Critical Race Feminism is based on the same tenants of Critical Race Theory (CRT). Like CRT, Critical Race Feminism’s aim is social justice by exploring how class, race, gender, and sexual orientation overlap in society to create systems of injustices for women. CRF is rooted in the fact that Black women’s racial and gender subjugation is invisible because it is either denied, downplayed, or not taken seriously (Allen & Lewis, 2016).

By supporting Black women’s voices in the fight against racism and sexism in a world dominated by men, CRF reintroduces the issue of race into feminist debate (Wing, 2000). Several African American feminists have criticized traditional feminist rhetoric for being overwhelmingly White and not reflecting the realities of Black American feminism (Allen & Lewis, 2016). They seek to refute the conventional wisdom that White people make up the majority of women’s voices and that there is just one voice for women. CRF offers a story about many racial and gender roles, among many other things, making Black women’s experiences in the world apparent.

**Womanist Theology**

Even though women had positions of authority and leadership throughout the Bible, there are still misconceptions regarding their capacity for leadership. With regard to presence in the pulpit, this is most obvious. Many justifications are frequently presented as to why women should not have positions of leadership. Despite sexism, classism, and misogyny, the deeds of Eve in the Book of Genesis that led to the fall of man are frequently cited as a main justification for why women should not hold leadership positions. Then there are the forceful declarations made by the Apostle Paul in the book of 1 Timothy, which are frequently cited as proof positive that women should not preach.

One of the main driving forces for the establishment of Womanist Theory was the necessity to give voice to the distinct experiences, especially the difficulties faced by women of color. This theological viewpoint specifically developed as a result of Black theologians’ failure to address important concerns affecting Black women. They include the sexism and classism that women of color frequently experience. Furthermore, Black men cannot effectively relate to the experiences of Black women due to their differences, despite their best intentions. There are also others who maintain that Black women’s difficulties are too complex to be fully addressed by either feminist theory or Black religion (Mitchem, 2008; Townes, 2003).
Laughinghouse (2017) argues that a more inclusive theological framework was needed, and this created the catalyst for this unique theology. Historically, the voices of women and more notably Black women, have been muted or silenced with little regard to their importance, significance, and contributions to many aspects of society. The biblical representations of women that are viewed as being unfair and unjust are destroyed by womanist theology. It is helpful in encouraging positive portrayals of women and understanding their roles in the Bible. The Womanist Theology's ability to consider Black women's experiences not just in the United States but around the world is one of its many advantages. The first African American woman to be ordained in the Presbyterian Church, Katie Cannon, a co-founder of Womanist Theology, called the concept of womanism “a milestone event” for women and religious intellectuals (Mitchem, 2002, p. 56). She argues that the importance of the Womanist Theory lies in its capacity to highlight the problems associated with racism, sexism, and classism in the lives of women of color (Kirk-Duggan, 1998). Womanist theology challenges forces intended to maintain the inferior status of women, thus taking seriously church doctrines and allusions to forebears (churchwomen) whose personal examples and experiences as “behavioral feminists” influenced the spirituality and ethics of Black churches (Gilkes 2001) and serves as a source for learning.

**Conclusion**

If there is one word that can be used to characterize the experiences of Black women, it is struggle. Most Black women will most likely acknowledge the uphill battles faced simply based on the color of their skin. The word sufficiently captures the lived experiences of Black women and especially clergywomen. Canon (1985) notes that the battle for survival in two opposing worlds — one white, privileged, and oppressive, the other black, exploited, and oppressive — has been a defining feature of the Black woman’s struggle throughout US history. Black clergy women often become trapped in a loop of internalized blame for their career stagnation as a result of racial and gender disparities. This feeds a cycle of self-worth erosion that keeps systemic sexism hidden from women and replaces it with a story of personal weakness. It takes away the motivation to work toward institutional, structural, and policy change, as well as to engage in structural reform of the racialized and gendered patriarchal status quo.

This paper has sought to argue that Critical Race Feminism provides a viewpoint that focuses on feminism, race, and power to understand the multiplicity of leadership inequality in the Black church. As such, it is necessary that the topic of Black clergywomen and their leadership challenges related to the Black church be continuously discussed because Black women leadership in the church is severely lacking. Yet the challenges that Black women face originate and are perpetuated in the very place that they should find comfort. Mupangwa & Chirongoma (2020) contend that women should feel accepted as who they are in the church because it should be a safe place. The church as a moral institution, espousing the values and principles of God must be fair and honor its obligation to address any structure that perpetuates inequality (Bragg, 2011). This paper is based on the feminist ecclesiology approach that serves as a theology that promotes equality and safety in church (Mupangwa & Chirongoma, 2020). Unfortunately, this is not the case for Black clergywomen, leading to a simple conclusion. The Black Church is, itself, the problem. When Black women
are marginalized, the church misses out on the whole spectrum of gifts and ministry
effectiveness.

References


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**About the Author**

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“Quiet Quitting” and “Quiet Thriving” – Flourishing in the Modern Organization

The discontent of employees with 21st century working conditions has resulted in the “Great Resignation” with more than 90 million Americans quitting their jobs in 2021 and 2022 (Lagurci, 2022). In total, 50% of the U.S. workforce has been identified by the Wall Street Journal as “Quiet Quitters” who have chosen not to take on work that is outside of their job descriptions (Smith, 2022). The cause of this employee resistance has been the failure of employers to meet employees’ expectations about the nature of work – raising important concerns about the importance of organization cultures in leading today’s employees and the most effective ways to meet employers’ and employees’ long-term needs (Mahand & Caldwell, 2023).

The purpose of this paper is to address the status of employer-employee relationships in the modern organization and to identify what employers and employees can do to create healthier organization cultures so that organizations and employees can flourish in today’s challenging economic times. We begin by describing the current nature of the modern organization, identifying characteristics that typify unhealthy and toxic organization cultures, and summarize the current perceptions of Millennial and Generation Z employees who work in those organizations. We then explain the importance of employees and organizations thriving in today’s competitive marketplace. Drawing upon research about the modern organization, we identify ten recommendations to help organizations create healthier and thriving work cultures. Acknowledging the importance of a proactive response of employees, we also identify ten action steps which employees can take to help themselves and their organizations to thrive. We identify five contributions that this paper makes to practitioners and to the scholarly literature and conclude the paper by noting opportunities for future research.
The Nature of Organizations
Organizational culture is a by-product of a company’s proclaimed values, the ways that people are treated, and the degree to which leader behaviors mirror their organization’s priorities and standards (Kumar, 2016). When leaders, managers, and supervisors align their actions with the values which they espouse and create systems that reinforce those same values, their culture consistently earns the trust and commitment of their employees (Schein & Schein, 2016). Companies like Enterprise Rent-A-Car (Busse, Swinkels, & Merkley, 2017), Herman Miller Furniture (Euchner, 2014), and Southwest Airlines (Marshall & Adamic, 2010) are known for their corporate cultures; consistently outperform competitors; achieve greater employee engagement, and experience less turnover (Cameron, 2009).

Unhealthy organizational cultures consist of working conditions which seem to serve an organization’s short-term needs but that are ultimately counterproductive – and those cultures fail to create relationships that are based upon mutual respect and shared values (Lyons, 2022). In organizations with unhealthy cultures, employees dread going to work, feel that they cannot always be honest with their managers, and believe that their organizations are often unfair in their treatment of employees (Mirza, 2019). According to a Harvard Business Review report written by Villanova University’s Manuela Priesemuth (2020), abusive behavior at work is contagious and becomes the standard of “how it’s done around here” in an organization.

Inevitably, mistreatment of employees undermines the ability of organizations to retain their best workers and generates negative employee deviance (Appelbaum & Roy-Girard, 2007). According to a study by the Society for Human Resource Management (2019), nearly one in every five U.S. employees left their organizations due to its culture during the five years preceding their survey with 58% of those employees citing their reason for leaving as weak organizational leadership. Consistent with those findings, an exhaustive study by Sull and Sull (2022) found that leadership ineffectiveness is the most significant root cause of a culture that is considered unhealthy.

Although a culture need not be toxic for employees to be critical of it, the factors that employees have cited as most contributing to toxic cultures include the following five attributes (Sull, Sull, Cipolli, & Brighenti, 2022).

**Disrespectful** – Treating employees discourteously and disrespectfully was cited as the greatest single attribute of a toxic work culture.

**Noninclusiveness** – The failure to make employees feel welcome, excluding them in decision-making, and cronyism or the preferential treatment of in-groups make up this multi-attribute category.

**Unethical** – Dishonesty, shading the truth, making false promises, or deceptive misrepresentations were part of this attribute – along with the failure to comply with applicable regulations.

**Cutthroat** – Ruthless internal employee competition, backstabbing, sabotaging peers, and other undermining behaviors by peers and supervisors make up this attribute.

**Abusive** – Sustained hostile behavior on the part of supervisors; bullying, belittling, or demeaning employees; verbal abuse, or other condescending behavior make up this category.
Labeled, “the great discontent” by Peter Buell Hirsch (2021), employees’ response to toxic behaviors confirm that a workplace culture is unhealthy and ineffective. The onus of responsibility for creating a healthy organization culture is ultimately placed on an organization’s Top Management Team and includes the inability of leaders to create organizational artifacts, systems, and policies that align with proclaimed organization values (Schein & Schein, 2016).

Although cultural toxicity is an extreme condition, extensive research about organizations has confirmed that ineffective leadership is commonplace. Research obtained from 27 million employees over the past ten years found that leaders, managers, and supervisors are often perceived to be ineffective both in leading their organizations and in meeting the needs of their employees – and, remarkably, this research also confirmed that companies fail to hire or promote the best candidates an alarming 82% of the time (Beck & Harter, 2019). Consistent with Gallup’s finding that 70% of the variance in employee and team engagement is attributed to the abilities of managers and supervisors, the importance of Top Management Teams taking the proper action to address leadership deficiencies and to understand the skills required for effective leaders are critical priorities in the modern organization (Harter & Atkins, 2015).

Rather than making a commitment to meeting employees’ needs, the management approach at many organizations frequently mirrors the “do it or else” philosophy of Elon Musk, CEO of both Twitter and Tesla (Hong, 2022; Lewis, 2022). This top-down “command and control” management style is increasingly perceived to be condescending and disrespectful by many of today’s employees (Williams, Lu, & Burrell, 2013). In response to employees who are unwilling to go the extra mile, the response of some employers has been to intentionally make the work environment so intolerable that employees voluntarily choose to leave (Burga, 2022). This “Quiet Firing,” or constructive discharge approach, was cited in a Wall Street Journal article as the passive-aggressive response to Quiet Quitting and sought to communicate to employees that they were expected to perform at a high level or they need to leave the organization (Borchers, 2022).

Michigan State University faculty members, Ayalla Ruvio and Forrest V. Morgeson (2022), explain that Quiet Firing is sometimes an attempt by employers to trim the workforce or prepare for an anticipated recession by choosing to “intentionally create a hostile work environment that encourages people to leave voluntarily.” Quiet firing may include failing to provide clear expectations, feedback, supervisory or staff support, opportunities for career development, or recognition of contributions made in a way that makes employees feel ignored or disrespected and pushes them out of an organization. Gallup’s Ben Wigert (2022) described Quiet Firing as a form of management gaslighting that undermines an organization’s culture, reduces the credibility of leaders and managers, damages employee morale, and increases employee stress. Ultimately, Quiet Firing is a self-defeating response of organizations that serves to discredit the reputation of managers and leaders and erodes the culture of an organization (Mahand & Caldwell, 2023).

The negative impacts of ineffective managers and leaders that adopt such methods as Quiet Firing have increased the toxicity of the modern work environment, resulting in negative impacts on employee wellbeing, while costing employers goodwill as well as bottom-line productivity (Bhuyan & Caldwell, 2022). According to Blin Spot, the new book by Jon Clifton
(2022) that reports the impact of dysfunctional organizations on today’s employees, the work culture of modern business has created such enormous pressures on today’s employee that 28% have exhibited chronic depression, extreme sadness, or other mental health problems as a result. When placed under this constant pressure, employees lose the ability to think creatively and perform to the best of their ability (Steinhauser et al., 2007; Plessow et al., 2011, 2012) which reduces workplace performance. Empirical evidence about the modern workplace affirms that employee well-being is closely tied to employee trust, commitment, and job satisfaction as well as organizational productivity, creativity, and overall performance (Clifton & Harter, 2021; Worline & Dutton, 2017).

Unfortunately, employer commitment to employee wellbeing and other employee interests has steadily declined over the past twenty years (Jain, Giga, & Cooper, 2009; Wigert & Agrawal, 2018). Rather than treating employees like valued partners, many companies have failed to honor perceived duties owed to employees (Van Buren & Greenwood, 2008; Block, 2013). Among the most evident trends that reflect the current strategy of corporations has been the growing trend to hire part-time, temporary, contract, and contingent employees rather than full-time employees – creating what has come to be called “the gig economy” (Duggan, McDonnell, Sherman, & Carbery 2019).

A major study by Harvard’s Lawrence F. Katz and Princeton’s Alan Krueger (2019) found that 94% of the new jobs created in the U.S. from 2005 to 2015 were part-time, temporary, or contract. According to Strazzulla (2022), 32% of employers replaced full-time employees with part-time employees in 2021. A major research study by Staffing Industry Analysts alleges that the number of contingent workers in the U.S. has reached 33 million as employers have sought to cut costs by reducing employee benefits and increase organizational flexibility (Williams, 2023). This trend to hire contingent employees will apparently continue to pick up speed with 50% of the workforce being projected to be contingent employees by 2050 (Landhuis, 2023). A growing number of employers seem to be sending the message that they view the workforce as being made up of disposable and interchangeable personnel, rather than viewing employees as valued and talented partners (Mehta, Thanki, Panda & Trivedi, 2022).

The University of Michigan’s Kim Cameron (2020) has documented that downsizing and its accompanying efforts to eliminate expenditures associated with meeting employees’ needs have often resulted in what he labeled a “dirty dozen” set of negative dysfunctional organizational outcomes. Similarly, Stanford University’s Jeffrey Pfeffer (De Witte, 2022) noted that even in successful organizations this efficiency-focused approach to reducing employee numbers has led to copycat behaviors – even when cutbacks are detrimental to the long-term best interests of organizations. Employees who remain in an organization after cutbacks and their overworked managers and supervisors are frequently under intense job pressure and that constant stress is counterproductive to effective work relationships, detrimental to work-life balance, and counterproductive to organization success (Kiran, Noor & Khan, 2014).

A growing body of research about the characteristics of many of today’s leaders, managers, and supervisors provides insights into the source of employees’ dissatisfaction. The Edelman Trust Barometer (2023) has confirmed that trust toward leaders is low and continues
to be a major organizational problem. Matthew Harrington (2017) had previously noted in a Harvard Business Review article that business, government, the media, and non-governmental organizations all suffer from decreased employee confidence in their leadership. The uncertain global economy and worldwide competition put tremendous pressure on organizations to become more efficient, and many organizations have responded by downsizing, rightsizing, and other cut-back efforts in the attempt to survive (Mellahi & Wilkinson, 2010).

**Work Expectations of Generation Z and Millennials**

At the same time that employer assumptions about the workforce have changed, so have the expectations of the two largest cohort groups of employees. The worldwide Gallup survey identified findings about what Generation Z and Millennial employees believe constitutes a great job. That list includes 1) a full-time job that provides the income required for a reasonable lifestyle; 2) an opportunity to learn and grow as a person and as a professional; 3) the respect which treats each employee as valued individual rather than a commodity; and 4) work which accomplishes a meaningful purpose worthy of one’s best efforts (Clifton & Harter, 2019). Similarly, research by S. Mitra Kalita (2022) reported that today’s employees seek an adequate paycheck and benefits, the opportunity to develop their skills, fair compensation for excellent performance, and respect and fair treatment from employers.

Both Generation Z and Millennial employees consider personal flexibility and well-being to be important at work, but Millennials – who often work as Generation Z supervisors – are far less risk-willing and outspoken about their priorities and are typically more concerned with job security than their younger counterparts (Goldberg, 2021). Summarizing the needs of Millennials and Generation Z employees, Clifton and Harter (2019) concluded that Millennials and Generation Z employees want purpose rather than just a paycheck, personal development rather than simply job satisfaction, ongoing conversations instead of annual reviews, and supervisors who were coaches rather than fault finders.

It is this vastly different set of perspectives about what employers have been doing and what employees want that has created the Great Resignation and the Quiet Quitting phenomena. Given the increasing trend toward contingent employment, employees lack confidence in the commitment of their leaders and managers to employees’ welfare (Harrington, 2017). This decline in trust in leaders and organizations, reinforced by the fact that many managers and supervisors are ineffective if not incompetent, has resulted in a workplace environment that is rife with employee dissatisfaction (Dua, et al., 2022).

The fact that fully half of all employees in the workforce are unwilling to take on extra-role job assignments, are disappointed with their organizations’ leadership, and are looking for opportunities working for other employers has resulted from the mismatch between employer practices and employee expectations that can actually generate dysfunctional behaviors (Clifton & Harter, 2019). Employees who are coerced into going that extra mile and taking on extra-roles for the job may ultimately respond with deviant actions, justifying their behavior as a retaliation intended to counterbalance their bad treatment (Yam, et al., 2016). In a recent study reported by Matt Gonzales (2023), 18% of today’s employees report that they are negatively engaged or in conflict with their organizations, its values, and how they are treated.
Thriving and Its Importance

Employees who are thriving and committed frequently experience a sense of vitality, positive energy, and personal growth at work (Spreitzer, et al., 2005). Thriving at work is characterized by an integrated sense of vitality and learning that reflects a high degree of personal investment and engagement (Kleine, Rudolph, & Zacher, 2019). It is this engagement that enriches the quality of work life for employees while generating increased employee efforts, greater personal dedication, and increased levels of concentration and focus (Bakker & Demerouti, 2008). In the real world of work, thriving is subjectively defined and must be viewed by each individual in the long term, based upon one’s personal definitions about life, one’s values, and identity (Caldwell & Anderson, 2023). How individuals respond to their circumstances – including the context of their jobs – is a function of one’s perceptions and thoughts about those circumstances and is ultimately an intentional choice (Burke & Stets, 2009; Fishbein & Ajzek, 2015). Thus, thriving is about choosing how one will respond to their circumstances, rather than the circumstances themselves (Castillo, 2008; Eger, 2018).

The significance of thriving and flourishing in the modern organization is characterized by creating organizational cultures and relationships that thoughtfully integrate individual and organizational priorities (Trebesch, 2015). Kim and Beehr (2020) noted that great organizations challenge their employees to be excellent while 1) emphasizing the meaningfulness of work performed and 2) reinforcing in employees a sense of their self-worth and their value to the organization. Similarly, Imran and colleagues (2020) reported that organizational support systems and aligned employee relations policies generated both organizational and employee flourishing as well as increased levels of employee engagement.

The expanding research about Positive Organizational Scholarship has identified the correlation between positive leadership and creating a virtuous organizational culture which generate outstanding organizational outcomes and improved employee performance (Cameron, 2012 & 2021). This correlation between organization success and thriving employees is a well-established pattern achieved in high-performance and high-trust organizations (Beer, 2009; Francis, Holbeche & Reddington, 2012; de Waal, 2021; Graziano, 2023) and is characterized by organization cultures that treat employees like valued partners (Boxall & Macky, 2009; Ahammed, 2023). The struggle of organizations to reverse Quiet Quitting’s trend of employees withholding their best efforts acknowledges the importance of extra-mile employee efforts as a key requirement for innovation, excellent customer service, lower turnover, and productivity (Ocampo, et al., 2018).

Highly-motivated employees who are not content with dysfunctional organizational cultures and ineffective leaders have opted to take their own initiative and adapt by incorporating a Quiet Thriving response, rather than succumbing to Quiet Quitting. Quiet Thriving is an effort to proactively become engaged at work by seeking to identify opportunities to define one’s role and clarify opportunities to become more fully engaged at work (Alderman, 2022; Ramos, 2023). In explaining the importance of pursuing this Quiet Thriving option, neuroscientist, Laura Ellera (2023) offered the following insights about the importance of thriving and the best response to Quiet Quitting for individuals.

*We are built to thrive as human beings — we are naturally inquisitive and even if we say...*
we’re happy just doing the bare minimum until something better comes along, deep down we feel that lack of purpose. We notice the clock ticking as our careers seem to drift by us. We are nagged by that feeling that there’s got to be more to life than this. We want to make a difference. We need to be appreciated. There is a drive to reach our full potential, whether we care to admit it to ourselves or not. Quiet Quitting, while a retaliatory gesture to a dysfunctional organization, does not enable us to thrive and is ultimately a self-defeating “lose-lose” option.

Quiet Thriving on the part of employees is an effort by employees to take back control of their personal wellbeing while honoring their moral responsibility to their organizations, the people with whom they work, and themselves (Ward, 2023).

What Organizations Can Do

Although much has been written about what organization leaders should strive to do in order to create healthier organizational cultures, the challenges facing many Top Management Teams in the highly competitive global marketplace make it difficult for organization leaders to know exactly what to emphasize and where to focus their efforts (Day, Riggio, Tan, & Conger, 2021). Unfortunately, many organization leaders seem to be unwilling, unprepared, or unable to effectively address the Quiet Quitting phenomenon (Hare, 2022). The evidence from the past century has confirmed that obtaining and sustaining success is difficult even the most highly respected leaders and organizations have often struggled (Barnard, 1938; Pfeffer, 1998; Collins, 2001; Peters & Waterman, 2006).

**Figure 1: A Ten-Step Approach to Organizational Flourishing and Thriving**

1. Educate the Top Management Team about the factors associated with organization culture in the modern organization.
2. Focus on organizational purpose as the driving goal of the organization.
3. Obtain buy-in about culture from managers and supervisors or weed them out.
4. Constantly monitor employee perceptions about culture.
5. Educate employees about how value is created and use that information constantly.
6. Implement an employee wellness and wellbeing program.
7. Establish an organization-wide employee training and development program.
8. Establish an organization-wide employee training and development program.
9. Establish an organization-wide employee training and development program.
10. Establish an organization-wide employee training and development program.
Organization cultures depend upon the commitment of leaders to principles and values that is demonstrated by both personal example and the creation of organizational systems and processes that reinforce, support, and are aligned with those same standards (Covey, 1992 & 2004; Kouzes & Posner, 2023). We suggest that organization leaders adopt a ten-step approach to increasing their ability to thrive and flourish that incorporates the concepts contained in Figure 1, provided above.

Gleaning from the insights of many of the most respected organizational leaders, we present ten recommendations for leaders and organizations to adopt as they seek to earn and retain the commitment of today’s employees.

1. **Educate the Top Management Team about the factors associated with organization culture in the modern organization.**
   Until an organization’s top leadership understands the factors that affect employee attitudes, they are unlikely to create organization cultures that effectively address employees’ needs and expectations (Cameron, 2008; McCann & McCann, 2022). Top Management creates culture, establishes systems that reinforce values, and models those values if a healthy organization culture is to be created and sustained long-term (Schein & Schein, 2016). According to a Harvard Business Review report by Boris Groysberg and colleagues (2018), aligning an organization’s culture with the values of its employees can create momentum towards a shared purpose and strengthen the ability of a company to excel.

2. **Focus on organizational purpose as the driving goal of the organization.**
   McKinsey and Company have confirmed that today’s Millennial and Generation Z employees are deeply purpose driven. To respond to their employees’ commitment to mission and purpose McKinsey and Company stresses the importance of emphasizing its organization’s purpose, desired outcomes, and contribution to society as key factors in attracting and retaining the best employees (Dhingra & Schaninger, 2021). This recommendation confirms earlier research by Collins and Porras (2004) who found that employees are motivated by their company’s mission and purpose much more than by financial goals.

3. **Obtain buy-in about culture from managers and supervisors or weed them out.**
   Without buy-in and ownership by mid-managers and supervisors, an organizational culture is unlikely to be fully implemented (Mathes & Crocker, 2016; Yohn, 2021). Training, coaching, and monitoring managers and supervisors; weeding out those who are ineffective; and improving the ability to develop and select effective managers are all necessary elements of a culture that is aligned and trusted (Winterton & Winterton, 1999; Tripathi & Agrawal, 2014). Identifying toxic leaders, coaching them to improve their performance, or removing them from leadership positions are tangible actions organizations can take to root out people who are undermining corporate culture (Sull, et al., 2022).

4. **Constantly monitor employee perceptions about culture.**
   Regularly assessing employees’ attitudes and perceptions about the organization, the alignment between behavior and core values, and how leadership and the organization culture is perceived make it possible to identify opportunities to address areas needing attention and to reinforce values and behaviors that get off track (Cameron & Quinn, 2011). Building confidentiality and anonymity into that monitoring process is essential.
if it is to be credible (Serrat, 2017) – and responding appropriately when feedback identifies potential problems reinforces the importance of culture (Huebner & Zacher, 2021).

5. **Educate employees about how value is created and use that information constantly.**
When employees understand how their individual efforts create value for their organization, those employees are much more likely to use that information to improve their job performance (Van Dyne & Pierce, 2004; Hussinski, Klanto, Vanhala, & Ritala, 2017). Using value-added information in communication, performance improvement, and employee compensation decisions reinforces the importance of the organization’s ability to track its accomplishments – even when value added is non-monetary (Epstein & Yuthas, 2022). When employees understand how their work creates value, their daily efforts become more meaningful (Geldenhuys, Taba, & Venter, 2014).

6. **Implement an employee wellness and wellbeing program.**
Wellness and wellbeing are high priority topics for Millennials and Generation Z and organizations that acknowledge the importance of employees' welfare and wellbeing have been shown to be more profitable and have happier and healthier employees (Clifton, 2022). Such programs need not be expensive, but educating employees about managing work-related and personal stress and creating supportive Human Resource Management systems that demonstrate a commitment to employees have been found to improve employee morale and performance (Krekel, Ward & De Neve, 2019).

7. **Establish an organization-wide employee training and development program.**
Investing in employee training and development is a high priority for organizations that want to attract and retain top talent (Nda & Fard, 2013). Job-related training and development are most effective when Top Management and supervisor input and participation is involved (Kum, Cowden, & Karobia, 2014). Employees at all levels should have the opportunity to improve their skills and acquire abilities that they can not only apply on the job but utilize to have a more fulfilling and satisfying personal and family life (Broadhurst, 2012).

8. **Rethink and reevaluate the practice of hiring contingent and part-time employees.**
Although many organizations rely heavily on part-time, temporary, and contract, employees, understanding and evaluating the contributions and limitations of contingent employees is difficult to determine and not always in an organization’s best interests (Santra, 2021). The level of commitment of contingent employees often generates concerns about their dependability and the quality of their work (Feldman, 2006). In addition, the onboarding, compensation, and socialization of contingent employees can raise issues about the equity and fairness of an organization and affect perceptions about an organization’s values and culture (Hughes & Palmer, 2007).

9. **Increase the emphasis on employee empowerment to improve decision-making and increase engagement.**
Develop employee decision-making skills by training managers and supervisors to adopt a “power with” rather than a “power over” philosophy of management (Follett, 2013; Anderson & Caldwell, 2019). Organizations benefit by teaching managers and supervisors to coach as the means of developing employee strengths, and by delegating authority and accountability to those individuals with the greatest knowledge of decision factors and customer needs (Follett, 2013). When done properly, empowering employees increases organization morale and decision quality (Caldwell & Anderson, 2020).
**10. Increase the organization’s focus on the strategic role of human resource management.**

The research about human resource management confirms that Top Management Team members consistently underutilize the strategic role human resource management – often because the staff members working within their organizations lack adequate training or understanding of that strategic role (Gomez-Mejia, Balkin, & Cardy, 2015). The seven key strategic functions of human resource management are focused on assisting the Top Management Team to achieve its goals (Ortega-Cotto, *et al.*, 2023) and each of those functions can play a major contributing role in strengthening an organization’s culture and increase employee commitment, under the direction of organization leaders (Bailey, Mankin, Kelliher, & Garavan, 2018).

Organizations must earn employee commitment and loyalty, not simply expect it or demand it, and trust is earned by creating inclusive organization cultures (Kuknor & Bhattacharya, 2022). Leaders can make a profound difference in their organizations when they create stronger and healthier organization cultures that address the expectations and priorities of their employees (Attiq, Rasool, & Iqbal, 2017; Akpa, Asikhia, & Nneji, 2021). By recognizing the importance of each of these recommendations, Top Management Teams can reduce the incidence of Quiet Quitting and the reluctance of employees to invest in their organizations. Meeting employee needs not only creates greater personal commitment but is also a moral obligation that make up the “covenantal” or quasi-sacred duty of organizations to their employees (Greenleaf, 1983; Pava, 2003; DePree, 2004; Covey, 2004; Bennis & Nanus, 2007).

**What Employees Can Do**

The relationship between employers and their employees is most productive when employees and their leaders work collaboratively to achieve shared goals – but that relationship is far more than simply a *quid pro quo* exchange of a pay check for tasks performed (Bodenhausen & Curtis, 2016). Rather than being transactional, the employment relationship achieves its highest potential when employees seek to become more focused on helping the organization excel (Burns, 2010). *Figure 2*, provided here, identifies ten

*Figure 2: Ten Employee Actions to Promote Thriving and Flourishing*

1. Clarify your values and priorities  
2. Be honest with yourself and your organization  
3. Share personal and professional goals with organization leaders.  
4. Provide the organization with honest and clear feedback about the organization culture.  
5. Participate in professional development opportunities.  
6. Take the initiative to accomplish a worthy objective.  
7. Make the investment to learn about thriving and flourishing.  
8. Move from needing to wanting personal self-improvement.  
9. Learn from obstacles and past disappointments.  
10. Acknowledge your responsibility for your own mindset.
specific things that employees can do to take the initiative to thrive and flourish in the modern organization.

We suggest that Quiet Quitting can evolve to become Quiet Thriving for employees when employees do these ten things.

1. **Clarify your values and priorities.**
   Burnout is an emotional, mental, or physical response to stress that occurs when individuals face prolonged pressures to accomplish responsibilities and lose the ability to protect their own self-interests (Maslach & Leiter, 2022). Trying to be all things to all people and allowing others to govern their decisions is unhealthy when those choices conflict with one’s personal values and priorities – including the priority to protect one’s own health (McKeown, 2021). Employees who choose Quiet Quitting typically do so conflict with the demands of their jobs (Zenger & Folkman, 2022). Consciously clarifying values and priorities can enable employees to recognize how their jobs can promote their present and future welfare and enable them to thrive.

2. **Be honest with yourself and your organization.**
   For employees to honor themselves, they may need to acknowledge that the decision to quietly quit can be a profoundly dishonest moral choice. Identifying what is truly important and fundamentally essential in life is ultimately a defining driving force of personal happiness (McKeown, 2020). When employees are dissatisfied with their position, certified life coach and M.D., Rebecca Caldwell (2023), explains that continuing to work in an organization that is unhealthy is actually an affirmative choice. That choice ultimately compromises one’s most important relationship – the one that we have with ourselves – and leads to personal unhappiness, and lower self-esteem. Choosing to quietly quit makes thriving and flourishing impossible and undermines one’s ability to fully value oneself (Ellera, 2023).

3. **Share personal and professional goals with organization leaders.**
   When employees share their career goals with their company, they identify a future role that enables both the company and the individual to optimally benefit (Moran, 2018). Crafting a personal professional development plan which has the support of the organization increases the value of the employee, demonstrates employee commitment, and increases employee motivation to perform effectively on the job (Kneale, 2007). That job crafting process includes identifying what interests a person most about their job and focusing on improving how to perform that job aspect more effectively (Berg, Dutton, & Wrzesiewsk, 2013; Alderman, 2022).

4. **Provide the organization with honest and clear feedback about the organization culture.**
   By providing clear and constructive feedback about the organization and its culture, employees can assist that organization to improve working conditions and positively affect employee commitment throughout the organization (Baker, et al., 2013). The willingness of employees to provide honest feedback reflects their commitment to the organization’s success and is a source of important information about how an organization can improve its competitive position (Albrecht, et al., 2015; Ward, 2023).

5. **Participate in professional development opportunities.**
   Taking the initiative to attend a professional development workshop or training class can increase personal commitment to the job while also increasing job-related skills. Employer-provided training is often the most important training in which to participate.
and active participation in training increases internal employability and job security and communicate to managers an employee’s capability to strengthen the organization (Hansson, 2009).

6. **Take the initiative to accomplish a worthy objective.**
Identifying an opportunity to improve the organization and taking the initiative to act is personally motivating. Taking personal initiative positively impacts an individuals' mental attitudes, increases their level of engagement, and is personally empowering (Grant, et al., 2011). Initiative taken out of personal interest, curiosity, or enjoyment positively enhances individuals, reduces stress, and provides an opportunity to excel (Alderman, 2022). When taking an initiative that benefits the organization, a win-win outcome is also created, but this personal initiative must also be backed up by the support of management to ensure the employee’s initiative is recognised appropriately.

7. **Make the investment to learn about thriving and flourishing.**
As with virtually every topic, learning about personal growth, self-improvement, and flourishing provide great opportunities to improve one’s understanding about how to be more successful (McKeown, 2021). Making the effort to acquire knowledge about managing stress, developing personal effectiveness, and overcoming obstacles in life are self-empowering ways in which those important life skills can be developed and refined (Matsuo, 2019). Seeking self-improvement requires a full personal commitment, rather than a periodic half-hearted effort, but with that commitment individuals can redefine themselves and exponentially improve the quality of their lives (Sedikides & Hepper; Duckworth, 2018).

8. **Move from needing to wanting personal self-improvement.**
Seeking self-improvement because it is a conscious desire is much healthier than feeling compelled to improve because it is an unmet need (Maslow, 2019). Ironically, most individuals are out of focus as they engage in the self-improvement process and focus on the gap between their present state of being rather than on the positive improvements that they have already made in their lives (Sullivan & Hardy, 2021). Emphasizing the distance between becoming the best version of oneself, rather than the significant improvement that has already been achieved is psychologically frustrating and self-defeating (Csikszentmihalyi, 2014). The ability to love oneself and to value one’s past accomplishments encourages the heart. Tracking one’s personal growth also makes it possible to keep reality in perspective and staying committed to personal growth – even though one is not yet perfect (Bhuyan, Williams, & Caldwell, 2022).

9. **Learn from obstacles and past disappointments.**
Life is an ongoing learning process and we need not be defined by past mistakes (Peck, 2003). Healthy individuals recognize that inflated expectations about what one can accomplish are critical to the personal growth process. The inability to learn from failures is an unrealistic assumption about life and the greatest of all failures (Eskreis-Winkler & Fishbach, 2019). Many of the great lessons of life come from recognizing the importance of learning from past experiences and acknowledging the need to redouble one’s efforts to make personal growth a reality (Altucher, 2013). The story of great women and men who have turned seemingly impossible trials into astounding triumphs confirms that failures often contain the seeds of future opportunities that can redefine one’s life and transcend one’s life (Holiday, 2014).
10. **Acknowledge your responsibility for your own mindset.**

In her book, *Mindset: The New Psychology of Success*, Stanford psychologist, Carol S. Dweck (2016) emphasized that mindset involves owning that what one believes about self is the key to the personal growth process. The commitment to thriving is about proactively making changes in one’s mental model of oneself and the job to feel more engaged at work (Ellera, 2023). Recognizing that each person is responsible for her or his view of the world is a self-empowering choice that can profoundly influences one’s trajectory and happiness (Caldwell & Anderson, 2020).

Thriving employees are more capable of adapting to change, are more resilient in facing difficulties and adversity, and are healthier than other employees (Spreitzer & Sutcliffé, 2007). Quiet thriving is a positive and optimistic approach to the workplace that enables an individual to make work less stressful, more enjoyable, and more productive (Ramos, 2023). When stress is removed from the workspace, employees have the capability to think logically, creatively and problem solve making the workforce more productive (Arnsten, et al (2012), Vartanian, et al (2020)). These ten steps enable employees to thrive and flourish personally as they seek to discover and achieve their highest potential (Covey, 2004).

**Contributions of the Paper**

Understanding the issues associated with the achievements of the modern organization and the role of employees as full partners in contributing to that success is fundamental to the study of leadership and the role of business in society. The disconnect between employees and present-day managers, supervisors, and leaders has been well documented in scholarly research and is a topic of major concern for organizations of all types (Harrington, 2017).

In addressing the issues associating Quiet Quitting and the importance of understanding the problems that have caused that employee response, this paper has made five important contributions for scholars and practitioners to consider.

1. **We have affirmed the importance of organizations and their leaders understanding organization culture and leadership.** We have documented the dysfunctional factors that have undermined organizational cultures and contributed to the perpetuation of the Quiet Quitting phenomenon. In so doing, we have confirmed the need for today’s leaders to reexamine the strategies that they have undertaken to succeed in today’s difficult work context.

2. **We have identified ten practical recommendations for improving organization cultures, emphasizing the importance of Top Management Teams leading that process.** Citing from a broad variety of management experts, we have incorporated into those ten recommendations important insights about organization culture and leadership for leaders to address as they seek to improve their organizations. We specifically emphasize the important potential role of the employer-employee relationship and the need for Top Management Teams understanding fully the strategic human resource management function.

3. **We have proposed ten action steps that can assist employees as they seek to thrive and flourish in their organization roles.** We emphasize the importance of employees transcending the nature of the Quiet Quitting mentality and argue that there is a broad array of ways in which today’s employees can rise above the self-limiting nature of Quiet Quitting to thrive and flourish.
4. **We have emphasized the importance of trust and employee commitment as they relate to the employer-employee relationship.** Trust is and always has been the critical element of interpersonal relationships and being worthy of employees' trust is the key to engaging and empowering them – yet today’s leaders and organizations seem to be overlooking the importance of trustworthiness.

5. **We have explained why leaders and organizations must not only understand the importance of values but must create systems that convert those values into organization practices.** If organizations and employees are to thrive and flourish, Top Management Teams must not only articulate their values but demonstrate that they matter by implementing policies, practices, programs, and systems that honor those values.

These five contributions acknowledge the accountability of individuals at all levels in the quest to create flourishing organizations. As individuals and organizations contemplate how they can be more successful and improve themselves, this paper offers opportunities for reflection and study.

**Opportunities for Further Research**

Although much has already been done in the scholarly literature to examine the factors that influence employees in today’s organizations, there continue to be many significant issues that merit extensive additional research. For leaders and organizations, the challenges that organizations face in competing in a world that is rapidly evolving continue to be uncertain. For example, despite extensive evidence that confirms that companies with high-performance work cultures are more profitable than their competitors (Lawler, 2005; Beer, 2009; Thornton, 2020; Daly, 2021), organizations have demonstrated limited interest and their leaders have lacked the commitment, or the ability to implement such high-performance organization systems.

The long-term cost/benefit of hiring part-time and contingent employees is also a topic that seems to demand immediate study. Remarkably, even the Bureau of Labor Statistics in the US Government has failed to keep track of the contingent employment hiring trend (Kosanovich, 2023), despite the research that identified the fact that 94% of new jobs being created were part-time, temporary, or contract (Katz & Krueger, 2016). The how and why of this failure to track the trend toward hiring part-time contingent employees needs to be understood and studied as well.

Understanding more fully the motivation of Millennial and Generation Z employees in context with the Great Resignation and Quiet Quitting also seems to be a topic worthy of extensive additional research. As we have reviewed the existing literature about these two important cohort groups, the sense of personal entitlement which these younger cohort groups have exhibited and their expectations about their role in tomorrow’s work force seem to merit much greater study if employees and organizations are to succeed in the future (Graves, 2012; Al-Saad, 2014; Chakrabarti, 2019; Francis & Hoefel, 2018; Evans-Reber, 2021).

Finally, the strategic role of Top Management Teams merits much greater understanding on the part of both scholars and practitioners. We have noted that the present management philosophy adopted by many businesses has often proven to be unhealthy and toxic (Clifton
Rather than treating employees as valued partners, the downsizing of organizations and hiring of contingent workers has been the overwhelming choice of organizations and the commitment to the long-term interests of employees has eroded employee trust and commitment. Ironically, a study by the American Institutes for Research confirmed that most academic institutions are as guilty as corporations in relying on part-time and contingent employees who now constitute the majority of faculty on college and university campuses (Hurlburt & McGarrah, 2019).

In their book, *It’s the Manager*, Jim Clifton and Jim Harter (2019, p. 5) have observed, “The practice of management has fallen behind how people work, live, and want to experience their lives. We need to adapt.” Clearly, the evidence about employee engagement and their growing lack of commitment affirms that many of today’s leaders and organizations are clearly out of step with the priorities of their employees – and those organizations need to change if they seek to be globally competitive. We suggest that current assumptions about the organization, the importance of redefining the organization culture, and the commitment to treat employees as valued owners and partners are ultimately critical to the flourishing of both individuals and organizations and must become a priority for both practitioners and academic scholars.

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Ethical Leadership: Descriptive Literature Review of the Diverse Influence and Development of Ethics upon Public Sector and Military Leaders, Followers, and Organizations

Abstract
Literature reviews are a significant tool for examining the breadth and depth of a selected body of literature. Although there are many types of literature reviews, ranging from narrative to meta-analysis, this article uses a descriptive review. Descriptive reviews are extremely useful for examining a body of literature, highlighting key areas of interest, particularly as it addresses a specific research question, or is directed toward a particular purpose. This article utilizes a descriptive review of ethical public leadership, both in civilian and military organizations, particularly focusing on two critical areas of interest: theme identification and issue development. Four key themes were identified: leadership trust, organizational environment, relationship between employee and workplace attitudes, and ethical competence. Our review elicited several key issues reflected in the ethical public leadership literature: leader behavior relationship, employee or follower behavior, education, development, and training, and organizational awareness. In addition, four corollary issues emerged: influence of military leadership behavior, geographic distribution of study populations, distinct array of leadership positions, and methodological diversity. Our primary conclusion is that ethical public leadership research, particularly focusing on our four key issue areas, is present in all public organizations, civilian or military, crosses organizational, cultural, and geographic boundaries, and utilizes multiple types of methodologies. In summary, while we recognize limitations to our review, and point out key areas for future research, we contend public leadership is and should continue to be a fertile and significant area for ethics research and development.

Introduction
Ethical leadership is at the forefront of public concern. Week after week, it seems, scandals, violations of ethics codes, increased employee dissatisfaction, and decreased organizational
trust, directly or indirectly tied to a lack of leadership grounded in normative principles and values, fill the mainstream and social media. For example, the level of public trust in governance institutions has plummeted over the last six decades (Pew Research Center, 2022). In addition, the increasing division of ideas is often fueled by elected and unelected leaders, intent on promoting individual agendas and pushing ideological positions, all, it seems, at the expense of pursuing the greater good (Dimock & Wike, 2020; Dionne, 2012). The average citizen, employee, and worker not only desire leadership they can trust to do what is right and good, but also accept responsibility for actions and behavior that fall short (Plant, 2018; Resick et al., 2011). To address these shortcomings, scholars have sought to examine not only the individual leader, their leadership status, and the leadership process (Gini, 1997), but also intentionally examine the cause-and-effect relationship between ethical principles and values and themes, such as individual and organizational trust (Mozumder, 2018).

The importance of ethics, and ethical leadership in the public leadership field, including professional graduate programs, is unquestioned (King et al., 2021). Thus, the advancement of scholarly research in ethical leadership (Treviño & Brown, 2014), particularly public leadership (Van Wart, 2003, 2013), is more acute and wide-ranging than ever. Definitional clarity (Brown & Mitchell, 2010; Brown & Treviño, 2006; Mayer et al., 2012), skills development (Haq, 2011), focus on enhanced behavioral and organizational trust (Mihelic et al., 2010; Neubert et al., 2009), and inclusion of moral descriptors for leaders and leadership (Ciulla, 2014; Treviño et al., 2000) are but a few of the research veins being mined. In addition, the diversity of methodological techniques and tools is also evident (Crosby & Bryson, 2018). Correspondingly, with this increase in research studies on ethical leadership, there is an increasing number of literature reviews outlining the progress made (Lemoine et al., 2019; Vogel & Masal, 2015).

**Purpose of Research Project**

This project evolved out of a long-term goal to critically identify, describe, and assess various and diverse characteristics of published scholarly articles on the general topic of ethical public leadership. Although philosophical ethics has roots dating back to the Ancients (e.g., Plato and Aristotle), practical ethics—applied to public leadership—have only been studied over the last 30-40 years. One way to pursue this goal is the adoption of literature reviews. Literature reviews, which range from narrative (Baumeister & Leary, 1997) to scoping (Malila et al., 2018), to systematic (Gupta et al., 2019) to meta-analysis (Bedi et al., 2016), provide insight, understanding, and focus on the specific literature under analysis. Descriptive reviews (Burns, 2017), which is the focus of this project, not only summarize the literature on a particular topic but also provide integrative details, often adopting search protocols and use of thematic analysis (Yang & Tate, 2012) to provide a rigorous descriptive detail of the subject matter.

Our purpose for employing a descriptive literature review is to reveal, examine, and describe several key characteristics of ethical public leadership studies (broadly defined), including theme development, research purpose, study population, methodological diversity, and distinction of findings. The leading question is, “What are the distinct and diverse themes of
ethics upon public leadership?” We specifically identify, describe, and discuss four key themes that we believe reflect the influence and role ethics have upon the position, function, and behavior of public leadership (e.g., leader behavior, employee, follower behavior, education, development and training, and organizational awareness). In addition, we highlight four corollary themes reflective of the various studies under review (e.g., evidence of military leadership and its distinction or similarity with civilian public leadership, the geographic distribution of studies, population distinctions, and methodological diversity). To accomplish this task, we follow the basic stages attributed to conducting a descriptive literature review: overview of the subject, discussion of methodology employed, literature search, discussion of findings, and conclusion, including limitations and future research (Pautasso, 2013).

**Distinctive Characteristics of Public Leadership**

The leadership literature published yearly is voluminous. While the largest percentage of this literature focuses on the private sector, more recently, however, primarily within the last two to three decades, there has been substantial attention on administrative or public sector leadership (Morse et al., 2007; Orazi et al., 2013; Van Wart, 2003, 2013; Van Wart & Dicke, 2016; Virtanen & Tammeaid, 2020), distinguishing between purpose, motivation, and outcomes compared to private sector leadership. This is not to be confused with political leadership (Kellerman, 1986, 2012), where emphasis focuses on ideological and political value contexts. Instead, administrative, or public leadership, is leadership practiced in complex public environments — integrative and interlocking rather than solely hierarchical. Public leadership is influenced by a myriad of forces and factors, ranging from the Constitution, laws, and rules to informal and formal organizational constrictions and institutional influences (Getha-Taylor et al., 2011). Public leadership is leadership largely practiced by non-elected officials in several different public sector organizations, who have significant authority and influence in the procedural and substantive influence upon the administration of public policies (Van Wart, 2003).

Getha-Taylor et al. (2011) cited “three broad lenses” through which public leadership is viewed: “character of public leadership, function of public leadership, and jurisdiction of public leadership” (p. 86). First, the character of leadership “...reflects the normative commitments and resulting behaviors of individual leaders” (Getha-Taylor et al., 2011, p. 87). This lens highlighted the ethical and moral intentions, behaviors, and actions of public leaders. Second, the function of public leadership referred to the “policy development, implementation, and monitoring” of policy issues (Getha-Taylor et al., 2011, p. 88). Third, the jurisdiction of public leadership referred to the “formal boundaries, specifically organizational...such as legal authority” by and through which public leadership operates. As we alluded to earlier, public leadership’s jurisdiction is no longer only vertical (i.e., within a Weberian context) but horizontal as well (i.e., integrative and interconnected); thus, its influence is more robust and penetrating. We agree with these distinguishing characteristics or lenses through which public leadership operates and views administrative-democratic reality. Each is critical for helping to explain the role and influence of public leadership. However, for our purposes, we restrict our examination to the character, or values-based lens, through which the influence of ethical factors is most prominent.
Ethics and Public Leadership

What is the influence of ethics on public leadership? First, let's define ethics. Ethics is about “character” (from Greek \textit{charaktēr}) and “customs” (from Latin \textit{consuetudo}). Joanne Ciulla (2005), a long-time ethical leadership scholar, wrote, “The study of ethics is about what we should do and what we should be” (p. xi). She argued that the critical “definition question in leadership studies,” including public leadership, as we have identified and defined it, is not “what is leadership?” Instead, it is “what is good leadership?” For Ciulla (1998), the heart of good leadership is ethics (p. 18). Ethical leaders not only embody personal character traits—traits they have learned and developed over time, such as empathy, concern, courage, etcetera—but also demonstrate, discuss, and model these traits in the organization, through decision-making, or when personally engaging with employees and workers. It is here the manifestation of these ethical traits, behaviors, and actions contributes to establishing an ethical environment, one that permits the kind of work and leader-follower relationships that produce results and create an environment conducive to developing and sustaining personal and organizational ethos. As Ciulla (2005) noted, “Ethical leadership is...a constant quest to keep a perspective on who they [leaders] are, how they relate to the group, and to whom they have obligations” (p. 9). Let’s review four such distinct influences.

Trust

When trust in government declines, the “capacity of public institutions [including leadership] to govern effectively diminishes as well” (Denhardt, 2002, p. 65). Recent studies demonstrate that if increasing public trust is a goal of public organizations, then enhancing “administrative integrity” is a critical intermediate factor to promote (Fox et al., 2015; Wang & Van Wart, 2007). Further, trust in local ethical leadership, such as city management, is enhanced when the public has high expectations of ethical leadership and their behavior. Research shows that if local public leaders desire to see an increase in public trust in local government, then local leaders should act ethically by encouraging and modeling honest behavior, transparency, and loyalty, specifically directed toward promoting the greater public good (Feldheim & Wang, 2004). The mediating role of ethical leadership is an authoritative influence in the public organization, including encouraging followers (employees) to assume a direct and persuasive initiative, particularly in promoting organizational or employee initiatives (Lee, 2016), enhancing the work environment (Engelbrecht et al., 2017), and improving “employee well-being, citizenship behavior, and perceived organizational performance” (Mozumder, 2018, p. 167). A trusting relationship between employees and leadership contributes to more than just improving performance results; trust builds and strengthens leaders and followers, knitting them together in a bond of confident reliance.

Organizational Environment

Does ethical leadership matter in government administration and service? The answer is an unequivocal “yes.” Several studies demonstrate that ethical leadership impacts positive views toward organizational commitment (Hassan et al., 2014; Neubert et al., 2009). Hassan et al. (2014), for example, studied 161 managers in a large state government agency and examined over 400 various reports, including personnel records, with which to measure employee absences. Controlling for several factors, such as various employee char-
acteristics, procedural fairness, and supportive leadership behavior, the authors found ethical leadership contributed to reducing worker absences and had an overall positive influence on employees’ commitment to the agency’s goals and purposes, including reporting ethical problems. Additional literature suggested ethical organizations are ethical because of several factors, such as following rules and laws or demonstrating various aspects of ethical leadership both vertically and horizontally in the organization (Downe et al., 2016; Jurkiewicz & Giacalone, 2016; Yeboah-Assiamah et al., 2016). Further, ethical public leaders in government and hybrid organizations, such as nonprofits, “placed greater value on being altruistic, concern for the greater good, and being responsive and transparent” (Heres & Lasthuizen, 2012, p. 441). The presence and persistence of ethical leadership positively influence organizations, creating a work environment that is conducive to more than just producing results; it produces an environment that is inviting, creative, and innovative.

**Relationship Between Employees and Workplace Attitudes**

Critical for the success of public organizations is the work attitude and behavior of employees. A main contributing factor for enhancing employee attitude and behavior is ethical leadership. In addition, public organizations, including military as well as civilians, strive to meet high organizational standards for employees (Immel, 2016). For example, in an early survey study of local government employees in two Florida cities, Menzel (1992) found many employees unaware of various state and local ethics rules and regulations. Decades later, however, Beeri et al. (2013) found that both ethical leadership and implementation of an ethics program contributed to higher and more sensitive awareness on the part of employees toward an implemented code of ethics and to making ethically relevant decisions. In addition, more recent studies show a definitive correlation between ethical leadership and enhanced racial diversity, which tended to positively influence an employee’s satisfaction of their job” (Moon & Jung, 2018). Employees and workers flourish in an environment where trust, integrity, transparency, honesty, and other character-based values and virtues are present.

**Ethical Competence, Education, and Leadership**

We have demonstrated that ethical leadership can act as both an antecedent and mediating variable (Pucic, 2015), whether related to individual behavior (e.g., employee response to leadership) or exemplified in the workplace environment. In other words, ethical leadership can and often does act as a substantive and effective influence on individual and organizational variables. Our fourth influence suggests two final questions: (a) Is ethical leadership itself impacted by competencies, whether skills or values, and exhibited by individuals in the organization (Cooper & Menzel, 2015), and if so, what is the relationship between ethical competence and ethical leadership? (b) Should ethics education and training courses and programs be required to develop either or both ethical and technical competencies (Heres & Lasthuizen, 2012)? Again, the answer is “yes,” to both questions.

Ethical leadership requires individuals who are educated, developed, and trained in the practice of ethics, demonstrating actions and behaviors that treat employees with respect and empathy. An ethically competent leader, for example, “...encompasses a set of knowledge, skills, and attitudes and abilities...to adequately deal with moral challenges...”

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Leadership (Cooper & Menzel, 2015, p. 63). How is this competence measured and evaluated, whether at the individual, organizational, or even systemic levels (Plant, 2018)? Is it taught within a traditional MPA ‘ethics in public administration’ course? We believe it is possible, given that other professional fields, such as nursing, incorporate highly “structured education and training programs in ethics... [and measure] its effects on moral distress” (Sporrong, K. S., 2007, p. 825). Still, ethical competence often competes for attention with other competencies, such as “task, substantive policy issues, politics, and administration” (Virtanen & Tammeaid, 2020, p.333), forming a diverse and intense ethics and training course and/or program for budding professional administrators and managers (Yoder & Denhardt, 2019). Professional codes of ethics, such as adopted by professional organizations, like the American Society of Public Administration (ASPA), are critical not only for providing guidance to specific aspects of ethical legal, administrative, and managerial conduct, but also for displaying a broad range of administrative issues (Plant, 2019).

Research Methodology
This ethical leadership descriptive review (Kellerman & Webster, 2001) identified various and diverse empirical studies in ethical public leadership, globally in public sectors, including traditional public administration organizations, as well as the military. Like scoping reviews, for example, we used search protocols that provided standardization and objectivity for the selection of literature (Moher et al., 2009; Peters et al., 2015). The selection and review process included the following phases: (a) identification, (b) screening, and (c) theme development (Moher et al., 2009, pp. 876–877; Saldana, 2021). First, the identification phase included searching publicly accessible commercial and military databases (Table 1) using keywords and criteria (Peters et al., 2015, p. 144). The keywords included moral leadership, ethical leadership, leader, public, public sector, public service, public organization, public administrator, administrative leadership, and military leadership. The criteria included articles published between 1990–2021, peer-reviewed, English language, U.S., and foreign governments (national and local), military (all branches), public (not exclusively private or nonprofit), and empirical (no articles solely devoted to theory, philosophy, or other literature reviews), including qualitative, quantitative, and mixed methods. Two researchers searched commercial databases, while the other two searched military databases. We imported all identified articles from commercial and military databases into RefWorks and removed duplicates in preparation for the screening phase (Moher et al., 2009, p. 876; Peters et al., 2015, p. 144).

**Table 1: Academic and Military Databases**

<table>
<thead>
<tr>
<th>Commercial</th>
<th>Military</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABI/Inform Complete</td>
<td>Air University, Civilian Leadership Development, Eaker Center for Leadership Development: <a href="https://fairchild-mil.libguides.com/AULIMP">www.airuniversity.af.edu/Eaker-Center/AFCS/Article-Display/Article/2030096/leadership-development/</a></td>
</tr>
<tr>
<td>Academic Search Complete</td>
<td>Center for the Army Profession and Leadership: <a href="https://capl.army.mil/">https://capl.army.mil/</a></td>
</tr>
<tr>
<td>Business Source Complete</td>
<td>Solider Support Institute <a href="https://www.ssi.army.mil/">https://www.ssi.army.mil/</a></td>
</tr>
<tr>
<td>Emerald Premium eJournals</td>
<td>Strategic Studies Institute at the Army War College</td>
</tr>
<tr>
<td>(formerly Emerald Insight)</td>
<td></td>
</tr>
</tbody>
</table>
Second, we anticipated using the RefWorks collaborative function during the screening phase to continue filtering articles for the theme development phase. However, we exported all articles into a Microsoft Excel file for screening due to a software malfunction in RefWorks’ collaboration function. We evenly divided the articles among the four researchers and reviewed each article, first by the abstract and then by the full text (Peters et al., 2015, p. 144). Each author labeled the articles as include (I), maybe include (M), exclude (E), or duplicate (D). Although we used RefWorks to eliminate duplicates before the screening phase, the remaining articles imported into Excel had residual duplicates. We repeated the screening process for four cycles, rotating researchers to validate the article labeling of the previous researcher.

Third, in the final theme development phase, we exported the remaining articles into a Microsoft Word table to identify article elements, codes, and themes by dividing the articles by the four researchers (Peters et al., 2015, p.145; Saldana, 2021). The elements included (a) author(s), year of publication, and country of origin; (b) purpose; (c) study population and sample size; (d) methodology; and (e) key findings, which were crosschecked by each researcher. The researchers used Elemental Coding methods for the first cycle coding to identify 166 initial codes (Saldana, 2021, p.148). During the second cycle coding, the researchers reduced the first cycle initial codes to 26 pattern codes (Saldana, 2021, p. 322) under four themes. Each researcher crosschecked codes and themes until reaching a unanimous consensus.

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Table 2: Flow for the Identification, Screening, and Theme Development Phases

<table>
<thead>
<tr>
<th>Phase</th>
<th>Articles</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Identification</td>
<td>Public Administration articles</td>
<td>568</td>
</tr>
<tr>
<td></td>
<td>Military articles</td>
<td>193</td>
</tr>
<tr>
<td></td>
<td>Total articles remaining</td>
<td>761</td>
</tr>
<tr>
<td>Screening</td>
<td>Duplicate articles</td>
<td>135</td>
</tr>
<tr>
<td></td>
<td>Excluded articles</td>
<td>592</td>
</tr>
<tr>
<td></td>
<td>Total articles remaining</td>
<td>36</td>
</tr>
<tr>
<td>Theme Development</td>
<td>Excluded articles</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Total articles include</td>
<td>31</td>
</tr>
</tbody>
</table>

In summary, the researchers identified 761 articles from publicly accessible commercial and military databases. The four researchers screened 761 articles to identify 36 articles meeting the criteria for theme development (see Tables 4–7). The researchers excluded five additional articles during the theme development phase (Table 2). Finally, the researchers used the 31 remaining articles to extract 161 initial codes and combine them into 26 pattern codes for the emergence of four themes: (a) leader behavior; (b) employee, follower behavior; (c) education, development, training; and (d) organizational awareness (see Table 3).

Table 3: Themes and Codes

<table>
<thead>
<tr>
<th>#</th>
<th>Themes</th>
<th>Codes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Leader Behavior</td>
<td>Service; Decision making; Role-modeling; Integrity Collaborative; Commitment; Moral reasoning; Authentic</td>
</tr>
<tr>
<td>2</td>
<td>Employee, Follower Behavior</td>
<td>Engagement; Commitment; Ethical behavior Inclusion; Culture; Competence</td>
</tr>
<tr>
<td>3</td>
<td>Education, Development, Training</td>
<td>Performance; Management; Role modeling Implementation; Measurement; Productivity</td>
</tr>
<tr>
<td>4</td>
<td>Organizational Awareness</td>
<td>Openness; Effectiveness; Identification Accountability; Culture; Ethical codes</td>
</tr>
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</table>

Table 4: Leader Behavior

<table>
<thead>
<tr>
<th>Author(s), Year of Publication, Country of Origin</th>
<th>Purpose</th>
<th>Study Population and Sample Size</th>
<th>Methodology</th>
<th>Key Findings</th>
</tr>
</thead>
</table>

2 Five citations each appear in two separate tables. We agreed that their general findings were relevant for two theme areas; thus, we listed these five articles twice. So, not counting the duplicates, our total number of articles examined equaled 31. The citations include Berman, E. M., & West, J. P. (1994) in Tables 6 and 7; Hassan, E., Wright, B. E., & Yukl, G. (2014) in Tables 4 and 5; Lu, X. (2014) in Tables 4 and 5; Yeboah-Assiamah, E., Asamoah, K., Bawole, J. N., & Buabeng, T. (2016) in Tables 4 and 5; and Cook, C., Shambach, M., Zukauskaite, G., Pate, E., & Born, D. (2021) in Tables 4 and 6.
<table>
<thead>
<tr>
<th>Authors</th>
<th>Title</th>
<th>Design</th>
<th>Sample</th>
<th>Methodology</th>
<th>Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cook, C., Shambach, M., Zukauskaite, G., Pate, E., &amp; Born, D. (2021)</td>
<td>Public leadership with a moral purpose: A phenomenological view. <em>Journal of Character and Leadership Development</em>, 8(1)</td>
<td>Qualitative; phenomenological analysis</td>
<td>16 senior South African public officials in Dept of Trade and Industry (DTI) and 13 officials from Ministry of National Economy (ECONAT)</td>
<td>16 senior South African public officials in Dept of Trade and Industry (DTI) and 13 officials from Ministry of National Economy (ECONAT)</td>
<td>Leaders at the DTI and the ECONAT do not sufficiently demonstrate an awareness of LE and its inherent CSFs in the practice of leadership</td>
</tr>
<tr>
<td>Ndalamba, K., &amp; Esau, M. (2020)</td>
<td>An exploratory study into the understanding and awareness of leadership ethos and its inherent critical success factors by public sector officials in the Department of Trade and Industry (DTI) and the Ministry of the National Economy (Econat) <em>International Journal of Public Administration</em>, 43(1), 60-72</td>
<td>Quantitative; survey and semi-structured interviews</td>
<td>How school leaders in the Appalachian region of Southern Ohio use moral literacy to make decisions when facing ethical issues</td>
<td>How school leaders in the Appalachian region of Southern Ohio use moral literacy to make decisions when facing ethical issues</td>
<td>School leaders’ moral literacy supported by ethical identity, ethical sensitivity, moral justice and responsibility, and practicing ethics</td>
</tr>
<tr>
<td>Lowery, C. (2020)</td>
<td>Moral literacy and school leadership: Perceptions of principals in southeast Ohio on the ethics of decision-making. <em>Journal of Educational Administration</em>, 58(1), 112-127</td>
<td>Qualitative; in-depth, open-ended interviews</td>
<td>Explore how servant leadership affects public sector employee engagement, organizational ethical climate, and public sector reform</td>
<td>Explore how servant leadership affects public sector employee engagement, organizational ethical climate, and public sector reform</td>
<td>Lack of employee familiarity with servant leadership resulted in different levels of employee acceptance of servant leadership</td>
</tr>
<tr>
<td>Downe, J., Cowell, R., &amp; Morgan, D. (2016)</td>
<td>What determines ethical behavior in public organizations: Is it rules or leadership? <em>Public Administration Review</em>, 76(6), 898-909</td>
<td>Qualitative; multiple case study design</td>
<td>To examine how personal and managerial factors combine to influence ethical conduct</td>
<td>To examine how personal and managerial factors combine to influence ethical conduct</td>
<td>Leaders promote and reinforce good standards of conduct; leadership displayed ethical leadership</td>
</tr>
<tr>
<td>Author(s)</td>
<td>Title</td>
<td>Methods</td>
<td>Results</td>
<td></td>
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<tr>
<td>Reiley, P. J., &amp; Jacobs, R. R. (2016)</td>
<td>Ethics matter: Moderating leaders’ power use and followers’ citizenship behaviors. Journal of Business Ethics, 134(1), 69-81</td>
<td>Conduct regression analysis</td>
<td>Followers’ perceptions of leaders’ ethics moderated the relationships found between the leaders’ use of power and the followers’ contextual performance behaviors.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Author(s)</td>
<td>Title/Description</td>
<td>Study Sample</td>
<td>Methodology</td>
<td>Findings/Implications</td>
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<tr>
<td>King, S. M. (2006).</td>
<td>The moral manager: Vignettes of virtue from Virginia.</td>
<td>Eight local public managers in Virginia (all males; seven white, one African American) from June to September 2000.</td>
<td>Qualitative; in-depth, open-ended interviews</td>
<td>All eight city managers believed their religious faith or spirituality, coupled with adherence to basic virtues, was significant and influential in their performance as managers.</td>
<td></td>
</tr>
<tr>
<td>Feldheim, M. A. &amp; Wang, X. (2004).</td>
<td>Ethics and public trust: Results from a national survey.</td>
<td>249 chief administrative officers from US cities with populations over 50,000.</td>
<td>Qualitative; research: survey + random telephone interviews</td>
<td>Public trust increased through ethical values such as integrity, openness, loyalty, competence, and service consistency.</td>
<td></td>
</tr>
<tr>
<td>Storr, L. (2004).</td>
<td>Leading with integrity: A qualitative research study.</td>
<td>18 leaders were selected from within an acute hospital in England.</td>
<td>Qualitative; use of Repertory Grid Analysis</td>
<td>Effective leadership correlates with integrity and the presence of integrity will improve organizational effectiveness.</td>
<td></td>
</tr>
<tr>
<td>Berman, E. M., West, J. P., &amp; Cava, A. (1994).</td>
<td>Ethics management in municipal governments and large firms: Exploring similarities and differences.</td>
<td>Pretest of 40 pub/priv. managers</td>
<td>Quantitative; survey research; regression analysis</td>
<td>Differences between the public and private sectors minimal; moral leadership by senior managers is most important strategy for improving ethics in both sectors.</td>
<td></td>
</tr>
<tr>
<td>Resick, C. J., Martin, G. S., Keating, M. A., Dickson, M. W., Kwan, H. K., &amp; Peng, C. (2011).</td>
<td>What ethical leadership means to me: Asian, American, and Euro-pene perspectives.</td>
<td>185 managers from China, Hong Kong, Taiwan, United States, Ireland, Germany (mix of public and private mgrs.).</td>
<td>Qualitative; research study</td>
<td>Strong influence of cross-cultural ethical value engagement.</td>
<td></td>
</tr>
</tbody>
</table>
### Table 5: Employee, Follower Behavior

<table>
<thead>
<tr>
<th>Author(s), Year of Publication, Country of Origin</th>
<th>Purpose</th>
<th>Study Population and Sample Size</th>
<th>Methodology</th>
<th>Key Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yeboah-Assiamah, E., Asamoah, K., Bawole, J. N., &amp; Buabeng, T. (2016). Public sector leadership-subordinate ethical diffusion conundrum: perspectives from developing African countries. Journal of Public Affairs, 16(4), 320-330</td>
<td>Study explores how ethics among public leadership could trickle down on the conduct of public employees</td>
<td>Two cases studies: Ghana’s National Service Scheme syndicate, and Congo political and administrative officials, during administration of Mobutu Sese Seko</td>
<td>Qualitative; content analysis of these literature sources</td>
<td>Subordinates’ perception and experience of superiors’ behavior tend to create a kind of organizational ‘ethical groupthink,’ spanning the rank and file (e.g., administrative officials) in organization</td>
</tr>
<tr>
<td>Newman, A., Allen, B., &amp; Miao, Q. (2015). I can see clearly now: The moderating effects of role clarity on subordinate responses to ethical leadership, Personnel Review, 44(4), 611-628</td>
<td>Investigate whether subordinate perceptions of role clarity in job role influence relationship between ethical leadership and subordinate work behaviors</td>
<td>239 employees in the Chinese public sector</td>
<td>Quantitative; confirmatory factor analysis and hierarchical regression analysis</td>
<td>When subordinates perceived higher levels of role clarity, the positive relationship between ethical leadership and helping behavior was stronger</td>
</tr>
<tr>
<td>Hassan, S., Wright, B. E., &amp; Yukl, G. (2014). Does ethical leadership matter in government? Effects on organizational commitment, absenteeism, and willingness to report ethical problems. Public Administration Review, 74(3), 333-343</td>
<td>To learn more about the potential benefits from ethical leadership in public sector agencies</td>
<td>161 supervisors and 415 subordinate public sector employees in U.S.</td>
<td>Quantitative; survey research</td>
<td>Ethical leadership is likely to increase subordinate willingness to report ethical problems; critical to establishing ethical climate in public organizations</td>
</tr>
<tr>
<td>Lu, X. (2014). Ethical leadership and organizational citizenship behavior: The mediating roles of cognitive and affective trust. Social Behavior and Personality: an international journal, 42(3), 379-389</td>
<td>Examine relationship between ethical leadership and organizational citizenship behavior in the public sector in China</td>
<td>150 supervisors and 150 public sector employees in a large metropolitan area in China</td>
<td>Quantitative; survey research</td>
<td>Employees who are led by moral leaders exhibit more helpful behavior through a reciprocal exchange relationship</td>
</tr>
<tr>
<td>Easley, J. (2008). Moral school building leadership: Investigating a praxis for alternative route teacher retention. Journal of Educational Administration, 46(1), 25-38. USA</td>
<td>Identify and explore factors and conditions of moral leadership that affect potential teacher retention</td>
<td>Students in New York City teaching fellows’ program</td>
<td>Qualitative; focus group research</td>
<td>Teachers drawn to programs because of their moral ideas; responsive to moral leadership behavior</td>
</tr>
</tbody>
</table>

### Table 6: Education, Development, and Training

<table>
<thead>
<tr>
<th>Author(s), Year of Publication, Country of Origin</th>
<th>Purpose</th>
<th>Study Population and Sample Size</th>
<th>Methodology</th>
<th>Key Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cook, C., Shambach, M., Zukauskaite, G., Pate, E., &amp; Born, D. (2021). Public leadership with a moral purpose: A phenomeno-</td>
<td>Examine processes by which an organization can foster development of fellows through</td>
<td>Various branches of U.S. military/25 total fellows</td>
<td>Qualitative; phenomenological analysis</td>
<td>Community and support of veterans helped many of the fellows avoid false sense of security,</td>
</tr>
</tbody>
</table>
logical view. *Journal of Character and Leadership Development*, 8(1), 144-159


<table>
<thead>
<tr>
<th>Author(s), Year of Publication, Country of Origin</th>
<th>Purpose</th>
<th>Study Population and Sample Size</th>
<th>Methodology</th>
<th>Key Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fox, J., Gong, T., &amp; Attoh, P. (2015). The impact of principal as authentic leader on teacher trust in the K-12 educational context. <em>Journal of Leadership studies</em>, 8(4), 6-18.</td>
<td>Exam if authentic leadership leads to trust yet is mediated through personal and organizational identification.</td>
<td>19 public and private schools in MD/398 teachers</td>
<td>Quantitative; descriptive and multi-linear regression analysis</td>
<td>Unlike organizational identification, personal identification is a mediator from authentic leadership to trust.</td>
</tr>
<tr>
<td>Parson, L., Weise, J., Tatoum, K., Allison, M., &amp; Farrell, R. J. (2019). Evaluating and assessing the Ethical Leadership Framework for Air Force leader development. <em>Journal of Character and Leadership Development</em>, 6(2), 50-63</td>
<td>Evaluate assessment plan for validation and implementation of Ethical Leadership Framework (ELF) for leader development in the Air Force</td>
<td>All Air University Students; United States. /No number given</td>
<td>Quantitative; survey research;</td>
<td>ELF encourages those within the organization to act ethically and encourages continual development of ethical leaders</td>
</tr>
<tr>
<td>Oge, D., &amp; Burrell, D. N. (2012). Applied qualitative research analysis of military recruiter leadership behavior and the perpetuation and development of ethical behaviors. <em>Journal of Global Intelligence &amp; Policy</em>, 5(9), 92-106</td>
<td>Identify tools to promote ethical leadership behaviors for recruiters engaged in recruiting young men and women into the United States Army</td>
<td>18 U.S. Army personnel. 3 focus groups of 6 participants each – 18 total</td>
<td>Qualitative; focus groups questioning, examination, and analysis</td>
<td>Quality control checks and follow-up interviews to verify honesty and ethical practices should play a more prominent role in the recruiting process</td>
</tr>
<tr>
<td>West, J. P. &amp; Berman, E. M., (2004). Ethics training in US cities: Content, pedagogy, and impact. <em>Public Integrity</em>, 6(3), 189-206</td>
<td>Examination of efficacy of ethics training in the public sector</td>
<td>200 city managers and chief administrative officers from US cities with populations over 50,000</td>
<td>Quantitative; survey research</td>
<td>Ethics training fosters a culture of openness, accountability, and performance, and is associated with increased productivity</td>
</tr>
<tr>
<td>Nickels, M. L. (1993). Ethical reasoning: A comparative Study. Army War College</td>
<td>Compare the impact for levels of moral reasoning of officer inmates and successful Army officers</td>
<td>50 total participants. 20 U.S. Army officers/students. 30 volunteers</td>
<td>Qualitative; Ethical Reasoning Inventory (ERI)</td>
<td>No significant differences between moral reasoning levels of the two groups, nor could ERI scores be explained by limited information collected on family, religious, and educational backgrounds</td>
</tr>
</tbody>
</table>

Table 7: Organizational Awareness

Examined the relationship between ethics and performance in local governance. Israeli regional government councils/ 108 employees, Quantitative; survey research; regression analysis

Ethics program effective, resulting in greater awareness of ethics code, and increased inclusion of employees in Ethical Decision Making (EDM); improved Ethical Climate (EC).


Explore role of trust in environmental governance and its role in facilitating collective action through public participation in making decisions on environmental policies in Hong Kong. Environmental professionals in Hong Kong/ 21 stakeholders Qualitative; focus group discussions; analyzed through categorization of the key themes.

Expert trust diminishing, as third-party consultants not seen as competent in their analysis and unbiased in their interpretations.


Examine English public service leadership, and effect on performance, and interaction with organizational context. Phase I, 200/157 (quantitative regression analysis); school performance Phase II, 51 (qualitative) English (U.K.); principals Quantitative; content analysis; interviews.

English secondary schools identified ineffective implementation of transformational leadership within public service organizations.


Examine “values management” in American municipal governments as it relates to the minimization of wrongdoing and increased responsiveness to employees, citizens, and customers of city services. 427 municipal managers from American municipalities with populations over 25,000 Quantitative; survey; logistic regression

Public personnel management in municipalities shifted focus from minimizing illegal acts to building trust among employees and public customers/citizens.

Discussion

After reviewing the 31 articles that met all the criteria for this study, the researchers identified four major themes reflective of the influence of ethical public leadership: (1) leader behavior, (2) employee/follower behavior, (3) education, development, and training; and (4) organizational awareness. Our discussion follows.

**Leader Behavior**

Leadership behavior was by far the focus of most of the studies found on ethical leadership in the public sector (see Table 4). This category had twice as many studies as any of the other three themes. In hindsight, this result may have been suspected, given the preponderance of research, and writing in this area, but it was not programmed into the research method. This allowed the research to continue without prejudice, thus demonstrating this result after numerous coding sessions. We discovered three important

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findings. First, in employee or follower behavior, there was significant evidence showing leaders have a “critical role to play in the ethical disposition of organizational members” (Cherkowski et al., 2015; Hassan et al., 2014; Lu, 2014; Olsen et al., 2010; Slack et al., 2020; Yeboah-Assiamah et al., 2016, p. 327). Second, leaders modeled ethical standards for their employees, and among other variables, strengthened their level of trust (Berman & West, 1994; Downe et al., 2016; Feldheim & Wang, 2004; Kellis & Ran, 2013; King, 2006). And third, leader integrity was a key determinant in the enhancement of followers’ development of their own personal integrity (Cook et al., 2021; Karsten & Jacobs (2022); Reiley & Jacobs, 2016; Storr, 2004).

**Employee, Follower Behavior**
The second research theme was employee/follower behavior (see Table 5). Ethical leaders tended to encourage subordinates’ willingness to report ethical concerns (Hassan et al., 2014; Lee, 2016; Lu, 2014; Newman et al., 2015; Yeboah-Assiamah et al., 2016). Interestingly, and perhaps not unexpectedly, research showed a positive relationship between ethical leader behavior and reduction of deviant behavior among employees (Newman et al., 2015). This positive relationship underscored the importance of ethical leadership on follower behavior, such as employee retention (Easley, 2008). Mediating factors related to employee feelings, including trust and identification with leaders (Lee, 2016); follower perception of leader benevolence (Lu, 2014); enhancement of follower satisfaction related to leaders’ performance; and followers’ social behavior (Hassan et al., 2014).

**Education, Development, and Training**
The third research theme was education, development, and training (Berman et al., 1994; Cook et al., 2021; Nickels, 1993; Oge & Burrell, 2012; Parson et al., 2019; West & Berman, 2004) (see Table 6). What has been seen in leadership education and training is what we see in the specific field of ethical education (Nickels, 1993; West & Berman, 2004); namely, the type and quality of the education or training tends to vary, so the results found in the research are not typically definitive. (Cook et al., 2021; Nickels, 1993; West & Berman, 2004). However, the presence and influence of ethical education, development, and training correlated with the improvement of ethical leadership (Parson et al., 2019); and correspondingly, the lack thereof resulted in evidence of ethical failure (Nickels, 1993). The only mediating factor identified was the quality of peer relations inside development cohorts (Cook et al., 2021).

**Organizational Awareness**
The fourth research theme was organizational awareness (see Table 7). This theme focused on the role trust and ethical competence played in the public and nonprofit organization, particularly as it related to ethical leadership styles (Beeri et al., 2013; Berman & West, 1994). In addition, several studies linked authentic leadership and trust to organizational

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3 Although the following citations were generally reflective of “leader behavior,” their findings were mixed, and did not directly reflect the three key findings identified. Therefore, they are not directly discussed. They include Ndalamba, K. & Esau, M. (2020), Lowery, C. (2020), Felix, C.O. Ahmad, A.H.B., & and Arshad, R.B. (2016), Resick, C.J, et al. (2011), Wang, X. & Van Wart, M. (2007), and Berman, E.M. & West, J.P. (1994).
awareness (Currie & Lockett, 2007; Fox et al., 2015; Tsang et al., 2009). Further, studies also noted how trust in public officials impacted civic participation (Tsang et al., 2009); how ethics impacted organizational performance in the public sector (Beeri et al., 2013; Currie & Lockett, 2007); and the intentional efficacy of values management (Berman & West, 1994). Mediating factors included distrust among stakeholders (Tsang et al., 2009), follower identification (Fox et al., 2015), and employee resistance (Currie & Lockett, 2007).

**Conclusion**

Seventeen years ago, Brown and Treviño (2006), commented, “ethical leadership remains largely unexplored” (p. 595). This is no longer true. Ethical leadership, and its counterpart, moral leadership (Lemoine et al., 2019), are at the forefront of values-based research, research that examines the moral and virtuous context of leadership research (Heres & Lasthuizen, 2012; Treviño & Brown, 2014). As we have demonstrated, significant attention has been paid to the role that ethical leadership plays in the development of key individual and organizational variables, including leader behavior (e.g., trust), organizational awareness (e.g., environment), leader-follower relationship (e.g., employees and workplace attitudes), and educational, development, and training (e.g., competence). Before we discuss the limitations of our literature review and highlight future research opportunities, we note four ancillary items of interest or sub-themes.

First, we chose to include military-related research in this study on public leadership. While it could be argued that military organizations are different from public or governmental organizations, we did not notice a difference in the research performed, and we found the research on military organizations to be extremely valuable. The uniqueness of military leadership, whether between battlefield versus non-battlefield engagement, is not immune from the ethical development of moral principles and virtues exhibited within an organizational environment and between officer and enlisted personnel (Roberts et al., 2022).

Second, the studies’ methodologies were diverse. We reviewed empirical studies in the following organizational and institutional environments: government (local, national, and global), military, hospitals, and public education to ensure informational reliability. Methodological diversity was a key element. Eighteen studies used quantitative methods (e.g., survey data, regression analysis, longitudinal, and comparative cross-sectional analysis, etcetera), 14 utilized qualitative methods (e.g., phenomenological analysis, structured and open-ended interviews, both in-person and by phone, and focus groups), and one utilized mixed methods.

Third, the studies were not limited geographically. Research studies originated not only in the United States, Canada, and the United Kingdom, but included Indonesian and Asian nations (e.g., Fiji Islands, Hong Kong, China, Taiwan, and South Korea), African nations (e.g., Ghana, South Africa, and Congo) and several European nations (e.g., Ireland, Norway, The Netherlands, and Germany). The evidence of global research corroborates the literature stating that ethical leadership is not culturally bound (Cherkowski et al., 2015; Downe et al., 2016; Karsten & Jacobs, 2022; Kellis & Ran, 2013; Lee, 2016; Ndalamba & Esau, 2020; Olsen & Espevik, 2017; Resick et al., 2011; Yeboah-Assiamah et al., 2016).
And fourth, like the geographic disbursement seen in the research locations, a similar trend occurred in the specific occupation of participants. Administrative leaders and managers at all levels – including executive council members, public employees, military personnel, students, hospital administrators, and school principals – were some of the described populations found in the review. Like the geographic distribution of the studies, demographics of ethical leadership are not confined to traditionally-defined government agencies and programs, but are widely dispersed across an array of public organizations and institutions (Berman & West, 1994; Fox et al., 2015; Haq, 2011; King, 2006; Neubert et al., 2009; Nicholls et al., 2015; Oge & Burrell, 2012; Van Wart, 2003; West & Berman, 2004). The result that more studies were focused on leader behavior appears to mirror the general progression of leadership theory over time (Northouse, 2019).

**Limitations**

Several limitations are worth noting. First, we did not examine in depth the relationship, if any, between the use of methodological procedures and research contexts related to ethical leadership. An important question to ask is: does the use of enhanced quantitative applications, including sophisticated regression analysis, impair more in-depth exploration of value expressions, whether in terms of leader-follower behavior, organizational awareness and environmental concerns, or even institutional integrity? A second limitation is we did not directly compare the methods and results between non-Western and Western studies. As we have demonstrated, there is a growing literature base of non-Western ethical public leadership studies. Comparing the use of methods and results, for example, between Western and non-Western studies, might provide greater insight into the development and application of ethical practices and moral principles and values between distinctly different cultures as well as public organizations. Third, we used a descriptive review as the tool for examining the literature. Although we used similar research protocols found in more sophisticated reviews, our results do not directly assess the potential breadth and depth of available literature. In effect, we only skimmed the surface of ethical public leadership. The use of enhanced techniques found in scoping reviews, for example, is necessary to map trends and categories of emerging literature within ethical public leadership.

**Future Research**

Key future research opportunities abound. First, more specifically, guided attention should be paid to the ethical developments of public leadership – especially leadership at the lower levels of organizations, or what Lipsky (2010) refers to as “street-level” bureaucrats. Clearly, leaders on the front lines of organizations – such as first responders, healthcare workers, social welfare associates, and public educators (including teachers and principals) – have increased discretionary authority (Vinzant et al., 1998). However, what is the relationship between ethical value behavior and development and use of discretionary decision-making (Loyens & Maesschalck, 2010)? Is it like ethical decision-making by top-level administrators and managers? If so, how? If not, why not? A second area for future research is to test Bozeman’s (1987) publicness theory, particularly as it relates to ethical leadership. Bozeman’s thesis stated that all organizations, whether labeled public, private, or nonprofit, are at their core public; that is, all organizations have a distinctive public purpose and value construct, such as the pursuit of the greater good. Is there a relationship between the publicness values and manifestations of ethical leadership, such as integrity, justice, transparency, fairness, etcetera (Van Wart, 1998)? In other words, is publicness an inher-
ently ethical construct? If so, what are both the research and practical implications for bridging what Bozeman refers to as the public and private institutional divide? Finally, a third area is the continued development, both methodologically and substantively, of ethical public leadership in military services and academies (de Graaff et al., 2017). As we have described, personnel, organization, leader-follower relationship, and education, training, and development are critical areas not only for the civilian public sector, but also for the military.

In summary, the need for ethical public leadership speaks to the continuing challenges facing public leaders. Values-based leadership points not only to the importance time-honored principles and virtues have in the shaping of relationships between public leaders and followers, but also in the character creation and development within organizations. Caldwell and Anderson (2017) summarized the situation when they argued that far too often, public leaders are “blinded by short-term interest,” which calls into question “the moral and ethical rationales used by those to whom great responsibility has been given” (p. 54). Their responsibility is to pursue the greater good (Newswander, 2012), a responsibility that, if not fulfilled, has grave consequences.

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Overview
In this article I argue that “civility” lies at the foundation of ethics. Ethics is relationship permeated and finds meaning in civil behavior by acknowledging the dignity and importance of others. Civility lifts personal narcissism from the boundary of the self outward to other human beings.

Introduction
And so, with the Democrats in the White House we believe that the threat to democracy is over and done with. Not so fast: what we have witnessed these past seven years is only the tip of the iceberg. Anti-democratic voices are all around us. Those groups who would destroy democracy have not gone away. They will appear again and again, and next time will be better prepared to destroy the institutions democracy has created for governance. Reality ain’t what it seems to be.

Just look around; you don’t have to read newspapers or history books, simply open your eyes to the realities of 2023. I don’t know about you, but I’m bothered, perhaps scared—scared about the future of democracy, of civility, and of morals. I understand the Democrats are putting a positive spend on their successes, but there remains a remnant of discontent revealed in the numbers that MAGA-manians can exploit. I’m not anxious for myself only, but for my children and grandchildren, for my friends and neighbors some of whom are still living in a Trumpian myth, and for my nation. And although there was not a “red wave” in the 2022 mid-term elections, the potential for the destruction of democracy still lingers.

Democracy is a moral vision requiring constant vigilance for its protection and support. But in our time this vision has been diminished, politicized, and pushed into a corner of pious hyperbole, religious postulations, violence, and political maneuvering. All of this has stupefied thinking and distorted the edges of right and wrong making the moral vision called “democracy” seem like a distant wish or a dream gone bad. And so, with emotion, not reason (whatever that used to be), we argue over issues such as abortion, gun control, and same-sex marriage, etc., but when we look closely, we see that these issues are masking something much deeper and more profound; namely, “might makes right” and that we have
created a ruling class of hyper-politicians who, while fighting each other, always protects and uplifts its own. The power structures governing our lives, Democrat or Republican will always call the shots.

Because our collective lives are dominated by a constitution, morality is increasingly defined in terms of “rights,” but rights to be resolved by litigation only and who is it that controls the courts and interprets the Constitution? Increasingly, the ruse we use to call “democracy” is and will be in the future dominated by force. This seems to be the tenor of our times as morality has been lifted from the moral conscience becoming irrational and negotiable and definable in term of “who’s in power.”

But as I wax and wane, and moan and groan about all this, I most assuredly know, responding to issues is one thing; understanding the values involved is another. Easy to ask, but difficult to correct, “What has happened in America in 2023?” “What has happened to moral civility and not only in public discourse, but among family members and friends as well?”

If ethics and morals seem complex and convoluted, it’s because our values repeatedly overlap, rub against each other in uneasy affiliations, and clash, sometimes violently. Personal values, especially, travel a meandering road in the human conscience yielding to a plurality of moral schemes, constructs, and frameworks. Many of these do not always yield to academic analysis (Copeland, 2014) as some are ill-defined and violently pursued. Many have closed their minds to reason and fact-based knowledge lingering in the afterglow of a diabolical cultic personality who cares nothing about others, only about himself.

The struggle to understand these moral currents and their shifting direction poses a difficulty. This is sometimes unrecognized, especially among our closest friends and colleagues, as many assume that “we” are just like “them.” This makes dialogue imperative, perhaps a necessary evil, but necessary nonetheless. This also poses a difficulty as antagonism often ensues and some, perhaps too many, don’t possess the wherewithal to engage in intelligent, let alone, civil discussions. Governing the nation with

"The society of a scientist must be a democracy. It cannot keep alive and grow only by a constant tension between dissent and respect; between independence from the views of others, and tolerance for them. The crux of the ethical problem is to fuse these, the private and the public needs. Tolerance alone is not enough ... and independence is not enough either ... Every scientist has to learn the hard lesson, to respect the views of the next man—even when the next man is tactless enough to express them.”—J. Bronowski, Science and Human Values, 1965, p. 63.

"Some political theorists, such as philosopher John Stuart Mill in On Liberty, suggest that it is in the best interests of democracies to have a standard of civility to allow for civil discourse. Mill's argument for civil discourse illuminates why it is in the best interest of the United States, as a democracy, to adequately address the pressing racial and religious tensions that have been amplified during this campaign season ... Democratic values become threatened when incivility manifests itself in the form of violence, intimidation, and exclusion of certain groups in public discourse. This is the type of incivility that has been predominant throughout the 2016 presidential election.”—Harvard International Review, "On Liberty: Democracy and Civility" (9 January 2017) https://hir.harvard.edu/on-liberty-democracy-and-civility/
reason and care seems to have been replaced with vengeance or retribution, the motivating forces of our political lives.

To turn such encounters into positive dialogue, personal and collective values must be, so to speak, defanged, and placed in a larger, more conventional context of “moral” principles, principles that can be discussed calmly and in a civil manner. This often depersonalizes as well as cools heated discourse, especially that which is concerned with the distinction between right and wrong or good and bad behavior. The goal should be that of developing more civil families, institutions, and communities. A cooperative pragmatism should guide our efforts. This is what makes us human in the first place. But I’m no longer an idealist and know this will probably never happen.

We must admit that the moral underpinnings of American democracy have all but disappeared in our self-focused culture. Characterized by individualism, our sensitivity to the value of democracy has been dulled by a media-saturated environment overshadowed by commercial greed and the quest for power. Even news broadcasts are susceptible to these values where some seek to sensationalize and divide, radicalize and misrepresent rather than investigate and report. Extreme political, social, or religious ideas shadow objectivity undermining democratic ideals and expressions of freedom of choice. After all, it’s freedom of choice that marks our humanity in the first place.

One result has been the putting forth of a self-focused ethic encased in a closed-minded ideology and a willingness to submit to political power as long as such power promises to take care of our personal needs and wishes. Cultivating civility and ethics is perhaps our greatest task and our most effective tool for promoting community and nationhood. The nurture of civil and personal morality is the proper responsibility of everyone and every institution within a democratic culture. But sadly, most hear what they want to hear and see what they want to see, becoming just another collective tool in a mind-numbing ideological trap.

The Nature of Civility
The National Civility Center has provided several keys to civil behavior: these are trust, process, people, and dialogue. The NCC reminds us that our moral value is derived from our capacity to:

1) Generate knowledge,
2) Collaborate with others, and
3) Engage in critical thinking and problem solving.

According to the NCC, each of us should take a pledge to the following civil behaviors:

- **View everyone in positive terms.**
  Seeing everyone as a potential resource and agent of change helps to level the playing field and engage all stakeholders.

- **Develop a common language.**
  The language we use can either unite or divide people. How can we discuss change if we don’t understand each other? Being aware of the problem, and agreeing on the terms to be used, is a good start.
• **Build strong relationships and trust.**
  It is impossible to overstate the importance of trust, which builds bridges across boundaries and makes relationships solid.

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

• **Value both the process and the results.**
  The gap between these two – the process and the results – causes many people to give up on collaboration. Results-oriented people need actions with observable outcomes, and process-oriented people focus on continuing the methods that drive the action. Both are crucial for improving communities.

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

**Expanding Value Orientations**

In order to enrich our own understanding of human life we are morally compelled to acknowledge the diverse values that are freely expressed by our friends and colleagues, as well as the importance of democracy as a moral principle of governance. Jefferson (1787) reminded us to “shake off all the fears of servile prejudices, under which weak minds are servilely crouched.” He said that we should “Fix reason firmly in her seat, and call on her tribunal for every fact, every opinion” and “question with boldness even the existence of a God; because, if there be one, he must more approve of the homage of reason than that of blindfolded fear.”

It goes without saying that understanding personal values is a prerequisite to becoming aware of the basic ethical principles comprising the foundations of civility in democratic societies. Without such understanding, civil dialogue is impossible. Thus, we are challenged to define the common values that we share with others, discuss these in a respectful manner, and explain why these values are foundational to moral behavior.

  *Civility is the most inclusive concept in our moral wicker and assumes the importance of equality, fair-treatment, honesty, and decency. Civility presupposes the positive role of humans in their relationships with others; can organize ethical principles for the useful tasks of community involvement; and establishes the boundaries of human connection and interaction. Civility assumes respect for the law, for the rights of individuals, and for the rights of other groups to express their interests and opinions.*

Of course, not everything in our culture or community will be acceptable to others. We live in a world where diversity seems to define our lives, especially our values. As an outlaw responding to a query from Marshall Dillon said on a Gunsmoke episode, “Marshall, I have a conscience; I just don’t use mine the way you use yours.” The moral conscience, defined by personal narratives and social in-breeding lies flaccid on the floor of ethical deliberation.
The world we inhabit is a growing pluralistic and disparate world. Differences abound, meaning morals can and will change over time. Consequently, understanding and respect will provide a foundation for moral reasoning that encourages discussion and dialogue about what we deem morally important in our lives, nation, and world. But responding to issues is one thing; understanding the deeper values lying at their core is another. To whisper only in echoes is to negate the value of our lives.

Civility calls us to reexamine our public lives as a common ground where the application of moral values is most important. Like any approach this one begins with an ethical assumption: a pragmatic concern and respect for the needs of others that supports positive communication. This keeps us open to others as we listen and respectfully respond to what they are saying. Hopefully, they will listen to us and show us such respect. Charles Taylor believed that there are certain features of the moral self and its world that are endemic or common to all healthy, sane persons. He recognized plurality in the shape of human moralities; that is, the conscious mind as a multiplex of aptitudes, attitudes, and feelings including intuiting, imagining, and creating new ideas and innovative solutions to problems (UBCGCU, 2019).

Undoubtedly, conscious judgment is sometimes insightful, rational, and considerate, and at other times irrational and maleficent, carrying within it the burden of moral decision making. Undoubtedly, it is our moral conscience that makes available our moral capacity, an indispensable aptitude — honed through time and cultivated by our parents and loved one — that is definitive of human life. Thus, moral consciousness reveals our character and identifies who and why we are, our authenticity or lack thereof. It is a moral-identifier saturating our developing moral propensity with ideas, beliefs, and conclusions about people and their behavior, some articulately clear and others vague and disorganized. Understandably, moral consciousness is as communal as it is personal, typifying social behaviors and actively inaugurating moral veracity. It is within community where moral understanding is most needed, discovered, and intentionally initiated. Value sharing is thus a dialogic process of communicating diverse perspectives and becoming consciously aware of what Aristotle called “our proper humanity;” that is, humanity as community (Hester, 2020).

Searching for Foundations

Harkening back, since 1900, the successes of science have morphed into a technology that has heavily influenced the development of major industrial, medical, and technical innovations. Subsequently, these innovations have caused and are causing social transformations, including alterations in our values. This often goes unnoticed as a habit of expectation (Desrosiers, 2018) dulls our awareness, solidifying our beliefs. Notably, our values lie deeply within being intrinsic and culturally generated mystifying our unreflective ideas and behaviors. Forewarned by Jacob Bronowski, “The values by which we are to survive are not just rules of just and unjust conduct, but are those deeper illuminations in

"Every man is a creature of the age in which he lives and few are able to raise themselves above the ideas of the time."
— Voltaire, https://amzn.to/3TLqB3p

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whose light justice and injustice, good and evil, means and ends are seen in fearful sharpness of outline” (Bronowski, 1965).

**Religion’s Influence**

Although the influence of the church has in the past provided a foundation for values’ stability and continuity, today its power to persuade is tenuous and remains in limbo, caught between a native spirituality, continuous secularization, and its contemporary political affiliations. The industrial/technical revolution has brought into being a sterile, secular society to which the ancient symbols and words of “faith” have little value (Cox, 2019). Moral theorists agree that the religious foundation of morals have been compromised, if not shattered, making belief in a “moral conscience” a nebulous idea and perhaps only an ideological principle of orientation (Miller & Shanks, 1996). This has social and political consequences as stated by Miller and Shanks:

> Voters also tend to have general ideological orientations and dispositions. While most voters lack a well articulated and clearly thought out political ideology, they usually have some general ideological tendencies or predispositions. Some are strongly liberal across the board, others strongly conservative, and still others are moderates in most areas. Some may tend to be liberal in one area, such as social issues, but conservative in another, such as economic issues. These general ideological orientations influence voting.

It has been left to everyday people, religious and nonreligious, to seek their own moral foundations making religion less communal and more individualistic. Today, foundationalism is caught in the sway of postmodernism which is highly skeptical of explanations which claim to be valid for all groups, cultures, traditions, or races, and instead focuses on the relative truths of each person.

The idea that there is no foundation for ethics and that morals are personal, cultural, and therefore relative speaks to the impermanency of the moral point of view. Among other things, this points to the fact that we live in a fragmented moral world, which is also found among the religious — between those who adhere to ancient scriptures interpreting them literally and those who offer contemporary explanations and applications of their faith. This makes speaking to each other, even family members, about such ideas tenuous and fragmented.

We often squirm at these conclusions, but the tentacles of our skepticism about morals reach back to the beginnings of the European Enlightenment. In the 17th century, Descartes’...
idea that an intrinsic “mind” inhabits our physical bodies dominated discussions about humans and their place in the world, but the connection between the two (mind/body) has yet to be resolved (Rorty, 1981). Theologians took up the mantle insisting that we are “created” as living “souls.” “Soul,” as it were, became the foundation of human moral sensibility, at least for Christians. Hence, not only mind but now soul muddled the foundations of moral sensibility.

Science and religion have been locked in debates about these matters for over three centuries. Issues such as abortion, artificial insemination, birth control, and cloning, etc. have magnified these discussions forcing many into positions of absolutism. Our American founders were not exempt from these faith-science debates interpreting “reason” as a part of natural evolution (Stewart, 2014) and calling the source of reason and morality “Nature’s God.” Although “Nature’s God,” akin to Aristotle’s Prime Mover, seemed far removed from earthly affairs, nevertheless, for Enlightenment thinkers, and for many today, reason (contained in “mind”) became the modus operandi of morals and human rights.

For many, the mind-body dualism continues, but remains an unresolved mystery as it has a bit of unverifiable metaphysicalism about it. Even some of the early scientific thinkers held on to the idea that “reason” had a universal character, perhaps coming from God. Some followed the ideas of Plato thinking of reason “as the candle of the Lord” (Culverwel, 1652) which is universal and self-evident — that is, we cannot doubt the outcomes of reason because they have a built-in certainty about them. About this some historians have said that science was born with one foot in heaven and the other in verified truth. Shaking loose from this duality has proven difficult. In their minds, their assumptions about reason made their pronouncements about the universe and humanity universal or complete and absolute. Today we understand that the methods of reason and science have changed, making truth somewhat less absolute than some think. Based on the methods used by scientists, “truth” shows an evolving history. On the other hand, for many, ethics and morals continue to be firmly embedded in religious belief. In America, religion, in all its diversity, is still a force in moral thinking.

An Uneasy Coalition
Shifting Currents
Indeed, religious belief and material success were and are conflicting forces in American life revealing the shifting currents of personal and moral value. In the 1950s, President Eisenhower had “One Nation Under God” included in the Pledge of Allegiance signifying God’s blessings on the American quest for material success. Eisenhower’s foundationalism is apparent as he had one foot in the values of the 19th century and the other in the evolving...
complexities of the 20th century. Yet, Eisenhower was on point by warning Americans of the rising power of the military industrial complex and its influence on determining America’s national and moral character. He was also being pressured by conservatives in his party who reacted negatively to the so-called “socialism” of the FDR administration and had recruited ministers throughout America to support their cause (Kruse, 2015).

This was the time when Dr. Norman Vincent Peale, a Christian minister, published America’s first great success book, *The Power of Positive Thinking* (2003), a book whose message is found among many success-oriented ministers in the 21st Century. His message was simple: follow the teachings of the Bible and you will have financial success. Americans believed this as their moral sentiments were more and more filtered through their capitalistic impulse. It seems that what Americans only believed in 1900 they now knew was true: among their doubts and questions, many held to the belief that Western Man represented the crown of God’s creation, now, more particularly, “American Man.”

Rising from the harsh realities of the 19th Century, capitalism became America’s most fundamental value, blessed by God and articulated in the “success-as-salvation” scenario, supplanting liberty, equality, happiness, or at least translated as such. This is often ignored in the culture wars of the 20th and 21st centuries. One can also ask if this is an attitude/belief lurking behind white America’s disdain for immigrants, especially people of color and the moral and economic myths we hear from ministers and politicians. Americans, after the Great Depression of the 1930s and World War II, wanted to forget, consume, and enjoy the fruits of their labor.

But an uneasy moral coalition had existed in America for many decades. This was not mentioned in schools or in churches, but the sudden desegregation of the public schools and its aftermath revealed what everyone knew but no one was willing to openly discuss: the poor, working class, and jobless had consistently been thought of as morally inferior and a drain on the American dream. In the 1960s, the belief that some Americans are morally inferior was applied to people of color and today is extended to those coming from America’s southern borders. This is a view that will not go away. In 2022, with America’s wealthiest 2% amassing or controlling 90% of American assets, the American dream and Christian ethics seem to stand worlds apart. Capitalism, Christianity, and secular views of morality coexist, but this is an uneasy co-existence.

Some of this was possibly due to a counter movement that began in the 1960s as the tragic view of human life (sin/salvation scenario) was considered too bleak and too defeatist. The civil rights and feminist movements showed positive signs of changing the tragic view, but the war in Vietnam kept nagging at the entrails of a more positive ethic, dragging us down.

Our moral reactions have two facets … On the one side, they are almost like instincts, comparable to our love of sweet things, or our aversion to nauseous substances … on the other, they seem to involve claims, implicit or explicit, about the nature and status of human beings. From the second side, a moral reaction is an assent to, an affirmation of a given ontology of the human … The whole way in which we think, reason, argue, and question ourselves about morality supposes that our moral reactions have these two sides: that they are not only “gut” feelings but also implicit acknowledgments of claims concerning the objects. (Charles Taylor, *Sources of the Self: The making of the modern identity*. Cambridge, MA: Harvard University Press.1989, pp. 5 & 7).
and pushing us back. Beginning in the 1970s, the proliferation of self-help books, magazines, and the media in general seldom discussed material and economic progress in terms of a religious orientation. This was the time in which the baby boomers were reaching adulthood and the entertainment media was becoming a 24/7 phenomenon. The results on moral thinking were definitional and reactionary as capitalistic and educational success now demanded measurement as the national theme became “reaching for the top.” Statistics became a tool of measurement and, in our public schools, a common motif was “what gets tested gets taught.” The bottom line in schools as in business was now a projected imaginary statistical goal, but what was to become of nurture, care, creativity, character, and complex understanding as educational goals. These were generally ignored because they cannot be contained in a statistical model; they can’t be adequately measured. Hence, the value of value was left in the dust of a thousand qualifications pushing moral value to the personal and leaving the communal foundationless.

Spiritual Restlessness
But the genuinely religious would not go quietly into the night. By the 1990s the religious right had become restless. Many found support in President George W. Bush, a former WWII pilot and head of the CIA, and an emerging religio-political movement. But this was perhaps more of a looking back than a looking forward. For many, religion had lost its hold on morality. Still, there were those who clung to this thinking, searching for ideas and beliefs to give them support and meaning. But little has happened to reinforce the vision of a Christian society among the young, upward mobile. The therapeutic philosophy (Powlison, 2010) inherited from Christianity and modernized by the media is today highly influential, especially among the young. Today there are signs of its influence on mainstream ministries as the poor and middle classes have been suffering economically. Bruce Thornton says, “Our therapeutic vision tells us all is possible. We can live without risk, without loss, without suffering. Every desire can be gratified, every pain can be alleviated, every limit can be transcended, and every goal is achievable” (Thornton, 2000).

Although therapeutic and self-improvement ethics garnish scientific rationality with the promise of heaven on earth, nothing has emerged to replace them. It remains that the intrinsic, the moral, spiritual, and humane are values promoted but to which little attention is given in our self-gratification culture. Churches too have been affected, becoming amassed with nonreligious activities, disguised as religious.

In 2005, Christian Smith and Melinda Denton published a study of American teenagers in which they offered a “conjecture” that the dominant religion among adolescents was “moralistic therapeutic deism” (MTD). Suggesting that the MTD creed was operative among mainline and evangelical Protestants as well as Catholics, they reduced it to three basic claims: 1) being a good and moral person is central to a happy life; 2) religion is mainly concerned with feeling good, happiness, or being at peace with oneself and thus has therapeutic benefits; 3) God establishes a moral order for the universe and intervenes to take care of human needs.

For reasons such as these values-based leadership theorists continue to write about “values complexity.” Politicians, businessmen, and ministers are more apt to be pragmatic promoters of their organizations than ones who adhere to moral leadership principles. Our moral frame of reference remains convoluted and is often thought of as a “personal ethic” rather than institutional, social, or something we share in common with our friends and neighbors.

Morality in the pew, as attested by what is heard from the pulpit and in church parking lots, has become emotional and accusatory. Perhaps we have become rational egoists turning more to self needs and interests, neglecting the needs of others, our communities, and nations, that is, unless we can find in them some benefit for ourselves. This theory says that promoting our own greatest good is always in accordance with reason and morality. In 1776, Adam Smith had his own version of this: by promoting our own good unimpeded by legal or self-imposed moral constraints to protect the welfare of others, would be the most efficient means of advancing the good of all persons — the common good. In a similar fashion, Bishop Butler (1776), a well-known religious philosopher of the eighteenth century, commented, “When we sit down in a cool hour, we can neither justify to ourselves this or any other pursuit til we are convinced that it will be for happiness [good].”

Professor Kurt Baier (1993) suggests that being moral requires us to be impartial and that ethical principle should be for all people equally. For example, he says that if killing my grandfather to gain my inheritance is in my own best interest, then the rational egoist would approve. But this is not in my grandfather’s best interest and it’s illegal. Thus, I have a moral dilemma that rational ethical egoism cannot resolve. Baier ask, “…should we accept ethical egoism and so reject ethical conflict regulation, or should we reject [rational] ethical egoism?” Moral theories continue to be debated and reveal a moral conundrum that can’t easily be ignored, blurring of the edges of right and wrong. It’s along the blurred edges of these values where ethical meaning is discovered, debated, and articulated.

**Conclusion: Our Moral Footprint**

Saying all of this, it should be mentioned that there is a flow of moral currents in our society, but these currents often defy rational clarification and definition. Most remain bound to the moral footprint that stamped their behavior early in life — common minds adhering to common values unable to inhale the richness and variety of the human ferment; perhaps unwilling or ill-prepared to plumb the depths of our beliefs.

As George Packer (2013) reminds us, “Alone on a landscape without solid structures, Americans have to improvise their own destinies, plot their own stories of success and salvation.” In telling the story of Dean Price, who was reared on a North Carolina tobacco farm and Price’s widening view of others and the world, Packer says, “The people that built the roads followed the animals’ paths. And once that path is set, it takes a tremendous amount of effort and energy to take another path. Because you get in that set pattern of thinking, and it’s passed down generation to generation.”

Value complexity seems to mark the 21st century with a negative tone and a moral defeatism. The violence we see from terrorists who kill out of ideological conviction to local policemen who seem to be out of control, common moral sentiments appear lost in the quagmire of value confusion. As far back as 1992, General Schwarzkopf joked about the
bombed of Iraq and the killing of innocent citizens pointing to an unaware bicyclist who narrowly avoided being killed by a smart-bomb on a solitary desert bridge. What has happened to our moral sentiments in a world of violence and unrelenting material progress? Has it all come down to “an eye for an eye,” to the old maxim “It’s nothing personal, just business”?

Perhaps egoism is more than theory. Is it a fact we cannot ignore? Can we change this? Hopelessly, but of course, we do not always pick and choose the moral principles that impact our lives. Rather, these various moralities are often imposed on us by birth, religion, and/or other cultural/economic circumstances, and by events like 9/11, about which we were morally unprepared. The flow of these unchosen moral currents affects us all. Self- and moral-evaluation are difficult, even for the intellectually astute, the charismatic minister, law enforcement officers, or the politicians who make our laws.

Perspective is needed from the moral philosopher, preacher in the church, the scientific community, and from business leaders. What differences exist between the self-confident religious moralist and those espousing a “me-first” ethical egoism? Ethical egoism and religious foundationalism lie at the “extreme” edges of morality but impact our lives nonetheless as they are apt to receive more attention from the media. And they both have difficulty peering beyond their own needs and personal beliefs, or reconsidering their views taking in the wealth of human diversity and moral potentiality. If we look closely, we will learn that they both have something significant to say about ethics and it is this ethical kernel we are trying to discover.

But reality demands that we even look beyond the horizons of these theories and into the jagged commons of real-life people. Caught in the middle of all these hankerings are those whose lives have been dehumanized and reduced by abject economic circumstances to a passive acceptance of whatever values have been handed to them. They live in a constant survival mode, eking out a living however, wherever, and whenever possible. Survival is a daily reality in their lives.

Bundled in this middle are many of the upward mobile whose basic value is “to get to the top as quickly and by any means possible.” They too are survivalists but the welfare of others is the least of their concern. Many of them are unserious churchgoers straddling the moral fence and making sure that they are in agreement with those with whom they identify and live to emulate. This makes values-based or ethical leadership difficult to infuse into a business, political, or church community. The struggle to understand these shifting moral currents poses a difficulty that is sometimes unrecognized. We study science but do not evaluate its impact on our beliefs. We acknowledge our beliefs but fail to evaluate them from either a scientific or historical point of view.

Seeking a foundation for morals is discovered in the debates between religious ethicists and those who are more secular and have turned to law or even science for ethical insight. Many stress our human commonality, but ethics also recognizes human diversity and individual/cultural differences. It is along this blurred line – individuality versus commonality – that many of our ethical debates are framed especially in terms of rights, duties, and justice which are often embedded in constitutions and litigation. Due to our cultural and national differences, unraveling the history of ethics remains a difficult and demanding task. Moral ideas spread slowly and remain deeply immersed in traditional beliefs and practices.
Formalizing these beliefs into practical ethical ideas and rules for living has proven complex as human diversity remains a prevailing and sometimes disruptive influence in all areas of contemporary life. Thus, dialogue is imperative for understanding and moral clarity. To accomplish this task, we must place personal values in a larger context of morality and everyday ethics with the goal of developing more civil families, institutions, and communities. Understanding and respect will provide a foundation for moral reasoning that encourages discussion and dialogue about what we deem important in our lives, nation, and world.

References


“According to Hume, our belief that events are causally related is a custom or habit acquired by experience: having observed the regularity with which events of particular sorts occur together, we form the association of ideas that produces the habit of expecting the effect whenever we experience the cause.”


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**About the Author**

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Self-Centered vs. Humanity-Centered: The Most Critical Continuum for Choosing Today's Leadership

There is a leadership continuum that ranges from extreme self-interest/narcissism to human-centered leadership. During these chaotic times, corporate boards must hire human-centered CEOs and understand that companies must focus on society’s needs, not only profit if capitalism is to thrive. People want to work for companies with a soul and desire to purchase products – and even pay more – from firms that seek to improve the world. Maximizing shareholder value is as outdated as Taylor’s theory of scientific management. America becomes stronger if corporate leaders work together to help everyone prosper, not just the top 1%. Everyone wins.

Introduction
We live in uncertain and tumultuous times. The U.S. military calls it a VUCA world with an environment that is volatile, uncertain, complex, and ambiguous (Cotton, 2019). It is crucial for an organization and country to have the right kind of leader. During the late 1700s, the Industrial Revolution dramatically changed how war and business were conducted. Thanks to digitization, breakthrough technologies, the exponential growth of information, globaliza-
tion, climate change, political turmoil, global pandemics, and machine learning, the rules of conducting business have drastically changed. Thanks to evolving technology and globalization, every firm and industry is vulnerable to sudden obsolescence. A successful firm can suddenly and unexpectedly find itself bankrupt or in serious trouble. Think of what happened to once-successful firms such as Kodak, Blockbuster, Yahoo, AOL, Myspace, Toys "R" Us, Blackberry, Radio Shack, Netscape, A&P, and Sears.

During these chaotic times, the biggest threat to an organization is not necessarily a traditional competitor and can emerge from any sector of the economy because the customary industry boundaries are being torn down (Atluri, Dietz, & Henke, 2017). Cascio (2020, para. 1) observes, “It’s hard to see the big picture when everything insists on coloring outside the lines.” The prediction tools such as regression and simulation that worked in the past make little sense in a nonlinear world characterized by disproportionate and seemingly disconnected cause and effect (Cascio, 2020).

This is one reason corporate boards have to hire the right leaders; leadership styles that worked in the past will be disastrous during the Information Age (Friedman & Lewis, 2021, 2014). Thus, Taylor’s (1911) outdated theory of scientific management, which in effect treats people as automated cogs in a machine, and dehumanizes them, may have made some sense during the Industrial Age would be a disaster in the knowledge-intensive economy. In the military, “fighting the last war” has become shorthand to describe the folly of using old strategies when fighting current battles. The same goes for hiring leaders with an obsolete mindset. It is not surprising that Jeff Bezos, CEO of Amazon, is constantly trying new ideas. He believes, “Doing things at high speed, that’s the best defense against the future” (Stone, 2021, para. 8).

Friedman and Mizrachi (2022) highlight that corporate boards are “fighting the last war” and are often impressed by individuals who have a great deal of self-confidence and charisma, are not plagued with self-doubt, and appear to have a clear vision for building a powerful organization. Unfortunately, the CEOs selected using the above criteria may be narcissistic leaders who only care about themselves, surround themselves with loyal but incompetent people, and have no problems acting dishonestly to get what they want. Moreover, they drive out capable employees and may cause irreparable damage to an organization (Simmons, 2020).

Ethical misconduct continues to be a serious problem. Unsurprisingly, it is said that we live in a post-truth era (e.g., MacMullen, 2020). Recently, Ernst & Young agreed to pay a $100 million fine after admitting that it allowed auditors taking ethics exams to cheat by receiving answer keys. This is particularly outrageous given that auditors are the gatekeepers whose job is to audit the financial records of corporations (Schonfeld, 2022). There is a considerable amount of evidence consisting of emails and many other documents showing that McKinsey was providing a great deal of marketing and strategic advice to Purdue Pharma, a firm that bears a great deal of responsibility for the opioid crisis. Maura Healey, attorney general for Massachusetts, said: “as Americans were dying from the opioid epidemic, McKinsey was trading on its reputation and connections to make the crisis worse” (Hamby & Forsythe, 2022, para. 10). College rankings are untrustworthy and Columbia University is not going to participate in the next U.S. News & World Report’s rankings of col-
In the past, universities such as Temple were caught using fraudulent data to boost their standings (Hartocollis, 2022).

Every company talks about the importance of ethics. Still, it will not pervade the company and become part of the culture unless the CEO talks about it regularly and makes it evident that it is personally important to her and essential for the firm (Chestnut, 2021). It should be highlighted that rules alone do not suffice to improve corporate ethics (Hamel, 2009). Organizations genuinely concerned about ethics should follow what the Veteran's Administration (VA) is doing and concentrate on preventive ethics, which means a proactive approach is taken. Work processes are restructured to preclude unethical behavior. The organization’s culture is changed to an ethical environment concerned with ethics as much or more than costs or profit. Ethics must be value-driven, not rule-driven. Fox notes, “A rules-based culture tends to emphasize compliance with ‘the letter of the law’ as opposed to fulfilling ‘the spirit of the law’” (Fox et al., 2007, p.3). The key responsibility to create a “workplace culture based on integrity, accountability, fairness, and respect” lies with the CEO (p. 8).

Several researchers have developed models of corporate moral development indicating a hierarchy of ethics (Friedman & Globerman, 2021; Reidenbach & Robin, 1991). At the highest level, firms emphasize ethics so that the entire corporate culture is infused with it, and individuals will not find themselves in situations where they are unsure how to act. In organizations operating at the lowest level of ethics, the financial bottom line is all that matters. Bending or breaking the rules is acceptable as long as “we don’t get caught.” Occasionally, a CEO might end up incarcerated, but it’s a rarity. And when the judicial system does catch up to these organizations, it’s viewed as collateral damage. Enron was the paradigm for the totally unethical corporation, and several executives were eventually incarcerated for fraud.

Almost all scholars conducting research in leadership would agree that the traits of trustworthiness, vision, and expertise are critical if one is going to be a successful leader (Mayer, 2013; Kouzes & Posner, 2010), and untrustworthiness is a significant cause of leadership failure (Kouzes & Posner, 2010; Nahavandi, 2003, p.79). There is also evidence that humility is a critical trait for leaders to possess since it unlocks various other leadership skills and virtues that are key to being successful (Argandoña, 2015; Bhattacharya, Chatterjee, & Basu, 2017; Collins, 2001, 2005; Orendorff, 2015; Owens, Johnson & Mitchell, 2013; Owens & Heckman, 2012; Pearse, 2018; Prime & Salib, 2014). Individuals with humility are likelier to listen to what others say and not rely only on their own insights. Even the military recognizes the importance of humility in leaders: “Humble leaders can be very successful in the military because they are focused on developing those they are leading while accomplishing the mission” (Farmer, 2010, para. 10).

This paper will highlight the new kind of CEO needed during these chaotic times. Peter Drucker said that “What’s measured improves.” This is why it is vital to examine the correct business metrics. The authors will explore a leadership continuum that ranges from extreme self-interest/narcissism to humanity-centered leadership. Regarding marketplace morality, there are “consumers who act against their self-interest in efforts to bolster social good” and there are consumers who are only concerned with their self-interest (Campbell & Win-
The same is true for leadership; when hiring a CEO, boards must determine where prospective leaders fall on the continuum.

**Narcissistic Leaders/Extreme Self-Interest**

Higgs (2009) reviewed the literature on awful leadership and found that narcissism is the primary cause of horrendous leadership. No board should ever consider hiring such an individual as a CEO.

Narcissistic leaders have little empathy for other people; they are too concerned about their own needs — money, power, and adulation. They certainly have no interest in the plight of their employees. They are supercilious, disdainful, and excessively self-centered. Dame and Gedmin have the following to say about this kind of leadership:

*Narcissism combines an exaggerated sense of one’s own abilities and achievements with a constant need for attention, affirmation, and praise. While the label tends to be applied loosely to anyone behaving in a self-absorbed way, psychologists know narcissism to be a formal personality disorder for some, and a real impediment to their forming healthy relationships. The narcissist lacks self-awareness and empathy and is often hypersensitive to criticism or perceived insults. He or she frequently exaggerates contributions and claims to be "expert" at many different things* (Dame & Gedmin, 2013, para. 5).

Kets De Vries describes how a narcissistic leader can create a toxic environment and harm an organization.

*In fact, we need a modicum of narcissism to function properly — it’s part of the immune system, if you will, defending us against the vicissitudes of life. It enables us to feel good about ourselves and to impose ourselves a little. But too much narcissism is dangerous. Driven by grandiose fantasies about themselves, pathological narcissists are selfish and inconsiderate, demand excessive attention, feel entitled, and pursue power and prestige at all costs* (Kets De Vries, 2014, para. 6).

There is no question that a narcissistic leader is toxic and can help destroy an organization. Narcissistic CEOs will often participate in unproductive “window dressing” activities to make themselves look good, but which can ultimately hurt a firm’s reputation. They might even engage in fraud to enhance their image (Braun, 2017). Those who scorn others because they disagree with them are not open to listening to facts and can cause irreparable damage to an organization or a country (Warren, 2022a).

Simmons (2020, para. 19) posits that “self-serving, unethical behavior at the top cascades through the organization and becomes legitimized, or at least normalized.” In addition, narcissists surround themselves with sycophants with little integrity and flatter the leader. Anyone who challenges the narcissistic leader is fired. In this day and age, organizations cannot afford to hire this kind of person. They need leaders who can hire and retain the best minds, are receptive to ideas from anyone in an organization, and make an organization nimble and resilient.

Because they act in their own self-interest and have little concern for the needs of others, narcissistic leaders can destroy a country. The testimony of Cassidy Hutchinson, an aide to Donald Trump’s chief of staff, makes it clear how far the former president was willing to go
to maintain power. He allegedly strongly supported the rioters on January 6 when the mob attacked the Capitol Building in Washington, D.C., and did not care that they had weapons and were threatening to hang the Vice President. A president takes an oath to support the Constitution, not encourage insurrections against the United States (Eisen, 2022).

It has been noted that “much of what has driven Trump’s approach to legislation in the past has been self-interest and personal grievance” (McGraw, 2021, para. 5). He had a chance to pass an infrastructure bill that would have helped the United States and create numerous jobs, but because of the Democrats were in the process of impeaching him, refused to do what was best for the country. When Biden was working on an infrastructure bill, Trump attempted to derail it again, not caring about doing what was best for America (McGraw, 2021).

The Democratic Party is behaving as badly as Trump and placing loyalty to the Party above doing what is best for the United States. The Party has been spending millions to help Trumpist candidates win in Republican primaries because it is believed that it will be easier for a Democrat to defeat a Trumpian Republican. Unfortunately, this action does not demonstrate a love for the United States. Those who love the country should hope that the best candidates from both parties run for office and not promote extremists that can cause severe damage to the U.S. (Brooks, 2022).

Hitler was another leader who was so narcissistic that he was willing to turn Germany into one vast wasteland in the final months of World War II. Some generals defied him and did not allow all their soldiers to die in the war’s last weeks. He took the coward’s way out and committed suicide. The war was only about his needs, and he could not care less about Germany. He had good justification to explain why Germany deserved to be totally demolished if the war was lost: Germany deserved to be destroyed if it could not be a world power, fulfilling his need to rule much of the world. Germany was unworthy of his “greatness” (Friedman & Friedman, 2013).

Ironically, after the swift German victory over France, Hitler may have been among the most popular leaders in history. He was seen as someone who brought jobs to the people and restored Germany to its previous glory as a world power. There was full employment, and millions of German soldiers plundered other people’s wealth (mainly Jews and those living in the occupied territories). Scholars may disagree on whether it was greed, full employment, anti-Semitism, revenge for the humiliation of World War I, or all of the above. However, one thing is clear: Hitler was admired and liked by the German people almost until the end.

The litmus test of leadership should be whether one puts the needs of one’s country (or organization if the leader is a CEO) ahead of one’s own. There is no question that Hitler believed he was more important than Germany. Nixon, who may have thought he was a great patriot, ensured he would win the election against Humphrey in 1968 by sabotaging the Vietnam peace talks. This unfortunate episode in history is known as the “Chennault affair.” Thousands of people probably died needlessly because Nixon wanted to become president. For a long time, there was no evidence that Nixon was personally involved in throwing a monkey wrench into the peace talks. Farrell uncovered H. R. Haldeman’s notes, making it evident that Nixon was part of the conspiracy to interfere with the peace talks (Farrell, 2017).
There is evidence that John B. Connally, former Governor of Texas, and a few other Ronald Reagan supporters were part of a conspiracy to get word to Iran not to liberate the 52 American hostages before the election. The Iranians were told they would get a better deal with Reagan than with Carter. Connally was allegedly hoping to become Secretary of State or Secretary of Defense in a Reagan administration (Baker, 2023).

Abraham Lincoln is an example of a leader who placed principles before his own needs and was more concerned about doing what was best for America (not allowing the South to secede) than winning the election. In the summer of 1864, the North was not faring well during Civil War. The Democrats nominated General McClellan for president on a peace platform. President Lincoln was warned that he might lose the election because the country was weary of the war. Lincoln replied, “You think I don’t know I am going to be beaten, but I do and, unless some great change takes place, badly beaten” (Waugh, 2001, p. 267). Lincoln would probably have lost the election had not Sherman’s burning of Atlanta and march to the sea done wonders for Lincoln’s campaign. Sherman’s victory refuted the claim of the Democrats that the war could never be won (Waugh, 2001, pp. 296-297).

Lincoln’s Gettysburg address is among the classic speeches of all time. Howard Schultz, CEO of Starbucks, asserted that Lincoln “taught us that whether you are a business leader, an entrepreneur or a government official, one’s foremost responsibility is to serve all of the people, and not just one’s self-interest” (Koehn, 2013, para. 37). What is remarkable about Abraham Lincoln is that he appointed to his cabinet three major rivals who ran against him for the nomination (William H. Seward, Salmon P. Chase, and Edward Bates). Doris Kearns Goodwin, who wrote a biography about Lincoln (Team of Rivals: The Political Genius of Abraham Lincoln), describes how it took an extraordinary person to appoint former adversaries to his cabinet and how this helped “steer the country through its darkest days” (Fried, 2016).

**Leadership Focusing on Maximizing Shareholder Value**

Corporations and business schools have regarded maximizing shareholder value (MSV) as a definitive tool for measuring management performance. Clarke and Friedman (2016) underscore that more shareholder value has been destroyed pursuing profits in the name of MSV than for any other reason. MSV often encourages CEOs to focus on increasing the value of the stock using all kinds of financial and accounting gimmicks (and even fraud) that increase the stock’s short-term price but weaken a firm in the long run. Thus, firms focus on cutting costs rather than innovation. They also take on too much risk to boost profits and pump up the stock price. They use stock buybacks to enrich executives who hold many shares and stock options. The problem with buybacks is that this money is not used to strengthen the company’s future by making capital investments. It is also a myopic strategy that results in fewer jobs and weakens the entire economy of a country. On the other hand, capital investment results in more jobs and greater profits for all firms, and everyone gains from a thriving economy.

What strengthens a company is constant innovation and the making of high-quality products that maximize customer satisfaction. Denning (2019) describes the ruinous economic effects of MSV and how it is counter-productive to its stated purpose. For two decades, the mantra of more than 200 major CEOs was “maximize shareholder value.” In 2019, the Bus-
The Business Round Table (BRT) declared that the idea that profit for shareholders is the sole purpose of a corporation is dead. This is a major turnaround since the BRT stated in 1997 that MSV was indeed the sole purpose of a corporation. The father of this destructive idea was probably Milton Friedman (1970), who attacked the idea of businesses having social responsibility in a well-known *New York Times Magazine* article. The article's title summarizes his belief that "The Social Responsibility of Business is to Increase its Profits." The following summarizes the harm caused by MSV:

> In its more corrosive application — the one that is inculcated in business schools enforced by corporate lawyers and demanded by activist investors and Wall Street analysts — maximizing shareholder value has meant doing whatever is necessary to boost the share price this quarter and the next. Over the years, it has been used to justify bamboozling customers, squeezing workers and suppliers, avoiding taxes and lavishing stock options on executives. Most of what people find so distasteful about American capitalism — the ruthlessness, the greed, the inequality — has its roots in this misguided notion about what business is all about (Denning, 2019, para 5).

Nocera (2012) believes that the financial crisis of 2008 that almost destroyed the world economy resulted from the goal of MSV, which encouraged leaders to focus on short-term earnings and largely ignore long-term value creation. Because over 90% of shareholders are institutional investors who expect to hold the stock for about ten months and then sell, the MSV strategy may not make sense. Short-term institutional investors have no interest in the long-term health of an organization; what matters is appearances, i.e., that the firm looks solid and viable (Adams, 2012).

Jack Welch was called the “Manager of the Century” by *Fortune* magazine. GE was a $14 billion company when Welch became CEO and was worth $600 billion when he retired. This appears to be a huge accomplishment, but it is now becoming clearer what Welch actually did. He took an industrial company that manufactured products such as appliances, light bulbs, and jet engines and transformed it into what was essentially a giant unregulated bank (most of its profits came from GE Capital) (Gelles, 2022a).

He believed in outsourcing, offshoring, and firing the bottom 10% of employees annually, thus destroying morale. He kept the stock price up by focusing on cost-cutting and financial manipulation — the company got into trouble with the SEC for accounting fraud charges. It became evident that Welch created a culture of doing anything, including deceptive tactics, to distort earnings and keep the stock price increasing (Gelles, 2022a, 2022b). Amazingly, Jack Welch asserted that the corporate objective of MSV was immoral, the “dumbest idea in the world,” and an excellent way to destroy an organization in the long run (Denning, 2011). He may have mocked MSV as a corporate goal, but he made sure that GE would meet or beat analysts' estimates for approximately 80 quarters in a row by using GE Capital, the finance division, as a tool to accomplish this. After he retired, GE went into a nosedive and never recovered.

Welch influenced numerous managers and is seen as “The Man Who Broke Capitalism” by Daniel Gelles, author of a book with that title. One company that Welch acolytes greatly influenced was Boeing. Following Welch’s management philosophy, the firm became more interested in cost-cutting than safety and quality. Prior to this change in attitude, if executives...
were not satisfied with the reliability of a plane, they would modify it despite costly delays. Once Boeing shifted its focus to its stock price, the culture changed, and the goal was to cut costs, look for shortcuts, and ignore what deliberative and cautious engineers wanted. This led to the two 737 Max crashes that killed 346 people (Robison, 2021).

The senior engineer commenting on the culture at Boeing stated, “Boeing’s actions on the issue pointed to a culture that emphasized profit, in some cases, at the expense of safety” (Kitroeff, N., Gelles, D. & Nicas, J., 2019. p. 10). It is now known that Boeing employees questioned the design of the 737 Max and contended: “This airplane is designed by clowns, who are in turn supervised by monkeys” (Kitroeff, 2020).

Compare Jack Welch with Henry Ford. Some believe that Henry Ford saved capitalism by raising the daily wage. He demonstrated that a company could make a healthy profit and still pay employees a fair salary, enabling laborers to live a middle-class lifestyle and purchase their own cars (Herndon, 1969). Even as Ford lowered the price of his automobiles, his profits continued to soar. He decided to pay his employees $5 per day, $3 above the typical 1914 salary and reduced the workday to 8 hours. The Wall Street Journal stated that a salary this exorbitant was unethical; Adolph S. Ochs, the publisher of The New York Times, said that Ford went crazy (Herndon, 1969). All corporations should strive to help people get jobs and become part of the middle class; a solid middle class makes a country great. Welch believed that goal was to reward shareholders and make CEOs incredibly wealthy. In fact, when Welch retired, he received a $417 million severance package (Gelles, 2022a).

Firms abiding by the MSV philosophy will find recruiting competent employees more difficult. Most young people prefer working for an organization that stresses the “triple bottom line,” i.e., people, planet, and profits. High salaries alone will not attract millennials who seek meaningful jobs where they can improve the world (Friedman & Mizrachi, 2021).

As early as 1981, the Business Roundtable recognized that corporations are responsible to all stakeholders, not just stockholders (Yang, 2013). These stakeholders include customers, employees, unions, suppliers, local communities, local and national governments, and the environment. Each of these may be affected by corporate activities; therefore, the well-being of society depends on the business sector behaving responsibly. Corporations should provide the public with quality goods and services at fair prices, create jobs, invest in their firm, and thereby help develop the economy. Virtually all firms have embraced stakeholder capitalism and abandoned shareholder capitalism.

**Servant-Leadership**

The first two types of leaders focus mainly on themselves. Even those who work to maximize shareholder value also are concerned with enriching themselves. There is no reason to worry about employees, and cost-cutting via outsourcing and offshoring is not an issue if it results in a higher price for the stock. The servant-leader is the antithesis of the autocratic, authoritarian leader primarily concerned with power and wealth – one who believes in “leader first.” Servant-leaders are not worried about personal aggrandizement and self-interest and focus on others (Greenleaf, 1970; Greenleaf, 1977; Greenleaf, 1978). Robert K. Greenleaf introduced the theory of servant-leadership in a seminal essay he wrote in 1970 (Greenleaf, 1970).
The notion of the leader as a servant is more than three thousand years old and is rooted in the Bible (Asamoah, 2018; Sendjaya & Sarros, 2002). Christian scholars (e.g., Flanike, 2006) underscore that Jesus said to the Twelve Apostles (Mark 9:35): “Anyone who wants to be first must be the very last, and the servant of all.” King Solomon’s son Rehoboam was told by the elders who served his father (I Kings 12:7): “If today you become a servant to these people and serve them and give them a favorable answer, they will be your servants forever.” Rehoboam did not listen and caused the empire to be split up.

In Greenleaf’s words: “The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first” (Greenleaf, 1970, p. 6). With servant-leadership, the emphasis is on the well-being of one’s subordinates.

The litmus test to determine whether one is a servant-leader is:

_The best test, and difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (p. 6)._ 

Spears (2004) identified ten characteristics of a servant-leader based on the works of Greenleaf:

- **Listening** – Listening intently and receptively to what others say. This, of course, means that one has to be accessible.
- **Empathy** – Having empathy for others and trying to understand them.
- **Healing** – Possessing the ability to heal the emotional hurts of others.
- **Awareness** – Possessing awareness and self-awareness.
- **Persuasion** – Having the power of persuasion; influencing others by convincing them, not coercing them.
- **Conceptualization** – Possessing the knack of being able to conceptualize and communicate ideas.
- **Foresight** – Having foresight, which also includes learning from the past and having a vision of the future.
- **Stewardship** – Seeing themselves as stewards, i.e., as individuals whose main job is serving others.
- **Commitment to the Growth of People** – Being firmly dedicated to the growth of every single employee.
- **Building Community** – A commitment to building community in the institutions where people work.

Russell and Stone (2002) reviewed the literature dealing with servant-leadership. And found 20 attributes of servant-leadership: nine were classified as functional attributes, and 11 were accompanying attributes. The nine functional attributes were vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, and empowerment. Note that many are similar to Spear’s ten attributes. They found that servant-leaders show appreciation and concern for their followers, listen to their constituents, and encourage them. In his review of servant leadership, Van Dierendonck (2011) postulates that humility
is a crucial trait in servant leaders. Compassionate love has been seen as an antecedent for servant-leadership (van Dierendonck & Patterson, 2013). Saleem et al. (2020) discovered that trust plays a crucial mediating role in how servant-leadership affects performance.

While there is no consensus on one good definition of the concept, it is undoubtedly a viable organization theory linking ethics, morality, and virtue; it improves the welfare of employees (Parris and Peachey, 2013). Instruments have been developed to measure servant leadership (Barbuto and Wheeler, 2006; Sendjaya, 2007; Sendjaya, Sorros, & Santoro, 2008; Van Dierendonck & Nuijten, 2010). Hoch et al. (2018) provide some evidence of the value of this leadership approach in their meta-analysis, which compared three types of positive leadership models that stress moral and ethical behavior with transformational leadership. Servant-leadership showed the most promise as a stand-alone model; the other approaches correlated too strongly with transformational leadership.

Hayden (2011) found that servant-leadership positively affected followers, with the most substantial impact on health. Organizations headed by servant-leaders will create an environment where followers feel and, indeed, are healthier. Hess (2013) studied effective CEOs and found they tended to be servant-leaders and cared about all stakeholders, not just shareholders. Barbuto and Wheeler observed significant relationships with positive outcomes, including extra effort by employees, job satisfaction, and perception of organizational effectiveness. Timiyo and Yeadon-Lee (2016) cite several studies and conclude that there is a positive relationship between the performance of organizations and servant-leadership. They also found it is a universal leadership construct and is not “contextually bound to any specific type of organization nor is it restricted geographically to a particular country/society” (p. 15).

**Shortcomings of the Servant-Leadership Model**

Friedman and Mizrachi (2022) highlight several shortcomings of the servant-leadership model. They cite the work of Camm (2019), who was concerned that, in some cases, leaders might think they are applying the servant-leader model when they are actually paternalistic. This may result in the opposite effect of what servant-leadership is supposed to accomplish, with followers acting like children instead of growing. A servant-leader could be as paternalistic as one who is autocratic. Replacing a critical, authoritarian leader with one who is overly nurturing could be deleterious to the health of an organization.

Camm (2019) depicts circumstances where pseudo servant-leaders can profess to be authentic by using the proper terminology and manipulating others when their actual goal is self-aggrandizement. Followers were lulled into believing that a servant-leader was leading them. Several megalomaniacs (e.g., Hitler) convinced the public that they were primarily concerned with helping their followers. According to Camm (p. 120), “the darkest manifestation is displayed in the narcissistic/authoritarian leader, who nonetheless makes an outward show of leading from a servant-leader style.” Lynch and Friedman (2013) highlight another weakness in the construct of servant-leadership. Paying too much attention to the needs of followers might result in the leader ignoring the organization’s needs. In addition, leaders should consider higher values, i.e., societal values, when running an organization. Thus, one might posit that providing employees with attractive salaries and
enormous bonuses but cutting back on charitable giving and improving the environment would be consistent with servant-leadership principles. Indeed, focusing on the needs of followers might require that a firm find ways to increase sales, even at the expense of consumers.

Thus, tobacco companies promoted cigarettes with menthol. More than one-third of cigarette sales in the United States are menthol brands. Menthol is a chemical compound that reduces the harshness of cigarette smoke and creates a cooling effect on the throat. It also restrains the coughing reflex, making inhaling cigarettes more pleasant. It also makes it substantially easier to start smoking and more challenging to quit (Truth Initiative, 2022; Wailoo, 2022). For decades, the tobacco industry promoted the false claim that menthol cigarettes were a healthful choice for African American communities. The industry also supported cultural events, politicians, and organizations in the Black community to gain support. Unsurprisingly, 85% of African American smokers smoke menthol cigarettes vs. 30% of white smokers (Wailoo, 2022). The latest research demonstrates that “Menthol cigarettes were responsible for 10.1 million extra smokers, 3 million life-years lost, and 378,000 premature deaths between 1980 and 2018” (Truth Initiative, 2022, para. 12).

The U.S. Food and Drug Administration (FDA) is considering new rules that ban the manufacture and sale of menthol cigarettes because that will help people quit smoking. In addition, the FDA wants to reduce the amount of nicotine in cigarettes to make them less addictive and reduce the number of smoking-related diseases.

A servant-leader preoccupied with followers' needs might not be worried about world poverty. Why should a firm go out of its way to hire people with Down’s syndrome or other disabilities if it will make other employees uneasy and not improve the bottom line? What has priority: the opportunity to add to everyone’s bonuses or the concern for world poverty. Is it acceptable to conduct business in countries that oppress their citizens? Is it wrong to purchase cheap oil from Russia if it means higher employee bonuses, or should Russia be punished for invading Ukraine even if it increases costs for one’s firm and reduces profits?

**Humanity-Centered Leadership**

Lynch and Friedman (2013) add a spiritual component to the concept of servant-leadership. The leader must not only be concerned with the needs of followers but must also incorporate social justice themes into the work environment. Thus, leaders must also ensure that their organization is not causing harm to the environment or society. Servant/spiritual leaders would not want to use sweatshops in Asia to manufacture products even if it benefits their employees. This is consistent with the opinion of Reave (2005), who found that the values of integrity, humility, and compassion are keys to successful leadership. Successful future CEOs must focus on more than shareholder value; they are compassionate and humble individuals who look at the big picture and consider how their firms can better the world.

Daron Acemoglu, a prominent economist, has been critical of how corporations use artificial intelligence/technology. It can assist workers and make them more productive, resulting in higher salaries. Unfortunately, technology may also be used to supplant workers with minimal gains in productivity. He uses self-checkout kiosks in retail establishments and customer service automation over the telephone as examples of “so-so technologies” that
barely improve productivity. The same occurred when Tesla decided to fully automate its automobile assembly plant in California. What automating using so-so technologies accomplishes are wage stagnation and rising income inequality. Acemoglu attributes around 50% or more of increasing income inequality to technology (Brown, 2019). In any case, servant-leaders and certainly those that are human-centered should consider the social costs of displacing employees when productivity gains are minimal (and much is lost in customer satisfaction). Acemoglu suggests that CEOs should be concerned about employees as much as they care about shareholder value or profits.

Several major companies are rethinking their hiring requirements because they have prevented numerous qualified workers from obtaining high-quality jobs (according to one study, 7.4 million jobs since 2000) that are a steppingstone to the middle class. These workers have not been able to get better jobs despite having the necessary skills because they do not possess college degrees, a requirement for various positions. This has significantly impacted millions of workers, especially Latinos and Blacks (about 2/3 of American workers do not have college degrees). OneTen and Opportunity@Work are nonprofits that have convinced many companies to drop screening by college degree and instead adopt skills-based hiring (Lohr, 2022). Suppose the choice is between hiring employees with the appropriate skills without a degree or employing people with no practical skills but college graduates; who should humanity-centered companies hire?

**Biblical Servant-Leader is a Humanity-Centered Spiritual Leader**

The servant-leader alluded to in the Bible is more concerned with ethical and spiritual leadership than simply caring about followers. Moses is praised as a “servant of the Lord” (Deuteronomy 34:5) and is given this title 18 times in the Hebrew Bible (Sacks, 2015, p. 207). His greatness was not only because he was devoted to the people but because he spiritually elevated the Israelites with his teachings. Thus, for example, a core value of the Bible is supporting the orphan, widow, stranger, and destitute. God is seen as taking a personal interest in their welfare and will punish those who harm them (Exodus 22: 20-26).

More than 100 precepts in the Torah deal with issues relevant to business ethics that include caring for the poor, not discriminating against the stranger, treating employees fairly, paying wages and rents on time, providing fringe benefits for employees, maintaining honest and stable prices, ensuring accuracy in weights and measures, acting in a manner that ensures one is above suspicion, and providing an honest day's work (Friedman, 2000).

Moses understood that his primary mission was to inspire the people by educating them on the importance of compassion for the most vulnerable members of society, the orphan, widow, and the stranger (see Deuteronomy 24:17-19) and to “love your fellow as yourself” (Leviticus 19:19).

Sacks (2015, p. 291) underscores: “It is not the job of leaders to give people what they want. It is the job of leaders to teach people what they ought to want.” Leaders must teach the people to build a society based on compassion and justice (p. 291). Moses also instructed the Israelites on the consequences of not following the laws of the Torah (e.g., Deuteronomy 28: 15-69). The people were warned that they would be banished from the Promised Land if they disobeyed God's covenant with them (Deuteronomy 29: 9-28). Moses was more than...

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a servant-leader; he was a humanity-centered leader who understood that a leader’s job is to make the world a better place for everyone.

The only one in the Bible commanded to be humble is the king. One cannot be an effective leader without this trait, which is what Moses is praised for (Numbers 12:3): “Now the man Moses was very humble, more than all people who were on the face of the earth.” The king is also commanded to keep the Torah with him so that he never forgets that his primary job is to teach the people kindness and compassion to the weaker members of society.

And it shall be when he sits on the throne of his kingdom, he shall write for himself on a scroll a copy of this law, taken from that of the Levitical priests. It shall be with him, and he is to read it all the days of his life so that he may learn to revere the Lord his God and follow carefully all the words of this law and these decrees, so that his heart will not become haughty over his brethren (Deuteronomy 17: 18-20).

Scriptures states (Leviticus 4:22): “When (asher) a leader sins unintentionally and does what is prohibited by any of the commandments of the Lord his God, and he becomes guilty.” The previous verses describe the sin offerings of the High Priest if (im) he sins (Leviticus 4:3). The term “if” is also used “If (im) the entire assembly [i.e., the Great Sanhedrin] of Israel shall err.” And the term “if” is used for the ordinary person who sins (verse 27). Bahya ben Asher (1255 - 1340) and the Zohar, the most important work in Kabbalah, see the term “when,” hinting that leaders, because of arrogance, will inevitably sin. Rashi, paraphrasing the Babylonian Talmud (Horayot 10b) and Midrash, relates the word asher to ashrei, meaning happy: “Happy is the generation whose ruler sets his heart to bring an atoning sacrifice for his unwitting transgression. All the more so, he will show remorse over the intentional sins.” Two important lessons may be derived from this biblical verse: (1) There is a tendency for leaders to become egotistical, and (2) Leaders must have the ability to admit that they have made a mistake publicly. In modern times, the way to show remorse is via a sincere public apology.

Moses may have been a humanity-centered leader, but he was also a servant-leader who cared more for the people than himself. Moses was not jealous of anyone and declared (Numbers 11: 29): “Are you jealous for my sake? I wish that all the Lord’s people were prophets and that the Lord would put His spirit upon them.” Moses, a true servant-leader, would have been quite satisfied had all the Israelites become prophets and God communicated directly with them, even if this meant he was no longer needed.

Moses had no problem standing up to God when he felt an injustice had been committed. The first time Moses spoke to Pharaoh and asked him to let the people go in order to hold a feast in the wilderness, Pharaoh responded very harshly (Exodus 5:1- 15). The enslaved people were told that the quota of bricks they had to produce would remain the same but that they would have to find the straw; no one would bring straw to the slaves; they would have to gather straw for themselves. Moses did not understand what God was doing and lashed out, saying (Exodus 5: 22): "My Lord, why have you harmed this people? Why have you sent me?" This is how one expects a servant-leader to speak when his flock is hurting.

Moses was more than empathetic; he identified strongly with his people even when they made terrible mistakes. After the incident of the Golden Calf, God was ready to destroy the Israelites. Moses stood up to God and demanded (Exodus 32:32): “But now, please forgive
their sin — but if not, then blot me out of the book you have written.” Moses was telling God to remove him from the book of life, i.e., kill him if He did not forgive the people for the sin of the Golden Calf. That is what authentic servant leadership is all about: a great love for followers so that one is willing to die for them.

The Israelites made another severe blunder by believing the false report of the spies (Numbers 13-14). God made a very tempting offer to Moses (Numbers 14:12): “I will smite them with the pestilence, and disinherit them, and will make of you a greater nation and mightier than they.” Moses, a true servant-leader, could not be enticed to abandon his flock with any offer, no matter how good. His people came first.

Many Christian leaders have spoken about the obligation of the wealthy to use their fortune to assist the unfortunates in society. These leaders denounced extreme wealth inequality, ostentatious display of wealth, exploitation of laborers, and using high prices to exploit the public (Warren, 2022b). The Abrahamic religions all believe that society (this includes corporations) has a responsibility to rein in greed and use its wealth to improve the world.

Mizrachi and Friedman (2021) use the Bible to establish that giving charity, as crucial as it is, is insufficient because it deprives the receiver of dignity. Society has a greater responsibility than simply providing the underprivileged with donations of money or food to survive. Morality dictates that government find ways to generate jobs and provide meaningful employment for the poor to escape their poverty with dignity. Indeed, this is the purpose of many of the biblical laws, such as leaving the gleanings, forgotten produce, and the corners of the field for the poor; debt forgiveness; return of land to its original owners during the Jubilee year; the precept of marrying the maidservant; the obligation to lend money to the destitute. The Psalmist understood this when he spoke of “raising the needy from the dust” (Psalms 113:7); the ultimate goal is to help empower the indigent. More than offering a safety net, the Bible obligates humankind to break the cycle of exploitation and power and provide a ladder for society’s underdogs to rise out of a cycle of hardship and despair.

Nehemiah was a leader who lived about 2,500 years ago and helped rebuild Jerusalem. He dealt with the exploitation of the poor Jews by the wealthy in the Jewish community. In those times, debtors had to bring their children “into bondage” as indentured servants to pay off their debts. Nehemiah understood that without compassion, the Jews would have no future. He convinced the nobility to remit the debts and restore the forfeited fields of the poor. This type of financial and agrarian reform was unheard of in its time and represented one of the earliest examples of progressive land reform (Nehemiah 5).

The servant-leader of the Bible cares about the plight of laborers and despises leaders who build huge homes for themselves and are indifferent to the plight of their employees and the needy.

Woe to him who builds his house without righteousness and his upper rooms without justice; who uses his neighbor’s services without payment and does not give him his wages (Jeremiah 22:13).

If one does justice to the poor and needy, then it is good; Is that not what it means to know Me?” declares the Lord (Jeremiah 22: 16).
Ezekiel sees leaders’ job as strengthening the hand of the poor, not enriching themselves.

Behold, this was the sin of your sister Sodom: She and her daughters had pride, plenty of bread, and untroubled tranquility; yet she did not strengthen the hand of the poor and the needy (Ezekiel 16: 49).

Isaiah referred to the rulers of ancient Judah and Jerusalem as “chiefs of Sodom” and the citizens as “people of Gomorrah” (Isaiah 1: 10). He was angry about the dishonesty and immorality he observed and was especially upset with the leaders.

How the faithful city has become a prostitute! She once was full of justice; righteousness lodged in her — but now murderers! Your silver has become dross, your choice wine diluted with water. Your rulers are rebellious and partners with thieves; they all love bribes and pursue gifts. They do not render justice to the fatherless; the grievance of the widow does not come before them (Isaiah 1: 21-23).

In the Abrahamic religions, the ultimate humanity-centered leader is the Messiah, who is supposed to bring peace and prosperity to all. World peace can only happen when there is social justice, everyone is concerned about the oppressed and impoverished, and when supposed enemies work together and cease senseless conflict.

He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore (Isaiah 2:4).

The wolf will live with the lamb, the leopard will lie down with the goat; the calf, the lion cub, and the fatling [will feed] together, and a small child will lead them. A cow and bear will graze together and their young will lie down together. The lion will eat straw like the cattle. An infant will play over a viper's hole, and a newly weaned child will stretch forth his hand over an adder's den. They will do no harm or damage anywhere in all of My holy mountain; for the earth will be filled with the knowledge of God, as water covers the sea (Isaiah 11: 6-9).

He will judge between many peoples and settle the disputes of mighty nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, nor will they learn war anymore (Micah 4:3).

Rae (2004) notes that Isaiah’s messianic vision (2:4), in which nations will “beat their swords into plowshares and their spears into pruning hooks,” is of a world at peace, its inhabitants working with farming implements instead of weapons. Isaiah might very well be describing a just world with full employment, tolerance for others, and little poverty.

Ideal leaders in the Bible are more than servant-leaders. They understand that their job is to build an organization on a spiritual, moral foundation, one dedicated to helping the weakest members of society. Leaders must have values and compassion and focus on social justice; they should not be haughty or self-absorbed (Friedman & Fischer, 2021). Indeed, the Torah has a unique law prohibiting a king from amassing too much personal wealth (Deuteronomy 17:17). Kings (and CEOs) who emphasize accumulating wealth lose
sight of the higher purpose of leadership. Wealth leads to conceit and losing sight of the true responsibility of a leader. Scripture (Deuteronomy 17:20) provides the reason the King should not amass riches: “so that his heart may not be lifted above his brethren and not turn from the commandments right or left.”

**Higher Purpose of a Corporation**

We sometimes forget how effectively corporations and capitalism have reduced poverty and improved the world. According to Hazelton (2005), the corporation is “unquestionably one of the most important inventions of humanity” because they have produced a fantastic amount of wealth for people. Indeed, 24 out of the 50 largest economic entities in the world are corporations (Hazelton, 2005). Even more impressive about capitalism and free enterprise is that they have done more to eradicate poverty than any other economic system. The percentage of people in the world living on a dollar a day dropped by an astounding 80% between 1970 and 2006 (Pinkovsky & Sala-i-Martin, 2010). In 1990, 36 percent of the world's population lived in extreme poverty; by 2015, this percentage had declined to 12%.

Unfortunately, because of the Covid-19 pandemic, extreme poverty has increased for the first time in decades (Tompkins, 2022). It is evident that humanity-centered capitalism can be a powerful tool for eliminating poverty. Malloch-Brown (2022), president of the Open Society Foundations, has been promoting the idea that wealthy countries should help poorer nations deal with issues such as food shortages and debt. He argues that the whole world requires a Marshall Plan, and this would mean that the wealthier countries would have to contribute a reasonable 2% of GDP to reduce hunger and suffering. Desmond (2023) is also concerned about the poverty problem in the United States and believes we should all be ashamed of it. There is no reason that about a third of Americans live in households making less than $55,000 a year. He advocates that we become “poverty abolitionists” and understand that “profiting from another's pain corrupts us all” (para. 13). Desmond underscores that this country has the means to abolish poverty; we need the will.

The belief that a corporation's purpose is to benefit society and make the world a better place is gaining traction. Howard (2015) asserted that leaders in the 21st century should be using their skills to improve the world, i.e., becoming humanity-centered. At the Davos 2019 World Economic Forum, Punit Renjen, Global CEO of Deloitte, discussed a major survey by his firm that polled 2,000 C-suite executives across 19 countries. The results showed that executives are now aware that societal impact is crucial when evaluating performance, not shareholder value (Renjen, 2019). Larry Fink, CEO of Blackrock, wrote in his 2022 annual letter to corporate America that "prioritizing environmental sustainability, racial justice and other social goals is not "woke" and not about “politics” (Phillips-Fein, 2022, para. 1). Businesses must drive social change and improve the world.

Several organizations are working on instilling a sense of higher purpose into capitalism. They include Conscious Capitalism Organization, JUST Capital, Coalition for Inclusive Capitalism, and Chief Executives for Corporate Purpose (Friedman & Mizrachi, 2021). Many investors are demanding metrics like ESG (environmental, social, and governance criteria) to see the impact of a company on all stakeholders – customers, employees, suppliers, communities, society, and the government. The Big Four accounting firms are working on new ESG standards that can become part of annual reports. Gallup is working with Chief Ex-
executives for Corporate Purpose (CECP) to get firms to use its ESG analytics tools to give capitalism a heart (Clifton, 2021).

The Conscious Capitalism organization is a network of corporate leaders committed to the idea that business is about more than just making money. The philosophy of conscious capitalists is on their website, where the “Four Principles of Conscious Capitalism” are stated (Conscious Capitalism, 2016):

*We believe that business is good because it creates value, it is ethical because it is based on voluntary exchange, it is noble because it can elevate our existence and it is heroic because it lifts people out of poverty and creates prosperity* (Conscious Capitalism, 2016, para. 1).

Conscious business leaders aim to use capitalism to “elevate humanity” by serving all stakeholders, not just shareholders, and thus enhance the world. This is not to be confused with corporate social responsibility. Mackey observes: “Conscious capitalism puts higher purpose and creating value for the community stakeholder at the core of every business decision rather than being added on later as a program to thwart criticism or help manage a business's reputation” (Schawbel, 2013, para. 15). There is evidence that firms that practice conscious capitalism outperformed the S&P 500 firms by 14 times (Lewis, 2020).

A “B” Corporation, or benefit corporation, is a label created by B Lab in 2006 that indicates where all firms should be heading. B Corporations agree to balance profit and purpose and satisfy the highest transparency, accountability, and social and environmental performance standards. These organizations commit to producing a benefit for society and want business to be a force for improving the world, not just making a profit for shareholders. B Corporations are held publicly accountable to stakeholders beyond shareholders, such as employees, customers, the local community, and the environment. There are more than 2600 Certified B corporations across 60 countries (Feloni, 2018).

Part of being humanity-centered is caring about your firm's employees. Leaders today have to respect employees and thereby have access to their collective wisdom and experience. Moreover, a CEO must believe that a company's reputation for integrity, being socially responsible, and selling high-quality products is more important than short-run profits and the stock price (Hindery, 2005, p. 10). Consumers, especially millennials, are willing to pay more for ethically produced products and services and avoid buying products from companies engaged in unethical behaviors. (Aflac, 2015; Banker, 2021; Dodds, 2019; O'Donnell, 2019; Trudel and Cotte, 2009). According to a recent study, 83% of consumers indicated they would be willing to spend more (on average, an additional 17.5%; more than 17% of respondents would be willing to pay 50% more) on an ethically-sourced product (Banker, 2021).

**Conclusion**

Shneiderman (2022) asserts that being humanity-centered is crucial not only in leadership but in artificial intelligence as well. Human-centric AI algorithms are more likely to improve the world by boosting human potential. Machine learning can be used by specialists to find
the latest research by sifting through massive amounts of literature and finding only the relevant information. For example, doctors specializing in a narrow area can easily find only the information they need without reading numerous medical journals (Reese, 2022).

The average tenure on the Fortune 500 list was 33 years in 1965, and 20 years in 1990, and it will probably decline to 14 years by 2026 (Perry, 2019). Thus, every Fortune 500 CEO should know that there is a 50% chance their firm might disappear from the list during the next ten years. This is why corporate boards must choose the right leaders for the age of chaos and disruption. Friedman and Mizrachi (2022) discuss three trends that may considerably impact business.

(1) Young people are disillusioned with capitalism. Many believe that socialism is the superior economic system. Several elected officials have openly declared that they support socialism over capitalism.

(2) People, especially those who are younger, prefer to do business with companies that have a reputation for trying to make the world a better place. They also like working at meaningful jobs for organizations trying to better the world.

(3) Companies are being evaluated on new metrics that measure how they treat stakeholders, the environment, local communities, and society. Investors are starting to shy away from firms that have no interest in the needs of society (p. 18).

Volvo demonstrated how human-centered capitalism with the right kind of leader could work when it made its patented 3-point seatbelt, invented by Nils Bohlin, a Volvo engineer, available to all automobile companies rather than licensing its technology. The company valued saving lives over billions in profits. It has been estimated that Volvo's generous gift to humankind saved millions of lives (Bell, 2019).

Purdue Pharma shows what happens when a company becomes totally self-centered and only concerned with making huge profits. Purdue Pharma, the manufacturer of Oxycontin, aggressively marketed its product, knowing that it was addictive and resulted in overdoses. This is not surprising given that opioids are appropriate for chronic pain because patients develop a tolerance for them and need higher and higher doses for them to work. Opioids have been responsible for over 500,000 deaths since the mid-1990s (Lopez, 2019).

George Bernard Shaw said, “The worst sin towards our fellow creatures is not to hate them, but to be indifferent to them.” Many business leaders reject the idea that a corporation’s purpose is to maximize shareholder value. Instead, they believe CEOs and their firms must care for people, the planet, and society (Stobierski, 2021). Marc Benioff, CEO of Salesforce, proudly called CEOs heroes for saving the world during the pandemic. He stated, “They’re the ones who stepped forward with their financial resources, their corporate resources, their employees, their factories, and pivoted rapidly – not for profit, but to save the world” (Goodman, 2022, p. BU1). Some CEOs have used capitalism to improve the world. Many greatly enriched themselves and showed little or no compassion for their employees who risked their lives working in warehouses and delivering needed products at low wages and without adequate protective gear. Benioff was correct that CEOs do have the potential to use corporate resources to improve the world significantly. During the two years of the Covid-19 pandemic, the wealth of the ten richest people doubled while the incomes of 99% of humanity decreased. These ten richest men currently have six times more wealth than the poorest 3.1 billion people (Oxfam, 2022).
Most Americans want their country to be one with less inequality of wealth and income distribution. There is little difference between Democrats and Republicans when it comes to beliefs regarding ideal wealth distribution: 32% of wealth for the wealthiest quintile (top 20%) and 11% for the poorest quintile (Ariely, 2012; Norton & Ariely, 2011). Unfortunately, we are nowhere near this distribution of wealth.

Everyone wins, and America becomes stronger if corporate leaders work together to help everyone prosper, not just the top 1%. CEOs have a choice as to which of two vastly different philosophies to follow. One stresses maximizing shareholder values and is focused mainly on enriching key executives and self-aggrandizement. The other is human-centered, based on the Bible, and emphasizes compassion and concern for the plight of the weaker members of society. Human-centered capitalism can create a "Messianic" society where no one goes hungry, making the world a better place (and making a profit doing so). This, however, requires leaders that understand that capitalism can elevate all of humanity and should not be used to make the wealthy even wealthier. Boards should not hire leaders without knowing where they stand on this spectrum: self-centered or human-centered? This should be the litmus test of leadership.

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Built for Continuous Improvement: Professional Accountability in the Academic Setting

Most leaders know that a winning, engaged culture is invaluable. Yet, how exactly one creates and sustains this ideal workplace remains elusive, that is in the words of Stephen Covey, “where everyone (including the leader) feels listened to, respected, and valued” (Rhoades, 2011). That is the purpose of this article: To identify what those from the bus driver to the school improvement team to the system’s cabinet need, structurally speaking, to perform beyond everyone’s expectations. As said by the former school superintendent and current New York Chancellor of the Board of Regents, Lester Young, “Standards matter, but enacted competencies matter more.”

In brief, by transcending divided attention on cyclic programs, associated teachers, and related fidelity to a united focus on striving to meet the needs of all stakeholders, one can build a long-lasting environment in which people truly participate, and, in return, traditional control is unnecessary. It is a setting where all segments of the work organization are engaged in maximizing solved problems concerning faculty-staff-leader enthusiasm, student well-being, family involvement, and community support as they relate to improved student achievement. The workforce has the authority to celebrate “wins” and be instruments of change when warranted as people know that a) they, not the boss, are responsible for beating the metrics and that b) their leaders are continuously working to exceed their expectations. The esprit de corps can evolve into an indispensable tool, commanding all necessary resources for its maintenance (Kelleher, 1977).

Five years after the start of their journey, the school leader (represented in the study summarized later) said of the work, “Our defined culture has been the most important driver of our success.”

When teachers are not content, even if it’s just one, problems ripple out to the rest of the team, to parents, and to students in their class. However, the happier they are [with their environment], the harder they work for the students and their experience. For example, following the pandemic’s shutdown of our building, our parents were hands down, nothing but complimentary of the online learning environment and support from teachers, including progress monitoring calls. That success reflected the level of

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4 To not be distracted by the numbers associated with the pandemic, the following article is based on findings pre-COVID, primarily between 2010 and 2019.
cohesion we had going into Covid. [Our shared value of] Building Community was driving those personal calls to parents in addition to the underlying support for teachers and their programming. And Growth Mindset is what helped us get us [over our perceived limitations], as well as Integrity with everyone working from home. Years ago, our shared values (see Appendix 1) helped define our culture, whereas today everyone for the most part knows what to expect and wants to be part of it.

Before lessons from the experience of the school are shared, the two predominant approaches to accountability (administrative and professional) will be briefly reviewed, and the corresponding “structural” transition will be outlined. In closing, enabling faculty and staff to do “what they believe is good, right, and just” and guiding leaders to create related cohesion align with the world’s better-performing P-12 systems in student achievement and equity (Brown et al., 2011; NCEE, 2017; NCSL, 2017; Santoro, 2018; Schleicher, 2018), and preeminent leadership development efforts at Stanford, Harvard, Yale, and elsewhere dedicated to “the most ethical organizations of tomorrow.” Instead of trying to quantify one’s number of or percentage of supporters, those acting in positions of chief state school officer, college of education dean, superintendent, or principal, should consider how many of their people or community are capable of authentic cooperation. The former tends to drive out creative and professional members (Fullan, 2011). In summary, trust is the glue that binds people, the lubricant that allows passion and energy to flow, and represents the most promising way to advance and fuel modern education systems as command-and-control systems weaken (Barrett, 2017; Schleicher, 2018).

**Administrative Accountability**

Schools in the U.S. predominantly rely on administrative forms of accountability and bureaucratic command-and-control systems to direct their work (Schleicher, 2018). Through a cyclic focus on programs, related fidelity, and the personal concerns of the leader at the time, the practice is associated with no statistical change in U.S. high school achievement in recent history (NAEP, 1969-2019; PISA, 2000-2018; Tucker, 2016). This is in addition to record pre-pandemic rates of new teacher turnover and overall disinterest in the profession (Ingersoll et al., 2018; Phi Delta Kappan Poll, 2018; Partelow, 2019). To illustrate the friction and frustration underlying the approach is a 2013 Gallup Poll of 14 major occupations that shows teachers last behind truck drivers and coal miners with supervisors who, they feel, know how to create a trusting and open environment. Thus, rather than much-needed cohesion, individuals are too often left burned out or demoralized (Gardner, 2001; Santoro, 2018). Systemically speaking, values limited to growth and performance are being allowed to dominate those that motivate, and matter to, people (e.g., bureaucracy, hierarchy, complacency, arrogance, confusion, information hoarding, blame, manipulation, internal competition, power and status-seeking, micromanagement, and short-term focus, as

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5 Accountability in this context refers to “who is responsible for whom and for what” in the words of Ken Turner, a long-time advisor to numerous superintendents and chiefs. Also, “winning” refers to a culture that is geared toward long-term success, i.e., participatory, inspirational, team-oriented, and people-student-family-community-centered (Heskett, J. & Kotter, J., 2022). Lastly, if one’s educational setting transcends the individual school prototype, stakeholders can be defined more broadly to include clients (e.g., students, parents, and caregivers), owners (e.g., taxpayers, citizens, and board of education members), customers (e.g., universities, businesses, and the military), and education partners (e.g., faculty/staff, foundations, organized labor groups, museums, associated nonprofits, and government actors).
opposed to vision, commitment, transparency, trust, passion, creativity, openness, humility, enthusiasm, humor/fun, and employee health) (Barrett, 2017). Organizational integrity is the inversion of the equation. System-level progress reports absent stakeholder engagement data; state agencies, larger system offices, and colleges of education without intentional cultures to distribute; and ultimately, discourse about teachers leaving the profession due primarily to salaries, only allow the system to continue to degrade. In summary, vibrant behavior, heightened performance, and long-term success cannot occur without undertaking the deeper challenges of strengthening character and cultivating trust (LRN, 2016). Culture is the hallmark of effective leadership (Fullan, 2011).

**Professional Accountability**  
During a surge in the early 1990s of public demand for U.S. school accountability, future (2006) national, superintendent-of-the-year, Manuel Rivera, was exploring the new frontier of building trustworthy schools. While the effectiveness of each method was relatively unknown, the literature included bureaucratic accountability where rules matter most, markets in which people vote with their feet (e.g., charter schools and vouchers); performance measured by golden yardsticks (e.g., state assessments, NCLB, and ESSA), and finally, the “emerging” model of professional accountability where oversight comes from within and through fellow practitioners (e.g., teachers and principals) (1994). The latter is the form of work organization common today across the higher-performing countries in student achievement and equity (and is the focus of this article). Their ascension is a big-picture reminder of how when we, through layers of administrative structure, fail to engage superintendents, principals, teachers, and others in designing change. They will rarely help implement it, and in the end, the nation will continue to be left with a void in long-term, continuous student improvement (Brown et al., 2011; NCEE, 2017; NCSL, 2017; Santoro, 2018; Schleicher, 2018; Tucker, 2016).

Professional accountability follows rules becoming guidelines and good practice, and ultimately, good practice becoming culture (Schleicher, 2018). Through fostering a deep commitment to a purpose-inspired mission, corresponding culture, and associated metrics, the tension between administrative and individual goals can be resolved, and in its place, an ability can be cultivated to think for the long term, respond effectively to unexpected and dramatic changes, and develop the capacity to make effective, rapid decisions at all levels (LRN, 2016). In simpler terms, the discipline requires putting people first, asking what they need to excel, and then empowering them to create a reciprocal environment for those they serve (Branson, 2018). In education, it is a framework in which authentic and ethical leaders are seen not as administering a system designed and run centrally, but as collaborative designers of school organizations and programs where faculty and staff with shared values work together to frame good practice (Brown et al., 2011; NCEE, 2017; NCSL, 2017; Santoro, 2018; Schleicher, 2018). Overall, the system of governance, organization, and management has consistently shown the capacity to act as a reliable driver of continuous improvement (Boxx et al., 1991; Brinkley, 2013; Copeland, 2014; Fitzgerald & Desjardins, 2004; Flaxman et al., 2019; Kegan et al., 2016). It produces a culture in which people are consistently inspired to share information, ask tough questions, and admit mistakes; they outperform by out-behaving the competition (LRN, 2016). In summary, greatness is not a function of circumstance. Greatness, it turns out, is largely a matter of conscious choice and discipline (Collins, 2001).
Capitalizing on What Drew People to Education

So, where do we start? In the opinion of policy analysis pioneer Aaron Wildavsky, there are really three questions that matter: Why change?, What should change?, and the most challenging, How do we accomplish the change?(1987). This “sharpening the saw”-oriented article is organized accordingly. If interest is piqued upon reading, and the reader is inclined to address the last question as a team, the group needs to start with the preceding items. Assuming, that one or two key insights arise as a result, the deep work outlined next can be used to tune one’s organization accordingly, and in the end, momentum can be sustained through reciprocal results or “wins” (Baum, C. & Smith, D.K., 2009). Lastly, “reciprocal” in this section relates to now-deceased policy wonk, Richard “Dick” Elmore, who was a proponent of responsibility running both directions or in his words, “reciprocal accountability.” For example, state education departments and colleges of education can only expect schools and systems to be able to collectively create, transform, or sustain culture if they have already distributed or enabled access to such capacity (Fuhrman, S. & Elmore, R.F., 2004).

(1) The process of building a culture that matters to and motivates one’s constituents begins with discovering or rediscovering the significance or “song” of the immediate community, i.e., what drew everyone to education. It is the most important step to collectively generating trust, social bonds, and hope (Mackey & Sisodia, 2014; Schleicher, 2018). To proceed accordingly, answer the following question as a large group: What can we work on together that is a natural expression of who we are and what we stand for? Ultimately, the agreed-upon purpose should inspire, unite, and drive a commitment to one another and to those served. For instance, the long-time reason for being one of the most trusted schools in the U.S. is “To provide an educational experience that will stay with our students for the rest of their lives.” Next, while the title is important, it is much more efficient and effective if everyone is working off the same song sheet. People need to know not only know the source of their authority (shared purpose; transparent metrics), but also the limits of such and the boundaries of their creativity. Assuming, “DNA-based” decisions can be increasingly pushed to the edge of the organization (R. Charan & R. McGrath, 2023).

(2) After baseline metrics including stakeholder engagement measures have been reviewed, the reciprocal culture needs to be defined. It is a one-day values-oriented discussion (in relation to the Purpose) about the right way to be there for the students, families, and each other. To start, three to five foundational values need to be chosen, for instance, kindhearted, integrity, visionary, beyond service, and one team. Then, consensus is needed regarding the definition of each. For example, one team could be defined as uniting and including diverse perspectives to achieve the mission. Finally, specific to each value, three to five aspirations and intentions are needed to better align each day with the stated purpose (Rhoades, 2011). For instance, underlying the value of visionary could be the four behaviors of a) promote an innovative environment that embraces appropriate risk, b) be resilient and confident when faced with challenges, c) inspire continuous curiosity, and d) demonstrate and bring about a commitment to lifelong learning and personal development (see Appendix 2). [Overall, the behaviors should reflect the human needs of relatedness, competence, and autonomy (Deci & Ryan, 2000.)] In summary, disciplined growth happens when we align each day with a compelling future vision, ideal future, or “song.” That ignites
the brain’s emotional centers, infusing the day with meaning and helping us make better choices regarding our desired direction (Cooper, 2010).

(3) When the community finds the culture to be well understood and in alignment with their purpose, the work of building trust can begin, i.e., professional accountability. Professional, as opposed to administrative, means the leader (and their predecessors) must be willing to use the ethos that matters to and motivates their people to move through their own fear and anxiety-based tendencies to become more authentic and ethical. Assuming, they can expect their teams and the community as a whole to be able to increasingly unite behind the same authority in relation to how choices are being made, and how people are showing up. This includes reciprocal habits of communication, collaboration, problem-solving, role-specific practices, appreciation, hiring, feedback/accountability, community gatherings, resource allotment, provision of benefits, and other decision-making. In summary, organizations do not transform, people do. Through hundreds of daily decisions, our shared values can help us create the future we want to experience (Barrett, 2017).

(4) Continually improving or “redefining” the culture over the long term is the work of keeping score concerning a) organizational cohesion and b) interdependence (i.e., to what extent are relationships centered around the purpose, and, in return, impacting performance and well-being). Regarding cohesion, trust-oriented conversations should be had at least annually to better understand why any behaviors are inconsistently observed or just not “winning” as expected, i.e., what are the underlying need(s). [When such incongruencies cross teams, a survey should be used to help start the discussion as a community, and later, to celebrate associated wins as they relate to the purpose.] As to interdependence, student achievement metrics and stakeholder engagement measures should be evaluated right after the purpose has been agreed upon, and then, at least, quarterly thereafter. Lastly, in the example of the purpose provided earlier of providing an educational experience that will remain with one’s students for the rest of their lives, corresponding engagement measures include, but are not limited to, levels of faculty-staff-leader enthusiasm, family involvement, community support, and student well-being (e.g., safety, peer connections, positive behavior/leadership, hope-resilience-confidence-purpose).

(5) In closing, if members of the community are to increasingly achieve great things without constant supervision from above, they need to observe the discipline the leader is cycling through to exceed their expectations. A winning, engaged culture follows, his or her willingness to cyclically seek out values-based feedback on their values-based plans to strive to meet the needs of their people. Assuming, they may find that many, if not all, of their non-core personnel (e.g., faculty, staff, and coaches) are willing to cooperate behind concerted efforts to increase stakeholder engagement wins related to student well-being, family involvement, and/or community support. Finally, a cascading effect can give rise to distributed leadership plans from core subject teams challenging current student academic growth scores (e.g., literacy, math, science, post-secondary success) to be more authentic and ethical than they have ever been in the past. In summary, by going beyond divided attention on cyclic programs, corresponding teachers, and related fidelity to a united focus on striving to meet the needs of all stakeholders, one can build an environment in which people truly participate, and, in return, traditional control is unnecessary (Kelleher, 1977).
Five Years Along: Three Lessons from the Beginning of One School’s Journey

When reflecting back on the choice to commit to the deep, long-term work of becoming a values-driven school, the principal-director said, “I wanted everyone to be able to clearly define our culture and mission. I also wanted something to unite our school and to be able to create a great place for our kids to learn and grow and a great place to work for our staff.” To conclude this article, three lessons are shared from the North Carolina public K-8 charter school founded in 2014. Following a very challenging opening year, the second-year leader and accomplished teacher responded to the author’s local interest in creating an “enviable culture that outperforms the competition.” The work was based on the “Built on Values” framework created by Ann Rhoades (2011), inspired by Herb Kelleher, and endorsed by Stephen Covey.

Five years after the year-long partnership and right after the height of the pandemic in the Spring of 2021, the author followed up with the school as part of Ph.D. studies to explore how well their culture had aged. All employees were again anonymously surveyed, and once more a sample of [nine] faculty and staff and [one] administrator was confidentially interviewed. The same Gallup 12Q Employee Engagement Survey and much of the same organizational values-specific interview questions were used. As to quantitative progress, the school’s academic rating had increased from a “B” to an “A,” and employee enthusiasm (eNPS) had increased from a -3 to a 54 including a 26-point jump in the first year and without a change in leadership. The following qualitative lessons are taken from the conversations with the interviewees. Each follows the original findings but they have been significantly condensed for the purpose of being included in the article.

Lesson 1: The school bloomed once the values took root.

Reflecting back on the period immediately following the defining of their culture, a staff member said, “One of the greatest things I remember was how quickly the principal became warmer and more engaging. [She] was very rigid when I first started, almost intimidating.” On a similar note, another added, “Prior, the school was very top-down, tight, full of initiatives, and overall, low in trust.” Lastly, a third original staff member spoke about the shift that had occurred, overall, in relation to becoming a more professional form of work organization.

I think there’s another level of ownership and in that sense, integrity within our program today that was just beginning to emerge maybe four or five years ago...The primary distinction being that there were a few more pockets of smaller conversations then, with the staff. (Concerns, complaints, dissatisfaction.) Now, it isn’t that there aren’t struggles [during COVID], but there’s a sense of individual ownership and responsibility that comes on with those struggles that I’m hearing now.

Finally, regarding the hiring and the overall decision-making process, the administrator added, “Before the values were in place, not as many staff fit. Today, no one stands out as not working. Also, our leadership team is much more adept at discussing what needs to be changed or tweaked [based on the behaviorally defined values].” In summary, organizations do not transform, people do. Through hundreds of daily decisions, our shared values can help us create the future we desire (Barrett, 2017).

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Lesson 2: To continue to improve is to better live the values.

Of the 22 behaviors attached to their four values, only two were found inconsistent based on interviewee feedback. The state of the first, “Ask for and offer support,” from the value of Work Toward Excellence (see Appendix 1), appeared indicative of their hybrid form between administrative and professional accountability. [This is explained more in the next Lesson.] Staff members, just off the height of the pandemic, spoke of the need to cultivate a more robust space for sharing and working through concerns. For instance, an original member said:

[The principal] has really learned that she can trust her staff. She hires good teachers [based on the values and necessary competencies], and she can trust us to work our tails off to make all this stuff happen [during COVID]. So, I think there is a whole new level of commitment that was elusive or just hadn’t developed prior. The next level would be to figure out how to have all the things we have now going on and not have teachers busting their tails quite so much. I am just concerned that it is probably not sustainable at this level.

A newer member was more specific:

I think the biggest thing is teachers being able to express not just their happy things, but the things that they’re legitimately concerned about, and without feeling they’re going to get in trouble. I don’t quite know how that could happen. But I feel like if [the principal] could [champion the specific behavior] by sometimes expressing her vulnerabilities in an honest way, maybe that would help.

This needs-oriented sentiment is an example of the importance of everyone being able to use the authority of the defined culture to face their fears, challenge the way things are, and persevere when things get tough to ultimately create a new and better future for everyone (Barrett, 2017).

The next behavior, “Embrace diversity, multiculturalism, and inclusion,” is from their value of Build Equitable Community (see Appendix 1). Its state was consistent with the school’s relative absence of ethnic and racial diversity when compared to the surrounding community. As an example of the aspiration and intention underlying the behavior, one newer member longed to see “more opinions, ideas, and thoughts coming to the table from different groups of people; students seeing more diversity, and more traditions being practiced.” Next, one of the newest members added, “We need to get (Blacks and Hispanics/Latino/as) to trust our school, that we will do right by their kids and their kids will be safe here. I think it’s a long-term goal, but I do hope that our school really does start to reflect more of the local community.” Finally, in relation to overcoming the underlying limitation, a new member said, “We need to really focus on what the words of being diverse can look and feel like to families and students and go to churches and afterschool programs like the YMCA to talk a little bit about what we are about and who we are.”

In summary, the less developed behaviors of “Ask for and offer support” and “Embrace diversity, multiculturalism, and inclusion” represent the importance of efficiently focusing on what matters to and motivates your people. Absent such sustenance, well-being and related performance will wane accordingly.

Lesson 3: Lasting progress follows the culture becoming the center of things.
At the conclusion of the study, except for the two behaviors (22 in total) referenced above, the pervasive theme was the high and consistent level of behavior across the school. [This is in significant contrast to when over five years prior the work organization was high in entropy, i.e., conflict and chaos.] The interviewees described the current culture as unified, positive, cohesive, flexible, collaborative, appreciative, resilient, welcoming, trusting, full of strong teams, very respectful of students and families, supportive, integrity from the board down, learning from each other, vested, professional, polite, inclusive of different opinions, on the same page, people like being here, and very hardworking. In addition, everyone responded affirmatively when asked whether most employees support the mission, vision, and values of the school; whether the values are reflected in the behaviors of the school and the team leaders; and whether their own ideas receive serious consideration from leaders. Next, in relation to why the values/behaviors are important, their responses included: they are intrinsic, part of who we are; to model what we expect of the students; to provide a common language/framework, to be able to plug in differently, to recognize others; to define our mission to those coming on board; to keep us centered; to guide the principal’s relationships with others; cohesion; how we approach things; it’s who we are; how we hire; accountability; to have conversations/decisions around them. Finally, as to how the culture can be sustained over the long term, comments included: There would be a dramatic hole left behind based on the current leadership structure [with the principal at the center of things] if she was to leave today; We have tried [peer-to-peer accountability in the past] but it was very challenging to find ways that didn’t make teachers upset; and lastly, It may be able to happen now. We have a level of professionalism and integrity with our staff that if we were really given the reins at another level, this group might be able to step right into that role and hold one another accountable. In summary, the school is at the final stage of the process specific to sustainable progress.

Gayle Watson, who for decades across work sectors has supported organizations accordingly including in patient-centered medicine and higher education (and has been my mentor), emphasized the following regarding lasting momentum. [The commentary has been edited for the purpose of brevity and clarity.]

Whether it be the intensity of the workplace; using professional accountability to build trust; or any other matter concerning the culture, peer leaders need to be charged with using the values to think through such. The principal, leadership team, or board is responsible for writing out the particular tasks, providing the necessary support (time, incentives, etc.), staying connected, and reviewing/approving any proposals. But they should not be involved with developing or refining the actual plans. Remember, strengthening character and cultivating trust is the work of long-term continuous improvement. In the beginning, when inexperienced and/or lacking in confidence, the ‘culture committee’ needs to be encouraged to learn from their failures and persevere. For instance, enabling the community to lean into professional feedback can be especially challenging when everyone is accustomed to administrative accountability.

But later, following continually refined, need-oriented practice, it can be unforgettable to see leaders and team members consistently using the values to solicit feedback, especially for those who have never experienced a more professional form of work.
In closing, through a focus on the work organization and a moral center, the school has shown the capacity to build a community in which the members share the same professional values (Santoro, 2018; Schleicher, 2018). The values have increasingly become the vehicle through which problems and challenges are addressed, defined, reframed, and ultimately solved (Quick, 1992; Warrick, 2017). Finally, their journey is a reminder that in order to gain a deeper understanding of what it takes to achieve long-term success and significance, it is necessary to move beyond our basic understanding of what worked in the past and accept uncertainty and confusion through an ability to use the values in stride—to reconnect, reflect, rethink, and reimagine (LRN, 2016). Assuming, we can expect our students to learn from our example and to consistently build positive relationships, be aware of their behavior, develop a greater sense of who they are, and, for some, champion related cohesion as student leaders (Hawkes, 2013).

**Distributors Are Needed**

We have known for a while that people are not interchangeable; their professional skills and knowledge are the key to success (Drucker, 1967). But this fact assumes we know how to create, sustain, and when necessary, restore trust. Look in the mirror—have you learned over time to keep your head down or to use shared aspirations and intentions along with transparent metrics to face your fears, challenge the way things are, and persevere when things get tough to create a new and better future for everyone (Barrett, 2017)? Guessing the former, consider becoming a distributor of the latter. Follow your next school improvement or strategic planning process with the deeper work of building cohesion, and later, allow others to learn from your journey. A professional community’s purpose, principles, and performance do not have to ebb and flow as programs, people, and authorities come and go. By giving your people authority to celebrate victories and be instruments of change when warranted, one can construct a long-lasting culture where teams and individuals know that they, not “the boss,” are responsible for beating the metrics, and where leaders are continuously working to exceed their expectations (Kelleher, 1977). The world’s “highly reliable” performers in student achievement and equity made the shift to a trust mindset decades ago in return for continuous student improvement (NCEE, 2017; NCSL, 2017; Park, et al., 2013; Schleicher, 2018). In closing, if or when the values do reach “the DNA” of one’s educational setting, the likelihood will be high after each hiring cycle that the new members’ aspirations and intentions align with that of the community. As a result, accountability moving forward can rest predominantly with themselves, those they serve (e.g., students, families, staff), and their teammates. This means, in the end, following related onboarding, that each individual should feel trusted to be themselves and inclined to lean in accordingly. In summary, culture is the hallmark of effective leadership (Fullan, 2011). Distributors are needed.

> Values always have been central to education, but it is time they move from implicit aspirations to explicit education goals and practices in ways that help communities shift from [limiting] values—meaning, “I do whatever a situation allows me to do”—to [positive] values that generate trust, social bonds, and hope.
> —Andreas Schleicher, the preeminent authority on the world’s leading P-12 systems.
At the center of our success are our culture and our people.... What we do by way of strategic planning is we define ourselves and then we redefine ourselves.... For instance, we have a requirement that each of our department heads each quarter goes out into the field to act in each role, or whatever is required, and report back to me on what they did, what they learned from the experience, and what they did to improve each job.... I say this because our [administrative] office is at the bottom of the pyramid. Our job is to supply the resources that our people need in order to be successful.... Fight hierarchy and bureaucracy as hard as you possibly can. Don’t ever let it become the master; always remember it’s the servant.... We’ve never treated the labor unions as adversaries, we’ve always treated them as partners.... [Lastly,] the only purpose of [each site’s] culture committee is to keep the esprit de corps alive. ‘You are our fire watchers, who make sure the fire does not go out,’ I told them recently.

— Herb Kelleher, pioneer of the culture model that organizations around the world have tried to replicate for almost 50 years. (Ann Rhoades developed the corresponding framework.)

Appendix 1

The School’s Values and their Behaviors (2021) (*Unnamed at the request of the school)

Building Equitable Community | We are one team.
- Work collaboratively to ensure every child has an equal chance for success
- Connect and build meaningful relationships
- Embrace diversity, multiculturalism, and inclusion
- Point out the positives
- Be kind, show empathy, and help others
- Work hard and have fun together

Integrity | We make the right choices, even when they are hard choices.
- Approach others as if they have good intentions
- Talk through problems and misunderstandings respectfully
- Own the impact of your actions
- Take care of yourself and the environment
- Be honest and trustworthy

Growth Mindset | We are always learning & growing.
- Persevere, even if you experience failure
- Set and work toward goals
- Use reflection and feedback to improve
- Challenge yourself

Work Toward Excellence | We do our best.
- Strive to do your best
- Ask for and offer support
- Follow through on your responsibilities
Appendix 2

Texas Tech University Health Science Center (TTUHSC) Values and their Behaviors (2023)

One Team | Unite and include diverse perspectives to achieve our mission.
- Empower and energize one another to create positive growth
- Collaborate through open communication
- Hold ourselves and each other accountable by giving and accepting constructive feedback
- Foster a fun and healthy environment that encourages team spirit
- Recognize and celebrate contributions and achievements

Kindhearted | Exceed expectations with a kind heart, helping hands, and a positive attitude.
- Assume good intentions
- Listen first to understand
- Treat all consistently with compassion, respect, and an open mind
- Acknowledge each other with courtesy
- Respond rather than react

Integrity | Be honorable and trustworthy even when no one is looking.
- Be honest regardless of the outcome
- Make ethical choices in every situation
- Honor commitments
- Be transparent in your purpose, expectations, and actions
- Protect and conserve institutional resources

Visionary | Nurture innovative ideas, bold explorations, and a pioneering spirit.
- Promote an innovative environment that embraces appropriate risk
- Be resilient and confident when faced with challenges
- Inspire continuous curiosity
- Demonstrate and inspire commitment to lifelong learning and personal development

Beyond Service | Create and deliver positive defining moments.
- Anticipate the needs of each individual and respond with a generous heart
- Invest in the well-being, safety, and success of all by going the extra mile
- Be solution-oriented, create the pathway to a win-win resolution
- Deliver excellence in everything we do

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**About the Author**

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Richard Sinclair is a P-12 education culture specialist and is the founder of *Leading Schools Forward*. He has supported elementary, middle, and high school communities to build sustainable cohesion and system authorities to increase their related capacity. He is also a Ph.D. candidate in associated studies. Before starting LSF (in partnership with People Ink), he led the turnaround of four public schools P-12 and was upper school director of an international college preparatory school. His passion for long-term continuous student improvement follows an early teacher’s transformational impact on his life and growing up in a racially diverse family including stepcousins killed and imprisoned following gang-related violence. Finally, he has the “architect” Myers-Briggs personality type and is a third-generation educator. (His grandfather led the integration of the schools represented in the movie, *Remember the Titans*.) He is from Ohio and North Carolina and lives today with his wife Amy (who works in community development) and their son Cole near extended family in Colorado. He can be reached at rsincla3@uccs.edu.
Abstract

Leadership is a management tool to direct effective achievement of goals. Historical investigation can provide a valuable lens for the study of leadership styles. To that end, this study examines the disparate approaches of Roald Amundsen and Robert Scott as they raced to be the first explorer to reach the South Pole. The objective of this study is to analyze the leadership techniques used in these expeditions, and to determine how they shaped the outcome of each. The process of tacit knowledge and experience coalesces and fosters both leadership and action that are not only communication-oriented and value-driven, but also rooted in growth mindset and reflexivity. Both concepts proved to be imperative to the success of both Amundsen and Scott’s expeditions. Ultimately, the experiences, choices, and eventual fate of polar explorers Roald Amundsen and Robert Scott provide a unique view of the human endeavor that holds valuable lessons for leaders in a variety of professional settings.

Introduction

Driven by national pride and personal ambition, early polar explorers such as Roald Amundsen and Robert Falcon Scott have captured and held western society’s imagination for over a century. Much has been written about these men and their exploits. Differences in the explorers’ personalities, their approaches to polar travel, and their respective relationships to science have been well documented (Elzinga, 2012). Little attention, however, has been paid to the emergent lessons for leadership that can be gleaned from the disparate knowledge systems and experiences employed by these explorers.

Critical to the expeditions of these polar sojourners was the curation of highly-specialized knowledge systems. What made the curation of these knowledge systems challenging for both explorers, however, was the absence of first-hand experiences. In the words of Savitt (2004), “knowing what to know was a constant challenge” (p. 153), and Amundsen and
Scott followed disparate paths in knowledge acquisition. While Amundsen had not journeyed in Antarctica, he demonstrated knowledge of polar areas prior to his expedition to the Antarctic pole, and this holistic understanding of geographical polar climates, along with technological and leadership skills aided in the success of Amundsen’s exploration. Comparatively, though Scott had direct experience in the South Pole, he and his team conducted their expedition not fully understanding the survival stakes required to be able to survive in such an extreme climate. Much of the difference here is one of activating various funds of knowledge and experience to achieve success.

Much can be learned from how these leaders achieved personal knowing of how polar exploration was done (Savitt, 2004). All of this culminated in complex ways of harnessing knowledge and experience, having implications for success and efficacious leadership. The two leaders presented vastly different personalities, strategies for success, technical competence, and decision-making capabilities. These are surely tied to each man’s unique background and experience, but is further compounded by differing views concerning valid forms of knowledge, and what constitutes a leader of expeditions at the extremes of the earth.

The objective of this study is to analyze Amundsen’s and Scott’s expeditions and reveal how their unique approaches to leadership hold valuable lessons for leaders in a variety of professional settings today. We conceive this as a process in which knowledge and experience coalesce to foster leadership in action. An initial question we began this project with is how can an examination of historical events translate into practice for leaders in various contemporary settings? We begin with a brief overview of the application of leadership theory. Next, we provide an explanation of microhistorical methodology before further exploring the historical case studies of Amundsen’s and Scott’s expeditions. From these cases, we argue that there are distinct and important elements of historic leadership that have relevance in the professional context in which today’s leaders operate.

**Application of Leadership Theory: The Psychology of Successful Leadership**

According to Stanford University psychologist, Carol S. Dweck, mindset — or method of thinking — reveals much about how successful leaders cultivate success. In *Growth Mindset: The New Psychology of Success* (2016), Dweck studies the difference between a fixed mindset and a growth mindset. In a fixed mindset, the pressure to have answers is predominant, but in a growth mindset, the pressure to learn through experience is paramount (Dweck, 2014). Dweck advocates for this kind of mindset to encourage growth and fulfill one’s personal potential. Growth mindset, when taken in the context of polar exploring, provides the backbone for the qualities leaders in extreme environments should foster. An overarching characteristic of growth mindset is that leaders believe in mutual teamwork in which intensive work equates to more skills learned.

“Leaders also need to keep growing in order to keep leading. They cannot expect their followers to grow and improve if they aren’t doing so” (Maxwell, 2021, p. 18). This notion of continual growth and learning is also at the heart of a growth mindset. Another notable aspect of growth mindset in leadership is the idea that “leaders with a clear moral identity learn from their mistakes, but are not defined by their past” (Caldwell & Anderson, 2021). This is at the heart of growth mindset, and when a leader can “under their nature of self-
improvement,” “know oneself, [and] be open to others’ feedback,” continuous improvement is imminent (Caldwell, 2021). When paired with the concepts in Maxwell’s (2021) book, Leading in Tough Times, the idea that “the only way to adapt to changes is to grow” (p. 18) becomes the foundation for not only continuous improvement in leadership, but in mission as well.

The ability for a leader to foster adaptability to dynamic environments [such as Antarctica] is the building block to navigating through challenges. Maxwell’s (1998) book, The 21 Irrefutable Laws of Leadership, mentions that “just as you need a growth plan to improve, so do those who work for you” (p. 1). In other words, while leaders are developing their own potential for success, they must simultaneously support those they lead, setting others onto a course for success. A successful leader can apply a growth mindset to everyday life through adaptive response garnered through application and experience. The next section further explores how leadership theory finds its way into practice.

**Leadership Theory in Practice**

In Christiane Prange’s 2016 article, Engaging with Complex Environments: Why Agility Involves More than Running Hard, leadership is broken into three hemispheres: Authentic, Relational, and Adaptive. Whilst these three leadership classifications are of equal importance, in the context of applying leadership theory to the expeditions of Amundsen and Scott, the Adaptive leadership style plays a significant role in shaping leadership strategies in the extreme environment of the Antarctic pole. This idea goes hand-and-hand with growth mindset — in order to be adaptable, one must also be able to be future-oriented and open to growing with the changing environments. “Authentic, ethical, transformational leadership provides an enthusiasm and support for that which is good and moral and fosters trust and enthusiasm” (Hester, 2021). This sensibility is applicable to not only leading Antarctic Expeditions, but also to leading teams in modern day business settings.

“Leadership is in part the task of building harmonious, collaborative teams as well as the task of leading them” (Fairholm, 1994, p. 9). In Adaptive leadership, “leaders recognize the bigger picture. They are able to propose a broad spectrum of leadership options to their teams and initiate and drive organizational changes” (DeRue, 2009, p. 125). Essentially, leadership is a relationship between those who aspire to lead and those who choose to follow, and to lead effectively is to understand the dynamic of the leader-constituent relationship (Kouzes & Posner, 2017, p.30).

Knowledge development plays a significant role in understanding adaptive leadership, which begins with the underlying thoughts, ideas, and theories that contribute to our understanding of what makes a successful leader. Most theories define leadership according to either traits (Bass, 1990) or styles (Tannebaum & Schmidt, 1973). Superimposed on this theory of leadership are the dimensions of charismatic leadership (House, 1977), situational dependence (Spiller, 1929), and contingency (Fiedler, 1967).

These categories (trait, style, charismatic, situational, and contingency) classify the five broad categories of early leadership theory, and are the fundamental bases for characterizing a leader.

Most people look for and admire a leader whose direction they would willingly follow, and for the majority of people to follow a leader willingly, they often look for traits such as
“honesty, competency, ability to inspire, forward-looking” (Kouzes & Posner, 2017, p. 35). In terms of leadership theory, leaders are typically described as people who are “opportunity-oriented, intuitive, resourceful, feed-back oriented, and superior team builders” (Fairholm, 1994, p.63). A leader typically exhibits several (possibly all) of these traits, but one of the most important factors of what constitutes a “good leader” is not only their personality traits, but also their ability to build the “constituent’s willingness to believe” in them (Fairholm, 1994, p. 37). Being genuine in leadership is an arching strength for leaders to gain their constituents’ trust. In being both action-oriented and open to feedback, leaders are better able to gain the trust of their team, since it puts a value on the team members’ voices and ideas.

The Importance of Values, Integrity, and Trust in Leadership
Economist John Kenneth Galbraith suggested that “all of the great leaders have had one characteristic in common: it was the willingness to confront unequivocally the major anxiety of their people in their time” (as cited in Maxwell, 2021, p. 7). Successful leaders can “rally the troops” during times of great anxiety by facing the people’s fears head on. They address these fears and meet them with forward-thinking strategies that combat the trepidation by developing a shared vision people can support. The common and overarching factor that contributes to people’s willingness to follow a leader is attributed to commonality between the follower and the leader’s values (Fairholm, 1994, p. 10). Values, in this case, can be defined as “goals which behavior strives to realize. Any activity which is oriented toward the accomplishment of some end is value-oriented activity” (Lazlo, 1972, p. 104). Therefore, successful leaders should strive to create an environment where their actions and behaviors inspire their followers to view the reasoning behind their values.

If a leader can suitably express to their follower-base what their values are, and then subsequently behave in a way that genuinely displays these values, this builds a culture of trust. Through a trust-based culture, leadership has the opportunity to develop and flourish (Lazlo, 1972, p. 10). When a leader develops a culture of trust that is premised upon shared visions and concerns, unity is created in the team (Lazlo, 1972, p. 11). Essentially, the main goal that a leader should first work on in their team is “inspiring a shared vision - which requires finding common ground among those people who have to implement the vision” (Kouzes & Posner, 2017, p.108). By establishing the common ground, effective leadership provides people a reminder “of why they are doing what they do, and of the benefits that await them as a reward for their hard work” (Maxwell, 2021, p. 9). When a leader has a shared vision, they are able to focus upon themselves and their teams’ goals; the vision then becomes successful when the leader reflects it in “every choice and action of their team” (Fairholm, 1994, p.177).

In the context of the Antarctic expeditions, a trust-based culture was essential to developing teamwork. When challenges and subsequently the requirement of teamwork intensify without trust established between leaders, their constituents and teammates, a plan to achieve a shared vision cannot be attained (Maxwell, 2003, p. 40). An Adaptive Leader must therefore look at a scenario as a bigger picture and assume the responsibility to promote a trust culture that promotes teamwork. “By knowing their constituents, listening to them, and taking their advice” leaders are able to give their constituents a voice and earn their trust as they lead their followers to achieve their shared vision (Kouzes & Posner, 2017, p.109).
When a leader demonstrates the behaviors and values they advocate, then it is more than likely that their followers will see them as trustworthy. The behavior of the leader is crucial to their success in leadership — the standards of behavior to which they hold themselves should ultimately inspire followers to replicate accordingly. This idea is parallel to showing personal integrity. Covey (2004) defines integrity as “conforming reality to our words,” or “keeping promises and fulfilling expectations;” if a leader maintains personal integrity and engages in conduct that their followers admire, then their followers will want to exhibit similar behaviors as well (pp. 195-196). Building off this idea, an essential foundation of leadership is “credibility,” and credible leaders are characterized by “doing what they say they will” (Covey, 2004, pp. 37-39).

Another important factor which affected Amundsen and Scott’s expeditions is the concept of the “reflective practitioner.” This term was coined by Donald Schon (1983), who originally focused on an amalgamation of tacit knowledge, skills, and continual learning. In this regard, his work emphasized the personal dimension that facilitates the acquisition of skills and technical knowledge. Elzinga (2012) noted that the “reflective practitioner” concept has been broadly applied to describe the knowledge mobilization across many fields including engineering, product development, terrestrial navigation, forestry, and cattle breeding. A noteworthy addition to this list is the role of the teacher as a reflective practitioner (Copeland, Birmingham, de la Cruz, & Lewin, 1993). In addition to focusing on Amundsen’s and Scott’s growth mindset, leadership, and knowledge systems which impacted their expeditions, the concept of reflexivity also shapes the outcome of their time spent in Antarctica. By including the concept of reflexivity, we can analyze how both expeditions used knowledge mobilization across several different fields, and how this affected the outcome of each explorer’s expedition.

**Beginnings**

**Microhistory**

By digging into the past experiences of Amundsen’s and Scott’s expeditions to the South Pole, our goal was to translate what has occurred historically into the current discourse on leadership in action. Much can be gained through this form of inquiry, for the interlude of time affords us the privilege of perspective across time and space to apply a lens of critique and the ability to synthesize a more holistic account of what has happened in the not-too-distant past. Our strategy is to do this by examining microhistories rather than essentializing master narratives. Looking at very specific events — at times dislodged from these overwhelming meta-narratives, but still mindful of the narratives’ strengths — gives us the chance to explore very discreet events and choices individually before cobbling them together again.

We use a microhistorical approach to examine the knowledge systems employed by particular early polar explorers. By contrasting two competing expeditions, our aim is not to reconstruct historical events (many others have done so), but to represent the events, decision-making, and outcomes in a way that is applicable to leadership. We wanted to understand not only the eventual choices each leader made, but also the epistemological assumptions that lay behind those choices. A great deal has been written about these two expeditions, their differences are heralded as exceptional in their divergence, yet, little application has been made regarding lessons for leadership in practice.
With microhistory as a form of inquiry, we are primarily concerned with very specific and smaller units of analysis — in this case, two individual polar expeditions — rather than unpacking the entire range of European exploration. Yet, in these discreet stories we can investigate much larger ideas and concepts. In this way, we are following the lead of Charles Joyner (1999), who defined microhistory as asking “large questions in small places” (p. 1). So, these specific microhistories form the empirical base for our larger questions of how effective leaders learn and experience things and how they weave these perspectives into the craft of effective leadership.

The examination of the expeditions and the choices made by expedition leaders allowed us to first explore patterns of thought and leadership and second, to focus upon emergent themes arising out of the historical data. This, then, is a historical tale, but one that has important resonance within the larger discourse of leadership studies and the environments in which leaders engage.

Two Men, Two Expeditions, One Pole

Amundsen

Roald Amundsen, born in 1872 near Oslo, Norway, is arguably one of the most successful polar explorers of the Heroic Age (American Society of Polar Philatelists [ASPP], 2015). Raised in the comfortable home of a Norwegian shipping family, his parents pushed him to study medicine. Amundsen, however, was not attracted to the profession (Hamilton, 2010). Enchanted by the works of John Franklin, a Briton who died while searching for the Northwest Passage, Amundsen developed a “fervid fascination” with cold-weather exploration (Amundsen, 1927, p. 2). While still a boy, Amundsen began to prepare himself for his chosen career. To this end, Amundsen wrote:

> At every opportunity of freedom from school, I went out in the open, exploring the hills and mountains which rise in every direction around Oslo, increasing my skill in traversing ice and snow and hardening my muscles for the coming great adventure (Amundsen, 1927, p. 3).

His preparations, however, were not confined to matters of physique. Despite reproach from his parents, Amundsen always kept his double bedroom windows wide open, even during the dead of winter. In so doing, he sought not only to harden himself against cold, but also to “live with cold” — learning to thrive in its embrace (italics added for emphasis, Bowman, 1958, p. 47), an intimacy with the harshness bred through direct experience.

After the death of both his parents, Amundsen abandoned his medical studies and turned to address a critical gap in his training for polar work: seamanship (Bowman, 1958). In 1897, he became the second mate on the ship Belgica, a research vessel commissioned for a landmark expedition to Antarctica (Hamilton, 2010). The Belgica expedition was the first to spend an entire winter in the Antarctic region after the ship become locked in ice in the Bellingshausen Sea and drifted without human control for over a year. Captivated by the unguided drifting, this experience strengthened Amundsen’s belief in embracing the elements, rather than fighting them (Bowman, 1958). This is an important characteristic Amundsen displays here in terms of growth mindset — by keeping an open mind in the face of hardship rather than maintaining rigidity against the elements, Amundsen was able to...
lead his team to adapt to the climate rather than to fight it. The Belgica expedition also gave Amundsen first-hand experience with potential medical perils of polar work, such as scurvy and dementia (Hamilton, 2010), which provided Amundsen with the background knowledge to be able to succeed in the Antarctic and adapt to the harsh, ever-changing climate.

In 1903, Amundsen turned his attention northward, determined to complete the work of his childhood hero, John Franklin, and become the first person to traverse the Northwest Passage in a single trip. Over the course of this expedition, Amundsen interacted extensively with the Inuit peoples of the Arctic region known as the Netsilik. In his contact with the Netsilik, Amundsen learned how to make clothes from animal skins, build snow houses, and treat severe frostbite (Hamilton, 2010). Amundsen viewed personal experience as the most important “equipment” a leader could possess (Bowman, 1958, p. 48), and in this regard, his time with the Netsilik greatly fortified his capabilities.

Shortly after his success in the North, Amundsen was again preparing for another polar expedition. Using the knowledge derived from the Netsilik, he designed his own goggles, skis, dog harnesses, and pemmican (lean ground dried meat mixed with melted fat; Huntford, 1999). Amundsen procured Fridtjof Nansen’s polar vessel, the Fram, for the voyage. Utterly unique, the Fram was designed like a saucer so that it would be lifted above the ice floes rather than be crushed by them (ASPP, 2015).

The purpose of this expedition was to be the first person to reach the North Pole, yet, after Amundsen learned that he was forestalled by Americans Frederick Cook and Robert Peary, he set his sights — in secret — on the opposite pole (Hamilton, 2010). Amundsen felt that another expedition to the North Pole would be anticlimactic, but choose to withhold his change of plan for fear of losing funding (ASPP, 2015). This change of objective set the stage for a dramatic race with Captain Robert Scott who was leading a concurrent British expedition for the South Pole. It was, however, only after Amundsen had left port that he notified Scott, and his crew, of his intention to sail Southward (ASPP, 2015). Amundsen’s crew readily acclimated to new venture (Bowman, 1958).

When asked later why he failed to inform Scott of his intentions sooner, Amundsen commented that Scott’s plan and equipment were based upon scientific research and that by informing him one way or the other would not have caused him to alter his program in any way (Amundsen, 1913, p. 44). Unlike Scott’s loyalty to science, however, Amundsen felt that “exploring in Polar regions was more than a career: it was almost a faith” (Bowman, 1958, p. 47). Amundsen’s devout focus led him to invest all his energy and efforts on being the first to reach the Pole (McKay & McKay, 2012). In Amundsen’s words, “Our plan is one, one and again one alone — to reach the pole. For that goal, I have decided to throw everything else aside” (Amundsen’s diary dated 18 April, 1911; as cited in Huntfrod, 1980, p. 380).

After seven months at sea, Amundsen landed at the Bay of Whales on January 9, 1911. The expedition camped for the remainder of the winter as they waited for weather to allow for in-land travel. In addition to a pre-fabricated hut, Amundsen and his men burrowed into the snow to expand their living space (Bowman, 1958). The winter was spent testing, modifying, and refining their gear. These adjustments included shaving off two-thirds of their sledges’ weight, welding the lids of their paraffin fuel containers, and crafting custom tents, skis, and boots (McKay & McKay, 2012). Their clothes, modeled after the Inuit, consisted of loosely-
fitting reindeer furs with inner and outer anorak hanging loosely outside the trousers to allow for air flow (Wylie, 2002).

As was the practice in polar exploration, Amundsen conducted several depot-laying missions prior to the polar march. Amundsen included in a journal entry a note about this depot laying process, which he stated was initiated “on February 10, 1911, [before] we started for the South to establish depots, and continued our journey until April 11” (Amundsen, 1912). The objective was to lay depots along the planned route so that the explorers would not have to carry all of their supplies as they ventured to the pole (ASPP, 2015). Each depot was marked with several long bamboo poles topped with a black flag (Bowman, 1958). Amundsen placed a line of 10 black flags on either side of the depots so his team would be able to find the supplies even if they strayed off course (McKay & McKay, 2012). In just 8 months, Amundsen and his men laid more than a ton and a half of supplies along the planned polar route (ASPP, 2015).

On October 19, 1911, Amundsen and his party, consisting of four other men, four sleds, and 52 dogs, began their trek to the South Pole (Hamilton, 2010). The men traveled on foot or with skis and the dogs pulled the sledges (Bowman, 1958). Amundsen’s time with the Netsilik had taught him the value of using dogs for overland travel in cold-weather regions (Hamilton, 2010). Interestingly, the dogs were trained without lashing. Amundsen knew that no beaten, spiritless animal would work as hard and as long as one with a healthy heart and body (Bowman, 1958).

Given that Amundsen had first-hand experience with scurvy while on the Belgica expedition, he made certain that his party received adequate nutrition. In addition to pemmican of Amundsen’s own formula learned from the Netsilik, the Norwegians brought stores of berry preserves, whole-wheat flour, chocolate, milk powder, and biscuits (ASPP, 2015; Katz & Kirby, 1991). Amundsen further supplemented the explorers’ diet with indigenous food harvested from the polar environment, like fresh seal and penguin meat (Katz & Kirby, 1991). Once underway to the Pole, a final source of nourishment involved the distasteful necessity of slaying the hard-working sledge dogs in order to provide enough food for the men and their remaining animals (Bowman, 1958).

A striking feature of the expedition was that Amundsen’s route had never been taken. Though his starting point was 60 miles closer to the pole than Scott’s base camp (McKay & McKay, 2012), the Norwegians had no idea what sort of terrain they would encounter. Although they were confronted by a challenging landscape whipped by winds in excess of 35 miles per hour, the party endured. After 56 days, on December 14, 1911, Amundsen and his men succeeded in reaching the geographic South Pole (Hamilton, 2010). As one, all five men raised the Norwegian flag. The team camped at the pole for four days and then, having left a letter to notify Scott of Norway’s priority upon the point, Amundsen and his comrades turned for home. They arrived back at base camp on January 25, 1912, “all fit, dogs and men, and in the highest spirits” (Bowman, 1958, p. 56). In fact, Amundsen and his men gained weight as they traveled towards the coast, likening the return journey to a long and somewhat boring ski tour (McKay & McKay, 2012). Overall, Amundsen’s single-minded determination to reach the pole, his application of suitable knowledge and experience, the application of time-tested technologies, and his leadership, all contributed to their overwhelming success.
Scott
An English naval officer and polar explorer, Captain Robert Falcon Scott led what turned out to be the second expedition to reach the South Pole, attaining the pole a month and three days after the Norwegians (Hamilton, 2010). Scott was born in 1868 near Devonport, England. He was the middle child of five in a highly respected and well-to-do English family (ASPP, 2015). Early in life, Scott had no ambition to become a polar explorer. As a boy, he was frail in physique and hopelessly indolent (Murray, 2006). He stagnated for many years longing for a cause worthy of his dedication. Having both sides of his family providing the Royal Navy with officers for a number of generations (Bowman, 1958), Scott felt compelled to join the British Royal Navy at age 13 and quickly found his mark as a seaman (Hamilton, 2010).

The possibility of becoming a polar explorer did not come to Scott until he was 30, and even then, it was by chance. The topic of a planned naval expedition to Antarctica arose most fortuitously out of an impromptu conversation with family friend and geographer, Sir Clements Markham. Taken by the idea, and emboldened by his friend, Scott decided to apply for command of the expedition. His naval record proved impressive and he was selected to lead the expedition (Bowman, 1958).

In August, 1901, Scott and his team set out for Antarctica, carried South by their ship, the Discovery (Hamilton, 2010). Admittedly uncomfortable with the unpredictability of natural forces in such a journey, Scott insisted on “complete command” of what he could control: his ship and his crew (Crane, 2005, p. 91). This was a demonstration of how Scott maintained a fixed mindset in his expedition; by maintaining rigidity in his plan with little room for adaptive plans, Scott was not flexible in his response to the extreme climate. After landing in McMurdo Sound, Scott launched several dismal attempts at inland exploration using dogs (Scott, 1905). It was a foot march, however, that delivered Scott, along with Ernest Shackleton and Edward Wilson, to the latitude of 82 degrees 17 minutes. Just 500 miles from the South Pole, this was the furthest south that any humans had ventured to date (Hamilton, 2010). Upon returning from the grueling overland march, Scott found himself again in opposition with nature; this time his adversary was the sea. For five weeks, Scott and his men tried tirelessly to break the Discovery free from the pack ice (Bowman, 1958). On week six, the “awful unseen agency” relented (Scott & Turley, 1915, p. 187), and the Discovery was free to sail back to England.

Although many saw the voyage of the Discovery as great success, Scott felt unfulfilled in conceding his march just shy of the South Pole. In addition to this disappointment, he felt that reaching the pole would have provided important scientific information about the Antarctic continent. Ultimately, Scott held “scientific investigation as the most practical reason for an Antarctica venture” (Bowman, 1958, p. 28). Therefore, when given the opportunity to lead a second expedition to Antarctica — concurrent with Amundsen — Scott struggled internally to prioritize his two ambitions for accepting the command: get to the Pole first and gather scientific information about the Antarctic. Unlike Amundsen, whose sole focus was on reaching the Pole, Scott’s goals sometimes left him in a state of internal conflict. Even on the day of their departure, Scott beached “I don’t care much for this sort of thing. All I want is to finish the work we began in the Discovery. Then I’ll get back to my job in the navy” (Huxley, 1977, p. 192).
Once underway, Scott revived his zeal for the challenge. For this expedition, Scott procured a large, wooden whaling ship called the Terra Nova. Despite the vessel’s sturdy construction, Scott chose to install oak beams from bow to stern to fortify the hull against the crushing pack ice (Scott & Turley, 1915). Again, Scott’s perception was one of opposition with nature. “As she bumped the floes with mighty shocks, crushing and grinding her way through some, twisting and turning to avoid others, she seemed like a living thing fighting a great fight” (Scott, 1913, p. 58). This conflict-driven approach marked a stark contrast with Amundsen’s Fram, which was designed to drift as one with the ice floes.

Despite an unceasing battle with the ice, the Terra Nova successfully delivered Scott and his men to McMurdo Sound on January 4, 1911, five days before Amundsen would arrive in the Bay of Whales (approximately 440 miles east of where Scott had made landfall; ASPP, 2015). In an almost fanatical interpretation of the British code of sportsmanship, Scott attempted to make no contact with Amundsen’s party. While Amundsen’s base camp location, and further his polar route, were unexplored, Scott’s program was largely patterned after his previous expedition with Shackleton. Showing minimal adaptability, Scott obsessively tracked his team’s progress against Shackleton’s log, which was always ready at his side (Bowman, 1958).

In another testament to rigidity, Scott did not spend the winter modifying his gear as Amundsen did. Rather, Scott and his men spent a good deal of the winter writing letters home and trying to keep their prefabricated shelter free of snow and ice (McKay & McKay, 2012; Wylie, 2002). Scott believed that “Man could manage nature” (“Doomed Expedition,” 1999, p. 1). Amundsen, by comparison, became one with the environment, allowing the snow and ice to become part of the shelter (Bowman, 1958). Similarly, while Amundsen’s group’s clothing was modeled after that of indigenous peoples and allowed for free airflow across the body, Scott and his men wore modern wool jumpers and windproof tunics, which although warm, offered limited breathability and failed to dry when wet (Katz & Kirby, 1991).

The British embraced modernistic solutions to the challenges they faced in Antarctica. Indeed, adopting tools and techniques of native peoples did not fit the master narrative of European hegemony and of conquering nature (Katz & Kirby, p. 261).

“Scott began depot laying on January 24, 1911,” nearly three weeks before Amundsen’s exploration team began laying their first depots (ASPP, 2015; Amundsen, 2012). Scott economized in marking his supply depots, opting for only a single flag to indicate the location of each cache (McKay & McKay, 2012). While this made the marking processes faster, it also increased the precision, effort, or even luck, that Scott and his men would need when they set out to find them again. The first depot they laid, consisting of a ton of stores and fodder, was to be located at 80 degrees South along the polar route. Unfortunately, inclement weather resulted in the One-Ton Depot being placed 36 miles short of the intended position—a deviation that may have meant the difference between life and death on Scott’s tragic return journey (Bowman, 1958). Even though the placement of the One-Ton Depot was admittedly poor, Scott’s own writings continued to suggest a resistance to adaptability: “The proper as well as the wiser course for us is to proceed as though this had not happened. To go forward and do our best for the honour of our country without fear or panic” (Scott & Turley, 1915, p. 259). As asserted, Scott continued his depot laying for the next 9 months despite relentlessly impassive weather (Hamilton, 2010).
It was October 24, 1911 before the weather improved sufficiently for Scott and his men to begin their fateful trek to the South Pole (Hamilton, 2010). The initial party consisted of 16 men, 23 dogs, 10 ponies, and 3 motorized sledges. Scott’s first goal was to cross the Ross Ice Shelf. Thereafter, the party was split into three smaller groups. Only one of these groups — consisting of Scott and four others — would carry on to the pole. The supporting groups were sent back to specified latitudes to replenish depots (Preston, 1999).

The bitter environment had eroded Scott’s ranks in various ways leaving the final party of five men to attempt the pole on foot alone. The motor sledges had not been previously tested in Antarctic conditions and broke down repeatedly. Relying upon untested and perceived-to-be-civilized technologies resonated with a general Eurocentric distaste for traditional strategies. The ponies also proved to be a mistake as they were ill-suited to the climate and the terrain. With heavy torsos and slender legs, they sunk deep into the snow with every step (McKay & McKay, 2012). Furthermore, the superfine blizzard snow easily penetrated their coats, bringing down their body temperature to dangerously low levels (Bowman, 1958). As for the dogs, an overarching frustration cultivated on the Discovery expedition left Scott with a general distrust of them (Bowman, 1958). This left man to haul. “For the British, man-hauling was a source of pride, a test of manhood — they liked the purity of it, the struggle between man and nature” (McKay & McKay, 2012, p. 10). In Scott’s words:

*No journey ever made with dogs can approach the height of that fine conception which is realised when a party of men go forth to face hardships, dangers, and difficulties with their own unaided efforts...Surely in this case the conquest is more nobly and splendidly won* (Scott, 1913, p. 468).

This idea of undergoing noble suffering in a conquest against nature seemed to permeate Scott’s conception of his efforts in Antarctica.

In terms of meals, Scott’s records describe a sort of “Blytonesque high tea” (Wylie, 2002, p. 257), “with dishes of burnt almonds, crystallized fruits, chocolates and such toothsome kickshaws” (Scott, 1913, p. 325). His provisions also included canned meats and white bread. It was a diet almost entirely lacking in Vitamin C (Katz & Kirby, 1991). Amundsen, who had first-hand experience with scurvy, did not make this same mistake. For the most part, Scott’s crew did not supplement their processed foods with local and nutritionally dense meat, as did Amundsen, who learned nutritional lessons through direct experience and Inuit knowledge systems. By the time Scott’s team left for the pole, they were already dealing with the effects of malnutrition (Katz & Kirby, 1991).

Bad weather hampered Scott’s party from the start of their polar march. At times the team endured a frigid windchill with temperatures dipping to minus 40 degrees Fahrenheit (ASPP, 2015). Relying upon man-hauling took its toll for long hours of physical exertion in the frigid environment and gave way to dehydration. Yet, despite all this, Scott and his men soldiered on. On January 17, 1912, Scott and his four companions reached the South Pole, only to be greeted by the Norwegian flag. Amundsen and his men had reached the pole 34 days earlier (Hamilton, 2010). The heart-rending entry in Scott’s diary, albeit bleak, only hints at the immense disappointment he and his men must have felt: “The Pole. Yes, but under different circumstances from those expected. We have had a horrible day. ...Good God! This is an awful place and terrible enough for us to have laboured to it without the reward of priority” (Sott & Jones, 2005, p. 376).
On the return trip, the five spirit-broken men faced challenges too great to overcome. Blizzard conditions continued to push the men off course and made it difficult for them to find their already poorly-marked supply depots (Hamilton, 2010). When reached, the depots granted only minimal sustainment. Scott and his men did not solder shut the paraffin fuel canisters in their depots as Amundsen had done. Unmodified, the leaky seal allowed much of the fuel to evaporate, forcing them to eat frozen food (McKay & McKay, 2012). Without proper nourishment, accidents become more common and ultimately all five men lost their lives. Scott and the final two surviving members of his party made it within 11 miles of the One-Ton Depot before perishing in their tent (Bowman, 1958).

Scott was to become a modern “hero of tranquil times” (Bowman, 1958, p. 15). Despite his failure, his tale reveals a unique projection of a modernist mentality that one can control nature through technology (Katz & Kirby, 1991). Scott’s team regularly suspended their progress to take photos, nearly 2,000 in all, while Amundsen took only 10 (McKay & McKay, 2012). Scott spent most of his pre-expedition preparations studying the latest in navigation techniques, largely at the cost of not devoting his efforts to understanding other elements of living on ice (Savitt, 2004). Scott employed a command-and-control system based on naval discipline and structured hierarchies. Indeed, many elements played an important role in what happened, but ultimately, to Scott, death was not failure. His final journal entry, dated March 29, 1912, read, “I do not regret this journey, we have shown that Englishmen can endure hardship, help one another, and meet death with as great a fortitude as ever in the past” (Scott, 1913, p. 422).

History in Small Places
We have returned from the pole with hard lessons learned. Lessons which speak not only to pragmatically dwelling upon the ice but also how to be effective leaders. The experiences, choices, and eventual fate of Amundsen and Scott provide a unique view of human endeavor that evokes a particular epistemological outlook and specific strategies for leadership. Taken together the two expeditions are manifestations, albeit two sides of a coin, of a master narrative that sent European explorers to far flung points on the globe.

Beyond the Master Narrative: The Source of Knowledge
For Amundsen and his team, the expedition to the South Pole was an extension of their normal lives in the outdoors, made clear by the description of the return to the sea being a long, boring ski tour. The knowledge they employed was embedded in how they experienced the outdoors, as Katz and Kirby (1991) asserted, “for Amundsen and his colleagues, such dimensions of nature were a part of their everyday life” (p. 261). The same could not be said of Scott. Comparatively, the two expeditions provide stark contrasts in temperament, strategies, and styles of traversing the ice. While both expeditions were rooted in the master narrative of European exploration, the two leaders take tremendously different paths across the landscape, geographic yes, but also epistemological (see Figure 1). And, it is these experiences and choices that made all the difference. Dissimilar approaches to leadership are ingrained in how these two teams dealt with Antarctica. Subsequently, the perceptions of Amundsen, in particular, align with various noteworthy elements of effective leadership. We envision these elements as an integrated whole, each one supplemented by the others,
even when explored individually. Framing these elements of leadership within microhistorical events affords us knowledge that resonates within the field of leadership.

*Figure 1: Scott’s and Amundsen’s Routes to the South Pole*

It would seem that Scott was seduced by the promises of Western science and technology and thus placed his faith in technologies and strategies that ultimately failed; ponies and motor sledges top the list. Scott’s margin of error was slimmer than Amundsen’s for his adaptive tool kit was more limited, reliant on untested technologies and distrustful of time-honored and tested Native knowledge. Scott’s conviction was part of a deeper faith in a particular worldview, one in which European exceptionalism and civilization were considered pinnacles of human achievement. The effect of this was a jaundiced view of traditional knowledge systems, experiences, and adaptations.

Amundsen, on the other hand, harnessed years of direct observation and experiential learning with northern Inuit people when he approached the southern pole. This proved instrumental in the success of his team, not only in reaching the pole, but also, of returning unscathed. Adapting these knowledge systems and his own experiences to a land he had not before stepped foot upon, Amundsen developed an adaptive awareness and leadership responsive to localized conditions. Amundsen brought along companions who were good with their hands; cobbler, sailmakers, carpenters, ironmongers, all who applied a “nomad science” (Wylie, 2002, p. 257) in forging strategies for embracing rather than merely observing the land of ice and wind.

Amundsen also ensured his crew were all accomplished skiers, a sport pioneered by Norway, and he recruited Norwegian ski champion, Olav Bjaaland, based on his athletic prowess. Mobility upon ice and snow necessitated intimate knowledge of this skill, requiring the ski and pole becoming one with their person (Amundsen, 1913). Huntford (2008) stresses that when Amundsen reached the South Pole, “he was careful to record that ‘the skiing has been partly good, partly bad.’ It took precedence over the fact that he and his four companions had just become the first men to reach 90 degrees south latitude. They saw themselves not as explorers but as skiers. Nor did they feel particularly heroic. They had simply sped over 740 miles and won the longest ski race in the world” (p. 1). Amundsen saw the pole as a complex and holistic system, not reduced to variables, but a relentless and integrated whole requiring a tacit form of knowledge derived from deep experience and awareness of natural processes.
Discussion
What are we to make of these two expeditions? What do their successes and failures portend for successful leaders? What can all of this wandering around the frigid places of the earth afford us? In examining the experiences of Amundsen and Scott with keen attention given to epistemological assumptions and methods of exploring certain characteristics of leadership emerge that we conceive as a sensibility. This sensibility arises out of particular areas of leadership, such as trustworthiness, value, and integrity, and how these elements are responsive to changing environments. We intend to explore the concepts of leadership, mindset, and reflexivity further in depth, applying these facets into a discussion of Amundsen’s and Scott’s expeditions and the differences between each leader’s approach to the Antarctic pole. The following concepts act as the essential grounding for a sensibility efficaciousness in leadership.

Communicating
Leading others often involves a certain degree of knowledge transfer. From this perspective, the followers become the leader’s students, learning directly from his or her actions within the group. It often does not matter, however, how deliberate the leader is with his or her action; learning remains largely demand driven (Megahed, Yakout, Darwish, & Wahba, 2021). When people cannot see the need for what is being taught, they ignore the information or fail to internalize it (Sowder & Harel, n.d.). However, when people have a corresponding need, they tend to learn effectively and quickly. Resources for learning lie not solely in textual facts, but also directly through practice (Brown & Duguid, 2000). To this end, Geisler (1999) stressed that “mentoring has a vital role in conserving and transferring knowledge based on experience” (p. 25). These practices allow people to observe those who already know how to use the information, make sense of the information, and ultimately use the information themselves (Brown & Duguid, 2000). Knowledge derived from direct and intimate experience and mentored by experts with deep experience remains pivotal for effective leadership. We need look no further than Amundsen’s success to witness the results of privileging these forms of knowledge and how they foster synthesis and holism.

The Power of Mindset
Amundsen exhibits not only knowledge of dwelling upon the ice, but a responsiveness for dealing with complex systems. Learning at the heels of indigenous people coupled with his own experiences, his sensibility was honed over the course of years and multiple encounters with the unforgiving polar world (i.e., applying a growth mindset). Amundsen was able to garner from these experiences a sensibility that helped ensure his success. The sensibility was embedded in a holistic awareness of polar environments and holistic preparation for the endeavor. The world view and practical tendencies of Amundsen ran counter to prevailing norms in ethnocentric Europe and North America of that time period in that he validated traditional knowledge systems, technologies and growth mindset as essential components of dwelling and traveling upon the ice.

Connecting this back to Carol Dweck’s lectures and writings about growth mindset, the fundamental point of growth mindset is that in order to demonstrate and facilitate growth, leaders must foster an environment based on mutual teamwork and infuse the idea that intensive work equates to more knowledge learned. Amundsen displayed a holistic know-
ledge of polar environments and how to adapt and survive in them through learning from indigenous peoples. Over the long dark winter, in which both expeditions overwintered near the sea, Amundsen’s team holistically re-evaluated and adapted their gear to suit the new environment. Rather than reduce both the environment and the team’s preparations to discrete variables, Amundsen viewed Antarctica as a complex whole, requiring complex adaptive strategies favoring holism and synthesis. By attaining prior knowledge to polar environments, Amundsen was better able to lead his expedition because he was prepared for not only the climate, but for the strength he knew it would take to boost the morale of his men in such a harsh environment. By being able to bring his team together to adapt to the circumstances, Amundsen demonstrated characteristics of growth mindset.

The expedition leaders had the onus of becoming familiar with the key processes of polar exploration. To this end, “past knowledge is continually tested through practice, falsifying what does not work and sustaining what does. The environment is assumed to be in constant flux, and success requires understanding the nature of such changes and adapting to them” (Savitt, 2004, p. 158). According to Hazy (2022), one can never ensure predictability as a change in environment is given; therefore, adaptability forces problem-solving skills and ultimately results in knowledge by experience. The key ingredient here is in applying knowledge in effective ways to adapt to the circumstances being encountered.

In general, the adaptation to local environments harnesses particular knowledge systems and makes this knowledge applicable to what is being encountered. Amundsen excels on this point, whereas Scott flounders. “It’s not that Scott didn’t prepare. He did. But he based his preparations on the conditions he had experienced on his previous Discovery expedition and on those reported during Shackleton’s Nimrod expedition. He didn’t count on Antarctica being unpredictable” (McKay & McKay, 2012, p. 10) and he failed to adapt. In short, fixation on one way of doing things has the dangerous effect of limiting the imagination and the ability to respond. This “fixed mindset” put pressure on Scott to predominantly use the knowledge he learned prior to the expedition, essentially avoiding gaining new knowledge in order to help him and his crew adapt to the challenges faced in the polar climate. In matters of life or death, having a fixed mindset demonstrates that survival (in extreme situations nonetheless) is predicated around one’s ability to adapt and shift the paradigm of what they have been doing into something new that will help them survive.

This is a reminder of the importance of activating experiences and tacit knowledge through experimentation and adaptation. Comparing select attributes of Amundsen’s and Scott’s expeditions reveals a great divide between the explorers in terms of adaptability (see Table 1). Amundsen applied knowledge and experience from the opposite side of the world to a place he had never fully encountered. He employed strategies that stood the test of time amongst Native peoples of the far North, regardless of ethnocentrism. Scott, meanwhile, endeavored to use knowledge and technologies untested in the harshness of Antarctica — those perceived as advanced and befitting of civilized societies. Wylie (2002) concludes that Amundsen “has forged a mobile synthesis: the assimilation of an indigenous art of dwelling, its translation into a hybrid art of voyaging, and its redeployment within this specifically European adventure of exploration and discovery — this race to the Pole” (p. 258). In this regard, Amundsen’s and Scott’s competition is an exemplar of divergent approaches to knowledge adaptability.
Table 1: Comparison of Select Attributes of Amundsen’s and Scott’s Expeditions to the South Pole

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Scott</th>
<th>Amundsen</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age of becoming interested in</td>
<td>30 – after a chance meeting in London with family friend and geographer Sir</td>
<td>15 – after reading the works of John Franklin, a Briton, who died while searching for the Northwest Passage</td>
</tr>
<tr>
<td>polar exploration</td>
<td>Clements Markham</td>
<td></td>
</tr>
<tr>
<td>Name of ship</td>
<td>Terra Nova (Latin for “New Found Land”)</td>
<td>Fram (Norwegian for “Forward”)</td>
</tr>
<tr>
<td>Mission of the Pole expedition</td>
<td>get to the Pole first and gather scientific information about the Antarctic. Scotts team took nearly 2,000 photographs, while Amundsen took only 10.</td>
<td>Earn a “first” in polar exploration for his Country. Originally Amundsen was going to sail to the North Pole, but upon learning it was reached, set his sights south.</td>
</tr>
<tr>
<td>Base camp</td>
<td>McMurdo Sound – The base camp previously used by Scott and Shackleton on the Discovery Voyage</td>
<td>Bay of Whales – previously unexplored, but geographically closer to the Pole</td>
</tr>
<tr>
<td>Shelter tending</td>
<td>A pre-fabricated hut that they tirelessly attempted to remove from the snow.</td>
<td>A pre-fabricated hut they let become incased in snow so as to burrowed out additional living quarters.</td>
</tr>
<tr>
<td>Clothing</td>
<td>Wool jumpers and windproof tunics</td>
<td>Loosely fitting reindeer fur clothes with inner and outer anorak hanging loosely outside the trousers to allow for air flow.</td>
</tr>
<tr>
<td>Ground transportation</td>
<td>23 Dogs, 10 ponies, 3 moto sledges, and man-hauling</td>
<td>116 dogs, men on skis (Bowman, 1958)</td>
</tr>
<tr>
<td>Depot markers</td>
<td>A single black flag</td>
<td>A set of long bamboo poles topped with a black flag spaced .5 miles apart on either side of the depot</td>
</tr>
<tr>
<td>Food</td>
<td>Canned meats, white bread, biscuits, burnt almonds, crystallized fruits, chocolates</td>
<td>Fresh seal and penguin meat, pemmican of Amundsen’s own formula, berry preserves, whole-wheat flour, chocolate, milk powder, and biscuits</td>
</tr>
<tr>
<td>Pole party</td>
<td>Started with 16 men, but the final assault was made with 5</td>
<td>5 men</td>
</tr>
</tbody>
</table>

**An Application of Leadership Theory**

Arguably, Amundsen and Scott possessed uncommon attributes that galvanized their followers, even in the most extreme conditions. These unique qualities are thought to originate from the leader’s background, education, and upbringing (Martin, Cashel, Wagstaff, & Breunig, 2006). Through this idea, credibility in leadership is built out via Amundsen’s and Scott’s societal status and their educational background. Style theories, on the other hand, assume that particular kinds of behaviors underlie a person’s ability to lead. Equals in courage and endurance, the leadership styles of Amundsen and Scott varied on other parameters. Amundsen was a tactician (McKay & McKay, 2012), a man of single-minded concentration (Bowman, 1958). Scott was mostly introspective in his reasoning (Bowman, 1958). Individual behaviors and interpersonal relationships, combined with time, place, and circumstance created the foundation of the situational and contingency theories.

According to these perspectives, each individual and each situation must be considered as its own case. The analysis presented below upholds this approach, honoring the complexity of experience and circumstance embedded in Amundsen’s and Scott’s expeditions to the Antarctic Pole. The microhistories presented in this study provide an excellent vehicle by which to further unpack the phenomenon of leadership in action. When juxtaposing the expeditions of Amundsen and Scott, the mere survival of Amundsen and his men makes a
strong case for the superiority of their efforts, let alone the striking success and ease of their passage to and from the pole. Leadership is a complex phenomenon, however, and such conclusions — without reflection — contribute little to the field.

**Reflexivity**

As mentioned previously, reflexivity is the amalgamation of tacit knowledge, skills, and continual learning, and emphasizes the personal dimension that facilitates the acquisition of skills and technical knowledge. A “reflective practitioner” conceptually can compile knowledge from several different fields in order to adapt to a circumstance. To tie this back into our analysis of Amundsen’s and Scott’s expeditions, we can also bring in the concept that a reflective practitioner can also apply these knowledge skills to teaching.

Although Amundsen was not a teacher by profession, Elzinga’s (2012) portrayal of him as a “reflective practitioner” represents an important nuance within the polar exploration canon. To this end, Elzinga highlighted the technical knowledge that Amundsen gained from various life experiences, emphasizing how the explorer mobilized his knowledge stores for effective transport and survival within the polar regions.

Likewise, while Scott brought skis on the voyage of Discovery, a dearth of experience rendered them nothing more than a form of entertainment (Scott, 1905). It can be concluded that Scott’s expeditions were based on an ideological conception of exploration, and ultimately, this conception proved highly resistant to change (Savitt, 2004). The fact of the matter is that Antarctica demanded reflexivity and responsiveness. Without these forms of awareness Scott floundered.

Regarding reflexivity and knowledge mobilization, the difference between Amundsen and Scott appears to be in how each harnessed previous experience as moments of learning in the continued pursuit of the pole. Reflexivity, however, only tells us so much. What is needed is a lens by which to understand how reflexivity leads to action. And, in this regard we turn to David Kolb’s Experiential Learning Model (ELM) published in 1984, which helps explain the flexible application of abstract concepts in diverse contexts.

Kolb explained that “learning is the process whereby knowledge is created through the transformation of experience” (Kolb, 1984, p. 38); as close an approximation of Amundsen’s process as can be imagined. ELM is best represented as a four-stage learning process or cycle comprised of (1) having a concrete experience, which leads to a (2) moment of reflection of the experience followed by, the learner (3) forming abstract conceptualizations or abductions which are then (4) used for active experimentation applied to the real world, which in turn leads to new experiences. And the cycle continues. While Kolb stressed that a learner could enter the cycle at any stage, following through the subsequent sequence, the model is effective only when a learner engages all four stages. Any one stage on its own is not a solid learning strategy. Amundsen’s synthesis of experience, knowledge, reflection, and action culminate in the actualization of Kolb’s model. Scott, on the other hand, fell short in this regard.

Through the lens of Leadership, Growth Mindset, and Reflexivity, we have explored how Amundsen’s and Scott’s expeditions were not only influenced by each leader’s ability to lead their men successfully, but demonstrated the ability to learn/apply knowledge in order to adapt to extreme environments. Whereas both explorers differ greatly in their methodology,
the contrast between Amundsen’s and Scott’s expeditions provide us with an applied insight to leadership not commonly seen in everyday life. However, even in the extreme circumstances these leaders endured, we can still see many fundamental leadership, mindset, and reflexivity concepts that are also used in everyday business settings. Therefore, whether these facets are being used in extreme environments, or the office setting, successful leadership holds a commonality: being able to create value and trust in teams through an adaptable and continuously improving mindset.

**Conclusion**

Successful leadership is dependent in part on an integration of experiences and learning through direct engagement with one’s followers. In the field of leadership, we are dependent upon integrating various forms of knowledge and awareness. Amundsen typifies this as his team reflected on their own experiences of outdoor life and applied this to their time in Antarctica. This included the attention to altering gear, use of dogs, diet, and use of skis—all central to success. In this way, there was an integration of nature and culture, neither reductionism nor abstraction of specific variables, but a pragmatic, holistic adaptation to local environments. Katz and Kirby (1991) use the word “inchoate” in describing this process, yet this does not suggest something undeveloped, but rather something emergent, something tacit, knowledge that functions as an extension of experience. This is central to understanding the difference between the two expeditions and the eventual outcomes (Katz & Kirby, 1991).

Importantly, any attempt to cultivate tacit knowledge from explicit knowledge depends on whether those attempting the conversion have substantial experience to interpret it (Savitt, 2004). As a case in point, Amundsen (1927) wrote that “second hand experience out of a book is often as good as first hand, if the reader has had enough experience in the same field to understand and apply what he needs” (p. 239). Success in the cultivation of tacit knowledge, therefore, demands the user understands core elements of practice. To this end, carefully recorded experimentation is of great value in determining what works and what does not. In this way, the process comes full circle: tacit knowledge generated from experimentation can be more easily captured and transformed into explicit knowledge that can be used by others (Savitt, 2004). This sense of how to generate and apply tacit knowledge is made manifest in Amundsen’s intimate relating to Antarctica. As we explore the historical legacies of these events, we become witness to the synthesis of various funds of knowledge and direct application of these to the art of dwelling upon and with the ice. We further become privy to a sensibility and set of knowledge that can be applied to a wider audience and set of circumstances across fields of leadership.

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Power of Attachment Styles in Servant Leadership: A Conceptual Paper

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Abstract
The paper aims to advance an understanding of the relationship between servant leadership and attachment styles. This paper provides a review of servant leadership and attachment styles to explain how this understanding can be used to confront challenges faced by leaders due to a crisis. A proposed conceptual model is posited to investigate the moderating effect of followers' attachment styles on the relationship between servant leadership and desired follower outcomes. Additionally, this study adds support to the criticism of the leader-centric approach of research by investigating the moderating role of followers' characteristics, such as followers' attachment styles. The practical implications of this study highlight how servant leadership can positively revolutionise relationships at work, thereby making it an interesting field for research and practice.

Introduction
The need for leadership arises out of the desire of organisations to accomplish their objectives in the most effective way. Organisations need effective leaders “to plan, organise, provide direction, and exercise control over organisational resources, material, and human, in order to achieve the organisation’s objectives” (Kanungo, 2001, p.257).

Abusive supervision is the “subordinates’ perceptions of the extent to which superiors engage in the sustained display of hostile verbal and nonverbal behaviours, excluding physical contact” (Tepper, 2000. p.178) is a pervasive issue in workplaces today. Some major characteristic behaviours include invasion of privacy, inappropriately assigning blame, ridiculing publicly, rudeness, and taking undue credit (Tepper et al., 2006). Research has found abusive supervision is associated with lower employee job satisfaction, lower life satisfaction, lower normative and affective commitment, higher family-to-work conflict, higher employee depression, anxiety, and emotional exhaustion (Tepper, 2000).
An employee’s view on what accounts for good leadership has dramatically changed. The idea of a hierarchical-oriented heroic leader with primary regard to shareholders needs to be replaced with leadership that is both virtuous and ethical, a leadership that prioritises altruism, humility, ethical behaviour, and agape love through service to other people (Van Dierendonck & Patterson, 2010). Servant Leadership might be able to deal with the challenges of our modern-day workplace, which may be the reason why organisations that implement servant leadership continue to rise (e.g., Southwest Airlines, Starbucks, Container Store, Zappos), thus encouraging more research into Servant Leadership (Eva et al., 2019).

In a systematic review and call for future research which surveyed servant leadership and devised a nomological network of servant leadership research to understand the antecedents, mediators, moderators, outcomes, and boundary conditions to create a holistic picture of where it has been and where it should go in the future (Eva et al., 2019). However, attachment styles were exempted from their paper. Attachment theory (Bowlby, 1977) suggests that humans have a survival need to form strong affectionate bonds with significant others who can provide security to them. Although the significance of servant leadership has been discussed in scholarly literature and displayed through empirical research, the gap lies in understanding the role of attachment styles in servant leadership. In this paper, I attempt to address this gap by reviewing servant leadership literature and attachment styles. I will then provide propositions of a servant leader possessing a certain attachment style. Thereafter, I offer a conceptual model that captures the moderating role of followers’ attachment styles on the relationship between servant leadership and desired follower outcomes and propose future research directions.

**Servant Leadership**

Servant Leadership is “an (1) other-oriented approach to leadership, (2) manifested through one-on-one prioritising of follower individual needs and interests, (3) and outward reorienting of their concern for self towards concern for others within the organisation and the larger community” (Eva et al., 2019, p.114). It was in his seminal work, Greenleaf (1977, pp. 13-14) described servant leadership as: “The servant-leader is servant first … It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons; do they, while being served, become wealthier, wiser, freer, more autonomous, more likely themselves to become servants?”

The rise of servant leadership research is prominent (Eva et al., 2019). Studies have shown it to be imperative in terms of gratitude, empowerment, innovativeness, and performance in organisations (Baykal et al., 2018). It also has a positive relationship with team effectiveness, organisational citizenship behaviour (Mahembe et al., 2014), and work engagement (Yang et al., 2017). It has been found to negatively affect turnover intention (Brohi et al., 2018).

In their meta-analytic study, Hoch et al. (2018) examined and compared transformational, ethical, authentic, and servant leadership. Their findings showed that servant leadership predicts outcomes related to organisations and explains variance above and beyond the
other leadership approaches. They concluded that servant leadership has “much more promise as a stand-alone leadership” (p. 2) than the rest.

**Attachment Theory**

Considered one of the most influential theories in psychology and an established theory of human relationships (Finkel & Simpson, 2015), it posits the experiences a child has with an attachment figure (most often parents) form the basis of an internal working model of self. According to attachment theory, the internal working model of self can be either secure (wherein both others and self are perceived positively) or insecure (wherein both others and self are perceived negatively). Through these mental models, people examine the behaviour of significant others with whom they interact. The central concern is the cognitive-affective process of attachment which is defined as the propensity of a human to develop affectional bonds with significant others (Bowlby, 1969).

Bowlby (1969, 1988) is credited with having developed attachment theory to explain the affectional bonds children form with their primary caregivers. According to Bowlby, a child who consistently observes their primary caregiver providing for their basic physiological and emotional needs will develop a secure model of attachment, whereas a child who observes their primary caregiver not meeting their needs may form an insecure model of attachment. The theory postulates that individuals during times of need and distress are born with an innate desire to seek proximity to others to increase their survival prospects. The extent to which these successful efforts lead to a sense of security. This then becomes the basis of one’s attachment style, which remains relatively fixed over one’s lifespan. Though this theory was initially developed to explain a parent-child relationship, it has been extended to other human relationships.

These attachment models were further explored through “The Strange Situation” studies. These studies stimulated stress in parent-child dyads and observed their patterns of interaction. The studies had the following steps, first, the researcher would introduce the infant and the caregiver to a room with new objects to play with, following which they then left the infant to explore the room with the caregiver present. Patterns of behaviour were observed in the following situations: (1) when the caregiver was present, and a stranger entered the room, (2) when the caregiver left the room, and the child was alone with the stranger, (3) the caregiver came back to the room, and the stranger left, (4) no one was present in the room except for the infant, (5) the stranger returned, and (6) the stranger leaves, and the caregiver returns. By coding these observations, they developed a model consisting of three different types of attachment styles: secure, ambivalent, and avoidant (Ainsworth et al., 1978).

These three models remain stable over time and summarised a secure individual’s internal working model as basic trust and confidence that their caretaker will be helpful, available, consistent, and responsive in threatening situations (Cassidy, 1994). Securely attached infants showed signs of distress when the caregiver left and relief when they returned. They maintained a sense of proximity to the “safe haven” of the caregiver, especially in the stranger’s presence. Thus, they are bold in their explorations of the world and are associated with increased levels of optimism, positive views of others, and self and emotional stability (Mikulincer & Shaver, 2015).
A sense of uncertainty characterises an insecure ambivalent attachment style that the caregiver will be helpful, available, and responsive when called to (the caregiver is available and helpful in some situations but not in others). These infants showed major distress in the caregiver’s absence, feared the stranger, and resisted the caregiver when they returned (Cassidy, 1994). Insecure ambivalent is “the extent to which a person worries that others will not be available in times of need and anxiously seeks their love and care” (p.18). Because of this uncertainty, it results in higher proneness to separation anxiety, negative self-perception, and lower levels of emotion regulation (Mikulincer & Shaver, 2015).

The third pattern is insecure avoidant attachment, wherein individuals are not confident that they will receive care when they seek it. In turn, they strongly expect to be rebuffed. They tend to devalue the value of attachment and attempt to minimise attachment behaviour by becoming emotionally self-sufficient and try to live without others’ support. This may result from the caregiver consistently rebuffing the child when they approach for a sense of protection or comfort. These infants showed little distress in the absence of their caregiver and little interest when they arrived, and they were indifferent to the caregiver. An insecure avoidant attachment style is the extent to which a person distrusts others’ goodwill and defensively strives to maintain behavioural and emotional independence. Thus, it is associated with actively trying to handle distress solo, no attempts to seek proximity and support, and a negative perception of other people (Mikulincer & Shaver, 2015).

The avoidant attachment style can be further divided into: “fearful,” which includes characteristics such as discomfort and distress because of the lack of close relationships, and “dismissing,” characterised by discomfort with closeness and intimacy and a denial of attachment-related anxiety. The model has two dimensions: perception of others and perception of self. Each of the dimensions can have a positive or negative value. Securely attached individuals have a positive model of self and others. Ambivalent individuals have a negative model of self but still approach others in terms of comfort, indicating a positive model of others. Fearful individuals have a negative model of both self and others. Dismissing adults have a positive self-model, however, they do not wish to have close relationships, thus indicating a negative model of others (Bartholomew & Horowitz, 1991). Research has found that individuals who exhibit secure attachment in adulthood consistently enjoyed responsive and attentive caregiving as children. In contrast, those adults who exhibit an insecure attachment style tended to experience inconsistent (ambivalent/fearful) or dismissive (avoidant) caregiving as a child (Mikulincer & Shaver, 2007).

In adult life, studies done by Hazan and Shaver (1987, 1990) in the context of emotional relationships such as romantic relationships and in the workplace found that securely attached individuals as being comfortable with closeness, have a positive sense of trust, worthiness, and an expectation that others are accepting and will be supportive of them in times of distress. Insecure avoidant individuals are reluctant to trust and prefer maintaining an emotional distance. Their findings led to an impetus for future research.

**Attachment Theory and Leadership**

According to several researchers, the relationship between a leader-follower dyad is similar in critical ways to a child-parent (primary caregiver). Popper et al. (2000) expanded attachment style to the area of leadership, their central hypothesis was that the transforma-
tional leadership style would positively correlate with the secure attachment style. Their findings showed positive associations between leaders’ secure and multiple sources of transformational-leadership ratings. Transformational leadership can negatively impact attachment anxiety and attachment avoidance (Molero et al., 2013). Similar studies were done with other leadership theories, such as authentic leadership theory (Hinojosa et al., 2014) and leader-member exchange theory (Fein et al., 2020). Securely attached individuals perceived themselves as more effective team members and that their fellow team members saw them as emerging leaders significantly more than how they perceived insecurely attached individuals (Berson et al., 2006).

Attachment theory posits a tendency of the internal working models to resist change based on the assumption that they often operate outside conscious awareness, however, despite this tendency of continuity in attachment patterns, certain changes may occur (Bowlby, 1988). For instance, when critical changes occur in the parent (primary caregiver) (Egeland & Farber, 1984) or due to a supportive relationship with a significant other, friend, or even a therapist (Bowlby, 1988; Lieberman et al., 1991; Van Ijzendoorn et al., 1995). Harms’ (2011) study specifically focused on individual differences in attachment styles regarding workplace outcomes such as trust, job attitudes, and leader effectiveness. Besides the tendency to perceive leaders as attachment figures, leadership research has also shown relationships to be the foundation of leadership (Uhl-Bien, 2011).

Secure attachment is associated with a relational leadership style (expressing greater concern over the development of employees) as opposed to a task leadership style (focused more on rewards and recognition), whereas insecure avoidant attachment is associated with task-oriented leadership (Doverspike et al., 1997). Securely attached leaders were more like to delegate, and avoidant leaders reported the least delegation (Johnston, 2000). Researchers have also argued that certain features of secure attachment (empathic ability and self-confidence) are pivotal to visionary leadership (Goleman et al., 2002). Securely attached individuals (higher capacity for emotional regulation) are more likely to promote positive emotions, encourage followers’ creativity, be altruistic, and put the need of others before their own (Sosik and Megarian, 1999).

The antecedents of leadership in terms of attachment are based on the idea that attachment relationships are formed with individuals that one is close to, who, in times of stress, can provide a safe haven, and who can be relied on to encourage and support new experiences and exploration. Eva et al. (2019), in their systematic review of the antecedents of servant leadership, do not include attachment styles.

There are certain themes in servant leadership (Table 1). Overall, a servant leader shows a keen interest in loving and serving the followers, I contend that the servant leader must have both a positive model of self and a positive model of others therefore, I propose:

➢ **Proposition 1:** There is a positive association between servant leadership and a secure attachment style.

➢ **Proposition 2:** There is a negative association between servant leadership and an insecure attachment style.
Table 1: Past Dominant Themes of Servant Leadership

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<tr>
<td>Inspirational</td>
<td>Listening</td>
<td>Service</td>
<td>Values People</td>
<td>Vision</td>
<td>Organisational Stewardship</td>
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<td>Moral</td>
<td>Empathy</td>
<td>Vision</td>
<td>Builds Community</td>
<td>Credibility</td>
<td>Altruistic Calling</td>
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<td>Healing</td>
<td>Credibility</td>
<td>Displays Authenticity</td>
<td>Trust</td>
<td>Emotional Healing</td>
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<tr>
<td>Awareness</td>
<td>Trust</td>
<td>Provides Leadership</td>
<td>Service</td>
<td>Wisdom</td>
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<tr>
<td>Persuasion</td>
<td>Influence</td>
<td>Develops People</td>
<td>Modeling</td>
<td>Persuasive Mapping</td>
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<td>Conceptualization</td>
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<td>Foresight</td>
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<td>Stewardship</td>
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<td>Growth</td>
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<td>Community Building</td>
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Servant Leadership and Follower Outcomes

Eva et al. (2019), in their systematic review on Servant Leadership, have analysed several empirical findings of the group, organisation-level outcomes, and how servant leaders influence follower outcomes.

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<tr>
<td>Service</td>
<td>Humility</td>
<td>Putting Subordinates First</td>
<td>Voluntary Subordination</td>
<td>Stewardship</td>
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<tr>
<td>Vision</td>
<td>Agapao Love</td>
<td>Behaving Ethically</td>
<td>Responsible Morality</td>
<td>Humility</td>
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<tr>
<td>Humility</td>
<td>Trust</td>
<td>Emotional Healing</td>
<td>Authentic Self</td>
<td>Authenticity</td>
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<tr>
<td>Trust</td>
<td>Vision</td>
<td>Conceptual Skills</td>
<td>Transcendental Spirituality</td>
<td>Forgiveness</td>
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<td>Altruism</td>
<td>Empowerment</td>
<td>Empowering</td>
<td>Convental Relationship</td>
<td>Accountability</td>
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<tr>
<td>Agapao Love</td>
<td>Helping subordinates grow and succeed</td>
<td>Transcending Influence</td>
<td>Courage</td>
<td>Empowerment</td>
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They dissected it into follower behavioural outcomes such as the positive relationship between servant leadership and organisational citizenship behaviour (Chen et al., 2015; Liden et al., 2008; Zhao et al., 2016), helping behaviour (Neubert et al., 2016), self-rated...
employee corporate social responsibility (Grisaffe et al., 2016), and proactive behaviour (Bande et al., 2016). It has also been negatively associated with employee deviance (Sendjaya et al., 2018).

And follower attitudinal outcomes such as employee engagement (Van Dierendonck et al., 2014), thriving at the workplace (Walumbwa et al., 2018), job satisfaction (Mayer et al., 2008), and psychological well-being (Gotsis & Grimani, 2016). Servant Leadership is negatively associated with turnover intention (Hunter et al., 2013), ego depletion and emotional exhaustion (Rivkin et al., 2014), job cynicism (Bobbio et al., 2012), and job boredom (Walumbwa et al., 2018). An emerging body of research shows servant leadership is positively associated with employees’ perception of work-life balance and family support (Tang et al., 2016) and reducing work-family conflict (Zhang et al., 2012). Research findings have also found employees in the presence of servant leaders are likely to view their organisation positively-higher levels of organisational identification (Zhao et al., 2016), increased levels of perceived person-organisation fit (Irving & Berndt, 2017), and person-job fit (Babakus et al., 2010). Servant leadership has also been positively related to commitment to change (Kool & Van Dierendonck, 2012) and organisational commitment (Miao et al., 2014).

In terms of performance outcomes, a positive relationship has been found between employees (Liden et al., 2008), teams (Sousa & Van Dierendonck, 2016), and organisational performance (Choudhary et al., 2013). Servant leadership is also positively associated with innovation-oriented outcomes (Panaccio et al., 2015) and employee knowledge-sharing (Luu, 2016). Kiker et al. (2019) explored the main effects of servant leadership on organizationally relevant outcomes such as job performance, organisational citizenship behaviour (OCB), job satisfaction, commitment, and trust.

**Attachment Styles as a Moderating Role**

Leadership research has been criticised for being very leader-centric (Meindl, 1995). Lord et al. (1999) postulated that the “follower remains an unexplored source of variance in understanding leadership processes.” However, the perception and preference for certain leadership styles are influenced by follower characteristics. Shalit et al. (2010) found followers with a secure attachment style would prefer “socialized” charismatic leaders who were focused on teamwork, collaboration, and development of their people, while followers with an avoidant attachment style preferred “personalized” charismatic leaders who were task-oriented, achievement-driven, and displayed narcissism and self-aggrandisement.

In times of stress, the activation of the attachment system in followers can result in insecure avoidant attachment individuals distancing themselves from leaders, resulting in being counterproductive to work and less likely to trust their leaders (Harms et al., 2016). Followers with an avoidant attachment style may be resistant to leadership due to their prior experiences with unsupportive relationships, and attachment styles can shape how followers evaluate their leaders’ behaviour (Keller, 2003). However, securely attached individuals are more likely to see their leaders’ intentions as benevolent and trusting (Frazier et al., 2015). Therefore, I propose followers with a secure attachment style will prefer close and intimate relationships with their leader, while those with an avoidant attachment style will prefer
distant and more impersonal relationships. Securely attached followers will derive benefits from servant leadership, while insecure-avoidant followers will experience discomfort with servant leaders, which will negatively impact them when others wish to get emotionally close to them.

➢ **Proposition 3:** The positive relationship between servant leadership and follower outcomes will be moderated by follower attachment styles such that the relationship will be stronger when followers have a secure attachment style and weaker when followers have an insecure-avoidant attachment style.

**Figure 1: Conceptual Model**

![Diagram showing the relationship between Servant Leadership, Followers' Attachment Style, and Followers' Outcomes]

**Servant Leadership and Attachment Security After the Crisis**

Transference of attachment to non-parental figures is more likely to occur when one has de-idealised or cannot rely on their original attachment figures, especially in critical situations with increased stress (Mayseless & Popper, 2007). Following the assumptions of attachment theory, followers’ need for safety and security gets activated during a crisis, for instance, the coronavirus pandemic in the leader-follower relationship (Steele, 2020).

Servant leadership moderates the negative effect of mortality salience which COVID-19 trigged on job engagement via state anxiety, and the relationship between job engagement and state anxiety became higher when servant leadership was higher (Hu et al., 2020).

The attachment theory literature proposes the concepts of “safe haven,” “proximity seeking,” “separation distress,” and “secure base” (Bowlby, 1969) — also present and essential in leader-follower relationships (Molero et al., 2019). However, the difference is in the way it is implemented.

Applying servant leadership attributes: agapao love, humility, altruism, vision, trust, empowerment, and service (Patterson, 2003) to the concepts of attachment security, a servant leader can act as a “safe haven” by providing consistent support and comfort through frequent contact and service. A servant leader can act as a “secure base” by empowering employees while supporting assistance in exploration towards their goal-achievement. “Separation distress” can occur in the absence of the servant leader during long or unwanted separation. Lastly, “proximity seeking” can be in terms of both physical and emotional proximity seeking. If the servant leader remains humble and empathetic and consistently responds in a supportive manner, this reinforces attachment security in the relationship.
Research has explored the differing variations in attachment and leadership styles in times of crisis. For example, a study found that securely attached individuals are more likely to use support-seeking strategies for coping, whereas insecure-avoidant attached individuals use more distancing strategies (Mikulincer et al., 1993). Likewise, Richards and Schat (2007) found secure individuals were more likely to engage in support-seeking behaviours, while avoidant attached individuals were significantly less likely to seek support. While a servant leader may have developed attachment security with followers before the pandemic, the current crisis can test this relationship. Servant leaders have the opportunity to foster or hamper attachment security during this adaptive period.

Based upon these arguments, I contend:

➢ **Proposition 4:** Securely attached followers are more likely to be receptive to servant leaders to foster attachment security

➢ **Proposition 5:** Insecurely avoidant attached followers are less likely to be receptive to servant leaders to foster attachment security

**Limitations**

The paper solely focuses on servant leadership. However, multiple leadership approaches have been shown to influence organisations positively. Thus, to strengthen the study, other leadership styles and follower characteristics should be analysed to understand which leadership styles evoke the highest levels of employee job outcomes and to what extent the unique predictive power of servant leadership.

It considers only the positive aspects of servant leadership, future research should explore other situations where servant leadership will not benefit leaders, employees, and organisations. For example, an employee's preference for a particular leadership style may significantly impact the perception of a servant leader. An incongruence between an employee's comfort level or preference can also lead to negative follower outcomes such as decreased performance, satisfaction, motivation, organisational citizenship behaviour, and increased turnover. The nature of the job can also affect the relationship between the variables.

**Implications and Future Research**

The paper can address timely and practical implications. It addresses the need for developing socially and ethically responsible leaders, especially in this crisis caused by the coronavirus pandemic. It provides an integrated understanding of servant leadership and attachment styles, which will prove useful for educators and consultants. First, understanding the individual characteristics that enable or constrain servant leadership behaviour provides implications for leaders as it emphasises the need for them to alter their leadership style depending on their follower’s attachment styles which can be assessed as part of their hiring and evaluation. Additionally, by understanding the impact on followers’ outcomes, organisations would be able to examine and develop an appropriate style that could lead to an overall beneficial environment.

In applying servant leadership and attachment theory to a crisis, many propositions and related interventions can also be applied to other uncertain crises that impact the leader-
follower relationship. The paper offers a unique lens on attachment security within the servant leader-follower relationship during a disruptive, stressful time.

Future research should empirically test the propositions. Servant leaders drawing from attachment theory and research can implement several practical implications to foster attachment security in their followers and help them cope during the current crisis. Servant leaders who understand differing follower needs for attachment security will be better able to adapt their interactions with employees during crises. Future research can also explore other factors that influence the development process of servant leaders.

Measures can be used to identify attachment styles, and servant leaders can be measured. The study of attachment theory may benefit servant leaders, especially during such uncertain crisis situations for leader-follower relationships, leaders who adapt behaviours to their followers during times of crisis will help foster attachment security. This paper is a reminder of how to transform this massive challenge into meaningful growth.

References


**Journal of Values-Based Leadership**


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A Comparative Analysis of Values-Based Leadership Theories: A Review and Future Research Agenda

Abstract
This paper systematically reviews the literature on values-based leadership (VBL) theories by analyzing 161 studies published in different peer-review journals from 2000 to 2022. The study first identified the literature on VBL and found that the terms “values-oriented, values-centered, or value-based” leadership are used interchangeably as a roof term for various theories focusing on the moral, authentic, principled, and ethical dimensions of leadership. The literature on leadership offers different types of leadership theories that constitute VBL, but we focused on six leadership theories that are widely cited as forms of VBL and have a strong theoretical background. The key theoretical components of each theory were then compared to pinpoint how they relate to the other forms of VBL theories. Our results from the comparative analysis revealed that transformational leadership is a broader theory and many of the core dimensions of the other five VBL theories overlap with the essential theoretical components of transformational leadership which raises a question on their distinctiveness as separate theories. Based on our literature review, we offered our conceptualization of VBL to bring more clarity and harmonization to the concept. Finally, we presented a conclusion and forwarded an agenda for future research.

Introduction
Leadership is one of the most researched areas in organizational studies and leadership researchers are persistently looking at the key constructs of leadership. Hence, today’s leadership theories have evolved over time, and the theory of leadership has been changing from time to time; Grint (2011:13) mentioned that “leadership has been always related to the cultural mores that prevail at the time, and what appears ‘normal’ at one time can often appear extraordinarily naive when considered retrospectively.” Over the last few decades,
ample studies have been conducted by scholars aiming to construct leadership using traits, as an interaction between the leader and the situation, as a behavior, and in terms of personal values as well. However, this ongoing debate among scholars and practitioners in the area, most importantly in search of the most effective leadership theory has not come to an end.

The emergence of the 21st century has called for leadership and management theorists to place a renewed emphasis on the importance of ethical and moral values such as servant, spiritual, and transformational leadership theories (Copeland, 2014; Dames, 2014). This need for values-based leadership (VBL) theories emerged due to numerous corporate scandals and leadership failures at the beginning of the present millennium (Chang et al., 2021; Bano et al., 2020; Sumanasiri, 2020) although others believe that it is because of the dissatisfaction within the dominant rational-bureaucratic assumptions about leadership and management (Bush, 2010). Thus, the concept of VBL is relatively a new way to look at leadership today (Fulford and Coleman, 2022) and there has been a growing interest over the years in the academic literature on VBL (Sumanasiri, 2020).

The literature on leadership demonstrates a lack of agreement on the conceptualization of VBL and what it entails as there are a wide array of operational definitions in use (Fulford and Coleman, 2022). Moreover, prior studies have identified different leadership theories that constitute VBL (James et al., 2021; Chang et al., 2021; Bano et al., 2020; Sumanasiri, 2020; Lašáková et al., 2019; Hendrikz & Engelbrecht, 2019; Berger, 2013; Copeland, 2014; Dames, 2014), and most of these theories are regarded as emerging leadership theories, for instance, responsible leadership and spiritual leadership. Yet, despite a significant increase in the number of these values-based emerging leadership theories over the past years, empirical evidence has shown that there are many theoretical overlaps among them (Lemoine et al., 2019; Hoch et al., 2018; Anderson & Sun, 2015; Van Dierendonck et al., 2014; Piccolo et al., 2012; Pless & Maak, 2012; Walumbwa et al., 2008; Avolio & Gardner, 2005) and the fact that whether some of these VBL theories should be considered as standalone theories has remained unclear and their added value has become questionable.

Thus, to address the conceptualization gap on VBL and which leadership theories constitute it, we believe a systematic review and synthesis of the previous research is paramount. We also believe that a critical comparative analysis of the components of the VBL is important to identify the shared theoretical dimensions as well as the missing elements within these VBL theories. It is our belief that this can contribute not only to further building the theory on VBL, but it can also provide direction to future researchers to develop an overarching specific full range and/or integrated leadership theory.

Theoretical Background

VBL is relatively a new concept and the terms “values-oriented, values-centered, or value-based” leadership are used interchangeably as a roof term for various theories focusing on the moral, authentic, principled, and ethical dimensions of leadership (e.g., Shaaban, 2021; Copeland, 2014; Berger, 2013). According to Dames (2014), the term VBL refers to leadership traits within ethical, spiritual, servant, and transformational leadership theories. Meanwhile, in a recent study, Bano et al. (2020) stated that VBL has ethical, authentic, and
moral dimensions. We have presented Table 1 below to show some of the conceptual definitions given to the term VBL by different scholars:

Table 1: Conceptual Definitions of VBL

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<tr>
<th>Author/s</th>
<th>Conceptual Definition of VBL</th>
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<tbody>
<tr>
<td>Prilleltensky (2000)</td>
<td>Practice aimed at fostering cogent values in consideration of personal interests and degrees of power held by people within an organization and in the group of people it serves.</td>
</tr>
<tr>
<td>Shatalebi and Yarmohammadian (2011)</td>
<td>A modern approach that is proposed in response to some of the main changes in this period of time especially in falling values era.</td>
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<tr>
<td>Ahn et al. (2012)</td>
<td>Moral foundation underlying stewardship decisions and actions of leaders.</td>
</tr>
<tr>
<td>Viinamäki (2012)</td>
<td>Leadership based on foundational moral principles or values such as integrity, empowerment, and social responsibility.</td>
</tr>
<tr>
<td>Copeland (2014)</td>
<td>Behaviors that are rooted in ethical and moral foundations.</td>
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<tr>
<td>Lašáková et al. (2019)</td>
<td>Based on the idea that the effectiveness of laws and other regulations begins and ends with the ethicality of individual managers and company owners.</td>
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<tr>
<td>Eneanya (2020)</td>
<td>It is about doing the right thing and not compromising core values and a leader whose values align with that of his teams, would build their trust and partnership which would build commitment to strategic visions and goals.</td>
</tr>
<tr>
<td>Sumanasiri (2020)</td>
<td>Deals with strong leadership values which are moral and ethical for ensuring organizational survival.</td>
</tr>
<tr>
<td>Chang et al. (2021)</td>
<td>Morality to address questions like sustainability, responsibilities, and justices.</td>
</tr>
<tr>
<td>Lin et al. (2021)</td>
<td>Leadership styles based on strong ideological values (e.g., morality, benevolence) espoused by a leader.</td>
</tr>
<tr>
<td>Fulford and Coleman (2022)</td>
<td>Open in sharing personal values with stakeholders and their actions and decision-making processes are consistent with those values, while being transparent and observed by followers and stakeholders.</td>
</tr>
</tbody>
</table>

Source: Authors’ literature compilation

In terms of components, perhaps the most comprehensive number of theories under VBL were mentioned by Sumanasiri (2020) who avowed that VBL constitutes shared leadership, spiritual leadership, stewardship, servant leadership, authentic leadership, connective leadership, self-sacrificial leadership, ethical leadership, and transformational leadership. However, the study did not address all of them due to lack of strong theoretical background to validate some of them as theories. According to Hendrikz and Engelbrecht (2019), the most significant leadership theories that have moral behaviors and should be regarded as VBL are transformational, servant, authentic and ethical leadership. While Copeland (2014) and Berger (2013) argued that VBL can only be observed on authentic, ethical, and transformational leadership theories.

Table 2 presents different types of leadership theories which are believed to be forms of VBL by different scholars, which leads us to conduct the comparative analysis in the upcoming sections.
Table 2: VBL Theories

<table>
<thead>
<tr>
<th>Scholar/s</th>
<th>Leadership Theory</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berger (2013)</td>
<td>Ethical, Transformational, and Authentic</td>
</tr>
<tr>
<td>Copeland (2014)</td>
<td>Authentic, Ethical, and Transformational</td>
</tr>
<tr>
<td>Lašáková et al. (2019)</td>
<td>Ethical, Spiritual, Responsible, Servant, and Authentic</td>
</tr>
<tr>
<td>Hendrikz &amp; Engelbrecht (2019)</td>
<td>Authentic, Transformational, Servant, and Ethical</td>
</tr>
<tr>
<td>Bano et al. (2020)</td>
<td>Authentic, Ethical and Transformational</td>
</tr>
<tr>
<td>Sumanasiri (2020)</td>
<td>Transformational, Ethical, Spiritual, Responsible, Servant, and Authentic</td>
</tr>
<tr>
<td>Chang et al. (2021)</td>
<td>Authentic, Ethical, and Servant</td>
</tr>
<tr>
<td>James et al. (2021)</td>
<td>Authentic, Servant and Congruent</td>
</tr>
</tbody>
</table>

Source: Authors’ literature compilation

As it can be seen from Table 2, scholars are yet to agree on the specific leadership theories that constitute VBL theories. Authentic, ethical, and servant leadership theories are presented as the most cited components of VBL theories followed by responsible, spiritual, and transformational leadership theories which are mentioned by some. Thus, the current state of knowledge on which leadership theories form VBL lacks consensus. This study aims to systematically review the literature on VBL to understand its conceptualization and the theories that constitute it and their theoretical components. The following section presents the procedures followed during our review process including searching strategy and eligibility criteria.

Methods

Our paper addressed two major issues. Firstly, we conducted a systematic literature review on VBL to understand the conceptualization of VBL which was followed by proposing a more comprehensive conceptual framework. Secondly, we identified specific leadership theories that form VBL and performed a comparative analysis of six leadership theories to pinpoint the commonalities and differences within these theories.

To do so, we conducted a two-stage systematic review. Our first systematic review was on VBL as we sought to extract the information from the existing literature. The purpose of this was to determine the state of knowledge in relation to VBL and guide us to identify specific leadership theories that constitute VBL. Thus, an electronic search was performed to find relevant studies on VBL. Searches were made from different databases that include Web of Science, Wiley Online Library, Taylor and Francis, Academia, Google Scholar, Emerald, ScienceDirect databases, and ResearchGate. A snowball search (citation tracking) was also conducted from the reference lists of the initially identified studies to locate additional relevant studies. The initial search key terms used are Values-Based and Leadership, Values-Oriented and Leadership, Values-Centered and Leadership, and Values-Driven and Leadership. Accordingly, 71 potentially related journal articles, 12 book chapters, and nine conference proceedings were collected.

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After identifying the VBL theories covered in the literature, we identified eight leadership theories that form VBL (see Table 2). However, we decided to focus on six of them as we could not find a well-established theoretical background for the other two leadership theories. Thus, we focused on transformational leadership (TRL), ethical leadership (ETL), spiritual leadership (SPL), responsible leadership (RPL), servant leadership (SVL), and authentic leadership (ATL).

In order to help us achieve our second objective, it was followed by a new search using additional key terms Transformational and Leadership, Ethical and Leadership, Spiritual and Leadership, Responsible and Leadership, Servant and Leadership, Authentic and Leadership. The searches were made up to August 10, 2022. The first inclusion criteria for both searches were that the published document is in English and published between 2000 to 2022. And the main reason for the time range is because VBL is a contemporary introduction to leadership and deals with many of the emerging leadership theories such as ethical, authentic, responsible, and others. In fact, many of the studies on VBL theories have been conducted over the last decade (see Figure 1). This does not include transformational leadership where many studies can be found prior to the millennia.

The other inclusion criterion was it should be a journal article published in a peer-reviewed journal. Many of the journals used for this study are listed on SCOPUS and Web of Science, few relevant journals are used in the reviewing process with due care to avoid predatory journals. Most importantly, we tried to look at the previous issues of the journals as well as the editorial team. Thus, articles from non-peer-reviewed journals, book chapters, and conference papers were excluded from the review.

Our systematic review was done using PRISMA 2020 (Preferred Reporting Items for Systematic reviews and Meta-Analyses), which was initially released in 2009 and updated in 2020 (Page et al., 2021). The main purpose of using the PRISMA is to help us transparently report the steps we followed in our review process. Accordingly, a summary of the systematic review process is presented below (Figure 3). Thus, as illustrated in this
The initial search result from different databases resulted in a total of 161 studies and ended up with 62 studies that met the inclusion criteria and had full access.
Discussion
One of the major debates among scholars in leadership today is the commonalities and differentiation among different leadership theories (Pless & Maak, 2011; Hoch et al., 2018; Lemoine et al., 2019). Although the above six leadership theories collectively are regarded as VBL theories, the literature shows that each has its own distinct feature either in the form of encompassing a new theoretical dimension or the level of conceptual emphasis. Yet, there are many theoretical overlaps among the VBL theories and scholars have questioned whether these leadership theories are accumulating redundant or contributing a unique knowledge (Lemoine et al., 2019). Thus, the added value of some leadership theories has become questionable.

Transformational Leadership and Other VBL Theories
The similarities and differences between TRL and other leadership theories have been an area of interest for many researchers. As stated in Avolio et al. (2004), ATL theory stresses the idea of leading by example (i.e., role modeling) through setting high moral standards, honesty, and integrity. This idea is also certainly true for TRL theory but the focus on transparency, positivity, and high ethical standards in terms of degree is far more central to authentic leadership theory. On the other hand, Walumbwa et al. (2008) showed that the key theoretical dimensions under ATL are also elements of TRL theory. Indeed, TRL has a broader scope than ATL theory. Thus, “leader self-awareness and internalized moral perspective” are focal concepts of both ATL and TRL theories. While “relational transparency and balanced processing” are also elements of TRL, but more emphasis is given to them under authentic leadership theory. Likewise, a meta-analysis by Hoch et al. (2018) also found that the corrected correlation between TRL and ATL to be high (ρ=0.75). Hence, their empirical evidence did not suggest that authentic leadership in its current form provides much that TRL does not already provide.

According to Stones (2003), “transformational leaders and servant leaders are visionaries, generate high levels of trust, serve as role models, show consideration for others, delegate responsibilities, empower followers, teach, communicate, listen, and influence followers.” Bass (2000) also discussed the relationship between TRL and SVL. In this work, SVL was described as having a number of parallels with TRL (vision, influence, credibility, trust, and service), but it moved beyond TRL with its alignment of leaders’ and followers’ motives.

Stones (2003) claims that the primary difference between TRL and SVL is the focus of the leader. A transformational leader focuses on the organization; hence, the leader inspires the followers’ commitment toward organizational objectives. Whereas a servant leader focuses on people who are the followers. This means servant leaders do not have an affinity for the abstract corporation or organization, rather they value the people who constitute the organization. Similarly, Van Dierendonck (2011) posited that the largest difference between these two leadership theories is that SVL focuses on humility, authenticity, and interpersonal acceptance, none of which are explicit elements of TRL.

Likewise, Schaubroeck, Lam, and Peng (2011) have noted that TRL and SVL differ in their primary aims and the psychological states they seek to activate among followers. Accordingly, those leaders who exhibit high TRL are seen to develop employees in ways needed to accomplish collective goals. Conversely, SVL behavior emphasizes promoting the welfare of others by conveying support to individual group members, minimi-
izing negative relationship conflicts, and nurturing the broader potential of individual members and a sense of community within the work group.

TRL and ETL also overlap in their focus on personal characteristics (Brown et al., 2005). Ethical and transformational leaders care about others, act consistently with their moral principles (i.e., integrity), consider the ethical consequences of their decisions, and are ethical role models for others (Brown & Treviño, 2006). Yet, TRL has additional properties which are not captured in the ethical leadership style: inspirational motivation and intellectual stimulation. That is, in contrast to TRL, ETL does not have as strong an emphasis on affecting follower in-role performance.

According to Brown and Treviño (2006), transformational leaders emphasize vision, values, and intellectual stimulation whereas, ethical leaders emphasize ethical standards, and moral management (more transactional) and it does not include references to visionary or intellectually stimulating leadership, terms that are consistent with the TRL theory. Other empirical shreds of evidence have also suggested ETL is strongly correlated with transformational leadership theory (Hoch et al., 2018; Anderson & Sun, 2015; Mayer et al., 2012; Brown & Treviño, 2006). These studies have revealed that there exists a high level of associations and overlaps between TRL and ETL.

**Authentic Leadership and Other VBL Theories**

Avolio and Gardner, (2005) avowed that ATL is considered as a root construct forming the basis for other positive leadership theories and suggested that it is a requirement for transformational, servant, ethical, and spiritual leadership theories. This means ATL dimensions are closely linked with transformational, charismatic, servant, spiritual or other forms of positive leadership. Prior studies on ATL have asserted that there is a positive moral perspective characterized by high ethical standards within the ATL approach (Gardner et al., 2011; Brown & Treviño, 2006; Avolio & Gardner, 2005). Moreover, Walumbwa et al. (2008) explained that an internalized moral perspective as a basic component of their ATL construct and developing the Authentic Leadership Questionnaire. Thus, authentic leaders demonstrate high moral values, express high levels of honesty and integrity (Avolio et al., 2004); openness and a desire to do the right thing (Walumbwa et al., 2008) in their dealings with followers. Brown and Treviño (2006) also mentioned that both authentic and ethical leaders share a social motivation and a consideration leadership style. Both are ethically principled leaders who consider the ethical consequences of their decisions.

As it has been already stated in the case of TRL, ATL theory is posited to the idea of leading by example/role modeling through setting high moral standards, honesty, and integrity. Thus, both theories require a moral person who demonstrates high moral value, honesty, integrity, and role modeling. Nevertheless, ATL has additional elements which are not addressed in ETL (Walumbwa et al., 2008; Brown & Treviño, 2006) including self-awareness, relational transparency, and balanced processing all represent features of ATL not captured in operational definitions of ETL.

Comparing this operationalization of ATL with the six SVL characteristics, one can see the overlap of authentic and servant leadership in terms of two characteristics, namely, authen-
ticity and humility (see Table 3). With its explicit theoretical roots in authenticity theory, authenticity itself obviously is more an issue of ATL. With respect to humility, only the willingness to learn can be found in ATL too; the willingness to stand back and give room to others is missing. Moreover, none of the other 4 SVL characteristics are explicitly positioned or measured as belonging to the core of ATL.

**Ethical Leadership and Other VBL Theories**

Several scholars have argued that the theoretical dimensions of ETL exist within the RPL theory. For instance, Pless and Maak (2011) explained that RPL deals with the importance of a full-range view of leader–stakeholder relationships, whereas ETL restricts its view to a classical leadership dyad of leader–subordinate, thus RPL goes beyond ethical perspectives, primarily from a relational point of view. On the other hand, Agarwal and Bhal (2020) also suggested that RPL is a broader construct than ETL which tends to be an inherent part of RPL through the dimensions of the moral person and moral manager. But as it can be seen from Figure 4, RPL encompasses two additional dimensions, multistakeholder consideration and sustainable growth focus which are not addressed under ETL. In a recent study, James and Priyadarshini (2021) also argued that RPL theory moves beyond moral views, mainly from an interpersonal perspective.

ETL is similar to servant leadership in terms of caring for people, integrity, trustworthiness, and serving the good of the whole (Van Dierendonck, 2011). As it can be also seen from Table 3, the components explicitly overlapping with each other are empowering and developing people, humility, and stewardship. Whereas, authenticity, interpersonal acceptance, and providing direction components of SVL are relatively unimportant in ETL.

**Responsible Leadership and Other VBL Theories**

Having a moral component as an integral part, RPL theory is bound to have similarities with the other VBL theories: transformational, authentic, ethical, servant, and spiritual. RPL is consistent with ATL as both theories include moral traits such as trustworthiness, integrity, and the desire to do what is ethically correct (Agarwal & Bhal, 2020). RPL is closely related to the TRL in terms of inspirational views, intellectual stimulation, individualized consideration, and intellectual stimulation but differs with regards to the leader-follower relationship, leadership emphasis, focus on individual characteristics, the leader’s ethical or unethical behavior, and how change and transformation are achieved (James & Priyadarshini, 2021; Pless & Maak, 2011).

The main distinctive theoretical dimension of RPL theory from other VBL theories is its focus on stakeholders on two levels, within and outside organizations (Shaaban, 2021). In this regard, Shi and Ye (2016) indicated the main difference between the RPL theory and the other VBL theories in terms of stakeholder relationships. This argument shows the other VBL theories mainly focus on the dyadic supervisor-subordinate relationships but considerably ignore the influence of leaders’ behaviors and decisions on other stakeholders, RPL, on the contrary, makes up the deficiencies of the existing VBL theories, and can effectively balance the conflicting interests among stakeholders inside and outside organization, thereby contributing to promoting corporate reputation, earning the trust of the public and achieving sustainable development of organization and society.
Servant Leadership and Other VBL Theories

The similarities and differences between SVL and SVL have been an area of interest among researchers (Hoch et al., 2018; Anderson & Sun, 2015; Van Dierendonck et al., 2014; Stones, 2003). The main area of difference between the two is for SVL, the goal is the psychological needs of followers as but when it comes to TRL this priority is secondary to the organization’s goals (Eva et al., 2019). According to Stones (2003), SVL focuses on followers who can bring achievement of an organization’s long-term goals by assuring their growth, well-being, and development. While a study by Hoch et al. (2018) has affirmed that empirical evidence has shown a low correlation between SVL and TRL.

As presented in Table 3 one of the theoretical components of SVL is authenticity. However, Eva et al. (2019, p.113) mentioned that for servant leaders, the propensity to operate with a deep clarity of self-awareness and self-regulation might spring from a spiritual and/or altruistic motive to serve others, both of which are absent in the ATL framework. Moreover, four theoretical components of servant leadership: empowering and developing people, stewardship, providing direction, and interpersonal acceptance are not addressed in authentic leadership theory.

Spiritual Leadership and Other VBL Theories

SPL is a relatively new theory, and unlike the above VBL theories, the literature on SPL theory is scarce in relation to its commonalities and differences with other leadership theories, with most studies focusing on validating Fry’s (2003) theoretical framework (Anderson & Sun, 2015). Recently, Oh and Wang (2020) who systematically reviewed the literature on SPL corroborated that no comprehensive study has been done on how spiritual leadership as an emerging approach is distinctly different from other commonly known leadership approaches.

As noted by Avolio and Gardner (2005), areas of overlap between the authentic and spiritual leadership theories include their focus on integrity, trust, courage, hope, and perseverance (resilience) (p. 331). On the other hand, the common characteristics shared by spiritual and transformational leadership are building human relationships (Singh, 2021), “altruistic love” and “visioning” which are captured within individual consideration and inspirational motivation dimensions respectively (Anderson & Sun, 2015) and three qualities of spiritual leadership are also embedded in servant leadership. According to Karadağ et al. (2020), SPL theory emphasizes on the spirituality of an individual which is ignored by other leadership approaches. In general, SPL overlaps with authentic, ethical, servant, and transformational leadership, as authenticity, being ethical, and serving others form the basis of SPL.

We used Table 3 and Table 4 below to determine what set of knowledge is available about the six VBL theories considered in this study, how these leadership theories have been measured, and what are the shared theoretical components. The results have proved that the popularity of TRL is not a twist of fate, rather it is because it captures most of the theoretical components of the other leadership theories. Many of the key characteristics of these leadership styles overlap with the essential dimensions of TRL theory. For example, ethical value was found to be an explicit element in all the leadership theories, while ATL is considered as a root construct to any positive leadership, and issues related to self-aware-
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Efficiency, and concern for others were found to be shared values of many the VBL theories.

**Table 3: Comparative Review of Transformational, Ethical, Authentic, Responsible, Servant, and Spiritual Leadership Theories**

<table>
<thead>
<tr>
<th>Author(s) (Year)</th>
<th>Leadership Theories Compared</th>
<th>Overlaps and Differences</th>
</tr>
</thead>
</table>
| James and Priyadarshini (2021) | Responsible vs Ethical, Authentic, Transformational, Spiritual, Shared, Charismatic, Servant, Steward, Relational, Situational, and Virtuous | - Ethics is taken as an integral part of authentic leadership and responsible leadership, but RPL moves beyond moral views, mainly from an interpersonal perspective.  
- RPL is very close to transformational in different aspects like inspirational views, individualized consideration, and intellectual stimulation, but TRL is not considered in the environment of the stakeholder concept.  
- The main motivation for responsible leaders is to work for the organizational objectives and needs of all stakeholders and the social environment, rather than helping and serving others. |
| Hoch et al. (2018) | Transformational vs Ethical, Authentic, and Servant Leadership | - Authentic and ethical leadership display significant construct redundancy with TRL.  
- SVL appears to exhibit a higher degree of conceptual and empirical distinctness from TRL. |
| Anderson and Sun (2015) | Ideological Leadership, Pragmatic Leadership, Authentic Leadership, Ethical Leadership, Spiritual Leadership, Distributed Leadership, Integrative Public Leadership, Servant Leadership, Ohio State Studies on Leadership, and Transformational Leadership | - Transformational leaders’ visions can be driven by what leaders believe is beneficial to the organization while, servant leaders’ visions that benefit organizational members.  
- In contrast to transformational leadership, servant leaders are guided by high internalized moral principles.  
- TRL and SVL are highly correlated in terms of empowerment and creating value for the community.  
- Even if TRL requires ethical foundation, unlike ETL it is not an explicit component.  
- The element ethics figures heavily in both servant and authentic leadership |
| Dierendonck (2011) | Servant leadership vs Transformational, Authentic, Ethical, Empowering, Spiritual, Level 5, and Self-sacrificing leaderships | - Unlike to TRL, SVL focuses more on the needs of the individual than with the organization.  
- SVL overlaps with ATL with two characteristics (authenticity and humility) not with empowering and developing people, interpersonal acceptance, providing direction and stewardship.  
- SVL and ETL are similar in terms of empowering and developing people, humility, and stewardship. Unlike SVL, authenticity, interpersonal acceptance, providing direction are relatively unimportant in ETL. |
| Pless and Maak (2011) | Responsible vs Ethical, Authentic, Transformational, Servant, and Virtuous | - RPL goes beyond ethical perspectives, primarily from a relational point of view.  
- RPL is close to the transformational notions of vision, inspiration, intellectual stimulation, and individualized consideration but differs in terms of the definition of followers, RPL considers them more broadly as stakeholders inside and outside the organization.  
- Moreover, RPL is less focused on individual characteristics than TRL. |
Walumbwa et al. (2008) Authentic Leadership vs Ethical Leadership, & Transformational Leadership - Authentic and ethical leadership theories describe leaders as moral persons who exhibit honesty, integrity, openness, and a desire to do the right thing, and role modeling. - However, ATL covers distinctive components that are not captured by ETL namely, the focus on self-awareness, relational transparency, and balanced processing. - Leader self-awareness and internalized moral perspective are also focal components of TRL whereas, relational transparency and balanced processing are only implicit components of TRL. Nonetheless, TRL is a broader construct encompassing elements not addressed in ATL.

Brown and Treviño (2006) Ethical Leadership vs Authentic Leadership, Spiritual Leadership and Transformational Leadership - ETL is similar with ATL and TRL in terms of concern for others (altruism), ethical decision making, integrity & role modeling. - An ethical leader emphasizes moral management and “other” awareness, but an authentic leader emphasizes authenticity and self-awareness; - Transformational leaders emphasize vision, values, and intellectual stimulation but ethical leaders emphasize ethical standards, and moral management.

Stones (2003) Transformational Leadership vs Servant Leadership - Both transformational leaders and servant leaders are visionaries, generate high levels of trust, serve as role models, show consideration for others, delegate responsibilities, empower followers, teach, communicate, listen, and influence followers. - Significant point of variation lies in that transformational leaders tend to focus more on organizational objectives while servant leaders focus more on the people who are their followers.

Table 4: Theoretical Components, Commonalities, and Differences of VBL Theories

<table>
<thead>
<tr>
<th>Study/Theory</th>
<th>Theoretical Component</th>
<th>TRL</th>
<th>RPL</th>
<th>ATL</th>
<th>ETL</th>
<th>SVL</th>
<th>SPL</th>
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</thead>
<tbody>
<tr>
<td>Transformational Leadership (TRL)</td>
<td>Idealized influence</td>
<td></td>
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<td></td>
<td>Inspirational motivation</td>
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<td></td>
<td>Intellectual stimulation</td>
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<td></td>
<td>Individualized consideration</td>
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<td>Authentic Leadership (ATL)</td>
<td>Leader self-awareness</td>
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<td></td>
<td>Relational transparency</td>
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<td></td>
<td>Internalized moral perspective</td>
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<td>Balanced processing</td>
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<td>Ethical Leadership (ETL)</td>
<td>Moral Person</td>
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<td></td>
<td>Moral Manager</td>
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<td>Servant Leadership (SVL)</td>
<td>Empowering and Developing people</td>
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<td></td>
<td>Humility</td>
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<td>Authenticity</td>
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<td>Interpersonal acceptance</td>
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<td></td>
<td>Providing direction</td>
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<td></td>
<td>Stewardship</td>
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<tr>
<td></td>
<td>Moral Person</td>
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</tbody>
</table>
Our Conceptualization of VBL

Our literature review revealed that VBL has attracted huge attention over the last decade. Yet despite this increased emphasis, there appears to be a lack of agreement and clarity about the conceptualization of VBL and the specific values that constitutes it. During our review, we realized that one of the main factors for such disparity among researchers is differences in cultural context whereas all the articles we reviewed have ignored it. It is noteworthy to mention that certain values are highly regarded in some cultures, which can be less important in other cultural contexts. The works of Bass (1997) and Walumbwa, Onva, Wang, and Lawler (2005) have also provided evidence that leadership is a culture-specific phenomenon. Moreover, Hofstede, Hofstede Jan, and Minkov (2010) have stated that “asking people to describe the qualities of a good leader is a way of asking them to describe their culture” (p. 331). Therefore, it is the cultural context that shapes how leaders and followers behave and interpret things.

We also agree with Antonakis and Day (2018) and Bass (2008) that not all aspects of leadership are universal, there are aspects that vary across cultures and countries; some key features of leadership may differ from society to society, resulting in different leader behaviors and practices. We understand that the different VBL theories and their components can be conceptualized differently if cultural contexts are considered. In light of this, we argue that the six VBL theories reviewed in our study should be supplemented by cultural contexts in order to bring more clarity and harmonization to their conceptualization.

Conclusions & Implications for Future Research

In response to the increasing interest in the research on VBL and the lack of clarity and agreement on the conceptualization of VBL, we conducted this review aiming to extend the view on VBL. After reviewing the literature, we conducted a critical comparative review to enlighten the key differences and similarities among six VBL theories that can help in building the VBL theory. We then offered a comprehensive conceptual framework of the VBL theory. But it should be underlined that there could be other leadership theories that might have associations with the leadership theories considered in our review. Thus, other researchers can expand on the concerns mentioned here to determine what value has been added by these theories and offer evidence of whether other emerging leadership styles (such as shared leadership and steward leadership theories) can be thought of as standalone theories or not.

Finally, we claim that many of the explicit and implicit theoretical dimensions of the six VBL theories in our review have been developed using Western perspectives that ignore non-
Western contexts. We suggested a conceptual framework for VBL theories that considers cultural differences, thus, it would be interesting to look into the VBL theories from an indigenous perspective. We understand that indigenous leadership research is a better way of studying VBL leadership theories in different contexts as leadership is culturally contingent and its conceptualization may differ across cultures. Moreover, we suggest upcoming researchers to compare the VBL theories with different non-Western indigenous leadership approaches.

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Abstract
Paul’s writings in the Bible, although primarily intended to serve spiritual ends, were found to also contain practical leadership wisdom long before these concepts were developed and formalized in secular leadership literature. Seven leadership themes emerged out of this conceptual study, namely: concepts of authority, responsibility, and accountability; the need for personal integrity among leaders; the need to build ethical organizations; situational leadership; fostering unity in diversity; the teaching role of leaders; and ensuring organizational continuity and organizational growth. This paper will benefit leadership theory along the line of increasing confidence in the use of the Bible as a source of leadership knowledge. It will also support leadership practice by providing a model of how effective leadership can be practiced despite operating in a turbulent ancient environment devoid of the resources, systems, and technologies of today’s post-modern organizations. Although the contexts in Paul’s epistles were churches, the leadership lessons they contained can be applied to business organizations, government entities, educational institutions, and society in general.

Introduction
The discussion of spiritual and religious dimensions in leadership has now become popular in business theory and practice (Manz, 2011). Elements of Abrahamic religions impact leadership by way of information, integration, or modification (Gumusay, 2019). The Bible, the holy book of Christianity, contains the most important truths about leadership (Eims, 2012). Being the most widely-read book down through the ages, its reach is so widespread, with more than six billion printed copies currently in circulation and an average of 100 million copies printed annually (Wordsrated.com, 2022). The book is the source of major beliefs in the monotheistic religions of Christianity, Judaism, and Islam, and in its pages are recorded teachings, principles, stories, and examples of both good and bad leadership.

Many studies took a deep dive into the Bible to draw out leadership lessons from one or a few prominent personalities. For instance, Borek et al. (2005) saw in Paul an example of a visionary leader; in Peter, a demonstration of a self-correcting leader; in Moses, a model of a charismatic leader; and in Joseph, an exemplar of a strategic leader. The study built the case for Jesus being the only perfect leader, with all other leaders in different stages of their development. Morris (2006), on the other hand, found in Moses the desirable leadership traits of being faithful to the assigned mission despite enormous criticism and opposition;
of building a leadership team that fostered greater effectiveness and efficiency in serving the people; and of effecting a smooth transition of power to Joshua, his successor, when it was the right time for him to do so. In another study, Friedman and Langbert (2000), zeroed in on Abraham as an example of a transformational leader as he motivated his clan to embrace the grand vision of moving from their home in Ur to the promised land of Canaan and then establishing there a new nation. In his willingness to offer his son, Isaac, if God willed it so, the patriarch demonstrated that a truly transformational leader must sacrifice his self-interests for the sake of realizing the shared vision.

There were also studies that captured good leadership traits worthy of emulation in some of the famous women in the Bible. Wolmark and Friedman (2021), for example, found such traits in Esther, Deborah, Abigail, and Ruth. Based on the accounts in the book of Esther, the paper noted Esther’s demonstration of courage and empathy when she intervened before her husband, King Ahasuerus, to stop an evil plot by a high-ranking officer in the Persian court to unjustly kill all the Jews in their kingdom. Additionally, based on the story in the book of Judges, the paper recognized the bravery of the woman leader, Deborah, who led the army in overthrowing Canaanite rule over Israel; while based on the first book of Samuel, the study observed Abigail’s accountability skills in preventing bloodshed between two men — Nabal and David — and their followers. Nabal, a wealthy landowner, was Abigail’s husband, while David was at that time, a leader of an armed group that fled persecution at the hands of the reigning king, Saul. Accordingly, David and his men protected Nabal’s property from bandits but when they asked for logistical aid, the landlord refused to extend a helping hand and hurled insults instead, creating the potential conflict that Abigail averted. Finally, based on the book of Ruth, the paper found in Ruth, a non-leader in the strict sense of the word, an exemplification of the important leadership trait of kindness. Despite being widowed, Ruth refused to leave her mother-in-law but cared for and worked for her.

The preceding papers approached the study of leadership by looking at examples of traits that good leaders in the Bible had. Another group of papers that are fewer in number took the opposite route by exploring bad traits and behaviors that leaders should avoid. One of such papers, Friedman and Friedman (2019), found that King Solomon’s corruption of wealth, fame, and power was the major cause of his downfall. It was noted that the king lived an extravagant life at the expense of his subjects and his kingdom, maintained a harem for so many wives and concubines, and disobeyed God by following his pagan partners in the worship of other gods.

Several articles and books on leadership had Paul as their subject. Cooper (2005), in analyzing Paul’s second letter to Timothy, found in the apostle a model of transformational leadership, inspiring positive change in his mentee through his teachings and examples. Whittington et al. (2005), in studying the apostle’s first letter to the Thessalonians, saw in the man an exemplar of legacy leadership, making sure that future leaders are properly trained, and that they, in turn, will also train their successors. Based on the accounts of the Acts of the Apostles, Alexander (2022) described Paul’s leadership style as dispersed, making use of both local and translocal leaders; while Dohan (2016) categorized the apostle’s style as situational, effectively dealing with specific issues and problems that arose in the churches of Thessalonica, Galatia, Corinth, Rome, and Philippi.
This paper is conceptual in nature. It analyzes the writings of Paul, book by book and line by line, to identify leadership themes that may inform leadership theory and practice. The focus on Paul is premised upon two reasons: first, Paul wrote extensively, with thirteen of the twenty-seven books of the New Testament normally credited to him; and second, the apostle, in organizing and leading different churches, exemplified by his deeds what effective leadership was. While previous related studies concentrated their efforts on one or some of Paul’s letters, I have analyzed in this paper all the apostle’s epistles, namely, Romans, 1 Corinthians, 2 Corinthians, Galatians, Philippians, 1 Thessalonians, 2 Thessalonians, Ephesians, Colossians, 1 Timothy, and 2 Timothy, Philemon, and Titus. Doing so provided the paper with a comprehensive view which, occasionally, was also referenced with accounts in the Acts of the Apostles.

Paul, the leader, introduced himself as “a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee” (Phil 3:5). Born as Saul in Tarsus, Cilicia and educated under Gamaliel, he became a hardline follower of the Jewish law — even persecuting the early Christians, and putting some into prison and sentencing others to death. Nevertheless, a personal encounter with the Lord Jesus Christ converted him from a persecutor of Christians to an apostle of Christ to the Gentiles (Acts 9:1-22). Over the years, he then established and led several churches, such as those in Galatia, Philippi, Thessalonica, Corinth, and Ephesus.

Although Paul occupied a position of leadership for churches or spiritual institutions, his writings and examples provided timeless lessons which were equally applicable in non-church organizations such as those in business, industry, and government. Thus, in this paper, I intend to join the scholarly discussion of leadership through the lens of the Bible, specifically vis-à-vis the letters of Paul. While many previous authors have written on this topic, most of them have based their papers on a pericope of the apostle’s vast writings, focusing their works on a single or a selected number of books. In this paper, I analyzed all of Paul’s thirteen epistles and identified leadership themes in a particular letter or across multiple letters.

I then supported each theme with a verbatim or paraphrased citation of specific verses in the epistles, and related these concepts with secular leadership literature. Finally, I conclude with a discussion of what the findings may mean to leadership theory and practice, followed by recommendations and directions for future research on this area of study.

**Dominant Leadership Themes from Paul’s Letters**

My analysis of Paul’s letters to churches and individuals led to the emergence of seven dominant themes. These are (1) concepts of authority, responsibility, and accountability; (2) the need for personal integrity among leaders, (3) the need to build ethical organizations, (4) situational leadership, (5) fostering unity in diversity, (6) the teaching role of leaders, and (7) ensuring organizational continuity and growth.

**Concepts of Authority, Responsibility, and Accountability in Organizations**

I saw in Paul’s writings the early beginnings of modern managerial concepts of authority, responsibility, and accountability in organizations. He started all his letters to churches and individuals with opening statements that invoked his authority as their leader. He declared
that he was “sent not from men nor by a man, but by Jesus Christ and God the Father” (Gal 1:1). He referred to himself as an apostle, servant, and prisoner of Jesus Christ (Rom 1:1, 1 Cor 1:1, 2 Cor 1:1, Eph 1:1, Col 1:1, Tim 1:1, 2 Tim 1:1, Tit 1:1, Phil 1:1, Philem 1:1). In doing so, he emphasized that his authority and power emanated from the “King of kings and Lord of lords” (1 Tim 6:15, Rev 17:14, Rev 19:16, Deut 10:17) — in other words, the supreme authority whose name is above all names (Phil 2:9). In connection to secular literature, Paul thus used what French and Raven (1959) referred to as legitimate power, or the “legitimate right of some individual or groups to prescribe behavior or beliefs for a person” (p. 265).

In Paul’s letter to the Romans, it was evident that the apostle viewed all forms of authority as coming from God. He wrote, “Let everyone be subject to the governing authorities, for there is no authority except that which God has established” (Rom 13:1). Authority comes with commensurate responsibility. In the case of Paul, it was seen that with the authority given to him by Divine assignment was the mission to preach the gospel to the Gentiles (Rom 11:13, Acts 9:15, Gal 1:15-16). He expressed his vision as “to preach the gospel where Christ was not known, so that I would not be building on someone else’s foundation” (Rom 15:20). Both this mission and vision of the apostle for himself and the church were captured in Acts 13:47, with God commanding, “I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.”

Paul’s writings highlight the need for a leader to be faithful to the organization’s mission and vision. He instructed church members that if anyone, including himself, was to teach a gospel message different from what he originally taught, then that person should be rejected and condemned (Gal 1:8). Upon witnessing a fellow apostle, Peter, acting, on one occasion, in a manner contrary to the gospel message of unity between Jewish and Gentile believers, he rebuked him (Gal 2:11-14). In pursuing the church’s mission and vision of preaching the gospel, he said that what matters is not himself but Jesus Christ, the Lord (2 Cor 4:5).

Paul’s letters expressed the importance of motivating organizational members to take ownership of the collective mission and vision, and to emulate their leader in selflessly pursuing them. He urged them to imitate him just as he imitates Christ (1 Cor 11:1; Phil 3:17, 4:9; 2 Thess 3:7-9; 2 Tim 3:10-11), and to Timothy, whom he trained as a fellow worker, he said, “Preach the word; be prepared in season and out of season; correct, rebuke and encourage — with great patience and careful instruction” (2 Tim 4:2).

Paul’s ownership of, and commitment to, the organizational mission and vision as a leader was articulated by modern business leaders. Jack Welch, in an interview with academics from the Harvard Business Review, once said, “Good business leaders create a vision, articulate the vision, passionately own the vision, and relentlessly drive it to completion” (Tichy & Charan, 1989). Collins and Porras (2008), on the other hand, wrote that the vision of the organization is anchored on the leader him[her]self, particularly in the guiding philosophy that [s]he articulates not in verbal eloquence but in daily action.

Early in time, Paul, in his second letter to the Corinthians, recognized the importance of defining the scope of a leader’s authority and responsibility. Aligned with the principle of unity of command, he wrote:
We, however, will not boast beyond proper limits, but will confine our boasting to the sphere of service God himself has assigned to us, a sphere that also includes you. We are not going too far in our boasting, as would be the case if we had not come to you, for we did get as far as you with the gospel of Christ. Neither do we go beyond our limits by boasting of work done by others. Our hope is that, as your faith continues to grow, our sphere of activity among you will greatly expand, so that we can preach the gospel in the regions beyond you. For we do not want to boast about work already done in someone else’s territory (2 Cor 10:13-16).

In both 2 Corinthians and Romans were Paul’s writings on accountability. Accordingly, all men will appear before Christ to give an account of everything that they have done, and God will repay each person according to his deeds (2 Cor 5:10, Rom 14:12; 2:6). Secular theorists would call this vertical accountability, an organizational relationship whereby people of lower rank in the organizational hierarchy are made answerable to a person of higher rank (O’Donnell, 1998). The apostle also taught church members to be accountable to each other. In 1 Corinthians 5, he instructed the church to remove from its membership a man who was found to be committing a serious offense against church teachings. In Galatians 6:2, he urged church members to bear each other’s burdens, and in 1 Corinthians 12:7, he admonished each one to use his God-given gifts for the common good. Secular theorists would, in turn, call these a practice of horizontal accountability, an organizational relationship whereby organizational members with more or less equal ranks are made answerable to each other (O’Donnell, 1998).

The Importance of Personal Integrity Among Leaders

Integrity, the quality of consistent moral uprightness, was emphasized in the leadership undertones of several Pauline epistles. In training Titus, Paul urged the young leader to be a role model in doing good and to teach with integrity, dignity, and sound speech (Titus 2:7-8). A similar instruction was given to Timothy, to “set the believers an example in speech and conduct, in love, in faith, in purity” (1 Tim 4:12), to compete according to the rules just as athletes do (2 Tim 2:5), to avoid the temptation of being corrupted by the love of money (1 Tim 6:10), and to unalteringly keep the commandments of God (1 Tim 6:14). On the need for consistency in the moral conduct of leaders, Paul wrote, “Let such people understand that what we say by letter when absent, we will also do when present” (2 Cor 10:11).

Paul also demonstrated humility in the practice of leadership. Although his training as an apostle and leader was extraordinary because it emanated from a direct revelation of Jesus Christ (Gal 1:12), he did not puff up with pride. Three years after his conversion, it was recorded that he went to Jerusalem to confer with acknowledged apostles before him — Peter and James — and coordinate his ministry with them (Gal 1:18-19). Fourteen years later, Paul again went to Jerusalem, together with Barnabas, to discuss with Peter, James, John, and the other apostles, questions about the application or non-application of the Old Testament laws on newly-converted Gentiles. He did not decide by himself but was humble enough to defer the decision to the whole council (Gal 2:1-10). Likewise, although Paul was the leader of the church organizations he established, his writings showed that he was sufficiently unassuming to ask for their prayers (2 Thess 3:1; Eph 6:19). Whether being humble was a desirable leadership trait or not was verified by Sousa and Dierendonck (2017), who found that humility in leadership along the organization had a profound impact on the engagement of followers.
In selecting officials for an organization, which in the case of Paul was the church, Paul’s writings prescribed certain qualities that mirror integrity. In appointing bishops, he wrote:

Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. If anyone does not know how to manage his own family, how can he take care of God’s church? He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil (1 Tim 3:2-6).

To Titus, he wrote:

The reason I left you in Crete was that you might ... appoint elders in every town, as I directed you. An elder must be blameless, faithful to his wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer manages God’s household, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather, he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it (Tit 1:5-9).

In appointing deacons, he commanded:

In the same way, deacons are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then if there is nothing against them, let them serve as deacons (1 Tim 3:8-10).

Paul taught that leaders must practice what they preach, so they can become good role models to their followers. To the church in Rome, he wrote:

You, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the law, do you dishonor God by breaking the law (Rom 2:21-23)?

Paul’s writings recognized that when followers succeed in imitating the good conduct of their leader, they themselves become role models to others. He noted that as the members of the Thessalonian church became imitators of God and of himself, they in turn became good examples to other believers in Macedonia and Achaia (1 Thess 1:6-7). Confident, also, that the church he established in Corinth could become a good example to others, the apostle wrote:

You yourselves are our letter, written on our hearts, known and read by everyone. You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts (2 Cor 3:2-3).
Modern leaders and followers could not agree more with Paul as he hit the nail on the head in extolling integrity as a desirable quality of leaders. For instance, in a survey that asked one thousand professionals in the U.S. what they thought should be the most important characteristic of a leader, 75 percent answered “integrity” (Robert Half Talent Resources, 2016). In another study that asked 195 leaders from fifteen different countries what they considered as the most important leadership competencies, “high ethical and moral standards” topped the list, ahead of other competencies related to goal setting, communication, flexibility, commitment to training, openness to new ideas and approaches, group cohesiveness in success and failure, development of future leaders, and allowance for mistakes (Giles, 2016). Wei et al. (2020) confirmed that leadership integrity influenced worker productivity, while Sharma et al. (2020) found that ethical leadership, as moderated by trust, promoted organizational commitment and organizational identification. On role modeling integrity, Silitonga et al. (2019), in a study of 580 government officials, found that an official is most likely to avoid unethical behavior such as accepting bribes when they know of leaders and peers who refused them in the past. This was in line with Grigoropoulos (2019) who concluded that because leaders are the most influential members of the organization in affecting culture, then they must model desired behaviors.

The Need to Build Ethical Organizations

In Paul’s writings, integrity is not to be confined to the leader alone. Rather, integrity should flow to the followers so that an ethical organization may be built. In line with this, he taught his followers to do good and avoid evil (1 Thess 5:21-22), and to build each other up (Rom 15:2). To put this into practice, he instructed them, among others, to speak the truth, (Eph 4:25; Col 3:9), to live in peace and avoid quarrels (1 Thess 5:14, Eph 4:31, Col 3:8,Tit 3:2), and to be compassionate, kind, humble, meek, and patient in their dealings with each other (Col 3:12). And when religious discrimination was found to persist up to the present day – even in a democratic country as the United States (Cates, 2021) – Paul has, in his time, forbade it among believers. He said, “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (Gal 3:28). The same message was seen in Colossians 3:11. More than anything else, the apostle advocated that his followers live the virtue of love (Col 3:14). He described this love to be more than romantic or sentimental love, saying:

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth (1 Cor 13:4-6).

Paul’s writings on this subject connect very well with contemporary writings which emphasized the role of leaders in building ethical organizations and the benefits that organizations enjoy when such ethical organizations are built. For instance, Fehr et al. (2014) found that the moral values of a leader influence the development of concomitant positive behaviors of followers. Toor and Ofori (2009), on the other hand, reported on the positive relationship between ethical leadership and the willingness of employees to work beyond what is required of them.
Situational Leadership

In both his writings and actions, it was evident that Paul was an advocate and a practitioner of situational leadership. As a leader, depending on the needs of the situation, he was either soft or hard, people-oriented, or task-oriented. Capturing this flexibility in his approach were his words to the Corinthian church, “What do you prefer? Shall I come to you with a rod of discipline, or shall I come in love and with a gentle spirit” (1 Cor 4:21)?

As a people-oriented leader, Paul demonstrated a very loving and caring attitude toward his followers. He described himself, together with his co-workers, “Just as a nursing mother cares for her children” (1 Thess 2:7). He prayed for them without ceasing (Rom 1:9) and went to the extent of asking, “If I love you more, will you love me less” (2 Cor 12:15)? This love and care, together with his faithfulness to his mission, he expressed not only in words but in deeds, teaching that God’s kingdom is not based only on talk but on power (1 Cor 4:20). For this, he suffered willingly for the sake of the gospel and the people he loved. He wrote:

Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was pelted with stones, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my fellow Jews, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false believers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked (2 Cor 11:24-27).

Culbertson (2018) found in Paul an apostolic style that invested heavily in the building of personal relationships, and rightly so, for as a leader, he worked extensively with such people as Barnabas, Timothy, Silas, Titus, Tychius, Epaphroditus, Epaphras, Trophimus, Philemon, Onesimus, Onesiphorus, Erastus, Aristarchus, Priscilla, Aquila, Apollos, Luke, and Mark, all of whom were mentioned in his letters. These relationships worked to his advantage as he had assistants who were willing to help him perform his tasks. On occasions when he was away from a particular church that needed his attention because of a problem or issue, he sent co-workers to take his place, as in the case of Timothy to Corinth (1 Cor 4:17) and Thessalonica (1 Thess 3:3), and of Titus to Corinth (2 Cor 8:16-17).

Paul’s writings also indicated that he took pride in the achievements of his people. Upon receiving the news from Timothy that the Thessalonian church persevered in faith and love despite being persecuted, he wrote a letter, telling them how he was so overjoyed and deeply encouraged (1 Thess 3:6-9). He commended the Corinthian church for maintaining the traditions he passed on to them (1 Cor 11:2), took pride in what they have become (2 Cor 7:4), and even boasted about them to the people of Macedonia and Achaia (2 Cor 9:1-2). For the obedience of the Roman church, he rejoiced (Rom 16:18), and for the faith and love of the Colossian church, he thanked God (Col 1:3-4). To Philemon, he wrote, “Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the Lord’s people” (Philem 1:7).

Modern leadership literature affirms the importance of giving positive feedback to subordinates. Chella (2020) found that appreciation nurtures the emotions of followers, while Clarke and Nomahaza (2017) and Wondim et al. (2020) confirmed that feedback from...
supervisors improves the task performance of subordinates. The latter paper also found a direct relationship between supervisor feedback and the information-seeking behavior of subordinates at work.

A further examination of Paul’s epistles revealed that as a leader, he oscillated between people orientation to task orientation, depending on the circumstances of the situation. The fifth chapter of Corinthians portrays a disciplinarian Paul who was not afraid to castigate his followers when a task-related breach happened in the church. He did not make any compromises but expelled the offender from the organization. Moreover, he rebuked the other members of that church for not practicing horizontal accountability regarding fraternal correction.

He wrote:

*It is actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate: A man is sleeping with his father’s wife. And you are proud! Shouldn’t you rather have gone into mourning and have put out of your fellowship the man who has been doing this? For my part, even though I am not physically present, I am with you in spirit. As one who is present with you in this way, I have already passed judgment in the name of our Lord Jesus on the one who has been doing this. So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present, hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord* (1 Cor 5:1-5).

For factionalism and disorderly conduct on the Lord’s supper, he rebuked the same church in Corinth (1 Cor 11:17-21). In his second epistle to the church members, he warned them of his readiness to punish disobedience (2 Cor 10:6). Similarly, in his letters to Titus, he gave the instruction to silence people who perverted sound teaching (Tit 1:11) and to “encourage and rebuke with all authority” (Tit 2:15).

Paul’s task orientation was also vividly captured in his writings about his quandary of whether to prefer death and be with the Lord or to live and serve the church. This was seen in Philippians 1:21-24:

*For to me, to live is Christ and to die is gain. If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! I am torn between the two: I desire to depart and be with Christ, which is better by far; but it is more necessary for you that I remain in the body.*

Keeping in mind the importance of task performance, he exhorted church members not to be lazy, but to work and support themselves (2 Thess 3:6-12), and to commit themselves fully to the works of the Lord (1 Cor 15:58). Nevertheless, showcasing his balance between the two orientations — people orientation and task orientation — Paul took time to explain that his rebukes were meant for the good of the people and for building them up, saying:

*Even if I caused you sorrow by my letter, I do not regret it. Though I did regret it— I see that my letter hurt you, but only for a little while— yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us* (2 Cor 7:8-9).
This is why I write these things when I am absent, that when I come I may not have to be harsh in my use of authority—the authority the Lord gave me for building you up, not for tearing you down (2 Cor 13:10).

**Fostering Unity in Diversity**

Paul’s writings taught, and rightly so, the need for organizational members to be united despite their many differences. In the Corinthian church, he received a report that some members developed an unhealthy loyalty to their leaders and not to the Lord Jesus and his church. He corrected this error, writing them the following:

> I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought (1 Cor 1:10).

> What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe—as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God has been making it grow. So neither the one who plants nor the one who waters is anything, but only God, who makes things grow. The one who plants and the one who waters have one purpose, and they will each be rewarded according to their own labor. For we are co-workers in God’s service; you are God’s field, God’s building (1 Cor 3:5-9).

In Paul’s words, the church as an organization is a unified whole composed of many interdependent and interrelated parts. Each part is unique in its role and function, but each part is important in realizing the collective goal; hence, the groundwork for division of labor and specialization. He wrote:

> Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many. Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body. And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body (1 Cor 12:12-20).

Paul repeated this teaching in his letter to the Romans. He said that the church organization has members who not only have distinct functions but also different gifts or capabilities (Rom 12:4-8). Again, he expressed the same thought in his letter to the Ephesians, saying, “So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up” (Eph 11:1-12).

Paul’s unity in diversity concept relates well with recent studies, such as those of Houghton et al. (2022), who recognized trade-offs between unity that stems from member...
homogeneity, and diversity that flows from member heterogeneity; Keebler (2021), who did not see differences in social norms as problematic for as long as these were not used as divisive tools against the universal aspiration of love; Cockayne (2019), who viewed transgression or sin as the cause of fragmentation in the church organization, which nevertheless stays united through the works of the Holy Spirit.

**The Teaching Role of Leaders**

In his writings and deeds, Paul recognized the importance of a good leader’s teaching function. He wrote Timothy that a servant of God must be an apt teacher (2 Tim 2:24). He instructed him to subscribe to the standard of sound teaching (2 Tim 1:13), to “Turn away from godless chatter and the opposing ideas of what is falsely called knowledge” (1 Tim 6:20), and to be conscious of the fact that the goal of such instruction is love (1 Tim 1:3-5). He also advised another mentee, Titus, to “teach what is consistent with sound instruction” (Tit 2:1) and to “avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless” (Tit 3:9).

As a teacher, Paul knew the value of knowing his learners and adjusting his teaching strategies to suit their characteristics and needs. He wrote:

> To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God’s law but am under Christ’s law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings (1 Cor 9:20-23).

In preaching inside a synagogue in Antioch to an audience that was composed mainly of Jews who knew the Scriptures, he preached a message that covered salvation history from the Old Testament up to the crucifixion, death, and resurrection of Jesus (Acts 13:16-41). This established a connection between him and his hearers, resulting in an enthusiastic reception of his message. On the other hand, in teaching Gentiles of Greek origin, he introduced the gospel by relying heavily on their prior knowledge of Stoic philosophy (Lee, 2006, 13-26). Moreover, he did not insist that Gentiles follow the entire Jewish law, declaring, “For the entire law is fulfilled in keeping this one command: ‘Love your neighbor as yourself’” (Gal 5:13-14).

Paul also adjusted his teaching style according to the maturity of his learners in the knowledge and practice of the gospel message. He wrote:

> Brothers and sisters, I could not address you as people who live by the Spirit but as people who are still worldly — mere infants in Christ. I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready (1 Cor 3:1-2).

Paul understood the effectiveness of using examples as he taught. He wrote, “For everything that was written in the past was written to teach us, so that through the endurance taught in the Scriptures and the encouragement they provide we might have hope” (Rom 15:4). In teaching against sexual immorality, he cited the example of the 23,000 persons who died on a single day as a punishment for their sexual sins, and in teaching against putting God to the test, he cited the example of the complainers in the desert who were destroyed by
serpents. “These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come” (1 Cor 10:11).

As a teacher, Paul taught with authenticity. In his letter to the Thessalonians, he said that he preached not to please men but God and that he did not use flattery words in his speech (1 Thess 2:4-5). Likewise, he said that his message was “not simply with words but also with power, with the Holy Spirit and deep conviction” (1 Thess 1:5). He warned his audience not to be deceived by empty words, plausible arguments, and worldly philosophy that were not in alignment with the teachings of the Lord Jesus Christ (Eph 5:6; Col 2:4, 8).

Although Paul taught with great wisdom, he did not encourage blind obedience among his listeners. He advised them not to despise prophecies but to test everything taught to them (1 Thess 5:20-21). This was the same thing he allowed the Bereans to do as they “examined the Scriptures every day to see if what Paul said was true” (Acts 17:11).

The benefit derived from attaining organizational vision as a result of encouraging employees to think critically and creatively was verified in modern studies, such as that of Felfe and Goihl (2002), while the reiteration of the main focus of teachers as that of facilitating the growth and development of others was seen in Reilly and Spears (2018).

**Ensuring Organizational Continuity and Growth**

Paul’s writings showed his concern not only with the establishment of church organizations but also their continued existence, survival, and growth. As a leader, the apostle saw himself as a good pioneer — a wise master builder who laid Jesus Christ as the foundation upon whom other leaders would build (1 Cor 3:10-11). Recognizing, however, that he would not be forever around to lead the churches he planted, Paul trained other leaders like Timothy, Titus, and others to take his place in these institutions. Acts 14:23 provides an example of an account of how he and Barnabas appointed elders in each of the new churches they organized. To Timothy and all other younger breed of leaders for that matter, he gave the instruction to entrust his teachings “to reliable people who [would] “also be qualified to teach others” (2 Tim 2:2).

Paul encouraged not only leaders but church members to persist in following what he taught them orally and in writing (2 Thess 2:15), to “do so more and more” (1 Thess 4:1, 9-10), and to grow in the very mission for which he was sent to them — their faith in the gospel. He wrote:

> Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work (Eph 4:14-16).

Organizational continuity and organizational growth through delegation and succession planning were all regular items in Paul’s actions as a leader. The desirability of these leadership practices was verified by recent studies, such as by Thompson et al. (2019) which
showed that as the span of supervision widens, the distance between leaders and followers increases thereby making it more difficult for the former to serve the latter’s needs, and by Berns and Klarner (2017) which concluded that succession planning is not a one-time event but a continuous process.

Discussion
In analyzing Paul’s epistles line by line, I found leadership themes that antedate their mention or discussion in all other classical books and articles on leadership that were subsequently published, although Paul made no use of the terminologies that are now universally accepted. Long before Frederick Taylor (1856-1915), Max Weber (1864-1920), Henri Fayol (1841-1925), Elton Mayo (1880-1949), Chester Barnard (1886-1961), Peter Drucker (1909-2005), and other renowned thinkers had formalized the study of leadership, Paul already theorized and applied the most fundamental of their principles.

Dominant among these themes were the following: (1) concepts of authority, responsibility, and accountability in organizations, (2) the importance of personal integrity among leaders, (3) the need to build ethical organizations, (4) situational leadership, (5) fostering unity in diversity, (6) the teaching role of leaders, and (7) ensuring organizational continuity, succession planning, and institutional growth.

Paul emphasized the importance of exercising leadership based on a legitimate source of authority which, in his case, was Divine appointment. He broadened this case by saying that all authority is ordained by God, and that with a leader’s authority comes his responsibility. He underscored the importance of leadership in defining and attaining the organizational mission and vision, modeling faithfulness and action toward these ends, and pressing for accountability for one’s performance, first to God and second to each other.

Personal integrity in leadership was captured in Paul’s writings about role modeling in doing good, consistency in moral conduct, avoiding acts of corruption, and humility. The apostle was also very prescriptive in laying down the qualifications of leaders, particularly on their moral character.

The personal integrity of leaders is a prerequisite to the building of ethical organizations. Paul wrote extensively about instructions for church members to do good and avoid evil, build each other up and be truthful, peaceable, compassionate, kind, humble, meek, and patient. He forbade discrimination in organizational life, and he challenged all members to be motivated by the virtue of love.

Paul both wrote about and modeled situational leadership. Depending on the needs of the situation, he was either calm or abrasive in his leadership style, people-oriented or task-oriented. He genuinely loved and cared for his people, and made countless personal sacrifices for them. To work productively with others, he invested heavily in the building of interpersonal relationships. He took pride in the achievements of his followers and gave them positive feedback. On other occasions, he showed firmness in the use of his authority as he disciplined wrongdoers and castigated others for not exercising horizontal accountability. He discouraged factionalism and disorderly conduct, and warned his followers of his readiness to punish disobedience. Nevertheless, he made it clear to them that the purpose of his strictness was for their own good.
In writing about organizational unity in diversity, Paul used the analogy of the human body as one that was composed of many different parts that were both interdependent and interrelated. He taught that no part is superior or inferior to all the others in importance because each one played a unique role in making the body function as it should.

A major theme in Paul’s writings was the need for leaders to become effective teachers of their followers. This they could do by holding to the standard of sound teaching, adhering to the truth, adjusting their teaching strategies to the characteristics and needs of their subordinates, and using examples for easier comprehension and appreciation of the subject matter. Paul also advocated the promotion of rational and critical thinking among learners, challenging them to test the correctness of the knowledge imparted to them.

Finally, in ensuring organizational continuity and organizational growth, Paul wrote about the development and appointment of new leaders, and he himself applied these instructions in the churches he established. He instructed both leaders and followers to persist not only in preserving the fundamental truths in their organizations, but also to grow more and more in accordance with his teachings.

All of these seven themes were found to be consistent with both classical and modern mainstream writings on the topic of leadership. Paul was therefore much ahead of his time; he was not only a spiritual writer, but he was also a leadership writer. Nevertheless, despite the seemingly high level of recognition for the apostle, it must be recognized that Paul was merely an agent in the writing of Scripture. God was the real author of the epistles from which the leadership themes found in this paper emerged. As he wrote, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work” (2 Tim 3:16-17).

The findings in this paper reinforce the belief that leadership theory and practice can benefit from Biblical wisdom. Paul’s epistles in the Bible can be used not only as spiritual books that help guide human behavior, but also as leadership books that could assist any leader towards achieving the effective performance of his or her assigned functions. Paul’s teachings on leadership, although posited in the context of the churches he established, are equally applicable to other types of organizations, such as those in business, government, education, and civic society. By putting these teachings into practice, he provided a model of effective leadership even in a turbulent ancient environment devoid of the vast resources, systems, and technologies of today’s organizations.

**Directions for Future Research**

In closing, it is hereby recommended that the leadership themes in Paul’s epistles be developed further into measurable constructs. This can be the subject of empirical studies that will advance the confluence of Biblical wisdom with secular knowledge in leadership theory and practice.

These are (1) concepts of authority, responsibility, and accountability; (2) the need for personal integrity among leaders, (3) the need to build ethical organizations, (4) situational leadership, (5) fostering unity in diversity, (6) the teaching role of leaders, and (7) ensuring organizational continuity and organizational growth.
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Character matters! Values matter! Character is required of all leaders and may be the heart of leadership. Values shape each leader’s character. The United States Army’s values of loyalty, duty, respect, selfless service, honor, integrity, and personal courage undergird how it seeks to instill these leadership values in each person who chooses to serve. Leadership in the Army is based on the concept of Be-Know-Do:

*Character and competence, the Be and the Know, underlie everything a leader does. But character and knowledge — while absolutely necessary — are not enough. Leaders act; they Do. They bring together everything they are, everything they believe, and everything they know how to do to provide purpose, direction, and motivation* (Leader to Leader Institute, 2004, p. 12)

Character and values are inextricably interwoven. A leader of character models values-based leadership beginning with knowing who they are and what they value and always ending in what they do.

Crossan et al. (2012) theorized that competencies, character, and commitment are essential to a leader’s success. Leaders of character become the best leaders. Leaders of character focus on values in recruitment, selection, and succession management and on coaching and mentoring about values in the development of followers. Leaders of character modeling values-based leadership affirms, “There is no right way to do a wrong thing!” (Author Unknown).

Since 1983, Kouzes and Posner (2023) have analyzed thousands of individual case studies to identify what leadership competencies resulted in extraordinary accomplishments in organizations. Through this research they developed The Leadership Challenge® Model, which is shown in *Table 1.*
Table 1: The Leadership Challenge® Model

| The Five Practices of Exemplary Leadership: Ten Commitments of Exemplary Leadership |
|---------------------------------|----------------------------------------------------------------------------------|
| Model the Way                   | 1. Clarify values by finding your voice and affirming shared values.               |
|                                 | 2. Set the example by aligning actions with shared values.                         |
| Inspire a Shared Vision         | 3. Envision the future by imagining exciting and ennobling possibilities.           |
|                                 | 4. Enlist others in a common vision by appealing to shared aspirations.            |
| Challenge the Process           | 5. Search for opportunities by seizing the initiative and looking outward          |
|                                 | for innovative ways to improve.                                                  |
|                                 | 6. Experiment and take risks by consistently generating small wins and            |
|                                 | learning from experience.                                                        |
| Enable Others to Act            | 7. Foster collaboration by building trust and facilitating relationships.          |
|                                 | 8. Strengthen others by increasing self-determination and developing              |
|                                 | competence.                                                                      |
| Encourage the Heart             | 9. Recognize contributions by showing appreciation for individual                 |
|                                 | excellence.                                                                      |
|                                 | 10. Celebrate the values and victories by creating a spirit of community.         |

Note: Copyright © 1987-2023. James M. Kouzes and Barry Z. Posner. The Leadership Challenge. All rights reserved. Reproduced by permission of John Wiley & Sons. (p. 14)

Cooper et al. (2007) emphasized that good leaders are expected to be strong in character with a moral imperative underwriting their actions. Effective leaders authentically and consistently live their character by modeling ethical reasoning and values-based actions. They demonstrate confidence, optimism, hope, and resilience and are respected for their integrity. They described leadership character with these traits — respectfulness, fairness, cooperation, compassion, humility, courage, passion, wisdom, competence, self-discipline, loyalty, selflessness, integrity, and honesty.

George and Sims (2007) described values as the relative importance of the things that matter in your life, and then stated that leadership principles are a set of standards used in leading others, derived from these values. That is, principles are values translated into action. Kraemer (2011) offered four principles of values-based leadership. First, he described self-reflection as taking time to step back and see the big picture and reflecting on what is most important and why. Second, he identified balance as being able to consider and understand all sides of an issue holistically. Third, he explained true self-confidence as recognizing what a person knows and does not know along with accepting one’s personal strengths and weaknesses while striving to improve. Fourth, he discussed genuine humility, which means forgetting the past that does not make a person better nor worse than anyone else and respecting and treating everyone equally. The values-based leader who demonstrates these behaviors will be a leader of character.

Using Bandura’s (1977) social learning theory as a conceptual framework, the purpose of this work is to identify and describe leadership traits associated with leaders of character who demonstrate values-based leadership. A second purpose of this work is to align these traits with the leadership theories of ethical leadership, servant leadership, transformational leadership, and authentic leadership.
Conceptual Framework — Social Learning Theory
Bandura (1977) proposed social learning theory as an expansion of behaviorist learning theories of classical conditioning and operant conditioning by emphasizing the importance of observing, modeling, and imitating the behaviors, attitudes, and emotional reactions of others and focusing on how mental or cognitive factors are involved in learning. He added two important concepts that mediating processes occur between stimuli and responses and behavior is learned from individuals and the environment through the process of observational learning (Mcleod, 2023; Sutton, 2012).

Brown and Treviño (2006) posited that social learning theory informed why individual characteristics of leaders and situational influences help shape followers’ perceptions of a person as an ethical leader. Social learning theory suggests that for leaders to be viewed as credible role models they must live ethically by modeling effectiveness through their values-based character. Social learning theory assumes learning occurs vicariously in organizations. Followers regulate their own behaviors based on learning and doing what is acceptable and rewarded. Social learning of ethical behavior occurs only when role models are credible, such as when they treat others fairly, honestly, and considerately (Brown & Mitchell, 2010). Brown and Treviño (2006) described three situational factors on ethical leadership — ethical role modeling, ethical content in the organization, and moral intensity of issues faced. Effective ethical modeling occurs only when leaders are worthy of emulation; it is not learned through power or position on the organization chart (Brown & Treviño, 2006).

Brown et al. (2005) stated, “A social learning perspective on ethical leadership proposes that leaders influence the ethical conduct of followers via modeling. The term modeling covers a broad range of psychological matching processes, including observational learning, imitation, and identification” (p. 119). They conceptualized ethical leadership in terms of social learning when followers emulate ethical leaders who demonstrate openness and honesty and treat employees fairly and considerately. Mayer et al. (2009) concurred that through social learning followers learn to act ethically by observing the decision-making processes and actions of leaders.

Social learning theory described how followers through observation choose to learn from leaders who they can relate to, respect, and trust and who have integrity. Leaders continuously are in positions to be heard, but more importantly observed. Followers have perceptions about what leaders should be, know, and do and whether as followers they will choose to share leaders’ values. In the next section, leaders’ attributes are viewed through the eyes of followers with an emphasis on the values-based actions of leaders of character.

Leadership Traits Associated with Leaders of Character and Values-Based Leadership
In this section, 24 traits or attributes of leaders of character based on an extensive review of the leadership literature. Each trait is briefly described alphabetically, rather than with any prioritization.

1. **Accountable** — Accountable leaders take responsibility for followers having the knowledge, skills, and abilities to achieve clearly stated expectations. Accountable leaders educate and prepare followers for success while building trust. Leaders of character accept accountability whenever things do not go as planned and for failures.
2. Leaders of character eagerly bestow effusive praise on followers for their achievements and successes.

3. **Communicative** — Leaders of character care about communicating clearly and effectively. This includes listening to and talking with anyone who needs to express their feelings and concerns or to seek assistance and changes. Values-based leaders provide specific, measurable, achievable, relevant, and timely feedback about followers’ performances and help them set goals aligned with these five characteristics. Communicative leaders ensure their communications consistently reflect and align with their core values.

4. **Compassionate** responses by leaders are empathetic to the emotions experienced by a person who is distressed or hurting with a motivation to try to alleviate or ease their suffering. Through compassion a leader displays kindness and caring for others.

5. **Competent** — Leaders of character who already are or become knowledgeable, skillful, and experienced so they can enable followers to fulfill and improve their performances. The competent leader is not content with the status quo but rather by continuously learning more and accomplishing more leads effectively and successfully.

6. **Courageous** — Values-based leaders demonstrate the moral courage to always act and make decisions based on their core values. Regardless of circumstances, the courageous leader displays tenacity and fortitude when faced with risks, crises, interpersonal conflicts, and uncertainties to act and decide as a leader of character.

7. **Emotionally intelligent** leaders are self-aware and manage their emotions competently, and they are socially aware of the emotions of others and manage their interrelationships with others with sensitivity. Leaders make a positive and significant impact on organizational performance by displaying emotional intelligence that has proven to be a differentiator in others’ career advancement.

8. **Empowering** — People want direction, challenges, and the resources needed to be successful. Leaders provide these when they empower others to act independently.

9. **Fair** — Leaders of character are just, equitable, impartial, unbiased, and dispassionate. They ensure equitable processes and make just decisions. Values-based leaders personify the *Golden Rule* to treat others the way they would like to be treated (and do not treat others the way you do not want to be treated — sometimes called the *Silver Rule*).

10. **Humble** — Leaders never forget who they are, leaders appreciate the unique value of each person in the organization, and leaders treat everyone with respect. Values-based leaders are authentic and act ethically without pretense or arrogance.

11. **Integrity** — Values-based leaders constantly display integrity through moral uprightness and honesty guided by strong moral principles. A leader’s integrity contributes to a positive work environment and rewarding organizational culture.

12. **Inspiring** — The inspirational leader seeks to motivate others to get excited about, interested in, or enthusiastically engage in desired actions. Ethical, servant, transformational, and authentic leaders model through words, and especially their actions, expectations and standards. When this occurs, followers can be motivated to change their attitudes, behaviors, and work to increase performance and job satisfaction.

13. **Listen** — Leaders of character listen actively to help facilitate openness, honesty, success, while building trust. Through active listening, leaders demonstrate concern
for others, use body language to affirm others, ask questions, and paraphrase others’ words to show understanding.

14. **Loyal** — Leaders of character demonstrate a strong sense of respect and support for those they lead. A loyal leader consistently treats others with kindness, fairness, and generosity of spirit with their best interests at heart.

15. **Motivational** — Motivational leaders inspire others to act ethically, overcome obstacles, and achieve success. Affirmations reassure other leaders at all levels and followers to consistently live their values.

16. **Passionate** — Effective leaders exhibit strong feelings and beliefs displaying purpose and pride in their work as their reach for even greater heights. Passionate leaders are more effective, enhanced problem-solvers and decision-makers, feel an urgency to follow-through and achieve goals, and engage in lifelong learning. Passion in alignment with core values becomes contagious as followers are motivated to engage more fully and productively.

17. **Patient** — Despite delays, problems, anxieties, and annoyances, leaders are patient. Values-based leaders remain calm, listen and reframe irritating situations, develop skills in dealing with uncomfortableness, prioritize win-win outcomes, and remember life is not about them.

18. **Positive** — Leaders focus on the good instead of the bad by controlling their attitudes about every situation. Leaders of character are optimistic, hopeful, confident, and optimistic while understanding the importance of affirming self-talk and positive feedback given to others.

19. **Relatable** — Leaders must enable others to feel they are approachable, cooperative, supportive, and responsive. According to self-determination theory, relatedness is one of three basic psychological needs (Lumpkin & Achen, 2018). Hester and Killian (2010) stated, “Leadership is about relationships and relationships are sustained by shared moral values; therefore, leadership is value based. Understanding this idea is a prerequisite to becoming aware of the basic moral principles that comprise the foundations of effective leadership behavior” (p. 69).

20. **Respectful** — Admiration for others’ abilities, qualities, and achievements are ways leaders show respect. Values-based leaders accept others for who they are, while displaying kindness, courtesy, and compassion.

21. **Self-aware and self-reflective** — Leaders must be self-aware and self-reflective, which means they understand themselves — their values, motivations, strengths, and skills. Through self-awareness and self-reflection leaders learn more about themselves and how to improve and make changes as needed.

22. **Selfless** — Selfless leaders are concerned about and serve the needs of others as a priority. They are magnanimous givers who show friendship universally. They are considerate to ensure their actions do not negatively affect others while displaying a forgiving attitude toward others. As they serve, leaders of character contribute to greater fulfillment and satisfaction of followers.

23. **Transparent** — The transparent leader guided by core values welcomes others having accessibility to information. Leaders of character have no hidden agendas, so followers are more likely to willingly trust and learn from leaders who are open and honest. Transparent leaders welcome questions and share feedback, opportunities, and challenges that results in followers having greater motivation and feelings of success.
24. **Trustworthy** — Leaders are trustworthy meaning they are honest, reliable, and principled. Only through trust will others agree to be led. Trusted leaders instill loyalty and trust in others to actively live their values as they pursue their dreams and desires.

25. **Visionary** — The visionary leader conceptualizes and focuses on the future with wisdom and imagination. Values-based leaders inspire through their passion by having confidence and the moral courage to advance in innovative, goal-driven directions.

These 24 leadership traits, while not listing every characteristic of values-based leaders described in thousands of books and articles about leadership, encompass the most essential attributes. Followers want leaders who possess these characteristics because it makes them more satisfied with their work and more successful. These 24 leadership traits consistently describe leaders of character. They also are visible in the leadership of ethical, servant, transformational, and authentic leaders with these connections described briefly in the next section.

**Alignment of Leadership Traits with Ethical Leadership, Servant Leadership, Transformational Leadership, and Authentic Leadership**

Brown et al. (2005) suggested connections between ethical leadership with servant leadership (Frick & Spears, 1996; Greenleaf; 1977; Hester & Killian, 2010), transformational leadership (Bass, 1985; Bass & Steidlmeier, 1999; Burns, 1978), and authentic leadership (Avolio & Gardner, 2005; George, 2003; George & Sims, 2007). Copeland (2014) examined research on values-based leadership and identified its shared characteristics and behaviors with authentic leadership, ethical leadership, and transformational leadership. The interconnections are extensive and synergistic.

Brown et al. (2005) were the first to conceptualize ethical leadership as a new construct defined as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making” (p. 120). Ethical leaders influence follower outcomes of satisfaction with the leader, perceived leader effectiveness, and job dedication to give extra effort.

Bass and Steidlmeier (1999) suggested ethical leadership is founded upon the moral character of the leader, ethical legitimacy of the values embedded in articulation of the leader’s vision, and morality of the processes of social ethical choices and actions of leaders followers may embrace and collectively pursue. Inherent in ethical leadership are authenticity, integrity, truthfulness, and credibility expressed in their actions. Mayer et al. (2009) agreed that ethical leadership is learned by followers through observing the leader’s actions in alignment with social learning theory.

Greenleaf (1977) initiated the service leadership philosophy or theory when he proposed that the best leaders seek first to serve and as a priority serve the needs of others. Frick and Spears (1996) reported that Greenleaf characterized servant-leaders as individuals who want to do right and what is ethically sound. They described servant leadership through 10 characteristics of servant leaders identified in Greenleaf’s writings — listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment, and building community.
Hunter (1998) identified these characteristics of servant leadership — patience, kindness, humility, respectfulness, selflessness, forgiveness, honesty, and commitment leading to service and sacrifice. Hester and Killian (2010) emphasized that servant leadership is based on moral principles.

Self-determination theory suggested that humans have three basic needs — autonomy, competence, and relatedness. Lumpkin and Achen (2018) reported alignments with each of these three needs among ethical leadership and servant leadership. Autonomy involved the shared characteristics of honesty, trust, respect, and fairness of ethical leaders and listening and awareness of servant-leaders. For competence, moral values were essential for ethical leaders and doing what is right for servant-leaders. Relatedness was associated for ethical leaders with being principled decision-makers and servant-leaders having empathy and empathizing service to others. In their summary that listed these shared characteristics among ethical leadership and servant leadership — awareness, empathy, fairness, integrity, moral values, motivation, trust, relationship management, respect, and self-management.

Burns (1978) first conceptualized transformational leadership with an emphasis on the moral values of leaders, and it was expanded upon by Bass (1985) through his identification of four elements that characterized a transformational leader. These four “I” were idealized influence, as the leader is a positive and ethical role model with authenticity and honesty; inspirational motivation, or inspiring followers to work and perform at a higher level; individualized consideration or coaching and helping followers grow; and intellectual stimulation, or promoting followers’ innovation and creativity including taking calculating risks. Transformational leaders are viewed as role models displaying their core values. They are visionaries who inspire and encourage others, create open, communicative, and diverse cultures, and are supportive mentors. Transformational leaders demonstrate ethical and authentic qualities as they focus on the well-being of followers and organizations and foster trust and enthusiasm (Copeland, 2014).

George (2003) introduced authentic leadership in his book Authentic Leadership. Warren Bennis in his forward to this book wrote,

We need authentic leaders, people of the highest integrity, committed to building enduring organizations. We need leaders who have a deep sense of purpose and are true to their core values. We need leaders with the courage to build their companies to meet the needs of their stakeholders, and who recognize the importance of their service to society (p. xv).

George (2003) defined five dimensions of authentic leadership — purpose, values, heart, relationships, and self-discipline. An authentic leader must be self-aware of strengths and weaknesses. An authentic leader lives by core values transparent to everyone. An authentic leader is empathetic to themselves and others. An authentic leader builds and nurtures positive relationships with others. An authentic leader practices self-discipline. Authentic leaders pursue their purpose with passion, practice solid moral values, connect with others, demonstrate self-discipline, and lead with their heart as well as their head. Only in this way will a values-based leader follow their compass or True North (George, 2007).

Avolio and Gardner (2005) argued that authentic leaders foster the development of authenticity in followers through self-awareness, self-regulation, and positive modeling. They
characterized authentic leaders as knowing their values and beliefs and where they stand on important issues and conveying their values through actions. Avolio et al. (2004) suggested authentic leaders enhance the engagement, motivation, commitment, satisfaction, and involvement of followers leading to improvement in work and performance outcomes.

Values are the most important shared characteristic of ethical leadership, servant leadership, transformational leadership, and authentic leadership. These shared values encompass all the 24 listed traits. Central to each of these leadership theories is that only when values-based leadership actions are enacted will ultimate success be achieved as a leader of character.

Conclusion

Based on the research of a multiplicity of authors including those cited in this work, values-based leaders model their character, that is, what they believe in and how they act. The 24 characteristics that were briefly described consistently emerged from the literature reviewed. Their close and consistent alignment with what ethical leaders, servant leaders, transformational leaders, and authentic leaders say and do provides evidence of why leaders choosing one or more of these leadership styles are successful. Followers learn the characteristics of values-based leaders through observation. They also may choose to develop many of these same traits themselves because they realize how positively they could impact their performance and lead to greater job satisfaction.

References


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Angela Lumpkin earned a B.S.E. from the University of Arkansas, M.A. and Ph.D. from Ohio State University, and a M.B.A. from the University of North Carolina at Chapel Hill. She is a professor and Chair of the Department of Kinesiology and Sport Management at Texas Tech University (TTU). A former dean, Distinguished Visiting Professor at the United States Military Academy, department head, and intercollegiate women’s basketball coach, she conducts research and publishes in the areas of teaching effectiveness, leadership, sport ethics, intercollegiate athletics, and women in sport.

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Case Study

Lessons from History:
The Remarkable Leadership of Eleanor Roosevelt and Why It Matters Today (Part 2)

— Emilio Iodice, Rome, Italy

[In Part 1, Iodice examined the salient markers denoting the leadership style of Eleanor Roosevelt. He described her unabashed way of communicating her opinions and observations, arguing that women needed to stand their own and infuse themselves into every aspect of life – especially with respect to having a political voice].

ER then made the same argument to the public, when she accepted an offer for a monthly column from Woman’s Home Companion. Announcing that she would donate her monthly one-thousand-dollar fee to charity, ER then proceeded to ask her readers to help her establish “a clearinghouse, a discussion room” for “the particular problems which puzzle you or sadden you” and to share “how you are adjusting yourself to new conditions in this amazing changing world.” Entitling the article “I Want You to Write to Me,” ER reinforced the request throughout the piece. “Do not hesitate,” she wrote, “to write to me even if your views clash with what you believe to be my views.” Only a free exchange of ideas and discussion of problems would help her “learn of experiences which may be helpful to others.” By January 1934, 300,000 Americans had responded to this request.

Thanks to her influence, women were appointed to important jobs in the administration. She pushed for relief for working women and working mothers, advocated for youth programs, championed civil rights, fought the poll tax, struggled to get blacks included in government programs and supported the Southern Tenant Farmers Union. She visited black miners in West Virginia and talked about living conditions with them. Eleanor made front-page news with her anti-lynching views. FDR refused to publicly support legislation to fight lynching. When the Senate
filibustered the bill to defeat it, Eleanor would not leave the Senate gallery, no matter how long it took.

She worked to clear slums and created “planned communities” that were environmentally, socially and economically sound, places often called, “greenbelt towns.” The administration organized living areas for displaced workers, like the one in Arthurdale, West Virginia, where Eleanor took an active interest and visited frequently. She supported the Federal Arts Program and defended funding against congressional attacks. She battled for workers’ rights and legislation to promote organized labor. Her energy was boundless. She traveled across America as FDR’s “eyes and ears.” She reported to him on the effectiveness of government programs and the conditions she found in homes and communities, everywhere. Eleanor went into the coal mines. She visited the homes of slum-dwellers, sharecroppers, and farmers displaced by the Dust Bowl. She was personally engaged and came in closer contact with the problems of the Great Depression than any member of the administration.

What she learned, she wrote and spoke about, testified before Congress and shared on the radio. She began her column, “My Day,” in 1936, talking about her work and travels and what she discovered, whom she met and what she learned. Eleanor was in touch with the people of the country. She cared and they knew it. She brought their petitions to Franklin. She urged him to take action. Rexford Tugwell, one of FDR’s advisers explained:

No one who ever saw Eleanor Roosevelt sit down facing her husband, and, holding his eye firmly, say to him, ‘Franklin, I think you should...’ or, ‘Franklin, surely you will not...’ will ever forget the experience... It would be impossible to say how often and to what extent American governmental processes have been turned in new directions because of her determination.

Eleanor worked hard during the second campaign. It was 1936. Her friend, Louis Howe, was dead. He and Eleanor were among the few not intimidated by Franklin Roosevelt and his strong personality. She helped James Farley run the re-election bid. She insisted it be based on principles of the New Deal. Again, she toiled behind the scenes. She confronted her husband on issues he did not want to deal with and which his advisers were reluctant to bring to his attention.

Eleanor received understated and direct criticism of her activities to support minorities as the 1936 reelection campaign approached. She defended her outreach efforts.

Allida Black described this in the Eleanor Roosevelt Paper’s Project:

When The New Yorker published the famous cartoon of miners awaiting her visit, Mrs. Roosevelt aggressively defended her outreach to minorities and the poor in a lengthy article.
for *The Saturday Evening Post*. Directly she attacked those who mocked her interest. “In strange and subtle ways,” she began, “it was indicated to me that I should feel ashamed of that cartoon and that there was certainly something the matter with a woman who wanted to see so much and know so much.” She refused to be so limited, she responded to those “blind” critics who refused to be interested in anything “outside their own four walls.”

FDR won by a huge margin. He defeated Alf Landon by six million popular votes and took 523 electoral votes to Landon’s 8. In the second term, Eleanor became more outspoken in the area of civil rights. She felt that fighting racism was the true test of American democracy. She said, “We have never been willing to face this problem, to line it up with the basic, underlying beliefs in Democracy... no one can claim that... the Negroes of this country are free.”

She attended NAACP and National Urban League conventions, visited the all-Black Howard University in Washington, DC and took photos surrounded with students, fought for rights of poor black farmers and held a conference for black women at the White House. At a Birmingham, Alabama conference to support the plight of sharecroppers, who were mainly black, she refused to obey police officers who insisted that she not sit with blacks.

She would not allow one of America’s most prominent organizations, which she was a member of, to prohibit a woman of color from singing on their stage.

Marian Anderson had performed in concerts throughout Europe. In the United States, she would hold seventy, in 1938 alone. It would be a remarkable achievement, for any entertainer.

It was 1935. She was asked to sing at the White House. A year later, Anderson sang at a benefit for Howard University, in Washington, D.C. It was successful. Each year thereafter, she held an event that attracted larger crowds, so much so, that in January 1939, the University called on the Daughters of the American Revolution (DAR) to allow them to use the historic Constitution Hall, over
Easter Weekend. In 1930, the DAR turned down African American singer/actor Paul Robeson. Blacks, in fact, were seated in a special, segregated part of the theatre. The University felt that Anderson’s worldwide fame would be enough for the DAR to allow the concert to be held. Constitution Hall was the largest auditorium in the city. It could accommodate 4,000 people. The auditorium was the center of the capital’s music and performing arts programs. The DAR refused.

The press put pressure on the organization. Famous artists and personalities, and politicians, supported the Marian Anderson Citizens Committee (MACC). The DAR was adamant. They continued to prohibit Anderson’s use of Constitution Hall. Eleanor Roosevelt used moral persuasion to try to change their position. She presented a medal to Anderson at the national convention of the NAACP and invited her to sing for the King and Queen of England, at the White House. None of this had any effect on the DAR.

On February 26th, 1939, she sent the following letter to the President of the society:

My Dear Mrs. Henry M. Robert, Jr.:

I am afraid that I have never been a very useful member of the Daughters of the American Revolution, so I know it will make very little difference to you whether I resign, or whether I continue to be a member of your organization.

However, I am in complete disagreement with the attitude taken in refusing Constitution Hall to a great artist. You have set an example which seems to me unfortunate, and I feel obliged to send in to you my resignation. You had an opportunity to lead in an enlightened way and it seems to me that your organization has failed.

I realize that many people will not agree with me but feeling as I do this seems to me the only proper procedure to follow.

Very sincerely yours,

Eleanor Roosevelt

Her resignation cast a national spotlight on the issue of racism. It became a watershed moment in the history of the fight for racial equality.

Eleanor worked behind the scenes to hold the concert on the Mall. On March 30th, 1939, FDR approved. She played down her association with the event and did not attend. She wanted to avoid drawing attention away from this important moment. At the same time, she lobbied to have it broadcast nationwide. It was held on April 9th, 1939, Easter Sunday. “In this great auditorium under the sky, all of us are free... genius knows no color,” said Secretary of Interior Harold Ickes, as he introduced the world-famous contralto. She stood in front of the statue of Abraham Lincoln and gazed at the scene.

Seventy-five thousand people, from all walks of life, color and creed, attended. Hundreds of thousands heard it on the radio. She began with America. She sang the Ave Maria, Negro spirituals and My Country ‘Tis of Thee. With tears in her eyes, Marian Anderson ended with Nobody Knows the Trouble I’ve Seen. It was an unforgettable episode in American history. She said, “I could see that my significance as an individual was small in this affair. I had become, whether I like it or not, a symbol, representing my people.” Marian Anderson and Eleanor Roosevelt were friends for the rest of their lives. They remained icons in the struggle for equal rights for all Americans.
Take on Responsibility

Throughout her life, Eleanor Roosevelt took on more and more responsibility. She saw causes as her own. She felt a personal obligation to act.

The fight to find a cure for polio is an example. The money that Eleanor and Franklin secured for Warm Springs and the rehabilitation for polio victims was not enough. In 1934, they began holding annual parties to celebrate the President’s birthday and generate funds for research to defeat infantile paralysis. The first was held in 1934.

Over four thousand communities across America held celebrations. More than a million dollars went to the Warm Springs Foundation. Each year, this amount was raised at Presidential birthday parties, yet it was not enough to help the National Foundation for Infantile Paralysis, created by FDR in 1938.

Actor, singer, comedian Eddie Cantor helped Eleanor and Franklin raise money via the radio. He coined it the *March of Dimes*.

Soon, millions of ten-cent pieces, dollars, and other donations deluged the White House. In 1945, the Foundation raised nearly nineteen million dollars. Ten years later, Dr. Jonas Salk discovered the first polio vaccine. By the next decade, the disease was in retreat, across the world. It was due to the work of Eleanor, Franklin, and millions who gave to the *March of Dimes*.

The Second World War would pose another occasion for Eleanor to show her sense of responsibility. On December 7th, 1941, shortly after the Japanese attack on Pearl Harbor, while her husband and the Congress prepared for war, she said this to the wives, mothers, sweethearts, and sisters of America during her radio program:

“I should like to say just a word to the women in the country tonight. I have a boy at sea on a destroyer, for all I know he may be on his way to the Pacific. Two of my children are in coast cities on the Pacific. Many of you all over the country have boys in the services who will now be called upon to go into action. You have friends and families in what has suddenly become a danger zone. You cannot escape anxiety. You cannot escape a clutch of fear at your heart and yet I hope that the certainty of what we have to meet will make you rise above these fears.

We must go about our daily business more determined than ever to do the ordinary things as well as we can and when we find a way to do anything more in our communities to help others, to build morale, to give a feeling of security, we must do it. Whatever is asked of us I am sure we can accomplish it. We are the free and unconquerable people of the United States of America.
To the young people of the nation, I must speak a word tonight. You are going to have a great opportunity. There will be high moments in which your strength and your ability will be tested. I have faith in you. I feel as though I was standing upon a rock and that rock is my faith in my fellow citizens."

Eleanor actively engaged and supported women in the war effort. She encouraged them to work in defense industries and helped get the administration to supply childcare and fair pay. FDR was convinced by her to create the Fair Employment Practices Commission, that prohibited racial discrimination in industries with federal contracts. She pushed to give equal treatment to blacks in the military and allow black units to engage in combat. She asked the public to take on meaningful volunteer work for the war effort.

Perhaps her most memorable work was showing care and gratitude to those in battle. She traveled across the oceans to reach them. Admiral Halsey reported about her trip to New Zealand:

“Here is what [Eleanor Roosevelt] did in twelve hours: she inspected two Navy hospitals, took a boat to an officer’s rest home and had lunch there, returned and inspected an Army hospital, reviewed the 2nd Marine Raider Battalion (her son Jimmy had been its executive officer), made a speech at a service club, attended a reception, and was guest of honor at a dinner given by General Harmon...When I say that she inspected those hospitals, I don’t mean that she shook hands with the chief medical officer, glanced into a sun room and left. I mean that she went into every ward, stopped at every bed, and spoke to every patient: What was his name? How did he feel? Was there anything he needed? Could she take a message home for him? I marveled at her hardihood, both physical and mental, she walked for miles, and she saw patients who were grievously and gruesomely wounded.

But I marveled most at their expressions as she leaned over them. It was a sight I will never forget.”

She corresponded with the troops, helped boost their morale, wrote to their parents and loved ones, and re-wrote FDR’s letters to families of those killed in battle. When a mother in Waterloo, Iowa contacted the Bureau of Naval Personnel about her five sons serving on the same ship, the President wrote:

“The knowledge that your five gallant sons are missing in action against the enemy inspires me to write you this personal message. I realize there is little I can say to assuage your grief... I am sure we all take heart in the knowledge that they fought side by side. As one of your sons wrote, ‘We will make a team together that can’t be beat.’ It is this spirit in the end must triumph... Such acts of faith and fortitude in the face of tragedy convinces me of the indomitable spirit and will of our people. I send you my deepest sympathy in your hour of trial and pray that in Almighty God you will find the comfort and help that only he can bring.”

*Eleanor Roosevelt awards Purple Heart in New Caledonia (September 15, 1943), Courtesy of the Franklin D. Roosevelt Presidential Library and Museum*
On April 4th, 1943, six months after the loss of her sons, Alleta Sullivan, christened a new destroyer, the **USS The Sullivans**. Fifty-three years later, the **USS Roosevelt** would be launched to honor Franklin and Eleanor. The Secretary of the Navy, John H. Dalton said at the christening, “As Commander-in-Chief during the most trying period of our nation’s history, he maintained a clear sense of the mission at hand. Upon FDR’s election as President in 1932, Eleanor became a powerful voice on issues from youth employment to civil rights. Eleanor traveled around the world, visiting sick and injured service-men, fostering good will among the Allies, and boosting the morale of U.S. Military personnel overseas.”

Even before the war broke out, Eleanor worked to help those escaping from Hitler’s Germany enter the United States. She faced opposition from those unwilling to change the immigration laws. She aided refugees from the Spanish Civil War and Jews suffering Nazi oppression after “The Night of the Broken Glass,” (Kristallnacht) in November 1938 when stores owned by Jews were destroyed in Germany and Austria.

She supported the Emergency Rescue Committee, the US Committee for the Care of European Children, and the Children’s Crusade for Children. Eleanor’s work to save refugees attracted publicity and, as a result, hundreds of petitions were sent to her. She was able to help many cases. Eleanor lobbied for the **Child Refugee Bill**. It would have permitted ten thousand Jewish children a year for two years to enter the United States from Germany. Congress turned down the bill. She struggled to save as many as possible. She was not able to achieve all that she wished. She said:

“One of the things that trouble me is that when people are in trouble, whether it’s the Dust Bowl or the miners — whoever it is, and I see the need for help, the first people to come forward to help are the Jews. Now in these terrible days, when they need help, why don’t they come?”

While the war raged on, Eleanor was the voice of Americans still suffering from the Depression. She insisted that the New Deal programs continue to maintain the pace of social justice and secure the gains achieved for workers, women, and minorities. She had less influence in FDR’s fourth run for the White House. She disagreed with his campaign manager and supported Henry Wallace to stay on as Vice President, while the party leaders wanted a change. They selected Harry Truman, from Missouri.

Publicly, she was nonpartisan, but behind the scenes, she pushed for domestic issues to stay high on the agenda for the new administration. She urged Franklin to campaign as the race became tighter. In the last days of the effort, he made numerous appearances, despite
clearly being in ill health. Following the re-election, FDR went to Yalta to meet with Churchill and Stalin, to end the war. It was a journey of thousands of miles. Exhausted and frail, he reported his findings to Congress, for the first time sitting down. A few weeks later, on April 12th, 1945, Franklin Delano Roosevelt died in Warm Springs, Georgia, from a cerebral hemorrhage. Lucy Mercer was there. Eleanor was not.

Never Give Up and Stay Committed
She recovered quickly from the loss of her husband. Within a week of handling funeral arrangements, she responded to condolences, packed possessions, and documents, held a tea for the women’s press corps and left the White House. She returned to her apartment in Washington Square, in New York City. She told reporters, “The story is over.” It was not.

Party leaders wanted her to run for the US Senate or for Governor of New York, or become US Secretary of Labor. Eleanor explored the best way to continue the ideals of the New Deal, which embodied her principles of social justice. She would not give up her commitment to labor, women, minorities, and the disadvantaged. She knew a new President would not be as dedicated to these ideals as FDR. She wrestled with how to use her influence, experience, time, and enormous network of contacts to continue progress on her agenda.

Her political skills came to fore. She knew how to keep her name in the forefront. It would be by staying the course and communicating. Shortly after leaving the White House, she published her memoirs, *This I Remember*. She continued her *My Day* columns, and wrote articles and gave interviews and speeches. She supported party fundraisers, and actively
campaigned for national, state and local politicians committed to her ideals. She hosted events to commemorate the achievements of the New Deal.

President Truman appointed her to the U.S. delegation to the United Nations. She surprised delegates with her keen political acumen as she oversaw the complex passage of the Universal Declaration of Human Rights. It was accepted unanimously. She was respected by delegates from nearly all countries, including the Russians. Decades after its enactment, the UNHDR is still the cornerstone of the international human rights movement. It serves as a benchmark as to how nations should behave towards their people.

Eleanor was assigned to the Social, Humanitarian and Cultural Committee of the United Nations. The Committee took up the thorny issue of displaced people. After the war, millions were afraid to return to their countries of origin, due to their political opinions. The Soviet Union viewed them as traitors and collaborators. They wanted to bring them to justice. Eleanor argued against this and contended that they should not be forced to return. Eventually, the UN agreed on resettlement, instead of repatriation. This one act saved countless lives.

She was not afraid to disagree with her own government. When President Truman withdrew his support for a partition plan for Palestine, she criticized him and took her views to her My Day readers. She insisted that America live up to its international promises, in this case to help create the State of Israel. She supported independence movements from colonial rule and the plight of those behind the Iron Curtain. In the seven years that Eleanor served as a UN delegate, she traveled everywhere to support the institution as the world’s “one hope” for peace. She investigated and reported about political, economic, and social conditions around the globe.

Eleanor journeyed through the U.S. as a volunteer for the American Association of the United Nations, to advocate for the UN. Her constant concern was making America a land of justice and democracy for all. She was not satisfied with the approach of her party, in the post-war period. Harry Truman did not have her endorsement when he ran in 1948. She wanted the administration to focus on education, job creation, and health care. She preached that economic security and America’s new role as guardian of the free world went hand in hand. She argued for a Civil Rights Division in the Department of Justice and making the Fair Employment Practices Commission a permanent government agency. Eleanor cautioned President Truman and other party leaders not to copy the conservative agenda of the Republicans to gain votes. She felt that they would not win by abandoning the principles of the New Deal.

**JOURNAL OF VALUES-BASED LEADERSHIP**
After Republican Dwight Eisenhower assumed office in 1952, she reinforced her commitment to racial justice and tolerance for political dissent. Eleanor was on the board of the NAACP and the Congress for Racial Equality (CORE). She was close to civil rights leaders. She felt American racism firsthand by visiting internment facilities, chairing investigations of race riots, and fighting segregation. There were threats against her life.

The Ku Klux Klan placed a bounty on the head of Eleanor Roosevelt.

She would not change her views or moderate her positions, even in the face of violence. She criticized President Eisenhower and his lack of support for African Americans. On August 23, 1958, she wrote a column in My Day about the integration of Central High School in Little Rock, Arkansas. She demanded that the President personally step in, “Instead of sending troops, I wish President Eisenhower would go down to Little Rock and lead the colored children into the school.”

She actively supported the struggle of civil rights leaders and opposed American communism. Eleanor was one of the first to fight Senator Joseph McCarthy in his witch-hunt of leftists. She felt Richard Nixon was one of the most dangerous political leaders in America. At the same time, she was not convinced that John Kennedy had the liberal credentials to be President. She endorsed him after he made concessions on civil rights. Following his victory, she pressured him to appoint women to political positions for which they were qualified. She testified before Congress to push for equal pay for equal work.

In her last two years of life, Eleanor Roosevelt suffered from tuberculosis and aplastic anemia. She was in constant pain. Even so, she continued to speak out for world peace, women’s rights, and racial justice and supported the Equal Rights Amendment to the Constitution. She also accepted appointment to the Peace Corps Advisory Board. She completed her last book, Tomorrow is Now, in the Fall of 1962. In it, she argues for political, social, and racial justice. “Staying aloof is not a solution,” she said, “but cowardly evasion.”

Eleanor Roosevelt’s concern for justice involved nearly all areas of human affairs. Her last My Day column of September 26th, 1962 was about crime. She described how the New York City police prevented a murder, by staking out the home of the potential victim. They killed the assassin before he could commit another crime. It was discovered that he was a serial killer. A boy of 15, she explained, was arrested for one of the murders. He was freed after the grand jury refused to indict him because his fingerprints did not match. She wrote:

“To have sent one innocent boy to his death would have been a crime which the later apprehension of the killer would hardly have wiped out. Our pride in the police’s great achieve-
ment must therefore be somewhat muted in the hope that they will not forget their mistakes along with their success.”

On November 7th, 1962, the “First Lady of the World,” as President Truman described her, died in New York City. She was seventy-eight. She was buried next to her husband, in Hyde Park.

On October 10th, 2000, President William Jefferson Clinton proclaimed Eleanor Roosevelt Day. His message included the following words to sum up the life of this extraordinary leader:

“Whether working for the United Nations, the NAACP, the Girl Scouts, the Presidential Commission on the Status of Women, or the National Conference of Christians and Jews, Eleanor Roosevelt devoted her boundless energy to creating a world defined by respect for and dedication to democratic values. She was a woman ahead of her time, and her achievements transcend her generation. As we seek to chart a steady course for America, democracy, and human rights in this new century, we need only look to her values, character, and accomplishments to provide us with an unfailing moral compass.”

Six decades after her death, the voice of Eleanor Roosevelt would be as meaningful now as when she was championing the rights of minorities and the oppressed. Today, she would have spoken out for women abused sexually in her own country and around the world. In a village in Afghanistan, for instance, she would have taken up the cause of an eighteen-year-old girl tormented, tortured, and raped by the Afghan Local Police.

I can imagine her saying this: “The world cannot stand by and watch this form of injustice continue without feeling outrage and disgust. I call on the authorities, both national and international, to see that those responsible pay for their crimes and that this heinous act not be tolerated again, anywhere. I also demand that the victim in this case and other woman who have been so brutally mistreated be given the love, compassion, understanding and assistance they deserve.” She would have pursued this mission with vigor and determination. Let us hope that a new generation takes up her torch to lead us as she did without fear and with love (New York Times, Saturday, June 2nd, 2012, Rape Case, in Public, Cites Abuse by Armed Groups in Afghanistan, pages A1 and A9).

Who was Eleanor Roosevelt? She was a champion of freedom, equality, democracy and causes worth fighting for. She may have portrayed herself best by the daily wartime prayer she recited each night as described by Joseph P. Lash in Eleanor and Franklin:

Dear Lord, Lest I continue
My complacent way,
Help me to remember that somewhere, Somehow out there
A man died for me today. As long as there be war,
I then must
Ask and answer
Am I worth dying for?

Achievements

As for accomplishments, I just did what I had to do as things came along.
— Eleanor Roosevelt
Pursuit of Humanitarian Goals: Eleanor Roosevelt fought for social justice. The issues of inequality, poverty, and unemployment were the matters of her era. She used her intellectual and leadership qualities and the media to bring serious problems affecting the democratic values of our nation to the forefront. She used the rights at the foundation of American history, the ones contained in our Declaration of Independence and the U.S. Constitution, as the basis of her arguments to support racial justice, health care, preservation of the environment, women’s rights, and the rights of labor and minorities. As William vanden Heuvel explained: In supporting Eleanor Roosevelt’s nomination for the Nobel Peace Prize in 1962, Henry Kissinger, then a professor at Harvard, wrote that she “was one of the great human beings of our time. She stood for peace and international understanding, not only as intellectual proposition, but as a way of life. She was a symbol of compassion in a world of increasing righteousness.” The Universal Declaration of Human Rights of the United Nations is a fitting symbol of the humanitarian objectives she struggled for the people of her country and all countries.

Reinventing the Role of First Lady: No wife of a President of the United States, before or after her, took on the same burden of responsibility to promote causes that others would not take up. She showed enormous courage. It was this bravery that redefined the character of the job of spouse of the President of the United States. Eleanor Roosevelt cast the position to be active, outspoken, honest, and impartial, and that of a champion of the common citizen. She set standards that no first lady since has met.

Supporting Civil Rights: Her support of civil rights movements helped bring the issue to the attention of those in power. She supported federal intervention in defending the rights of African Americans and assuring equal treatment before the law. She gave a voice to those who sacrificed themselves in protests and sit-ins, and those who faced police violence and the terror of lynch mobs.

A Model for Women: Eleanor Roosevelt blazed a trail for women to study, learn, and achieve. Her legacy is of women taking responsibility for the condition of the world and having the right and duty to work to improve it.

The Meaning in Her Words
The following quotes are courtesy of the George Washington University, Eleanor Roosevelt Papers Project:

Courage

— Courage is more exhilarating than fear and in the long run it is easier. We do not have to become heroes overnight. Just a step at a time, meeting each thing that comes up, seeing it is not as dreadful as it appeared, discovering we have the strength to stare it down. You Learn by Living (1960), 41.

— To become brave is a daily chore. We need to develop the attitude to face each situation with courage. In this way it will be part and parcel of our life.

Democracy

— If we are honest with ourselves today, we will acknowledge that the ideal of Democracy has never failed, but that we haven’t carried it out, and in our lack of faith
we have debased the human being who must have a chance to live if Democracy is to be successful. The Moral Basis of Democracy (1940).

— The ideals of freedom and equality are to be practiced from the ground up. Our people need to have faith in our ideals and espouse them from the local level to the central government. We have not reached a true democratic society and need to continue to pursue it for all citizens.

— Somehow we must be able to show people that democracy is not about words, but action. India and the Awakening East (1953), 227.

— Participation and fulfilling the principles of freedom are the keys to creating a society that has at its heart the ideals of democracy. In implementing the concepts of liberty, they become reality.

— To me, the democratic system represents man’s best and brightest hope of self-fulfillment, of a life rich in promise and free from fear; the one hope, perhaps, for the complete development of the whole man. But I know, and learn more clearly every day, that we cannot keep our system strong and free by neglect, by taking it for granted, by giving it our second-best attention. We must be prepared, like the suitor in The Merchant of Venice—and, I might point out, the successful suitor—to give and hazard all we have. The Autobiography of Eleanor Roosevelt (1961), 401.

— Democracy is so precious that we must be willing to sacrifice to keep it. Like our founding fathers, who were prepared to give ‘their lives and sacred fortunes’ to attain liberty, we should be ready to risk what we have to maintain freedom.

— It seems to me that America’s objective today should be to try to make herself the best possible mirror of democracy that she can. The people of the world can see what happens here. They watch us to see what we are going to do and how well we can do it. We are giving them the only possible picture of democracy that we can: the picture as it works in actual practice. This is the only way other peoples can see for themselves how it works; and can determine for themselves whether this thing is good in itself, whether it is better than they have, better than what other political and economic systems offer them. The Autobiography of Eleanor Roosevelt (1961), 401.

— Democracy begins at home. Our nation has a responsibility to set the example. As the leader of free people, we must first and foremost secure the ideals of liberty and justice in our society before preaching it or forcing it on others. The best way is for us to be the real symbol of freedom, by making sure we practice it everywhere.

— A respect for the rights of other people to determine their forms of government and their economy will not weaken our democracy. It will inevitably strengthen it. One of the first things we must get rid of is the idea that democracy is tantamount to capitalism. Tomorrow Is Now (1963), 45.

— We need to be open-minded to deal with other nations and respect their differences. We cannot expect them to adopt our ways and forms of governance or even our economic systems. There is a misunderstanding in the world about freedom and capitalism. They are not necessarily the same thing.
— The function of democratic living is not to lower standards but to raise those that have been too low. Tomorrow Is Now (1963), 59.

— The goal of a democracy must be to improve quality of life via principles of liberty and equality. Freedom must lead to social and economic justice.

— In the final analysis, a democratic government represents the sum total of the courage and the integrity of its individuals. It cannot be better than they are. Tomorrow Is Now (1963), 119-120.

— A democracy reflects its people. Their image is represented in the institutions and individuals who govern them.

— Democracy requires both discipline and hard work. It is not easy for individuals to govern themselves. It is one thing to gain freedom, but no one can give you the right to self-government. This you must earn for yourself by long discipline. Tomorrow Is Now (1963), 125.

— Freedom is not a given. It cannot be a gift. It must be acquired with sacrifice and must be maintained and nourished.

Faith

— The important thing is neither your nationality nor the religion you professed, but how your faith translated itself in your life. “My Day,” September 16, 1943.

— No one should be judged because of their faith or nationality. No matter what religious beliefs one has, the essential thing is how they conduct themselves and the integrity and ethics that are part of their daily life.

— Person after person has said to me in these last few days that this new world, we face terrifies them. I can understand how that feeling would arise unless one believes that men are capable of greatness beyond their past achievements. The time now calls for mankind to rise to great heights. We must have faith, or we die. “My Day,” August 10, 1945.

— Following a cataclysmic event, like the end of the Second World War, mankind needs to have faith in the ability to rise from the ashes to achieve a better day. Hope in the future and confidence in us is always needed.

— We must show by our behavior that we believe in equality and justice and that our religion teaches faith and love and charity to our fellow men. Here is where each of us has a job to do that must be done at home, because we can lose the battle on the soil of the United States just as surely as we can lose it in any one of the countries of the world. India and the Awakening East (1953), 228.

— Our actions are what count. We must act what we profess. We cannot be people who claim to love our fellow human beings and at the same time we fail to practice social justice and equality.

Fear

— My greatest fear has always been that I would be afraid—afraid physically or mentally or morally, and allow myself to be influenced by fear instead of by my honest convictions. If You Ask Me (1946), 112.
— Fear can prevent us from acting in the proper way. It can control us and dominate our lives. Fighting fear with courage is a constant battle that must be fought if we are to live by our beliefs.

— The encouraging thing is that every time you meet a situation, though you may think at the time it is an impossibility and you go through the tortures of the damned, once you have met it and lived through it you find that forever after you are freer than you ever were before. If you can live through that, you can live through anything. You gain strength, courage, and confidence by every experience in which you stop to look fear in the face.

— You can say to yourself, `I lived through this horror. I can take the next thing that comes along.'

— The danger lies in refusing to face the fear, in not daring to come to grips with it. If you fail anywhere along the line, it will take away your confidence. You must make yourself succeed every time. You must do the thing you think you cannot do. You Learn by Living (1960), 29-30.

— Fear is a challenge. We need to deal with it directly. Apprehension, worry and dread of the unknown can only be handled head on. Once we have overcome a situation, we can build on it and use it as a tool for the next event, the next confrontation.

**Government**

— Our trouble is that we do not demand enough of the people who represent us. We are responsible for their activities. We must spur them to more imagination and enterprise in making a push into the unknown; we must make clear that we intend to have responsible and courageous leadership. Tomorrow Is Now (1963), 124-125.

— We need to set a high standard for elected officials. It is up to us. We must elect competent and courageous leaders. The duty is ours. We must be demanding of them and force them to act responsibly.

**History**

— One thing I believe profoundly: We make our own history. The course of history is directed by the choices we make and our choices grow out of the ideas, the beliefs, the values, the dreams of the people. It is not so much the powerful leaders that determine our destiny as the much more powerful influence of the combined voices of the people themselves. Tomorrow Is Now (1963), 4.

— In a democracy, it is the people who must have a profound sense of responsibility. Their destiny is in their hands. Their ideals, values and future are determined by the collective judgment and influence of those who are governed. We cannot blame our leaders. We chose them.

**Hope**

— Surely, in the light of history, it is more intelligent to hope rather than to fear, to try rather than not to try. For one thing we know beyond all doubt: Nothing has ever been achieved by the person who says, `It can’t be done.’ You Learn by Living (1960).
Determination, optimism and trust in us, is the key to achievement. Nothing great was ever attained without these qualities.

Justice

Justice cannot be for one side alone but must be for both.

The concept of social justice requires the active, willing, and good faith participation of government and those who are governed. People must insist on fairness and equality and elect leaders who deliver on these promises.

Peace

We will have to want peace, want it enough to pay for it, pay for it in our own behavior and in material ways. We will have to want it enough to overcome our lethargy and go out and find all those in other countries who want it as much as we do. This Troubled World (1938), 46.

Peace will not be built, however, by people with bitterness in their hearts. “My Day,” January 7, 1944.

For it isn’t enough to talk of peace. One must believe it. And it isn’t enough to believe in it. One must work at it. Broadcast. Voice of America, November 11, 1951.

The quest for peace cannot be had with war. Eleanor Roosevelt saw the results from the First and Second World Wars. Peace requires sacrifice and the willingness to face challenges and compromises, to achieve it. It demands constant effort. Her hope was that the United Nations would assure this.

Religion

Religion to me is simply the conviction that all human beings must hold some belief in a power greater than themselves, and that whatever their religious belief may be, it must move them to live better in this world and to approach whatever the future holds with serenity. “If You Ask Me,” Ladies’ Home Journal 58 (October 1941), 133.

I doubt that anyone does not really believe in God. People may think they don’t have any belief, but you will usually find that there is a belief in something beyond himself. In any case, I would not judge a man’s character by his belief or unbelief. I would judge his character by his deeds; and no matter what he said about his beliefs, his behavior would soon show whether he was a man of good character or bad. “The Wisdom of Eleanor Roosevelt,” McCall Publication, (1963), 112.

Faith must be translated into deeds. Preaching spirituality, goodness and love must become reality. Our lives should be examples of our faith in action.

Vision

...My firm conviction [is] that it is the force of ideas rather than the impact of material things that made us a great nation. It is my conviction, too, that only the power of ideas, of enduring values, can keep us a great nation. For where there is not vision the people perish. Tomorrow Is Now (1963), 6.
— Eleanor Roosevelt embodied the values of the Bill of Rights. Our nation and our people and we as individuals must embrace them as our own and live up to the aspirations that are the foundation of our republic.

Women
— Women must become more conscious of themselves as women and of their ability to function as a group. At the same time they must try to wipe from men’s consciousness the need to consider them as a group or as women in their everyday activities, especially as workers in industry or the professions.

Women in Politics
— No, I have never wanted to be a man. I have often wanted to be more effective as a woman, but I have never felt that trousers would do the trick! If You Ask Me (1940).

— Every now and then I am reminded that even though the need for being a feminist is gradually disappearing in this country, we haven’t quite reached the millennium. “My Day,” February 22, 1945.

— . . . [Y]ou will be amused that when Mr. Dulles said goodbye to me this morning he said ’I feel I must tell you that when you were appointed I thought it terrible and now I think your work here has been fine!’ So—against the odds the women inch forward, but I’m rather old to be carrying on the fight. Eleanor Roosevelt to Joseph Lash, February 13, 1946, Joseph P. Lash Papers, Franklin D. Roosevelt Library.

— In numbers there is strength, and we in America must help the women of the world. “My Day,” October 22, 1946.

— We have an obligation to turn the concept of helping women to assisting “persons.” Someday, when all women reach equality and enjoy the fairness of democracy and social justice, we will not need to single out their cause. This is a crusade each of us must strive for, no matter what our sex.

Leadership Lessons

**Take Responsibility:** Eleanor Roosevelt felt responsible for the world and its problems. She believed that each of us had a duty to share in making matters better, especially for those who had less than us. She stressed that affluence brought responsibility, and so did understanding. Once one is aware of a social need, they have the obligation to do something about it.

**Have No Fear:** Fear paralyzes us into inaction, she believed. Each person must overcome those fears that hold us back from using our talents to help make the world a better place for all human beings.

**Learn All You Can:** Education was fundamental to her. Life-long learning and the love of instruction and culture and stimulating curiosity were essential to appreciating the value and beauty of life, and to give us the tools to aid others.

**Speak Out:** She spoke out and never held her tongue, even in the face of danger. She understood diplomacy, but felt that her duty was always to bring issues to the forefront. She used her position, through moral persuasion, to force those in power to act.
**Leadership**

**Cultivate Strong Values:** The foundation from which each of us struggles to help improve society must come from ethical and moral values. We need to develop them. Eleanor used the Bill of Rights and the Declaration of Independence as her moral compass.

**Use All the Power at Your Disposal:** She was not elected to office. Her role had no designated political power. Even so, she felt her situation allowed her a pulpit to explain her views and, at the same time, put her in a position of accountability.

**Be an Example for Others:** She knew she would be held as an example and felt each of us were also examples, no matter what our station in life. Women, in particular, needed models to emulate, in order to assert themselves and have a meaningful role in society.

**Teach Others:** Eleanor Roosevelt was, first and foremost, a teacher. Her messages were about informing others, enlightening them, and stressing the value of facts and information.

**Never Give Up:** In the face of threats, disappointment, falsehoods, Eleanor Roosevelt never stopped pursuing her goals. She never gave up. She inspired others to continue, no matter how perilous the course.

**Network:** She cultivated contacts, relationships, and a network of those committed to the same ideals, throughout her life. She relied on them, for instance, for the March of Dimes, to raise money to fight polio, to save the lives of Jews persecuted by the Nazis, to support the plight of African Americans, and to help women seeking political office.

**Life Lessons**

**Live Up to Your Ideals:** We need to be true to ourselves, always. During the war, for example, the government urged everyone to have at least one meatless day a week. The Roosevelts devoted Thursdays to scrambled eggs. They knew they could not ask the country to sacrifice, if they would not be the first to do so.

**Maintain a Child-Like Quality of Simplicity:** Eleanor Roosevelt celebrated her triumphs and successes often, with the quality of a child. She appreciated the simple things and found joy in nature, friendships, and the victory of right over wrong.

**Learning is Forever:** Eleanor Roosevelt II, wrote this about her aunt: *In her sixties, Aunt Eleanor learned to dive to prove a point to Marshall Tito, leader of communist Yugoslavia. Tito had built a swimming pool on the Dalmatian coast and invited my aunt for a swim. She said she noticed that the Marshall was not able to dive, and she decided then to emphasize her political arguments with him by proving that women in a democracy, even elderly women, had the freedom not only to study whatever intellectual subject they chose but also could learn any sport. She was tired of the endless remarks about soft, capitalist Americans who did nothing but watch television. ‘So you see Ellie, I decided to learn to dive, and when you tell me that I have succeeded, I’m going to have a good time writing to the Marshall and telling him that this soft, capitalist American is over sixty and she has just learned to dive. Americans, you see, are not afraid to dive into the unknown. They can surprise the world when they want to.’*

**Control Your Fears:** We worry. We are often gripped by the unexpected and the unknown. It paralyzes us into inaction. Eleanor Roosevelt managed her fears. Whether it was criticism
from her family as a child, ridicule from her peers about her progressive views, intimidation to reveal her dossier compiled by the FBI or threats against her life from the Ku Klux Klan, Eleanor Roosevelt dominated her fears with courage and common sense and action.

Enjoy Life: Eleanor enjoyed life to the fullest. She was grateful for her blessings and encouraged others to value the miracle of life itself. She was tolerant and loved mankind.

Forgive Others: Eleanor’s niece tells this story which reveals the character, the kindness and the soul of her aunt:

One day when Aunt Eleanor was in New York, she took a shortcut in the middle of a block, stepping into the street from between two parked cars. A taxi driver, who had just delivered a fare, backed out into the street, hit Aunt Eleanor, and knocked her down. She got right up again but the taxi driver was instantly out of his cab and beside her. I can imagine his profuse apology. ‘Oh, Mrs. Roosevelt, I’m so sorry. Are you all right? Can I take you somewhere? Do you need to see a doctor? At least let me take you home.’ But Aunt Eleanor was most concerned about the driver. ‘You must leave right now!’ she directed him. ‘You might be fired for this! Just go, get in your cab and go right now!’ . . . She told me she felt relieved when he drove off, and when she was sure that no one would notice, she allowed herself to limp to her apartment.

Conclusion
The amazing life and example of Eleanor Roosevelt is as meaningful today as it was during her time. We need her courage, resilience, and tenacity to be a special example for women and girls as they seek to rid themselves of the shackles of oppression, injustice, and fear.

At this time in history, as we confront the great social challenges in the world and we need to make decisions, it is time to ask, “What would Eleanor do?”

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About the Author

Emilio Iodice

Emilio Iodice is an Educator, Diplomat, Senior Executive, Best-Selling Author, and Presidential Historian. He was the son of immigrants. Iodice received his BS from Fordham University, his MBA from the City University of New York, and was named to Beta Gamma Sigma — the honorary society of top business graduates. He conducted doctoral work at George Washington University in Washington, DC.

Iodice spent over four decades as a senior executive, an educator, and a university administrator including serving as a key official for several US Administrations, reaching the top ranks of the civil service and the US diplomatic corps.

He was among the most decorated officers in history with a Gold Medal for Heroism, a Gold Medal and Silver Medal, nominations for the Bronze Medal, and commendations and citations. He was Minister in key missions abroad and was named to the list of future Ambassadors. He was knighted by the King of Italy and received Medals of Honor from Spain and Italy. At age 33, he was named by the President to the Senior Executive Service as the youngest career public official to reach this distinction.

Before joining Loyola University Chicago, as its Director and Vice President of the University, he was Vice President of Lucent Technologies in charge of global operations. He taught at Trinity College and, after nearly a decade at Loyola, was awarded the title of Director Emeritus and Professor of Leadership.

History was published and in 2019, the new edition was launched. Three new bestselling books were published in 2020 and 2021: The Commander in Chief, The Return of Mussolini, the Rise of Modern-Day Tyranny; and Liberation, which reached the number one bestselling status after one week and became a USA TODAY bestseller. Royalties from the sale of his books go to support charitable causes.

Iodice was recently named a Senator of the Royal Family of Italy. He is Director of the Scientific Committee of the Italy USA Foundation, a member of the Editorial Board of the Journal of Values-Based Leadership, and sits on the Board of Trustees of several educational institutions. He resides in Rome, Italy.

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Headwinds Battering the Navy

— Paul Grossgold and Ritch Eich

It’s no secret that China’s People’s Liberation Army Navy (PLAN) has made significant investments in its maritime forces. In fact, it has achieved a numerical superiority in numbers of warships and has an industrial capacity that far exceeds that of the United States. While the U.S. Navy enjoys a supposed technological advantage, there is no guarantee that will hold over time.

The question must be asked, therefore, whether the U.S. Navy is on the right trajectory to retain, or even extend, warfighting advantages. Realistically, the answer is no. In fact, current U.S. Secretary of the Navy Carlos Del Toro said recently that that the U.S. cannot keep up with China’s shipbuilding. He said China could soon field 400 ships. The U.S. currently has fewer than 300.

If this is truly the case, then what should the U.S. Navy do now to reverse course? This article will focus on the challenges faced by the Navy in the area of personnel, with a particular focus on recruiting.

The Navy clearly faces headwinds, both externally and from within the lifelines. Let’s start with the self-inflicted wounds. In recent years the Navy has made a number of crippling and embarrassing missteps. Collisions at sea; new ships that don’t work; corruption scandals; sexual assaults; suicides; environmental disasters; and allegations of racism serve as examples.

All different in nature, these incidents and issues point to major lapses in leadership. While the Navy contends it invests in leadership training at both the officer and enlisted levels, it’s
fair to question if the training curricula in place is appropriately structured and is addressing the right issues. Are we practicing and thereby teaching leadership from a mere academic perspective or are we teaching leadership from the deck plate (where officers and senior petty officers connect with their sailors, know the mission, and lead by example)?

The comparative quality of American sailors over those of any potential enemy is undeniable. Maintaining that advantage, however, can never be taken for granted. Threatening that dynamic, the sea service faces its greatest recruiting challenge in years. The Navy is not alone in this, and leadership says it is stepping up to address it. If so, success depends on a full court press rather than a piecemeal approach. Leadership must establish a real sense of urgency so that a new course can be made in time.

**There are numerous obstacles to solving the recruiting shortfalls.**

Several rocky shoals lie ahead, including:

- Competition is fierce. The Navy not only competes with the other services and law enforcement departments nationwide from the same pool of potential recruits, but also with corporate headhunters who entice job seekers with compensation packages that the Navy simply cannot match.
Trust in the military is declining. To wit, a public opinion poll released last year by the Ronald Reagan Institute revealed that while 56% of Americans surveyed said they have “a great deal of trust and confidence” in the services, it was down from 70% when surveyed in 2018. Gallup’s latest study on honesty and ethics reported that “Americans’ confidence in military officers has declined to its lowest level since 2001.”

Recent estimates suggest that out of the roughly 32 million
young Americans of recruitable age, only nine million are eligible. The rest have such disqualifying factors as obesity, addiction, criminal records, poor academic performance, and mental health issues.

● Perhaps the greatest challenge facing Navy and Marine Corps recruiters is a waning interest in military service among the “Gen Z” demographic. In a recent article in the U.S. Naval Institute’s magazine *Proceedings*, the Commandant of the Marine Corps, General David H. Berger, writes: “…There is evidence that the existing narrative of military service, one that appealed to earlier generations, does not resonate in the same ways with Gen Z.”

Digging deeper into this phenomenon, Stanford University researcher Roberta Katz and two colleagues joined forces on a multi-year project to better understand the generation born in the mid-1990s to roughly 2010. According to Katz, “a typical Gen Zer is a self-driver who deeply cares about others, strives for a diverse community, is highly collaborative and social, values flexibility, relevance, authenticity and non-hierarchical leadership.” Gen Zers, according to Katz, are more likely than older people “to question rules and authority.”

*So, what can be done?*

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Beginning with the declining eligibility of potential recruits, the Navy and other services must resist the urge to simply reduce physical, legal, and academic standards without careful consideration of impacts to combat effectiveness. Clearly, issues of obesity and poor academic performance are societal in nature and must be addressed as matters of national security. That said, the military should expand its dialogue with K-12 and collegiate administrators to stress the benefits of careers in the military, as well as the recruiting requirements.

Restoring the public’s trust in the military, on the other hand, is a line of effort directly within the control of the Navy and it all starts at the top. Navy leaders must “walk the talk” of maintaining the highest personal standards of excellence and ethical behavior. Setting expectations, training to those expectations, and holding people to account if they fail to meet those standards, must become ingrained in the daily work of every leader, both officer and enlisted.

Changing the attitudes of a generation that is increasingly disinclined to serve will be difficult but is achievable. At its core, this is a challenge of salesmanship. The idea of military service, as well as its benefits, must be sold to a rising generation of young people who are not learning about it from their parents and other community leaders to the extent that they did in the past. Super Bowl commercials showing action scenes are no longer enough. If the Navy is to become an employer...
of choice, then we must get into the schools and neighborhoods to meet young people directly.

A successful outreach campaign might include:

- Speak directly to the generational characteristics of today’s potential recruits. Begin by stating that in many ways this is not the Navy of the past. Today’s Navy is a highly technical and intellectually stimulating organization. It is growing steadily in diversity, and values collaboration and innovative thought. It is far less doctrinal than in years past and this reality must be communicated to a society that is largely unaware.

- We must be clear that the military mission is fundamentally different from all others. Actual combat operations will always demand that orders be given and carried out in a hierarchical fashion.

- Brag about the good stuff. Many aspects of the Navy will resonate with Gen Zers if properly communicated. Relating to relevance, the Navy does important work on a mission that is greater than any individual, while at the same time valuing every individual. Regarding the Gen Z desire to take care of others, the Navy has always had a culture of sailors caring for each other. In addition, the core values of honor, courage, and commitment, if properly packaged, will also appeal to them.

- Expand the use of partnerships with institutions of higher learning. The model used by the Naval Sea Systems Command, ROTC/NROTC programs and academic institutions can be ways to gain visibility with students who are in the process of making career choices, while also influencing curricula to ensure the Navy’s academic needs are being addressed. As part of such a program, students can be given an opportunity to spend time with a Naval unit to get firsthand experience and meet sailors in their work environment.

- Assign top performing officers and enlisted sailors to recruiting billets. In the past this has not always been a priority and as a result, recruiting effectiveness has suffered. In addition, recruiting assignments have not always been viewed as “career enhancing,” so top performers have avoided it. These policies and attitudes must change and will only do so if directed from the top.

- Learn from the best corporations how they recruit, train, and retain top talent. Initiatives may include sending personnel to business leadership schools, authorizing
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sabbaticals so top performers can get business degrees or even spend a year on a management team of a top company. These and other “out of the box” ideas could help improve the Navy’s leadership and management processes.

In closing, the authors did not intend to present an exhaustive list of actions needed to “fix” the Navy. The United States Navy remains the finest maritime fighting force on the planet with a long and proud history on which to reflect. Leaders like John Paul Jones, Oliver Hazard Perry, Chester Nimitz, Raymond Spruance, and William “Bull” Halsey will always continue to inspire. Still, the missteps alluded to earlier, as well as the challenges discussed above, must be addressed with renewed vigor, innovative thinking, and relentless action.

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As a 17-year-old in 1966, the then Prince Charles, spent two terms at Geelong Grammar School in Victoria, Australia. He described the experience as the best part of his secondary schooling, and formative of his character. The School was founded in the 1850s as an educational institution of the Anglican Church. By the twenty-first century, it became a leading exponent globally of the Positive Education (PE) movement, which has its foundation in Positive Psychology (PP). Critics of PE have argued that it diminishes, even supersedes, the tenets of the School’s Anglican tradition. This paper tests the School’s assertion of the complementarity of both. It does so using an historical approach, comparing the content of sermons delivered by the School’s Senior Chaplain in the 1980s with that of the principal reference text for Positive Education, Positive Education: the Geelong Grammar School Journey. It argues the significant overlap between the themes of the sermons and the elements of PE. One implication is that, had Charles been a current student of the School, he may have found even greater affirmation of his inherent character strengths than he did almost fifty years ago.

Introduction

In 1966 the then-Prince Charles spent two terms at Geelong Grammar School in Victoria, Australia. It was the final component of his formal secondary schooling. “By far the best part,” he’s reportedly said, when his true appreciation of “character” was forged (news.com.au, 2022; The Sydney Morning Herald, 2011). The School is an Anglican institution (previously Church of England), and so its education in character is framed by that tradition. King Charles has, amongst other titles, assumed the role of Supreme Governor of the Church of England, its titular head.

By 2023, the School had also become a leading proponent globally of Positive Education (PE), a transformational ethos begun there with a sabbatical visit by Professor Martin Seligman. Seligman had founded Positive Psychology in the late 1990s, which in turn was adapted to produce PE. The movement has as its core objective to encourage participants’ development of character strengths.
But there were critics of PE’s potential to diminish, or even supersede, the School’s Anglican tradition. Acknowledging the criticism, the School asserts its deliberate adherence to and valued co-existence of both in the institution.

This paper will use an historical approach to test the assertion of that continuity in the education of character at the School. An analysis of historical and contemporary texts forms the evidence base including one hundred sermons delivered by the School’s Senior Chaplain in the 1980s, the Reverend Stephen Pash (Pash, 1991). The central themes of the sermons will be compared to the reference text on Positive Education named on the School’s website and published in 2015: *Positive Education: the Geelong Grammar School Journey* (Norrish, 2015).

**Charles: Embodiment of Tradition**

The religious nature of King Charles’ coronation ceremony is not only to invest the ritual with the theatre and splendour of its ancient tradition. It represents too the assumption by the monarch of the titular headship of the Church of England, a role first assumed, controversially, by Henry VIII in 1536. The Church is the founding member of what is now the Anglican Communion, which includes forty member Churches in 165 countries. So, it is no surprise that Charles’ education took place in schools within the Anglican tradition and the Commonwealth. Geelong Grammar School in Australia was chosen for its conclusion (BBC, 2023).

Returning in 2005 to give a speech marking the School’s sesquicentenary, Charles began by highlighting the “purple prose” he’d read in the School’s prospectus, citing the inevitable hyperbolic language of marketing. His audience was in stitches as he compared the positive picture painted with his living memory. Warding off huge bush ants in frozen tents as he hiked tens of miles whatever the weather, being regularly referred to as a “Pommy bastard,” and suffering the ever-present blisters from chopping firewood featured in those memories. But so were his exposure to the natural wonders of Australian birdsong and bush-covered mountains. Those humorous recollections gave way to his expression of genuine gratitude for the experience: of being part of a community that provided access to a sense of meaning, and of learning some of the essential truths which make “us truly human” (GGS archive). “By god,” he declared, “it was good for the character” (*The Age*, 2022). He noted that change in educational philosophy and methods were inevitable but hoped that it wouldn’t overtake those “eternal, timeless values” to which he’d been exposed (GGS archive).

**The School and Positive Education**

Around the same time as Charles’ visit, the School began its Positive Education journey informed by Seligman, Zellerbach Family Professor of Psychology at the University of Pennsylvania. A decade later PE stood alongside creative and adventure education as one of the three pillars of the “exceptional” education promised on the School’s website. The website also assures prospective parents that the “Anglican identity continues to be foundational” while welcoming “students from a variety of Christian denominations” and other faith traditions. All are welcome, but attendance at weekly chapel services is still expected. Parents are asked to “encourage their child to approach Christian teaching and Christian precepts receptively and openly” in the belief that “everyone can learn from the values taught in this sacred space.”
Similarly, Charles referred to the role of the monarch as “defender of faith” rather than of “the faith” (The Conversation, 2022). The partisanship of arguing the greater truth of one denomination or one religion over another was being overtaken by an awareness of the spiritual commonalities at the heart of many faiths.

But while Charles was encouraging inclusion and diversity, some critics of PE were said to “fear... losing the unique wisdom of the Christian faith tradition to an emerging human science”, or were concerned that the “ethics of a genuinely good and generous life” were being subsumed by the “short-sighted pursuit of success and happiness” (Norris, 267). Notably, it was the then Senior Chaplain who made clear that the choice was not a binary one.

The paper now turns to the documentary evidence of the sermons of the Senior Chaplain from the 1980s, and the School’s primary reference for Positive Education in order to test these criticisms against the School’s assertion of philosophical complementarity.

**Core Themes from Pash’s Sermons: 1983-1991**

Some of the core themes that emerge from the sermons are: identity, self-love and love; power and authority: morality or hope; convention and meaning; suffering and wisdom; language and worship, and the definition of God (Pash, 1991). These will be outlined in turn.

**Identity, Self-Love, and the Love of Others**

Pash puts the following question to his congregation: “Isn’t the kernel of Christianity the denial of self so that we give ourselves whole-heartedly to God and our fellow human beings?”

This is a common but profound misconception of the Christian message, he says. The answer is in fact the opposite, and for compelling reason. The capacity to generously accept and love others is absolutely dependent on engaging over time in the acquisition of self-knowledge and self-acceptance, and self-love. In his words

> we cannot love anyone else if we do not or cannot love ourselves. Love yourself and you will love your neighbour. Refuse to love yourself and you will be unable to love your neighbour. The extent to which we can love ourselves determines the extent to which we can love.

He notes that Jesus, human exemplar of the Christian faith, linked three loves: “love of God, love of neighbour and love of self.” Our wholeness, our spiritual health and well-being, depend upon the effort to keep those in “dynamic balance,” Pash argues.

Understanding and valuing our unique gifts enables us to act in the best interest of ourselves and others.

> Each one of us has received a gift, a skill perhaps, a gift of intelligence, a gift of temperament. For example, a tranquility which can be used to bring peace to others. None of us is without something to offer. Our opportunity is to discover what lies within... and to find ways to offer that for the well-being of others.

The School’s role in this discovery can be enabling or disabling. In a sermon to staff, Pash reflects on the message of the novel Bliss, written by a famous alumnus, Peter Carey. He refers to its theme of “enabling of identity,” and the “importance of story, ceremony and
ritual to that process.” But there is the danger of the second overwhelming the first in the life of the School. Daily life can come to resemble the experience of being on a Japanese bullet train, with the individual lost in the momentum:

...you get crammed on at one section and off at another somewhere down the line; and in between there isn’t a great deal of time and space to reflect upon where you are going or how you are travelling or what you are passing along the way. It’s simply a hermetically sealed rush.

Individual identity of students and staff can be at risk of being subsumed, lost to the School’s “pre-existing story – a rich and powerful narrative moving towards an unknown destination.” But the work of discovering one’s identity and self-love can be found in the other, countering story told by the School, he says. This is “the God with us” story. It is not “one and the same thing as the School’s narrative” but needs to sit “alongside and within and [at times] against” the School story.

**Power and Authority**

Pash was not calling for an ill-considered defiance of the School’s authority. He explained that Christian teaching “holds in tension two truths.” The first is that human authority, represented by figures such as a King, a President, a Prime Minister or a Headmaster, can be a symbolic expression of God’s authority, if they promote the “welfare and good order of human society.” The second is that such figures can equally be a denial of that authority, examples instead of “degeneration into tyranny and abuse.”

The Church, as a necessarily human institution, is not immune to the misuse of power either, he adds. Whenever the church has resorted to coercion or corruption, “it has departed from that principle to appeal to the heart.”

The markers of true kingship, genuine power, and authority, are exemplified in the Jesus story. These are gentleness and humility. Not a false humility but one based in reflective self-acceptance and self-love. Secular notions of power and greatness are often aligned with material wealth or status, irrespective, or perhaps even because, of the questionable behaviour of the wealthy or institutionally powerful. Christian understanding is that the truly great are those who “refrain from the misuse of power – physical, emotional or financial” and who are “actively willing to serve others, and to give place to them.” That can apply just as well to a headmaster, a house captain, a managing director. “It depends on your motive” for the behaviour, he declares.

Christian teaching is that a spiritual freedom results from not “grabbing for power” or engaging in the “false ambition to dominate others.” It requires being “unwilling to be part of a way of seeing others and dealing with them in terms of superiority or inferiority, of servant and master, of weak and powerful.”

The symbolism of the cross in Christianity is one of rejecting false or superficial power. It stands for

* a willingness to detach oneself from the world, and from accepted values and ways of doing things which we regard as being wrong in light of the gospel...to oppose racism, physical or emotional bullying, economic and business practices which are unjust. To have the courage to say to others: “your ways are not mine.” It is to be willing to be dismissed.

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Morality and Hope

One popular view of the role of Chapel and religion in the School (and more generally), Pash declares, is the expectation that it be a “training ground in personal morality.” If this were its proper purpose, he suggests, could the school not as easily substitute for chapel services a “classroom programme of moral education?”

Contrary to this misconception, is the example of Jesus’ life. He was not simply “or even primarily, a judge.” His life and story were rather about offering a sense of hope. In Christian understanding being “moral” was not about choosing to “accept intellectually a set of ethical beliefs which sound like wisdom.” Rather, it was about responding in thought, action, and “reverence to something greater than ourselves – beyond us yet within us.”

Pash invited staff to share in supporting this provision of hope as the most “desired gift for the students.” The warrant for this faith in hope is, in Christian terms, he says, “the mystery we name ‘God.’”

Convention and Meaning

Another sermon to staff dealt with the appropriate questioning of assumed tradition or convention. The reflective time and space of the chapel acted as a necessary complement to the School’s action-packed schedule for students and staff. It was a place to contemplate deeply what constitutes meaningful purpose and action within and beyond the School.

The abolition of slavery and the enfranchisement of women were examples he cited of the remediation of social injustices resulting from the reflective critique and consequent action of many who questioned the status quo.

Closer to home, the busy work of the school on the one hand offered students the possibility of finding and developing their talents and self-discipline, academically, artistically, and physically. On the other, busy work did not necessarily encourage deep work. It could, in the words of Seligman, simply constitute “fidgeting until we die” (“The Happy Heretic,” The Washington Post, 24/12/2002). It could in fact deflect the inner work of discovering a sense of meaning and purpose.

While mandatory attendance at weekly chapel services could also be seen as part of the process of keeping students busy and disciplined, its true intention was to provide something complementary: a place of contemplation of the inner purposes of living, to locate meaning beyond the prevailing busyness.

The religious notion of grace, “something which in the first place we receive,” rather than achieve, was offered by Pash as a reminder that life itself has meaning as a universal gift. The comparative stillness of the chapel was intended to promote a sense of “wholeness and well-being,” whatever the physical, academic or artistic talents students were discovering beyond its walls. Value was inherent, not earned.

Suffering and Joy

Central to the Christian story is Easter. It describes a paradox: suffering contains the prospect of joy; “the risen Christ is the wounded and crucified Christ.”

Pash explains that the Christian conviction is that “no suffering we encounter is… big enough to defeat us.” He grounds this explanation in the students’ lived experience as teenagers.

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In adolescence, he says, there are “many other little (not literal) deaths we can and do suffer”: personal rejection, death of intimate relationships, not being able to find purpose in life, the boredom of routine. Christian belief is that “the power of God [defeats] all those deaths.”

The personal experience of suffering, universal in the human condition whatever its particular manifestation, can serve as a “basis for developing empathy,” not only with fellow members of the school community but with the “dislocated beyond school.” Those “people in our society and here at school who meet those who come from other countries and races with intolerance, hatred and bigotry” can have their suffering overturned by those able to genuinely empathise with them and act in love and understanding towards them.

**Suffering and Wisdom**

Suffering is connected to wisdom, and so to the School’s motto: “Christus nobis factus sapiential,” which translates, “For us, Christ was made wisdom.”

The Easter parable of death and resurrection not only speaks of the cycling of suffering and joy in human being, and the courage and resilience demanded to manage it. It speaks to the prospect of a deepening wisdom from accepting and living with that suffering.

Wisdom is a hard-won, profound knowledge of self and humanity. Suffering is not to be avoided but regarded as a chance to learn life more deeply. Pash declares that,

> the mark of someone who is wise is the ability to be thankful for all that happens (easier looking back of course), and to turn it to advantage by using it as an opportunity to grow.

He acknowledges that the demands on a staff, responsible for promoting wisdom, are exceptional in the School:

> our task as educators (not just teachers) is to be questing people ourselves so that we may be some use to those around us in theirs. The unexamined tradition (Plato) is not worth living by. The unexamined life-the non-questing life-is not worth living.

> The fundamental and unstoppable quest is the quest for meaning in a mysterious universe. It is more basic than the quest for economic or financial security. It is the first and last question to be asked. We can believe we are avoiding the quest, but we cannot avoid finding-at any time-something to take first place in our life.

> For the process to happen at all requires on your part a serious commitment to Truth, the courage to make the quest, and the recognition that the quest goes on without stopping.

But the pay-offs can equally be deeply rewarding:

> while we tackle those hard, painful questions the possibility exists for us to grow — as individuals and as a community.

The Christian metaphors of “heaven” and “hell” offer another way of describing the human cycle of suffering and joy. Heaven, explains Pash, can be seen in the aspiration to work towards “personal wholeness, physical and mental well-being, the intimacy of deep personal relationships.” Hell is its opposite.

Again, the payoff is found in a sense of spiritual freedom.
Jesus suggested that to know the truth was to be freed. And it is people who are free and at peace with themselves and with God who bring peace to others.

The acceptance of an unexamined life should also be regarded as a choice, however passively decided. Everyone frames their lives, actively or passively, by a set of assumptions about what constitutes value in being. As Pash says, one can make the “quest” consciously, but one “cannot avoid finding an object of worship,” however hidden from the conscious mind that object may be.

**Worship’s Purpose**

Pash asks the question: “Why this big, expensive chapel?” The Chapel of All Saints sits at the physical centre of the school, distinctive in its architecture, proportions, and decoration, and much less occupied than most other buildings on campus. One answer to the question, he says, is the symbolism of the object of the building itself. It stands less as a statement of the institutional identity of the School, than an acknowledgement that God sits at its centre, and at the core of each of its member’s, existence. God is the foundational rationale of School life. Noticing, however inadvertently, the chapel as students and staff move from class to class, extra-curricular activity to activity, is a tacit daily reminder of the potential of that core.

Another answer is the more deliberate discipline and potential of weekly worship. Exposure to the ritual and ceremony of religious service offers members of the school community the possibility of experiencing “a dimension of our life which far transcends us, which takes us out of ourselves involuntarily,” he says.

Pash notes how the School has a well-deserved reputation for offering its students “personal development in the widest possible areas,” of exposing students to opportunities designed to enable the discovery and development of their physical, social, intellectual and artistic talents. It is a “long British tradition,” he says, that can trace its origins at least as far back as the Victorian era. It is based on the concept of “salvation by...work.”

Worship is a counterpoint to that concept, he says. In the comparative stillness of the place,

> we assert...that salvation - wholeness, meaning, well-being, peace (individual and corporate), welfare - whatever is not in the end something we achieve, not the product of work, but something which in the first place we receive - a grace given.

The building and its worship activities enable all members of the community “to see ourselves and speak of ourselves as created in the divine image.” The act of worship helps students and staff to “place a value on ourselves and others which we will not want to cheaply pervert or destroy.”

The Chapel, he says, is only one of four temples present in the School. The second is “nothing less that the universe itself...the whole creation. and should be treated with a worshipful attitude.” The third is “our very own selves — the whole of us: body, mind, and spirit — a portable temple.” And the fourth is “the community of believers,” those who acknowledge and esteem the sacred, the mysterious in the “worth” of each human being.

Pash noted the established role of education in training the mind and sometimes the bodies of students. The chapel represents the School’s aim to expose students, and staff, “to training...
not for intellectual or physical pursuits, but for something more fundamental: our spiritual well-being...which we are rediscovering this century...underlies and helps bring about the other two.”

**Language and Mystery**

Pash acknowledges that a significant challenge in the ongoing conversation about meaning, purpose, and being is one of language. Not simply finding the right word, but the cultural use of language: sociolinguistics. “Language,” he says, “constructs the world for us — be it the language of mathematics or physics or English literature.” We find understanding according to our ability to communicate in ways that resonate in the internal dialogue with ourselves and the external one with others. What I mean by a word or phrase may not necessarily be what you mean by it, he explains. That is true of many areas of life, but

> when it comes to the spiritual life it becomes even more important and more difficult. Language is limited in the face of all the great mysteries of life. It finally fails us but it is all we have.

It is, for example, atypical in our post-industrial age to use parable or metaphor, a traditional form of Christian teaching. Consciously or unconsciously, we attach greater epistemic weight to the language, methods, and statistical generalisations of science. But, as one of the world’s legendary scientists, Albert Einstein said: “we count what we can measure, but not everything that counts can be measured.” And elsewhere he said: “the most beautiful thing we can experience is the mysterious; it is the source of all true art and science.” But the measurable has a material tangibility couched in practical, accessible language, which the mysterious lacks.

Part of the challenge of the “quest” for a spiritual life is the search for the language of its communication and understanding in contemporary western culture where belief often depends upon the materiality and tangibility that define the technological era.

Perhaps the central linguistic and cultural challenge lies in the word “God” itself.

**Defining “God”**

Pash refers to “the mystery we name ‘God.’” He cites a “sense of wonder, of the numinous — the tremendous mystery at the heart of life” as approximations to a definition.

He cites Paul Tillich, a noted philosopher and theologian of the twentieth century, who referred to God as the “ground of our being” or “Being-itself” (Tillich, 1952).

“Heating-itself” is a term that connotes something beyond physical existence. It is suggestive of a state, however rarely experienced, when each of the human dimensions of life - head, heart, senses - converge to produce a more profound intimation of life. Pash cites examples that may resonate with students and staff: for some in watching elite sports, for others seeing the sun set over Uluru, or some other entrancing natural landscape. For King Charles, perhaps witnessing those bush-covered mountain tops. These are physical keys to the spiritual “mystery,” glimpses of the numinous which can be both immanent and transcendent, both profoundly internal and extrinsic phenomena.

Those moments, says Pash, can be a catalyst to engage or persevere with the lifelong questing process, which is:

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more important than any of the academic questions properly raised in this place is this other one — the quest for what it means to be human and what our destiny is: to find wisdom for living.

A recurring theme of his sermons to staff in the 1980s was that this was work that it could not effectively be done by the chaplain/s alone:

the challenge in our schools is to induct our students into the attitude and practice of worship. That isn’t simply/cannot be simply the work of the chaplain. It cannot be manufactured once/twice a week! Rather it is a task in which physicists and chemists and biologists and geographers and mathematicians and artists and musicians and English teachers (not sure about sociologists)—a task in which all these can be participating, encouraging in our students the vision of something greater than themselves. Seen through a microscope, experienced in a Bach fugue, and formally and outwardly and publicly expressed in the practice of places like this.

Positive Education is a cultural product of the twenty-first century. It integrates the new knowledge of positive psychology and educational philosophy which evolved from social changes of the late twentieth century. The ways in which its objectives relate to the School’s historical Anglican tradition, as exemplified in the sermons above, follows. The evidence for this will also be textual, drawing on the School’s reference text Positive Education: The Geelong Grammar School Journey (Norrish, 2015).

Positive Education: The Geelong Grammar School Journey
Positive Education is framed by Positive Psychology (PP), founded by Seligman in 1998 (and credited to his five-year old daughter). Seligman and his team worked with the school from 2006 to 2009 to establish the foundations of PE, from which its current iteration evolved. It is expressly seen as a “work in progress,” refined as it continuously adapts to the lived experience of its implementation. In this way it mirrors its message to students: to learn and adapt continuously in a lifelong process framed by the first principles of being and becoming themselves in the world.

Well-being and Achievement
Imagine schools which have the capacity to “teach both skills of wellbeing and the skills of achievement.” Seligman asks readers in the introduction to the book. Acknowledging the well-established expectation that schools promote “achievement, thinking skills, success, conformity, literacy, mathematics, work, test taking, discipline,” PE aimed also to develop skills needed for inner well-being: “confidence, contentment, fulfillment, balance, purpose, good stuff, kindness, health, satisfaction, love, being civilized, meaning,” he said (Norrish, ix, x).

The book goes on to describe components of and the progress towards embedding core elements of the School’s PE Model. The work informs the entirety of the School’s curricular and extra-curricular life, and is overseen by the Institute for Positive Education, now an established centre of theory and practice at the School.

The two chapters which most directly address the proposition of PE’s continuity with the School’s Anglican tradition are those describing the School’s PE Model, and one of its six domains: “Positive Purpose.” These will be looked at in turn.
The Positive Education Model
The principal objective of the model is comprehensive: “whole-school flourishing.” This requires an audience of learners and practitioners that is equally comprehensive: students, staff and parents. “Well-being” is a central mode of thought and action the skills for which staff and parents explicitly learn and model for students.

The model comprises six domains: “positive relationships, emotions, health, engagement, accomplishment, purpose”, while the development of “character strengths” act as the underpinning rationale of the model. These descriptors form a simple list, but the magnitude of the task is not underestimated by those leading its implementation. Mark Linkins, a US-based “master trainer” in PP at the School, described the process as “nothing short of a paradigm shift” (Norrish, 29).

The exploration and discovery of individual and collective “character strengths” are at the heart of the work. These are described as “morally valued traits that come naturally to a person and lead to a sense of fulfillment and authenticity when used” (Norrish, 31). Paying deliberate time, effort, and attention to the cultivation of these strengths is seen as essential to the task of building self-knowledge and confidence in “students of all ages.” The shared language of PE seeks “a culture of connectedness and respect across the School community” (Norrish, 32).

Seligman and Peterson’s work, Character Strengths and Virtues: A Handbook and Classification (Seligman and Peterson, 2004, 601), deals briefly with the philosophical rationale:

Although the specific content of spiritual beliefs varies, all cultures have a concept of an ultimate, transcendent, sacred, and divine force.

“Positive Purpose”
The chapter titled “Positive Purpose” most explicitly refers to the link between the School’s Anglican tradition and PE.

This domain “involves understanding, believing in, and serving something greater than the self, consciously engaging in activities for the ‘benefit of others’” (Norrish, 256). Altruism is the focus of this domain. Students are encouraged to reflect on ways in which they can use their character strengths for the benefit of others. While keeping in balance the need to develop one’s own character strengths, this chapter shifts its primary attention to matters of the common good (Norrish, 252).

Constructive critical questioning of popular social values forms part of this domain. Students are asked to think and articulate what a “good life” means to them. They are invited to interrogate cultural assumptions about achievement and success: do material possessions, physical beauty and external success constitute the sole purposes of life (Norrish, 257)?

Professor George Vaillant, American psychiatrist and Professor at Harvard Medical School, introduces the chapter. Vaillant outlines the current neuroscience relevant to character development. “The conscious brain, the frontal cortex,” he says “enabled the process of establishing considered and heartfelt purpose.” As this part of the brain continues to mature into the third decade of life, formal schooling is a unique opportunity to explore and encourage the development of meaning and purpose. A sense of purpose is “critical to the
management of wellbeing.” There are several known contributors to the latter, he declares, but “forgiveness...has been established as a transcendent strength in the Values in Action character strengths model, as have kindness and gratitude” (Norrish, 253).

Vaillant notes the apparent paradox of care for others through the application of one’s character strengths. By giving oneself to others, individuals in fact care for themselves, as long as the dynamic is held in balance. An act of forgiveness, for example, “permits a healthy way forward both for the individual being forgiven and, perhaps more critically, for the person who is forgiving” (Norrish, 253). What at first may seem to be self-denial, giving something of yourself away so that you end up with less, can contain a deep reciprocity of giving. It all depends on “intentionality,” he says (Norrish, 252). “Contributions that are freely given... add value to the caregiver in a wellbeing sense.” The intersection of Vaillant’s observations and Pash's on the relationship between self-love and the love of others is striking.

The Role of Religion
The chapter explains that, through both chapel services and religious education classes, students are encouraged to discover and explore meaning and purpose, through a “sense of faith and spirituality” (Norrish, 256).

Echoing Vaillaint’s concept of the significance of “intentionality,” the Reverend Eleanor O’Donnell explains that living a life of purpose “must feel worthwhile.” Noble deeds may seem meaningless if they don’t “ignite a sense of passion or involve the use of signature strengths.” They must have some basis in the authentic emotional makeup of the actor. But that inner depth of motivation must also have an external rationale. Purpose, she asserted, “must also be worthwhile - it must be of benefit to the community and the larger world.” This is loving thy neighbour as thyself in action. Christianity, she says, is more than simply a set of beliefs, it is a “framework for living a meaningful life — a life that serves a higher power” (Norrish, 257).

Another senior chaplain, the Reverend Dr. Hugh Kempster, in recognition of the cultural diversity of the student population, encourages the students to be “open to God’s mysterious Spirit.” If the Christian God is not true to their cultural inheritance, he asks that students, parents, and staff “be open to the great spiritual traditions from your own background.” In this, he implicitly affirms the common essential truths across those traditions. By exploring “profound truth,” beyond the more superficial daily realities with which they are surrounded, access to a “reality that nurtures goodness and wellbeing in your own and in the lives of those around you” becomes possible (Norrish, 267).

Both/And
The criticism of the place of PE at the School, mentioned at the beginning of this paper, is acknowledged in the book. The predominance of the PE ethos is seen by some to override, even contradict, its Anglican tradition and theology. The chapter offers a defence of complementarity between the “science of wellbeing” and the “integrity of the Anglican tradition” (Norrish, 267). Beyond mere co-existence, there is a sense of a dynamic relationship between the two. It is asserted that the “language that has long had a home within the Chapel-the discussion of Virtues such as love, gratitude, forgiveness, hope, and
spirituality” has now become pervasive. It has found daily expression in the classrooms, Boarding Houses and, perhaps, even on the sports field (Norrish, 268).

Echoing Seligman and Peterson’s foundational rationale, the chapter concludes that:

In particular, the Values in Action character strengths, based on virtues present in the religions and cultures that have helped shape humanity, can be seen as a place where ancient wisdom meets modern science and psychology.

Discussion
This paper has juxtaposed essential themes of the School’s Anglican tradition of the second half of the twentieth century with those of the PE ethos adopted in the twenty-first in order to test the School’s assertion of the continuity of the first with the second. It has done so to examine the validity of the criticism that PE has diminished, even superseded, its Anglican identity.

In the School’s principle resource Positive Education, the most explicit explanation of the intersection between the two is found in the sixth domain of the model: “Positive Purpose.”

The School’s assertion of continuity is reaffirmed in the paper. In fact, the comparison indicates a more extensive philosophical overlap between the themes of the sermons and the domains of the model. In particular, the themes of identity, self-love and love, identity; of the location of real power and authority; of a proper questioning of conventional notions of achievement, also inform the description of PE in the book.

The dynamic between identity, self-love, and love is a key theme of the sermons. This challenges a stereotype of the Anglican, or Christian, tradition as a mechanism for preserving the elite status of the School, a misguided form of power and authority.

Suggested instead is the critical questioning of such notions of status against the tenets of Christianity. Individual and collective empowerment is described in the sermons, not in the popular conception of material or hierarchical status, but in their apparent opposites: gentleness, compassion, kindness, and forgiveness. These are all features too of the PE model.

Similarly, the concept of morality is not discussed in the sermons as the exercise of judgement over one’s own or others actions — the deliverance of a sense of righteous superiority, or inferiority. Pash highlights another common stereotype which equates religion principally with this dispensation of a moral code. Jesus’ example was one of hope and possibility in love, rather than judgement. This too is strongly aligned with the PE model.

These examples of the ways in which the School’s Christian tradition coincides with elements of the PE Model suggests the possibility of making the intersection more explicit in the text, that is taking it beyond the chapter “Positive Purpose.” This concentration of references to the former may have the undesired effect of reinforcing another stereotype of Christianity: that it demands a self-denial and self-sacrifice entirely to the service of others. It’s a stereotype dismissed by Pash as unhealthy.

The Christian narrative is the School’s version of what Seligman and Peterson call the “transcendent, sacred and divine” — common features of the world’s religions. So, in the context of the School’s education, the Christian story forms the particular institutional ration-
ale for PE. It offers a consistent spiritual language and framework that precedes and underpins the instruction in PE.

While several themes of the sermons can be seen throughout the domains of PE, two, in particular, sit beyond it (at least in the text): suffering, and its relationship to wisdom; and the foundational concept of God. Expanding on these in the description of PE may not only draw more explicit connections between the Anglican tradition and PE, but usefully add to the impact of both. The reality of negative emotions is acknowledged briefly in the text. But an elaboration of the notion of suffering in its Christian meaning may, paradoxically, also have a positive effect.

Central to the narrative of Christianity, is the concept of suffering, told in the story of Easter. Pash puts into an adolescent context the notion of crucifixion by describing the ordinary “deaths,” occasions of deep suffering, with which his student audience are likely familiar. As counterpoints are those moment of resurrection, of being alive joyfully. The inevitable cycling of suffering and joy is part of the human condition, as is the courage often demanded by the first. Students are arguably more exposed by virtue of their inexperienece and emotional intensities to this cycling and so in need of reassurance of its normalcy.

It is understandable that, in a programme titled “Positive Education” limited attention is paid to the idea of suffering in the book; that there is a focus on what Seligman calls “good stuff.” On the other hand, simply acknowledging the inevitability of suffering, the inescapable existence of those adolescent “deaths” outlined by Pash, may act as some relief through validation to those experiencing it. Positioning it alongside the inevitability too of its opposite, may add to students’ capacity to development tolerance, resilience, and endurance.

Associated with suffering is the possibility of wisdom. The school motto, “Christus nobis factus sapienta” translates as “For us, Christ was made wisdom.” Pash argues that wise people are those who not only acknowledge the reality of human suffering, but are grateful for the emotional totality of life’s experience. If embraced all experience can lead to a more profound appreciation of life. Philosopher, Michael Brady argues that suffering is intimately linked to wisdom for at least two reasons. If sat with, it can produce a more discriminating understanding of life’s events and their impact. “Negative events seem to demand explanation” compared to positive events. Research has demonstrated that the suffering produced in negative events results in more cognitive activity and more mental and emotional effort in causal reasoning than the positive (Brady, 2019). And it is in the willingness to reflect upon cause and effect that wisdom can be generated.

In attempting to articulate the mystery of God, Pash points to the inadequacies of language. But he also points to examples, which might resonate with the students’ experience, and that represent experiential glimpses of apprehending God. They are rare moments of profound, inexpressible connection with one’s “ground of being” or “Being-itself,” at once deeply personal to the self and universal as a human possibility. “Questing” for thought and action which aligns us with that profound inner connection, with the core of ours and others being, is what sits at the heart of, makes deep sense of, PP and PE.

Seligman and Peterson begin with the assumption that some notion of the transcendent, sacred, or divine is a universal experience. Grappling with, and in spite of the impediments
of language in understanding the concept of Christian Being or God, offers the opportunity to expand and deepen the rationale for PE at the School.

In several of his sermons to staff, Pash makes the plea that the work of the chapel — the development and modelling of a Christian-inspired love and justice — become embedded in every facet of the School’s life. It is an impossible task for the chaplains alone, he says. This paper suggests that, contrary to its critics, PE has been an instrument for responding to that plea. It has taken the lived philosophy of a spiritual life expressed in the Christian story and mostly confined to the chapel in the 1980s, and articulated it through the daily lives of students and staff. But that story goes beyond acts of service to others, however important this principle is. Its tenets and concepts are those that implicitly inform much of the PE Model. And, in the central teachings about suffering, wisdom and God in the School’s Anglican tradition, is contained opportunities to extend, rather than limit, the reach of PE.

Charles: Tradition and Contemporary Character Leadership

A very personal and historically unprecedented element of Charles’ coronation service was the King’s prayer:

God of compassion and mercy whose Son was sent not to be served but to serve, give grace that I may find in thy service perfect freedom and in that freedom knowledge of thy truth. Grant that I may be a blessing to all thy children, of every faith and conviction, that together we may discover the ways of gentleness and be led into the paths of peace. Through Jesus Christ our Lord. Amen (Authorised Coronation Liturgy, 2023).

In a message to Australia received after the devastating floods of 2011, he referred to the impact of his time at Geelong Grammar School as foundational to his character development. Did he mean the stamina needed to hike for tens of miles in all weather, to deal with daily blisters produced by chopping wood, to ward off the infamously dangerous insect-life of the Australian bush? Or did he mean also being accepted at the School for those innate traits he displayed: of gentleness, shyness, diffidence, humility, wondering “if they would like me?”

The first descriptors fit with a traditional notion of “manly” character development. The second with concepts of character that were becoming refined in the second half of the twentieth century by a more complex appreciation of what it means to be truly human. Notions of visceral power and leadership, historically male, began to be informed by their apparent opposites: spiritual qualities of kindness, forgiveness, and generosity. There was a generational change in progress between the education of Charles’ father and his own. One that became further refined into the twenty-first century.

Prevailing cultural mores will always frame the interpretation and dissemination of religion. The present historical moment, a result of the humanising social revolutions in the western world in the second half of the twentieth century, has enabled the expansion of the principles of Christianity through the language and practice of Positive Education in the twenty-first century. In spite of its largely secular origins, the tenets of PE as practised at Geelong Grammar, can be seen as a sympathetic vehicle for disseminating and embedding the tenets of its Anglican tradition.
It has meant that one of its more famous alumni can confidently declare his leadership as monarch and head of the Church in terms of the character strengths of “gentleness and peace.”

References


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The Role of Teachers in Values Education in Pakistan:  
A Case of Early Childhood Education and Development from Pakistan

Abstract
The teachers in early childhood education and preschool have a significant influence on curriculum and daily practices in the class, therefore, have a dominant influence on the implementation of values education. Deeming values as a social construct, this small-scale qualitative case study was carried out to explore the priority values of early childhood education teachers and their ways of teaching values in a school in northern Pakistan. Interviews and classroom observations were conducted to gather in-depth data from the school leadership and the teachers. Teachers were found primarily focused on the inculcation of societal values, behaviors and life skills needed for children to successfully adjust to society. In this school, teachers are playing a dominant role in the values education of the young children through role modeling, daily practices and routines and interactions with the parents. School leadership is focused on values education. While doing so, they are aspiring for other stakeholders to accept the upper hand of the school values and expect them to facilitate the inculcation of these values in young children. The school and teachers are facing the problem of the reluctance of parents to take full responsibility for the values education of their children.

Introduction
Values are the commonly recognized and approved principles, convections, and standards of society that are transcending specific situations. Therefore, “values appear to be an all-embracing element of human life; that is, values are connected both to the human mind and action, and they emerge at the levels of individuals, cultural groups, and societies” (Johansson, Emilson, & Puroila, 2017, p.14). These principles are the foundation of the social structure (Dasari, 2017) to cultivate and ensure harmony, peace, and prosperity in the social order. Hence, values are the “determiners of how people will live in harmony and peace without hurting one another and become virtuous individuals within the community” (Khathi, Govender, & Ajani, 2021, p.404).
Human societies are steadily transferring these principles, convections, and standards to the next generations to ensure a constructive, peaceful, and prosperous society. This transformation of values to the young generation is taking place at multiple stages of the family, school, and broader society. School is considered a value-laden context where implicit and explicit values education is imparted to young children (Ulavere & Tammik (2017). The schools which are explicitly teaching values education have structured a concrete plan, and overtly included it into their school curriculum whereas, the schools which are following the implicit route, are embedding values education in their daily practices and ethos but it is not included in their formal curriculum (Thornberg, 2016). In developing contexts like Pakistan, schools are exclusively held responsible for helping children to differentiate between “right” and “wrong” and help them to effectively face the challenges of life and become successful citizens of society (Bhatti, et.al 2021). Thus, values education in school can be referred to the explicit and implicit activities and culture, designed and implemented by the schools to inculcate skills, and dispositions in young children so that they can positively enact their roles as an individual and as a member of the larger society.

“Values are socially approved principles that are internalized mainly through the process of education” (Dasari, 2017, p. 1404). Therefore, teachers have a pivotal role in the values education of young children. The critical role of teachers in child development has been consistently reported in the academic milieu of teaching and learning. The teachers “are like signposts in the road, to tell you where the road leads to. The teacher should help the students achieve their full potential and bring out the best in them. Be able to lead them towards a better tomorrow. Most important of all must be loving and sincere!” (Radha, 2016, p. 56). The role of the teacher becomes even more critical for the values education of young children at early childhood education and pre-school levels. The daily routine of ECED like mealtime, activity time and playtime are critical opportunities for imparting important universal values in young children. The guidance and support by the teachers in this routine are critical for young children to adopt these values to their real-life experiences (Tofteland, 2018). The moral actions of young children are highly influenced by the role of the teachers in acquiring permanent changes in their thinking and actions (Durmus, 2019).

At the early childhood education and pre-school levels, the teachers have a significant influence on curriculum and daily practices in the class, therefore, have a dominant influence on the implementation of values education. Along with this dominant influence, teachers must possess the required knowledge and specialized skills for the implementation of values education for young children. “The importance of having competent teachers in values education cannot be underestimated; failure to make the right decision about instilling values in students will have fateful consequences” (Mohamad, et al., 2019, p. 889). Thus, teachers must improve their professional practice and their ability to include other stakeholders in developing value-based education in their classes (Odundo, Amollo & Lilian, 2017). In developing contexts like Pakistan, the ability of a teacher to communicate effectively and develop a consensus between parents and schools is a paramount skill for values education.

Studies have reported various ways employed by teachers to teach values at the early childhood education level in many contexts. Some preschool teachers have followed an indirect approach using Drama and Stories and Games to teach values (Kuloglu, Yasar, &
Ozer, 2021). Some other teachers believe that values education is an effort to comply with societal values and norms focusing on how to treat others and self-responsibility. Therefore, they believe role modeling and the use of everyday language to explain values education are the most appropriate ways of teaching values (Thornberg & Oguz, 2013). Similarly, studies have reported different values deemed important in different contexts. Some of the teachers have grouped the values into five main categories “creating the foundation,” “educational process,” “behavior,” “responsibility,” and “rules” (Kılınc & Andas, 2022).

Some teachers realize the importance of values of equality, peace, self-respect, and honesty (Dasari, 2017) and others believe that care, respect, and discipline are important values to be communicated to preschool children (Sigurdardottir, Williams, & Einarsdottir, 2019). The variation in the realization of values by the teachers and their ways of teaching values education reported by research is understandable. Values are social constructs, shaping and reshaping in the minds of people as a result of their interaction in society. Akin to all other humans, teachers are living in smaller societies where the codes of desirability and social dynamics are somehow different from the others therefore, they have given importance to different values and have employed different ways of teaching values to the young children. Hence within the milieu of this academic thought, this small-scale study was carried out to explore the priority values of early childhood education teachers and their ways of teaching values in this mountainous part of northern Pakistan. The result of this study has the potential to inform the reader about the value dynamics of this mountain community and provide a feel of the state of values education in this part of the world.

**Literature Review**

**The Values Education**

The prevailing socio-economic and political environment of the world is demanding robust and wide-ranging values education for the younger generation to successfully adjust to the rapidly changing complex society (Cihan, 2014). “The world faces different challenges of anarchy, oppression, racial, religious, sectarian conflicts, corruption, violence, and war. Teachers... to realize the values of a higher order of freedom, equality, compassion, and sense of oneness to make the world a global, peaceful community” (Dasari, 2017, p. 1403). For the realization of high-order values, the values preferences of the teachers play an important role in the values education of young children and influence the entire value system of the schools.

In today’s complex world, it is important to acknowledge and understand the pervasive and obtrusive nature of values for young children (Johansson, Emilson, & Puroila, 2017). Most of the value education at early childhood education revolves around the inculcation of obedience to rules and regulations. These young children “imply a position as a receiver and “doer” of the rules and values in school, rather than an active participant involved in reflecting and negotiating about different values and rules and the priorities and justifications they are based on” (Johansson, et al., 2014, p.15). Provision of an environment for the children to reflect, negotiate, and justify their values is taking values education beyond the narrow inculcation of “right” and “wrong.” Young children will start thinking beyond the “control and discipline,” what is “expected” and “normal” is rewarded, whereas what is “unexpected” and “uncommon” is punished. (Johansson, Emilson, &
Puroila, 2017, p. 16). This line of values education in early childhood education opens the door for deeming values education as an issue of plurality and acknowledging multiple ways and approaches for values education. However, understanding the different levels and types of values is a prerequisite for addressing values education through multiple approaches.

Values have been classified and typified by various studies from different perspectives. In this regard, OECD, (2019) has classified values into personal, social, societal, and human domains which are more relevant to this study. According to OECD personal values are considered as the individual wishes and choices of a person adopted to live a meaningful life. Social values are defined as the principles of interpersonal relationships including the ways through which a person behaves with others and manages conflicts to facilitate the effective running of the community or society. Societal values have been defined as the priorities, principles and cultures of society which govern the social order and institutional life which are endorsed by public opinion. Finally, human values have been considered the fundamental values which are transcendent across national and cultural boundaries.

**Role of Teacher**

Studies in the developing world are consistently emphasizing the role of teachers as the role model for their students. “Their actions convey more than their words. Students learn values from what the teachers are rather than from what they say” (Bilal & Gul, 2017, p. 4). Teachers are expected to be role models of social, religious, and moral values and desirable behavior for young children and must play their due role in making them part of the classroom practices and the school culture (Bhatti, et al., 2021; Bhave, 2016). The role of schools is the inculcation of values in young children to grow positively and become contributing members of society therefore, teachers have the critical responsibility of “shaping child’s thoughts which decide their behavior, and actions later in their life” (Dasari, 2017, p. 1403).

The knowledge, skill, and disposition of a teacher play a decisive role in the effectiveness of values education for young children (Mohamad, et al., 2019). “Hence, teacher education institutions should shoulder the responsibility of producing teachers with values of higher order to practice them at their schools” (Dasari, 2017, p. 1403). Therefore, professional development programs must encourage the teachers to be part of the workshops and seminars to reflect on the practices and sharpen their knowledge and skills for imparting values education to young children.

**The Challenges for Values Education**

The teaching of values is not an easy subject. The school administrators expect the teachers to teach value-based moral concepts through activities whereas teachers are facing difficulties explaining and practicing moral concepts in their classes. In addition, there is a high expectation for teachers to be role models for their students. Society believes that teachers must have high morality and behave well both in the classroom and in society. This is exerting high pressure on the teachers because they feel that they are continuously been watched by society (Gui, et al., 2020).

The role of parents is extremely important for the value formation of young children so that they are able to construct a personality that is desirable both for the family and society (Sneha & Shalini, 2018). Many studies have reported the role of parents as a problem for the values education of their young children. Parents are hesitant to take full responsibility
for the values education and the moral development of their children (Mngarah, 2017; Guzelyurt, 2020). In the Pakistani context most of the parents are from the low to middle-income category therefore, the priority of these families is to ensure the bread and butter for the family, not the education of their children (Baig & Funer (2022). Another problem faced by the teachers is the difference between school values and family values. Sometimes young children face the challenge when the “good” of the school is considered “wrong” in the family and the “good” of the family is deemed “wrong” at the school. In these circumstances, teachers are feeling enormous pressure to find out a way between the two values and sort out the confusion for the students (Velea & Farca, 2013).

The professional development and training of teachers are considered vital for implementing the values education in the ECED settings. However, in most of developing contexts like Pakistan, the state of professional development of teachers is not encouraging. In the Pakistani context, the overall state of the professional development and training of ECED teachers is a historical problem in the country. This lack of professional knowledge and skills has also become a hurdle for the values education of young children (Baig & Funer, 2022). Therefore, the key stakeholders must understand the challenges faced by the teachers in implementing values education in the schools and extend their support to the teachers to ensure the effectiveness of the values education of the young children.

Studying the Values Education
A plethora of studies have explored values and values education in early childhood education and have reported various values and approaches to teach these values in preschool contexts. For example, Sahin (2019) collected the opinions of the pre-service teachers about the value concept and values education. The pre-service teachers believed that the goal of values education should be to raise good citizens. They also thought modeling, and cooperating with family would be effective in values education.

In a Turkish context, Kuloglu, Yasar, and Ozer (2021) have studied the views of preschool teachers on value education and explored that, teachers are following an indirect approach using Drama and Stories and Games to teach values. The cultural structure of the families of the preschool children and the large class size is making it difficult for the teachers to teach values education. The teachers have urged families to be role models for their children. Similarly, Kilinc, and Andas (2022) studied the values of preschool teachers. The teachers have grouped the values into five main categories of “creating the foundation,” “educational process,” “behavior,” “responsibility,” and “rules.” They have suggested creating cooperation and alignments among families, teachers, and the school environment for imparting values education to pre-school children. Sigurdardottir, Williams, and Einarsdottir (2019) studied a Nordic early childhood education context and reported that the teachers of this context are prioritizing the values of care, respect, and discipline to be communicated to preschool children. They have also reported that these teachers are implicitly communicating the values education.

Some of the studies have attempted to compare values and values education approaches in different countries. Thornberg and Oguz (2013) have studied the perspectives of teachers on values education in Turkey and Sweden. The teachers believed that values education is mostly an effort to comply with societal values and norms focusing on how to treat others
and self-responsibility. Teachers have given high importance to role modeling and use everyday language to explain values education with a lack of relevant professional knowledge. Likewise, Yenen, and Ulucan (2021) have studied the national and universal values tried to be taught in Turkey and Ohio of United States. They have noted that “there are significant differences in value perception as well as differences in practice in both countries” (p.385). They also found that Turkish teachers are experiencing more problem as compared to the teachers from United States therefore, the Turkish teachers are more solution-oriented in their values education practices.

Larysa, et al. (2020) carried out an interesting study in Ukraine and observed the preschool children giving high attention to the values of happiness, peace, cooperativeness, honesty, beauty, kindness, friendship, and purity. However, they paid the least attention to the values of humility, tolerance, hospitality, respect, and patriotism. This study gives a new direction to understanding the inner world of young preschool children.

The above-mentioned studies carried out in different parts of the world have reported values as a social construct, shaping and reshaping the minds as a result of their interaction with society. Most of the values and approaches of values education favored by the teachers are influenced by contextual realities. Therefore, deeming values and values education as a social construct this small-scale study was carried out to explore the priority values of early childhood education teachers and their ways of teaching values in this mountainous eastern culture of northern Pakistan.

Methodology

This small-scale study was designed to explore how the school leadership and teachers in a Pakistani context may influence the value formation in young children at early childhood education. The study has chosen a constructivist approach, believing that the values and value formation are somewhat specific to the contexts and are ambiguous social realities and products of the human mind which may change with the change in knowledge and experience (Branson, Baig, & Begum, 2014). Within the constructivist paradigm, interpretivism is accepted to understand the subjective, multiple, and socially constructed views and perspectives of our research participants (Cohen et al., 2000). In addition, the study recognizes symbolic interactionism for the interpretation and meanings of values by our participants which they have developed through their interactions in society.

Hence, this qualitative case study is an attempt to find linkages between the phenomena of school values and the value formation process of young children within the bonded system of the school (Yin, 2017; Stake, 2005), employing interviews and classroom observations to collect rich and in-depth data from the research participants (Creswell, 2007). Specifically designed interview protocol and classroom observation format were used to collect data from the teachers. Separate interview protocols were employed in the cases of the Section Head and Principal of the school. No classroom observations were carried out as neither of them was practically involved in classroom teaching at the ECED level.

This small-scale study has employed a purposeful method for selecting the school and the 06 research participants for three major reasons. First, the school principal and the teachers at the school voluntarily showed their willingness to be part of the study. Secondly, the school is enjoying an elite status and is famous in the city for its high-quality Early Childhood
Education. Finally, the researchers were working in the vicinity of the school, therefore, it was easier for data collection.

The data was recorded in Pakistani language Urdu which was transcribed and translated into English. The data presented is not meant for quantitative analysis, rather it is purely for the awareness of the reader. Moreover, the data presented does not claim for representativeness or generalization, rather it presents the reality of the participants which may not be same for other schools and participants.

This study followed Creswell’s six steps model of qualitative data analysis of organizing and preparing the data, reading through the data, coding the data, developing themes and descriptions, and interpreting the meaning of the themes. The recorded data from interviews and observations were organized. This raw written data was read through all to get the overall sense of the information and reflected upon the responses (Creswell, 2009). After transcription and thorough reading, the data was coded using color schemes keeping in view the focus of the study. These emerging themes were interpreted from the participants perspectives and a general sense and meaning making of the data was developed.

Data Presentation
The data presented in this paper is collected from the ECED section of the selected school which has four teachers with a section head under the leadership of the school principal. Therefore, the data presented here is based on the classroom observations of 04 teachers and interview responses of the Section Head, Principal and the 04 teachers at the school.

Table 1: Demographic Information of the Study Participants

<table>
<thead>
<tr>
<th>Gender</th>
<th>Male</th>
<th>00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>Female</td>
<td>06</td>
</tr>
<tr>
<td>Education</td>
<td>Postgraduate in Education</td>
<td>02</td>
</tr>
<tr>
<td>Bachelor’s degree</td>
<td>03</td>
<td></td>
</tr>
<tr>
<td>Professional Education</td>
<td>M.Ed.</td>
<td>01</td>
</tr>
<tr>
<td>B.Ed.</td>
<td>01</td>
<td></td>
</tr>
<tr>
<td>Diploma in ECED</td>
<td>04</td>
<td></td>
</tr>
<tr>
<td>Professional Experiences</td>
<td>20+ years</td>
<td>02</td>
</tr>
<tr>
<td></td>
<td>15+ years</td>
<td>03</td>
</tr>
<tr>
<td></td>
<td>10+years</td>
<td>01</td>
</tr>
</tbody>
</table>

Early Childhood Education and Value Formation
The study participants defined ECED as a comprehensive learning approach focusing the holistic development including the behavioral, emotional, physical, intellectual, and academic growth of the children. According to Teacher 4 and Teacher 3:

*The aim of ECED is to train them for their entire life by taking small steps like placing buttons and tying shoelaces. Our job is to help them prepare for how to talk, how to respect elders and younger ones and how to wait for their turns in society (Interview, Teacher 4. 07/03/2023).*

*ECED is an effort to enhance mental and emotional growth of children and is to learn manners, social skills, and developing a sense of right and wrong which will reflect throughout their life (Interview, Teacher 3. 07/03/2023).*
The comments of these teachers refer to the values and life skills needed for children to successfully adjust into society. If the prime focus of early childhood education is helping young children to successfully accommodate in society, then societal values seem to have a dominating role over all other values. The school leadership tried to distinguish their ECED approach from the rest of the schools in the city. The school principal and the section head emphasized the uniqueness of their ECED approach. According to the principal “The school is focusing on ethics and morality, and we are trying to regularly practice it in the school so that it becomes part of the personality of the young children” (Interview, Principal, 08/03/2023).

Most of the schools are focusing on reading and writing. We are different you know because our attention is on food, health and how to behave and follow the rules and regulations in society (Interview, Section Head, 08/03/2023).

Similar views were shared by Teacher 2 highlighting the practical steps which are being taken by the teachers for the values education of the children. According to her:

We are very careful about the child’s behavior. Once we notice misbehavior, we teach them good behaviors and patience through moral stories and help them to learn how to follow the values and culture and how to adjust in the society (Interview, Teacher 2, 06/03/2023).

The perspectives of the participants reveal that the school is more focused on behavior management and following the rules and regulations which are rooted into societal values and their ECED approach believes in a deliberate inculcation of societal values in young children.

The Articulated Values in ECED

In their interviews, the school principal, section head and the teachers articulated a variety of values that they believe to be part of an effective ECED education. In their interviews they mentioned values like morality, trust, following the rules, good behavior, taking turns, respect, patience, gratitude, role modeling, a sense of responsibility, helping others and sharing and caring. It is important to note that except for trust, respect, sense of responsibility, sharing and caring, all other values mentioned are rooted in societal values and are an effort to help the children to learn these values so that they can comfortably adjust to the social environment.

Table 2: Values Articulated by the Teachers in their Interview

<table>
<thead>
<tr>
<th>Values Demonstrated</th>
<th>Frequency</th>
<th>Values Demonstrated</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morality</td>
<td>1+1+1+1+1+1+1</td>
<td>Gratitude</td>
<td>1+1</td>
</tr>
<tr>
<td>Trust</td>
<td>1+</td>
<td>Role modeling</td>
<td>1+1</td>
</tr>
<tr>
<td>Follow the rules</td>
<td>1+1+1</td>
<td>Sense of responsibility</td>
<td>1</td>
</tr>
<tr>
<td>Good behavior</td>
<td>1+1+1+1+1+1+1+1+1+1+1</td>
<td>Respect for Religion</td>
<td>1+1</td>
</tr>
<tr>
<td>Taking turns</td>
<td>1+1+1+1+1+1+1+1+1+1+1+1+1+1</td>
<td>Helping others</td>
<td>1</td>
</tr>
<tr>
<td>Respect</td>
<td>1+1+1</td>
<td>Caring</td>
<td>1+1</td>
</tr>
<tr>
<td>Patience</td>
<td>1+1</td>
<td>Sharing with others</td>
<td>1+1+1</td>
</tr>
</tbody>
</table>
Among the articulated values, morality and good behavior emerged as the most emphasized and frequently mentioned values that the teachers believe to be a learning goal at ECED. The school leadership believes that the children at ECED “must learn how to greet the elders and say thanks, and welcome” (Interview, Principal, 08/03/2023). “They should also learn the difference between right and wrong” (Interview, Section Head, 08/03/2023).

The school leadership seems to be successful in transmitting their worldviews about child nurturing to their teachers. Similar views were emanating from the interviews of the teachers who were emphasizing good behavior and morality as the cornerstone of their ECED approach. For example, teacher 4 emphasized that in ECED “children must learn the art of how to behave with elders and younger ones, how to talk with others and wait for their turns” (Interview, Teacher 4, 07/03/2023). Similarly, for Teacher 3 the children at ECED “should learn social, moral and religious values” (Interview, Teacher 3, 07/03/2023).

The school seems to believe in helping young children to be role models of societal values. They expect their “teachers to be role models and practically demonstrate positive behavior in front of the young learners. Young children will imitate their teachers and become role models in society” (Interview, Teacher 3, 07/03/2023). Similar views were shared by Teacher 2 saying “I must be a role model of good behavior for my students so that they learn from my behavior” (Interview, Teacher 2, 06/03/2023).

Universal values like respect, trust, gratitude, and a sense of responsibility were occasionally mentioned by some of the teachers however, they were not as frequent as good behavior and morality. Times and again, the school leadership and the teachers were emphasizing good behavior and morality. The views of the Principal and the Section Head were consistently reflected in the perspectives of the teachers.

**Demonstrated Values in ECED**

In classroom observations, the teachers were found practicing a variety of values in their respective classrooms. The values of caring, respect, taking turns, gratitude, following rules, helping others, sharing with others, supporting others, honesty, peace-loving, cleanliness and equality were observed in the classes.

**Table 3: Values Demonstrated by the Teachers in their Classrooms**

<table>
<thead>
<tr>
<th>Values Demonstrated</th>
<th>Frequency</th>
<th>Values Demonstrated</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caring</td>
<td>1+1+1+1+1</td>
<td>Sharing with others</td>
<td>1+1+1+1</td>
</tr>
<tr>
<td>Respect for others</td>
<td>1+1</td>
<td>Supporting others</td>
<td>1+1+1+1+1</td>
</tr>
<tr>
<td>Taking turns</td>
<td>1+1+1+1+1</td>
<td>Honesty</td>
<td>1</td>
</tr>
<tr>
<td>Gratitude</td>
<td>1+1+1</td>
<td>Peace loving</td>
<td>1+1</td>
</tr>
<tr>
<td>Following rules</td>
<td>1+1+1+1+1</td>
<td>Cleanliness</td>
<td>1</td>
</tr>
<tr>
<td>Helping others</td>
<td>1+1+1</td>
<td>Equality</td>
<td>1+1</td>
</tr>
</tbody>
</table>

The classroom observations revealed some dominant values deliberately practiced by the teachers. The values of care, taking turns, sharing things with others, supporting others, and following the rules were more frequently practiced than the other values.

*Teacher 1 was particularly focused on the seating arrangements of the children. Three times, she went to the children and helped them to sit in an organized way and ensure...*
that they were following her seating arrangement. A child was struggling to work because he did not have a pencil. The teacher noticed this and instead of providing a pencil from her stock, she asked the students to share a pencil with this child. One child shared a pencil, and the teacher praised him for his generosity and asked the class to clap for this child (Classroom Observation Teacher 1, 15/03/2023).

During lunchtime, it was ensured that the children were performing cultural prayers and sharing things with others.

The teacher sat in a circle with the children and asked them to collectively pray before lunch. She gave a short lecture on sharing lunch with others and encouraged the children to share their lunches. Children shared their lunches and created a loving relationship in the class. She helped the children to follow the rules of praying after lunch and closing and cleaning (Observation Teacher 2, 15/03/2023).

While working with the materials, the teacher frequently went to every child and encouraged them to work together. Students were found encouraging each other and supporting each other.

Three children were very active in supporting the others which was noticed by the teachers and made a clapping for them. The teacher was trying to ensure that each child is getting an opportunity to share her work and ask a question however, while doing so she was strictly following the rules of raising their hands and waiting for their turn (Observation Teacher 3, 16/03/2023).

At the start of the playtime, the teacher developed rules with the help of the children. During the play, they were frequently reminded to follow the rules. “Five times she reminded the children to follow the rules. She also switched the play materials among them to ensure that children are happily sharing the materials” (Observation Teacher 4, 20/03/2023).

The observation of these values in the classroom are providing important inklings for the definition of good behavior frequently articulated by the teachers and school leadership in their interviews. The teachers were found more focused on the values of care, taking turns, sharing things with others, supporting others, and following the rules and tried to ensure that the children are practicing it in their daily routine. Therefore, it can be concluded that for this school, good behavior means caring, taking turns, sharing things with others, supporting others, and following the rules.

During the concept time, “the teacher gave the concept of Allah and religious teaching of living peacefully and respecting each other” (Observation Teacher 1, 15/03/2023). Another teacher was found keen to ensure that children are supporting each other during the activity time. “In this regard, she gave a short lecture to the children on how they can spread respect, honesty, and peace in society, neighborhood, and relatives through supporting each other” (Observation Teacher 2, 16/03/2023). She also tried to practice the value of equality by taking special care of the children who were comparatively quiet and do not want to speak. “She went to each of them and asked to share their views with the class” (Observation Teacher 2, 16/03/2023).

Hence, most of the values articulated by the teachers and school leadership in their interviews were reflected in their classroom practices. However, the frequency and intensity
of the values were found inconsistent across the articulation of values and classroom practices. Some of the values were found to be leading in their interviews and some other values emerged more dominant in their classroom practices.

**Role of Parents in Values Education**

The school leadership seems to expect the parents to uphold the values of the school and facilitate the teachers for engraining certain values in the young children. According to the principal, “Parents must know that modernity does not mean boundaryless independence. Parents need to help their children to learn social and moral values and make them part of their habits” (Interview, Principal, 08/03/2023). The section head of the school refers to the policy of orienting the parents about the value formation process of young children in the school and expecting them to strengthen these values at home. She said, “In our parent-teacher meetings we give an orientation to the parents at the start of the academic year about the expectation of the school from the students about how to behave and how to talk” (Interview, Section Head, 08/03/2023).

The teachers are at the forefront of facing the parents and convince them to facilitate and inculcate the school values in their children. In this regard, teachers shared mixed experiences that they are having with the parents. According to Teacher 4:

> The school is arranging parent-teacher meetings in which we are individually suggesting to the parents to take care of the behavior of their children. We are telling them not to fulfill their unnecessary demands and give them moral boundaries to interact (Interview, Teacher 4, 07/03/2023).

Similarly, Teacher 3 said “They are emphasizing parents to change their attitude and give time to their kids to help them to learn the manners needed for society” (Interview, Teacher 3, 10/03/2023). The school is expecting the parents to facilitate the school for the inculcation of certain values that the school believes to be helpful for the children to successfully adjust in the local society.

**Challenges for the School**

The school is facing certain challenges in the value formation process of the children in the school. The sensitivity of some children and their resistance was identified as a major challenge. In this regard Teacher 1 said,

> Some of the children are over-sensitive and have acceptance issues. In these cases, we are facing problems. You know when we are trying to help them to learn these values they react and sometimes refuse to obey. Sometimes it becomes very difficult for us (Interview, Teacher 3, 07/03/2023).

Cooperation by the parents was mentioned as the second problem which is being faced by the school. According to the school principal, “Some parents are not supportive. They are having high expectations from teachers, but they are not supporting us for the overall development of their children” (Interview, Teacher 3, 07/03/2023). According to the Section Head, “Parents are forcing the teachers to focus on teaching ABC and teach numbers. Their mindset is different. They are not focusing on the values and behavior development of the children” (Interview, Section Head, 08/03/2023).
Teachers also shared their challenges of working with the parents at the classroom level. Lack of cooperation and behavior issues by the parents are identified as the main problems faced by the teachers. Teacher 2 shared her problems in the following words:

Some parents do not attend the meetings. Some parents are very sensitive. In meetings, they complain and ask the teachers to be responsible for everything. They feel parents have no responsibility for the social and moral development of the kids (Interview, Teacher 2, 06/03/2023).

Similarly, Teacher 3 mentioned a value formation conflict between the school and the parents. According to her,

Teachers are facing behavior and acceptance issues with some parents. When we give them feedback about the behavior and social and moral development of their children, they say that their children are very good at home. They simply disagree with us (Interview, Teacher 3, 07/03/2023).

The large size classes and inclusiveness of the school were also identified as a major challenge for the school for the values education of the school. According to Teacher 4, “You know we have large classes with 33-34 students. Above all, we are an inclusive school, so we have some children with mild and moderate disabilities. In this situation values education becomes challenging” (Interview, Teacher 4, 07/03/2023).

**Discussion and Findings**

Teachers were found focused on the inculcation of values, behaviors, and life skills needed for children to successfully adjust to society. The perspectives of the participants reveal that the school is more focused on behavior management and following the rules and regulations which are rooted in societal values. If the prime focus of early childhood education is helping young children to successfully accommodate in society, then societal values seem to have a dominating role over all other values. This finding is consistent with the previous studies (e.g., Sahin, 2019; Thornberg & Oğuz, 2013; Bhatti, et al., 2021) which reported that the prime focus of values education had been helping the children to comply with societal values, differentiating between “right” and “wrong” and raise good citizens. Johansson, et al., (2014) and Johansson, Emilson, and Puroila, (2017) have added a new scholastic dimension to this aim of values education claiming that in such situations, children are expected to be the “doer” only and get the least opportunity to involve in reflecting and negotiating about different values and rules with justifications. This can lead to the indoctrination of certain values in young children by teachers and other adults without giving them enough opportunity to reflect and negotiate the worth of the values on offer. If school aims to prepare children for society, then a balance must be sorted between mere inculcation of societal values and the provision of the opportunity for the children to reflect, negotiate, and justify the values.

The school principal, section head, and teachers have articulated a variety of values like, morality, trust, following the rules, good behavior, taking turns, respect, caring, patience, thankfulness, role modeling, sense of responsibility, helping others, and sharing with others. These mentioned values and others like gratitude, supporting others, honesty, peace-loving, cleanliness, and equality were found in their classroom practices. Many of the research studies have reported peace, cooperativeness, honesty, role modeling, care, respect, and
discipline as the perceived values of the teachers in different contexts (Thornberg & Oguz, 2013; Sahin, 2019; Larysa, et al., 2020; Sigurdardottir, Williams, & Einarsdottir, 2019). However, it is important to note that the values reported across different context are somehow similar and consistent, but less information is available on the actual meaning that are attached to each value in different contexts. For example, role modeling is consistently reported as a value but less has been stated about the specific benchmarks, qualities, and ingredients of a role model in different contexts. Future studies can focus on the benchmarks, qualities, and ingredients of constantly reported values in different contexts. Studying this aspect of values can provide critical inklings for the realization of high-order international values across the world.

The school leadership and the teachers are explicitly emphasizing the values education and aspire to transform the school into a value-laden environment for young children. This is in line with the views of Ulavere and Tammik (2017) and Thornberg, (2016), who considered schools as a dominant value formation place where values education is explicitly and implicitly imparted to young children. The school seems to be ready to shoulder the responsibility of helping children to differentiate between “right” and “wrong” (Bhatti, et al. 2021). While doing so the school aspires other stakeholders to accept the upper hand of the school values and expects them to facilitate the inculcation of these values in young children.

The teachers were found more focused on the values of care, taking turns, sharing things with others, supporting others, and following the rules and tried to ensure that the children are practicing it in their daily routine. Therefore, it can be concluded that for this school, good behavior means caring, taking turns, sharing things with others, supporting others, and following the rules. The views and perspectives of the teachers at this school are aligned with Thornberg, (2008) who noted that the efforts of the teachers are mostly focused on helping the children to learn and demonstrate desirable behavior as an integral part of values education.

The school leadership and the teachers appear to be unsatisfied with the existing role of parents in values education. They have highlighted the reluctance of parents for taking full responsibility for the values education of their children which coincides with the results of Mngarah, (2017) and Guzelyurt, (2020) who explored that parents are hesitant to take full responsibility for the values education and the moral development of their children. Similarly, some teachers pointed out the problem of values conflict between school and the family which affirms the views of Velea and Farca, (2013) who reported that sometimes young children face the challenge when the “good” of the school is considered “wrong” in the family and the “good” of the family is deemed “wrong” at the school. This kind of situation has critical implications for the teachers in values education and home-school relationships.

In this school, teachers are playing a dominant role in the values education of the young children through role modeling, daily practices and routines and interactions with the parents. It was found that the “Value preferences and value system of teachers determine their thought, speech, and actions which influence not only the students but also the whole school system” (Dasari, 2017, p. 1403). The teachers are at the forefront of values educa-
tion and sorting out values-related discourses with parents, acting as a bridge between the school and the parent community.

Conclusion
Values are pervasive and obtrusive shaping and reshaping in the mind of an individual as a result of the interactions in society. This small-scale scale study reports the role of the school leadership and the teachers in values education. It also explored the perceived values and practiced values of the teachers in their classroom context. The finding is mostly consistent with the studies elsewhere in the world however, a need was felt for studying the actual meaning, benchmarks, qualities, and ingredients attached to each value in different contexts and cultures.

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**Abstract**

The purpose of this study is to offer tools and techniques to identify and address situational suicidal thoughts in order to lead an exciting and meaningful life. It outlines healthy habits to help ensure mental health. It implores parents to educate their children and help strengthen their character in order to face the challenges in life. It concludes that every person must properly weigh both all-consuming excitement with successes and complete dejection with failures; instead, all must be level-headed to enjoy the peaks and valleys in life.

**Introduction**

“Suicide is a permanent solution to a temporary problem.” — Phil Donahue

Globally people are stressed due to demanding workplace pressures, cutthroat competition, and VUCA (Volatility, Uncertainty, Complexity, and Ambiguity). Research shows that situational suicide is increasing at an alarming rate, in part as a consequence of the rapid growth in, and use of, technology. People compare and compete with others. Those who succeed may enjoy name and fame. In contrast, those who compare and fail may fall into a state of hopelessness, depression, and unmitigated anxiety.

**Causes**

Suicide is a threat to public health. There are many causes which prompt situational suicidal ideations: an elderly person may attempt suicide when there is nobody to take care of them. When people suffer from chronic diseases, they may elect to end their lives to overcome pain and suffering. When people encounter repeated failures in business and/or in home life, they may contemplate the end of their earthly existence.

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**JVBL Editor’s Note:** Situational depression must be distinguished from clinical depression-related. Medically, situational depression is an “adjustment disorder with a depressed mood.” It often resolves with time, and talking about the problem can ease recovery. Clinical depression, known medically as a “major depressive disorder,” can develop if the individual does not recover. This is a more severe mental health condition (MedicalNewsToday, [https://www.medicalnewstoday.com/articles/314698#clinical-depression](https://www.medicalnewstoday.com/articles/314698#clinical-depression)). One does not “commit suicide” but rather “dies by/from suicide” as no one dies by committing cancer. Regardless of the type, it is imperative for the afflicted person to reach out for help and to understand that the only “sin” is that of judging others and failing to show empathy for their respective situations. The 988 Suicide & Crisis Lifeline is a national network of local crisis centers that provides free and confidential emotional support to people in suicidal crisis or emotional distress, 24 hours a day, 7 days a week in the United States.
Tools and Techniques to Prevent Suicidal Thoughts

Feeling suicidal indicates that an individual may be experiencing a level of emotional pain that appears, at least at that moment, to be insurmountable. To relieve the pain, one should open up with trusted friends and share inner feelings, emotions, and ideas. Try to latch on to positive thoughts to dispel suicidal ideations. Think of the people who love you and cherish those memories. Understand the power of visualization techniques and project more appreciation of positive influences.

Avoid ruminating about unpleasant events and experiences. Explore ideas to address challenging issues. Set SMART (Specific, Measurable, Achievable, Realistic, and Trackable) goals and engage effectively to accomplish them. Exercise regularly. Give adequate rest to your body and mind. Socialize with others. Eat right. Sleep at a consistent time. Connect with your family members emotionally. Be compassionate. Serve others to provide meaning to your life.

Acquire Healthy Habits to Improve Mental Health

The following represent ways to address mental health challenges and to excel as a leader.7

1. **Visualize Oneself:** Understand the power of visualization. Learn how to visualize success and yourself as a successful person. It is rightly said that a battle is won twice — first in mind and second in reality. That means one must have a mental script first and then act in accordance with the real script. In this manner, a person is better suited to follow a desired pathway.

2. **Equip with Positive Affirmations:** One must always immerse in positive affirmations. Goal setting is one way to instill a positive attitude and improve the way life is viewed. This helps to stay focused on objectives and enhance time management skills. They enhance longevity as optimism reigns. James Allen once remarked, “All that you accomplish or fail to accomplish with your life is the direct result of your thoughts.” Whether one wants to succeed or fail, thoughts will inevitably lead to actions. When thoughts are positive, actions will be corresponding so. Replace “if” with “when,” “hopefully” with “certainly” and “I hope” with “I expect.” Don’t think about what is lacked. Think about what is there. Don’t say, “Have a great day!” but say, “Make it a great day!” It all depends on what is contemplated. One’s thinking can be inspirational and mesmerizing to others. Adopt the following tips to affirm oneself positively — first, engage in self-appreciation. Look at the positive things within oneself and use sentences like “I can do it.” Use “I” to affirm oneself and the present tense in statements to achieve maximum outcome. Remain optimistic. Look at the door that is opened rather than the one that is closed.

3. **Strengthen the Subconscious Mind:** We operate 95 percent from our subconscious minds and 5 percent from our conscious minds. To strengthen the subconscious mind, give positive commands 30 minutes before going to bed. A study shows that upon falling asleep, the conscious mind clicks gives way to the subconscious for the remainder of the slumber. What is done during the last 30 minutes beforehand is replayed 15-17 times during the night. Hence, the importance of giving commands cannot be underestimated to help shape one’s life. If one desires to win the Nobel Prize, give com-

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7 **JVBL Editor’s Note:** While there is no “silver bullet” to control suicidal ideations, and the author is not a medical professional, his study is merely attempting to offer positive actions to help alleviate temporary, situational depression.

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mands daily before bedtime to that effect. When done regularly, the subconscious mind is strengthened and behavior and thought shaped accordingly to allow for hard work to accomplish that goal. Additionally, when a new skill is learned, the conscious mind is very much alert. After acquiring the skill, it is shifted to the subconscious mind and applied automatically to achieve desired ends. For instance, when a person learns to swim initially, that individual will be alert due to the conscious mind. Once the art of swimming is mastered, this art is transferred to the subconscious mind, allowing the conscious mind to think of other things.

4. **Use Inner Dialogue Effectively:** All human beings have dialogue within themselves throughout the waking hours which is known as “inner dialogue” or “self-talk.” This is most powerful when used effectively. However, it becomes mere noise when failing to listen to others during the conversation. We can use it effectively throughout the day by practicing or thinking about good things. A person can use inner dialogue during leisure and traveling time to concentrate and develop goals.

5. **Exercise Regularly:** Invest your time to go to the gym or a walk or engage in meditation. Burn calories during a walk to energize the body. Exercise can elevate energy levels and permit the development of new ideas and thoughts. Regular physical activity maintains a good appetite, ensures free motion, and provides sound sleep which are the symptoms of good health. One must invest time in maintaining personal health. By doing so, one can better tackle life’s challenges.

6. **Eat Healthy and Nutritious Food.** Include Omega-3 fatty acids in the diet. Take a gram of fish oil each day. It decreases symptoms such as anxiety, sleep disorders, unexplained feelings of sadness, suicidal thoughts, and decreased sex drive. In his book, *The Depression Cure: The 6-Step Program to Beat Depression without Drugs*, author Stephen Ilardi writes, “Because the brain needs a steady supply of Omega-3s to function properly, people who don’t eat enough of these fats, are at increased risk for many forms of mental illness, including depression. Across the globe, countries with the highest level of Omega-3 consumption typically have the lowest rates of depression.”

7. **Follow Your Heart:** Find out your passions and follow them. Unfortunately, people follow others’ passions and fail miserably. You must identify your strengths and concerns and capitalize on your strengths and overcome the concerns. Passion can take you to greater heights of success. When you are dispassionate, you are unclear about the direction of your life. With passion, your work has meaning. Some people chase money, ignoring their passions and eventually burn out. The truth is that when you follow your passions, making a living follows naturally. The noted author and speaker, Wayne Dyer, rightly remarked, “When I chased after money, I never had enough. When I got my life on purpose and focused on giving of myself and everything that arrived into my life, then I was prosperous.” Remember to follow two things in your life—choose the career of your dreams and be with one who you love. When you choose the right career, you enjoy doing your work and excel professionally. When you are with the one you love, you enjoy your personal and social life. In this way, you can enjoy the entirety of your life.

8. **Write and Burn the Paper:** It is challenging to forget unpleasant experiences and events. But here is a solution where you can get past them. When you are overcome by negative thoughts or angry with someone, write down the sources of these ills on a piece of paper.
and then burn it. Through written expression and purging in this manner, one vents weighty feelings and experiences relief.

9. **Acquire Internal Locus of Control:** Internal locus is all about taking responsibility for success, and the external locus of control is all about blaming the external forces and factors for failures. Internal locus is about taking responsibility for the consequences of one’s actions. It is about making things happen. True leaders possess an internal locus of control as they take responsibility for their actions. Remember, it is the bad tradesperson who blames their tools, and it is the good tradesperson who avails what they have and works within those constraints to achieve the outcomes.

10. **Practice the “Winner and Mirror” Method:** Whenever you are depressed, go inside a room and lock it. Stand in front of the mirror, smile, and shout *I am the winner* for a few minutes. You return to normalcy and stay motivated. When you see your smiling face in the mirror you enjoy looking at your face. Secondly, since you locked the room, you hear the echo of your voice loudly and it reinforces your mind with positive thoughts. It is like having audio and video effects simultaneously where audio is to hear your own voice and video is to see your face with a smile in front of the mirror.

11. **Hold Your Thoughts for 21 Seconds:** Whenever you get any negative thoughts, have control over them for a few seconds and try to replace them with positive thoughts and to expel them any negativity. Whenever people experience acute depression, they should sustain positive thoughts for 21 seconds and they will be amazed to find themselves motivated again. They must maintain memories of their past achievements or events for 21 seconds to bounce back to an exciting state of existence. In this way, people can escape a depressive state and overcome suicidal tendencies.

12. **Practice for 21 Days:** Healthy habits will benefit one’s existence and change one’s life for the better. To form habits, one must work hard sincerely and consistently for 21 days. You may have to struggle for a few days to acquire the habits but once you start working diligently, you will be amazed to find yourself acquiring good habits. Similarly, if you want to expel any bad habit, control yourself for a few days, and you will be astonished to find yourself free from that bad habit. For instance, you set a goal to go to the gym regularly at 4 AM. You must work hard to get up on the time for a few days. Once you start getting up on a regular schedule, from the 22nd day onwards it becomes habit-forming and you arrive at the gym on time regularly. Similarly, you can also eschew bad habits by staying away for 21 days continuously.

13. **Journal Regularly:** When you journal, you manage your time as you stay clearly focused on your activities. It aligns and guides you in your destined direction. You learn to prioritize and become better disciplined to move forward what is important to you. It enhances your focus and inculcates perseverance. These are the days of information overload and it is essential to prepare a To-Do list to work on only what is essential. Remember, a journal is different from a diary. A diary is a place where you record events while a journal is a place where you analyze and evaluate them. Additionally, journalizing enhances self-awareness. For instance, Warren Buffett has an interesting routine to increase his self-awareness. He writes down his reasons for making an investment decision as well as anticipated results. Once the decision is implemented and in play, several months or years later, he reads his recorded initial thoughts about a decision and compares the actual results with what he expected. Explicitly, Warren Buffett assesses the outcomes of every decision he makes. Therefore, maintain a diary to jot
down the lessons you have learned and a journal to analyze and evaluate to take matters forward for execution.

14. **Accept Feedback Constantly:** Requesting and accepting feedback is one of the greatest habits of highly successful people in the world. It helps them know where they stand at any given time and track their selected course. It helps people address their concerns to develop more favorable behavioral changes. It is a fact that a change in one’s behavior will help produce dramatic improvement in performance. Many successful CEOs hire executive coaches to address their concerns to perform better. Mark Zuckerberg took lessons to heart when he realized that he needed to be a leader, and not just another tech guru if Facebook/Meta was going to be a dominant company. He hired an executive coach and addressed his weaknesses. He strove to identify and hone the skills essential to running a fast-growing company. He met with, and learned from, successful leaders in his industry. He matured as a leader. And that is because he made learning a priority and accepted feedback. What worked in a particular context will not necessarily work again. That means you cannot take success for granted. Hence, accepting feedback identifies the blind spots to becoming a better professional and a great achiever.

15. **Be a Giver:** There are three types of people in the world. The first type refers to those who are takers and often take from others. The second type refers to those who are both takers and givers. The third type refers to those who are givers and often give to others. The first type always expects from others; these are selfish people. The second type gives something to others only when they extract from others. They have a "What's-in-it-for-me?" mindset and expect a reciprocal response. This type is still better than the first one. The third type never expects anything from others. They often think about others and care for others. They are big-hearted people. They are givers who live for others, not for themselves. They are altruists and are rarely found in this world. They stand taller in the world. Everybody departs from this world with empty hands. Why should we not give away something to society before we depart? Hence, be a giver, rather than a taker to establish a legacy. Many people leave the earth without a way to remember them. But we do remember great leaders like Mahatma Gandhi, Martin Luther King, Jr., Mother Teresa, and Nelson Mandela because they were givers and lived for others, all making an indelible impression on the world.

16. **Volunteer to Make a Difference:** Society is a collection of individuals. When all individuals think collectively for the greater good, they can make a real difference. Margaret Mead rightly remarked, “Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.” The people who are altruistic and think of helping and serving others make a mark for themselves beyond their lifetimes. Most high achievers have this type of mindset and engage in philanthropic activities to help society. They realize that nobody takes their wealth with them. Hence, they serve society as best as possible with the resources and abilities they have to make a difference in the lives of others. Nelson Mandela rightly remarked, “What counts in life is not the mere fact that we have lived. It is what difference we have made to the lives of others that will determine the significance of the life we lead.”
Identify the Problem and Take Action

Situational depression is a common condition globally. It exists among all individuals at some point of time in their lives. The intensity varies. When it becomes extreme, it is important to explore the underlying issues and take immediate remedial measures. Ensure that depression does not go unbridled and become unmanageable.

The world has become highly complex. Children should be imbued with self-confidence to enable them to be independent and competent. They should be taught how to handle the challenges in life right from childhood to enable them to be confident to overcome challenges. Instead of sharing their wealth with children, parents must provide character and education to their children. They must teach their children to face challenges head-on to become productive and well-adjusted individuals.

Views things positively. Possess a positive, right, and strong attitude to avert suicidal thoughts. Empathize with others rather than regret unpleasant events. Avoid blaming and scapegoating others. Identify problems and address same comprehensively. Situational depression is a state of mind and can be overcome if the situation is understood and remedial measures undertaken immediately. People assume that their problems are insurmountable. But in reality, people don’t realize that others have similar problems probably much more significant than their own.  

Life is Great!

“But in the end, one needs more courage to live than to kill himself.” — Albert Camus

You have a right to live in this world. You were born with some purpose and you must work hard to accomplish it to provide meaning to your life. Don’t get excited with successes and dejected with failures. Be level-headed to enjoy the peaks and deal with the valleys in your life. Life is great!

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8 JVBL Editor’s Note: Nobody’s pain should be decried and supporters need to recognize that it is very real to them.

“Did you really want to die?”
“No one commits suicide because they want to die.”
“Then why do they do it?”
“Because they want to stop the pain.”
— Tiffanie DeBartolo, *How to Kill a Rock Star*

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This ground-breaking book by renowned German social ethicist Professor Dr. Elmar Nass, published originally in Germany in 2020 and now translated for the English-speaking world in 2023, comes at a time of global uncertainties and disruptions. These new situations manifest trends even in the social sciences that emphasize quantitative analysis to such an extent that the question of qualitative ethics which contain principles guiding values for the social order lose their significance. As is already known, the challenge for “western liberal societies to become even more resilient in the face of growing totalitarianism” has become crucial and indeed existential.

According to the author, the main reason for undertaking this research project is “to provide a compass of social values to guide and enrich the liberal democratic soil of Western culture and fortify it against totalitarian ambitions” (Preface p. xiii). The author makes a clarifying observation and his point of departure, namely that: “the understanding of values in Western countries is in a state of upheaval. Christian orientation is losing importance. Secular ethics is gaining ground. Christian ethics is seeking to make its own contribution. The catholic tradition, in particular, is now increasingly on the defensive when it comes to answering societies most fundamental ethical questions” (p. xiii).

Christian Social Ethics seeks to impart values on people to guide them toward responsible decisions in the face of dilemmas. Ethics focuses primarily on rules and human relationships. It promulgates its own normative foundations as a set of values (view of humanity and society, concept of human dignity, freedom, justice, etc.), inferring answers for such dictions from them (Introduction, p. xvii). Christian Social Ethics seeks to persuade people with its sound reasoning and arguments including position statements to facilitate decisions on social dilemmas. It can help put opposing positions into a common framework that makes productive exchange possible, at least theoretically, and in some cases, it might actually take place. That is a great contribution for building universal ethical guides for a
social order that preserves human freedoms and dignity and the common good. Prof Nass explains that the form of social ethics developed in his book “offers a powerful blueprint for shaping a liberal order based on a view of humanity and society, in honest dialogue with alternative worldviews and with orientations for tangible social issues” (p.xiii).

But there is currently a serious situation where evidence emanating from social sciences research and orientation depict how empirical pragmatism has replaced ethical programmatic upon which moral and political decisions and rules for freedom and democracy took their source. Surely, not all peoples share the same views, as we find in a pluralistic society. People have different views regarding values on the one hand, and regarding the specific answers to dilemmas, on the other. Therefore, working on how a common ground – or at least an ethical orientation that protects human dignity, freedoms, the social order, and human rights – can be effected is a tall order and needs serious theoretical and ethical reflection.

The book is divided into three parts and contains thirteen chapters. Reading through the entire work of 351 pages, there is evident methodological presentation, logical and consistent reasoning, and a concise agenda that draws upon interdisciplinary sciences of philosophy, anthropology, sociology, economics, and theological sciences to justify the foundations for a free, just, and virtuous social order. Such a society is indeed desired by many across the globe in view of current disruptions to the social order. The author has hope for humanity in the sense that it is possible to work towards a free and healthy society if some comprehensive vision of the nature of the human person and society are established.

Part I (pp. 3–57) is dedicated to the theme of Mission. This Mission has to do with building a better world – one in which what is good in us is more fully realized. Professor Nass explores in four chapters a socio-philosophical and theological questioning on the search for good (pp. 3-10); sanctification of the world (pp.11-32); ecumenical perspective (pp. 33–49), and the fact that in today’s world, this mission for a better world for everybody is indeed a Mission in crisis (pp. 51–57). The crisis shows that in many parts of the world people are divided not only by character and background, but by basic understandings that extend not only to general principles, but to how concrete realities should be determined and interpreted. Questions on a three step-process for the clarification of ethical concepts applicable in any situation are raised. These are: “What is good? How can it be identified? How can it be made the standard of good living, as a compass to direct individual decisions or frame the rules of society? (p.3). Responses to these questions are grounded on principles established since the Middle Ages advising that in all circumstances, good is to be pursued and evil avoided. The many practical conclusions of this highly elucidating first section built around case studies and practical daily examples of the responses to the crisis phenomena: Christians should confront not only the crisis of their missionary task in all its ramifications but also find substantial responses to it. Christian ethics must face the reality of secularism without secularizing itself...” (p. 54).

Part II (pp. 59–122) is a highly scientific, theological, and philosophical exposé of the historical developments in the Western traditions over the centuries and reflects on how this Mission is carried out in-and-through Dialogue. Explored in four chapters with frank and
open talk that is direct and confrontational to other points of view, such that are understood to undermine human dignity and freedoms, the section addresses theological humanism beyond Christianity (pp. 61–77); normative humanism beyond Theology (pp. 79–94); Ethics beyond normative humanism (pp. 95–136); and World authority for unconditional human dignity (pp. 117–124).

There is courageous discourse of Christian values in dialogue with other religious, political, or philosophical thoughts in the plural and global environment of modern society. A review of the tenets of Islam, Judaism, Buddhism, and Anthroposophy is undertaken and a conclusion is offered to build bridges in theological humanism (p. 75). This direct dialogical engagement which does not avoid confrontation is raised also with specific world views such as National Socialism, Communism, Islamism, Secularism, and Nihilism. There is evidence that the tenets and attitudes of these ideologies on some fundamental questions of life, society, and human dignity (since the appendage “isms” are used), remain a matter a concern for further dialogue. The author proposes it is agreeable to accept that the common aim for dialogue must be to guarantee established values of respect for all-in-one united humanity. Such dialogue pursues a comprehensive and universally valid understanding and practice that ensures each human being possesses inalienable value simply and by virtue of being human, with corresponding dignity. This should absolutely exclude, under any justification whatsoever, any arbitrary actions towards human beings (p. 59). Professor Nass recommends responsible dialogue as a way to go, clarifying the difficulty of generalizations (p. 61) in reference to the various philosophical and religious traditions. There is need also for differentiation and acknowledgment of plurality found even in Christianity, as also in Islam as it is not possible to speak of only one position of Islam (p. 61). Yet, the Christian idea of humanity remains the starting point of Christian social ethics, which aim is to speak to people again with its social values and principles” (p. 61).

Part III (pp. 123–280) – which is the last section of this book – deals with concrete contexts for the Application of this mission-in-dialogue. Since actions speak louder than words, the agenda needs to show how and what is required for the values to be translated into the daily concrete and practical contexts where human beings live. The author focuses on such topical and relevant issues, already identified by the United Nations Sustainable Development Goals - Agenda 2030 including creation, justice, and peace (125–153); life, work, and death (155–213); economy and economic order (215–280); leadership and organizational culture (281 – 306; and future issues (307–317). Undoubtedly, responsibility for creation is one of the most urgent issues facing humanity. Citing the encyclical letter Laudato Si of Pope Francis, the question of preservation of creation in the context of further issues of justice and peace are raised. People are invited to reflect on the need to move away from the current culture of human self-destruction and find reason for a bridge towards the divine, the essential through building human relationship with God, with nature and the human ecology (pp. 125-128). A new Order for society based on holistic human ecology is the normative instance of the divine plan with human beings (LS, 5, 13 & Nass, p. 129) is needed and made possible through new thinking by new people, many of them youth for whom the future belongs. Application is possible where an international regiment of virtue (p.130) offering compass is accepted and internalized. Social justice thrives in ethical climes. Our entire global environment is challenged with wars and threats
that threaten entire survival of humankind through the potential use of nuclear weapons. Therefore, application of dialogue must address poverty, injustice, and inequality at all levels in line with established Christian values.

These Christian values are found in the good tradition and ideal for the family (pp. 155–164), still valid for the world and people of today, despite disruptions and contemporary challenges of globalization, migration, industrialization, economic realities, and emerging trends that even question the family and marriage. In the world of work which is a fundamental dimension of humankind’s existence on earth, value propositions for sanctification in active work, be it gainful employment or volunteer work (p. 166). Work is always a commitment of humans to themselves, to society, and to God (Pope John Paul II, Laborem Exercems & Nass, p.171). Education is a thematic area for the application of this Compass for values and virtue, thus BILDUNG,\(^9\) where holistic education is achieved: *Christian building of those in power, Justice for all, Solidarity of Christian people, extension of freedom of expression and raising awareness before rushing to war”* (p. 178). The author places focus on social ethical attention to the theme of death and dying in society and how a culture with giving death meaning in the context of life remains a veritable *special mirror from the perspective of Christian social ethics* (p. 196). The many ethical issues emanating from a search for elongating life on earth are discussed in detail with a compass for norms that serve humanity better.

A discussion on the *Economy* and *Economic Order* offers a compass for the market – the currency, property, and obligations emanating thereof with a choice between *ideal and pragmatism* (p. 229), making the Christian view of natural law ever more relevant and reasonable for all peoples and at this time. A compass of good leadership founded on the application of leadership ethics is evaluated and basic features of Christian leadership offered as guidance for steering society to a better future (p. 292). The Christian contribution to leadership is that the Church become a living example of leadership even within its own institutions as a model for the world. Such leadership ethics is premised on lived relationships in the professionally constituted Church. They include *the culture of leadership and interaction with one another particularly in three areas: personnel work, communication and motivation culture* (p. 293).

The book ends with Chapter 13 discussing *Future Issues* (pp. 307–320). Some of the questions for the future are issues relating to *autonomous weapons systems; peaceful international order; colonialism and neo-imperialism; migration and refugees; societies fight against sexualized violence; pandemic ethics; critical race theory; Diversity, Equity, and Inclusion; and the Black Lives Matter movement among others...*  

Here, questions of an ethical evaluation of new technology in the age of digitalization, often controversial in many instances, take center stage for discussion. This is because there are associated problems they pose for human dignity, liberal society, and healthy democracies. Fundamental aspects of ethical technology are assessed and the dilemmas they pose evaluated in a cursory manner (p. 310). Professor Nass maintains that the normative star--

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\(^9\) Refers to the German tradition of self-cultivation (as related to the German concepts of creation, image, shape), wherein philosophy and education are linked in a manner that relates to a process of personal and cultural maturation.
ting point of Christian acceptability of these modern technologies is the Christian view of humanity. *The ultimate criterion is the ability of all persons to fulfill their God-given purpose of salvation according to the abilities given to them. Anything that serves this goal (including technology) is to be encouraged. Anything that contradicts it must be rejected* (p. 312).

A concluding summary of the unquantifiable contents of this book is difficult to make. What is easier to conclude is that the author, Professor Elmar Nass, succeeded to offer to any engaged reader from whichever tradition or philosophical or religious school of thought, a compelling conviction and logical argumentation proving the continued and permanent relevance of the Christian vision of humankind and society which perspectives offer humanity a guiding thread for reflection and action on the many issues facing humanity in the complex and disruptive world of today.

There is no doubt, whatsoever, that ethical leadership is the call of the moment for all levels of those who guide and bear social, political, religious, economic, technological, traditional, and academic authority needed to guide humanity to a more prosperous and peaceful society. Professor Nass has eloquently established that Christian social ethics and its principles are guided by informed prudence focusing on the common good and the eternal truths received from God in the Christian theological reasoning. The foundations of such authority lie in human nature. Authority is exercised legitimately only when it seeks the common good of the group concerned and if it employs morally licit means to attain it. Good government promotes our ability to subsidiarity thinking and action, for example, through family law and promotion of appropriate education, and through support for relatively autonomous local, small-scale and informal institutions. As appropriate, the practice of the principle of promoting solidarity is encouraged when we concern ourselves with more distantly connected people, support them, and engage with them in common effort. Therefore, balancing subsidiarity with solidarity needs constant cohesion and dialogue. Public authority should neither neglect the common good nor try to determine the whole of social life in a sort of global bureaucracy. That excludes both libertarianism and socialism guiding principles. We pursue our own and others’ good primarily through our own efforts and in cooperation with those whom we are closely connected.

The limitation of this work is already acknowledged by the author when he writes that there is a lack of completeness on major global issues as *the book was originally concentrated to responding to ethical and social questions emanating from the German speaking world and does not lay claims to universal application of the contextual perspectives raised. There are certainly issues emanating from other regions of the world which the book does not address. Despite this, the author considers this book as an invitation for other regions to identify and respond precisely to their regional contexts using the Christian perspectives and logical grounding developed in this work which indeed has laid good foundations for contextual reasoning towards applications and adaptations offering a universal socio-ethical basis for argumentation from the Christian perspective. The hope is that the book becomes a starting point for globally effective Christian social ethics that justifies liberal democracy and continues to advance it to address concrete social questions. Such effort of course counters a widespread self-secularization of Christian social ethics.*
About the Reviewer

Monsignor Professor Dr. Obiora Ike is a Professor of Ethics and Intercultural Studies at the Godfrey Okoye University in Enugu, Nigeria. He is the Founder and President of the Catholic Institute for Development, Justice, Peace, and Caritas (CIDJAP)(www.obioraike.cokm) and can be reached at obiorafike@gmail.com.
Claire Hughes Johnson, a veteran professional leader from Google, offers a personal guide full of insight and best practices associated with scaling a technological organization. The work starts differently than most by having the leader pause to reflect on their abilities, allowing an authentic substrate to form, and providing a bespoke plan of action. Hughes Johnson offers several novel insights into recruiting, hiring, and compensating new employees, as well as crucial performance management techniques to retain and optimize the performance of high-potential employees and managers.

**Motivation and Intended Audience**

Claire Hughes Johnson was the former chief operating officer of Stripe until 2021 when she stepped aside and became a corporate officer and adviser. Before joining Stripe, she had already spent 10 years with Google as a leader and manager in many areas and departments, including Gmail, which she discusses through the introduction, as the trials and tribulations of working for a fledgling Google was the impetus to this book. She serves on various boards from energy to education and champions for an education from Ivy League schools as she herself received her bachelor’s degree from Brown University and an MBA from Yale. Hughes Johnson noted that the principal motivation for her to craft the book was that scaling a technological operation should not come at the expense of the people building it and that the enveloping process also required scaling the individuals and the applicational leaders. Hughes Johnson also revealed that her mission was always to foster superior management established by the strength and motivation of the teams focused on a singular vision.
The book is intended to be used in two ways, first as a textbook-like guide for organizational builders having a people-forward perspective and needing a thorough examination of scaling, team-building, and maintaining an organization. The second use is akin to a troubleshooting guide to complicated topics such as hiring and compensation, performance management, and the management of managers that are not often found in general leadership works. The intended goal of Hughes Johnson was the accessibility of the issues with an intentional absence of academic discourse, as the focus was on sharing the practical lessons she had learned from her successful career.

**Basic Operating Principles and Core Foundations**

The organized structure of the book is indeed the scaffolding Hughes Johnson discusses early in the introduction as the means to create an operating system (OS) for the organization. The book is broken into five flattened segments: (1) operating principles, (2) foundations, (3) hiring, (4) team building, and (5) feedback. Each section has a series of exercises and templates, allowing the reader to have a more interactive experience and to engage at a deeper level with some topics as chosen, not taking away from the flow of the work and the intended structure. The book has an unsurprisingly short bibliography, as noted, being based more on actual work experiences rather than academics.

The basic operating principles discussions open the leader’s need to first build self-awareness, which is novel to a leadership book noted by Hughes Johnson and also corroborated indirectly by Lencioni (2010), McChesney et al. (2021), and Friedman (2018), albeit with their priority emphasis on organization fitness and the self-awareness of the leader not evaluated as thoroughly. The motivation for Hughes Johnson to emphasize self-awareness is founded on the belief that approaching leadership must come from a customized design based on optimization and the failure of broad prescriptions in complicated and paradoxical organizations. According to her, self-awareness leads to an environment where all team members are self-aware, aiding in mutual awareness and optimization. As noted in the work, self-awareness has three components: your personalized value system echoing Kouzes and Posner (2017), the sense-making process from Weick (1995), and the inventory of practical skills of Block (1996).

The rest of the primary OS falls under the creation and need for trust and the discussion of leadership versus management. Hughes Johnson summarizes the need for trust by asserting, “Say the thing you think you cannot say” (p. 32). It is well known that psychological safety plays a crucial role in team members’ ability to be honest and candid in open discussions, allowing for many benefits such as creativity and positive emergent behavior (Bradley et al., 2015; Edmondson, 1999; Majchrzak et al., 2012). The outlined process, however, abbreviates some steps in establishing trust specific to the time and consistency of individuals involved (Axelrod & Hamilton, 1981).

Hughes Johnson resurrects Zaleznik’s (1977) original meme of leaders being different from managers, where the context is often misplaced with leaders or managers having an advantage based on perspective. In the academic literature, this comparison is incomplete and paradoxical in many ways based on the process and complexity of the application (Hughes, 2016; Stacey, 2002). Often the words leader and manager are used interchange-
ably by writers, including the author in several portions of the book. The reality is that managers wish to become leaders as there is an expectation to do so referenced by the multi-billion-dollar leadership training industry of which Hughes Johnson is now part (Kellerman, 2012). The motivation to elevate an individual regardless of judgment comes through the book more than any specific label regarding the actual or perceived differences.

**Foundations**

The foundational core framework establishes the need for foundational documents, the organization’s OS, and a sense of the overarching leadership cadence. Hughes Johnson explains that the foundational documents start with the vision of the organization, followed by long-term goals and values. All three vital foundational documents are well known and established in the literature, with wide-ranging values of motivation and stability for internal and external stakeholders (Collins, 2011; Denison & Mishra, 1995; Kouzes & Posner, 2017). Smaller components of an organization such as departments, teams, and groups may have different localized goals, yet the values will be the same as that of the entire organization, and the mission may or may not be derivative but complementary.

Hughes Johnson explains that the OS “. . . is a set of norms and actions shared with everyone in the company. These shared systems and parameters are essential to growth and success — keystones like an annual plan, quarterly goals, and regular communications. . . .” (p. 83). The work provides several ideas of what an OS should look like with standard components yet contends that an organization must determine the foundational OS being adaptive for start-ups and established organizations. The focus on goals and metrics is significant as this lays a portion of the foundation for feedback discussed later. The cadence is simply the implementation and maintenance of the OS based on the timeliness and needs of the organization.

**Hiring**

Hughes Johnson does an excellent job explaining her philosophy behind the process of recruiting, interviewing, and hiring all different types of employees, including managers, based on the size and scale of an organization. She uses a pyramid analogy for the organization’s hierarchical level of potential employees — as the pyramid narrows, the process becomes more focused and customized based on a single recruiting and hiring team where consistency becomes normalized. The organization’s size may precipitate the need for a hiring agency or external recruiter; however, Hughes Johnson cautions that the external agency should never replace the hiring committee and the hiring decision maker, as hiring is part of every leader’s job. The point here is that considering it is the leader who is ultimately accountable, they need to have the authority approve the final hiring decision based on the recommendations of the external agency.

Several best practices are offered around recruiting and hiring employees specific to the candidates’ experience, potential complacency, quality of the previous employer, and a particular focus on the candidate’s “. . . raw curiosity and signs of pure learning aptitude” (p. 211). Hughes Johnson offered additional best practices associated with the need for an up-to-date and accurate job description, the stakeholder mapping related to the hire, and the ability to decide and apply compensation efficiently and effectively. Regarding compensation — another topic not seen in many of the already referenced leadership books
— she believes in set compensation and performance enhancements where higher salaries, arguably controversially, would be to change roles or leave the organization. The implication is that the importance of fairness and potential performance enhancements resonates with candidates in her experience in finality to the compensation discussion.

**Team Building**

From Hughes Johnson’s perspective, team building and constant renewal are normalized based on the influx of new employees for scaling companies. She mentioned the works of Schein (1996) regarding culture, where the notion of norms and rituals will absorb the new employees as they work to understand the underlying meanings and the relationships between the team members and the overarching culture. Various types of teams are described explicitly focusing on missions or tasks and an introduction to an emergency team that supersedes all boundaries based on a temporary circumstance. She explains that both ultra-small and overly-extensive teams become suboptimal from a leadership perspective based on underutilized bandwidth and the extreme of overloaded bandwidth. The importance here is for the leaders and the organizations to seek and define the limits of optimally sized teams that will vary depending on the mission, task, and emergency.

With remote and cross-teaming also becoming very normalized in organizations, Hughes Johnson uses the analogy of competitive rowing specifically to create the boat as the mission and choosing the rowers to complete the job regardless of where they come from, for example, from other teams or departments. The leader must treat transient members as any other team member noted, as this emergence is not likely to recede anytime soon.

**Feedback and Performance Management**

As per Hughes Johnson, the first component of performance is to have some metric that can be compared and be as simple as productivity numbers to as complex as an annual skills assessment. The point here is not the metric as much as the intended feedback it provides to the leader as a means to optimize the overarching performance of the team and the individual team members. Hughes Johnson explains that managers fall between an extreme level of coaching at one end of the continuum and a laissez-faire approach at the other. She explains that most managers fall between the extremes and mostly fail because they wait too long to start the process or deprioritize the need based on perceived alternatives waiting for forced discussions via the cadence of a formalized performance review if the organization requires them in the first place.

The emphasis is the need for the performance management process essential to offer constructive observations being an important element team adaptation to a changing landscape. The feedback, also highly advocated by Hughes Johnson, needs to be fostered in both informal coaching sessions and formalized performance reviews, as they both serve to assist and grow the individual and the team. The additional advice she offers to the leader is not to be afraid of intuition and to see themselves as an explorer instead of an inquisitor during these feedback sessions using a positive tone to continue trust building.
Conclusion
Hughes Johnson produced this work as a long-term personal project of hers to serve potentially underserved areas, distilling her extensive expertise into the leadership domain. She was most successful, as noted, regarding the focus on self-awareness as a priority of the leader, often seen as relatively unimportant by many leadership authors rushing to focus on the more extensive organizational process. Her experience in recruiting, hiring, and compensation was novel from a generalized leadership perspective and, importantly, needed to understand that the motivation for the book is the scaling of an organization. The criticisms are somewhat minor with the memes associated with definitions of leaders and managers, as this is both a contentious and complicated topic rife with passionate academic encampments of singular styles and popular heuristics. Many other thematic emergences in the book can be seen as popular notions of leadership such as personality tests, goal setting, and vision creation. Again, to create a complete textbook-like oeuvre, the common elements of leadership needed to be included. Ultimately, Hughes Johnson offers a refreshing read that many experienced leaders can use effectively to review the components they may find missing from their own self-awareness inventory.

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About the Reviewer

Dr. Carl Lee Tolbert, Ph.D., is the Vice President of Engineering for B&D Industrial based in Norcross, GA. He spends his research time split between engineering development of new technology like cutting-edge Industry 4.0 sensors and the application of artificial intelligence in industrial automation systems. Dr. Tolbert’s other main research interest is organizational leadership specific to phenomenological inquiry and the application of real-time ethnography through social media. He has been a guest speaker at numerous universities, industrial conferences, and major manufacturing corporations. If not writing or traveling, he spends time with his wife, Jill, at their home in North Georgia, enjoying the simple life of cooking and exploring the foothills of Appalachia.

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Introduction
An important topic within the examination of leadership is leadership style. In context, leadership style is the consistent pattern of attitudes that leaders exhibit and behaviors that characterize them (Anderson & Sun, 2017; DuBrin, 2018). Investigating leadership styles is
a way of understanding leadership. A leader’s style can affect his or her self-efficacy and encourage them to lead by being helpful or inspiring. Also, a leader’s style can encourage employees to be cooperative, reliable, and productive (Anderson & Sun, 2017; DuBrin, 2018). Hence, authors have written leadership books to help individuals understand leadership and leaders. The author of this book, Liza-Maria Norlin, is a project and process director at Bron Innovation (Norlin, 2020).

The material provided in this text is primarily geared toward individuals who are curious about leadership. In addition, this book could be an activity book for an undergraduate or graduate course in the fields such as business, leadership, sociology, educational administration, public administration, philosophy, or healthcare administration. While the title of this book prompts readers to think about how management by values supports transformational leadership, culture, and success, the author addresses how the world swiftly increases in sudden complications such as the pandemic and how a requirement for sustainable leadership is greatly needed. The book needs to provide a perfect formula for an ideal leader but consists of the author’s reflections on historic management methodology and the challenges of today’s world.

Overview

Based on the author’s experiences during her leadership journey, Norlin shared personal reflections and experiences based on the Management by Values (MBV) methodology. Under the mentorship of its founder, Professor Simon L. Dolan, the book is anchored in MBV research.

Norlin explains the evolution of three ways of managing companies: instructions (MBI), goals (MBO), or values (MBV). First, management characterized Management and Leadership in the Workforce by Instructions (MBI), the goal of managing production was replaced by Management by Objectives (MBO) which showed improved results and target settings and became the new management model; a dynamic concept was introduced and published as a book based on the four trends called the basis of MBV, Management by Values.

This book contributes to the fact that people need the values and oversight of wise leaders to govern their actions. The leaders and their actions set the standards for people’s behavior toward one another and for performance on the job.

The author is hopeful that this book will bring the light of the movement, particularly the “leadership movement,” which will lead people, their organizations, institutions, and businesses forward faster. In addition, the author is confident that this book will bring positive change in employees who feel seen and value the importance of their hard work, their bosses, and their fellow employees.

The book manifests some of the workplace’s most essential and motivating features, such as autonomy, variation, identity, equity, feedback, and social support, provoking both thought and action. Per Pascal Brisson, Principal Internationella Engelska Skolan Sundsvall, “success is important because it uplifts people and brings pride within the organization where an individual becomes a vital part of the winning team.” It also succeeds in motivating the members of the organization at the same time by strengthening the organization’s connection to their beliefs and values.

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Selected Quotes

“What We Stand For! What We Believe In” (Engelska Skolan, 31).

“…the art of bringing out the greatness in people in a way that honors the person’s integrity of the human spirit. It is both an innate human capacity and a teachable skill” (Simon L. Dolan, 37).

“It is easy to believe that there isn’t time to discuss and work with the soft values, but we have chosen to take time for it, we need to know who we are and what we will deliver. It is the leader’s responsibility to see that it is prioritized” (Pascal Brisson, 38).

“If you don’t like to develop yourself or to be a part of the development of an organization, you usually don’t want to work with us” (Jocelyn Beranger, 52).

A culture of learning and development is rooted in values that support and encourage both organizational and human potential” (Simon L. Dolan, 57).

“Leadership requires muscles. You must see the need to talk about values and not just talk about what must be produced. You must stand up and talk- Leadership requires courage” (Pascal Brisson, 78).

Contribution to the Field

People are individuals who want to protect their own and survive in this fast-paced world where life and work do not cease. This sometimes can make them degrade their values which can affect people as individuals. Everyone in the organization needs to understand the consequences and how their values are intertwined in nurturing their organizational culture. The author argues that the four trends of the model MBV are found in the connections between organizations and their level of complexity and uncertainty.

Norlin supports the argument throughout the book that the single most important factor in an organization’s success is its leaders’ faithful adherence to those values. An organization should have a set of values to survive and achieve success, while tough competition requires continuous quality improvements and hard work in maintaining consumer expectations.

MBV contributes to the strategic goals of an organization, and it is used to identify the organization’s core values. These values are about being efficient, having high-performance expectations, and discipline. While the needs of individuals concern being open to change in structure, task, and technology – always being guided by and staying truthful to fundamental or core values – the company, business, or organization’s success depends on balancing the control and freedom to develop the organization, for which individuals find worth spending their time and labor. Organizations constantly struggle to strike this balance between their control-oriented culture and the development-oriented culture, where the values include control, support, integrity, respect, and self-confidence.

JOURNAL OF VALUES-BASED LEADERSHIP
Norlin believes in the great need for leaders to embrace their values and guidance through their inner knowledge to sustain their leadership. Also, for this book, the author interviewed Pascal Brisson, Principal Internationella Engelska Skolan Sundsvall, who shared that leadership is self-imposed as it becomes a necessity. Pascal clearly states that leadership is about knowing oneself, communicating it, living it, daring to protect it, and knowing the importance of one’s courage which stands with that individual in finding efficient solutions at appropriate times. Professor Simon L. Dolan, President of the Global Future of Work Foundation, speaks about the importance of this book’s MBV principles and provides the ingredients for current and future leaders who aspire to become efficient and effective change agents. Furthermore, the author shares that the leader sets the moral tone of an organization. The honesty of a leader is found to be the foundation of all other core values. The more individuals understand the value, the more confident they become; thus, their mindset and ideas are more straightforward regarding their leadership actions.

Strengths and Weaknesses
The overall narrative of courage to lead through values presents an interesting phenomenon on what matters the most in leadership. According to Norlin, the best leaders are those who match up their actions with their values. The strengths of this book are found in the narratives of real-life examples of people leading through values. With these narratives, the author can make valid points on the impact of the change from a transformational leader. In addition, the book contains personal accounts of model effectiveness, applications, and results. The breakdown of this content helps the reader follow a trail of the suggested path of leadership: managing by values.

Additionally, MBV is a proven theory that adds to the reliability of the author’s focus on presenting a more intentional way of leading. Another strength of this book is in the fact that it is written in a story or timeline format. The author narrates activities that happened in the beginning all the way till the end. The author also documents conversations that allow the reader to learn how to apply values, create a team, and narrow down a mission in the right conditions. Collectively, these points stir an in-depth discussion about leadership and how one can navigate the complexities of change over time.

A weakness of this book is that it needs a more balanced perspective concerning the variety of organizations used to represent the theme of MBV. The school used in this book, Internationella Engelska Skolan Sundsvall, is a great example showcasing contributing factors that affect leadership; however, the author limits the perceptions of leadership from other industries. Moreover, the book narrows the perspective on leadership even within the education system. For example, even though the school staff recruited non-Swiss nationals, other schools in different countries may need to consider their cultural barriers, which may affect the values they may want to apply. Ultimately, the author challenges leaders to assess their organizational culture and teams. By doing so, values can be used as a management tool for effective change.

Conclusion
While the world is evolving and fabricating ancient norms into modern approaches, people also need to know and learn valuable management principles. The book *The Courage to Lead*
through Values brings a great learning opportunity for people in the 21st Century to refresh and reset their management values, leading to substantial growth, transformation, and success. This book is presented in such a compelling way that it inspires not only managers but also students, teachers, business leaders, professionals, administrators, and everyone willing to create the best norms for the organization, work situations, and leadership style.

In addition, working passionately with values as a leadership tool to co-create a better future is presented throughout this book and inspired by the life work of experienced leaders. Sustainable leadership apprises a leader’s courageous, compassionate, honest, and ambitious qualities – both personally and professionally. This book is premised upon courageous leadership, the courage premised upon self-knowledge, and awareness of one’s capabilities to stand for affirmative change. This book also addresses the dire consequences which may occur if a leader chooses to postpone the implementation of values. Furthermore, transformational leadership is implicated in the managerial context, which shows a leader’s competency to motivate the employees for the enhanced benefit of the organization. Lastly, the overall message from this book is that everyone needs to understand their role, the importance of their leadership, and the willingness to put the time and effort into its delivery.

References


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Nana Manu received her Doctorate in Education in Leadership Studies at the University of Lynchburg, Virginia. She holds an MBA in Project Management from Liberty University. She has over five years of experience in applying strategic approaches to technical and non-technical project management and business development ventures. She has a record of building strong customer relationships with an international perspective and extensive experience in cross-cultural communication. She is an active learner who is always exploring new ideas. Her research interests using quantitative and qualitative methodologies include, but are not limited to, organizational development, leadership, change management, occupational safety and health, and human capital.

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Jyoti Aggarwal is a PhD candidate in the Public Administration program at the University of Texas, Dallas. Her research draws on Yukl’s leadership behaviors to understand how these behaviors relate with bettering employee’s working experience in the federal government. Her dissertation entitled: Examining the Relationship between Leadership Behaviors and Employee Job Satisfaction, Turnover Intention, and Perceptions of Leadership Performance in the Federal Government during the COVID-19 Pandemic, is the first study to examine leadership performance of federal leaders that eventually impacts federal employees’ overall satisfaction. She received The Kenneth R. Garren Outstanding Leadership Studies Student award on May 21, 2022 from the University of Lynchburg following receipt in 2021 of the Individual Leadership Award. Jyoti holds a Master’s Degree in Science Education from the University of Lynchburg where she currently works as a Graduate Assistant for Graduate Studies. She served as a vice-president for the University of Lynchburg, Omicron Delta Kappa – the National Leadership Honor Society – during 2020-21. Jyoti’s research is scheduled for publication in 2022 in the Journal of Leadership Studies and Public Administration Review.

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Overview
The functions and policies of managerial leaders have been continuously studied, evaluated, and reformed. Actions regarding the streamlining the organization's workforce, improving the company's services and/or products, or curtailing unnecessary expenses are routinely implemented – primarily to increase the entity's overall economic performance. Public-sector companies are, however, more commonly associated with multiple stakeholders, excessive paperwork, and unnecessary personnel. Managerial performance is traditionally viewed as salient only when public ire is generated through reports of abuse of power and resources. One would normally not expect examples of leadership performance in government offices. Yet authors Alan G. Robinson and Dean M. Schroeder have researched a plethora of such public-sector examples of managerial prowess which are explored and summarized – and ultimately offered to the private-sector world as a possible roadmap of organizational efficacy.

Introduction
“Government bureaucracy” is a phrase that typically elicits a negative reaction from most people. However, irrespective of whether people desire more or less government, everybody would ostensibly desire better efficiency in governmental operations. Whereas traditional thinking would use running a private business as an exemplar for governing entities to follow, the dissimilarities are emphasized in the book. These authors find that private sector approaches to continuous and sustainable improvement do not necessarily work well in the public sector. Rather than upper management defining the improvement process with the aid of highly-paid consultants – as is usually the hallmark of private business – substantive change is often front-line initiated and front-line driven.

Front-Line Worker Emphasis
Supervisors and low-level managers drive the focus of this book; continuous improvement (CI) initiatives are dominated by this workforce sector. The authors provide the reader with an analysis of a 6-year, 5-country study of 75 government organizations and how CI is achieved therein. The front-line leaders studied had developed a nuanced understanding of
how their behavior and problem-solving approaches affected their support by superiors. A common denominator was that — from a licensing department in Colorado to the court system in provincial Canada, front-line workers learned that real improvement takes time and patience. Many understood that idea departments would have to be developed outside worktime, and on their own personal schedules. Such leaders knew that before any changes could be implemented, the projected consequences of each such desired reform would have to be identified and examined in their totality.

Successful front-line workers understand the primary leverage points needed to sell an improvement agenda to upper management. They understand when change is needed, they must first create a vision of how such reform will be accomplished. To expedite change process, they know that training is necessary and communication with superiors essential. In return, upper management must respond with encouragement and the permission to explore, acknowledging that the usual cut-and-control tactics are no longer viable. It is this intrinsic motivation of front-line workers that must be embraced by the government entity proper. All employees also must weigh the projected impact of change implementation and be engaged in the improvement process. It is only logical, then, to tap into those within the workforce who have primary dealings with the client or customer and as a result, are best able to note and address the problems repeatedly experienced.

Authentic change requires that front-line leaders continuously interact with their subordinates on a regular basis and in a substantive and non-obsequious way. For it is relationship-building that connotes long-term improvement and necessary change. Developing ideas generated by front-line leaders must emanate from a variety of perspectives and intrinsic motivation must continuously be supported from above. This can best be achieved by serving a greater good — a collective goal, possessing (or acquiring) the necessary skills and knowledge to effect such desired impact, and the autonomy to make decisions independently of high-level superiors.

**Change Management**

The authors offer suggestions and methods used to implement real changes within an organization. Several are summarized as follows:

- Use dashboards to indicate progress in improvement and ensure accountability and transparency each step of the way.
- Establish an office of improvement expertise. Once continuous improvement was in the exclusive domain of so-called experts and hired consultants; now, the organization generates far greater impact where everyone is engaged in creating change,
- CI initiatives must not all start at the same time but must be deployed in a deliberate and measured way, gradually expanding the units involved in the change process. It was widely held that change is better accepted when it minimally alters the status quo — at least at the beginning of the process.
- It is wise to include CI performance in promotion criteria and reward accordingly.

Robinson and Schroeder emphasize that change management is more important than the individual tools and techniques, either available or desired. In fact, one of the most important lessons communicated by the examples provided in the book was that people who do the work usually understand the problems better than upper management who are
often disconnected from the experiences of actual operations. To elicit suggestions for change, it is critical to bypass suggestion-box thinking and move directly to direct discourse and the exchange of ideas with those who know the challenges to operational efficiency. To credibly evaluate many front-line ideas, managers must first familiarize themselves with the

*Lean and Six Sigma* provides a summary of the book’s success examples:

**City of Denver Excise and License**
- Long wait times (up to 8 hours) due to incorrect forms and incomplete information. Many customers arrived due to poor voice messaging system. To improve, they created pre-assembled form packets organized by license.
- Created job aid for residents to reduce interruptions during filling out background check entry forms, and aligning the form to match the computer entry.
- After 18 months of transformation, the average wait time went from 1 hour and 40 minutes down to 7 minutes, and peak wait times were reduced from 5 hours down to 15 minutes.

**Province of New Brunswick (Canada)**
- Education: Launched a Six Sigma project to boost the percentage of students reading at the appropriate age level from 22 percent to 78 percent using a Pareto chart to identify the top reasons for distractions in the classroom.
- Finance: To meet two years of budget cuts, they conducted Lean Six Sigma training, Value Stream Maps, Kaizen Rapid Improvement Events, Waste Walks and Daily Management to reduce costs by 750,000 CAD and 1.3 million CAD in soft savings.

**The Royal Mint**
- Were asked to produce Olympic medals for the London games in 2012, but didn’t have the time or capacity to meet the demand.
- They reduced the distance with a new work cell layout from 7.5 km to 122 m, which helped them meet the Olympic demand in time.
- This also reduced the workspace by 25%, and work-in-process (WIP) from 3500 tons to 750 tons.

**Highways England**
- They needed to reduce costs by 1.2 billion, but 95% of their budget was with contractors (not in their control), so they worked with their contractors to train and implement Lean Construction Institute methods across supply chain.
- They developed a Lean Maturity Assessment to help measure progress of the program.
- They also came up with an innovative program to incentivize sharing across suppliers, where part of any savings goes back to the supplier with the idea, but the others would receive some of those savings to encourage sharing and replication of those ideas.

**Ramsey County (St. Paul and Minneapolis, Minnesota)**
- Shared knowledge to find parole violations across different cities and counties by setting up a report each night to be sent to all Parole Officers.

**Washington State Patrol**
- Evaluated vehicle conversion process and removed 53 wasteful steps, added cross-training, and eliminated last-minute customization jobs.
- Reduced maintenance costs while reducing miles used per vehicle from 150,000 to 110,000, saving $500K due to the higher value of vehicles.
- Rearranged flow of vehicles coming into garage and organized the vehicle keys.
- Developed magnetic alignment templates for cutting or drilling holes, and selected plastic seat covers instead of replacing and storing entirely new seats.
- As a result, were able to triple the vehicle conversions with no new people (12 to 36)
- Improved wire harnessing process to reduce costs from suppliers, and eventually brought work in-house due to freed up resources, resulting in $500 reduction per harness.

**City of Denton (Texas)**
- It was taking 65 days to hire employees. After evaluating the process during a Rapid Improvement Event (RIE), they removed excessive reviews and delays (10 wasteful steps), removed batching of applications, added custom questions to each application to reduce review time and more quickly find the best applicants, and created a Pareto chart of common defects types.
- As a result, were able to shorten the application window from 1 month to 1.2 weeks, and reduced 25 days from the hire process (65 days down to 40 days).
details of the underlying problem and then assess the specifics (cost, time, and feasibility) of the proposed solution. And even then, they may not understand a lot of the ideas and their supporting rationales or know the front-line workers involved (p.122). Without question, process improvement is a critical issue for today’s managers.

The authors readily acknowledge that smaller governmental departments, e.g., on a county or municipal level, command different levels of attention and resources. But once the attention is turned to larger entities and systems, e.g., states and countries, new challenges arise. One size does not fit all and thus, a different type of analysis and explored solutions are often different as are time and resource considerations. Businesses — both in the public and private sectors — should maintain process charts for purposes of visualizing the mechanics of change is a means of improving it. The authors stress that most high-level, complex problems are indeed systems-level problems and cut across multiple processes; that is, they are rarely solved with a single-home resolution. They are interconnecting and have their own contributing factors requiring strong organization skills, patience, and considerable resources warranting long-term commitment.

The book highlights several processes of improvement, the primary being Six Sigma (a business methodology for quality improvement that identifies and measures how many defects there are in a current process and seeks to systematically eliminate them). The UK mint crisis shows that top players played direct, often invisible roles, in recognizing front-line engagement and improvement activity. One manager even specifically observed that direct involvement by senior leaders has a much greater impact than a rewards scheme.

**Larger Projects:** *Practical Innovation* demonstrates how both private industry and the public sector can learn from each other and have done so. Larger, system-wide reform may warrant organizing the legislative process and establishing broad guidelines for how operating requirements are to be developed and sustained. Budgetary and administrative cutbacks do create more sizable and formidable obstacles as policies must be clarified and quantified. Faced with this duality of operational challenges, the municipality of York and the provincial government of New Brunswick, Canada have successfully blended robust economic performance, a commitment to healthy communities and a sustainable environment, and transparent governance to serve as the guiding principles necessary to achieve long-lasting change. Successes like these are splendidly narrated in the book as well as others from Colorado to Washington and Minnesota, as well as from Canada to the UK.

**Smaller Departments:** The prospect of creating a front-line driven CI program may seem overwhelming to the low-level manager in charge of a small group of workers; there is much to learn but significant progress can be attainable relatively quickly. The authors note that superiors are not always receptive to concerns and ideas of change. In fact, subordinates are often chastised or ignored when they assume the role of information conveyer. But when managers and other leaders are trained to build solid working relationships - both upstream and downstream - and with key support people available, then change might more rapidly occur.

**Conclusion**
Front-line workers represent an obvious, yet often underused source of knowledge. With a newfound emphasis on front-line worker impact and feedback, there exists the possibility of
building an information loop. Knowledge and ideas are transmitted to higher managers who respond in terms of support and increased allocation of resources. *Practical Innovation* highlights the importance of establishing and maintaining these channels of communication among all organizational sectors instead of relying upon ineffective, hierarchal, and stagnant classifications of the workforce. Real and substantive change most often happens from the bottom up instead of from the top down. Robinson and Schroeder deftly underline this finding by providing the reader with well documented examples of successful change.

— Elizabeth Gingerich, JVBL Editor
Purpose

— JOSEPH P. HESTER, CLAREMONT, NORTH CAROLINA, USA

Outside my window winter’s subtle rhythms speak
With darkened sky and winds severe,
I sense frigid weather is about to appear.
Yet, the Lenten rose from my garden spreads;
It echoes the promise: “Brighter days ahead.”
Shedding its brittle umbrella of green
It reveals its hidden beauty –
A winter day’s most delightful cuisine
Junco and chickadee in their hurried discourse,
Along with a painted finch and
a cardinal or two,
Flitter about with excited movements,
Their utility lying in their
invigorating achievements
Our lives also have their
winter winds.
They come unexpectedly with
harshness and pain.
Old age, rusty plumbing and
failed memory, I think;
Are just enough to drive us
insane
But on we move with our
wrinkles and afflictions,
Fragile egos and untamed emotions,
We try to counter this incessant commotion
Staying busy with meaningless activities,
Silence and stillness we avoid.
Plugged in, hooked up, and heads in a spin
Securing our vanity we connect with others;
Twittering, face booking, and blogging
Ardently neglecting what lies within.
A settled soul,
A life of symmetry
Are these the eternal goals I seek?
Yet the search for solutions is exceptionally displeasing,
Plaguing the privacy of mind and spirit,
They seem to remain both tentative and weak.
Buber reminded, between man and man
Is where God stands
The enriching leaven of our moral growth;
Yet, dialogic civility seems archaic and old fashion
Blinding a life of self-giving and compassion.
What is the reward of faith, hope, and love?
Vision is needed and wisdom from above.
Through Logos and Sophia strength is provided,
The moral persona through which we are guided.

About the Author

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