The Journal of Values-Based Leadership

Volume 16
Issue 1 *Winter/Spring 2023*

Article 2

December 2023

# Winter/Spring 2023

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## Recommended Citation

(2023) "Winter/Spring 2023," *The Journal of Values-Based Leadership*: Vol. 16 : Iss. 1 , Article 2.
DOI: https://doi.org/10.22543/1948-0733.1449
Available at: https://scholar.valpo.edu/jvbl/vol16/iss1/2

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THE JOURNAL OF
# JVBL
VALUES-BASED LEADERSHIP

Volume XVI | Issue I | Winter/Spring 2023

VALPARAISO UNIVERSITY

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# JOURNAL OF VALUES-BASED LEADERSHIP*

Winter/Spring 2023
Volume 16, Issue 1



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**ISSN: 1948-0733 (online)**
**ISSN: 2153-019X (print)**


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## Special Acknowledgement

*The Journal of Values-Based Leadership* (*JVBL*) is sponsored by Bonnie ('70) and Peter ('65, '70) Raquet and the Raquet Family Foundation.

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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*

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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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## 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.

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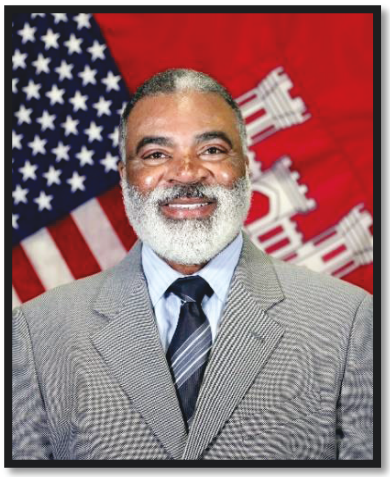
*Editorial*

*At a time when world pandemics, political dissonance, inflation, social unrest, global supply chain havoc, and the health of the planet are straining relationships, stretching patience, compromising networking, and creating general discord and uncertainty, a new focus on what the leader – and basically, all individuals – can do to bring calm rationale and authentic mutual appreciation to the workplace and to individual lives is explored here in "Loving Yourself." The adage, "Don't be too hard on yourself" is transcended in this piece and narcissism and hubris distinguished in the discussion. The salient points proffered are reminiscent of one of the first articles published in the Journal of Values-Based Leadership by Dr. Michael McCuddy in 2008 entitled, "Fundamental Moral Orientations: Implications for Values-Based Leadership," which opines that:*

> ***The true values-based leader seeks to produce an equitable balance between pursuing self-interest and serving the broader community. Values-based leaders recognize that they must take care of themselves to have the capacity and energy to take care of others.***



**RAIDAH BHUYAN**
**HUNTSVILLE, AL, USA**

**EDDIE WILLIAMS**
**HUNTSVILLE, AL, USA**

**CAM CALDWELL**
**HUNTSVILLE, AL, USA**

# Loving Yourself – That's "Great Company!"

To love oneself, especially in a world where relationships with others have deteriorated at an ever-increasing rate (Clifton & Harter, 2019; Clifton, 2022), is one of the great gifts that individuals can give themselves and can exponentially improve the quality of their lives, their relationships with others, and their ability to serve as organizational leaders (Dhiman, 2017). Best-selling author and life coach Rob Liano explained the practical importance of self-love by noting that "Once you embrace your value, talents, and strengths, it neutralizes when others think less of you." This quest for self-appreciation, self-understanding, and for

mature self-love enhances one's mental and emotional health while increasing the ability to enrich the lives of others as well (Fromm, 2006).

The focus of this article is on the importance of self-love, not only for leaders but for every person who is striving to fulfill individual goals and dreams, create healthy relationships, and contribute to a world in great need of refinement and improvement. We begin by defining the nature of self-love and identifying why self-love is so essential in developing the capacity to love others. We then identify ten specific qualities of mature self-love that facilitate the self-assessment process and include ten propositions that those who seek to understand self-love can consider as they examine their ability to increase mature and healthy self-love. We conclude the paper with a challenge to readers to explore how they can apply the insights provided herein to lead healthier and happier lives.

## Understanding Self-Love

Self-love is the full appreciation of oneself and embodies discovering one's unique self at the nexus of physical, emotional, intellectual, and spiritual self-knowledge (Covey, 2004). Self-love means taking care of one's own needs by choosing to fulfill one's highest self while simultaneously acknowledging and accepting one's personal limitations, shortcomings, and imperfections (Fromm, 1996). Mature self-love enables an individual to transcend the past, achieve a constant personal rebirth, and evolve into an individual that literally surpasses one's highest expectations (Maslow, 1994).

To love oneself is to affirm one's identity (Stevens, 1996). That identity comprises the beliefs, values, intentions, and actions of each person's life (Fishbein & Ajzen, 2015). By identifying the alignment between how a person views herself/himself and that individual's standards for personal conduct, self-love integrates those standards, core beliefs and values, and the degree to which a person translates intentions into behaviors (Burke & Stets, 2009). Investing in understanding that identity and elevating that understanding from the subconscious and unconscious levels to the conscious level enables a person to become more authentic and empowers greater self-love and love for others (Anderson & Caldwell, 2019).

In his insightful book about love and personal growth, M. Scott Peck (2003) explained that love is a commitment to the best interests of oneself or of others. Equating love with one's identity, Peck explained that love is an affirmative act of will that encompasses both an intention and an action. "We do not have to love. We choose to love," Peck (2003) explained, noting that one's capacity to love stems from a commitment to achieve one's highest potential and personal fulfillment.

Erich Fromm (2006, p. 30) explained that "care, responsibility, respect, and knowledge" are the foundation elements of love that enable a person "to give birth to himself (or herself)" and thereby "to become what he (or she) potentially is." Applying Fromm's insight, self-love requires that each person comes to know his or herself, understands and respects one's capabilities, honors the responsibility to fully develop those abilities, and cares for oneself

along the way. "If he (or she) has failed in (t)his task, one can recognize this failure and can judge it, for it is a moral failure," Fromm (2006, p. 30) declared.

Loving oneself, then, is a lifetime commitment to excel in ways that enable an individual to not only "find their voice" but to "help others to find theirs" (Covey, 2004, pp. 96-99). That commitment to others' welfare is widely regarded by leadership scholars (DePree, 2004; Pava, 2003), philosophers (Gewirth, 2009; Fromm, 2006), psychologists (Maslow, 2019), and psychiatrists (Peck, 2003) as the foundational element of optimal interpersonal relationships, the key to personal fulfillment, and the by-product of self-love.

Erich Fromm (2006) declared that self-love is the antithesis of selfishness and narcissism. Selfishness is the lack of consideration for the needs of others while mature self-love affirms the connection of self with others and their welfare (Peck, 2003). In his early research, Fromm (1939) argued that the Calvinistic doctrine that self-love was evil failed to properly recognize the true nature of love. Fromm (1939, pp. 13-16) defined love as the "affirmation of life, growth, joy, (and) freedom" in both self and others, while the selfish individual is burdened by a neurotic and unhealthy understanding of who (s)he is and relationships with others as well.

Narcissism, unlike mature self-love, is self-centeredness reflecting a preoccupation with one's own needs separate and apart from consideration for others that typically involves a sense of personal entitlement that reflects a lack of empathy (Ettensohn, 2016). Vaknin (2015, p. 1) called narcissism "malignant self-love" and the pathological obsession with oneself "to the exclusion of all others and the egotistic and ruthless pursuit of one's gratification, dominance, and ambition." In contrast with Fromm's (2006) description of love that universally includes others and Peck's (2003) portrayal of love as extending oneself for the welfare, growth, and wholeness of others, narcissism is self-centered, unconcerned with others' welfare, and entirely selfish in its motivations.

Individuals who develop an authentic understanding of who they truly are realize that their worth is not a function of their looks, their achievements, the opinions of others, or the number of dollars in their bank account. As Robert Brault explained, self-love is the gift that a person gives herself or himself of recognizing that (s)he has great value. Brault (2014) wrote, "Looking back you realize that a very special person passed briefly through your life and that person was you. It is not too late to become that person again." Self-love reminds us that we need not be perfect to have great value and that loving ourselves is empowering, enlightening, and powerful.

## Qualities of Loving Oneself

As experts have written about the attributes of self-love, they have identified a number of qualities that enable an individual to increase her/his self-understanding, self-esteem, and self-fulfillment. Those qualities are not only facets of self-love but perspectives about self and the world that enable individuals to build healthy relationships established on a foundation of high trust, mutual respect, and genuine caring. The following are ten of the qualities associated with loving oneself, together with propositions about each of the qualities and their practical application.

1) **Loving oneself requires insight into one's feminine nature and ethical perspective.**
The feminine perspective, typically summarized by Carol Gilligan's (2016) Ethic of Care, reflects the concern for responsibility, relationships, kindness, and caring. Loving oneself includes the ability to unconditionally love oneself, notwithstanding one's past, one's weaknesses, one's flaws, and other imperfections (Fromm, 2006). This capacity to unconditionally value one's implicit worth is a defining characteristic of self-love. Consistent with this attribute, we suggest that those who love themselves and who embody this feminine nature will also be willing to love, accept, and value others. Accordingly, we offer our first proposition.
**$P_1$: Individuals who have developed the feminine characteristics of self-love will be able to accept and helpfully support others with whom they work, despite others' imperfections and mistakes that others may make.**

2) **Loving oneself requires insight into one's masculine nature and ethical perspective.**
The masculine ethical perspective which was advocated by Lawrence Kohlberg (1981) is a rule-oriented, outcome-focused, and justice-based set of criteria for evaluating human conduct. This male perspective about duty in the human personality is focused on achieving outcomes, constantly improving, and pursuing personal growth – and is also associated with achieving worthy objectives as part of the love of self (Caldwell & Anderson, 2021). Those who love themselves are driven to improve themselves, grow, and flourish. Individuals who have this masculine perspective incorporate that standard for themselves and others (Fromm, 2006). Our second proposition incorporates this basic premise.
**$P_2$: Individuals who have developed a high degree of self-love will also seek to achieve challenging goals for themselves and others.**

3) **Loving oneself results in individuals adopting a passionate moral commitment to grow.**
According to the research about love, those who love are characterized by 1) a correct knowledge of themselves that recognizes their inherent value; 2) a similar appreciation of the great worth of others; and 3) based upon those two perceptions a passionate moral commitment to grow, learn, and make a greater contribution to the world (Anderson & Caldwell, 2019). Driven by the sense of moral identity that is derived from fully valuing oneself, those who love themselves adopt a commitment to serve others that enables a person to transcend past achievements (Maslow, 2019). Consistent with the high moral commitment implicit in loving oneself, we offer our third proposition.
**$P_3$: Individuals who have developed a high degree of self-love will adopt a passionate personal commitment to constantly learn and grow as individuals and as leaders.**

4) **Loving oneself requires that individuals honor promises that they make to themselves.**

In writing about the significance of self-love, author Steve Maraboli (2014) explained that self-love results in individuals keeping promises made to themselves – as well as commitments that are also made to others. Self-love promotes within individuals a desire to be one's best self and to fulfill one's highest potential (Peck, 2003). The consequence of promise-keeping results in those individuals being regarded as men or women of integrity – a key element in interpersonal trustworthiness (Caldwell & Ndalamba, 2017). Aligned with that assumption, we propose a fourth proposition.

**$P_4$: Individuals who have developed a high degree of self-love are perceived by others as honest and trustworthy.**

5) **Loving oneself creates in individuals the ability to love others more.**
The work of Erich Fromm (2006) is largely responsible for the adage, "We are unable to love others until we first love ourselves." Self-love includes the capacity to appreciate one's true worth, one's inherent value, and one's almost unlimited potential. Seeing that potential in oneself enables those who love themselves to also see that same value in others and to love others as well (Lippitt, 2013). Based upon this capacity that self-love promotes in also loving others, we offer our fifth proposition.
**$P_5$: Individuals who have developed a high degree of self-love are also perceived by others as loving them.**

6) **Loving oneself sustains the inner confidence of those who love themselves in order to stay true to their beliefs and ideals.**
Stevens (1996) observed that to love oneself is to affirm one's identity. One's identity is inherently tied to the ability to be consistent in honoring the standards which a person believes should govern their life (Burke & Stets, 2009). Self-love affirms one's spiritual identity, and commitment to one's values, and enhances the ability to honor one's values and personal standards (Peck, 2003). Persons who love themselves are able to resist others' manipulative efforts while being true to themselves and honoring their own standards (Sarkis, 2018). Consistent with this review of the impact of self-love, we present our sixth proposition.
**$P_6$: Individuals who have developed a high degree of self-love are resistant to manipulation and deceit.**

7) **Loving oneself nurtures forgiveness towards oneself, even after making mistakes.**
Love is a commitment to the welfare, growth, and wholeness of oneself and recognizes that one does not have to always be worthy to be of worth (Peck, 2003). Worth and value are inherent within each individual, do not require human perfection, and are not dependent upon perfect performance (Fromm, 2006). Consistent with the principles of both continuous improvement and religious repentance, self-worth acknowledges that personal growth is a constant process and a lifetime quest (Wegscheider-Cruse, 2012). Recognizing that mistakes made can often contribute to improvement and growth allows individuals to be forgiving toward themselves and generous toward others as well (Collins & Hansen, 2011). To show oneself kindness and forgiveness despite one's own mistakes makes it far easier to be also generous toward others' mistakes (Darling, 2016). Summarizing the insights about this element of self-love, we offer the seventh proposition.

**$P_7$: Individuals who have developed a high degree of self-love are forgiving towards themselves and others regarding foibles, imperfections, failures, and inadequacies.**

8) **Loving oneself enables individuals to live a life of inner peace and personal well-being.**

In her book, ***The Self-Love Experiment***, Shannon Kaiser (2017) explained that loving oneself empowers the dimensions of inner peace and personal well-being. Loving oneself includes letting go of those individuals who would attempt to limit your ability to expand your capacity to fully be yourself (Covert, 2019). Loving oneself frees individuals from destructive beliefs about their shortcomings and enables them to see themselves through a clearer lens of healthy appreciation for who they truly are (Henschke & Sedimeier, 2021). Consistent with these findings we offer our eighth proposition.

**$P_8$: Individuals who love themselves have a healthier psychological self than individuals who lack self-love.**

9) **Loving oneself enables individuals to balance candor and consideration in honoring themselves while serving others.**

Three decades ago, Stephen R. Covey (1992) emphasized the importance of acting with candor and consideration in building relationships built upon high trust. Candor, or honest communication intended to constructively make a positive difference, can sometimes be perceived as assertive and critical – but it is also a means of honoring self, respecting others, and demonstrating great caring and consideration in the pursuit of worthy goals (Pham, 2022). Being willing to be a truth teller requires self-respect and self-love; it necessitates balancing the courage to convey the truth that needs to be confronted and the wisdom to know how and when to share that message while demonstrating a genuine love for others as well (Peck, 2003). Incorporating this insight about balance and self-love, we present our ninth proposition.

**$P_9$: Individuals who love themselves and others willingly risk confronting the hard truths that others are often reluctant to face as they balance candor and consideration in working for the good of all.**

10) **Loving oneself requires the vision to recognize one's highest potential in the quest for personal self-transcendence.**

In his profound book about achieving self-transcendence and peak experiences, Abraham Maslow (2019), explained that the pursuit of one's highest version of self, required both insightful self-knowledge and profound self-love. Although this quest for achieving potential greatness is elusive, self-love is the key to fulfilling a life's vision, accomplishing one's life's purpose, and achieving one's greatest happiness (Witcher, 2020). The vision required to obtain one's best self requires self-reflection, a willingness to confront one's inconsistencies, and a moral identity that demands honesty and the capacity to constantly seek personal excellence (Fromm, 2006; Burke & Stets, 2009; Caldwell & Anderson, 2020).

**$P_{10}$: Individuals who have learned to love themselves in the pursuit of self-transcendence understand that the process of self-love is continuous and never-ending.**

## Incorporating the Insights

The ten qualities that are inherent in loving oneself enable an individual to discover and fully recognize great truths about personal fulfillment. *Table 1*, provided here, briefly summarizes the positive benefits that accrue for individuals who love themselves and also offers insights into how self-love enhances relationships, empowers others, and increases the effectiveness of leaders and organizations.

***Table 1*: Practical Benefits of Loving Oneself**

| Quality | Benefits for Self and Others | Comment |
|---|---|---|
| **Feminine Insight** | Increases the capacity to genuinely care about others and honor responsibilities owed. | This ability is key to great relationships. |
| **Masculine Insight** | Focuses efforts on seeking to achieve important goals and outcomes. | Promotes constant improvement. |
| **Moral Commitment** | Establishes standards for self-monitoring, self-control, and ethical duties. | Moral commitment is key to building trust. |
| **Honoring Promises to Self** | Keeping promises made to self builds self-esteem, self-discipline, and self-confidence. | Integrity enhances self-valuing. |
| **Loving Others** | Loving others inspires the desire to bless their lives and drives an unyielding resolve to serve. | Service to others brings great joy. |
| **Increased Self-Confidence** | Affirming the ability to love the self increases the belief that one can make a difference. | Believing in oneself creates great energy. |
| **Nurturing Forgiveness** | Recognizing that one does not need to be perfect to have value releases guilt. | Forgiving self makes forgiving others easier. |
| **Inner Peace** | Achieving inner peace and well-being enables individuals to enjoy life and relieves burdens. | Inner peace is a quality universally desired. |
| **Candor and Consideration** | The capacity to balance these two qualities integrate truth-telling and love for others. | Achieving this balance demonstrates respect. |
| **Self-transcendence** | The pursuit of self-transcendence is the achievement of one's personal potential. | Honoring this potential creates great results. |

*Table 1* provides a powerful summary of the great value of loving oneself and the benefits of all ten qualities – not only for one's own life but for those seeking to also bless the lives of others as well.

## Conclusion

Loving oneself enables a person to achieve an inner peace that uplifts, enriches, and rewards (Jeffrey, 2022). Ultimately, loving oneself enables a person to be his or her own best friend (Newman, Berkowitz & Owen, 2016). The ability to count on oneself, to develop self-love and self-trust, and to honor life's purpose is a sacred gift that individuals give themselves (Fromm, 2006; Peck, 2003). It is the crowning achievement and the fulfillment of each person's highest potential to come to realize that (s)he has great worth – even despite the times when (s)he may not always feel worthy. The gift of self-love enables a person to appreciate her/his own great value and to recognize that life is most fulfilling when that person discovers that a life well spent is best achieved by making oneself better and striving to make the world a better place.

In the play, "Arms and the Man," George Bernard's (2017) character declares the following profound words.

> *This is the true joy in life, being used for a purpose recognized by yourself as a mighty one. Being a force of nature instead of a feverish, selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy. I am of the opinion that my life belongs to the whole community and as long as I live, it is my privilege to do for it what I can. I want to be thoroughly used up when I die, for the harder I work, the more I live. I rejoice in life for its own sake. Life is no brief candle to me. It is a sort of splendid torch which I have got hold of for the moment and I want to make it burn as brightly as possible before handling it on to future generations.*

Fulfilling life's highest purpose requires the ability to incorporate the principles and qualities of self-love in one's life to the extent that one comes to realize her/his mission and strives with great love to fulfill that mission. In that pursuit, that individual is able to fully love oneself . . . and, ultimately, discovers the inspired truth that loving oneself is truly great company.

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# College-Era Lessons in Values That Lasted a Lifetime

— RITCH K. EICH, THOUSAND OAKS, CALIFORNIA, USA

Austrian born and German educated Peter Drucker astutely grasped that principled leaders have a responsibility to mentor and develop future leaders, to "be a teacher," not necessarily in a classroom setting but rather by articulating their vision, mission and goals; by being visible within the organization; revealing their humanity; freely acknowledging they don't have all the answers; listening attentively; and inspiring their associates to be creative risk takers.[1] The late U. S. Senator Richard Lugar of Indiana was one who took the work of the internationally renowned Drucker, whom many referred to as "the father of management," to heart.

Lugar was not only a successful and highly respected politician but also a global leader who saw it as part of his mission to help youth better understand their future and to make our world a safer place. For example, he ensured that his student interns in Washington D.C. were able to observe important Senate Foreign Relations Committee hearings in person. He took them jogging around D.C. at noon so the interns could see and learn more about the many iconic landmarks and monuments in our nation's capital. Lugar established an academy for high school juniors so they would be exposed to, and learn from, experts in national and international affairs. Lugar understood that actions speak louder than words and for college students, learning is enhanced by hands-on experience.

These notions crossed my mind on Monday morning, June 20, 2022, as I began to watch live coverage of the parade on Market Street in San Francisco celebrating the Golden State Warriors fourth National Basketball Association (NBA) championship in eight years. I found my mind wandering back some 60 years to my college years when one of my mentors named Bob Dean was my Richard Lugar.

As a college sophomore, I had pledged the Cal Theta chapter of the Sigma Phi Epsilon national fraternity, a decision that had a major impact on my life. Our fraternity was a campus leader in practically every way imaginable at that time. Ours was a "team" with a moral center where brothers often unselfishly helped one another and the older members served as positive role models.

My fraternity brothers and I frequently had the highest collective grade point average of any fraternity house. Several of us played varsity sports and we dominated key student government leadership positions. Most importantly, we behaved and did not cause trouble.

But I digress. Bob Dean was one of our SigEp brothers and he proposed to the San Francisco Warriors front office that our fraternity sponsor a San Francisco Warriors regular season NBA

[1] Tichy, N. M., & Cohen, E. B. (1997). *The leadership engine: how winning companies build leaders at every level*. New York, HarperBusiness.

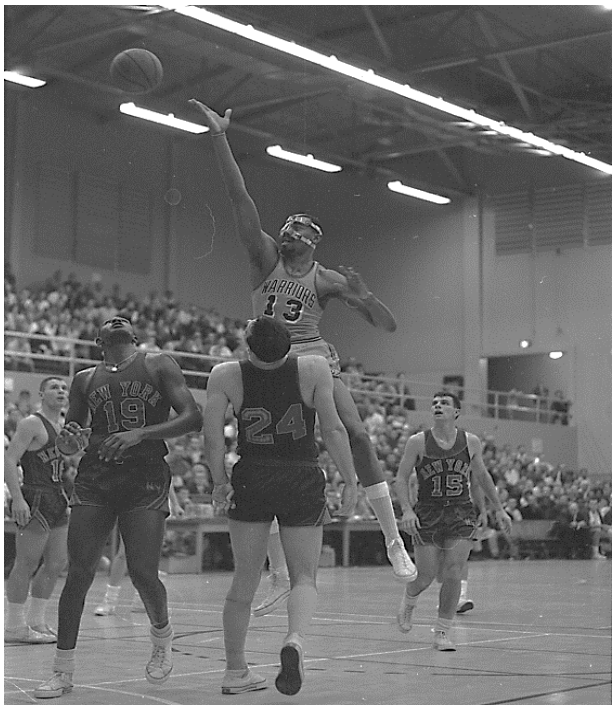
game at Sacramento High School's gym in December 1963. The Warriors agreed, and due to Dean's vision, passion and inspiration and the hard work of a group of brothers mentioned later in this article, there was standing room only on game night. Media coverage of the game was so positive and widespread that the Warriors' management hired Dean to work in their publicity office. Our fraternity sponsored two more games in December of 1964 and 1965 which were also highly successful. Bob Dean eventually was named publicity director for the NBA team and he worked seven years creatively promoting them. He took another job across the Bay in 1971.

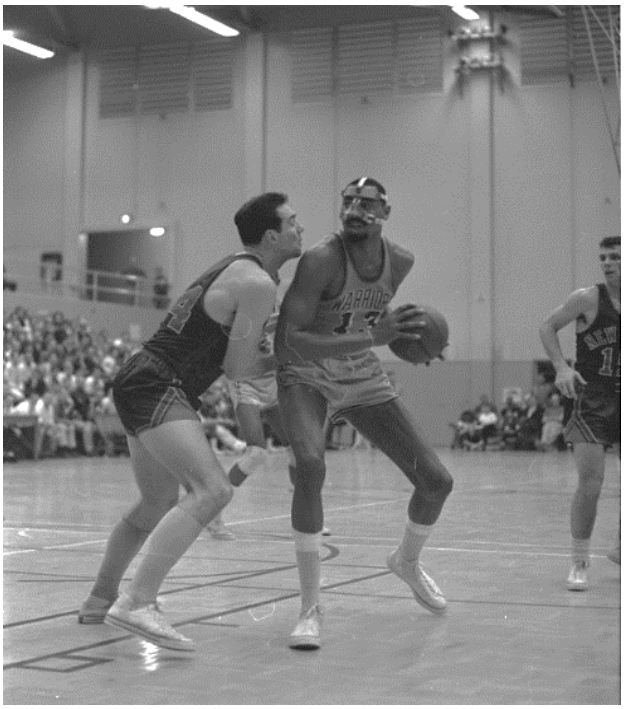
The Warriors franchise, founded in Philadelphia in 1946, moved to San Francisco in 1962, the year I went away to college. The former Philadelphia Warriors then became the San Francisco Warriors and maintained that name until 1971, when their name was changed to the Golden State Warriors and they played most of their games in Oakland. Interestingly, the Warriors are the only NBA team that does not have the name of their city or state in their name.[2] But for me, having been born in San Francisco during World War II, and my family, we always called San Francisco "The City" and never "Frisco."

*Sacramento High School, Courtesy, Center for Sacramento History and author, circa 1960s*

In 2010, the Warriors' management authorized the redesign of an earlier version of "The City" logo highlighting the eastern span of the San Francisco-Oakland Bay Bridge. They also simplified their royal blue and gold colors at the same time.[3]

[2] History of the Golden State Warriors. (2022, July 15). In Wikipedia. https://en.wikipedia.org/wiki/Golden_State_Warriors.
[3] *Ibid.*





*Wilt Chamberlain's famous "finger roll" caught by Sacramento Bee photographer Harlin Smith during San Francisco Warriors' regular season NBA game played at Sacramento High School against the New York Knicks, Dec. 22, 1964. (Center for Sacramento History, Smith 12-22-64 A) (above, left)*

*San Francisco Warriors' center Wilt Chamberlain, with his protective mask, shown in losing effort against the NY Knicks at Sacramento High School's gym, Dec. 22, 1964. (Center for Sacramento History, Smith 12-22-64 B) (above, right)*

*San Francisco Warriors best the Detroit Pistons in final game of three annual, regular season NBA games played each December in 1963, 1964, and 1965 at Sacramento High School. Sacramento Bee photographer Dick Gilmore captured this action before a sell-out crowd. (Center for Sacramento History, Gilmore 12-22-65 A) (left)*

The SigEp fraternity's sponsorship of three regular season NBA games in Sacramento in 1963, 1964, and 1965 helped the professional basketball franchise raise its profile in Northern California. Attendance at each game was high – nearly 3,000 fans or more packed into the confining high school gym. Bear in mind that the NBA's Sacramento Kings first season in Sacramento was not until 1985.

Sacramento High School's gym was the site of three annual, regular-season NBA games from 1963 - 1965 featuring the San Francisco Warriors. The Warriors (now the Golden State Warriors) played the St. Louis Hawks, the New York Knicks, and the Detroit Pistons in the

series. The contests were sponsored by the Sigma Phi Epsilon fraternity at Sacramento State College (now California State University, Sacramento).

As the *Sacramento Bee*'s sports reporter Marco Smolich wrote in his December 18, 1963 newspaper account of the San Francisco Warriors' victory over the St. Louis Hawks, "It was the first NBA contest played in Sacramento. And, after last night's standing room only turnout for the Sigma Phi Epsilon sponsored contest, don't be surprised to see the Warriors back next season."

Most of the San Francisco Warriors "home games" were played at the Cow Palace in Daly City just south of San Francisco although they also played some games in Oakland, San Jose, Bakersfield, Fresno, Richmond and, of course, Sacramento, and elsewhere.

The SigEp game sponsorship initiative launched in coordination with Bob Dean was led by Brother Mike Zirkle and included Brothers Jeff Raimundo, Ken Stuart, Dave White, Reggie Page, Wayne Stokes, Terry Filliman, and others.

The group of mostly 18 to 20-year-old college students learned many valuable real-world lessons including how to manage and sell tickets as well as gaining an early primer on corporate sponsorships. Fraternity brothers were exposed to the nitty-gritty of grass roots community relations, merchandising, marketing, and basketball operations. Many of us enjoyed a rare opportunity to spend some time with NBA stars like Warriors Wilt Chamberlain, Nate Thurmond, Al Attles, Tom Meshery, Rick Barry, and Guy Rogers; Hawks stars Bob Pettit and Cliff Hagan; and Pistons' greats Dave Debusschere and Tom Van Arsdale.

The 7'1" Chamberlain was a nearly unstoppable offensive force that led the league to make many rule changes as he set numerous NBA records including, scoring 4,000 points in a single season, 100 points in a single game, and other offensive feats during his 14 seasons of play. But, Chamberlain's nemesis, the late Boston Celtics center Bill Russell, is among my favorite leaders.

The five-time NBA MVP and 12-time All- Star was the cornerstone of the Celtics' dynasty in the 60s. In his 13 seasons, he and his teammates won 11 NBA championships. I had the opportunity to see Bill Russell and his teammate K.C. Jones play earlier when they were in college at the University of San Francisco. The Dons were in the first round of the NCAA Tournament in March, 1955 at the Cow Palace where they destroyed West Texas A & M. Russell was the USF captain – one of three Black starters on the team – all of whom had to deal with racism when on the road and sometimes at home in San Francisco. But beyond his enormous basketball feats (which included winning the U.S. Olympic Gold Medal in the 1956 Melbourne, Australia Games), Russell, the fast-footed defensive magician who frustrated many an opponent by blocking their shots and then quickly passing the ball to initiate a fast break, was an early, outspoken advocate for social justice.

Russell was awarded the Presidential Medal of Freedom in 2011 by President Barack Obama who said, *"When Bill Russell was in junior high, he was cut from his basketball team. (Laughter.) He got better after that. (Laughter.) He led the University of San Francisco to two*

*championships. In 13 seasons with the Boston Celtics, he won 11 championships -- a record unmatched in any sport. Won two while also serving as the team's coach. And so happens, he also was the first African American ever to hold such a position as a coach in a Major League sports team of any sort. More than any athlete of his era, Bill Russell came to define the word 'winner.'"*

*And yet, whenever someone looks up at all 6'9" of Bill Russell -- I just did -- (laughter) -- I always feel small next to him -- and asks, "Are you a basketball player?" -- surprisingly, he gets this more than you think, this question -- (laughter) -- he says, "No." He says, "That's what I do, that's not what I am. I'm not a basketball player. I am a man who plays basketball."*

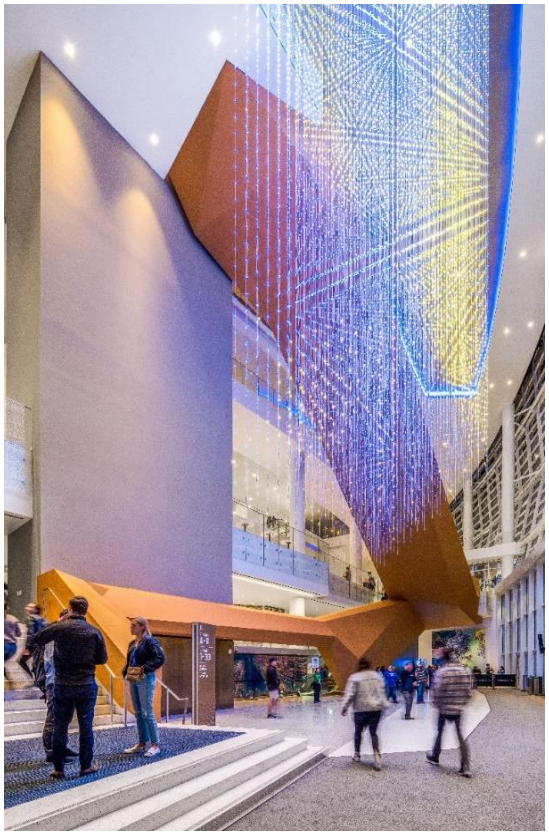
*Bill Russell, the man, is someone who stood up for the rights and dignity of all men. He marched with King; he stood by Ali. When a restaurant refused to serve the black Celtics, he refused to play in the scheduled game. He endured insults and vandalism, but he kept on focusing on making the teammates who he loved better players, and made possible the success of so many who would follow. And I hope that one day, in the streets of Boston, children will look up at a statue built not only to Bill Russell the player, but Bill Russell the man."*[4]

*Warriors' San Francisco arena, the Chase Center, near the city's waterfront. Courtesy, Jason O'Rear/Golden State Warriors; All Warriors' photos courtesy of Yoyo Murphy, Senior VP, Government & Community Relations, GSW*

[4] Barack Obama's White House Remarks at the 2011 Presidential Medal of Freedom Ceremony honoring Bill Russell and other recipients.

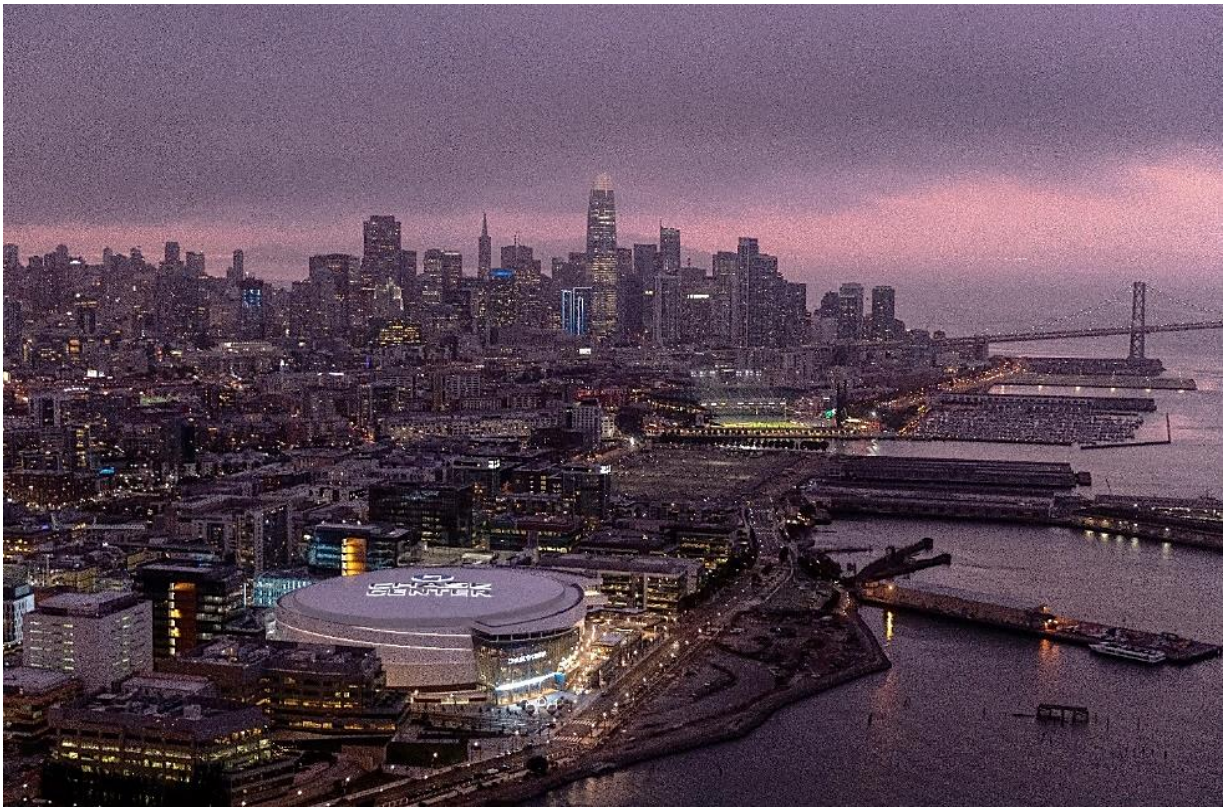
As one might expect, after graduation, my fraternity brothers and I all went in many different directions. Some became journalists, others became healthcare administrators, several practiced law, while others became engineers, teachers, principals, or business professionals. A number of us served in the military. I firmly believe what drew us together and motivated us to strive for excellence was a clear sense of values and good-natured fellowship. Community service was an important part of those values.

We are grateful that the Warriors management allowed our fraternity to help promote the franchise early in its San Francisco-headquartered days. But make no mistake it was SigEp and Sac State alumnus Bob Dean's multiple skills and enthusiasm that made this trilogy of games possible. In her August 15, 2000 Sacramento Bee NewsBank column, Paula Thorpe



wrote that Bob Dean was "the man responsible for bringing the first NBA game to Sacramento." Bob was an energetic, industrious, values-driven, and easily liked man who loved sports.

The Warriors team is in good hands with the principled leadership of Head Coach Steve Kerr, who Etan Thomas of the Guardian called "the moral compass at the heart of the Golden State Warriors." As anyone who has worked in principled organizations knows, in the



relationship between supervisor and associate, pastor and congregant or between coach and player, trust forms the bedrock of the union. Coach Steve Kerr's stands on gun violence and other important national issues is as

admirable as it is genuine. Kerr's inspired, candid and values-driven leadership is all too rare in sports, politics and business today. His humility, courage and outspokenness are a beacon of light and hope in today's world.

## From the 1960s to the 1990s

Little did I know at the time that my fraternity involvement would help prepare me for larger leadership roles to follow.

When I was being courted for the position of vice president of public relations at Blue Shield of California in San Francisco, I realized the company would face some significant challenges and major changes. Why? Large numbers of Californians did not have health insurance. There were more state regulations of healthcare organizations, particularly HMOs, and there were more lawsuits, too, due to growing consumer anger at managed care plans. Also, the industry was growing more complex.

Despite being the largest not-for-profit healthcare company headquartered in San Francisco and its 100+ year history, Blue Shield needed to accomplish several new goals. It needed to enhance the company's brand by being recognized as delivering superior value to customers. It needed to heighten community outreach through domestic violence preven-

tion programs (the company's core cause). Blue Shield needed to leverage a progressive image of the new leadership team in building a personalized consumer experience, and actively support governmental initiatives.

Shortly after assuming my new role as chief of public affairs, I was invited to a memorable community gathering at Pacific Bell Park (now Oracle Park), home of the San Francisco Giants. While sitting behind the Giants' dugout, I scanned the stadium, observing which corporations had signs on the scoreboard, outfield fence and the upper deck. Noticeably absent was Blue Shield of California. At the conclusion of the ballpark event sponsored by the San Francisco Convention and Visitors Bureau, I was heading to the exit through a tunnel under the ballpark and I quickly noticed a gentleman walking toward me. No one else was around as he approached and my heart raced when I realized it was baseball Hall of Famer

*Photos of Oracle Park and immediate surroundings, home of the San Francisco Giants Baseball Club (Courtesy, Chris Christensen, Creator, Amateur Traveler blog and podcast; and Visitors Guide to Oracle Park); Blue Shield of California signage beyond left field (Courtesy, Jason Pearl, Senior Vice President, Partnerships and Business Development, San Francisco Giants Baseball Club); Courtesy, Mario Alioto*

Willie Mays, the "Say Hey Kid," a ball player I had long idolized! He stopped, said hello, we shook hands, and exchanged a few words. When I left the stadium and walked back to my office at Blue Shield headquarters, I think I floated all the way there.

Back at the office, I asked the community relations leader on my staff, a wonderful person named Cleopatra Vaughns, why our company was not represented in the ballpark. She explained that she had broached this opportunity with the C-suite but they declined to participate which she, too, thought was shortsighted. We saw many potential benefits by being associated with the Giants in their beautiful new ballpark, a hallmark of private-public partnerships and one enormously popular with Bay Area businesses and sports fans. The fact that the company's core cause was domestic violence prevention, a problem obviously present in college and professional sports, seemed like a good fit (and a highly visible one at that) to draw additional resources to the challenge of combating domestic abuse. I asked Cleopatra to help me put this issue back on the table by arranging for the two of us to meet with Giants' front office executives at Pac Bell Park. Little did I know at that time how much I would come to know, respect, and appreciate Giants Vice President for Sales and Marketing (now Executive Vice President, Business Operations) Mario Alioto.

I was aware of many of the ball club's splendid community outreach activities, including its generous support of the city's chamber of commerce program for identifying and growing new leaders, a vibrant program called *Leadership San Francisco* (my wife, Joan, who worked in the USF School of Law, and I would graduate from that program in different classes a few years later). Established in 1985, *Leadership San Francisco* operates under the San Francisco Chamber of Commerce Foundation. Leadership *San Francisco* is an organization dedicated to educating and developing community trustees who will help to strengthen and transform their community. The signature program is a unique opportunity for participants to increase their understanding of San Francisco's complex social and economic issues. Participants are exposed to the challenges facing San Francisco's leaders and learn how they may respond to those community concerns. Dianne Easton, a highly skilled fourth-generation San Franciscan, has managed *Leadership San Francisco* for the past 34 years. She is passionate about the organization and deeply committed to the community.

Shuttle diplomacy is an apt name for what occurred next, as I would meet with Mario at the ballpark and then return with a proposal to be discussed in the C-suite at Blue Shield. Sometimes, he would come to Blue Shield headquarters. This process ensued for several weeks before the leadership of Blue Shield finally agreed to a five-year sponsorship. Together, Mario and I mapped out a co-branding strategy that would enable Blue Shield and the Giants to make a positive impact on domestic violence prevention throughout California and bring us new business.

Today, I am proud that this partnership launched in 1999 has been renewed many times over and that women – so often hurt by domestic violence – were initially at the heart of this enduring partnership.

The sponsorship with the San Francisco Giants enabled Blue Shield's leadership to "play in the big leagues" with other corporate leaders throughout the Bay Area and beyond. It provided the company with top billing signage in an extremely popular venue and enabled Blue Shield's board members, employees, brokers, and others to attend various functions at 24 Willie Mays Plaza. Most importantly, we worked together to raise awareness of domestic violence by hosting domestic violence prevention programs in the ballpark and elsewhere. We conducted employer training throughout California, showcasing the company's principal outreach initiative, Blue Shield Against Violence. It was an initiative that has had an impact.

The seeds for my work at Blue Shield on this initiative with the Giants were planted during my high school and college years when I learned the value of hard work, teamwork, helping others, and the importance of having goals larger than my personal wants or needs. My fraternity's sponsorship of the three San Francisco Warriors NBA regular season games, my experiences as a student government leader and a college athlete, and my annual summer work in the peach orchards of Northern California all contributed to making me a better person later in life.

Three decades later, these earlier lessons came back to me full circle and despite the passage of time, their importance has not diminished.

## Acknowledgement

For those of us who are authors, we are often blessed with friends who will help us tell a story accurately. I believe it was Frederick R. Barnard (Printer's Ink, December, 1921) who said "a picture is worth a thousand words." Mario Alioto, Chris Christensen, Yoyo Murphy and Jason Pearl (both graduates of *Leadership San Fransisco*), Dianne Easton, Noel Harris, Nicholas Piontek, and James Scott were instrumental in helping me secure several photographs for this article. To them I extend my sincerest thanks.

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*Editorial*

# *Democracy*
## On the Edge of Uncertainty

— JOSEPH P. HESTER, INDEPENDENT SCHOLAR, CLAREMONT, NC, USA

I have considered once again the ancients and the moderns, and those who said that ethics was laid to rest in the graveyard of sociological and psychological babblings of feelings and emotions. I think too about utilitarians — whose philosophy has become the foundation of much of modern life — with its sterile pragmatism, captured and encapsulated by a framework eliminating the nonquantifiable while sneaking in the backdoor of our values offering empty moral platitudes and religious sentiments, e.g., thoughts and prayers. Knowingly, the scientific/statistical adherents of post-industrial society have tried to cleanse from our education, from our public lives and collective existence, any mention of feeling and emotion, of rule and prescription, and of value and ethics. Although ongoing, this cleansing has begun to push aside both heart and soul, the spiritual from our lives, including empathy and compassion, and replace it with an insensitive secular expediency. Sadly, much of "white" Christianity has been drawn into this insolent wicker revealing the superficiality of Christian morality and the biases underlying much of Christian history.

In this environment, the idea of "spiritual" has struggled to be resurrected from its ecclesiastical encapsulation and New Age wanderings. Charles Taylor explains, "In this era, there is an enormous amount of spiritual seeking, and this seeking focuses on sources of very different eras, different traditions."[1] Here we should pause and not move too quickly giving Taylor's remark some serious consideration: when it comes to "spiritual," recognizing our diversity, one size doesn't fit all. Consequently, saying the spiritual has no useful meaning in our modern world may be a bridge too far, for, as we are aware, "spiritual" is a common idiom embedded in many social, philosophical, and religious ideals and principles and used commonly to describe the inner wanderings of the human "heart." "Spiritual" is widespread enough to be thought of as a collective moral impulse and ontologically basic to human life, but we should remember that it is conditioned by social forces revealing its impressionable and compliant nature eliminating "spiritual" as an *a priori* first principle in our moral reasoning.

For example, in religious leadership studies, Louis W. Fry[2] identifies the "spiritual" as a religious inclination associated with belief in a "Higher Being." Fry's summary, as he says, is an explication of the *intrinsic* concealed within a belief matrix, but this renders any critique of "spiritual" outside the boundaries of HIS faith problematical. Fry's is a widespread practice and to make clear the spiritual's more collective value he tries to avoid attaching "spiritual" to any particular religion seeking a more general and robust definition. However, his generalizations fall short as he positions *being spiritual* in the arms of a nondescript *monotheistic* tradition rendering it *the* motivating (causal) force for being moral, showing the

way to the moral life. Fry, I think, was close to being right, but his monotheistic leanings have put theoretical/theological barriers around the spiritual negating its exploration outside the parameters of his own faith.

## A Secular Society

No doubt we have become a secular society putting a great deal of faith on the litigations of state and federal courts on issues of value. However, and to this we need to attend, the courts are unable to reconstitute our essential moral consciousness, our spirituality, our moral sentiments. When value is taken out of its human context, generalized and reformulated to fit within acceptable patterns — groups and sub-groups, laws and policies — it loses much of its meaning and its zest. We have become, *not a clog* in a vast industrial-political machine, but an essential working part — regulated, dehumanized, and sanitized from our ethical veracity beset with a mind-numbing conformity.

Every day we struggle to free ourselves from old myths and truths worn thin by cultural clichés, desperately trying to release ourselves from these self-imposed limits. Are we what others say we are or can we set our lives on a new path; march to a different drummer, and *re-orchestrate* the cultural rhythms often discovered in old habits and practices? But even as we are caught in the vortex of swimming against the tide, kicking and screaming and demanding release, we are found dragging many of the assumptions and practices of the past with us — paradigm shifts are rarely complete or sanitized despite what Thomas Kuhn said.[3]

> ***In 1963, Thomas Kuhn observed that the transition from our significant paradigms or exemplar beliefs (be they scientific, ethical, or religious) is a complete Gestalt shift that is inexplicable precisely because it leaves nothing of the old by means of which to explain it. This seems a common predicament as we have inherited the wind of manifold conjectures, inconsistent religious dogmas, and speculative ethical hypotheses all vying for value dominance. Yet, a "complete" paradigm shift is a rare thing, maybe impossible, usually gradual and hardly noticeable as it drags prior assumptions and past habits with it into future discourse and behavior.***

Indeed, our moral authenticity needs resetting, but old habits are hard to modify or even shed. We want life neat and orderly and find it difficult to disconnect from our envisioned idyllic past with its security and order, regulations, rules and quantifiable efficiency. So with toxic nostalgia we acquiesce, sentenced to a life of drift and doubt.

I write as a moral idealist, but write I must as our ordinary passivity needs to be replaced by positive and reflective intention. The moral self is something to be realized outward into the world, such that it is enlarged and deepened the more collective experience it is able to contain. Ethics, the moral life, is therefore something we grow into rather than something we possess; it resists static and quantifiable efficiency and is conditioned on human relationships the activity of which introduces meaning and variety into our lives. We actively shape our world with our moral behaviors, not diminishing humanity with our ideas, but enriching those in our environs by pushing the meaning of "humanity" further and further away from personal interests, from our egos, and into the current of moral relationships.

Democracy is a moral ideal, itself communal and based on principles of social equality. But democracy, especially in America, has been endangered by autocratic actions instigated by

narcissistic behaviors, including violent sub-groups wishing to destroy the very system of government allowing their and our existence. Life is at a crossroads. Richard Roney reflects, "One direction leads to death, destruction, and possibly the extinction of life on earth. The other direction opens new possibilities for the human species, a world where all people have the opportunity to satisfy their basic human needs, where life has meaning and purpose."[4] In a deeply moral sense Roney is optimistic as he faces *change as possibility* saying,

> *We inherit the lifetimes of experimentation and learning of those who went before us. We accumulate knowledge and pass it on to others. We communicate through time and space. We deal with abstract concepts. We think about the past and the future.... We know that we are products of a distant past, a past that stretches beyond the twentieth century, beyond even human history. Each of us is connected to the beginnings of time and space, energy and matter, to the beginnings of life itself. We are the end points of a living process. By examining that process, we have discovered the principles that govern survival.*

> ***But if civilization is to be coherent and confident it must be known in that civilization what its ideals are…the good at which it might, and, it is to flourish.***
> — **Walter Lippman, *A Preface to Morals*, 1929**

Examining these principles, we discover amongst our friends and varying widely in our communities, competing standards and beliefs governing group survival (social, national, and international) often overlapping and impacting each other. And, here in America, although committed to democratic principles, when pressed, many find difficulty expressing their values and understandably are confused not quite grasping the value of ethnic and social diversity in the molding of our lives. Not wishing to offend their love ones or neighbors, many keep quietly to themselves. The past several years of political conflict has definitely convoluted the value and nature of democracy.

Unapologetically, it's both clarity and moral conviction we seek. So, in these tenuous times, it's not unusual to ask, "How do you interpret the events of 1/6/21?" "What are your convictions about the United States and its present state of affairs?" And, "What is it about democracy that attracts a variety of people worldwide making democracy worth pursuing?" There are many other questions, and opinions vary, some saying democracy is beneficial for achieving personal and collective goals, some claiming democracy is necessary for religious freedom, and others adding that democracies are collectively and morally desirable independent of personal goals.

> ***More than anything, we are proud that America stands for something, a set of enduring values that have given us a common identity in the midst of incredible diversity — values that have made us one people.***
> — **Frances Moore Lappe, *Rediscovering America's Values*, 1989**

When answering these questions, we can no longer afford to straddle the fence or apologize for pointing out the positive features of democracy. But as we lift up democracy as a moral ideal, we should avoid moral platitudes and take responsibility for our own behavior, for, as we have witnessed, democracy's internal weaknesses have been exposed, its structures weakened, and its value tilting on the edge of uncertainty. With moral sensitivity, practical reasoning is able to upright the moral ideal that is democracy.

On a personal level, we all, if we're normal, value our lives and hope that others find value in us. But this doesn't always happen for life isn't neat and orderly; it can be and maybe at times it needs to be, but, as we know, it can also be brutish and ragged, unpredictable and confusing. And not all are committed to the collective enterprise that is democracy. Some are self-absorbed pushing a despotism echoing their own beliefs and self-centered motives. Others, in their insecurity, have harnessed their religious and political beliefs to influential personalities finding comfort in numbers. With Evangelical Christianity losing numbers year by year, many evangelicals have hitched their "faith" to the political right searching for stability and confirmation. Recently, this has paid dividends as the Supreme Court, in June 2022, overturned *Roe v. Wade* and the political right is hinting at much more to come. Perhaps the Supreme Court has become politicized, legislating values rather than interpreting law according to Constitutional standards. But do politicians really care about moral, even religious issues, or are they only motivated by the political power that potential voters can give them? And, although the institutions of democracy are thought of as sacred, and special they are, they (the three branches of government) resist being absolute, remaining contingent on the will of "we the people" using Constitutional means to strengthen their political reach.

Obviously, our lives have been dominated by large political gatherings tempered by accusations and a lack of sensitivity to different views. White Supremacy and racial/ethnic bias are being pushed and, noticeably, in this excitement and with its vociferous rhetoric, we often lose contact with our own moral veracity, the common language of value by which we have learned to live with each other. In this values muddle, if we acquiesce, we open ourselves — not to civil discourse — but to a mind-numbing herd mentality losing our individuality and, more often than not, stumbling into group conformity.

Bruce Thornton warns, "And so we are vulnerable to con-men of various stripes, 'sublet devisors' who can manipulate our ignorance and insecurities to peddle their own brands of intellectual snake oil." In part, says Thornton, this is "caused by accepting without examination a preformed intellectual system or structure of ideas."[5]

## A Closer Look

Not only in other countries, but in America as well, during the past five or six years competing political values/ideologies vying for dominance have emerged. At the extreme edges of these ideologies are *inclusive democracy* and its contrary *totalitarianism* (or more accurately, in the United States, totalitarian-democracy), but neither in their pure form. The impurity of our ideologies causes uncertainty and sometimes chaos leaving elbow room for both democratic and totalitarian (one-party, dictatorial) variations. Between these two extremes we find lesser known but highly effective competing systems of beliefs such as *socialistic-democracies and republics, including presidential, federal, and socialistic*. These we don't always notice as the name-calling and accusations coming from some congressional leaders, friends, and the media often mask what is not said or what they don't want us to hear. Honesty, difficult to procure, is a vital necessity for democracy.

However, involving rule by law, voting and free elections, and negotiations with ostensible democratic voices, democracy is a messy business conditioned by negotiation, arguments,

and even stonewalling. Built into its core is the grit of agitation, extricating many voices and opinions and supportive of diversity. Within this give and take our values are always on display revealing our similarities and differences, willingness to cooperate, or stubborn independence.

Noticeably, we need to re-educate ourselves and look more closely at the political philosophies of our representatives – local, state, and national. Although Roney believes we are mostly rational and innovative – I'm not that optimistic – we know there are many irrational players among us. When in positions of influence, they can make life ugly and progress – economic, moral, and social – little more than an upheaval of competing and habitually incomprehensible values; paraphrasing Kant, "Ah, the crooked timber of humanity."[6]

Value confusion and value polarization have us in their grips as the shade of reasoning appears to have been lowered making room for half-truths and outright lies. And we can't neglect our responsibilities: reflective morality, susceptible to ordinary life, consists not only of forming judgments of value, but of setting forth the reasons for one's judgments. A vibrant democracy depends on this. But are most prepared and, even if they are, will they be willing participants?

In itself, this speaks to the commonplace nature of our system of public and private education and our news media. Weighted down by facts that can be quantified and tested, our schools give little attention to the teaching of logic and critical thinking or to the intrinsic values inherent in democracy and democratic decision-making or the interpretive value of facts expressed. Under the weight of the STEM curriculum the deficiencies in the humanities and social sciences shows as various social and religious values are being slipped into the school curriculum while others are removed. Books are being banned and various social theories, posing as "educational," are quietly being put into the curriculum justified by one moral, political theory or another. Our deeply held beliefs drive our ethics and opinions of others as well as our behavior. Democracy's strength lies in listening to and openly discussing the ideas and views of others, even ideas we believe are immoral and/or untraditional. Carefully evaluating our beliefs is important for our beliefs are the foundation of our values.

> ***There is a cult of ignorance in the United States, and there has always been. The strain of anti-intellectualism has been a constant thread winding its way through our political and cultural life, nurtured by the false notion that democracy means that 'my ignorance is just as good as your knowledge.*** **— Isaac Asimov**

The media also seems to be divided between the political right and left. Rather than being objective and thorough, the news is often slanted and sometimes contrary views go unrepresented. Furthermore, we are not cleansed from guilt habitually hearing what we want to hear and dismissing, without explanation, contrary opinions. There are many in our society, perhaps a majority identified on all sides of the political-values equation, who seem to be caught in the middle of all this. Politically and morally, they appear to be stalled in a pointless and seemingly never-ending cycle of party loyalty and values confusion. Unwilling to speak out or maybe not knowing what to say, and not wishing to offend their friends, they say or do nothing, assenting to the

comfort of habit and tradition and vulnerable to political views on all sides. Nothing could be more dangerous to democracy than this.

## Who Are We Fooling?

According to Harry Triandis, "Self-deception occurs when we use our hopes, needs, desires, ideology, emotions, theory, prejudices, and other psychological processes to "construct" the way we see the world."[7] This is a reminder that being objective about the world, even ourselves, is difficult, that all "facts" bear the stamp of "interpretation."[8] Unexamined ideas and facts conceal our assumptions and, importantly, our biases. Consequently, evaluation requires civil discourse and a reconsideration of our own principles as well as those of others.[9] This is the way of democracy, and although imperfect, requires constant and diligent maintenance.

However, often winking and nodding at truth, we are, as it were, deceptive creatures, but, according to Triandis, whom are we fooling? America is perched on a dangerous precipice, often lying to itself, and must decide what it wants to be — either…

(1) A *totalitarian-democracy* (*electocracy*)[10] where citizens are able to vote for their governmental officials but cannot participate directly in governmental decision making and where the government does not share any power (sometimes called a "closed society") or

(2) An *inclusive democracy* in which the supreme power is vested in the people and exercised by them directly or indirectly through a system of representation, usually involving periodically held free elections.

In broad strokes and in our time, these two choices have emerged as front-runners; however, for the keenly observant, never in their "pure" form. Dissimilar but shared, revealing America's paradoxical nature, both have been with us for a long while. Consequently, we must be on guard because with the rise of military aggression in Europe and the Middle East, despotism in China, and with economic dissatisfaction at home, coupled with an in-built micro-aggression against those who differ with our views, some are pushing for a more totalitarian regime as a better solution for governing (controlling) a diverse and divided nation.

## Democracy on the Edge of Uncertainty

From a moral perspective, an inclusive democracy seems to be the ideal governmental system emphasizing freedom of speech and equality, inclusive elections and the like, but we don't live in an idyllic world; rather we live in a world, says Anne Applebaum,[11] where many have lost faith in "inclusive democracy" and where "power" and "control" seem to be operative norms. In our world anger has become habitual and divisiveness has become routine. Of course, such has been with us since our nation's founding. Maybe we notice this more because of the proliferation of advanced systems of communication or don't give it much attention because we are excessively involved in our own social lives and the social

media. Our inattention and laissez faire attitude put democracy in danger and our freedoms at risk.

**EQUAL JUSTICE UNDER LAW…**
***These words, written above the main entrance to the Supreme Court Building, express the ultimate responsibility of the Supreme Court of the United States. The Court is the highest tribunal in the Nation for all cases and controversies arising under the Constitution or the laws of the United States. As the final arbiter of the law, the Court is charged with ensuring the American people the promise of equal justice under law and, thereby, also functions as guardian and interpreter of the Constitution.***
https://www.supremecourt.gov/about/constitutional.aspx

Early in 2021, a *totalitarian-democracy* raised its head with screaming and violence attempting to overthrow the rule of law; e.g., the election process. This began and ended with raucous rhetoric, finger pointing, and violence rather than civil discourse. Now in the middle of 2022, it continues, making unraveling this conundrum a long and painful process requiring all Americans to re-examine their values and adjusting their political beliefs accordingly. Indeed, we seem to be living in the dog days of a paradigm shift which will be neither automatic nor routine, clear cut or sterile.

Keeping this in mind, Applebaum says,

> *We have long known that in closed societies, the arrival of democracy, with its clashing voices and differing opinions, can be complex and frightening for people unaccustomed to public dissent. The noise of argument, the constant hum of disagreement—these can irritate people who prefer to live in a society tied together by a single narrative.*[12]

Careful consideration demonstrates that American democracy has always been a blend of different philosophies teetering on the edge of disintegration. And so, we ask, "Is it the loudest voices or the most rational to whom we listen?" "Who is it that controls this voice?" "How do we judge what is true or false?" and "What makes this voice appealing to us?" This last question is important for it's the attitudes and commitments – the will of the people – that is the engine of democracy.

Nothing is more important to the maintenance of democracy than a free and unbiased press, but this has become an unreliable expectation. Perhaps Marshall McLuhan was correct, "The medium is the message."[13] But when does reining in the press, including the social media, become a limitation on free speech? Our values seem convoluted, and they are, but care must be taken for we are walking on the thin edge of what many believe are their unalienable rights.

Subsequently, how do we judge what is and what is not rational, true, and factual, even what is right or wrong? Our values, even the value of reason, seem to be a bamboozled and compromised mess of opinions, theories, and failed ideas. Consequently, all this chatter could simply be a shrewd masquerade covering a politics of conflict and power. Bertrand Russell was convinced of this as he said,

> *I shall be concerned to prove that the fundamental concept in social science is Power, in the same sense in which Energy is the fundamental concept in physics.*[14]

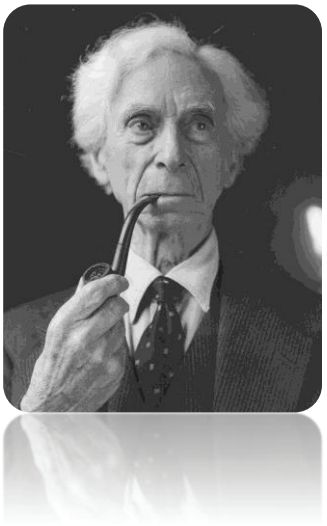
Russell's could be an unsupported generalization, but if correct, then the question becomes "How do we harness 'power' for good rather than evil, for democracy rather than for

autocratic manipulation?" The assumption here is that "democracy" is good and to be preferred over despotism because, ideally, it provides respect for individual choices and, as the Constitution says, "promotes the general welfare of the country,"[15] meaning:

- Creating the conditions under which the general population – *We the People* – can prosper and flourish.
- Protecting the environment in which we live.
- Maintaining a stable and balanced economy that offers opportunity for all.
- Taking actions to ensure that the needs and necessities of all *can* be met, though not necessarily by the State directly.
- Ensuring that the People are treated fairly in commerce and employment.

Of course, as we are aware, there are manipulators on all sides pushing their views and harnessing truth to their opinions. How they interpret the events of the day and then go about promoting the general welfare of the country bares the stamp of their motives and ideologies. For this reason, a free and open press is a necessity for a democracy to survive.

> ***The American Dream is that dream of a land in which life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement. (It is not) "… a dream of motor cars and high wages merely, but a dream of social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable, and be recognized by others for what they are, regardless of the fortuitous circumstances of birth or position.***
> — **James Truslow Adams, *Defining the American Dream in Epic of America*, 1931.**



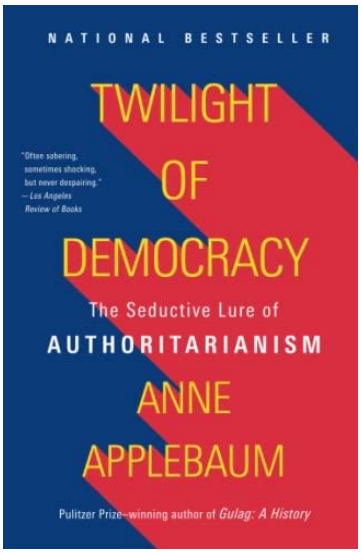
From the Proud Boys to WOKE, coming from the Right and Left, America seems to be swirling in a fulcrum of change with subgroups emerging on all sides claiming rational and democratic support for their values. And this is not the first time, but it is *our time* and to this we must attend! The implications of Russell's observation for practical behavior and imagined values have possibly been neglected or shoved under the table. Somewhat agreeing with Russell, we are witnessing values "colored and determined by the drama of force meeting force, of action and counteraction," says Harold Kaplan.[16]

But times are changing as testimonies in the January 6 investigation testify. Some have been awakened to the dangers of despotism and a manipulative and unethical media, but others have not. For many on the political right, autocracy seems preferable as it serves their traditions, their biases, and, for some, their quest for power. And we should remember the words of Thomas Carlyle who was willing to allow power to be the agent of necessity and the arbiter of justice saying, "Doubt of any sort cannot be removed except by action."[17]

## The American Dream

In all honesty, most Americans want to believe in democracy, in the American dream. Although imperfect, democracy seems to be the most moral solution to our values diversity providing a pathway for disagreement and for agreement. Isaiah Berlin[18] pointed out that

somewhere in the past or the future, in divine revelation, in the minds of individuals, or in the pronouncements of history or science, "there is a final solution." This could be democracy or it may only be a pipedream, a product of a faith-based enculturated imagination or an eschatological hallucination, but it's a dream embedded in the thoughts and beliefs of many Americans driving efforts for improvement and change. Indeed, democracy cannot survive without a vision of the future laced with optimism and a dedication to the principles of truth, freedom, and civility. But, the timber of truth can be bent only so far until its fibers weaken and it cracks under the strain. As Harold Kaplan notes,




*Looking back on the corruption of Marxist metapolitics … once in power … the state [the party] has its certification in the political order rather than in struggles. Therefore it can judge the rational, the real, and the necessary for itself on an a priori basis.*[19]

This can be delusional, as we have witnessed, leading to some non-democratic results. Jonathan Sacks comments:

*The market cannot deliver distributive justice. The state cannot deliver dignity and resilience, civility and responsibility…. Remove the moral matrix of civil society and eventually you get populist politics and the death of freedom in the name of freedom. It is the wrong road to take.*[20]

Feasting at the table of uncertainty, we find that there are no simple solutions to our problems. Different opinions abound and many would prefer closing down dialogue and walking away. By excluding opposing opinions, they inadvertently eliminate the need for thinking and civil discourse — a strict diet of "follow the leader" in which many believe they will find security and social stability; "life as it used to be."

Americans want certainty, which is often expressed loudly and with force and, among white Christians especially, many want things as they were or as they thought they were—a dominant white Christian America. But, as we are aware and as Jean-Francois Revel has written, "democracy cannot thrive without a certain diet of truth."[21] But the hyperbole of myth-making posing as history presents a hazard, a danger for democracy assuming a static and invariable past. This is the world of the MAGA movement, an idealized world, a fantasy world, masquerading as fact about which we are wont to believe; a user-illusion making us victims of our own delusions, a world, in the words of Senator Raphael Warnock from Georgia, "of misaligned values and misplaced priorities."[22] And for Christians, especially for "White" Christians, don't be fooled—White Christian Nationalism supported by the radical right has nothing to do with faith or belief in God; rather, it is a political movement (or suggestion) preying on fear, an idealized past that never was, uplifting prejudice to the level of the sacred, and most importantly, designed to get your votes. What absolute nonsense this is.

But, Applebaum warns:

> ". . . in an information sphere without authorities—political, cultural, moral—with no trusted sources, there is no way to distinguish between conspiracy theories and true stories . . . often deliberately misleading narratives now spread in digital wildfires, cascades of falsehood that move too fast for fact checkers to keep up."[23]

Caught in this confusion, and unfortunately, our moral sense and our belief in inclusive democracy as a moral vision are tip-toeing on the edge of uncertainty and ambiguity. Not since the 1950s and the days of Joe McCarthy and the civil rights revolution of the 1960s have the foundations of democracy and its moral sagacity been more shaken and weakened — *at least in my time*. To pull ourselves out of these "dog days of emotional incontinence," we should not forget what we owe to past generations; to those who came before us making possible opportunities for our own social and economic lives, for our moral growth, and for human interaction and understanding.

> ***[Civility] is the call to service, giving our life over to something larger than us, the call to become what we were meant to become — the call to achieve our vital design.***
> **— Joe Jaworski, *Synchronicity: The Inner Path of Leadership***

Yet, we discover our moral hope often languishing in the backwaters of power and greed, of you against me, and us against them, of red states and blue states, of racism and inclusion, of gays against straights, and of trying to figure out which descriptive nouns, pronouns, and acronyms are politically correct. The list is endless and the generalities mindless.

Jonathan Sacks says we have lost the power of "We," our feelings of collective responsibility and civil dialogue; the bonds that join us to one another in relationships of mutual responsibility and trust and this has led to the atrophy of families, marriages, and communities. Agreeing with Sacks or not, noting that *our sociability is our humanity* and life is about positive and caring relationships, I think we can agree, morality represents "our commitment to others, our capacity to form bonds of belonging and care.... Morality humanizes the competition for wealth and power...that society is built on a foundation of a shared morality."[24] Surely, personal well-being depends on what others do, says Steven Pinker, "...like helping us when we are in need and not harming us for no good reason." ...When you combine self-interest and sociality with impartiality — the interchangeability of perspectives — you get the core of morality."[25] This is a basic principle we often forget in the heated corridors of disagreement.

## The Practical Nature of Moral Reasoning

I might be just blowing smoke as many will neither understand nor care about this theoretical twaddle. Consequently, to re-establish the moral value of democracy *practicality* is required as much as theoretical understanding. This was recently revealed in an address by President Biden: [26]

> *President Biden said, 'Our foremost foreign policy objective remains protecting the security and prosperity of the American people, but we are also a leading champion of*

*human rights and the rule of law. If we abandon our values, we have nothing worth defending. If we abandon our interests, we have no way to defend our values. How this dilemma is addressed will affect us all.'*

*I know that there are many who disagree with my decision to travel to Saudi Arabia,* Biden wrote. *My views on human rights are clear and long-standing, and fundamental freedoms are always on the agenda when I travel abroad, as they will be during this trip, just as they will be in Israel and the West Bank.*

Listen carefully: is this moral double-talk or is this "morality rolled up in a package of commonsense (pragmatism)?" We know that morals are not absolutes and must be interpreted and applied among life's changing situations. We also understand that, although we try to live by moral principles, we often have to deal with unsavory and immoral persons, even nations. This is a personal, community, national, and international reality. Level-headedness is required, as some have said, "To go along is to get along," but for the morally astute, more is required of us than conforming to reasonable expectations.

In order to discuss the President's words intelligently, what needs clarification are the words "values" and "interests." If we take "values" to mean "human rights" and "interests" to mean "whatever enhances America politically and economically," then is this not a case of "the end (whatever are our interests) *justifying* the means (what values we choose to use in any given situation)? But, as the President explained, his was not a justificatory remark, but one based on practical reasoning. The reality is that we don't live in a vacuum; decisions are made and strategies hammered out — for the greater good — among individuals and nations with various value commitments. Consequently, to be effective, morality must be wrapped in a package of common sense, grounded in experience, and with long-term as well as short-term goals.

In 2005, Bob Clifford[27] observed, "…aggrieved groups around the world have portrayed their problems as human rights issues." He went on to point out that although the *Universal Declaration of Human Rights* was widely conceived, "for the most of its history a limited set of civil and political rights have garnered the bulk of international attention and resource." He noted that in many cases, efforts to develop new rights have met resistance from not only national bodies, but from businesses and powerful economic and religious interest groups. Many believe, Clifford observed, that if we advocate for a human rights proliferation this may cheapen their traditionally provincial values and concerns, even civil and political rights. So, level-headedness is required from the individual and personal to what is perceived as the collective or "greater good."

As difficult as this is, we are challenged to move beyond the threshold of personal consciousness and personal needs — my rights or your rights, of feelings and beliefs, of selective truth and conspiracy theories, of all that breeds power and authority rather than cooperation and benevolence, or of one that triggers moral superiority or displeasure — to that of a *collective moral conscience*. By collective is implied civil discourse and problem solving, working together to resolve our differences.

There is a practicality to our moral consciousness discovered in our human connections and the need for persons and communities to cooperate and understand and listen and hear the views of others. Morality is a communal affair and conditional, conditioned on the purposeful efforts of people, communities, and nations to unlock their collective energies, expanding them to include others, and applying their knowledge and energy to the betterment of humankind. This is all we can ask, even of our President.

## Conclusion

Surely, the values-bewilderment we are experiencing has caused one existential crisis after another. Maybe we're suffering from emotional exhaustion? With communication truncated, the quiet, murmuring voices of many Americans have provided room for amoral and undemocratic forces pushing democracy to the edge of uncertainty. It is through such acquiescence that self-identifying subgroups, unnoticed by many and unchecked, melt into a "false" majority assuming political power and control.

> ***Transformation is a process, and as life happens there are tons of ups and downs. It's a journey of discovery — there are moments on mountaintops and moments in deep valleys of despair.***
> **— Rick Warren**

Not since World War II and its Cold War aftermath has democracy, as a moral theory of governance, been so endangered. One wonders if our capacity for reason and objectivity is but a psychological chimera, without salience or substance, or as Jacob Bronowski noted in 1973, ". . . an unending adventure at the edge of uncertainty."[28] One continues to wonder if this confusing mess has dislodged the assumption that society and democracy were built on a foundation of a shared morality conceived as common sense. Surely, some have missed this point or have redefined "common sense."

It seems that "things as they were" or "what we think they were," have become *a priori* (theoretical) starting points in our discussions and this, more often than not, is a misaligned adventure idealizing a past that never was and probably never will be. Promoting this illusion, the MAGA movement is but a pretense rendering power from the unpowerful in order to build from the energy of nostalgia a new government, but a government without substance except the vision of an amoral, narcissistic leader leading democracy down a dark and lonely road.[29]

A shift is needed in our moral understanding; a shift away from the individualistic, even the collective and traditional, and a move into a broader understanding of who we are as human beings. After all, morality is about strengthening the bonds between people and helping others; society and democracy are built on this foundation. A shared morality broadens our perspective beyond self while creating the conditions for trust allowing us to get along with each other. This allows focusing attention on the actions of government rather than on vociferous and meaningless rhetoric, moving us another step away from the political forces driving a single ideology, a single narrative, over others.

Could be January 6, 2021 will be as historical as December 7, 1941 replete with democratic values scarred, weakened, and left scattered on the floor of the United States Capitol. As with 1941, the causes and effects of our present crisis are not clear cut and perhaps never will be, but, as Richard Roney said, *change brings with it possibility*.

Consequently, like a Phoenix rising, we have the collective power and responsibility to give birth to a new democracy, rubbing off the rust from the past, remembering the past but not anchored to it, and laying out in broad terms and in specific ways democracy's moral possibilities. We've done this before and we can do it again. It was President Lincoln, who, caught in the throes of such a "re-definition" conflict, reminded us that we as a nation were "conceived in liberty, and dedicated to the proposition that all men are created equal." This moral principle anchors our moral perspective, is able to soften the scar tissue of recent events, and allows the expansion of businesses and communities, homes and churches. This, we cannot forget.

But great effort will be required for re-ordering reality and giving democracy a new form. This might not be a complete paradigm shift, but it will require a modification of our attitudes and behaviors, even our values. If we can find a *common ground*, an ethical footprint to follow, perhaps we can use this foundation for encouraging reliable ethical behaviors for the betterment of all humanity. This common ground I call "humanity as community." As I wrote in 2019:

> *Morally significant, 'humanity as community' expands our view of others, our communal interdependence, and the importance of human decency and service. It encourages a morality without conceptual borders. Unsurprisingly, within nations and communities, there is a wide array of values, prioritized differently, requiring dialogue among their citizens. Lest we hover in an inherent moral exclusivity, these values must be flushed out and their overarching moral identity-markers recognized, prioritized, and brought to the forefront of policy-making where consensus and foundation-building are able to grow moral awareness.*[30]

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## About the Editor

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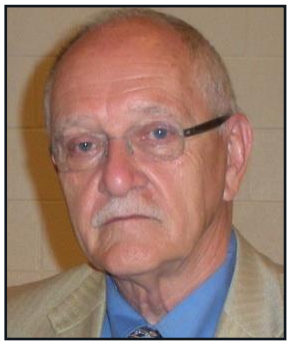

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# Addressing the Well-Being Problem – A "Fundamental State of Leadership" Approach

## Introduction

The message of Jon Clifton's (2022) new book, *Blind Spot*, is that the volatile, uncertain, complex, and ambiguous context of business has created enormous pressures on the modern employee with 28% of employees exhibiting chronic depression, extreme sadness, or other mental health problems. Those conditions negatively affect employee commitment and engagement and hamper the ability of organizations to succeed in a highly competitive global environment. The root cause of this "well-being problem" is the convergence of a multitude of economic and social problems that challenge the best efforts of even the most capable leaders.

The focus of this paper is on identifying how a highly ethical "fundamental state of leadership" approach to improving employee well-being can enable leaders and organizations to mitigate the factors that have eroded the modern work environment and have created the well-being problem that pervades businesses virtually worldwide. We begin the paper by defining well-being and summarizing evidence that identifies many of the issues that have created this well-being dilemma. We then describe the four elements of Robert Quinn's fundamental state of leadership and present seven propositions about the application of Quinn's leadership model in reducing the eroding of employee well-being. We conclude with encouragement to those who seek to improve well-being, increase employee engagement, and improve organizational performance thereby.

## Defining Employee Well-Being

Employee well-being encompasses the facets of everyday life that contribute to a positive

mental and physical state (Juniper, 2011). Personal well-being is not a new construct and has been loosely defined as "[the presence of] positive emotions and moods, generalized contentment, the absence of depression or anxiety, overall satisfaction with life, personal fulfillment, and the capacity to function positively in performing responsibilities in life" (Andrews & Withey, 1976). Employee well-being encompasses physical, emotional, and economic wellness within the context of work (Larsen & Eid, 2008), and, when effectively addressed, can substantially increase employee productivity and firm performance (Krekel, Ward, & DeNeve, 2019).

Because employees have historically spent many of their waking hours within the confines of their workplace, prioritizing ways to enhance employee well-being and performance can be beneficial to the flourishing of an organization (Hart, 2019). Achieving employee well-being requires accurately assessing a workforce's needs and creating programs to support employee wellness in the workplace (Tonkin et al., 2018).

## The Well-Being Dilemma

A growing body of empirical evidence about the nature of the workplace has confirmed that employee well-being is closely related to employee engagement, trust and commitment, job satisfaction, employee happiness, and organizational performance (Clifton, 2021; Worline & Dutton, 2017). The following statistics about employee attitudes, trust in the workplace, and employee commitment clarify these relationships.

- Worldwide research reported by the Gallup research team, an alarming 28% of all employees self-describe as being unhappy at work (Clifton, 2022).
- According to a *Harvard Business Review* study, 58% of employees would rather trust a stranger than their boss (Damron, 2018).
- Worldwide research about employee engagement conducted in 160 countries found that only 15% of employees worldwide described themselves as fully engaged at work and a higher percentage who are actually negatively engaged (Clifton & Harter, 2019).
- According to a study reported in the *Wall Street Journal*, half of all returning post-Covid employees are "quiet quitters," whose commitment to their jobs conflicts with their other priorities (Smith, 2022).
- A total of 67% of employees report experiencing change fatigue, burnout, or the feeling of being overwhelmed by the amount of change in their lives (Wigert & Agrawal, 2018).
- According to a study reported by Wrike, Inc. (2021), 94% of employees report feeling stressed at work. According to research conducted by the *American Psychological*
- *Association*, the most common causes of work stress include low salaries (46%), lack of opportunities for growth or advancement (41%), too heavy a workload (41%), long hours (37%), and unclear job expectations (35%).
- These alarming statistics summarize the dissatisfaction of many employees with their work and the stresses, anxiety, and ill feelings that affect the well-being and emotional health of many of today's employees.
- Current policies implemented in the workplace heavily recognize economic outcomes as a measurement of success for society, but fail to consider the impact of work on
- employee well-being. According to Deiner and Seligman (2004, p. 1), "economic indicators were extremely important in the early stages of economic development

when the fulfillment of basic needs was the main issue. As societies grow wealthy, however, differences in well-being are less frequently due to income, and are more frequently due to factors such as social relationships and enjoyment at work."

- Historically, levels of anxiety have been steadily increasing in society whereas levels of social connectedness are decreasing (Putnam, 2020). Frey and Stutzer (2002) are among many scholars that found that societies that reported higher levels of well-being equate with higher levels of trust in organizations – a fact that more recent research has substantially confirmed (Cameron, 2012; Worline & Dutton, 2017).

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## Elements of the Fundamental State of Leadership

The fundamental state of leadership is a principle-based leadership perspective developed by the University of Michigan's Robert E. Quinn (2006) that emphasizes the importance of leadership focus, defining values, willingness to change, and continuous learning. *Table 1* below identifies the differences between the more traditional or "normal state of leadership" and "the fundamental state of leadership."

***Table 1*: The Normal State and Fundamental State of Leadership**

| The Normal State of Leadership | The Fundamental State of Leadership |
|---|---|
| • **Comfort Centered** – I stick with what I know.<br>• **Externally Directed** – I comply with others' wishes to keep the peace.<br>• **Self-Focused** – I place my own interests above those of the group.<br>• **Internally Closed** – I block out external stimuli to stay on task and avoid risk. | • **Results Centered** – I venture beyond familiar territory to pursue ambitious outcomes.<br>• **Internally Directed** – I behave according to my values about what is right.<br>• **Others Focused** – I put the collective good first – above my own interests.<br>• **Externally Open** – I learn from my environment and recognize when there is a need for change. |

Each of the four factors associated with the fundamental state of leadership has the potential to significantly contribute to the enhancement of employee well-being. The following is a summary of these four factors that Quinn included and seven propositions that identify how adopting the fundamental state of leadership can increase employee well-being.

### *Results Centered*

Results-centered leadership emphasizes the importance of achieving outcomes that fulfill an organization's purpose and mission (Collins & Porras, 2014) while achieving what customers are striving to accomplish (Christensen, 2013). The evidence about employee well-being research affirms that organizations that focus on employee well-being have employees that are more fully engaged and contribute to higher productivity and overall profitability than comparable organizations that do not put importance on employee well-being (Cameron, 2021). Aligned with that evidence we suggest our first and second propositions about well-being and the fundamental state of leadership.

$P_1$: *Organizations with leaders who incorporate the results-centered focus of the fundamental state of leadership achieve measurably greater results than comparable organizations.*

$P_2$: *Organizations with leaders who incorporate the results-centered approach of the fundamental state of leadership produce employees that are more collaborative and unified than companies that do not adopt this approach.*

### *Internally Directed*

Quinn (2006) explained that to be internally directed consisted of the ability to rely upon one's own inner sense of right and wrong, despite the lure of contradictory opinions. This belief in the importance of one's inner moral compass enables a leader to honor her or his sense of personal integrity (Christensen, 2012). Stephen R. Covey (2004, p. 98-99) explained that organizational leaders have the moral obligation to find their own voice and then treat their employees so well that those who they lead come to find their own voice or unique significance as well. Consistent with the fundamental state of leadership's requirement to be internally directed, we present our third proposition.

$P_3$: *Organizations with leaders who are internally directed and who honor their obligation to help employees to find their voice have employees who have greater employee well-being than organizations with leaders that are not internally directed.*

### *Others Focused*

In defining the fundamental state of leadership as being others-focused, Quinn (2006) echoed the perspective that a leader's role is to first be a servant to others (cf. Greenleaf, 2002). Leaders adopting an others-focused perspective rise to the level of highly ethical stewards who recognize the importance of each stakeholder (Caldwell, Hayes, & Long, 2010). As ethical stewards committed to all stakeholders, leaders who are others focused seek to treat employees as valued "owners and partners" and fully engaged participants within their organizations (Block, 2013; Hernandez, 2012). Aligned with this others-focused quality of the fundamental state of leadership, we suggest our fourth and fifth propositions.

$P_4$: *Organizations with leaders who incorporate the others-focused emphasis of the fundamental state of leadership inspire greater employee engagement within their workforce than comparable organizations.*

$P_5$: *Organizations with leaders who incorporate an others-focused leadership perspective are more likely to earn the commitment of their employees than organizations whose leaders lack that perspective.*

### *Externally Open*

Quinn (2006) explained that being externally open enables leaders to be more sensitive to the volatile nature of the external environment which confronts the modern organization. Being externally open enables leaders to be responsive to the demands of change (Bennett & Lemoine, 2014). Harvard University's John Kotter (2012) recognized the importance of preparing their employees to be adaptive to environmental conditions and explained that such employees are more prepared to utilize resources flexibly and creatively in response to change. Consistent with this leadership quality, we propose the sixth proposition.

$P_6$: *Organizations with leaders who incorporate the externally open perspective of the fundamental state of leadership are more likely to enhance employee well-being through their preparation of employees to be adaptive to change.*

In his later research, Quinn (2015) explained that the application of all four of the foundation elements of the fundamental state of leadership was multiplicative rather than additive in their impact on people and organizations. The elements of effective leadership that increase employee commitment, engagement, and wellness signal to employees that they are valued participants as full partners in achieving an organization's mission. Accordingly, we offer our seventh proposition.

*$P_7$: Organizations with leaders who adopt all four elements of the fundamental state of leadership have employees who are more engaged and committed than organizations with leaders who do not adopt all four elements of this leadership perspective.*

### *Summarizing the Impact*

Each of the four key elements of the fundamental state of leadership can substantially increase employee commitment, improve organizational trust, and reduce the negative factors that create stress and undermine employee commitment. *Table 2*, provided below, correlates each of Quinn's four elements of the fundamental state of leadership with creating a healthier and more positive organizational culture.

***Table 2*: Impact of the Fundamental State of Leadership on Well-Being**

| Fundamental State Factor | Impact on Employees | Impact on Organizations | Comment |
|---|---|---|---|
| **Results Centered** | Leading employees in the pursuit of worthy results increases commitment to a noble purpose beyond just making money for shareholders. | Pursuit of ambitious outcomes and seeking excellence is required to achieve great success in a world where being as good as competitors is not enough. | Achieving results requires company-wide commitment and depends upon the ability to create a culture of high trust in organizations to sustain cooperation. |

| | | | |
|---|---|---|---|
| **Internally Directed** | Leading with integrity and being true to organizational values enables leaders to earn high trust and commitment in a world where that trust and commitment are low. | In a world where trust in organizations is extremely low, building organization trust depends upon leaders who are honest and lead with integrity. | Being internally directed and committed to the values of ethical stewardship enable leaders and organizations to optimize long-term wealth creation. |
| **Others Focused** | Leaders who understand the importance of putting service to others over their personal self-interest earn the commitment of those whom they serve and demonstrate trustworth-iness. | Pursuing outcomes that benefit all stakeholders enable leaders to demonstrate that they care about well-being and employee welfare. | By being others focused, leaders honor the covenantal responsibility of leaders to enable employees to flourish and become their best while achieving organization goals. |
| **Externally Open** | Helping employees to understand the need for change and providing the resources to change successfully are key elements of being externally open. | The ability to adapt to change in the fast-moving economic world requires preparing for change and creating an organization that can adapt quickly. | By being change-focused and preparing employees for inevitable change conditions, leaders and organizations create confidence in organization leadership. |

As indicated in this table, each of the four factors that are defining parts of the fundamental state of leadership have a positive impact on not only the trust and commitment of employees but also on the ability of organizations to create organizations that affirm the importance of employees. This commitment to employees' welfare, growth, and wholeness is so often missing in the modern organization (Worline & Dutton, 2017).

## Conclusion

Although the implementation of principles associated with the fundamental state of leadership have the potential to strengthen employee well-being, the challenges facing leaders and organizations continue to be compelling (Worline & Dutton, 2017). It is important to emphasize that employer commitment to employee well-being does not replace financial priorities which are necessary for organizational well-being but to also acknowledge that increasing employee well-being can actually enhance a company's bottom line. The growing evidence is that the commitment to employee's welfare actually increases the likelihood of economic success for a firm (Cameron, 2011, 2012, & 2021; Gordon, 2017; Bremer, 2021).

Contributing to and improving the quality of life of employees aligns harmoniously with increasing organizational effectiveness, improved customer retention, and productivity (Cameron, 2013). By creating an organization culture that enhances employee well-being, leaders create a workplace that empowers their workforce, increases engagement, reduces

work-related stress, and increases an organization's ability to achieve and sustain a competitive advantage (Worline & Dutton, 2017; Bremer, 2021). Ultimately, the evidence confirms that establishing greater emphasis on employee well-being in the workplace is consistent with the best interests of a company, its employees, and the customers that companies serve (Cameron, 2021; Worline & Dutton, 2017).

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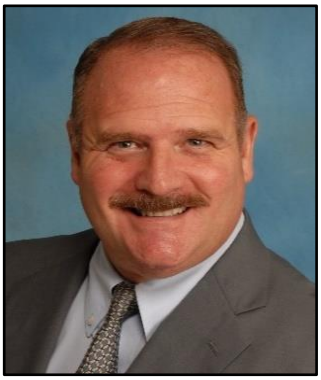

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# The Art of Transformational Leadership:

## *A Key to a High-Performance Company*

***Abstract***

*The purpose of this research is to explore how transformational leadership impacts on organizational performance. We posit that transformational leadership is a significant indicator of organizational performance. This article suggests that executives that act as transformational leaders affect organizational outcomes. In particular, this article raises a vital question as to how managers can successfully contribute to performance at the organizational level. It highlights the potential consequences of applying transformational leadership.*

## Transformational Leadership and Company Performance:

### *Building on Previous Studies*

Four dimensions have been determined for transformational leadership, including idealized influence, inspirational motivation, intellectual stimulation and individualized consideration (Bass, 1999). Transformational leaders can positively enhance collaboration through idealized influence that develops relationships with subordinates throughout the organization. Collaboration is highly facilitated by diminishing isolation and providing opportunities for further dialogue (Darling, 1990). It can build a climate of openness for employees to link their individual-interests to collective-interests (Bass & Steidlmeier, 1999). A transformational leader also shows concern through individualized consideration by focusing on identifying employees' individual needs within companies. It can be argued that this concern for employees' individual needs can in turn contribute to their organizational commitment and inspire them to put extra effort into their jobs, which leads to improved quality of products, customer satisfaction and eventually promote the degree of return on assets, sales and investment. Transformational leadership also highlights the vital importance of employee attitudes in accomplishing the commercial objectives. In this way, the inspirational motivation aspect of transformational leadership can inspire human capital through setting highly desired expectations (Bass & Avolio, 1997). It can be seen that a higher level of expectation can motivate human assets to enhance their productivity by decreasing organizational costs. Several researchers such as Meindl and Ehrlich (1987), Garvin (1988), Hancott (2005), Zhu, Chew and Spangler (2005), García-Morales, Matías-Reche and Hurtado-Torres (2008), Bertsch (2009), Flemming (2009) and Patiar and Mia

(2009) and Cho (2011) show that the transformational leadership enhances various financial and non-financial indicators of organizational performance. These financial and non-financial indicators include improving the price of stock, improving response to environmental changes, improving the quality of products, customer satisfaction and developing opportunities for learning and growth. Therefore, it can be argued that performance at the organizational level is a product of transformational leadership.

## Findings of an Industry Research Study in the MENA Region

This article summarizes findings of an industry research within medium-sized organizations. In a random sample, the population of this industry research is comprised of this type of organizations across the Middle East and North Africa (MENA) region. They represent a wide variety of industries including manufacturing, service providers, as well as public and private organizations.

This industry research aimed to expand the extant literature by conducting an empirical study of business professionals to develop a research framework that expands the current literature in the area of transformational leadership. The researchers constrained this industry research to one geographical area (i.e., the MENA region). The random sampling technique was representative of a set of data that provided a clear picture of the current situation of medium-sized organizations operating in the MENA region.

This industry research was designed to ask participants to provide their perceptions on two latent variables (i.e., transformational leadership and organizational performance). The researchers collected data from both leaders and followers. Previous studies indicate that followers and line managers may have a wider perspective of organizational processes (MacNeil, 2003). Apart from the critical role of senior leaders as strategic decision makers, middle managers may also have a wider perspective of the effectiveness of organizational processes (Girard, 2006; Jain & Jeppesen, 2013). Senior leaders, middle managers, line managers and employees, therefore, are qualified to provide their perceptions on the research variables of this research.

The research design included an online survey sent to informants, which was conducted to acquire empirical data on a large scale. The researchers followed the work of Deshpande (1982), who argued that a survey method measures organizational characteristics by examining informant's perceptions. Company size was also a crucial criterion for this industry research and the researchers used a random sample, which they felt was sufficient to represent the selected population. Accordingly, medium-sized organizations have been defined as the companies with 100 or more employees and that was a criterion upon which the researchers based this industry research. The companies were not limited to a specific industry and, therefore, are broadly representative of businesses perspectives. The participants were selected randomly in this industry research and were solicited from a large pool of both followers and leaders in medium-sized companies.

The Multifactor Leadership Questionnaire (MLQ) was adopted to measure four aspects of transformational leadership, including idealized influence, inspirational motivation, intellectual stimulation, and individual consideration. This questionnaire was designed and validated by Bass and Avolio (2004). The sample items included:

- In our company, leaders enable others to think about old problems in new ways.
- In our company, leaders help others to develop.

Also, the measurement items for organizational performance relied upon financial and non-financial performance. The sample items included:

- Our company has been excellent in meeting its goals over the past five years.
- Our company has been able to acquire the financial resources it needs over the past five years.

Of the surveys sent out to the participants, a total of 643 questionnaires were returned. Among these returned responses, 21 surveys were not useable or was considered incomplete and tabled as unusable for this industry research. This resulted in 622 responses from 457 medium-sized organizations. The sample characteristics have been presented in the following tables:

**Table 1:** ***Average Age***

| Average Age | Frequency | Percent |
|---|---|---|
| Age range 20 and 25 years old | 76 | 12.21 |
| Age range 26 and 30 years old | 92 | 14.79 |
| Age range 31 and 35 years old | 131 | 21.06 |
| Age range 36 and 40 years old | 123 | 19.77 |
| Age range 41 and 45 years old | 136 | 21.86 |
| Older than 45 years old | 64 | 10.28 |

* N = 622

**Table 2:** ***Job Rank***

| Job Rank | Frequency | Percent |
|---|---|---|
| Employees | 248 | 39.87 |
| Managers | 374 | 60.12 |

* N = 622

**Table 3:** ***Gender***

| Job Rank | Frequency | Percent |
|---|---|---|
| Female | 191 | 30.71 |
| Male | 431 | 69.29 |

* N = 622

**Table 4:** ***Years of Service***

| Years of Service | Frequency | Percent |
|---|---|---|
| Less than 1 year | 103 | 16.55 |
| Between 1 and 10 years | 247 | 39.71 |
| Between 11 and 20 years | 149 | 23.95 |
| More than 20 years | 123 | 19.77 |

* N = 622

**Table 5:** ***Organization Size***

| Organization Size | Frequency | Percent |
|---|---|---|
| Between 100 and 200 employees | 211 | 46.17 |
| Between 201 and 300 employees | 78 | 17.06 |
| More than 300 employees | 168 | 36.76 |

* N = 457

**Table 6:** ***Organization Type***

| Organization Type | Frequency | Percent |
|---|---|---|
| Public | 124 | 27.13 |
| Private | 333 | 72.86 |

* N = 457

After conducting data analysis, the results suggested an acceptable degree of reliability for the two constructs of this industry research. In terms of the construct of transformational leadership, Cronbach's α for idealized influence was .79, for inspirational motivation was .81, for intellectual stimulation was .90, and for individual consideration was .92. In terms of the construct of organizational performance, Cronbach's α for financial performance was .78, and for non-financial performance was .84. Consistent with predictions, results also showed that transformational leadership had a sizable and positive impact on organizational performance in medium-sized companies in the MENA region. Results of this industry research supported this theoretical linkage ($\beta = .41$, $p < .001$)

## How Can Executives Use These Findings

This study suggests new insights to identify transformational leadership as a primary driver, which influences organizational performance. More broadly, it can be argued that when performance becomes increasingly valuable, transformational leadership manifests as a catalyst to increase firm performance. It follows that improving organizational requires the development of transformational leadership within organizations. Thus, we suggest that a firm's ability to enhance organizational performance can be highly affected by the transformational leadership form adopted by managers within organizations. In particular, this research points out the vital importance of transformational leadership in developing higher performing companies.

## How Can Scholars Use These Findings

This research provides evidence of the sizeable impacts of transformational leadership on organizational performance. It extends these lines of study by uncovering the argument that managers who embrace transformational leadership style have a positively impact on organizational performance. These findings also fill a gap in the literature by portraying a more detailed picture of the effects of this leadership style on organizational outcomes.

## Future Research Directions

This industry research provided not only an expansion of the literature on transformational leadership and organizational performance but also developed recommendations for future research. Our recommendations based on this research will set the stage for future studies

to develop a more comprehensive understanding of these relationships, through measuring these linkages within specific industries. In taking a much global perspective, future scholars are also encouraged to extend the results of this study by using more objective measurements to examine the research variables. For example, Allen and Kilmann (2001) suggest that researchers also use absolute financial numbers to measure firms' performance in terms of profits and sales. Bischoff, Vladova and Jeschke (2011) also suggest that the intangible asset monitor method should be used to measure company performance through evaluating various indicators such as turnover rate, the proportion of support staff and value added per employee and expert. Linking organizational resources that may have relevance could also spur new insights. For example, future research should explore how organizational climate is influenced by transformational leadership to improve organizational performance.

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# The Challenge of Christian Leadership

— JOSEPH P. HESTER

## Background

I write this essay with some hesitancy. Being reared in a Christian home and educated in both Christian theology and secular philosophy, I am aware of the many pitfalls when discussing Christian ethics. We can be sure there will be many disagreements and versions of Christian ethics as there is about ethics in general. Several years ago, I published *A Summoned Life*, which is my own interpretation of the Golden Rule. In the Introduction I wrote:

> *When talking with my Christian friends, I've had difficulty separating what they call "Christian Ethics" from other ethical sources, the laws and admonitions of the ancient Hebrews, or even words from our own American Constitution. For many, the teachings of Jesus about ethics are often reinterpreted through these sources, even Paul's letters. Christian ethics has been issue-oriented and we hear this through someone seeking to condemn others for their sins and set themselves on the high plain of perfectibility. In this writing, issues are set in the background as I seek a foundation for Christian ethics that possibly has been neglected by many.*

The Apostle Paul says in Romans, *"for we consider that a person is justified by faith [alone] apart from works of the law. Does God belong to Jews alone? Does he not belong to Gentiles, too? Yes, also to Gentiles, for God is one and will justify the circumcised on the basis of faith and the uncircumcised through faith" (Rom 3:28-29).*

Looking back, the Reformation (1517-1750) did little to change this narrative. From the onset, Martin Luther reflected much of the medieval church's spirit when he ignored James' statement, "By their works you will know them," and replaced it with faith, belief, and salvation by the grace of God. And by the way, in Paul's letter to the Romans, in order to ensure his message was heard, in his German translation of the New Testament, Luther, added "alone" after the word "faith," and evangelicalism was born.[5]

And so, quite naturally Christian ethics has played a secondary role in the history of the modern church. It is to this stupefying Christianity I react. We live in turbulent times; times of disinformation, value disputes, and religion becoming intertwined with politics making Christian leadership a difficult and foreboding task. This is nothing new, but without the support of Christian leadership, democracy will be left swinging in the air of hyperbole and finger pointing offering little more than "thoughts & prayers." In all honesty the question must be asked, "Has Christianity become just another political commodity, a failed product — awash with sports and TV personalities — to be bargained for?"

[5] http://catholicmilwaukee.com/luther-added-the-word-alone-to-rom-3-28.html#:~:text=Luther%20added%20the%20word%20%22alone%22%20to%20his%20Bible,and%20ass%20are%20one%20and%20the%20same%20thing.

We live in a time when Christianity is on a numerical decline in America; yet, undoubtedly, it still remains a potent social and political force. But Christianity in America is divided, perhaps splintered, frayed by illogical rhetoric, politico-moral issues, and a plethora of ministers whose commercial interests seemingly outweigh their more spiritual and moral responsibilities. Some, perhaps too many, cognitively unaware and emotionally unprepared, are caught in a vortex of wrapping both their political and religious beliefs in the magical clothing of a domineering political ideology leaving little room for critical judgment and honest inquiry.

It's not that ethics, even Christian ethics, is relative losing its toehold on Western Civilization. Rather, our faith has become so commercialized that we see what we want to see and hear what we want to hear becoming masters of our own incongruity. This is a form of ethical ethnocentrism bending our judgment and rendering our ethic a narcissistic adventure in self-promotion and media manipulation as we are mesmerized and transformed by personalities larger than self, ostensibly looking for a modern-day messiah. Seemingly, there are no answers to this dilemma as the illusions of "truth," strained through accepted ideologies and maligned information, including national and religious myths, diminish any hope for civil discourse.

## *Two Levels to this Conversation*

That Christianity in America is fading is not an assertion made lightly; it is driven neither by theory nor theology, but by observation and data. Without a doubt, some clarity about Christian ethics is needed as Christian leadership can become a positive voice in this otherwise values muddle. Even so, trying to be objective about such matters is an arduous task as the church and its message remain a moving target.

There are at least two levels to this observation: the first level for most Christians is personal. They see falling attendance in their churches – mostly traditional churches – and their denominations are beginning to show signs of age and disintegration. This has opened the door for media ministers to squeeze valuable resources from them and for smaller congregations, with no traditional denominational connections, to crop up, mostly evangelical, mining their congregations for members.

Thus, local churches, no matter their type, have been weakened, but not by external forces only, internally as well. This is seen in the dividing conflict within the United Methodists Church —mainly the question of LGBTQ inclusion — discussions of which go back as far as 1972.[6] Traditional, long-established churches, large and small, seem to be in a survival mode doing what they can to stabilize their numbers in order to keep young people in the fold and to attract new members. But, as the numbers tell us, these measures are not working.

The *second level* involves sets of numbers, demonstrated below and provided by research on a regular basis, including (1) falling church attendance, (2) more and more people saying

[6] https://religionnews.com/2022/06/29/what-happened-to-united-methodists-proposal-to-split-the-denomintion/#:~: text=The %20dividing%20conflict%20within%20the%20United%20Methodists%20Church,practice%20of%20homosexuality%20is%20incompatible%20with%20Christian%20teaching.%E2%80%9D.

they are not religious or are not connected to any organized faith, and (3) many saying they are "spiritual" but not religious in an organized sense. Evaluating this data is important for the numerical fading of Christianity in America is pushing many Christian evangelicals into a desperate situation accompanied by negative political rhetoric, further dividing our nation.

## *From the Middle Out*

The point being made is that faith, including Christian ethics, doesn't grow from the top down. No denomination and no minister can "make" a person believe or live a faith imbued life. Like the economy talked about by Michael Tomasky in his book, *The Middle Out*,[7] Christian ethics emerges not from the top down, but from the bottom up or as Tomasky says, it grows from the middle out. Noticeably, President Biden during the 2022 mid-term elections used Tomasky's phrase to signal how he plans to slow inflation and grow the economy. Another way of saying this is that Christian ethics is personal and individual before it becomes communal and denominational. This was a theme in my two books: *An Ethic of Hope* and *A Summoned Life*, both of which are grounded in Christian theology and moral philosophy. As I wrote in "A Summoned Life":

> *Fundamentally and generally, morality is an intentional awareness of self and others, our dignity and their dignity and the demands such recognition signifies. It is an acknowledgement of the inclusiveness of humanity, of humanity as community, deeply felt and spiritual, directing our attention to the worthiness of others. Thus, morality and the behaviors morality signify are recognizably social as well as cognitive, deeply felt and religious. They display the imprint of our thinking, social intuitions, practical decision making, religious beliefs, and the affairs of everyday life. Hence, being moral is an everyday experience — cognitive, spiritual, and social.*

> *Unapologetically, I assert that my awareness of God as my moral consciousness is natural and meaningful. It is an experience that cannot be questioned, only lived in moral awareness. I must admit that this moral awareness has evolved in me and reveals a rocky and uneven road to maturity. Even so, we must stand constantly aware of our experience of God and how we live our lives as Christians. Like our commitment to democracy, the moral principles set down by Jesus require our faithful attention. So, before we get too troubled about what we believe, who we think is going to heaven and whom we condemn to hell, perhaps we should ask, '**Are we reaching for the stars, or, like Jesus, are we tilling the fertile ground of human experience with the love that God continues to give us?'** It is this **ground** where we meet others; where God is experienced, and where moral awareness comes to fruition. This is why I acknowledge that God's love for me provides a moral awareness of others, and that I am challenged to live in the love that God is.*[8]

Consequently, and borrowing from Tomasky's comments about the economy, Christianity will begin to grow when the "moral (love) message" of Jesus is broadly shared, coupled with Christian leaders *tilling the fertile ground of human experience with service, kindness, and benevolence.* Noticeably, I speak from a moral point of view. The institutional church can play a vital role in this, but for the most part, it will be individuals — fathers and mothers,

[7] Tomasky, Michael (2022) *The Middle Out.* New York: Doubleday.
[8] Hester, Joseph P. (2017) A summoned life. W. Conshohocken, PA: Infinity Publishers, p.p. 17-18.

leaders in business, the community, and in politics — who will drive this growth as its substance lies in the individual conscience, internalized and with a widen view of the Christian message.

Consequently, ethical growth, especially Christian ethical growth will be enhanced when Christianity becomes broadly written, inclusive, and non-discriminatory. As Tomasky says, "...greater inclusiveness means greater growth." The responsibility is for individual Christians to articulate, live, and tie their beliefs to the larger vision of a moral society. As we read in the Book of James: "Faith without works is a dead faith," James 2: 26.

## *What the Numbers Tell Us*

Today, there are roughly 23 million more adults in the U.S. than there were in 2009. According to 2018 and 2019 Pew Research Center RDD estimates, about two-thirds of them (65%) identify as Christians. This means that there are now roughly 167 million Christian adults in the U.S.[9] A more recent study[10] found that as recently as 50 years ago Christians accounted for about 90 percent of the population, but as of 2020 that figure had slumped to about 64 percent. It is estimated that Christians could make up between 35 percent and 46 percent of the U.S. population in 2070. Over that same period, "nones"[11] would rise from the current 30 percent to somewhere between 34 percent and 52 percent of the U.S. population.

But these numbers don't tell the entire store. The data shows a wide gap between older Americans (Baby Boomers and members of the Silent Generation – those born between 1928 and 1945) and Millennials in their levels of religious affiliation and attendance. More than eight-in-ten members of the Silent Generation describe themselves as Christians (84%), as do three-quarters of Baby Boomers (76%). In stark contrast, only half of Millennials (49%) describe themselves as Christians; four-in-ten are religious "nones," and one-in-ten Millennials identify with non-Christian faiths.

> *In a society in which the narrow pursuit of material self-interest is the norm, the shift to an ethical stance is more radical than many people realize. … An ethical approach to life doesn't forbid having fun or enjoying food and wine, but it changes our sense of priorities. … We have to take the first step. We must reinstate the idea of living an ethical life as a realistic and viable alternative to the present dominance of materialist self-interest.*
>
> — Peter Singer, Writings on an Ethical Life, pp. 270-271

In addition, only about one-in-three Millennials say they attend religious services at least once or twice a month. Roughly two-thirds of Millennials (64%) attend worship services a few times a year or less often, including about four-in-ten who say they seldom or never go. Indeed, there are as many Millennials

[9] *See* the following: https://baltimorepostexaminer.com/christianity-in-america-the-present-state-and-what-to-expect-in-the-future /2019/06/15; https://www.pewresearch.org/religion/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/; https://w ww.pewresearch.org/religion/religious-landscape-study/christians/christian/; https://www.visionroom.com/the-future-of-christia nity-in-the-usa/.

[10] https://www.breitbart.com/faith/2022/09/18/faith-no-more-americas-christian-majority-in-terminal-decline/.

[11] No Religious Affiliation.

who say they "never" attend religious services (22%) as there are who say they go at least once a week (22%).

So, what do these numbers tell us? For starters, the Church's influence on Americans is noticeably fading. There is a growing number of Americans who are giving up on God – at least the "God" depicted by the organized church. Research is seeing more and more "Nones" on surveys of church affiliation. According to a 2007 Religious Landscape study, out of the 35,000 people surveyed, sixteen percent had no religious affiliation. By 2015, that sixteen percent increased to twenty-three percent, which is almost one in every four Americans. According to Gallup, "Nones" are on the rise. In 1967, two percent of Americans, or one out of every fifty people claimed to have no religious preference. But in 2014, that number grew to sixteen percent or one in every seven people.[12]

These numbers show a consistent increase in Americans who are disengaged from organized religion or a church. But in 2022, one could argue that America is strongly religious. Many Evangelicals are siding with the political right and condemning any who disagree as anti-Christian and anti-American. Their influence was revealed in the Supreme Court's decision about *Roe v. Wade*, an evangelical issue for many decades, and more is promised to come. This has given the Christian right a sense of power and perhaps has restored its hope in an America they wish to "recreate."

On the face of it, Christianity seems to be on the rise again, but with the facts displayed above, this could be an illusion, something some wish to believe, but, with organized (institutionalized) Christianity in America declining, not as widespread as it appears. This has been brought to public attention, in part, by the Supreme Court's decision and, in part, by pro-choice demonstrations for women's rights. These collective efforts to restore a woman's freedom to choose draws attention to the moral issues involved – women's rights versus the rights of a fetus. As an ethicist, and having had many discussions with students and colleagues about this, I must admit the right of a "fetus" versus the right of a woman requires considerable judgment, especially for Christian leaders.[13]

David French says Christian politics America are upside down and perhaps it is. He comments,

> *American political culture is a toxic, hyper partisan, corrupt, and increasingly violent mess. … this should not be. After all, Jesus could not have been more clear. In John 13, he declared, 'By this everyone will know that you are my disciples, if you love one another.' That's the dream.* Here's the reality*: Growing shares of both Republicans and Democrats say members of the other party are more immoral, dishonest, and closed-minded than other Americans.*
>
> *Again, remember that both of these coalitions are chock-full of Christians. It is not the case (at least not yet) that America has one religious party and one secular party. The mutual loathing you see comes from people who could recite every syllable of the Apostles' Creed side-by-side and believe wholeheartedly in the divine inspiration of scripture.*

[12] Gallop Poll: https://news.gallup.com/.../267920/millennials-religiosity-amidst-rise-nones.aspx.
[13] https://www.history.com/topics/womens-rights/roe-v-wade.

*How does this happen? The longer I live the more convinced I am that our Christian political ethic is upside down. On a bipartisan basis, the church has formed its members to be adamant about policies that are difficult and contingent and flexible about virtues that are clear and mandatory.*[14]

## On Being Spiritual

So, the difficulties of Christian moral leadership are clear, posing a problem for parents and teachers, as well as, church, business, and civic leaders. Giving the combobulation of Christianity in America, caution is recommended when referring to "faith" and "belief." Identifying *either* with the political right or left is a precarious position as the research shows. Even within particular denominations and churches, "faith" and "belief" carry different meanings. Notably, many Americans identify themselves as "spiritual" but not necessarily "religious" in the traditional or institutional sense. According to PRRI, the relationship between spirituality and *religiosity* among Americans is complex.

These are difficult waters to navigate, but the PRRI study merits a quick look. To measure the correlations between these two, PRRI developed two composite indexes.[15] One measures *spirituality* using self-reported experiences of *being connected to something larger than oneself*. The other measures *religiosity* using *frequency of religious attendance and the personal importance of religion*. Both of these rubrics are sufficiently broad requiring some specificity. Based on this analysis, Americans fall into the following four categories:

- 29% are both spiritual and religious;
- 18% are spiritual but not religious;
- 22% are not spiritual but religious; and
- 31% are neither spiritual nor religious.

Unclear is general agreement on the definition of "spirituality" and how to interpret the phrase "something larger than oneself." Suffice it to say, it's the cultural context (the social environment or situation) that is relevant to the beliefs, values, and practices of the everyday Christian. This is not to say that the context (say the family or church) of acquiring a belief is the sole determinate of an individual holding that belief or that individual Christians, when uttering a belief, are merely mimicking the voice of others. Context is a positivecontributing factor to what is believed and how faith is practiced,[16] but causal

> *Being spiritual to them implies seeking to better understand one's inner life in order to act more wisely in the world. For many, becoming more contemplative or aware of their inner life allows them to interact with others in a way that is less reactive, less harmful and more authentic to who they think themselves to be.*
> — "The Conversation," November 15, 2017

[14] French, David (August 21, 2022). Christian Political Ethics Are Upside Down. *The French Press*, https://frenchpress.thedispatch.com/p/christian-political-ethics-are-upside.

[15] Pew Research (21 January 2016). "Americans may be getting less religious, but feelings of spirituality are on the rise." https://www.pewresearch.org/fact-tank/2016/01/21/americans-spirituality/.

[16] *See*, Preyer, Gerhard and Georg Peter (eds.) (2005). *Contextualism in philosophy: knowledge, meaning, and truth*. Oxford University Press. *See also*: Travis, Charles (2001). *Unshadowed thought*. Cambridge: Harvard University Press. Travis rejects

correlations are difficult to achieve, leaving us many times with guesses based on statistical variability.

### *Moral Identity*

Both religion and politics have played a strong role in shaping our values and it's impossible to overlook either. As we have seen, many have aligned their values, even their faith, with one political pundit or another while compromising the moral value of democracy and the moral precepts of their own faith. No longer is being inconsistent and irrational an option and obviously, we can't hide behind a wall of "fake news" forever nor ignore either our personal or national histories. We must rid ourselves of such foolishness. On the other hand, this doesn't mean we must interpret every action or every word uttered by either without thorough examination. This further exasperates our differences and inhibits communication.

The *nexus* of religion, race, sexuality, such issues as abortion, and Constitutional law is an obvious factor in explaining and understanding our values. In this chaos and with the church faltering, by what measures does the Christian leader discover his or her Christian identity? How do we interpret our faith in its contemporary setting and what role does racial, ethnic, and sexual bias play in our daily lives?

Answering these questions will involve cultivating the skill of discerning the deep-seated principles and meanings indigenous to a Christian values-based life, which, as Aldous Huxley says, is the "...transformation of character which is the necessary prerequisite of a total, complete, and spiritually fruitful transformation of consciousness."[17] Admitting that morality is often narrowed by belief and creed, denominational loyalties and political affiliations, doesn't negate the task of *spiritual refinement.* "Spirituality" is expansive of the moral life and provides room for a broadening of Christian identity.

> *There is no simple correlation between the moral sense and religion. People with no religious belief can have just as strong a moral sense as religious believers, and believers often find that there is a conflict between the moral teaching of their religion and their own innate sense of right and wrong.*
>
> — *Henry Haslam, The Moral Mind*

Spiritual refinement is a part of our essential moral self. A closer look reveals the "spiritual" as identifying with the *moral mind* or *conscience* and it seems to be, but this idea remains a bit fuzzy yielding to personal and even institutional variations. Plainly, given the many versions heard and read about, "spiritual" or "being spiritual" is difficult to explain. Given that 29% are both spiritual and religious on the PRRI survey acknowledges the unclear line separating them. *A more general path* recognizes "spiritual" as connected but not limited to any form of religious expression. *It is an intrinsic predisposition indigenous to all humanity stirring within the human conscience recognition of humanity's moral center, its sacred self*. This is consistent with the Pew Research definition, *being connected to something larger than*

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the idea that thoughts are essentially representational items whose content is independent of context, that there is no particular way one must structure what one relates to, no one way one must represent it.

[17] Huxley, Aldous (1945) The perennial philosophy. New York: HarperPrennial, p. 23.

*oneself,* but it might not clearly delineate the *spiritual* from the *religious*. Both share in the moral meaning of reaching beyond "self" with benevolent intentions.

Notably, "religion" is a common term denoting particular beliefs and practices of a group of people; a specific system of faith and worship. On the other hand, "spirituality" or "being spiritual" cuts across institutionalized beliefs and practices and is more *a gathering place within the human conscience of humanity's sacred dimensions*. This is supportive of Christian leadership in the public square as it steers a path free of institutional limitations and suffocating theologies. Thus, it can be said:

> *The spiritual then is a creative moral energy indigenous to human life. It may lay dormant in some but for others the spiritual quickens their expanding awareness of and need for others. This emphatic sensitivity and ethical aptitude is a dynamic and motivating source evolving within as our relationships mature; it comes through connection with others, personal investment, and communal accountability. Ethical comprehension is definitive of the spiritual and opens us to a life of possibility freeing us from the past, from mistakes made and regrets harbored. In time we learn that our lives are largely built on a scaffolding of relationships. Understanding this takes many years as most of us learn this lesson late in life. Relationships — good and bad—create the web of our lives. Finding purpose in our web is difficult for much that happens to us is either incidental or accidental. Purpose is intentional and a difficult and foreboding task. When we discover our purpose we are able* to maneuver through life in more productive ways. The spiritual enlivens our moral lives and is a sustaining energy supporting our communal values.[18]

## *A Lived Experience*

Plowing deeper, because 40% of respondents seemed to "know" the difference between being spiritual and being religious, a focus on the more universal dimensions of spirituality is suggested. Spirituality is a lived experience revealed in a meeting of persons revealing the confluence of human respect and dignity and dispelling the over-accentuated diversity that separates and divides us. Spirituality denotes an inclusive love and respect for others, a desire to provide for and support those in need and to help stop unneeded suffering. Consequently, *the spiritual is the connective tissue of moral life* able to enhance the quality and productivity of any organization uniting human life in an inseparable web of supportive human affiliations.

> *Robert Greenleaf defines 'servant leadership' as 'a philosophy and set of practices that enriches the lives of individuals, builds better organizations and ultimately creates a more just and caring world.*
> —www.purdueglobal.edu/blog/business/what-is-servant-leadership/

Implied by this conclusion is that values-based leadership — religious or secular — is innately spiritual, albeit, not in the traditional religious sense only, but, importantly, in a moral sense.

[18] Hester, Joseph P. (2020) The salience and substance of spiritual leadership. *Journal of Values-Based Leadership,* Volume 13, Issue 1 Winter/Spring 2020.

The moral future envisioned by values-based leadership represents identifiable cultural furrows tilled by those who understand the physical and non-physical needs of humanity and the moral dimensions of common experience. They are women and men, young and old, secular and religious, who understand the sacred dimensions of humanity.

Robert Greenleaf's idea of "servant leadership"[19] encapsulates this idea and is, perhaps, more unambiguous and simplistic:

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

## The Language of Morality

Given the apparent decline of the traditional church in America, it's fair to ask, "Along with this decline, has the Christian message of benevolence and service lost its meaning?" This seems to be an appropriate question given it is Christian ethical leadership that is being discussed. If "benevolence" or "love" is defined in terms of "morality," of servant leadership and self-giving behaviors, of being spiritual in the broadest and most personal or sacred sense, then perhaps Christian ethics is still meaningful. Admittedly, "spiritual" is more energy than thing, not something possessed, but meaningful in a *self-referential way* compelling introspection and service to others. This provides "spiritual" with its normative and valuational import.

### *Humanity's Normative Consciousness*

The spiritual then is representative of humanity's moral consciousness, a practical disposition, responding to what is happening around us and expressing in the language of morality what is considered "right" and "wrong," "good" and "bad" and what is ethically acceptable and what is not. In real life this represents a kind of balancing affair—an interplay of feelings and purposes, of emotion and reason, which issues in choices of goals and actions. Being moral is beyond a doubt intrinsic, sometimes spontaneous and other times reasoned and influenced by others, but not something that can be easily compelled.

It was James in the New Testament who wrote: "Faith without works is dead." and "By their works you will know them." Herein James is encouraging commitment to the practical benefits of Christian ethics. In I Corinthians 13:13, the Apostle Paul accentuates *love or charity* (service and self-giving behaviors) as a pillar of Christianity. This he called a "quickening spirit" denoting freely giving moral life or energy to something or someone (1 Corinthians 15:45). For the Christian leader this requires no church and no book of disciple, doctrine, or creed to understand or follow. It is and will always be internally motivated, an action of the Spirit within and without, a sacred experience which identifies Christians.

[19] Greenleaf, Robert (2018) https://www. greenleaf.org/what-is-servant-leadership/.

Discovered through experience is that *the tyranny of the majority can lead in many unethical directions.*[20] Being insecure and seeking security in numbers, rather than through reflective consideration, some will jump on the band wagon of popular opinion and mask their personal views through the opinions of others. As in Jesus today, the Pharisees and other religious leaders were doing the "thinking" for them. For many, joining the "herd" is paramount, but Jesus provided a different WAY. His was a pathway of Spiritual Wisdom, a positive moral voice asking that we re-gift our self-love in service to others.

> *The kind of religious faith which seems to me to lie behind the attractions of both utilitarianism and pragmatism is…a faith in the future possibilities of moral humans, a faith which is hard to distinguish from love for, and hope for, the human community.*
> — Richard Rorty, *Philosophy and Social Hope*, p. 169.

And no matter how "being religious" is defined, no suggestion is being made that there is no association between "being spiritual" and "being religious." Surely, as the Pew Survey indicates, many people are both. Subsequently, spiritual energy is the essence of life, a *natural proclivity*, and we can be sure that nature does nothing in vain. Yet, given the social and communal nature of spirituality, any comment about its intrinsic nature will be suspect, as many times we are receptive more to what people may think of us rather than to personal introspection, rational inquiry, and the courage moral veracity compels. This can hardly be avoided, but an effort should be made.

The spiritual speaks of the sanctity of human life. It asks, as Peter Singer said, "How are we to live?"[21]

> *This question leads us to think about ultimate values, the deepest goals, by which we live our lives. … Were we incapable of empathy — of putting ourselves in the position of others and seeing that their suffering is like our own — then ethical reasoning would lead nowhere. If emotion without reason is blind, then reason without emotion is impotent.*

The energy gathered by the leader's spirituality enables giving and sharing, the ability to communicate with others, and to build and sustain families, businesses, and communities of moral strength. Being moral is contagious. It is friendship-enabling and provides cohesion within and without, but there are inherent dangers in this for being intrinsic, the spiritual is malleable, easily manipulated, and sometimes yielding to self-centered and selfish behaviors.[22] Consequently, moral commitment and courage as well as wisdom and forethought are required of Christian leaders.

## Spirituality and Moral Growth

Contemporizing this discussion, *Washington Post* columnist Michael Gerson, who claims he is a religious person on his "better days," suggests that "white, conservative" Christians are misinterpreting their own faith's ideals when it comes to our former president. He described

[20] *See*, Mill, John Stewart (1859). *On Liberty.* Longmans, Green, 1913.
[21] Singer, Peter (2000). *Writings on the Ethical Life.* New York: Harper, p. xix.
[22] Hester, Joseph P. (2021). Spiritual Leadership, the Challenge. Editorial Comment: Volume 14, Issue 1 (2021) Winter/Spring 2021. *Journal of Values-Based Leadership.*

the United States as feeling like "two nations," claiming that, "cosmopolitan America holds to a progressive framework of bodily autonomy, boundless tolerance and group rights — a largely post-religious morality applied with near-religious intensity." Gerson warned, "Much of what considers itself Christian America has assumed the symbols and identity of white authoritarian populism — an alliance that is a serious, unfolding threat to liberal democracy."[23]

> *If justice is what love sounds like when it speaks in public, then patience is what mercy sounds like out loud, and forgiveness is the accent with which grace speaks.*
> — Michael Eric Dyson, author of *Long Time Coming*

About this Kenneth Woodward predicts greater diverseness in American politics saying,

> *What these political scientists see — indeed, what they worry about — is the emergence of 'a new fault line in American politics' with the Republicans perceived as the party hospitable to religious Americans and the Democrats seen as the home of the non-religious. This may seem implausible with a Democratic president, Joe Biden, who regularly attends Sunday mass succeeding a Republican, Donald Trump, who was more at home in a casino than a pew. But this is where we're heading: an alignment in our politics, and not one to be wished for, a world where elections are tantamount to a referendum on the existence of a God whose work on earth, as President Kennedy said, 'must truly be our own.' A house so sharply divided does not look like one that would long stand."*[24]

So, where is America heading? Will Christian leadership play a role in America's future? Some have suggested with the demise of Christian America, the idea and hope of American exceptionalism will forever be lost. In his essay, *The End of American Exceptionalism*, the sociologist Daniel Bell wrote, "Today, the belief in American exceptionalism has vanished with the end of empire, the weakening of power, the loss of faith in the nation's future."[25] That was 1975. Today, with critical race theory calling attention to America's racial past, with overt reactions by the political right, with history and value being adjusted to fit ideology, and with a more recent brush with anti-democratic voices, a reconsideration of Bell's words is needed.

Suzy Hansen remarks,

> *In the past few years, Americans have been engaged in a deep reconsideration of their racist history, their damaging myths and gauzy national narratives. But to a large degree, that project of interrogation has been a domestic one, eliding the extent to which some*

[23] Hall, Alexander (1 September 2022). *Washington Post* columnist condemns "White, conservative Christians" for allying with Trump..https://www.msn.com/en-us/news/opinion/washington-post-columnist-condemns-e2-80-98white-conservative-christia ns- e2-80-99-for-allying-with-trump/ar-AA11mCcj.

[24] Woodward, Kenneth (28 March 2021). Evangelicals, Trump, and How Politics Shapes Religion—Not the Other Way Around. https://washingtonmonthly.com/2021/05/28/evangelicals-trump-and-how-politics-shapes-religion-not-the-other-way-around/.

[25] Bell, Daniel (1975). The end of American exceptionalism. https://nationalaffairs.com/public_interest/detail/the-end-of-american-exceptionalism.

> *myths, perpetuated by conservatives and liberals alike, have been constructed by America's attitude toward the rest of the world.*[26]

But we can't live with contradictions forever. In his classic study of the American race question, *An American Dilemma,* published in 1944, Gunnar Myrdal described the process of ethical reasoning reminding us that one does not act in moral isolation. And this should be a reminder to all Christian, values-based leaders, as Myrdal said,

> *He is not left alone to manage his rationalizations as he pleases without interference from outside. His valuations will, instead, be questioned and disputed. The feeling of need for logical consistency within the hierarchy of moral valuations — and the embarrassed and sometimes distressed feeling that the moral order is shaky — is, in its modern intensity, a rather new phenomenon.*[27]

In his 2009 book, *Empire of Illusion*, Pulitzer Prize winner Chris Hedges brings this theme to the forefront of public attention offering a portrait of American culture under the rubric of "illusion": the illusion of literacy, of love, of wisdom, of happiness, and of America in general. In his opening chapter he says,

> *Established truths, mores, rules, and authenticity mean nothing. Good and evil mean nothing. The idea of permanent personalities and permanent values, as in the culture at large, has evaporated. It is all about winning. It is all about personal pain, vendettas, hedonism, and fantasies of revenge, while inflicting pain on others. It is a cult of victimhood.*[28]

Of course, some don't want to believe what Hedges is saying. Many have a different version of truth than logic suggests. QAnon conspiracy theories and anti-democratic voices have convinced some, perhaps too many, that our *established* institutions, especially our government, are corrupt. They wish to destroy the moral foundations of not only democracy, but religious institutions as well.[29] Speaking "truth to fact," once considered a mark of honesty, is today a challenge and silence is not the answer.[30]

## Conclusion: Hope, the Condition for Growth

We Americans have always been idealists, but we have to admit, the events of the past six years have tarnished our belief in the so-called "American dream." Many feel powerless, says Chris Hedges, perhaps hopeless as they live and depend upon the great institutions that have been created — education, business, industry, religion, and government. These have been, are, and can be destructive of individualism and personal identity as well as one's sense of ethics and morality.

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[26] Hansen, Suzy (2 July 2021). *The end of the end of American exceptionalism*. https://nymag.com/intelligencer/2021/07/american-exceptionalisminsurrection.html#:~:text=In%20his%20essay%20%E2%80%9CThe%20End%20of%20American%20Exceptional ism%2C%E2%80%9D,1975.%20It%20turned%20out%20Bell%20was%20being%20optimistic.

[27] Myrdal, Gunnar (1944). *An American Dilemma*. New York: Harper & Row, app. 1

[28] Hedges, Chris (2009). *Empire of Illusion*. New York: Bold Type Books. p. 10.

[29] Hester, Joseph P. (2023). A voice of democracy, illuminating a moral vision. Pittsburg, PA: Dorrance Publishing Company, Inc. (*Forthcoming).*

[30] Hester, Joseph P. (2020). The expression of value in a world of fact, *Humanities Bulletin* Vol. 3 No. 1, May 2020.

But Hedges is not all negativity; he provides some reason to hope, commenting,

> *All ages, all cultures, and all religions produce those who challenge the oppressor and fight for the oppressed. Ours is no exception. The ability to stand as 'an ironic point of light' that 'flashes out wherever the just exchange their messages,' is the ability to sustain a life of meaning.*[31]

An example is provided,

> *I am not naïve about violence, tyranny, and war. I have seen enough of human cruelty. But I have also seen in conflict after conflict that we underestimate the power of love, the power of a Salvadorian archbishop, even though he was assassinated, to defy the killing, the power of a mayor in a small Balkan village to halt the attacks on his Muslim neighbors. These champions of the sacred, even long after they are gone, become invisible witnesses to those who follow, condemning through their courage their own executioners.*
>
> *They may be few in number but their voices ripple outward over time. The mediocrities who mask their feelings of worthlessness and emptiness behind the ideologies, fear most those who speak in the language of love. They seek, as others have sought throughout human history, to silence these lonely voices, and yet these voices always rise in magnificent defiance.*[32]

If nothing else, Christian leadership can be a voice of hope – "an ironic point of light" – in a values-confused world. Excuse me if I'm wrong, but this will not happen through pious platitudes, quoting Scripture, or unhinged sermoneering. Rather, it is service to others where hope takes root and the message of Christian leadership is identified.

"Hope" defines who and why we are. Its foundation was laid in a pragmatic assessment of our collective needs. Its sustaining power has been the power of benevolence and empathy definitive of our spirituality. As our two major political parties have become more divisive, the ideal of democracy as a moral vision seems to be losing its luster and importance causing many, even devoted Christians, to distance themselves from the message of the Golden Rule and from others in a political morass of values' uncertainty and social disorder. Surely hope is the condition of our moral growth as Paul indicated in I Corinthians 13:13 – hope anchors both faith and love in a binding relationship.

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[31] Hedges, *Op. Cit*., p. 192
[32] Hedges, *Ibid.*

*Peer-Reviewed Article*

# Cultivating Authentic Leaders:

## *Toward Conceptual Coherence and Sustainable Practice*

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***Abstract***

*The purpose of this paper is twofold. One is to better understand the contested construct of authentic leadership and its cultivation and practice. The other is to offer a conceptual framework for practicing sustainable authentic leadership. Based on a review of authentic leadership literature with a focus on its sustainability, we introduce a conceptual framework through a lens of an ecological model to capture the dynamics of individual and systems perspectives. Practicing sustainable authentic leadership is not a simple act; rather authentic leaders need to embrace paradoxes to navigate today's complex systems and to find new ways to create positive and valuable roles both in and outside of their organization. In addition to a new conceptual framework, this paper offers approaches for leaders and educators to develop and practice authentic leadership. It also provides opportunities for values-based leadership community members to further discuss and examine sustainable authentic leadership approaches with the proposed conceptual framework.*

## Introduction

The construct of authentic leadership has captured the interest of many researchers and practitioners in a variety of fields including leadership, management, psychology, and education (Leroy et al., 2015; Liu et al., 2015; Wang et al., 2014). Generally, the literature suggests three central themes regarding authentic leadership: a focus on self-awareness,

an emphasis on the true self, and a foundation in moral leadership (Hopkins & O'Neil, 2015).

However, how leaders practice authenticity and maintain it is still being debated. This confusion is due to the daunting complexity of both defining and exercising authentic leadership. Approaching leadership authentically requires not only determining how to employ authentic behaviors (Dyjak-LeBlanc et al., 2016), and balancing internal needs with external demands, but navigating unique paradoxes and dialectics (Alvesson & Einola, 2019; Ibarra, 2015). Keeping in mind the contradictions and unfinished research agenda of authentic leadership, this paper poses an additional question: "How can authentic leadership be practiced sustainably?"

Sustainable leadership involves more than keeping an organization profitable and retaining existing leaders in their roles. It prompts individuals and organizations to consider organizational processes and products in light of their long-term effect on employees, communities, and the environment (Kiewiet & Vos, 2007; McCann & Sweet, 2014). From a sustainable leadership perspective, the ultimate goal of an organization goes beyond creating value for shareholders to making enduring and meaningful change (Hargreaves, 2007). Even as organizations move toward more sustainable practices, there are questions about how individuals sustain a practice of authentic leadership in these environments.

However, limited research exists that examines authentic leadership from a values-based and sustainability perspective. Based on the literature review of authentic leadership, we propose a conceptual model that incorporates aspects of sustainability to better cultivate and maintain authentic leadership. The paper concludes with recommendations for practice and research.

## Authentic Leadership

The concept of authenticity traces its roots to the ancient Greek philosophy of 'know thyself' and 'to thine own self be true,' humanistic psychology, and positive psychology (Avolio & Gardner, 2005; Lawler & Ashman, 2012). Humanistic psychology indicates individuals who see themselves clearly and are not hindered by others' expectations for them (Maslow, 1971). In leadership studies, authenticity in the leadership literature arose in the 1960s (Gardner et al., 2011). George's book (2003) raised the popularity of authentic leadership. He explained that "authentic leaders pursue purpose with passion, practice values, lead with heart and head, establish long-lasting, meaningful relationships, and demonstrate self-discipline" (Hopkins & O'Neil, 2015, p. 2). To date, even though there is a scholarly debate, scholars generally agree with Walumbwa et al. (2008)'s definition of authentic leadership, which is "a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development" (p.94). What differentiates authentic leadership from other leadership theories is an emphasis on the deep sense of self as a leader (Avolio & Gardner, 2005).

Generally, the literature suggests that individuals who strive to practice authentic leadership seek a deep level of awareness of their values and beliefs and have self-efficacy in terms of who they are and what they stand for as leaders (Oh et al., 2018; Rao, 2017; Walumbwa et

al., 2008). They seek to practice authentic leadership in ways that are consistent with their values and are viewed by others as legitimate due to their honest relationships, the considerable value they place on input and feedback, and a visible ethical foundation (Ilies et al., 2005). Positive psychological capital suggests that authentic leaders exemplify hope, resilience, optimism, and self-efficacy (Luthans et al., 2007). Leaders who possess these characteristics may be more prepared to face challenging tasks to achieve goals even in the face of adversity.

In everyday practice, authentic leaders can communicate their values clearly to their people in and out of their organization (Klepper & Nakamura, 2012). It can be through a formal speech such as an annual goal-setting message to employees or everyday team conversations. Because they are aware of own strengths and weaknesses, they know when they need help and often set up a support system that consists of mentors and peers beyond their organization to assist them, especially when they face challenging moments like ethical dilemmas (Williams et al., 2021). Furthermore, as authentic leaders genuinely care about others' growth and development, they help others succeed in their jobs by listening to what others need, integrating those needs, and clarifying their roles (Marques-Quinteiro et al., 2021).

Enacting authentic leadership tends to increase leaders' mental well-being through reduced job stress and strengthened work engagement (Weiss et al., 2018). Furthermore, scholars argue that authentic leaders have a positive impact on their followers in terms of motivation, job satisfaction, and performance (Gardner & Schermerhorn, 2004: Wang et al., 2014; Yagil & Medler-Liraz, 2014).

Despite the many possible benefits of authentic leadership, scholars have noted several major concerns with the authentic leadership construct (Alvesson & Einola, 2019). Ibarra (2015) suggested that there is a "tension between managing impressions to attempt to look like a leader as opposed to seeking congruence at the risk that others may evaluate one's behavior as not demonstrating effective leadership" (p. 55). For example, individuals in formal leadership roles may argue that acting as their 'true' selves will make them better leaders, while simultaneously insisting that to be perceived as good leaders they will need to hide or alter their 'true' selves (Nyberg & Sveningsson, 2014). This paradox is particularly relevant to issues of race and gender. Although the concept of authentic leadership is often portrayed as gender-neutral (Liu et al., 2015), the 'Think manager, think male' mindset and masculine leadership behaviors are still the predominant social norm (Hopkins & O'Neil, 2015; Schein, 2007).

Furthermore, the suggestion that one can find consistency between values and actions rests on the outdated notion that there is some true, essential, and fixed self (Wheatley, 2006). This Western notion suggests a mythical level of individualism that does not account for the interdependent and intertwined nature of humans and societies. This notion of a single, intractable self also does not allow for the evolution of values and beliefs that occur throughout an individual's life, particularly if one does possess high levels of self-awareness (Ibarra, 2015). In addition, Williams et al. (2021)'s study revealed that authentic leaders often struggle with balancing their own values with those of the organization, which can be a challenge to sustaining authentic leadership. These can be substantial tensions for an

authentic leader, highlighting the inherent conflict between self (personal and ethical values, beliefs about decisions and the importance of change, familial and cultural background) and the context (organizational structures, pressures, tensions such as work and home life, and push back against change).

## Authentic and Sustainable Leadership

Understanding that authenticity is not a fixed construct, but rather an ebb and flow of awareness and alignment, and requires practice, leaders and organizations can support employees by consciously creating environments for individual wellness and flourishing (Avery & Bergsteiner, 2011; Gigol, 2020; Heizmann & Liu, 2018). But how has an aspect of "sustainability" been examined by scholars and researchers with regards to authentic leadership?

Sustainable leadership practice is generally defined as leadership with a long-term vision, social integrity, and ensuring wellness of others and their development (Malik & Mehmood, 2022; McCann et al., 2014). Originally, the sustainable leadership research was heavily focused on green management and strategies concerning United Nations sustainable development goals (SDGs) to save our planet (Malik & Mehmood, 2022). Yet, the concept of sustainable leadership gradually extends its meaning to broadly cover sustainability across levels from individuals, organizations, to societies and these systems interact with each other (Williams et al., 2021). The purpose and goal of a sustainable organization is to create a meaningful change across the systems, which goes beyond making a profit or creating value for shareholders (Hargreaves, 2007; Kiewiet & Vos, 2007; McCann & Sweet, 2014). Core values of such organizations include: adopting a long-term perspective, investing in people, and supporting innovation (Avery & Bergsteiner, 2011; Gerard et al., 2017). Organizational leaders focusing on sustainability also build relationships with others through reflexive and participative approaches (Gerard et al., 2017).

Considering the key aspects of sustainable leadership, there are indeed commonalities between sustainable leadership and authentic leadership as its core values and characteristics are similar, such as long-term vision, integrity, moral perspective, and developing others (Gigol, 2020; Malik & Mehmood, 2022; Williams et al., 2021). What is unique about sustainable leadership, which authentic leadership has less focus on, is that sustainable leadership provides a multi-layered view from individual, to organization, to society, though there is very limited research in this area (Williams et al., 2021).

Despite the potential benefits of a sustainable leadership approach, pursuing sustainability may not be an easy task for authentic leaders. Due to a range of external events, including changes in market, political, and/or economic conditions, organizations can be vulnerable to disruptions (Avery & Bergsteiner, 2011), challenging one's ability to keep up with an authentic approach. Indeed, we know little about how individuals maintain a practice of authentic leadership in such environments. Therefore, it may be helpful to explore authenticity in leadership as both individual and systemic — focusing on the self and the whole simultaneously from a sustainability perspective.

## Authentic and Sustainable Leadership Ecological Model

Based on the literature review, the sustainability perspective can help advance the authentic

leadership theory. The sustainability view offers a systems perspective and an emphasis on an ongoing, long-term perspective to expand their definition of authentic leadership. Especially when we think about a challenging gap between "true self" and expectations dictated by an organization or society (Ibarra, 2005; Williams et al., 2021), system's thinking can help leaders better understand and navigate unique paradoxes and dialectics demands.

We propose a model highlighting a systems view of sustainable authentic leadership, beginning with the individual but encompassing organizational and societal systems (see *Figure 1*). Issues of the "self" have been long debated in the psychological literature (Leary & Tangney, 2012) with some views highlighting the dynamic interaction between social and psychological systems (Morf & Mischel, 2012), while emphasizing the need for self-awareness (Carver, 2012). Thus, one's authentic self is influenced both by awareness of one's core psychological sense of self and personal values as well as by one's social context (Yakushko et al., 2009). It is this inherent interaction between the self-concept and the individual's environment that suggests the potential usefulness of an ecological model as a conceptual framework.

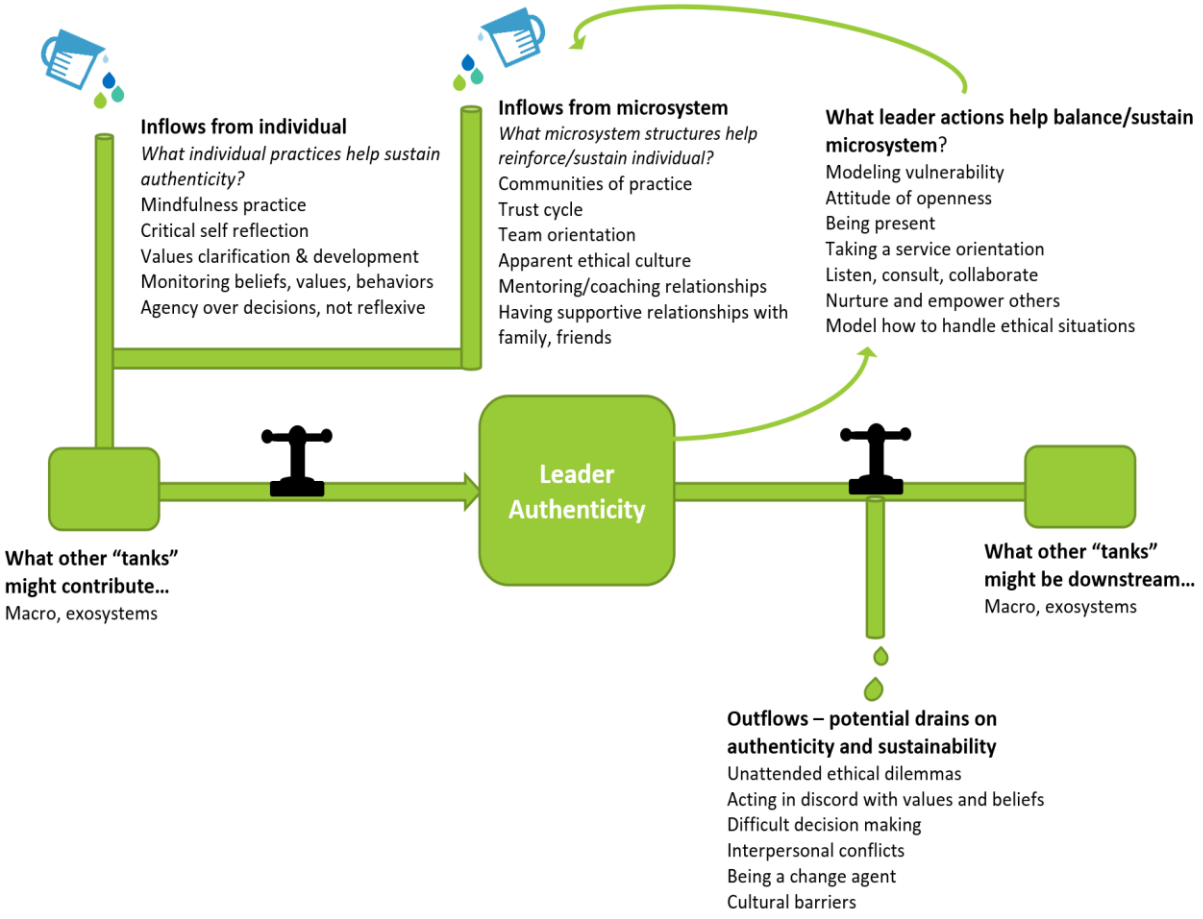
Considering the individual within their context has been a foundational part of psychological theory and empirical work for nearly a century since Lewin (1936) proposed his famous equation of behavior as a function of both person and environment. Career theorists have long suggested that success in one's work has to do with both knowledge of self (interests, abilities, values) and the context in which one finds oneself (Gelso & Williams, 2022). In Bronfenbrenner's (1977, 2009) ecological model, context is represented in concentric circles with the individual at the center divided into four systems.

The first layer outside the individual (the microsystem) is an individual's immediate context, including family members, friends, peers, and coworkers. In this layer, one's social identities are developed and tested, as one's sense of self in relation to others develops over time. In the second layer (the mesosystem), the interconnections between the elements of the microsystem interact (e.g., inter-work group relationships, cross-functional groups, etc.). In the third layer (the exosystem), the individual is impacted indirectly by the environment, such as through organizational culture, state and federal policies, and broader systems (educational, economic, political and religious). And finally, the individual works within a macrosystem of overarching social beliefs and values and cultural norms. While the individual most often feels connections across the micro and mesosystems, the exo- and macrosystems are also part of the overall context of an individual's relationship to others.

The model reveals the porous nature of the various systems. The center of the model indicates the individual leader's authenticity "tank." The tanks represent an accumulation of a leader's beliefs, values, and behaviors that reflect their authenticity, so that, when regulated, the leader and the outer systems can be preserved. For simplicity, we provide a visual of this model focusing on the individual level with input from the microsystem. The sustainability of the leader's authenticity is fed by "inflows" (Meadows, 2008), such as various supportive factors, mindfulness practice, or values clarification. The inflows nourish the leader's authenticity and therefore are a large contributor to maintaining it. However, the "outflows" (Meadows, 2008), such as the drain that happens when a leader acts in discord with values and beliefs or an ethical situation goes unattended, must also be

monitored when striving to practice authenticity. Inflows and outflows can be attended to by the individual leader and members of the microsystem. The faucets suggest the agency of the leader to adjust and be flexible in preparation for and in response to the complexities of

***Figure 1*: Visual Model of Cultivating and Sustaining Authentic Leadership**




leading. The aspiration for the authentic leader is not perfection, but rather an attentiveness and intentionality to keep the contents of the tank within a range of desired/acceptable levels (Meadows, 2008), or "sustainable." In *Figure 1*, the loops represent the fluid nature of the individual and the microsystem where, for example, modeling vulnerability could contribute to both the microsystem inflows and then, eventually, contribute to the leader's ability to practice authenticity. Outflows are inevitable, but our model suggests that they could be moderated or minimized by leaders' internal self-practices and actions, and by microsystem supportive structures. Within the larger systems perspective, the model represents those factors over which the leader could have some agency; adjusting the faucets by, for example, actively engaging in critical self-reflection, nurturing and empowering others, working with a leadership coach or mentor, and attending to ethical dilemmas. The proposed model serves as a guide to practice authentic leadership and for some areas of future research.

## Recommendations for the Practice of Authentic Leadership

Considering the model, our recommendations focus on the ways that leaders can bolster inflows or supportive factors and moderate outflows. We provide specific approaches to practices for leaders and organizational development professionals. See the list of suggested practices under each category in the model (see *Figure 1*).

### *Inflows from the Individual*

While followers expect leaders to be consistent, stable, and fair, they paradoxically expect leaders to cater to individual demands, be flexible, and take specific situations into consideration (Ibarra, 2015; Iszatt-White et al., 2019). Increasing and maintaining *self-awareness and discovery of one's evolving values* is one good approach to build the stamina to deal with complexity and contradictions (Michie & Gooty, 2005; Qu et al., 2019; Shamir & Eilam, 2005). To achieve this type of practice, *a critically reflective mindfulness* can be useful, whereby individuals in leadership roles question deeply held assumptions about how they make meaning of their world (Brookfield, 2011; Nesbit, 2012). Kegan (1982) describes the powerful moments when the ideas, thoughts, beliefs, values, and assumptions (in which individuals are so deeply embedded that we lack active awareness) come into view. When a value, belief, or feeling shifts from being taken-for-granted to becoming part of one's awareness, it allows an individual to make an intentional decision, as opposed to being governed by their reflexive responses (Kegan et al., 2009). Integrating new meanings into one's life story requires individuals to see themselves as others do (Mälkki, 2012). Thus, authentic leaders are aware of their values and beliefs and can clearly communicate them with others (Dyjak-LeBlanc et al., 2016; Klepper & Nakamura, 2012). Leaders can develop their ability to voice their values through informal or formal learning settings such as mentoring, coaching, and/or leadership development workshops that focus on values development. More specifically, developing a leader's story that articulates their own values with life episodes that explains why they are important for the leader is a useful practice, and the story can, in turn, be shared with others as part of leadership messages in every-day work situations (Klepper & Nakamura, 2012). It is also important for leaders to continuously engage in these helpful activities and revisit the values and beliefs along with their core story as part of a reflective practice, particularly as they face transitions such as promotions, transfers to a different organization, etc.

### *Inflows from the Microsystem*

As leaders interact with others across systems, their attitudes and actions can help foster their authentic leadership, as well as create potential ripple effects across broader systems. Similar to recommendations at the individual level (self-system), both internal awareness and attitudes as well as more outward, observable actions are critical to successful and interdependent functioning across systems.

**What microsystem structures help reinforce individuals?** It is well documented that authentic leaders value *trust, integrity, and accountability* which includes both trusting the team's expertise and being trusted by one's team (Williams et al., 2021). When leaders model integrity and accountability and have a disposition toward trusting (not micromanaging) their team, they engender commitment and trust from others, hence creating a *trust cycle* (Nienaber et al., 2015; Williams, et al., 2021). More broadly, authentic

and sustainable leaders *value a team orientation.* Leaders who encourage a democratic approach to the work may also increase worker motivation (Popli & Rizvi, 2017) and empower others (Griffith et al., 2019). Thus, authentic leaders work in an ecological way when they deemphasize the role of the leader (except in service to others and the greater good) (Maak et al., 2016) and help others see their roles (on the team, at varying levels of the organization, on the board of directors, in the community) in the success of the organization as a whole (Lin & Liu, 2017). Such efforts eventually lead to a successful succession planning by nurturing the next generation of authentic leaders. In day-to-day practice, leaders often need self-regulation to prevent micromanagement or overuse of leader power, especially in hierarchical environments (Nair et al., 2022). Furthermore, engaging in team conversations about what trust means to the team helps strengthen the organizational culture (Lyubovnikova et al., 2017; Nair et al., 2022). Such team conversations can be part of regular meetings where authentic leaders provide a psychologically safe climate allowing others to feel comfortable enough to share their thoughts with each other (Harvey et al., 2019; Newman et al., 2017).

*Supportive relationships* with family, friends, co-workers, etc. (in the microsystem) are necessary for most human beings to thrive and most certainly when striving to live and lead with authenticity (Williams et al., 2021). In particular, relationships with *mentors and coaches* help facilitate and support leadership practices for authenticity. The leader can seek such support resources themselves, but organizations can also encourage authentic leadership practice by offering leadership coaching and other developmental/learning opportunities to increase self-efficacy (Baron & Morin, 2010) and promote reflective and mindful practice (Baron et al., 2018). Such opportunities could include self-assessments that incorporate feedback and introspection, as well as address issues like listening, trust building, nurturing teams, and modeling vulnerability. Another benefit of such opportunities is that they connect leaders to others, building social capital and expanding connections at the microsystem level.

**What leader actions help balance a microsystem?** *Modeling vulnerability* may create more trust with followers (Nienaber et al., 2015). In action, this might mean being honest about mistakes, asking for feedback, apologizing when necessary, being forgiving of others, and being less judgmental about others and self (Williams et al., 2021). However, leaders may find it challenging to model vulnerability while attempting to inspire confidence. This challenge is especially pronounced for people of color and individuals who identify as women and non-binary individuals. However, if leaders demonstrate vulnerability while showing an unrelenting commitment to the larger purpose of the organization, they are likely to engender respect through their commitment and humility (Williams et al., 2021) and may encourage followers' own positive emotional expression toward colleagues and customers (Yagil & Medler-Liraz, 2014).

Akin to vulnerability, leaders might develop and possess an *attitude of openness* in two areas: by being present with others and by being receptive to new ideas, voices, processes, and innovations. The state of openness and presence can help create an environment where new ideas are shared freely in the spirit of what is best for the organization and shared from people at all levels of the organization (Yagil & Medler-Liraz, 2014). In contrast, a complacent stance may keep an individual and an organization stuck (Kotter, 2012),

thereby limiting the potential systemic influence or the in- and out-flow between systems and the individual leader.

Authentic and sustainable leaders also *listen, consult, and collaborate* as the best leaders may very well be the best listeners (Harris, 2006). Those who truly take time to listen to others in the external systems around them are likely to have more success, particularly as collaborative models of leadership have been shown to be successful as they can *nurture and empower* others (Rice, 2015). Leaders can inspire loyalty and respect, and often cultivate powerful motivation to work in their teams (Decker & Van Quaquebeke, 2015). Here, adopting a stance of being present and using active listening (Weger et al., 2014) can be a useful skill for authentic leaders to practice.

Furthermore, authentic leaders who try to practice typically take a *service orientation* to their leadership. They strive for the good of others without pride or entitlement (Vinod & Sudhakar, 2011; Wang et al., 2017; Williams et al., 2021). It seems to be a key attitude of the successful authentic leader, and this attitude can be extended outwardly from the micro system of the team to the exosystem of the community and even further into more abstract value perspectives of macro or broader social systems. In the strategic planning process, leaders can think about the implications of the current and future organizations on the broader social systems; how it can be aligned with their values and beliefs and what ultimately holds themselves and their organizations accountable. Budgeting their time and efforts in attending conferences or workshops where industry and/or community leaders get together can also help widen their perspectives and promote critical thinking (Williams et al., 2021).

Contributing to a greater good (such as in the exosystem and macrosystem), leaders can personally *model how to deal with ethical situations*. A shared language or approach can be useful whether the ethical concerns are personal, interpersonal, inter-organizational, or relating to larger civic issues affecting the organization, such as changes in a political or educational system. A shared approach allows the leader and those in the organization to recognize biases and challenge problematic decisions that occur under pressure or in unregulated emotional states of anger or anxiety (Kligyte et al., 2013; Kouchaki & Desai, 2015). Using a shared team approach to make better-informed ethical decisions relies on many of the attitudes and practices previously mentioned, such as trusting one's team to employ a strategy, being open to discussing difficult situations and to others' perspectives, listening, collaborating in decision-making, and approaching the process with a service orientation (not only a compliance mindset), thus reinforcing authentic practices across individuals and systems.

### *Outflows: Potential Drains on Authenticity*

Organizational culture consists of multiple relationships across systems, but the culture itself can have an important impact on the leader. Specifically, an *organization's ethical culture* is an important indicator of the health of the overall organizational culture (Tenbrunsel et al., 2003). "Outflow" moments may occur when the leader faces *cultural*

*barriers*, such as serious ethical tensions or breaches encountered during *ethical dilemmas* (Williams, et al., 2021). The leader may experience *difficulty in making decisions* that are misaligned with their own *values and beliefs*. The leader may experience *interpersonal conflicts* in difficult situations as well. However, the leader can develop an ethical culture through ethical role modeling (Weaver et al., 2005). Therefore, the leader can develop ethical strategies that become part of the organizational culture through practice, repetition, and regularly ensuring diverse voices are represented in decision making.

Furthermore, organizational leaders may struggle with being *a change agent* who helps inspire the valuing and respecting of individual differences. For instance, leaders can help develop their organization's commitment to diversity and inclusion (Chin & Trimble, 2015). With growing attention to cultural and multicultural competencies (Egan & Bendick, 2008), organizations with a demonstrated commitment to diversity and inclusion may experience greater employee well-being, job satisfaction, and organizational commitment (Findler et al., 2007). The reverberations of this commitment strengthen organizations and their micro and exosystems, also benefiting the individual leader who can operate more effectively within a cohesive and collaborative environment.

Individuals often look to high-level leaders as the primary sources that shape an organization's identity and culture, when in reality, it is the people in our immediate microsystems that most affect our decision making and shape our cultures (Brown & Trevino, 2006; Weaver et al., 2005). The ecological model provides an aspirational strategy for creating supportive and reciprocal spheres of influence in the midst of challenges, such as interpersonal conflict, ethical dilemmas, cultural barriers, and the challenges of balancing one's values with the organization's values. By using this model, we can also more effectively investigate how systems surrounding an individual influence their authentic development and help to sustain them during challenging times.

Overall, it is clear that individuals both impact and are impacted by the systems around them. There are numerous ways that the individual leader may help cultivate and sustain their organizational systems, such as through showing integrity, valuing their teams, modeling vulnerability, and empowering others.

## A Model to Outline Future Research

It may be useful to include a broader set of theories in research on authentic leadership practice and its impact, such as organizational learning theory, social learning theory, critical theory, and adult development theory. We propose future research agendas on two levels (both individual and systemic) and emphasize the need to test and validate the proposed conceptual model in various situations (both culturally and situationally).

### *Individual Level Research*

It is important to examine how individuals develop and manage their authentic leadership practice and perspective over time through interventions such as critical reflective practices, mentoring, or coaching (Baron, 2016; Baron & Parent, 2015). Such interventions can be measured longitudinally through pre-post assessment of leaders' behavioral and/or perceived changes. More specifically, the multi-rater feedback (360-degree feedback), for instance, can be incorporated in pre- and post-analysis. The 360 review is a leadership development opportunity as leaders receive feedback from their boss(es), peers, and direct

reports about their performance (Taylor 2014: Taylor et al., 2019). The systems model we have proposed (see *Figure 1*) is useful in this type of research. For instance, researchers can examine the impact of inflow factors (e.g., mindfulness practice, coaching, etc.) as interventions, such as an hour weekly session over the course of six months, and they can look into outflow factors (e.g., ethical failure) as possible obstacles facing leaders as they attempt to practice authenticity.

There is a growing need to study diversity and inclusion when we examine authentic leadership. Gender (both binary and nonbinary identities) remains an important factor for further exploration in authentic leadership studies. Moreover, globalization and cross-cultural research provide other lenses with which authentic leadership can be explored. How leaders perceive and practice authenticity may differ across genders and cultural contexts and may provide a different set of "inflows" and "outflows" depending on the leader's salient social identities. A case study focusing on a selected country, industry, or organization can be helpful to better understand how authentic leadership can be conceptualized and perceived in a particular cultural context through in-depth interviews.

### *Research at the Systemic Level*

Considering the proposed systems model (*see* Figure 1), it is important to illuminate how a leader seeking to sustain an authentic practice affects the larger organization and how the organization affects the authenticity of its leader and people. For instance, a study can examine in what ways the organizational culture contributes to the inflow (support factors) and outflow (barriers) in creating an environment supportive of authentic leadership practice.

Researchers could examine a wide variety of possible inflows, such as relational factors (including mentors, peers, and team members), and their impact on authenticity in leadership. Researchers zeroing in on the moments when leaders make choices related to authenticity will illuminate the context and consequences of those choices at the systemic level. A critical incident approach (Brookfield, 2011) asking leaders to identify a challenging moment when they had difficulty enacting authentic decision-making can be a good way to measure the impact of authentic leadership in the organizational level.

Future research needs to more clearly distinguish among the four levels of context (e.g., micro, meso, exo, and macrosystems) as originally defined by Bronfenbrenner (1977, 2009). Analysis needs to consider the leader's immediate context, such as family and friends, as well as the mesosystem which includes the interconnections between the various microsystem elements. It also needs to consider organizational culture, which can be assessed by examining documents, artifacts, formal and informal processes, response to crises, and ethical standards. Lastly, a comprehensive approach considers broader systems of belief and values that transcend organizations. Examining the context from this perspective allows for a more thorough understanding of the tensions and challenges of practicing authentically.

## Conclusion

Focusing on individual and systemic levels, there is much research to be done in order for us to better understand authenticity in leadership. In today's ever-changing and complex society, the sustainability perspective is critical in developing authentic leadership as leaders continue to ground the "true self" and manage their organization's or community's expectations. Referring to our model, a metaphor of balancing inflow and outflow in our systemic model enables thinking about the complex concept of authentic leadership in a simple, and yet comprehensive, way. It includes the control leaders have or cannot have and the ways leaders cultivate and sustain themselves and their organizations. We are hopeful that this model, as well as the practical approaches for leaders and suggestions for researchers, will help not only support authentic leaders but also help foster more sustainable organizations.

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*Peer-Reviewed Article*

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# Positional Authority and Influence in Servant Leadership: A Conceptual Model

***Abstract***

*This conceptual research paper reviews how positional authority affects the servant leadership-organizational performance relationship and provides insight on how servant leadership can be implemented and effective in the absence of positional authority, i.e., through the cultivation and leveraging of influence. A review of servant leadership literature is used to propose that servant leadership is positively associated with increased organizational performance. Through the lens of upper echelon theory as well as research on the performance of organizations whose executive team practices servant leadership, we develop a model and make a case that positional authority is an important moderator of the relationship between servant leadership and organizational performance. Our model also considers the contingency that not all leaders in an organization are in a position of authority. As such, we review the servant leadership example of Jesus Christ to understand how servant leadership can be implemented in the absence of positional authority.*

## Introduction

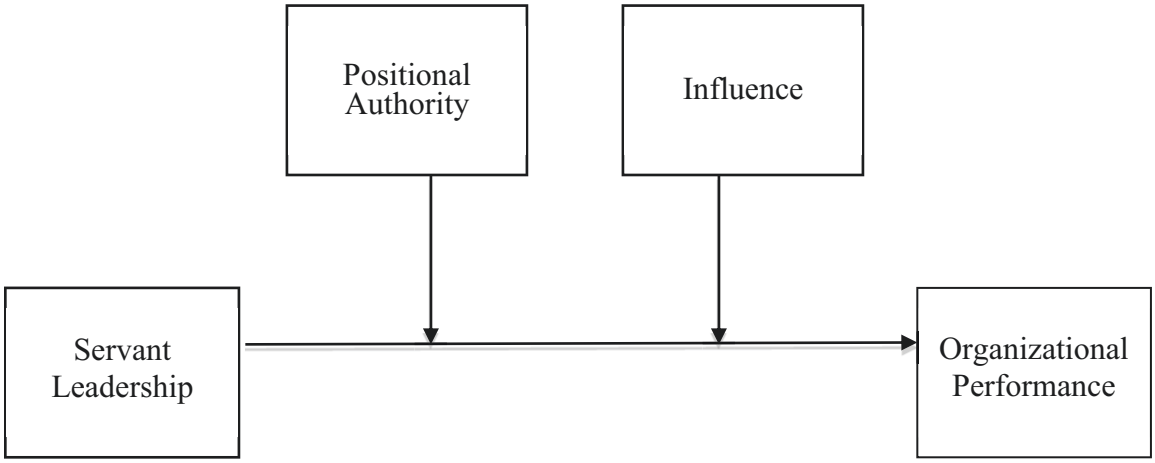
A large portion of servant leadership literature is dedicated to understanding specific characteristics that embody and demonstrate the true essence of servant leadership, objectively measuring these characteristics via models. These characteristics include, but

are not limited to, empathy, conceptualization, and a commitment to the growth of other people (Van Dierendonck, 2011). Indeed, models from Laub (1999), Page and Wong (2000), Russell and Stone (2002), Patterson (2003), Barbuto and Wheeler (2006), Wong and Davey (2007), and Beck (2014), among many others have been posited for this purpose. Some of these models emphasize certain behaviors while others focus more on the servant leader's motivation and identity, as opposed to actions (Van Dierendonck, 2011). While these models are valuable, none account for a contextual factor that has the potential to serve as either a highly impactful tailwind or headwind to unleashing servant leadership's positive effect on organizational performance: the positional authority held by the servant leader. Servant leadership scholars may find this gap in the literature rather surprising, considering the importance of context for leadership. Indeed, certain personal characteristics can contribute to leadership success, but it is often the application of those characteristics within a specific context that define great success (Mayo, 2013).

Therefore, a gap exists in the servant leadership literature regarding how positional authority moderates the servant leadership-organizational performance relationship, and how servant leaders can implement servant leadership principles in the absence of said positional authority. This led to the creation of the two research questions guiding this conceptual paper. First, how does positional authority moderate the servant leadership-organizational performance relationship? Second, how can practitioners implement servant leadership in the absence of positional authority? Accordingly, the purpose of the present manuscript is to address this gap in the servant leadership literature and provide insights about the role that positional authority plays in moderating the relationship between servant leadership and organizational performance as well as discuss how cultivating and leveraging influence in the absence of positional authority can moderate this relationship in a similar fashion as possessing positional leadership. To achieve that purpose, this manuscript considers implications from upper echelon theory as well as research on the performance of organizations whose executive team practices servant leadership to answer the first research question. To answer the second research question, the servant leadership of Jesus Christ is examined and four principles are mined which can then be applied by modern-day servant leaders when positional authority is lacking.

The remainder of the manuscript is arranged as follows. First, a brief review regarding the current literature on servant leadership and organizational performance is provided to develop a baseline understanding upon which theory-based propositions are developed to link the two constructs. Second, empirical data from upper echelon theory as well as research on the performance of organizations whose executive team practices servant leadership is explored to provide theory-based propositions assessing the way positional authority moderates the servant leadership-organizational performance relationship. Third, cultivating and leveraging influence in the absence of positional authority is introduced as a viable alternative to positional authority by studying the servant leadership example of Jesus Christ. Finally, discussion is provided to analyze these propositions and the associated theoretical and practical implications, highlight limitations, and provide a targeted direction for future research in this area. The conceptual model guiding this manuscript is depicted in *Figure 1.*

***Figure 1:*** **Influence of positional authority and influence on the servant leadership – organizational performance relationship**




## Theory and Development of Propositions

### *Foundations of Servant Leadership*

Servant leadership may be defined as "an understanding and practice of leadership that places the good of those led over the self-interest of the leader" (Laub, 1999; Laub, 2004). A term officially coined by Robert Greenleaf (1970), servant leadership entails deliberate decisions to serve others, putting followers' needs, interests, and aspirations above one's own. While Greenleaf coined the term, Jesus Christ first introduced the concept of servant leadership almost two thousand years prior (Matthew 20:25-28). Jesus demonstrated servant leadership through acts such as washing his disciples' feet, a task typically performed by the lowest level of servants in that culture, and his sacrificial death on the cross. Through his servant leadership, Jesus "redefined the meaning and function of leadership power from 'power over' to 'power to,' that is power as an enabling factor to choose to serve others" (Sendjaya & Sarros, 2002, p. 59). The self-concept construct under servant leadership is to view one's role as a leader akin to servant or steward as opposed to leader or owner (Sendjaya & Sarros, 2002). When compared to other forms of leadership, servant leadership is marked by a strong knowledge of each follower's unique characteristics and interests and actions to help each follower reach his or her full potential. This is often achieved through regular one-on-one, individualized communication as part of a long-term relationship (Liden, 2008).

Servant leadership theory posits that true servant leaders' behaviors stem from their genuine altruistic motives as opposed to a desire for power (Greenleaf, 1970). Indeed, the source of motivation lies in a servant leader's principles, values, and beliefs — not selfish needs or material desires (Farling, 1999). According to Greenleaf, servant leadership begins with the natural feeling that one wants to serve, thus the servant leader is a servant – not a leader – first and foremost. Later, a conscious choice brings one to aspire to lead because it is viewed as a vehicle to serve with greater impact on the wellbeing of others (Greenleaf, 1970). Because of this, servant leaders consider themselves stewards of their followers, and willingly accept responsibility and accountability for the well-being of those under their

care (Sendjaya & Sarros, 2002). Such stewardship entails empowerment of followers and garners trust (Russel, 2002). Indeed, servant leadership is positively correlated with trust because of heightened communicative and supportive behaviors, whereby information is shared, and followers are empowered (Joseph & Winston, 2005; Van Dierendonck, 2011). The byproduct of servant leadership is leading other people to be what they are capable of becoming which often manifests itself through the leader's followers engaging in self-sacrificial behaviors as well (Sendjaya & Sarros, 2002). Indeed, servant leadership catalyzes both personal and organizational metamorphoses that are evidenced by outward behaviors (Russell & Stone, 2002). These outward behaviors include, but are not limited to, those being led becoming "healthier, wiser, freer, more autonomous, [and] more likely themselves to become servants" (Greenleaf, 1970). The result of all of this is higher organizational performance, which has been observed in both the public and private sector (Chappel, 2000; Polleys, 2002).

### *Servant Leadership and Organizational Performance*

Servant leadership and organizational performance are not mutually exclusive; rather, the two concepts can strengthen and reinforce one another when approached correctly. It is noted that the definition of the term servant leadership given by Laub (1999; 2004) that is described in the preceding section, mentions that the needs of followers are placed above those of the leader; it does not, however, mention or imply that the needs of the follower should disregard the vision, direction, or goals of the organization. Rather, a focus on organizational performance is a prerequisite for servant leadership, as vision, direction, and goals are much needed context for the exact way servant leadership is to be implemented. Indeed, "the servant aspect of leadership only begins when the vision, direction, and goals are clear" (Blanchard, 1998, p. 216). In other words, servant leadership does not neglect the vision, direction, or goals of an organization in order to foster growth in the individual persons being led, nor is it tolerant of poor organizational performance for the sake of follower development at all costs (Hunter, 2004). In fact, servant leaders at times refuse to accept someone's effort or performance as good enough, particularly when someone is capable of achieving more (Greenleaf, 1970). As one example, Jesus Christ refused to accept his disciples' effort as good enough after they carelessly fell asleep when he asked them to help him keep watch while he went to go pray prior to his arrest; Jesus scolded them, indicating – in no uncertain terms – that while their intentions may have been pure, their performance was simply not good enough, given the circumstances (Matthew 26:36-46). Servant leadership enables better organizational performance through its attention given to the vision, direction, and goals of the organization (Blanchard, 1998) as well as through the trust that is built among followers when practicing servant leadership (Greenleaf, 1970; Yang, Liu, & Gu, 2017).

Through the attention given to the vision, direction, and goals of the organization coupled with attentiveness of the followers' needs, servant leadership drives better organizational performance (Blanchard, 1998; Page & Wong, 2000; Liden, 2008). In practice, servant leaders are not only driven by character and values, but also by a focus on the performance of the organization in relation to its vision, direction, and goals, as well as the specific processes performed to achieve those goals (Page & Wong, 2000). This drive often

manifests itself via regular one-on-one communication with each follower during which the interests and goals of the follower can be discussed in detail in the context of organizational vision, direction, and goals. As a result, problems are identified and resolved proactively. Further, these behaviors by servant leaders imply excellent conceptual skills, which can also be applied to emphasize clarity around goals, strategic direction, and problems, all of which help the followers understand what is needed to achieve success (Liden, 2008). Because of this, as compared to other leaders, servant leaders are "functionally superior because they are closer to the ground – they hear things, see things, know things, and their intuitive insight is exceptional. Because of this they are dependable and trusted" (Greenleaf, 1970).

Empirical data supports this conceptual research regarding servant leaders driving better organizational performance due to the focus on the organization's vision, direction, and goals. As one example, Hu and Liden (2011) performed a study on staff level employees and senior management in the banking sector and found that exhibiting high levels of servant leadership helped enable goal clarity and process clarity, which then led to better organizational performance. Through a heightened awareness and understanding of one's individual goals and the goals of one's teammates, how those goals fit into broader organizational goals, and the processes needed and deployed to accomplish said goals, barriers to collaboration and communication and opportunities for social loafing due to ambiguous guidance are removed and replaced with information sharing and rising confidence levels in team members. The study found that one specific way servant leaders put this into practice was through deliberate matching of staff skill sets with organizational needs as it related to fulfilling the organization's vision, direction, and goals (Hu & Liden, 2011). Because of the high emphasis placed on individuals' growth and development (Greenleaf, 1977), servant leaders have the intimate knowledge of each person's skills, interests, dispositions, and passions, and are thus well-equipped to assign responsibilities to team members in a manner commensurate with the organization's needs (Hu & Liden, 2011). This gives team members meaningfulness in their work, which then triggers increased levels of creativity and performance (Cohen-Meitar, Carmeli & Waldman, 2009).

Servant leadership also improves organizational performance through the increased levels of trust that it breeds. Multi-directional trust among leaders and followers is necessary for these relationships to yield byproducts that improve the performance of individual tasks and organizational goals (Dirks, 1999). Trust in the leader influences both the psychological states of team members and overall team performance (Schaubroeck, 2011). Pragmatically speaking, this trust is often earned by demonstrating hallmark servant leadership traits such as empathy, integrity, and listening, all of which exude genuine care and concern for the wellbeing of the other party (Liden, 2014; McAllister, 1995). As a result, a psychologically safe environment is created where employees feel comfortable taking risks and trying new ideas and approaches because there is no fear of being rejected or ridiculed. Once earned, this trust creates a sense of community and powers performance. Indeed, a study on 191 teams at an international financial services institution found that such trust helps unlock the potential of team members. In this environment of trust, employees have more self-confidence in their abilities and perform better. Additionally, conflict and areas of disagreement among team members are addressed in a much more collaborative fashion whereby team members feel comfortable challenging ideas, generating constructive

dialogue regarding the best strategy and tasks to deploy, and enabling learning experiences for the entire team. More notably, the extent of psychological safety on the team – as created by servant leaders earning the trust of team members – explained nearly twice the variance in overall team performance than team potency, which is a measurement of how strongly the team members believe the strategy itself will work (Schaubroeck, 2011). The implications of this study suggest that the extent of trust earned by servant leaders can actually be more impactful to team performance than the objective credibility of the tactical strategies developed by the leader.

In summary, it is argued that servant leadership increases organizational performance by focusing on the performance of the organization in relation to its vision, direction, and goals as well as through breeding increased levels of trust that later create psychologically safe environments that ultimately power performance. As such, the following proposition is put forth:

Proposition 1: *Servant leadership is positively associated with increased organizational performance.*

### *The Impact of Positional Authority on the Servant Leadership-Organizational Performance Relationship*

Positional authority alone is not an assurance of effective leadership in organizations (Jones & York, 2016). However, positional authority in the hands of the right leader may yield optimal organizational results. The impact of positional authority on the servant leadership-organizational performance relationship can be better understood by analyzing upper echelon theory (Hambrick & Mason, 1984) as well as research on the performance of organizations whose executive team practices servant leadership, both of which focus on individuals who possess the highest degree of positional authority. By analyzing these two topics, it can be deduced that possessing positional authority can positively moderate the relationship between servant leadership and organizational performance. Upper echelon theory posits that organizational performance is disproportionately driven by the actions of its executive team. Similarly, research on the performance of organizations whose executive team practices servant leadership suggests that positional authority can amplify the positive effect that servant leadership has on organizational performance.

According to upper echelon theory, organizational performance is highly impacted by the actions of the organization's executive team (i.e., those who hold an extremely high amount of positional authority). Indeed, Hambrick, who first set forth upper echelon theory in 1984, further clarified 10 years later that "the top group leader has a disproportionate, sometimes nearly dominating influence, on the group's various characteristics and outputs" (Hambrick, 1994, p. 180). Therefore, organizational performance — measured by metrics such as profitability, growth, and survival — can be predicted to a certain extent by studying the characteristics, backgrounds, and skill sets of the executive team since those factors affect those same executives' strategic actions and decisions, which then greatly affect organizational outcomes (Hambrick & Mason, 1984; Hambrick, 2007). Empirical data across a variety of industries has supported this. One study at multiple firms within the Canadian plastics manufacturing industry found that the innovation level of firms was positively linked to the personality traits of firm executives (Lefebvre & Lefebvre, 1992).

More specifically, these personality traits of executives manifested through the strategic actions taken by the executives. These actions and supporting behaviors were then repeated by the lower-ranking employees. As these actions permeated throughout the firm, a culture resembling the mindsets of the executives became prevalent and pervasive among the employee base (Lefebvre & Lefebvre, 1992). Similar results were found in another study in the banking industry. Indeed, in a study of 199 banks, researchers found that innovation levels of banks were also positively linked to the personality traits of executives (Bantel & Jackson, 1989). These findings seem to suggest that the actions and characteristics of executives (i.e., those with the absolute highest levels of authority) have a contagion effect on the actions and characteristics of those within the rest of the organization.

In synthesizing the results from such studies on upper echelon theory and its implications, it can be deduced that possessing positional authority can positively moderate the relationship between servant leadership and organizational performance. More specifically, it becomes clear that the values, actions, and strategic choices of executives and those possessing a high degree of positional authority can play a significant role in driving organizational performance (Carpenter, 2004). Pragmatically speaking, these individuals have the authority to implement their own ideas and have relatively few obstacles inhibiting them from mobilizing others in the organization to execute those ideas. Additionally, because of said positional authority – oftentimes derived from a job title – reciprocation from subordinates tends to follow. Indeed, these executives may be viewed as role models considering their positional authority, which can cause lower-ranked individuals to mimic their behavior (Yukl, 2010; Yaffe & Kark, 2011). Thus, the executive team seems to ultimately set the tone for organizational performance via the vision they cast, the strategic actions and decisions they make (e.g., merger and acquisition activity, entering new markets, etc.), the policies they implement (e.g., those related to talent management, employee code of conduct, etc.), and the behaviors they pay attention to, measure, and reward (e.g., service to others) (Finkelstein, Hambrick, & Cannella, 2009; Boal & Hooijberg, 2001).

In light of this deduction that those with a high degree of positional authority have a *disproportionate* (Hambrick, 1994) impact on organizational performance, researchers have explored how organizational performance is affected when executives practice servant leadership. This adjacent research on the influence of executives' servant leadership behaviors has on organizational performance tells a similar narrative as the implications from upper echelon theory. That is, the behaviors and decisions of executives greatly influence the extent to which servant leadership is embraced. In other words, a servant leadership culture does not surface unless those in positions of authority embrace servant leadership (Schein, 1990). The rewards for organizations whose executive team – and, in turn, the lower-ranking employees – embraces servant leadership are plentiful, not the least of which is increased organizational performance. Empirical data supports this theoretical proposition. Indeed, in a study of 126 CEOs at predominately small to medium-sized enterprises in the technology sector, CEO servant leadership positively predicted organizational performance, as measured by return on assets (Peterson, 2012).

Several factors drive this positive effect of positional authority on the relationship between servant leadership and organizational performance. By putting subordinates first and empowering them to grow and succeed as persons – which Greenleaf (1970) describes as

the ultimate measure of servant leadership – executives practicing servant leadership can trigger a healthy reciprocal exchange whereby the lower-ranking team members mimic the focus on other people's needs that is modeled by the executives. Similarly, the emphasis on personal integrity and honesty is typically well received by subordinates and thus, reciprocated (Peterson, 2012). Additionally, the natural emphasis of clarity regarding the organization's goals, strategic direction, and potential threats to success that ensues when servant leadership is practiced can help drive this increase in organizational performance. When coupled with the aforementioned healthy and reciprocal exchange, employees at varying levels collaborate with one another and build a stronger commitment to organizational success (Liden, 2008; Peterson 2012). In other words, setting a personal example of noble behavior can promote similar contributions from lower-ranking individuals, and this is especially amplified by positional authority (Yukl, 2010; Yaffe & Kark, 2011).

In summary, based on empirical data from upper echelon theory as well as research on the performance of organizations whose executive team practices servant leadership, it is reasonable to conclude that positional authority can amplify the positive relationship between servant leadership and organizational performance if implemented appropriately. As such, the following proposition is put forth:

> Proposition 2: *Positional authority positively moderates the relationship between servant leadership and organizational performance.*

### *Cultivating and Leveraging Influence in the Absence of Positional Authority*

The discussion in the preceding section regarding the impact of positional authority on the servant leadership-organizational performance relationship induces the second research question of this manuscript: how can practitioners implement servant leadership in the absence of positional authority? Lack of positional authority, whether it stems from company policy, lack of understanding of servant leadership, or organizational culture, constitutes an autonomy gap that is a stern barrier to effective leadership (Adamowski, Therriault, & Cavanna, 2007; Savage-Austin & Honeycutt, 2011). Pragmatically speaking, not all servant leadership practitioners possess a position that entails the authority to implement one's own ideas with few obstacles along the way; hence, they must operate within the constraints placed upon them under a wider system (e.g., senior level leaders, board of directors, external agencies) (Heffernan, 2018). Additionally, not all practitioners benefit from the reciprocation from other colleagues that naturally follows for practitioners holding a title such as Chief Executive Officer, President, or an equivalent. One solution that current or aspiring servant leaders who lack positional authority can use to account for this lack of authority is to cultivate influence before positional authority is attained, recognizing that influence is the currency of all forms of leadership.

Although influence can positively or negatively modify employee behavior, supervisors who develop influence in a positive manner are likely to achieve positive outcomes (Kovach, 2020). Once positive influence is cultivated, servant leadership practitioners can then leverage that influence (Scroggins, 2017). To move from theory to pragmatism, consider the example of Jesus Christ, who had no positional authority as part of a literal incorporated entity; yet through positive influence became the cornerstone of the (worldwide) Christian

faith (Ephesians 2:20; Luke 20:17) and was wildly effective in improving the performance of his followers (Manz, 2011; Whittington, Pitts, Kageler, & Goodwin, 2005). In his case, performance is measured by the extent to which disciples of all nations are made, baptized, and instructed to obey all of Jesus' teachings (Matthew 28:18-20). Followers of Jesus (i.e., the church) operate under the understanding that they are "coworkers in God's service" (1 Corinthians 3:9), building the church under the leadership of Jesus, who is the head of the church (Colossians 1:18). Over 2,000 years later, many contemporary scholars consider Jesus' life the ultimate example of servant leadership (Ebener & O'Connell, 2010; Lanctot & Irving; 2020; Sendjaya & Sarros, 2002; Winston, 2004). The leadership exemplarity (Major, 2018) of Jesus has, in effect, had a lasting mimetic impact on his followers who continue to use him as a trusted referent on which to model their own leadership behaviors. The results of Jesus' servant leadership demonstrate improved performance by a team – albeit a less-formal type – and thus, can be used by current or aspiring servant leaders on more formalized teams (e.g., a for-profit corporation, a government entity, a non-profit organization, etc.).

It is helpful to first examine Jesus' overall results and his servant leadership style for context. As the world's first teacher of servant leadership, Jesus Christ exhibited a version of servant leadership so powerful that it is still yielding dividends over 2,000 years later (Sendjaya & Sarros, 2002). Indeed, Christianity is the world's largest religion with over 2.3 billion people identifying as Christians, representing almost one-third of the world's population (Hackett, 2017). His teachings turned societal norms upside down (Sendjaya & Sarros, 2002). In fact, he specifically instructed his disciples "whoever wants to become great among you must be your servant…just as [I] did not come to be served, but to serve, and to give [my] life as a ransom for many" (Matthew 20:26-28). In other words, "the only way to an upward mobility [in Jesus Christ's leadership model] is a downward mobility" (Akuckie, 1993, p.41). Jesus then lived out this leadership model through his own actions. For example, Jesus washed the feet of his disciples (John 13:3-15), a task typically reserved for the lowest-ranking servants in that society and one often viewed as degrading (Ford, 1991). Modern-day servant leadership research posits that a defining characteristic of servant leaders is putting the needs of followers above their own (Stone, 2004). Jesus further exemplified this in arguably the most extreme way imaginable by dying a painful, sacrificial death of crucifixion for the benefit of his followers (Matthew 27:45-56; Mark 15:33-41; Luke 23:44-49; John 19:28-37).

A carpenter by profession (Mark 6:3), Jesus Christ led a multi-faceted revolution for the ages – the impacts of which are still being felt in business, government, and faith circles all across the world 2,000 years later – despite having no positional authority over those he led. He was not on the executive staff of a literal organization or entity, nor did he hold a position of authority in government. Instead, Jesus Christ "offered a leadership model devoid of positional authority, prestige, and ambition" (Wilson, 2011, p.93). Where he lacked in positional authority, Jesus more than accounted for in the positive influence he cultivated and leveraged. The same four steps Jesus took in his leadership journey can be implemented by modern-day servant leaders who lack positional authority yet desire to positively impact the performance of their organization or less-formalized team: first, clean

the mirror image; second, lead others with compassion; third, lead others to be their best selves; and fourth, plant golden mustard seeds (Manz, 2011).

The first step – clean the mirror image – refers to mastering the art of leading oneself first in order to lay the foundation for leading others (Manz, 2011). Indeed, Jesus taught this through a metaphor: "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye" (Matthew 7:3-5). In other words, careful examination of oneself and a sincere commitment to self-improvement provide a foundation for effective leadership. This principle can be fulfilled in a variety of ways and implies a sense of humility (Manz, 2011).

Jesus put this advice into practice through regular solitude, prayer, and study of Scripture as his perhaps most well-known method of his commitment to self-improvement (Matthew 14:23; Mark 6:46; Luke 4:42). It was this discipline of his that prepared him to perform great acts (Matthew 26:36-56) – namely his sacrificial death (Luke 23:44-49; John 19:28-37) and resurrection (Luke 24:1-12) – which then inspired his followers to perform great acts (Matthew 10:16-28) that created more disciples (Acts 6:7), such as speaking in tongues (Acts 2:1-4), preaching compelling messages (Acts 2:14-41), and healing people (Acts 9:32-43), among others.

The second step – lead others with compassion – refers to treating other people with the upmost respect and empathy. Jesus taught: "Do unto others as you would have them do unto you" (Matthew 7:12), which is today commonly known as the "Golden Rule" (Manz, 2011). Again, Jesus demonstrated this guidance himself in countless ways, such as healing a leper (Matthew 8:1-4), healing a paralyzed man (Matthew 9:1-2), and weeping with the sisters of a recently deceased man named Lazarus (John 11:35), among countless other examples. This inspired his followers to replicate this behavior, and as a result team performance improved by creating more disciples (Acts 2:42-47). One pragmatic way for contemporary leaders – even non-Christians – to put this theory into practice to cultivate and leverage influence is to exhibit empathy to others going through a difficult season of life, acknowledging, and affirming the other person's negative emotions, and even performing an act of service (e.g., sending a sympathy card after the loss of a loved one) to help the other person out during a challenging time. This aligns with not only Jesus' teachings and lifestyles but also contemporary servant leadership research, which posits that empathy is a hallmark of servant leadership, as one of the top three characteristics used to measure the extent of a servant leader (Spears, 2004).

The third step – lead others to be their best selves – refers to a commitment to unleash the untapped potential in others so that they increase their performance. This stems from a parable Jesus teaches in Matthew 13, where he describes four types of soils upon which a farmer scattered seed. The takeaway of this parable as it pertains to servant leadership is that a given person may not be quite ready to wholeheartedly receive a given piece of advice at a particular time. When this inevitably happens, the servant leader should not fret or worry

but rather continue *preparing the soil* – that is, continue to be patient with the other person and continue helping and mentoring them (Manz, 2011).

Jesus did this by giving each disciple an invitation to follow him (Matthew 4:18-22; Luke 6:13-16), then taught them regularly over the course of three years before his death in varying contexts (Luke 9:18-20, Matthew 16:13-20), and loved them all throughout the journey (John 15:9). He also saw potential in them before they saw it in themselves; in fact, he changed Simon's name to Peter, which means "rock" (John 1:40-42), knowing that Peter would be a loyal and fearless leader of the church after Jesus' death (Acts 2:14-41; Acts 10; 1 Peter; 2 Peter). Jesus took the same approach with the other disciples as well. As a result, this approach increased each disciple's level of commitment and level of performance, as measured by making other disciples (Ephesians 4:11-16), despite the very real dangers of persecution (Acts 5:17-18; 2 Timothy 3:12). For example, after one of the early followers of Jesus, Stephen, was stoned to death (Acts 7:54-60) and believers were forced to scatter, they continued making disciples in new cities (Acts 8:1) because Jesus' influence on them drove them to such extraordinarily high levels of commitment and achievement.

The fourth step – plant golden mustard seeds – refers to understanding the power of small "seeds" (e.g., habits, deeds, etc.) because those small seeds can lead to great and powerful results over time. This principle stems from Jesus's parable of the mustard seeds, also found in Matthew 13. "Though [the mustard seed] is the smallest of all seeds, when it grows, it is the largest of garden plants and becomes a tree" (Matthew 13:32). In essence, Jesus is teaching the importance of the small, daily tasks and accomplishments that can, over time, compound and amount to extraordinary accomplishments (Manz, 2011). Akin to the way small and regular monetary contributions into a retirement account over the course of one's entire working career can ultimately amount in a great sum of money, small and regular acts and investments in other people by servant leaders can lead to great accomplishments over time.

Jesus followed his own advice in multiple ways. One repeated behavior of Jesus was to regularly eat meals – an everyday activity – which overlooked and ignored people; that is, he specifically kept himself from only associating with well-respected individuals. For example, he ate at the house of Matthew, a tax collector (Matthew 9:9-13; Mark 2:13-17; Luke 5:27-32). In this society, a tax collector was comparable to a mafia boss or gangster due to their reputation for overcharging ordinary citizens during tax collections so that after giving the Roman government its share, they could keep an exorbitant commission for themselves (Wilkerson, 2018). Through this practice coupled with similar practices of befriending other outcasts of society, such as prostitutes (John 4:1-26; Luke 7:36-50) and lepers (Mark 1:40-45; Luke 17:11-19), Jesus modeled the way for today's servant leaders by showing that little acts can lead to extraordinary results. In the case of Matthew, Jesus's little acts of eating meals together helped Matthew change from his unethical professional ways. Ultimately Matthew led others to salvation, and he authored one of the books of the Bible (Wilkerson, 2018). In following this example, one pragmatic way for contemporary leaders – even non-Christians – to put this theory into practice to cultivate and leverage influence is to befriend individuals at one's organization who may be overlooked, such as an intern or entry-level analyst. Just as Jesus's regular investment into Matthew led to Matthew *growing as a person* (Greenleaf, 1970), investments of time and mentorship into

an intern or entry-level analyst can help these lesser experienced colleagues *grow as persons* (Greenleaf, 1970) and later improve their performance.

In summary, positional authority is not an absolute requirement to positively moderate the relationship between servant leadership and organizational performance. None of the aforementioned four steps performed by Jesus required positional authority, yet all can improve performance. Indeed, servant leaders can begin demonstrating leadership immediately; there is no need to wait to receive a certain position or job title. Influence can be cultivated and leveraged through relationships to make a positive difference in the lives of others before a position is granted that gives one positional authority (Scroggins, 2017). Therefore, the following proposition is put forth:

> Proposition 3: *Cultivating and leveraging influence in the absence of positional authority positively moderates the relationship between servant leadership and organizational performance.*

## Discussion

A growing body of empirical data in servant leadership literature continues to suggest that servant leadership is positively associated with increased organizational performance (Laub, 1999; Laub, 2004; Blanchard, 1998; Page & Wong, 2000; Hu & Liden, 2011; Liden, 2014; Peterson, 2012). The current manuscript builds off this literature and provides a theoretical rationale for the positive relationship between servant leadership and organizational performance.

A significant amount of existing servant leadership literature is dedicated to understanding specific characteristics that embody and demonstrate the true essence of servant leadership, and objectively measuring these characteristics (Laub, 1999; Page & Wong, 2000; Russell & Stone, 2002; Patterson, 2003; Barbuto & Wheeler, 2006; Wong & Davey, 2007; Beck, 2014; Van Dierendonck, 2011). However, one moderating variable that has not been considered is the positional authority possessed by the servant leader. In this manuscript, a theoretical basis is provided to suggest that positional authority can positively moderate the relationship between servant leadership and organizational performance.

Further, it is also proposed that cultivating and leveraging influence in the absence of positional authority can also positively moderate the relationship between servant leadership and organizational performance. More specifically, the following four steps Jesus Christ took in his servant leadership journey can be replicated by modern-day servant leaders who lack positional authority yet desire to positively impact the performance of their organization or less-formalized team: clean the mirror image, lead others with compassion, lead others to be their best selves, and plant golden mustard seeds (Manz, 2011). Even though Jesus was not an executive of a literal incorporated entity, his example can be applied in varying contexts (e.g., a for-profit corporation, a government entity, a non-profit organization, etc.).

While we have argued that positional authority positively moderates the relationship between servant leadership and organizational performance, we note that its effects may

not always be positive. Indeed, it is important to consider that a top-down approach to leadership may be seen as oppressive in certain contexts (Mareus, 2019). Therefore, the *disproportionate* (Hambrick, 1994) impact on organizational performance that those with positional authority have could harm the organization if oppressive behavior is demonstrated or perceived. Just like the positive behaviors modeled by the executives may be reciprocated, negative behaviors could be reciprocated as well. For example, if a disingenuous, self-serving, or otherwise twisted form of servant leadership is demonstrated and lower-ranking employees feel taken advantage of, they could respond by reciprocating self-serving behaviors towards other employees. True servant leadership entails a high degree of cooperation and collaboration during decision-making processes, but real or perceived oppressive behavior from those with positional authority could lead to negative outcomes (Savage-Austin, 2011). Hence, positional authority is not guaranteed to positively moderate the relationship between servant leadership and organizational performance in all situations.

Theoretical implications of this conceptual research manuscript are at least twofold. First, organizations in highly competitive industries looking for a competitive edge stand to benefit from at least exploring the possibility of finding tangible ways for its executive team to demonstrate servant leadership due to the potential for a positive increase in organizational performance. As discussed earlier, executives who possess the highest levels of positional authority have a *disproportionate* (Hambrick, 1994) impact on organizational outcomes. In other words, a relatively small effort from these individuals could have a relatively large positive effect on organizational performance, suggesting a favorable return on investment.

Second, to fortify these propositions with more credibility, empirical data is needed. Recognition of these propositions from academic scholars, as well as adoption and implementation of servant leadership by individuals in organizations, less-formalized teams, and leadership practitioners may face obstacles without empirical evidence.

Practical implications of this conceptual research manuscript are at least twofold. First, the manifestation of the latter two propositions will vary by organization or team setting due to cultural factors. Some organizations and teams value positions and job titles more highly than others do. For example, start-up companies – where one person may be an entire department – are typically far less hierarchical than other organizations (e.g., the military), where rank and experience are more highly valued. Second, key performance indicators for Jesus's four steps related to cultivating and leveraging influence to practice servant leadership and improve performance may not be apparent upfront; thus, success may be hard to measure. For example, when deploying the fourth step (i.e., plant golden mustard seeds) by mentoring a younger, less-experienced protégé – as Jesus did with Matthew, the tax collector – tapping into previously untapped potential could lead to unexpected types of performance. Matthew transformed from the equivalent of a mafia boss or gangster into an author of the Bible, which was beyond surprising (Wilkerson, 2018). As such, measuring success at the beginning of this relationship would have been highly difficult. Similarly, modern-day servant leaders may face difficulties when measuring the extent to which those being served *grow as persons* (Greenleaf, 1970).

One pragmatic way for contemporary leaders – even non-Christians – to put this theory into practice to cultivate and leverage influence and commit to self-improvement is to solicit 360-

degree feedback anonymously from peers to understand others' perceptions on one's strengths and weaknesses. This can provide honest and, at times, painful-to-hear feedback that can propel one's ability to lead oneself well. This feedback can be used to create a "Lead Me Plan" (Scroggins, 2017, p. 106) which is a personal growth tool intended to drive accountability and help oneself move from current state to the desired future state as a leader through actionable steps. This discipline enhances one's own skill sets and simultaneously gives one practice and experience in leadership, all of which can enable higher performance (Scroggins, 2017).

Another practical way for contemporary leaders to put this theory into practice in order to cultivate and leverage influence is to spend one-on-one time with others in order to get to know each follower individually. As the leader learns about the unique characteristics, strengths, and areas of potential for each follower through active listening, the leader can provide foresight to the follower by studying and learning from past mistakes so that mistakes can lead to future improvements instead of barriers that hold the follower back (Spears, 2004). Just like Jesus encouraged and challenged Peter to commit his life to looking after Jesus's followers (John 21:15-22), only days after Peter had arguably hit the lowest point of his faith journey by denying Jesus three times (Matthew 26:69-75; Mark 14:66-72; Luke 22:54-65; John 25:25-27), contemporary servant leaders can lead others to be their best selves through individualized attention, active listening, words of encouragement, and foresight in order to improve performance.

### *Limitations*

The contribution of the present manuscript should be considered in view of its limitations. One limitation – and perhaps the greatest – is that there is very little comparative work on this particular subject matter as it pertains to servant leadership. As such, much of this model rests on theoretical and logical perspectives, as opposed to empirical data.

A second limitation of this model is its applicability to certain areas of the private sector. Much criticism exists in contemporary servant leadership literature regarding servant leadership's applicability in the private sector. The main point of contention is that servant leadership excessively emphasizes prioritizing the needs of followers, especially when compared to the needs of the organization (Andersen, 2009). For example, some theorize that this can actually hurt the effectiveness of secular, for-profit enterprises because organizational goals become periphery (Andersen, 2009). Others theorize that some groups of organizations (e.g., medical institutions) have received less attention from researchers and thus, it is unclear whether these principles would apply in these contexts. As such, further investigation is needed (Parris & Peachey, 2013). Therefore, a limitation of this model could be that Jesus Christ's leadership model may not translate as well to certain areas of the private sector. For example, Jesus's four principles above all require a long-term relationship with followers. Therefore, the applicability may be limited in certain aspects of the private sector notorious for having high turnover rates because the relationship may never fully mature before employees quit.

### *Future Research*

The current manuscript suggests the relationship between servant leadership and

organizational performance is positively moderated by positional authority. In order to validate the claims made in this manuscript, empirical studies are required in order to close the gap between theory and practice. While research exists as it pertains to upper echelon theory and the performance of organizations whose executive team practices servant leadership, no specific studies have been performed specifically targeted towards the gap addressed in this manuscript. Therefore, a longitudinal study comparing servant leaders with positional authority and without positional authority across comparable organizations or team settings would be extremely valuable to the field of servant leadership. Further, studies directed at objectively measuring the success and identifying best practices with regards to the four steps referenced above that Jesus Christ implemented in order to leverage and cultivate influence in the absence of positional authority would help to further legitimize the third proposition in this manuscript.

This manuscript has focused on the direct relationship between servant leadership and organizational performance, and how positional authority and influence may impact this relationship. It is noted that far more antecedents to organizational performance exist beyond leadership style. Examples include but are certainly not limited to efficiency of operational processes, caliber of talent, firm location, customer dynamics, cohesiveness of the management team, and the regulatory environment (Beatson, 2008; Zhou, 2006; Van Egeren, 1998). Thus, to isolate the effect of servant leadership on organizational performance, these additional variables would need to be controlled in an empirical study.

## Conclusion

Individuals with a high degree of positional authority have a disproportionate impact on organizational performance (Hambrick, 1994). Similarly, when executives implement servant leadership, organizational performance is positively impacted (Peterson, 2012). Pragmatically speaking, these individuals have extremely high levels of authority to implement their own ideas, do not face as many internal obstacles from executing their ideas, and lower-ranked individuals often mimic their behavior (Yukl, 2010; Yaffe & Kark, 2011). As such, positional authority can positively moderate the relationship between servant leadership and organizational performance, and thus is an important consideration when evaluating this relationship.

Servant leaders add value to organizations and less-formalized teams by helping increase organizational performance. While positional authority can help servant leaders, it should not be considered a necessity. Using the example of Jesus Christ, influence can be cultivated and leveraged in the absence of positional authority to demonstrate servant leadership and, in doing so, help increase organizational performance.

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# Kailua Canoe Club: A Values-Based Holistic Approach to Leadership

## Introduction

Ocean voyaging canoes brought Polynesian ancestors to Hawai'i. They are respected by subsequent generations as a living spirit embodying the mana (spiritual energy of power and strength) of those who first paddled them (Meyer, 2004). Canoes are also respected as a connection to ancestral homelands, and valued as a cultural sanctuary, or pu'uhonua (Case, 2021). Individuals and families often remain with the same canoe club for generations. Paddlers nurture each other's spirit of competition, team building, respect for the ocean, and life skills.

In this unique context of culture, nature, sport, and family, how are the leaders chosen? Do leaders emerge or are they selected by the community? This qualitative case study of Kailua Canoe Club (KCC) on the island of O'ahu investigated the nature of leadership in a Hawaiian outrigger paddling community. Conversations with paddlers, coaches, and board members revealed a values-based, holistic approach to leadership (Best, 2011). Those values were written into a mission statement 50 years ago with the intention of establishing KCC as a space to connect members with kupuna (respected elder) wisdom, develop paddling skills, and to honor the canoe, the ocean, and each other. A component of leadership, kuleana (responsibility) is constant reflection on those values, and the mentoring of younger generations to become future leaders who embody KCC values. This article details how those values manifest – in developing personal skills for the sake of team success, and in respect for the canoe, kupuna wisdom, the ocean, and ohana (family).

## Background

The Hawaiian Renaissance movement in the early 1970s inspired a "renewed sense of identity and history" for Native Hawaiians, and those who came from Polynesian ancestry (Case, 2021; p. 11). This renaissance rekindled aloha āina, a love of the land as a provider of all sources of sustenance and identity in the preservation of the Hawaiian people (Case, 2021). Aloha āina "embodies the tangible and intangible values of our culture" that have been passed down through generations (Kikiloi & Graves, 2010; p. 75).

Canoe racing, along with surfing and other practices that missionaries felt were hedonistic, was banned after Europeans colonized the islands. In 1875, Hawaiian King David Kālakaua revived the sport of canoe racing. The first outrigger club was founded in 1908 on the island of O'ahu (Hawaiian Paddle Sports, n.d.). Canoeing and surfing crept back into the Hawaiian lifestyle until the cultural revival in the 1970s inspired even broader reflection on what it means to be uniquely Hawaiian. The Hawaiian Renaissance was triggered in large part by the building of the Hōkūle'a, a replica of the traditional Polynesian voyaging canoe (Case, 2021). Members of the Polynesian Voyaging Society (PVS) sailed the Hōkūle'a from Hawai'i to Tahiti in 1976, using only the stars for navigation. Because the art of open ocean navigation had been largely lost among Hawaiians, Mau Piailug, a young Micronesian master navigator, agreed to pilot the voyage (Polynesian Voyaging Society, n.d.). Following their successful journey, Piailug agreed to teach navigation to the PVS leaders. Hawaiian native Nainoa Thompson was able to navigate the next voyage in 1980 to Tahiti, as well as the return trip – something that had not been done for 600 years. These achievements gave Hawaiians renewed pride in their ancestral heritage. Hōkūle'a has since made numerous voyages to other Polynesian Islands and beyond. The PVS has developed youth initiatives to teach navigation, restore koa forests, and encourage stewardship of the land and oceans (Polynesian Voyaging Society, n.d.).

***Image 1:*** **Canoe Blessing**

Aside from racing, canoes are used for transportation, fishing, fitness training, and recreation. As stronger, lighter materials are developed, builders of canoes and paddles take

advantage of these innovations. Lighter canoes are easier to carry, and lighter paddles result in fewer injuries. However, the reverence for traditional hand carved koa canoes remains strong. It is honored as a symbol of Hawaiians' respect for all living beings in their ecosystem (Oreiro, 1995). While the koa boats are now only paddled during special races, the start of each racing season is marked by a blessing of the koa canoes. At the ceremony in May of 2022, at the Kailua Canoe Club site on O'ahu, a kahuna (priest) chanted in Hawaiian while sprinkling water on the canoes and the surrounding circle of paddlers using leaves from the ti tree. The koa boats had been polished, rigged in the traditional method with ropes, and decorated with flower leis. Kamoa Kalama, one of the original members of KCC and head coach for the women's team, told origin stories about canoe paddling in the region, and sang songs in Hawaiian.

In other coastal locations like California, Florida, Vancouver, and New York, outrigger paddling has been adopted as a competitive sport. These clubs incorporate some aspects of the sport's rituals out of respect for the culture and its values. Many individuals paddling for clubs on both the mainland and in Hawai'i find other reasons to paddle that are not directly connected to the culture or history of the sport. Fitness, community, competition, and connection to the outdoors are often cited as reasons to engage in canoe paddling.

## Kailua Canoe Club

Kailua Canoe Club, located on the windward side of O'ahu, was created in 1972 when founding members Cliff Ornellas and Jimmy Marciel were approached by the Hawaiian Civic Club and encouraged to start their own outrigger canoe club. Over the last 50 years, the club has grown to 475 active club members, with 24 fiberglass canoes and two koa canoes (Kailua Canoe Club, n.d.).

The club was founded with the goal of perpetuating the sport of outrigger canoe paddling as it is rooted in Native Hawaiian culture. In their original mission statement, founders created a set of values outlined using the acronym "ALOHA" to guide KCC leadership in managing club operations and in developing coaching techniques. This acronym is broken down as follows: The A stands for Akahai, meaning "kindness, expressed with tenderness." The L stands for lōkahi, meaning "unity, expressed with harmony." The O stands for 'olu'olu, which translates to "agreeable, expressed with pleasantness." The H stands for ha'aha'a, meaning "humility, expressed with modesty." The final A stands for ahonui, which translates to "patience, expressed with perseverance" (Kailua Canoe Club, n.d.). By emphasizing these values, KCC founders, coaches, and paddlers hope to foster a welcoming space that brings people together for the mutual growth of knowledge, skill, and community. This connection to place and community is mentioned often by KCC board member, coach, and community figure Kamoa Kalama when he recounts his childhood in Kailua. He recalls the neighborhood kids coming together to sleep on the beach. Piled together in the sand, he and his companions knew that they were members of a tight-knit community; one that would provide a warm meal, a place to stay, or share knowledge should the need arise. These days, the space where Kalama and his companions slept is now part of a community park. The KCC boathouse and canoes are situated in that park along the river.

In the 50 years since the club's inception, coaches and padders have worked to embody the ALOHA values outlined above. They have devoted time, energy, and finances to ensure not

only that KCC paddlers have the resources they need to succeed, but also to ensure the health of Kailua Bay overall. One of the central tenets of the ancient Hawaiian land management system known as "ahupua'a" holds that that which occurs upland ("mauka") will eventually flow down and impact the ocean ("makai"). In their efforts to ensure that the ahupua'a is healthy from the mountains to the sea, paddlers from KCC recognized that their ʻāina upstream – a historically vibrant and productive fishpond – was being overrun with invasive mangrove trees. In 2011, with help from a grant from the Castle Foundation, also based in Kailua, KCC was able to remove these mangroves from the areas where they practice. Through this effort the Kailua community – represented by the Castle Foundation – and KCC came together to increase the vibrancy of the natural system that is Kailua, as well as pay homage to the historic fishpond. KCC paddlers who know this story are reminded of these bonds to community and place every time they see the canoe named Kaulana Pākui o Kaʻelepulu, whose name honors this valuable role the fishpond plays in the ecosystem, past and present.

## Values-Based Holistic Leadership

In describing the evolution of leadership theory development, Best (2011) explains how each paradigm shift is actually theory evolving as a consequence of the strengths and weaknesses of the previous theory. The historical charismatic leader theory evolved to include a contextual lens that made space for the motivational needs of the follower and a situational context. A subsequent group of contingency theories likewise yielded to more integrated theories. Among those integrated theories are the popular transformational, servant, and authentic leadership models (Best, 2011). Each of these theories present the leader's relationships with individual or team followers as linear cause and effect interactions (Popper, 2004).

To break from this one-dimensional framing, leadership must be viewed as a more dynamic process responding to influence from multiple sources. Best (2011) explains that wrestling leadership development theory away from perceived person to person interactions and seeing it more as a "person-in-environment" (p. 5) interface requires taking a bird's eye view of leadership development theory. This perspective embraces a holistic system state engaging physical, psychosocial, and sociocultural dimensions (Best, 2011; Wapner & Demick, 2003).

This holistic framing of leadership centralizes motivation towards meaningful work. Meaningful work is recognized as being unique to each individual worker as well as playing a central role in the values-based vision of the organization. An organization that creates a safe space for individuals to align their own self-development and performance goals with the organization's stated values is generating a values-based holistic environment.

The values-based model developed by Lips-Wiersma and Morris (2009) identifies four essential components central to creating a safe organizational space which stakeholders find meaningful. Those components include "developing and becoming self, unity with others, expressing full potential, and serving others" (Best, 2011; p. 8). Incorporating the beneficial development of the collective as well as the performative aspirations of the individual establishes a safe space where achievement can be modulated according to the

needs of the moment while also recognizing the value of encouraging individuals to participate in the decision-making process. Effective leadership in that safe space, i.e., the organization or group, is the result of employing lessons from the past in motivating the collective towards a meaningful vision of the future (Haslam, Reicher, & Platow, 2011). Additionally, effective leaders within those organizations or collectives need to be seen by group members as exhibiting behavior representative of the collective social identity in advancing group interests ahead of their own. Those behaviors demonstrate the leader's in-group membership, i.e., sharing the values, concerns, and experiences of that group (Peters & Haslam, 2018).

## Research Design and Methodology

The inspiration for this inquiry arose as a result of the principal author's nascent (five-year) involvement in a San Diego, California outrigger canoe club, Hanohano. Visits to Hawai'i for outrigger races brought to light the different styles of leadership in Hawaiian and Californian outrigger clubs. Two of the authors were doctoral students in leadership studies during those years, which led to questions of how leadership develops within this unique environment.

### *Research Design*

The central question for this study asked whether leadership is tied to culture, community, performance, family lineage, or traits that are difficult to identify. Observation revealed that Hawaiian clubs share similar structural characteristics with other Hawaiian clubs, but each has unique attributes. Meanwhile, California clubs operate more like each other structurally, and less like Hawaiian clubs. Therefore, a comparison of leadership styles between island and mainland outrigger clubs would be unwieldy and superficial at best. We felt the appropriate design was to perform a case study of one, long-standing, outrigger club in Hawaii that celebrated its 50th anniversary in the summer of 2022.

***Video 1*: Blessing the Canoes, Kailua, Oahu, Hawaii, 30 May 2022**
https://youtu.be/v7ifE4PUpq0

### *Research Method*

The principal author gained permission to conduct our study at KCC after a race. When the senior men's crew from KCC competed in the Catalina Island to Newport Dunes, California race in summer of 2021, they needed an assistant on their escort boat for the crossing. The principal author volunteered for the job. After the race, Kamoa Kalama, the KCC crew's steersman, invited the author to visit KCC on O'ahu, and interview club members.

We made two separate visits to Kailua, O'ahu. During the first visit, we interviewed one paddler and three coaches, observed workouts, and sat with one of the club elders who no

longer paddles but loves to tell stories. The second visit three months later was timed to coincide with the koa canoe blessing that marks the beginning of race season. During the second visit, we interviewed four teenage paddlers, four coaches, and two club board members. Several other interviews were conducted either in person or over the phone later in the summer. Ultimately, four teenage paddlers, three adult paddlers, seven coaches, and three board members were interviewed. Most of the coaches have paddled with KCC since they were children. All of the interviews were audiotaped then uploaded to OtterAI for initial transcribing. The principal researcher then listened again to the recordings while reading the transcriptions to ensure the transcripts were correct. The canoe blessing was videotaped.

Interviews consisted of nine questions for leaders/coaches and a similar set of questions for paddlers that were only slightly different. For instance, leaders were asked "How do you earn the trust of your paddlers?" while paddlers were asked, "How does the coach earn your trust?" After recorded interviews from the first visit were transcribed and analyzed, they were coded using affective coding (Saldaña, 2020) by each researcher. Researchers determined we were looking at a holistic style of leadership at KCC that was directly related to a set of values. A question was then added to our interview guide for the second visit that asked a coach or board member how they define their leadership style.

### *Analysis*

The abductive analytical approach advocated by Timmermans and Tavory (2012) for theoretical construction in qualitative research proved the most appropriate for this study. The term abductive in the context of research refers to a form of reasoning that is generative, introducing new theoretical frameworks. The more commonly employed inductive approach to qualitative analysis focuses on applying existing generalizable theory to observations. After several passes through the transcribed interviews, we determined that the leadership heuristics at Kailua Canoe Club are embedded in the socially-cultivated values of connectivity to ancestral knowledge, respect for the environment, the canoe, and a kuleana to self-development for the sake of one's team, paddling ohana, and the surrounding community.

### *Positionality*

The principal author is a leadership studies scholar and outrigger paddler in San Diego, California. She has also paddled in outrigger races in Hawai'i. The second author is a leadership studies scholar focusing on leadership development among marginalized identities. The third author was born on O'ahu. She moved to California at a young age but made yearly visits to Hawai'i. In January of 2022, she moved back to O'ahu and currently lives and works in Kailua where she joined KCC, participating in six-person canoe workouts and races. The majority of the interviews were conducted by the principal author. An argument can be made that the third author's involvement in KCC constitutes interference with authentic responses during interviews. However, we posit that researchers are part of the world they study (Atkinson, 1990; Macbeth, 2001). All researcher positionality is complex, influenced as much by lived experience as the theoretical lenses we adopt through academic training, research immersion, and the social identities that include the "obvious

race-class-gender trifecta" (Timmermans & Tavory, 2012). This researcher's in-group identity allowed her to conduct follow up interviews, to confirm or challenge findings, engage in background research about the club, and suggest perspectives that forced us to dig deeper into topics that emerged during data analysis.

The researchers sought to honor Hawaiian cultural knowledge throughout the process of engaging in conversations, attending practices and ceremonies, and in analyzing the data. Research frameworks centering Indigenous knowledges must be developed according to the values of specific communities (Smith, 2017; Ward et al., 2020). To respect the non-Western lessons associated with Hawaiian outrigger canoe paddling, we present findings using Hawaiian words and phrases that participants used to introduce concepts. We acknowledge the tradition of Hawaiian storytelling for knowledge production and ancestral reverence (Case, 2021; Lipe, 2020; Meyer, 2004) and present those stories not as metaphors but as ways of being.

## A Working Definition of Leaders, Leadership

This research inquiry focuses on leadership that is situated within a unique cultural context. It is important, therefore, to not only consider a definition of contemporary Western leaders and leadership, but to also consider Hawaiian traditional leadership qualities.

The previous section briefly explained the paradigm shift in leadership theory development. The evolution of theoretical models follows the transformation of leader-follower relationships as they shifted away from situations wherein one (Great Man) leader told everyone else what to do. A review of studies examining leadership theories in business, military, and sports achievement contexts (Kovach, 2018) reveals the importance placed on selecting or designating just the right individual(s) to lead a given team, be it at a workplace, in combat, or in competitive sports. The review concluded that successful leaders developed a personal vision for infusing the individuals and groups in their care with motivation to work together as a team (Kovach, 2018). These leaders fall into the transformational leadership category. Corporate scandals and the #MeToo movement have increased the need for a more holistic form of leadership (Quatro et al., 2007). A leader needs to demonstrate genuine concern for the well-being of all stakeholders.

Traditional Hawaiian alakaʻina (leadership) was the result of "an accident of birth that conveyed rank, status, and a place within hierarchy" (Chun, 2011; p. 199). Stories told about the exploits of Hawaiian chiefs focus on their behaviors, i.e., whether they were greedy and cruel, or caring, patient and just. The anecdotes tell of "hewa" or bad behavior by a chief, and "aliʻi hoʻomalu pono" or just and caring behavior. Good leader qualities include being a good listener, surrounding oneself with thoughtful advisers, being considerate of the rights of common folk, protecting the environment, respecting women, being charitable, and heeding the lessons from ancestors (Chun, 2011).

Colonization, with its outsider domination and governance, presents complications for Native Hawaiians who seek to preserve a traditional Hawaiian alakaʻina that is culturally based. Environments where traditional Hawaiian leadership can be practiced have become scarce and marginalized (Chun, 2011). KCC and other outrigger paddling communities are the type of environment where traditional Hawaiian alakaʻina can be intentionally nurtured.

In a 2014 Hawaii Business article, seven notable local leaders discussed their notions of great leadership qualities, and the challenges they face (Hollier, 2014). These leaders continuously mentioned Nainoa Thompson, the leader of the PVS. The specific qualities these individuals felt constituted leadership worth following were a vision of cultural justice, and a dedication to compassion. Thompson said he saw the two men who came up with the idea for Hōkūle'a – an anthropologist in Santa Barbara and an artist in Chicago – as the true leaders. After the tragic loss of Eddie Aikau during a storm on Hōkūle'a's second voyage, the PVS leadership team was full of shame, Thompson told the Hawaii Business reporter. Thompson's father, an elder in the canoe community, admonished the leadership team to "agree on a set of values and beliefs that you'll never compromise" and to let those core values hold them together going forward (Hollier, 2014; p. 41).

## Findings

Culture is defined as the rituals, traditions, arts, knowledges, institutional processes, and achievements important to a specific social group (Ward et al., 2020). Respect for culture is the foundation for the structure and values within KCC, from storytelling about the origins of canoe paddling, to explaining the power of ocean currents, and teaching the art of making flower leis.

At the heart of both culture and community is the canoe, the vessel that brings everyone together. Indeed, the canoe is recognized as the living spirit that transported native Hawaiian ancestors to their current homeland. As such, the canoe is revered as the embodiment of those ancestors, imbued with the mana (spiritual energy of power and strength) of those who first paddled it. These themes dictated the following subsections for presenting the findings in this report.

In this section, we have organized the findings into these categories: a holistic approach to leadership, a holistic approach to paddling, and the values that these two approaches are based on -- respect for the canoe as a living spirit, the wisdom of elders and the ocean, and passing cultural knowledge and values on to future generations. Within each category, we offer explanations for our findings by presenting details from our conversations with club leaders and paddlers. These leaders are board members and coaches who have sustained KCC's stated values for the past 50 years despite changes in personnel and technology. Insights from paddlers reveal how the ALOHA principles highlighted above have effectively been passed on to the younger generation.

## Values-Based Holistic Approach to Leadership

When an organization's vision for success is directly connected to personal mastery and team learning, it promotes responsibility, motivation, and a sense of meaningfulness in the work (Senge, 2006). Best (2011) concurs, pointing out that a values-based approach to holistic leadership "places equal emphasis on the welfare of the individual, the organization, and the larger community" (p. 8). Our findings reveal that KCC leaders endeavor to incorporate the club's espoused ALOHA values in all club activities from competition to community events. Coaches are aware they need to demonstrate proficiency in the skills they are teaching. They also know they need to model the behavior they expect from paddlers, i.e., in mindful self-reflection on personal strengths and weaknesses, commitment

to excellence, and motivating others to achieve their best effort. All coaches said they need to be willing to adapt, to learn from others (including paddlers), and to maintain a balance between being calm and assertive. Performing rituals like the canoe blessing normalizes cultural practices.

Kathy Erwin, KCC vice-president and former head coach, along with club founder Carleen Ornellas, stressed that the mission of KCC leadership is to create an environment based on the ALOHA values expressed in the club's founding documents. That environment needs to be both nurturing for paddlers and supportive for coaches. For instance, when the club registrar Susie Meckler, signs up a new paddler, she makes sure she is at the clubhouse to greet that person by name and make them welcome. Families with children are asked if they need help with resources. "If she sees that a child needs a paddle, if she sees maybe the family's having a hard time paying dues," Erwin said of Meckler, she asks how the club can help. "In this way it's holistic leadership. We try to help with whatever they need," Erwin added. The values we will explore in this section are Kuleana, Earning Trust, Paddletics, and Chaos vs. Compassion.

***Image 2:*** **Making Flower Leis**

## *Kuleana*

Being a KCC board member or coach comes with tiers of kuleana, according to Coach Kamoa Kalama. The Hawaiian concept of kuleana does not mean responsibility in the sense of being assigned to accomplish a task. Understanding one's kuleana means developing self-efficacy to fulfill their individual role in empowering their community. Developing one's full potential benefits the community through engaging in stewardship of the Hawaiian language, the ocean, and the islands themselves (Meyer, 2003).

Kalama said his path to becoming a coach started with becoming "knowledgeable and educated by people in the community about a whole number of things outside of canoe paddling." He said he rose from being a skilled paddler to a leader in the organization because people saw his ability to bring people together and his respect for safe practices on the water. "It's just people recognizing that you have attributes that are admirable, that are safe, and you're willing to share those things," he said. "You don't tell people that you can perform. People tell you you're performing by being willing to jump in your canoe with

you." Ely et al. (2011) postulated that securing recognition "for one's self-view as a leader bolsters self-confidence, which increases one's motivation to lead" (p. 476).

For other leaders and coaches the journey began with recognizing how their personal experience, knowledge, and energy could benefit the greater community. This approach aligns with the values-based holistic leadership model developed by Lips-Wiersma and Morris (2009), which includes serving the needs of others. "This is a place I can contribute," said Erwin. "My thing is serving the community and creating structure, creating organization, creating support, especially support for new leaders." Karen Kiefer, likewise, stepped in to fill a void. She offered to coach the novice crew when the previous coach stepped up to coach a more advanced crew. She felt it was her responsibility to give back to the club. She leaned on her skills as an art teacher to impart information gently, and "to make people feel good about themselves."

### *Earning Trust*

All coaches interviewed for this study said a leader must assume everyone is always contributing their best effort. "If you go into it with that approach," Kalama said, "you get the best out of people." He said he looks beyond a paddler's technical skills when assessing their progress. He considers their heart, i.e., their willingness to do more than just show up for practice. "It's the stuff that happens away from the canoe that matters," he said, like participating in community clean-ups, helping maintain the canoes, and mentoring novice paddlers.

All paddlers said that when a coach models that type of behavior themselves - that is, engaging in activities that enhance the people and places important to the community - it builds trust in their leadership. When leaders exhibit behavior that represents the community's shared values, experiences, and concerns, they demonstrate their in-group membership (Peters & Haslam, 2018). "Coaches earn our trust by teaching rather than criticizing," said Ella Chapman, 16. Mike Adkins, an adult second-year paddler, agreed that a good coach teaches along with any criticism they might render. To earn trust, he said, a coach "has to emanate integrity and honesty in every walk of life even when no one is watching."

### *Paddletics*

Coach Kawai Mahoe defines a good leader as someone who can get people to work together. Making this happen means managing multiple personalities and skill levels. It requires the coach to be both calm and assertive, Mahoe said, which translates to being decisive, but willing to admit when they are wrong. It also means not allowing "paddletics," or paddler character assassination, to confound efforts to build cohesion within a crew. Four coaches said the best strategy in deconstructing "paddletics" is to set expectations early that spreading disparaging comments about another person's performance, intentions, or character, or any other activity that creates disunity, will not be tolerated. Kalama said he refuses to acknowledge paddletics as an influence in club performance or relationships. "To me there are no paddletics. Let your paddle do the talking," he said, adding that coaches

play a role in whether or not paddletics can develop. “If the coach is a coach, there aren’t paddletics,” he said.

The same principles apply to the leadership team, Erwin said. If leaders and coaches are “bad-mouthing each other,” she said, “something is fractured.” She underscored that all the leaders are volunteers, and they contribute their time and expertise because the club represents values that are meaningful to them. She compared the leadership team with a canoe crew. “If their intention is the same, and their trust is there, that crew is going to move, …to be successful,” she said. “It’s the same thing with the leadership.”

Ty Aweau grew up in Kailua. He drove an escort boat for KCC crews during races for decades, and now is the men’s coach for Hanohano canoe club in San Diego. He witnessed the toxicity that exists within many top performing crews. “I’m like, this is not ohana. This is not unity. What is this? I don’t want anything to do with this,” he recalled thinking. Aweau vowed to never be part of a situation where people feel entitled to berate a fellow paddler.

Erwin said when she started paddling 50 years ago, the coaching culture at KCC fit the stereotype of the “yelling coach.” Both Kiefer and Erwin emphasized how destructive that model of leadership can be – the type of coach who screamed at people who were not performing as well as others. Kiefer confessed she had survived several “yelling coaches.” Now, as a coach herself, she refuses to manifest that model.

Over the last 40 years, KCC coaches have learned that using disrespectful language “was not the best way to help people thrive, and grow, and learn, and excel,” Erwin said. The club took the initiative in the 1990s to hire a consulting firm, The Positive Coaching Alliance, to facilitate workshops on applying kinder, gentler, more effective leadership techniques. She said KCC leadership felt this approach helps them more effectively apply the club’s ALOHA values.

### *Chaos vs. Compassion*

All coaches and paddlers agreed that an absence of leadership destroys morale and any sense of unity. The word respondents used to describe the absence of leadership was chaos. Ornellas acknowledged that sometimes leadership falters for whatever reason, and that could cause some paddlers to seek out other clubs. When that happens, leadership gathers for a retreat and reflection. They then craft methods for supporting leaders to realign practices with club values, which usually results in energy and performance rising again throughout the club. “Good leadership attracts good paddlers,” she said.

Kalama said the key to encouraging excellence is to have people’s best interests in mind. He pointed to studies performed by prominent business schools. If an individual’s values are aligned with the company’s values, he said “and the company is aware of that individual’s aspirations and is being mindful of it and preparing pathways for them, companies soar.” Rob Cates, the current KCC head coach, said leadership develops over time through experience, recognizing one’s own personal strengths and weaknesses, and constantly pushing to get better. The smile from paddlers who feel their skills are improving, Cates said, “is payback for a coach’s hard work.”

## Values-Based Holistic Approach to Paddling

In the above section, we explained how KCC leaders recognize their role as holistic, grounded in the club's ALOHA values rather than a dyadic, top-down relationship of command and control. This sustained approach has resulted in a collective understanding that not only do leaders need to demonstrate their in-group status, but that paddlers must share in the leadership process if everyone is to succeed. The pursuit of excellence in the sport requires individual paddlers to contribute to a cohesive, nurturing environment. The values we will examine in this section are: Six as One, Fitness Means a Seat in the Boat, and Paddling Ohana.

### *Six as One*

In *The New Psychology of Leadership*, Haslam, Reicher, & Platow (2011) point out that effective leadership is a quality of the relationship between all members within a social group bound together as a collective "we." Referencing social identity theory, the authors also note that individual outcomes are inextricably entwined with those of the whole group, and those outcomes are therefore directly applicable to leadership analysis.

There are six seats in the canoes used for team racing. To be successful, all six paddlers need to move as one, matching the rhythm and speed of the person who sets the stroke rate from seat one. Kalama said he is constantly rearranging paddlers during practices to see how individuals perform in different seats. Once he has identified where people exercise their strengths, he assigns paddlers their seats for each race. "You realize you've got to have the right people in the right seats," he said. "And those people have to realize they have a responsibility. Everybody from one through six. And my stroker has got to be perfect."

All paddlers said being part of a team means valuing other paddlers' contributions. "Teamwork happens because of love and cohesion in the group," said Kiefer.

Kalama added that each paddler needs to develop a situational awareness of the environment, i.e., the winds, currents, and tides, to anticipate potentially challenging scenarios. He invites paddlers to participate in the decision-making process when winds are up and currents are strong, asking them how they feel about venturing outside the protective reef. Giving paddlers the responsibility of making leadership decisions related to the well-being of others creates a stronger bond within the ohana, he said. Paddling is not always so serious, Kiefer said, smiling and stepping out of the canoe onto the beach after practice. Kiefer said she regularly reminds her crew that it is all about surfing. "When you really get that canoe moving… and gliding, and then moving with the ocean. How beautiful is that?"

### *Fitness Means a Seat in the Boat*

Since there are six seats in a canoe, paddlers are constantly working to prove they deserve to be in one of those seats. The seventh paddler either ends up missing out on racing altogether or being assigned to the next crew down in the hierarchy. Those who have the skills and initiative should be rewarded with a seat in the canoe during a race, Kalama said. And if those six paddlers in the canoe don't win, "we learn from that, but our pride and integrity are intact," he said. "Failure equals growth," he added. "All the super stars, like Johnny Puakea and Danny Ching, even they at one time were the seventh paddler. Even though they were extremely talented, they learned from someone else." We lose more than

we win, Kalama pointed out, but unfortunately all that people tend to notice is the glamour of standing on the podium.

When paddlers neglect their fitness training for whatever reason, it is noticeable, all paddlers and coaches said. “You have one or two with excuses like ‘I can’t follow this person in front of me’ and you try to work with them,” Ornellas said. “And then two weeks before the last race, they’re back with, ‘I can’t follow this person,’ you know we took them out.” Ornellas added that catering to someone who does not put in the work to improve personal fitness or to try and blend with the other five people in her crew isn’t fair to the others. “We’re not holding back this crew to teach you how to keep in time again,” she said.

Kalama said there are times when the numbers do not add up, and there might be a few empty seats heading into a race. Bringing in an outsider to join a team that has been working to blend harmoniously for months can have disastrous consequences if the wrong person is invited in. It is essential to select someone “that shares the same values, that are mindful, that are caring. That the world doesn’t revolve around [them]. That’s what you want in your boat,” Kalama said. Relying on a talented outside paddler to put their best effort forward and lead a crew of people they don’t know sometimes backfires. “Many times, they hurt the crew because they never take it upon themselves to accept that it’s my responsibility, my kuleana,” to become part of the team, Kalama said. He added that a coach who regularly recruits outsiders to elevate a struggling crew’s performance for a race has lost their soul.

### *Paddling Ohana*

Some club members would say paddling is bred into them, that it is part of a family legacy. That family atmosphere reflects KCC’s values of kindness and unity, creating a safe environment for families, according to Ornellas. Young paddlers are often following in their parents’ footsteps. Nani Walter, 16, for example, paddled with her father, a member of KCC, before she was old enough to join the club. “It’s generational, a family thing you pass on,” Walter said. Kana Barlag, 16, expressed that “KCC is family. It’s a home away from home – you don’t jump between clubs.” Walter added that “paddling with another club is betrayal.” David Kalama, cousin to Kamoa Kalama, and whose club, Kai Oni, shares the boathouse with KCC, said being part of a canoe club is like being part of a crime family syndicate, meaning that leaving is unthinkable.

Aweau said that a person’s outrigger club is cultural. “And more importantly, it’s like you have an identity,” he added. “That club is a part of where you’re from.” Paddlers who are new to the outrigger community also feel this connectivity. One person in his second year with KCC has been in the U.S. Coast Guard (USCG) for 20 years. He said he feels “a stronger connection” to his outrigger ohana than he does to his USCG colleagues. Members of KCC perceive themselves as part of the surrounding non-paddling community – the merchants, schools, the neighborhood, and the beach environment where the canoes are stored. That larger community is invited to participate in outrigger events.

## The Canoe is a Living Spirit

The following sections offer details about the values that guide KCC members’ holistic approach to leadership and paddling. Those values manifest in respect for the canoe as a

living spirit, honoring the knowledge learned from the ocean and kupuna, and passing that knowledge and set of ALOHA values on to the next generation.

### *Respect the Canoe, it is a Living Spirit*

A ceremony blessing, the koa canoes celebrates the start of race season. It brings the paddling community together and reaffirms reverence for the canoes. Leis are made to adorn the canoes, which are carried carefully out of storage then polished and rigged according to tradition. During the ceremony, stories are told about the history of the sport, and the journeys that brought Polynesian ancestors to Hawaii. The ceremony reminds the ohana that outrigger paddling is more than a sport, and the canoe is more than a vessel, it is a living spirit. Kiefer pointed out that contemporary paddlers also put their energy into the canoes. "The koa canoes are magical. The energy of generations goes into the canoes," she said, adding that being a part of that energy during a race keeps her going mentally and physically.

The koa canoes are never to be dragged through the sand despite their considerable weight of 400 pounds or more. They are carried from the boathouse to the grass, and then to the water. Children who dare to sit on the iakos (the wooden arms connecting the hull to the smaller, stabilizing ama) are scolded for disrespecting the canoe.

***Image 3:*** **Celebration Commemorating Start of Race Season**

"The canoe is a respected elder. You treat it like you treat your grandmother. Everyone works hard to keep them nice," reflected B.J. Williston who started paddling with KCC as a teenager, moved away for college, then returned to the island to teach. She took up paddling again for one season with KCC upon her return. Carving a koa canoe "meant sacrificing a

rare koa tree. [The koa canoe] is the most important thing, it's a spiritual connection," she said. Ornellas added that her gratitude for the canoe includes acknowledging:

> *The koa canoe for us is our ancestors. Our ancestors came on the canoes. It's a living, breathing tree that was harvested and turned into a vessel to continue what our ancestors did to get here, to travel island to island. And we're still doing it. It's because of them that we get to do this. I know it will never die because everyone's going to continue paddling with koa canoes that brought us here, that brought our ancestors here.*

Williston and two others shared a story from many years ago of a brand new koa canoe that was caught by a rogue wave inside the surf line during a race. The canoe was broken in half. People on the beach watching were crying. Mourning swept through the racers and spectators. "It's like a death in the family," said David Kalama. A local restauranteur offered to match any donations that were raised to replace or repair the canoe. Tourists who happened to be watching the race donated cash. The canoe was repaired, but no amount of money could provide access to a new koa log. Today, even Native Hawaiians have trouble getting permits to harvest a koa tree. For apprentice canoe builders, this stifles their efforts to sustain traditional Hawaiian practices. They are looking for similar materials with which to produce canoes.

As more fiberglass boats are used in racing, many older paddlers fear the reverence for koa canoes, and the knowledge of ancestral Hawaiian culture will fade away. Younger paddlers, however, said those fears are unfounded. Chapman said the koa canoe "represents history. My favorite thing about race season is paddling in a koa. It's special." Walter said it was an honor to paddle in the koa canoe. She noted that it made sense to only bring them out for the blessing and the first regatta. "If you paddled the koa all the time it wouldn't be special." Walter said the canoe symbolizes family for her, adding, "families can be messy, in need of patching up, just like the canoe. You have to put in the work fixing things before you can enjoy the benefits."

### *The Canoe Keeps Us Together*

"We are connected to paddling tradition through the traditional canoes," tenBerge said. "I feel connected to the people who paddled them first." This connection to the mana of earlier paddlers is a common refrain. Adkins, the second-year paddler, embraces the history. "The canoe has so much history that paddling it makes you think of ancestors who paddled and what the Hawaiian Kingdom must have been like decades ago."

After a race where she sat in seat one and experienced having teammates yelling at her to paddle at a different stroke rate than her coach had advised, Barlag felt hurt and conflicted.

To be successful during subsequent practices and races, those same paddlers had to put that race behind them and move on. "It was the canoe that brought us together again," she said. Other young paddlers feel the canoe embodies safety and the security of the ohana. "It will always be there to hold you above water," Walter said. "In the canoe we are part of the ocean," tenBerge added. Oreiro (1995) shares similar sentiments from members of the Lummi community, one of the Northwest Coastal Salish tribes. Paddlers in the Lummi community talked of hours of sacrifice, and commitment to training in harmony with each other and the environment to honor the canoes. One personal account reads "the canoe is

my brother on these waters, for without it I am nothing and vulnerable" (Oreiro, 1995; p. 181).

Kamoa Kalama reflected that all the local families had houses on the land that is now the park and parking lot back in the 1970s. When their houses were condemned to build the park, and families had to move further inland, "all the kids just came down and slept on the beach. We'd wake up and go surfing or swimming or body boarding or whatever." Aweau remembers growing up with Kalama's grandchildren on that same beach. All the prominent local families paddled, he said. "It was all local kids, brown Hawaiians. It's not like that now," Aweau said.

Outrigger paddling has served as a unifying response to generations of socioeconomic oppression in the community. Many Native Hawaiian families did not have the financial resources to buy uniforms and equipment for team sports like football, baseball, and soccer. Nor could they afford transportation to practices and games. "Paddling was something we all did, and we didn't have to go anywhere," Kalama said. Ironically, paddling made the local kids so fit they were constantly being recruited by coaches for those other sports. Kawai Mahoe credits outrigger paddling with keeping local kids out of trouble, including himself.

Meeting to compete against each other provides an opportunity to establish relationships, and to build strong, sometimes lifelong, ties within the global community of paddlers. In this way, the canoe establishes a support system across different islands. When a paddler needs emergency medical care, for instance, Kalama said, they will put out the word on the "coconut wireless" and set up a relay system of boat and car transportation to get that person from a remote location to a hospital on another island. "Paddling creates the community. I wouldn't have met most of the people in the club any other way," Kiefer said.

Aweau understands why non-Hawaiians are drawn to the outrigger ohana. "Paddling attracts people looking for something to connect to. They are drawn to the sport and the culture," he said. "People from the mainland come here and see what ohana means and they embrace it," Ornellas said. When Aweau moved to California for his job with the USCG he connected with local paddling clubs. He began driving an escort boat for races, and then visited a local regatta as a spectator, standing on the beach. He went home that day and told his wife he needed to start paddling so he could connect with his roots back in Kailua. The canoe is inseparable from the people and the land, Erwin said. "Our community, and the ocean, the islands, …our place is really important – the people and the canoe. That canoe is my uncle."

**"I ka wā ma mua, i ka wā ma hope"**
(The Future is Behind us Because the Wisdom from the Past is Before Us)

### *The Ocean is an Elder*

When he was young, Kalama's "uncles and ancestors on the beach" told him the ocean would teach him all he needed to know. "The ocean is an elder," Kalama said. He would watch rubbish float by to learn about currents. Maori waka ama (outrigger canoe) paddlers also perceive the ocean, ancestry, and tribal history "not only as parts of themselves but as themselves" (Liu, 2021). Several generations ago, the elders began "teaching about the

ocean, wind, and tides," Ornellas said. "Someone figured all that out and started teaching it. We continue it."

When the ocean surrounds your home on all sides, you grow up with a healthy respect for the waves, the tides, and the reefs on each beach, David Kalama said. That respect is the key to both success and survival. All coaches stressed that real learning comes from the ocean herself. Awareness learned on the ocean transforms us, Cates said. Developing instincts about the physics of how a canoe performs on the ocean comes primarily from being observant. Kamoa Kalama instructs novice paddlers to feel how the canoe moves in different conditions. This helps them learn to take advantage of a swell, and to know when to add more power to their stroke. It also helps them imagine a way out of threatening scenarios when conditions change suddenly. Chapman and tenBerge said paddling has taught them to work with the ocean rather than against it. They feel comfortable, secure, and less stressed when they are on the ocean. Walter added that being on the ocean "sucks the negative energy out of you" after a bad day. Kiefer appreciates the younger paddlers' feelings but hopes they do not become so comfortable they lose their survival reflexes. "The ocean is powerful," she said. "It's beautiful, but it will always win."

## Bringing up the Next Generation

The value of bringing up the next generation represents two concepts. First, utilizing the wisdom from the kupuna, and second, the relationship between tradition and innovation.

### *Passing Along Kupuna Wisdom*

Most of the current coaching staff at KCC were themselves coached by the individuals who started the club, or even by the parents of club founders. "We carry with us the best of all of them," Erwin said. She and other leaders feel a kuleana to identify and develop new leaders, "so that chain of caring and commitment and the ALOHA values" continues. "We want to make sure before we go, that we can build, encourage and mentor a group of young leaders," Erwin said.

The Lummi canoe culture likewise reflects on elders' cultural knowledge to design programs targeting the youth. Maintaining cultural traditions is integral to the future health of the Lummi Nation (Oreiro, 1995). In the Inuvialuit community, elder knowledge becomes social memory (Lyons, 2010). Each generation uses that social memory to form their identities, engage in social action, and "negotiate their relations with the outside world" (p. 34). Ornellas is worried that there may not be a younger generation to pass the KCC culture on to. Many young people move away to attend college, and not many of them return to the islands, she said. "If you don't pass it on, it doesn't carry on," Ornellas added. Micah Kalama understands this anxiety. He is learning the art of canoe building from his father David Kalama. A third-generation canoe builder, Micah said he is grateful for "all the sacrifices of people who came before us for keeping the culture alive."

Young paddlers like tenBerge have a greater sense of responsibility than Ornellas realizes. She and her teenage friends said they feel it is their role to nurture those that come up after them. She remembers being 10 years old and seeing the 17- and 18-year-old girls paddle. "I would think 'Oh my god, I want to be them someday!' And now that's us," she said.

TenBerge understands the need to model good behavior by not sitting on the canoes or disrespecting other paddlers. "We have to set an example for the younger girls so they want to grow up to be us," she said.

### *Tradition vs. Innovation*

Despite KCC being an organization deeply connected to culture and tradition, the theme of innovation was not frowned upon. Cates, whose father was also a head coach, feels that adapting to new techniques and materials is a natural evolution. He said keeping the Hawaiian spirit and "the mana of paddling, the family part of it," at the forefront does not preclude being competitive. "I think even in the olden days they wanted the newest and best they could get," he said.

Aweau agreed there is room for the lighter canoes alongside the koa boats. He added:

> *I know my people. And when I say my people I mean the Hawaiian people. They were innovators at their core. And if they had the materials and the technology that we have today, they would use it to the best of their advantage. They were very innovative.*

In fact, Kiefer noted, the lighter materials in the carbon fiber canoes push the edge of how fast paddlers can move a canoe across the water. "There is nothing sacrilegious about it," she said. Using the koa canoes maintains a foot in the past, while bringing that history into the future. The lighter canoes allow older members to keep paddling longer. "If the Hawaiians had a light canoe to paddle, they would have," Ornellas said. "Everyone who stops paddling when they get older, it's because of this 400-pound canoe that you have to carry and paddle. Progress is very important." The lighter boats, known as "unlimiteds," are made using carbon fiber blends. In the summer of 2022, racing on the mainland largely consisted of unlimited boats. Many KCC members are ready to accept racing with the unlimited canoes, but the Hawaiian canoe racing associations are not.

The Oahu Hawaiian Canoe Racing Association (OHCRA) has a mission statement that identifies its sole purpose to be the perpetuation of Hawaiian culture through koa canoe paddling and other Hawaiian water sports. On Oahu, there is also a second canoe racing association, Na Ohana O Na Hui Wa'a. This group holds a regatta season largely separate from OHCRA, as they race in canoes made from fiberglass. This provides an outlet for those who wish to race but who do not have access to a prohibitively expensive koa canoe. Though they do not race the koa boats, Hui Wa'a still works to promote ideals similar to those of clubs like KCC in OHCRA. According to its website, it works:

> *...to maintain and perpetuate Hawaiian culture through the promotion of Hawaiian water sports; to teach, train, instruct, and expose children, men and women in the ancient art, craft and history of Hawaiian canoeing; to provide means and facilities for activities tending to foster the development and maintenance of strong and healthy minds, bodies and spirit among all people* (Hui Wa'a, n.d.).

At the end of every regatta season, clubs from Hui Wa'a and OHCRA come together for an island-wide regatta race. This competitive event also serves as a means of strengthening ties between the two associations. The question of whether or not to add a race division for

unlimited canoes is moot at this time, since only a few of the clubs have enough money to purchase an unlimited canoe, which can cost $20,000 or more.

## Discussion

Elders worry about young paddlers leaving the islands for college or work, and never returning. At the same time, new members from the mainland are drawn to outrigger paddling for the discipline of team sport, and a love for being on the ocean. Once these non-Hawaiians get a feel of the ohana they embrace it. The KCC elders appreciate the positive attitudes in the new paddlers but feel an urgency to pass along the cultural legacy of ALOHA values and outrigger paddling to the next generation of Native Hawaiians.

***Image 4:*** **Preparing for the Regatta Race**

Discussions about what canoes should be made of are also rooted in maintaining cultural ties to ancestors and Indigenous traditions. History has shown, however, that colonization and marginalization have erased unique Indigenous practices on every continent (Kikiloi & Graves, 2010; Ward et al., 2020). Once plentiful in the Hawaiian forests, the koa tree is now a protected species. Hawaiians are prohibited from harvesting the tree for making koa canoes, a fact that third-generation canoe builders like Micah Kalama understand but lament. In solidarity with the Hōkūle'a project a collective of Alaskan tribes donated two Sitka spruce logs to be used for carving canoes. They made a statement praising the Polynesian Voyaging Society's inspiration and dedication to reviving cultural heritage, stating "In your canoe you carry all of us who share your vision and aspiration," (Hawaii Paddle Sports, n.d.). Micah Kalama and other canoe builders are currently testing the viability of other trees in the Hawaiian forest.

## Conclusion

This case study of leadership within the Kailua Canoe Club, a 50-year-old outrigger paddling club on O'ahu, revealed a values-based holistic approach to leadership. That holistic approach manifests itself in leaders' concern for the well-being of the paddlers and the environment, unity with ohana, and self-reflection on one's own strengths and weaknesses.

KCC coaches work to motivate their paddlers to achieve their personal best. Board members create a supportive environment for the coaches so they can grow in their leadership development. Leadership retreats provide opportunities for club leaders to learn compassionate, nurturing coaching skills. This leadership practice aligns with a values-based holistic leadership model (Best, 2010; Lips-Wiersma & Morris, 2009). The ALOHA

values set forth by KCC founders in the original mission statement guide those leadership practices. Those values are culturally based. They include respect for the canoe as a living spirit, learning the knowledge of the ocean and kupuna, and passing that knowledge and ALOHA values on to the next generation.

Canoes brought the ancestors across Polynesia to Hawai'i and therefore the canoes embody the mana or spirit of those ancestors. Paddling the koa canoes is a means of connecting to ancestors and homeland. Reverence for the koa canoe notwithstanding, paddlers and coaches at KCC welcome innovation. They feel that if their ancestors had access to the technology and materials of today, they would have used them. Paddlers who participated in this study felt their ALOHA values not only connect them to the canoe, the ocean and wisdom of kupuna, but also to each other. Ohana is part of identity, and rarely do paddlers jump from one club to another. Those who join the club for sport, or simply to be on the ocean, soon feel the connectedness of the paddling ohana. Being part of the ohana comes with a kuleana, or responsibility, to care for one another and the environment, to participate in leadership, and to strive for personal excellence so that the entire team can succeed.

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### Maile Villablanca

Born in Hawai'i and raised in California, Maile likes to characterize herself as a life-long learner. She spent the last several years working as the manager of two standup paddleboard rental and sales businesses, where she cultivated her love of teaching and

spent days on the water in both Los Angeles and San Diego, California. After graduating from San Diego State University with a Bachelor's Degree in Sustainability, (minor in Anthropology), she began working as the Outreach Associate for the Coral Resilience Lab at the Hawai'i Institute of Marine Biology. There, she educates the next generation of change-makers, and spends her days developing curriculum or teaching students about coral reefs and sustainability. Researching for this case study of Kailua Canoe Club and their approach to leadership allowed her to combine her passions for outrigger canoe paddling, writing critically, and working to better understand the community of which she is a part. When not otherwise occupied, Maile can be found reading, exploring, or working with a local land restoration group. But most of her time is spent coaching or training with her one-person or six-person outrigger canoe racing teams.

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*Case Study*

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# Acting on the Pivot Point

***Abstract***

*When facing opportunities, effective leaders trod a path that effectively incorporates ethical and empathetic leadership considerations and characteristics to drive change. The actions and impacts of two very different women facing challenges as change moments each tie back to Kouzes and Posner's traits of exemplary leaders such as model the way and inspire a shared vision (Kouzes & Posner, 2017). Rear Admiral Meredith Austin, United States Coast Guard (retired), and Patricia (Trish) Foster, Executive Director Emeritus of Bentley University's Center for Women in Business have led transformative changes. Admiral Austin was crucial in coordinating the early-pandemic smooth return of the Grand Princess cruise ship to the United States, as well as bringing together disparate agencies with competing priorities working to manage the wind-down of cruise ship operations and the repatriation of thousands of cruise ship employees to nations around the globe. Seeing opportunities for improvement, Foster was the architect, developer, and implementor of initiatives that inculcated diverse, equitable, and inclusive behaviors into the internal and external operations at Bentley University. While their work was very different, they each acted upon unique pivot points of opportunity, applying empathy and action to create a lasting impact for their communities while setting an example for long-term change.*

## Introduction

When there is an opportunity for change, or a pivot point, all eyes do not necessarily turn to the person who was born or made to be the leader. Rather, history has shown that it is the individual who, in that moment, feels capable and confident, will lead the way. Those who

seize the moment will either implicitly or explicitly have a vision which guides their strategic approach (Hackett & Spurgeon, 1998). The situation itself, including organizational context and the individuals encountered and involved, also impacts the leader's style (Hersey, 1995; Ventresca, 2014). Rather than studying the intentions or attributes of a leader's mindset, Kouzes and Posner (2017) posit that studying the actual behaviors exhibited when leaders are at their best enables understanding of what it takes to make extraordinary things happen. This case study examines the actions of two leaders faced with the opportunity to lead others with vision and understanding.

Rear Admiral Meredith Austin, United States Coast Guard (retired), and Patricia (Trish) Foster, Executive Director Emeritus of Bentley University's Center for Women in Business, in Waltham, MA, have led transformative changes in very different situations Admiral Austin was crucial in coordinating the early-pandemic smooth return of the Grand Princess cruise ship to the United States, as well as bringing together disparate agencies with competing priorities working to manage the wind-down of cruise ship operations and the repatriation of thousands of cruise ship employees worldwide. At Bentley University, Foster identified opportunities for improvement, becoming the architect, developer, and implementor of initiatives that inculcated diverse, equitable, and inclusive behaviors into the internal and external operations at Bentley University. While their work was very different, they each acted upon unique pivot points (Peters, 2014) of opportunity, applying empathy and action to create a lasting impact for their communities while setting an example for long-term change.

## Patricia (Trish) Foster

Patricia (Trish) Foster, Executive Director Emeritus of Bentley University's Center for Women in Business, has left a lasting impression on the school at large. Joining the institution in 2008, Bentley was widely known as a small, New England, business school where mostly white-male students majored in accounting. Her work came into focus when she began her tenure leading the Center for Women in Business in 2014.

Prior to Bentley, well before the #MeToo era,[33] Foster worked with "mostly good guys, but sexism was rampant and managing male colleagues was a particular challenge" (personal communication, 2022). Becoming a mother herself and facing significant personal health challenges along the way, Foster has acquired a sensitivity to the concerns of others, and a passion for the idea that everyone in an organization is driven by unique needs. In effect, she was a role model (Kouzes & Posner, 2017) for other women, parents, and cancer survivors. By the time she began her work with the CWB, Foster acknowledges that the center was already making progress to improve gender equity in the workplace. That said, she made it her priority to engage in broader and deeper work since, in her words, "gender is often the starting point for DE&I."

While topics of diversity and inclusion have been at the forefront of dialogue recently in United States' higher education (Barnett, 2020), this was not the case just five years ago.

[33] #MeToo became a prominent term in October, 2017, when multitudes of female actresses came forward to accuse Harvey Weinstein of sexual misconduct. This term now signifies a movement for anyone who has experienced sexual misconduct to speak up (Hillstrom, 2018).

Foster found that some work at Bentley was siloed, and many processes were outdated. In terms of DEI, she explained that there were some progressive individuals who demonstrated an interest in DE&I efforts in their teaching, recruiting, and research, but others "not so much." The complexity, she explained, stemmed from "the multiple stakeholders who we wanted to influence and support: the students, the faculty and staff, and very importantly, external constituents like the business that hire Bentley grads…all of whom influence each other." In other words, deliberate efforts to align resources were not yet in place.

First inspired by Kimberlé Crenshaw's (1991) work on the impact of intersectional identities, Foster made it a priority to formally establish mechanisms that focused energy and attention on DE&I opportunities for Bentley and the surrounding community. Foster shared her vision (Kouzes & Posner, 2017), set her intention, and acted deliberately to enact the CWB's mission to "create more inclusive and equitable workplace cultures where all employees thrive and succeed." Further, Foster challenged long standing processes (Kouzes & Posner, 2017) to truly inculcate the concepts of diversity, equity, and inclusivity as the framework under which she led the CWB.

Initial steps for broadening the DEI efforts at Bentley included gaining the support of the university's then-president, Gloria Larson, (who served in this role 2007-2017), and situating the CWB in the Advancement department, "the part of the school that deeply values relationships and understand the importance of legacy and stewardship" Foster explained.

With executive sponsorship and external funding, Foster created a fellowship program to give students a foundational knowledge of DE&I, with an emphasis on gender equity. She founded the Men of Alliance program (Bentley, 2022), an allyship group for undergraduate students who identify as male and want to step up as allies for women. Bentley's program was the first to extend this concept beyond the graduate-level in the region.

By her third year, Trish co-designed and launched the Women's Leadership Program, a four-year co-curricular offering to provide students with leadership, mentoring, and direct business connections. Program enrollment has grown from its first cohort and now has to be capped to maintain its integrity. As programs that are meant to develop participants' self-reliance, confidence, and ability to act as leaders (Kouzes & Posner, 2017), it is also important to note that both the Allies and WLP are open to all students, regardless of gender identity.

Foster's efforts were part of a stream of important DE&I initiatives at Bentley University, such as the establishment of the Bentley Brave Norms and the Racial Equality Toolkit which serve as resources to all school community members. Her work with the CWB helped forge the path into university consideration and efforts for many of these areas. While measuring the impact of initiatives such as these is always difficult, there is a real sense that the DE&I dialogue has integrated itself into the hearts and minds of all who are on campus. From a minor topic, it has become an issue front and center in the minds of students, faculty, and staff. Bentley now offers a Bachelor of Arts in Diversity, Equity, and Inclusion, and among the student population, diversity has increased by 10% since Foster's arrival.

Leadership is a difficult challenge. Rather than studying the intentions or attributes of a leader's mindset, Kouzes and Posner (2017) posit that studying the actual behaviors

exhibited when leaders are at their best enables understanding of what it takes to make extraordinary things happen. Trish Foster embraced the opportunity to create meaningful differences in the lives of thousands. Along the way, she built a strong team and allies for the faculty, staff, and students; her work impacted these individuals by sharing her visions of the future.

## Meredith Austin

As Covid-19 was officially declared a pandemic in early 2020, United States agencies were on full alert. Rear Admiral Meredith Austin, United States Coast Guard, had over thirty years of experience in emergency management and interagency coordination when she was designated as the Acting Deputy Assistant Secretary for Incident Command and Control within the Office of the Assistant Secretary Preparedness and Response for the U.S. Department of Health and Human Services. As citizens both at home and abroad dealt with emotional responses such as fear and anxiety, leaders at all levels were responsible for aiding citizens of their own country and others. Admiral Austin recognized this pivot point, leading the way for others to work together and resolve critical concerns.

With countries and companies in global shut down mode, cruise ships, their crews, and their passengers, became a significant concern. The Princess Cruise Lines Grand Princess ship was stricken by a COVID-19 outbreak while at sea off the west coast of the U.S., making it necessary for leaders at many levels to decide whether, where, and how to disembark passengers, and critically, care for the onboard crew by early March 2020. Austin's management of this highly visible situation entailed the overall coordination of agencies, organizations, and levels of government needed to care for all personnel aboard, including international crew members, and safely dock the ship. She continued to facilitate the coordination of critical stakeholders, sharing essential information and lessons learned as agencies, cruise and port operators, and state/local governments effectively wound down U.S. cruise operations as the impact of the pandemic became clear. Building on her extensive experience, Austin modeled the way (Kouzes & Posner, 2017) for teams working together to pivot and successfully overcome emotional reactions, building processes for future emergencies while caring for thousands of individuals.

Similar to other cruise ships early in the pandemic, the Grand Princess had suffered a significant COVID-19 outbreak and needed to return to the United States not long after its departure on February 21, 2020 (Goffard, 2020). In a fraught political and medical situation, Admiral Austin proactively coordinated teams across the federal government, local and state governments, agencies at all levels, and civilian port authorities to effectively dock the ship in California while planning for the evacuation and quarantine of all personnel aboard for eventual return home. Inspiring a shared vision (Kouzes & Posner, 2017), Austin shared that it was important to anticipate the needs of stakeholders and anticipate information, providing an opportunity for all to be informed and engaged, saying that "You have to understand what their biggest concern is" since many do not have the same understanding of the goals and objectives. Particularly in difficult circumstances, she said that leaders should "share what information you can to increase understanding where possible. You don't always have the time or ability to share, but when you can and have time, people want to know why they're doing what they are. This gives them ownership of the process, gives them something they want to do and be part of" (Personal Communication, 2022). Leaders

create change and influence others in many ways, and communication enables people to understand what they are working towards and why. As Austin noted, leaders must share their vision of the future for organizations to achieve it.

Working at the pivot point also means building teams for the future (Ford, Loughry, Misty, & Ford, 2020). According to Austin, one the most significant impacts a leader can make is to treat people well. Leaders build up their own teams, developing others' abilities for the future. By building up others, these leaders enable the teams they develop to carry these skills and abilities forward in other circumstances, what Kouzes and Posner described as encouraging the heart. She said that "The biggest impact is that people will take it (the lessons they learned and their experiences) and keep in it their own leadership toolkits" (Interview, 2022). She noted that for leaders, it's essential to be positive, particularly in crisis or emergency situations, as others are observing your actions. She said "Take care of yourself. Take care of people doing the hard work, ensure that they have the tools needed to do their jobs." With these leadership lessons, Austin showed others how to successfully coordinate a wide-ranging response and, through empathy, care for not only her own team but also others, building teams and leaders for the future.

## Leading at the Pivot Point

Leadership is a difficult challenge, one that both Meredith Austin and Trish Foster embraced to create meaningful differences in the lives of thousands. Along the way, they built teams by sharing their visions of the future. While managing very different circumstances, their leadership shared a common framework. Each of these circumstances could have had very different results, without the meaningful change and impact on communities and individuals that Austin and Foster created. Throughout empathy and understanding, they leveraged their own experience and modeled the way. Bringing together disparate groups to create a path for change, Austin and Foster also built the experience and leadership toolkit of others. And in times of challenge and conflict, leaders must also consider one of the most important elements of both leaders' actions- taking care of others, encouraging the heart.

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*Case Study*

# Anishinaabe Values and Servant Leadership:

## *A Two-Eyed Seeing Approach*

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***Abstract***

*This case study explores the connections between the Mishomis Teachings (also known as the Seven Grandfather Teachings within the Anishinaabe culture) and the principles of Servant Leadership. Through a systematic literature review and the theoretical frameworks of Two-Eyed Seeing and Ethical Space, the Mishomis Teachings and their connections to Servant Leadership are researched to address the inquiry: How is a Two-Eyed Seeing approach to Servant Leadership informed by Anishinaabe Values? The literature reveals significant connections between the Mishomis Teachings and Servant Leadership that provide an Indigenized perspective on values-based leadership practices. The implications of this study highlight a growing need within academia for Indigenous Knowledge to support and enhance Decolonization, Indigenization and Reconciliation efforts.*

**Appendices A & B are provided to offer a glossary of terms and a summary of sources.*

## Position Statement

I am a member of Berens River First Nation, located in Treaty 5 in what is now known as Manitoba. For most of my life, I have lived and worked within Treaty 7 and am honored to have received the Blackfoot name "*Ayo ii yika 'kimaat*" which translates to "One who does their best". This name is both a privilege and a responsibility to maintain my relationships with integrity. My perspective is informed by my background, experiences, and current role serving an Indigenous transition program at Mount Royal University.

## Introduction

Institutions of Higher Education (HE) are rooted in three functions that are fundamental to their identity: education, research, and access (Fallis, 2004). Collectively, these functions

articulate the needs of society and will change as society evolves in its understanding of these concepts.

The truth and reconciliation movement has fostered an increased desire within academia to recognize and understand how Indigenous Knowledge (IK) can enhance our understanding of established fields of study, such as leadership and systems thinking. Specifically, this case study proposes to articulate the connections between the *Mishomis* (Grandfather) Teachings and Servant Leadership theory, through the complementary theoretical frameworks known as Two-Eyed Seeing (TES) and Ethical Space (ES).

By bringing together Servant Leadership (one eye) and the Mishomis Teachings (one eye), this study will present a conceptual understanding of values-based leadership and how these different systems complement one another. Historically, TES is associated with the field of integrative science (Hatcher, Bartlett, Marshall, & Marshall, 2009), but no identifiable research currently exists on how TES extends to leadership and systems thinking.

This gap is an opportunity to extend the notion of TES as a metaphor for indigenization, which is defined by Antoine, Mason, Mason, Palahicky, & Rodriguez de France (2018) as "A process of naturalizing Indigenous knowledge systems…together with Western knowledge systems" (p. 3). Ultimately, this process of weaving together distinct knowledge systems has implications for all three missions of higher education, as institutions seek to indigenize and create space for a community that has historically been marginalized within academia.

## Research Questions

The main question to be investigated is *How is a Two-Eyed Seeing approach to Servant Leadership informed by Anishinaabe values?* Sub-questions include:

- *How do the Mishomis Teachings correlate with Servant Leadership?* This is explored by looking at shared values to identify commonalities.
- *How does a Two-Eyed Seeing framework allow leaders to expand their knowledge and understanding of Servant Leadership?* This speaks to the opportunities that TES provides for indigenizing an established field of knowledge.

## Significance of this Study

For the peoples of the plains, the buffalo provided food, tools, clothing, and shelter as sacred gifts. In today's knowledge economy, education is seen as "the new buffalo" the means by which Indigenous peoples will thrive and prosper (Stonechild, 2006). As greater numbers of Indigenous students attend post-secondary, they recognize that they are not only contributing to their individual well-being, but to a collective desire for self-determination.

While previous laws and policies excluded Indigenous peoples from meaningful participation within the Academy, these injustices are now addressed through the processes of indigenization, reconciliation and decolonization. Moreover, research that promotes IK not only enhances its credibility as an academic discipline, but it also provides educators, researchers and students with a perspective that calls into question "the assumptions inherent in Eurocentric curricula" (Battiste, 2013, p. 104) which justify the need for these three processes of change.

The residential school apology in 2008, along with the establishment of a settlement fund and the Truth and Reconciliation Commission (TRC), signaled a new era in Canada in which Indigenous issues have become a greater part of the national consciousness. This process culminated with the release of the 94 Calls to Action (TRC, 2015) as a guiding document for healing Canada's relationship with its original citizens.

Friere (2000) states that the goal of indigenization is not to "integrate" Indigenous peoples into the education system but to "transform the structure" to provide space for a culturally affirming experience (p. 74). This notion circles back to the concept of access as a critical tenet of an institution's relationship towards all constituents. This relationship has been referred to by Fallis (2004) as "a social contract" that must be "adapted and renegotiated" in each generation (p. 5). Currently, the contract is looking at indigenization, decolonization, and reconciliation as the measures by which future generations will define this era of opportunity.

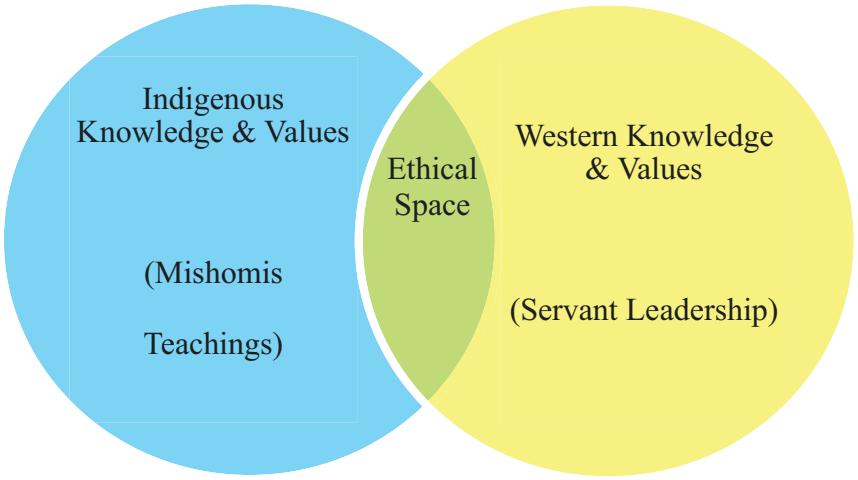
## Theoretical Frameworks

As described by Grant and Osanloo (2014), "The selection of a theoretical framework requires a deep and thoughtful understanding of your problem, purpose, significance, and research questions" (p. 17). Similarly, Collins and Stockton (2018) advise researchers to take the necessary time to complete "the difficult and essential work to unearth their deepest operating principles and preconceptions about their study" (p. 2) when considering a theoretical framework.

The theoretical frameworks guiding this inquiry are Two-Eyed Seeing (TES) and Ethical Space (ES). Essentially, TES is the dominant framework because it creates the conditions for ES to be observed, and is regarded by Michie, Hogue and Rioux (2018) as "the gift of multiple perspectives" (p. 1207).

An illustration of TES and ES as they apply to Servant Leadership and the Mishomis Teachings is represented below as *Figure 1*.

**Figure 1:** ***Two-Eyed Seeing and Ethical Space***



A distinguishing feature of the TES framework is the focus on positive attributes; this is why TES has been referred to as "seeing from one eye with the strengths of Indigenous ways of knowing and from the other eye with the strengths of Western ways of knowing and using both eyes together for a holistic and truly informed (depth) perspective" (Michie et al., 2018, p. 1207).

TES, also known in Mi' kmaq as *Etuaptmumk*, is a tool for addressing Indigenous Knowledge (IK) systems within higher education. Babbie (2013) concedes that "We often call orally transmitted beliefs about the distant past 'creation myth' whereas we speak of our own beliefs as 'history'" (p. 42). This disconnect comes from having a singular view of knowledge and is countered by Stroh (2015), who asserts that "It is important to be accepting of everyone's views since they can contribute to our own understanding, and to be compassionate toward them since all of us have our own limited perspectives" (p. 207). Ultimately, acceptance of other views leads to what Michie et al. (2018) would describe as moving from "monocular vision" to "binocular vision" in order to experience *depth perception* (p. 1209).

In terms of a research paradigm, Wilson (2008) speaks about four "entities": ontology, epistemology, axiology, and methodology (p. 70). These are viewed as interconnected pieces that form a complete framework for describing and understanding an Indigenous perspective on research. Wilson refers to ontology and epistemology as being "based on a process of relationships that form a mutual reality" while "axiology and methodology are based on maintaining accountability to these relationships" (2008, pp. 70-71). Axiology can be represented as research ethics or cultural protocols which speak to the need for researchers to engage the research process with respect. The hard lessons that have been learned about the harms of unethical research have led to organizations like the First Nations Information Governance Centre (2020) establishing the principles of OCAP®: Ownership, Control, Access, and Possession to guide and assist researchers with how to ethically engage with Indigenous communities and peoples.

***Two-Eyed Seeing***. The concept of Two-Eyed Seeing (TES) is a valuable framework for understanding multiple perspectives and can be regarded as a metaphor for indigenization itself. TES has been attributed in Canada to Mi'kmaq Elders Albert and Murdeen Marshall (Hatcher et al., 2009; Michie et al., 2018) while in Australia it has been similarly described as "Both-Ways" education (Ober & Bat, 2007).

TES was originally conceived by the Marshalls to indigenize the science program at Cape Breton University. Michie et al. (2018) describe these efforts as the response to a pedagogical approach that did not consider Mi'kmaq perspectives. My colleague John Fischer advocates for institutions to reflect critically on their relationships with local Indigenous communities when he asserts that "Curriculum is not only a window; it's also a mirror" (MRU, 2016). In other words, learners must see themselves *reflected* in what is being taught for it to be meaningful.

The concept of TES is articulated by Hatcher et al. (2009) as expanding the definition of knowledge from a *noun* to a *verb* in order to make a personal connection to the material and appreciate it from a spiritual perspective. By doing so, they assert that "Western science sees objects, but Indigenous languages teach us to see subjects…that everything alive is

both physical and spiritual" (p. 146). These ideas correlate with the field of Systems Thinking, which also challenges leaders to consider multiple dimensions in order to best understand and solve problems. The importance of holism is conveyed by Stroh (2015) when he states that "Becoming a more effective systems thinker means developing your emotional, behavioral, and spiritual-as well as cognitive-capacities" (p. 213). The implications are that TES can offer what Michie et al. (2018) term "epistemic insights" into a virtually unlimited range of topics that are relevant to HE.

***Ethical Space.*** When Indigenous and Western epistemologies are viewed through a Venn diagram, then the overlapping portion would be considered the neutral ground, also referred to as *Ethical Space* (Battiste, 2013; Ermine, 2007) where commonalities can be discovered. It should be further noted that Ermine's notion of ethical space stems from his study of Roger Poole's 1972 book *Towards Deep Subjectivity* (Battiste, 2013, p. 105) which demonstrated that Indigenous and non-Indigenous scholars can reveal profound insights into human nature.

Earlier, Grant and Osanloo (2014) described four components of a theoretical framework. After introducing TES and ES as these frameworks, the case study can be articulated as:

- *Problem* – Is it possible to expand an understanding of Servant Leadership through an exploration of the Mishomis Teachings? How can TES and ES support this connection?
- *Purpose* – The purpose is to demonstrate that Indigenous values such as the Mishomis Teachings can further inform the principles of Servant Leadership.
- *Significance* – In the post-TRC era, educational institutions have been challenged to promote and embed Indigenous values and knowledge into their spaces.
- *Research Questions* – The questions will explore the Mishomis Teachings and Servant Leadership values to uncover how these systems can contribute to the field of values-based leadership.

## Mishomis Teachings

As described by Verbos and Humphries (2014) "The Seven Grandfather Teachings come from a traditional Potawatomi and Ojibwe story that is a part of their oral education tradition…and are not attributable to any particular author" (p. 2). These teachings speak to the paradox of oral histories; they provide purpose and meaning to Indigenous peoples but lack a definitive author who can defend their work through Western academic mechanisms like peer review.

Bouchard and Martin (2009) provide a detailed description of the Mishomis Teachings; their representation and significance are summarized in *Table 1*.

**Table 1:** ***The Mishomis Teachings***

| Teaching | Representation | Significance |
|---|---|---|
| **Humility** | Wolf | The starting point for any journey; accept how small one is in comparison to the natural world. |
| **Honesty** | Sabe (Sasquatch) | Recognize and accept yourself for who you are; be honest with yourself and others. |
| **Respect** | Buffalo | Take only what you need and share with others your abundance. What is given is also received. |
| **Courage** | Bear | Do what is right; overcome your fears and find the strength within to persevere. |
| **Wisdom** | Beaver | Know yourself and understand that everyone has a unique gift to share with the world. |
| **Truth** | Turtle | Know the teachings and give thanks for the gifts of life and creation; appreciate the journey. |
| **Love** | Eagle | You cannot know love until you know the other teachings; love is the strongest medicine. |

***Note:*** **Adapted from "Seven Sacred Teachings" by David Bouchard and Joseph Martin (2009).**

For Indigenous peoples, these teachings represent a code of conduct to guide one's beliefs and actions. In order to convey the universality of these concepts, the teachings are described as "essential human responsibilities" that are relevant and applicable to all (Verbos & Humphries, 2014, p. 5).

## Servant Leadership

In 1970, Robert Greenleaf introduced the term *servant-leader* to describe an approach to leadership that was altruistic, humble, and inclusive – notions that challenged the rigid, hierarchical, and male-centered notions of leadership that prevailed at the time (Frick, 2004).

What makes Servant Leadership unique is the focus not just on leadership qualities, but on the effects these qualities have on others. Wheeler (2012) describes a servant-leader as someone who is "observant, connected and open to others" (p. 14) which is comparative to other facets of values-based leadership such as holism and emotional intelligence.

Wheeler (2012) provides a summary of Greenleaf's Servant Leadership principles which offer many salient points for HE leaders to consider; particularly, how these principles relate to the Mishomis Teachings. They are represented in *Table 2*.

**Table 2:** ***Servant Leadership Principles***

| | |
|---|---|
| **Service to Others is the Highest Priority** | **Keep One Eye on the Present and One on the Future** |
| **Facilitate Meeting the Needs of Others** | **Embrace Paradoxes and Dilemmas** |
| **Foster Problem Solving and Taking Responsibility at All Levels** | **Leave a Legacy to Society** |
| **Promote Emotional Healing in People and the Organization** | **Model Servant Leadership** |
| **Means are as Important as Ends** | **Develop More Servant Leaders** |

***Note:*** **Adapted from "Servant Leadership for Higher Education" by Daniel Wheeler (2012), pp. 28-32.**

## Insights and Applications

Recently, TES has expanded to fields as diverse as medical education research (McKivett, Hudson, McDermott & Paul, 2019) and Indigenous-led research (Colbourne, Moroz, Hall, Lendsay, & Anderson, 2019), but no research has been located that links TES with studies on leadership. This gap in the literature is central to this case study, in order to identify the connections between Servant Leadership and the Mishomis Teachings through the theoretical frameworks of TES and ES "in order to locate key themes, concepts, or theories that provide novel or more powerful explanations" (Siddaway, Wood, & Hedges, 2019, pp. 9-10).

## Methodology and Methods

### *Methodology*

The methodology for this case study was a Systematic Literature Review (SLR), also known as a *meta-synthesis*. Walsh and Downe (2005) note that a "Meta-synthesis attempts to integrate results from a number of different but inter-related qualitative studies" (p. 204). A qualitative approach to research "operates on the assumption that our understanding of a given setting is impoverished or incomplete" (Shank & Brown, 2007, p. 61). There are always new relationships to explore, even within established fields like Servant Leadership and certainly when integrating IK.

There are several reasons why a meta-synthesis has appeal. The first is that by harnessing the results and conclusions of several related studies, a larger picture will emerge. Chalmers, Hedges, and Cooper (2002) speak to the "growing appetite for research evidence among policy-makers, practitioners and the public more generally" (p. 26). Additionally, having a large pool of studies to draw from increases the reliability and confidence in the findings. Walsh and Downe (2005) refer to individual studies as "non-reconcilable islands of knowledge" if they are not situated within a larger context (p. 205). Therefore, a meta-synthesis allows researchers to connect these islands to reveal a larger landscape.

## Methods

A meta-synthesis methodically collects, examines, and synthesizes the data located within qualitative studies that explore a similar topic. In this sense, an SLR is configurative because the data is screened "against the needs of the review" and implies a certain level of subjectivity (Gough, Oliver, & Thomas, 2013, p. 23).

The characteristics of an SLR are furthered by Saldaña (2014) who reports that "Induction is what we experientially explore and infer to be transferable from the particular to the general, based on an examination of the evidence and an accumulation of knowledge" (p. 588).

Given these definitions, my case study for examining the similarities between Servant Leadership and the Mishomis Teachings was both configurative and inductive in nature. There were no assumptions about what would be discovered, only curiosity in applying new lenses (TES and ES) to the underexplored connections between Servant Leadership and the Mishomis Teachings.

## Search Terms

This case study included two unique search terms. The first search used the key words "Mishomis" and "Values"- designed to be as broad as possible for locating relevant materials, although terms like "Grandfather Teachings" or "Seven Sacred Teachings" were also considered. In addition, there were multiple representations to consider. Words such as "Indian" "Anishinaabe" "Aboriginal" "First Nations" and "Indigenous" were encountered because the terminology varies.

The second search term involved the key words "Servant Leadership" and "Values" to find sources that spoke to these connections. As there was more research available on Servant Leadership, the inclusion criteria were stricter to ensure that a feasible amount of data was obtained. This meant that the date of publication was limited to the past five years (2016-2021).Siddaway et al. (2019) describe the importance of clear search terms when they state, "There is a balance between sensitivity…and specificity. We recommend that, at this stage, your search terms err on the side of sensitivity so that you do not miss anything" (p. 757).

Ultimately, this SLR accessed four databases: RRU Discovery, ERIC (Education Resources Information Centre), JSTOR (Journal Storage), and Google Scholar.

## Data Collection

Guiding questions considered aspects such as: How are the Mishomis Teachings applied within the literature? How do they relate to the values of Servant Leadership? What purposes do the Mishomis Teachings serve when discussing Servant Leadership? It is important to be clear about what was being collected and for what purpose. The intention was to move from what Saldaña refers to as "low-level inferences (what is happening) to high-level inferences (what does it mean)" (2014, p. 600) in order to convey the unique perspectives that Servant Leadership and the Mishomis Teachings each provide to the field of ethical leadership.

## Inclusion Criteria

An important consideration when determining inclusion criteria is that parameters were "coherent and consistent" (Gough et al., 2013, p. 13). Based on these concepts, inclusion criteria considered the following:

- *Language* – English (English being the preferred language of academic literature).
- *Location* – Canada and the United States (based on where Anishinaabeg reside).
- *Date of Publication* – No limits for the Mishomis Teachings, whereas sources for Servant Leadership were limited to studies within the past five years (2016-2021).
- *Type of Studies* – Qualitative (this was necessary for conducting the SLR/meta-synthesis because they are predicated on accessing and interpreting qualitative research).
- *Types of Literature* – Relevant sources (including academic papers, textbooks and books).
- *Access* – Openly-accessible sources (not requiring a subscription or fee).
- *Published* – The sources came from published authors and were not school assignments.

- *Proximity* – The studies were directly from the authors and were not second-hand sources such as book reviews.

While these factors influenced the *quantity* of literature encountered, it did not address the *quality* of these sources. This is where the acronym RADAR (Mandalios, 2013) was applied. Aspects included the following:

1. *Rationale* – Why did the author publish this information? Is there evidence of bias such as a sponsor?
2. *Authority* – What type of expertise does the author have? What makes them a credible source of knowledge?
3. *Date* – When was the information published, and have there been updates or advances since publication?
4. *Accuracy* – Is the data peer-reviewed? Have the research methods been stated, and are they appropriate for the study? Are the references and citations free from errors that might indicate larger concerns?
5. *Relevance* – Does the data answer your research question? Does it add something new to your understanding of the topic?

These factors were considered when determining what sources to include in the study.

## Exclusion Criteria

Essentially, the exclusion criteria described what fell outside of the inclusion criteria. These included:

- Studies not in English (somewhat ironic given that the Mishomis Teachings originate within *Anishinaabemowin*, the Anishinaabe language).
- Studies from outside of Canada or the United States (not inclusive of Anishinaabeg).
- For searches related to "Servant Leadership" anything prior to 2016 produced too many results to include within the scope of this study.
- Studies that employed quantitative or mixed-methods methodologies, as they did not apply to a meta-synthesis.
- Studies that were irrelevant to the topic or guiding questions (not related to the core concepts of TES, ES, Servant Leadership or the Mishomis Teachings).
- Sources that required subscriptions or fees in order to access the material.
- Sources such as theses or dissertations which are lengthy and challenge the limitation of time.

## Data Analysis and Coding

When considering the results that were obtained within the SLR, it was imperative that a system be created to manage the data. Auerbach and Silverstein (2003) stipulated that "The coding method is a procedure for organizing the text…and discovering patterns" (p. 36). Since qualitative data uses more subjective language than quantitative data does, having codes allows researchers to group together similar terms that will highlight relationships amongst the findings.

The first set of codes identified the located sources and numbered them to organize the literature for further dissemination. This was expressed in a table which included information such as the author(s), year of publication, and whether the source was peer-reviewed. A summary of the included sources is listed in *Appendix B*.

## Anticipated Problems and Limitations

It must be acknowledged that the impetus for this meta-synthesis was also a limitation. The desire to bring forward the Mishomis Teachings into the field of Servant Leadership appears to have merit, particularly in this age of reconciliation and the collective desire within Higher Education (HE) to incorporate IK, values, and worldviews from the boardroom to the classroom.

Furthermore, time was also a limitation because the SLR had a timeline of four months; this was adhered to in order to ensure the timely completion of the project.

## Findings

A Systematic Literature Review (SLR) was conducted between January and February 2021 to locate sources that met the inclusion and exclusion criteria for the study.

The search term that produced the most results was "Mishomis" with Google Scholar offering the most sources at 740. There were no limits on year range in order to extract the most results. Other inclusion criteria were that sources be in English and be openly accessible (no subscriptions or fees required for access). A further inclusion criterion was added once it was determined that many sources referred to "Mishomis" literally – several authors acknowledged their grandfathers in their studies – so any sources referring to the term "Mishomis" needed to specifically refer to the Seven Grandfather Teachings. This highlighted the fact that refining the inclusion and exclusion criteria was an iterative process.

In all, 36 sources were located within four databases using four unique search terms. The initial findings are summarized in *Appendix C*; what is consistent among all 36 selected sources is that they were in English and openly accessible through the internet.

Additionally, 30 of the 36 sources (83.3%) were peer-reviewed. However, "Peer Review" was neither specifically included nor excluded from the search parameters as it would have limited the results; it was simply noted as an identifying characteristic of the source.

The 36 sources ranged in publication dates from 1996 to 2020, with the median year being 2013. However, the most frequent year of publication was 2016, with six sources accounting for 17% of the literature.

For each source, an initial reading was conducted to identify themes with the results being tracked via a spreadsheet. From these readings, a total of 148 individual themes were recorded.

The next step was to look for patterns so that themes could be grouped together and organized – a critical step when considering that a systematic literature review is intended to compare and synthesize findings from numerous studies. Thematic analysis required the ability to coalesce similar content (i.e., findings, methodologies, implications) without

overgeneralizing the literature – each source must stand on its own, while also contributing to the overall review.

One instance of grouping themes was "*mino-bimaadiziwin*" or "the good life" – most articles referenced bimaadiziwin, while others mentioned variants such as "*bimaadsiwin*" "*pimadaziwin*" or "*bmadzowin.*" These variations reflect the fact that Anishinaabemowin is spoken within hundreds of communities across Turtle Island (North America).

Upon further analysis, the 148 individual themes identified within the 36 sources were grouped into 30 main themes. These main themes were composed from keywords that are directly contained within the literature. *Appendix D* lists the top eight emergent themes from the literature which appeared in 33% or more of the sources (Range: 33% to 81%). *Appendix E* lists the remaining 22 themes to show the full scope of the systematic literature review findings (Range: 6% to 31%).

The one source that appeared most within the literature was Edward Benton-Banai's *The Mishomis Book: The voice of the Ojibway* (1988), appearing in 23 sources (64%). Mr. Benton-Banai was an educator who wished to preserve and promote Anishinaabe culture. This knowledge has also informed the research mission, such as the use of Indigenous Research Methodologies that are relational, accountable, and rigorous (McGuire-Adams, 2020).

## Emergent Themes

While it is beyond the scope of this study to analyze all 30 main themes, it is noteworthy to identify the top eight themes because they appear in at least 33% of the sources included in the Systematic Literature Review (SLR).

### *Values*

Given that the four search terms referenced the term "Values" either directly (e.g., Anishinaabe Values) or indirectly (e.g., Mishomis; Seven Sacred Teachings), it was expected to be a key theme. The results reflect this, as evidenced by the fact that 29 sources (81%) included or referenced values, making it the most broadly reaching theme across the literature. Many authors spoke generally about "Indigenous" or "Anishinaabe" values (e.g., Borrows, 2008; Gross, 2003; Iseke-Barnes & Danard, 2007; Jules, 1999; Lindsay, 2018; Redpath & Nielsen, 1997; Reo & Whyte, 2012; Stewart, Verbos, Birmingham, Black, & Gladstone, 2017), while others mentioned specific values such as "Service to Community" (e.g., Cajete, 2016; Grover & Keenan, 2006; Julien, Wright, & Zinni, 2010) or "Gifting" (Pflüg, 1996). The importance of gifting is expressed by Pflüg (1996) when she states that "Odawa traditionalists stress ritual acts, especially of gift exchange, as the primary medium to create relationships, establish social solidarity and carve a collectively determined identity" (p. 492).

### *Mishomis Teachings*

The Mishomis Teachings were referenced in 24 sources (67%), making it the second-most common theme. The literature mostly presented them as the "Seven Grandfather Teachings" (e.g., Anderson, 2002; Borrows, 2008; Moeke-Pickering & Partridge, 2014; Morcom & Freeman, 2018; Nabigon & Wenger-Nabigon, 2012; Peterson, Horton &

Restoule, 2016; Rush, 2018), but they were also referred to as the "Seven Sacred Teachings" (Absolon, 2016), the "Seven Sacred Gifts" (McGuire-Adams, 2020), or the "Seven Teachings" (Lindsay, 2018). It should be further noted that the teachings can be inclusive of both genders by also referring to them as the "Seven Grandfather/Grandmother Teachings" (Borrows, 2016), although they are primarily described within the literature in the masculine form.

### *Holism*

Holism was the third-most common theme within the literature, appearing in 17 sources (47%). Most sources referred directly to "holism" (e.g., Anderson, 2002; Evan, Robin, Sendjaya, vanDieredonck, & Liden, 2019; Gehl, 2012; Hoffman, 2013; Nabigon & Wenger-Nabigon, 2012; Peltier, 2018; Struthers, Lauderdale, Nichols, Tom-Orme, & Strickland, 2005), while others discussed similar concepts such as "systems thinking" (Jules, 1999; Styres, 2011) and "interconnectedness" (Julien et al., 2010) to convey the importance of holism as foundational to one's sense of wellness.

The concept of holism was often symbolized through images such as the medicine wheel (Julien et al., 2010; Moeke-Pickering & Partridge, 2014; Morcom & Freeman, 2018; Nabigon & Wenger-Nabigon, 2012) to reflect circular thinking and the importance of inclusiveness, equality, and perpetuation within the Anishinaabe worldview. The sacredness of the medicine wheel is conveyed by Morcom and Freeman (2018) who state that "The Medicine Wheel is a visual representation of many concepts, all of which focus on interrelatedness and connectedness between various aspects of the person, of time, and of creation" (p. 816). The Medicine Wheel is one example of how Indigenous Knowledge (IK) can also contribute to our understanding of processes, such as strategic planning (Redpath & Nielsen, 1997), that depend on ethical relationships to create and sustain change.

### *Storytelling*

As a means of cultural expression and the transmission of knowledge, storytelling figures prominently within Indigenous cultures. Therefore, it was not surprising that storytelling was the fourth-most common theme (e.g., Borrows, 2016; Cajete, 2016; Gross, 2003; Ross, 2016; Ruml, 2011; Verbos & Humphries, 2013) as located in 16 sources (44%).

The Mishomis Teachings are presented by Benton-Banai (1988) as a narrative about the need for humans to have spiritual and ethical guidance in order to avoid suffering and failure. Parents, educators, and elders have relied on the oral tradition (Grover & Keenan; Hoffman, 2013; Struthers et al., 2015; Styres, 2011) to teach youth about concepts such as the "trickster" (Lindsay, 2018; Styres, 2011) and lessons on how even heroes can be fallible.

The use of storytelling also involves prophecies which provide insights into the past, recognition of the present, and guidance for the future. The growing desire within governments, organizations, and institutions for reconciliation is expressed within Anishinaabe culture as part of the "fire" prophecies. Currently, the world is in the 7$^{th}$ Fire and is "awakening" to the truths of our shared past, while the goal is the 8$^{th}$ Fire – a time when humans reunite to live sustainably and peacefully (Kruse, Tanchuk, & Hamilton, 2019).

### *Ethics*

The notion of ethics is considered distinct enough from values to warrant its inclusion as a separate theme, and it was found in 15 sources (42%) making it the fifth-most identified theme to emerge from the literature. While the most common iteration was "ethics" (e.g., Absolon, 2016; Borrows, 2016; Hoffman, 2013; Kruse et al., 2019; Moeke-Pickering & Partridge, 2014; Peltier, 2018; Pflüg, 1996), similar terms included "moral code" (Reo & Whyte, 2012), "moral virtues" (Kotalik & Martin, 2016), and "cultural safety" (Greenwood, Lindsay, King, & Loewen, 2017). One context for the application of ethics is advocated by Absolon (2016) who states that "Social inclusion of Indigenous peoples ought to be wholistic in perspective, approach and application…balance is achieved by being mindful of all directions together to create a wholistic and ethical approach" (p. 48).

Furthermore, the concept of ethical research was included in this theme, as a study by Struthers et al. (2005) warned of the harms of extractive processes such as "helicopter research" (p. 199). This narrative is countered by Peterson et al. (2016) who argue that "Meaningful benefits to research participants should be built into every research design…It is important that Indigenous teachers and community members are co-constructors of knowledge in educational research" (pp. 28-29).

### *Mino-bimaadiziwin*

The term "mino-bimaadiziwin" (and its variants) appeared in 13 sources (36%), making it the sixth-highest theme to emerge from the literature (e.g., Borrows, 2016; Debassige, 2013; Julien et al., 2010; Kotalik & Martin, 2016; Kruse et al., 2019; Morcom & Freeman, 2018; Pflüg, 1996). While most studies referenced mino-bimaadiziwin as "the good life" two authors provided further information. Gross (2002) describes it as "a religious blessing, moral teaching, value system and life goal" (p. 19) to convey the numerous contexts which it can apply. This was complemented by Ruml (2011) who interprets mino-bimaadiziwin as the product of living faithfully by the Seven Sacred Laws, also described as "*Gagige Inaakonige"* or the "Eternal Natural Law" (p. 163).

### *Reconciliation*

The next emergent theme was reconciliation, tied with mino-bimaadiziwin for sixth place after also being identified in 13 sources (36%). While reconciliation was directly mentioned in three sources (Borrows, 2008; Greenwood et al. 2017; Morcom & Freeman, 2018), similar concepts such as "indigenization" (Julien et al., 2010; Peltier, 2018) and "decolonization" (Absolon, 2016; Cameron, Courchene, Ijaz & Mauro, 2019; Kruse et al. 2019; McGuire-Adams, 2020; Morcom & Freeman, 2018; Verbos & Humphries, 2013) were also included as they are often considered parallel change-making processes within academia and other environments committed to social change with Indigenous peoples.

Morcom and Freeman (2018) challenge readers to think about these possibilities when they state that "True reconciliation requires us to engage Indigenous philosophies on ethical cultural interactions, and strive to create meaningful, deep societal change where Indigenous and Western perspectives are treated with the same consideration" (p. 810). This belief is congruent with the theoretical frameworks of Two-Eyed Seeing (TES) and Ethical Space (ES).

### *Relationships*

The final emergent theme to be included was relationships, which was found in 12 sources (33%). This made it the eighth-most common theme within the literature (e.g., Borrows, 2016; Cajete, 2016; Cameron et al., 2019; Gross, 2002; Hoffman, 2013; Kruse et al., 2019; Struthers et al. 2005; Verbos & Humphries, 2013).

A unique relationship that emerged from the literature was the notion of the "Seventh Generation" (Anderson, 2002; Borrows, 2008; Julien et al., 2010) which places Indigenous peoples within a continuum that acknowledges both seven generations of ancestors as well as seven generations of descendants.

One example of the importance of relationships as the foundation for change was provided by Morcom and Freeman (2018) who spoke about ally-building through a process of shifting from *niinwi* ("we but not you") and *kiinwa* ("you all but not us") to *kiinwi* ("you and us together"). This idea of collective action reinforces the belief that social inclusion is not solely a burden for the marginalized, but the responsibility of everyone who seeks a just society.

## Analysis

This section will revisit the research questions and theoretical frameworks to report what the literature has revealed after conducting a systematic review.

## Main Question

The main question asked: *How is a Two-Eyed Seeing approach to Servant Leadership informed by Anishinaabe values?* The results from the SLR revealed that there is indeed a relationship between the Mishomis Teachings and the values of Servant Leadership. The theme of "Leadership" was found within nine sources (25%), while the theme of "Leadership Theory" appeared in seven sources (19%).

The article by Julien et al. (2010) acknowledged that "American Indian leaders were humble servants to the community" (p. 116) and, in their interviews with fifteen Canadian Indigenous leaders, they recorded a variety of perspectives on leadership. One finding is their view that "Aboriginal leadership is more than servant leadership…leadership and leaders are not narrowly defined in terms of position or power, but rather, by the requirements of the community" (Julien et al., 2010, p. 119). Although this statement aligns with the first two principles of Servant Leadership (service to others is the highest priority/facilitate meeting the needs of others), their intention was to demonstrate that Indigenous leaders often consider a more holistic approach to leadership.

Julien et al. (2010) summarized their research by stating that "many of these leaders found their ability to work effectively, in both Aboriginal and non-Aboriginal organizations, a real asset; an ability they described as "walking with a foot in both worlds" (p. 123). This is reminiscent of the TES theoretical framework and touches on the importance of leaders developing "cultural fluency" that allow them to recognize the value systems and protocols that inform the organizations they interact with.

As the main research question was open-ended by referring to "Anishinaabe values" this created space to introduce other values that are also of critical importance to the Anishinaabe. An article by Redpath and Nielsen (1997) compared the values of Canadian

Aboriginal peoples and their non-Aboriginal counterparts through a theoretical framework known as Hofstede's Cultural Dimensions. While they found this framework to be useful for identifying Aboriginal values that were "collectivist, egalitarian, adaptive, and tolerant" (p. 337), they also noted that the framework had limitations. Specifically, they mentioned that "Holism, an important feature of Native culture, is not addressed by any of the five dimensions" (Redpath & Nielsen, 1997, p. 336) which implies that a more comprehensive theoretical framework is needed when situating Indigenous and non-Indigenous value systems together.

**Sub-Question One.** The first sub-question asked *How does the Mishomis Teachings correlate with Servant Leadership?* The SLR provided numerous examples that spoke to the importance of values within the field of leadership and was the most common theme within the literature (81%). By ethically situating the Mishomis Teachings and the values of Servant Leadership together, a clearer picture has emerged to support a positive correlation. This is summarized in *Table 3*.

**Table 3:** ***Servant Leadership Values and Associated Mishomis Teachings***

| The Values of Servant Leadership | The Mishomis Teachings |
|---|---|
| Service to Others is the Highest Priority | **Humility, Respect, Love** |
| Facilitate Meeting the Needs of Others | **Humility, Respect, Courage** |
| Foster Problem Solving and Taking Responsibility at All Levels | **Humility, Honesty, Wisdom** |
| Promote Emotional Healing in People and the Organization | **Respect, Wisdom, Love** |
| Means are as Important as Ends | **Honesty, Wisdom, Truth** |
| Keep One Eye on the Present and One on the Future | **Humility, Wisdom, Truth** |
| Embrace Paradoxes and Dilemmas | **Courage, Wisdom, Truth** |
| Leave a Legacy to Society | **Humility, Courage, Wisdom** |
| Model Servant Leadership | **Humility, Honesty, Courage** |
| Develop More Servant Leaders | **Courage, Wisdom, Love** |

***Note.*** **Adapted from "Servant Leadership for Higher Education" by Daniel Wheeler, 2012, pp. 28-32, and from "Seven Sacred Teachings" by David Bouchard and Joseph Martin, 2009.**

This positive correlation is reinforced by Jules (1999) who interviewed three Native Indian leaders and found that they all supported the notion that "A leader serves rather than bosses" (p. 54). She complements this finding by also recognizing the importance of values such as "wisdom, humility, and honesty" that surfaced during these interviews (Jules, 1999, p. 54). Overall, the literature consistently portrays the values of Indigenous leaders as being other-oriented and less concerned with prestige.

**Sub-Question Two.** The second sub-question asked is *How does a Two-Eyed Seeing framework allow leaders to expand their knowledge and understanding of Servant Leadership?*

The theme of TES was in eight sources (22%) which indicates that it does have significance within the literature, and it was mentioned explicitly within four studies (McGuire-Adams, 2020; Julien et al., 2010; Peltier, 2018; Greenwood et al., 2017). Other variants of TES included terms such as "Partnership" within the context of pairing traditional Indian healing with Western medicine (Struthers et al. 2005); a "Two-worlds perspective" when describing a pedagogical approach to complementing classroom lessons with land-based learning

activities (Styres, 2011); the "Worlds combined" approach to identifying similar values within Chinese and Indigenous-Canadian cultures (Lindsay, 2018); and a "balanced" approach to understanding and applying Western and traditional styles of leadership (Cajete, 2016). Overall, the literature supports the idea that TES can be effectively utilized within any context that brings together Indigenous and non-Indigenous perspectives.

## Conclusion

The literature establishes a connection between the principles of Servant Leadership and the Mishomis Teachings. For example, an Indigenous perspective towards leadership aligns strongly with the Servant Leadership value of "service to others is the highest priority" (Wheeler, 2012). This value aligns with any community that demonstrates service through acts such as volunteerism and mentorship, and it correlates with the university's mission of service. While the values of Servant Leadership and the Mishomis Teachings are distinct, they symbolize how together they can inform a holistic perspective towards ethical leadership.

## Recommendations

It is recommended that HE leaders commit to building relationships with local Indigenous communities and to embed these relationships within their institutions' missions of research, teaching, and service. Academic development centres, libraries, and research institutes are spaces that can acknowledge and honor diverse knowledge systems.

Future research could expand this case study by applying the Seventh Generation Philosophy and how this could inform Servant Leadership values such as "keep one eye on the present and one on the future" and "leave a legacy to society" (Wheeler, 2012).

This case study seeks to advance the teachings of the Anishinaabe within academia. Ottmann (2017) reminds us that "We have to believe that what is good for Indigenous students is good for all students, and what is good for Indigenous people is good for all society" (p. 98). This statement illustrates the importance of unity when describing the vision for a co-created future – a vision that is being increasingly embraced by higher education institutions in pursuit of reconciliation, indigenization, and decolonization.

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**Declaration:** The author has no conflicts of interest to declare.

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## Appendix A: Glossary of Terms

**Anishinaabeg** – The original peoples of Turtle Island (North America). They are also known as the Odawa, Saulteaux, Potawatomi, Ojibwe and Algonquin. The singular form is *Anishinaabe*.

**Axiology** – The branch of philosophy dealing with values, such as ethics or religion.

**Decolonization** – Questioning the assumptions and values that are embedded in knowledge systems to ensure that multiple truths are accounted for.

**Eighth Fire** – The Anishinaabe prophecy that speaks to a time when Indigenous and non-Indigenous peoples will look beyond their differences and accept one another as equals.

**Epistemology** – A branch of philosophy concerned with the nature and origin of knowledge.

**Ethical Space** – A conceptual and practical space that upholds diverse perspectives and acknowledges the strengths that each perspective offers.

**Indigenization** – Bringing together Indigenous and non-Indigenous values and knowledge systems to create a more complete understanding of one's relation to the world.

**Meta-Synthesis** – Also known as a *Systematic Literature Review*, it is a research methodology that seeks to systematically locate, organize and interpret information related to a topic of study.

**Methodology** – The branch of philosophy concerned with the science and methods of procedure.

**Mino-bimaadiziwin –** "The Good Life" which is attained when one is faithful to their values.

**Mishomis** – The Anishinaabe word for 'Grandfather'; this refers to the seven values that inform the Anishinaabe worldview: Humility, Honesty, Respect, Courage, Wisdom, Truth, and Love.

**Ontology** – The branch of metaphysics that deals with the nature of being, of existence.

**Reconciliation** – The mutual desire for Indigenous and non-Indigenous peoples to fully understand their shared history and the impacts of colonization and to embrace a shared responsibility to co-create a new reality based on mutual respect.

**Royal Commission on Aboriginal Peoples** – Created by the Canadian Federal Government in 1991 to investigate the conditions impacting the quality of life for Aboriginal Peoples. The final report was released in 1996, consisting of five volumes calling for greater recognition of Aboriginal rights, sovereignty, and justice.

**Truth and Reconciliation Commission** – Created by the Canadian Federal Government in 2008 to gather evidence and testimony from residential school attendees and their families to promote healing and justice. Their final report in 2015 contained 94 Calls to Action.

**Two-Eyed Seeing** – Known in Mi' kmaq as *Etuaptmumk*, it is a framework that honours the strengths of Indigenous and non-Indigenous worldviews.

**UNDRIP** – The United Nations Declaration on the Rights of Indigenous Peoples; passed by the General Assembly in 2007 but not formally endorsed by Canada until 2016.

# Appendix B

***Summary of Sources for Systematic Literature Review***

| Article | APA Citation | Peer-Reviewed |
|---|---|---|
| 1 | Struthers, Lauderdale, Nichols, Tom-Orme, & Strickland (2005) | Yes |
| 2 | Grover & Keenan (2006) | Yes |
| 3 | Styres (2011) | Yes |
| 4 | Iseke-Barnes & Danard (2007) | Yes |
| 5 | Pflüg (1996) | Yes |
| 6 | Gross (2003) | Yes |
| 7 | Reo & Whyte (2012) | Yes |
| 8 | Debassige (2013) | Yes |
| 9 | Ross (2016) | Yes |
| 10 | Morcom & Freeman (2018) | Yes |
| 11 | Moeke-Pickering & Partridge (2014) | No |
| 12 | Borrows (2008) | No |
| 13 | Anderson (2002) | Yes |
| 14 | Peterson, Horton & Restoule (2016) | Yes |
| 15 | Gehl (2012) | Yes |
| 16 | Hoffman (2013) | Yes |
| 17 | Rush (2018) | No |
| 18 | Absolon (2016) | Yes |
| 19 | Nabigon & Wenger-Nabigon (2012) | Yes |
| 20 | McGuire-Adams (2020) | No |
| 21 | Gross (2002) | Yes |
| 22 | Kruse, Tanchuk & Hamilton (2019) | Yes |
| 23 | Borrows (2016) | Yes |
| 24 | Ruml (2011) | Yes |
| 25 | Kotalik & Martin (2016) | Yes |
| 26 | Stewart, Verbos, Birmingham, Black & Gladstone (2017) | No |
| 27 | Lindsay (2018) | Yes |
| 28 | Julien, Wright & Zinni (2010) | Yes |
| 29 | Redpath & Nielsen (1997) | Yes |
| 30 | Jules (1999) | Yes |
| 31 | Peltier (2018) | Yes |
| 32 | Verbos & Humphries (2013) | Yes |
| 33 | Eva, Robin, Sendjaya, vanDieredonck & Liden (2019) | Yes |
| 34 | Cajete (2016) | No |
| 35 | Cameron, Courchene, Ijaz & Mauro (2019) | Yes |
| 36 | Greenwood, Lindsay, King & Loewen (2017) | Yes |

## Appendix C

*Search Terms, Criteria and Included Sources*

| Search Term(s) | Inclusion Criteria | Exclusion Criteria | Number of Sources | Database(s) |
|---|---|---|---|---|
| "Mishomis" | English;<br>Open Access;<br>"Mishomis" refers to Seven Sacred Teachings. | Book Reviews;<br>Dissertations;<br>Theses;<br>Subscriptions or Fees Required. | 25 | Google Scholar – 15<br>JSTOR – 6<br>RRU Discovery – 4 |
| "Servant Leadership AND Anishinaabe Values" | English;<br>Open Access. | Book Reviews;<br>Dissertations;<br>Theses;<br>Subscriptions or Fees Required. | 6 | Google Scholar – 5<br>SAGE – 1 |
| "Seven Sacred Teachings AND Servant Leadership" | English;<br>Open Access;<br>Research Article Format;<br>2016-2021 Range. | Book Reviews;<br>Dissertations;<br>Theses;<br>Subscriptions or Fees Required. | 4 | SAGE – 4 |
| "Seven Sacred Teachings AND Leadership" | English;<br>Open Access. | Book Reviews;<br>Dissertations;<br>Theses;<br>Subscriptions or Fees Required. | 1 | RRU Discovery – 1 |

## Appendix D

*Emergent Themes Included in Systematic Literature Review (36 Sources)*

| Emergent Theme | Key Word(s) | Sources |
|---|---|---|
| Values | Anishinaabe Values, Collectivism, Gifting, Indigenous Values, Reciprocity, Responsibility, Service to Community. | 29 |
| Mishomis Teachings | *Debwewin* (Truth), Humility, Respect, Seven Grandfather Teachings, Seven Sacred Teachings, Value of Life. | 24 |
| Holism | Holism, Interconnectedness, Spirit Knowledge, Spirituality, Systems Thinking. | 17 |
| Storytelling | Contemporary Narratives, Oral Tradition, Prophecy, Seventh Fire, Storytelling, Trickster. | 16 |
| Ethics | Cultural Safety, Ethical Space, Ethics, Ethical Research, Moral Code, Moral Virtues. | 15 |
| The Good Life | *Bimadzowin*, *Mino-bimaadiziwin*, *Pimadiziwin*. | 13 |
| Reconciliation | Decolonization, Indigenization, Reconciliation, Truth and Reconciliation Commission (TRC), United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). | 13 |
| Relationships | Acceptance, Ally-building, Relationality, Relationships. | 12 |

# Appendix E

***Emergent Themes Not Included in Systematic Literature Review (36 Sources)***

| Emergent Theme | Key Word(s) | Sources |
|---|---|---|
| Ceremony | **Ceremony, *Medewiwin Society*, Medicines, Smudging.** | **11** |
| Self-determination | **Activism, Cultural Preservation, Power, Self-determination, Sovereignty.** | **10** |
| Research | **Epistemology, Indigenous Research Methodologies, Ownership, Control, Access, Possession (OCAP), Ontology, Research Paradigms, Research Protocols.** | **10** |
| Leadership | **Indigenous Leadership, Leadership, Leadership Qualities, Role of Leader, Traditional Governance.** | **9** |
| Identity | **Anishinaabe, Clan System, Identity, Self-identification.** | **9** |
| Two-Eyed Seeing | **Balanced View, Partnership, Two-Eyed Seeing, Two-worlds Perspective, Walking in Both Worlds, Worlds Combined.** | **8** |
| Knowledge | ***Anishinaabe-gikendaasowin* (Knowledge), Heart Knowledge, Indigenous Knowledge, Mind Knowledge.** | **7** |
| Leadership Theory | **Leadership Models, Leadership Theory, Management Theory, Servant Leadership.** | **7** |
| Language | **Anishinaabe Literacy, *Anishinaabemowin*, Language, Literacy, Verb-centered Languages.** | **6** |
| Time | **Long-term Focus, Seventh Generation, Time Orientation.** | **6** |
| Medicine Wheel | **Circularity, Medicine Wheel, Medicine Wheel Teachings, Talking Circles.** | **6** |
| Colonization | **Colonization, Impacts of Federal Policies, Indian Act, Postapocalypse Stress Syndrome (PASS).** | **6** |
| Indigenous Education | **Developmental Learning, Experiential Learning, Inclusive Education and Assessment, Place-based Education.** | **6** |
| Stewardship | **Conservation, Land Philosophy, Traditional Ecological Knowledge (TEK).** | **5** |
| Worldview | ***Gagige Innakonige* (Eternal Natural Laws), Indigenous Worldview, Ojibwe Worldview, Worldview.** | **5** |
| Business | **Business Culture, Economics, Human Resources Policies and Practices, Organizational Culture, Strategic Planning.** | **5** |
| Dysfunction | **Appropriation, Dysfunction, Lateral Violence, Marginalization, Systemic Racism.** | **5** |
| Curriculum | **Anishinaabe Curriculum and Pedagogy, Cultural Competence, Life Path Teaching, Pedagogy.** | **5** |
| Elders | **Elder Consultation, Elders, Elders as Teachers.** | **4** |
| Mental Health | **Determinants of Health, Healing, Health and Healing, Mental Health.** | **4** |
| Frameworks | **Culturally Appropriate Frameworks, Hofstede's Cultural Dimensions, Wholistic Cultural Framework.** | **3** |
| Theories | **Cognitive Behavior Theory, General Systems Theory.** | **2** |

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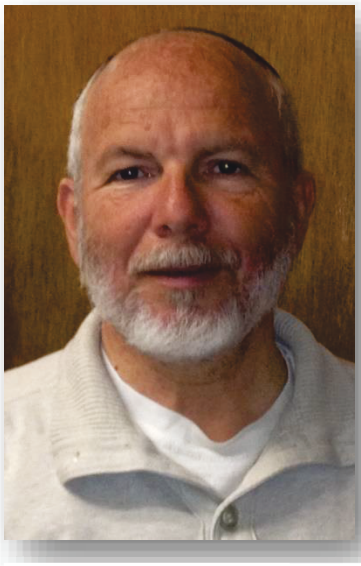

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# Timeless Lessons About Leadership from the Midrash

*Abstract*

*This paper examines two ancient Midrashim and shows that many important messages about leadership are embedded in them. The first Midrash describes the critical personality trait Moses possessed that made him uniquely suitable to be a leader of the Israelites — compassion. The second Midrash appears heretical since it has Moses correcting God. Indeed, God even openly admits, "You have taught me something." The primary lessons are that leaders must be compassionate, humble, willing to listen to advice, eager to make changes when necessary, and admit to mistakes.*

## Introduction

Storytelling skills are becoming an essential device to persuade and inspire people. Narratives are used in the business world to raise funds from investors, connect with shareholders, motivate employees and get them engaged, convey a company's mission statement, and demonstrate to the public that a firm is making the world a better place (Bluestein, 2014; Gallo, 2016; Howard, 2016; Knowledge@Wharton, 2016; Prive, 2016). According to Charlie Rose, a talk show host, "What sets TED talks apart is that the big ideas are wrapped up in personal stories" (Gallo, 2016, p. 63). Stories made up more than 65% of the content of the 500 most popular TED talks (Dykes, 2016).

The sages of the Talmud were not historians; they told stories. These stories are a memorable way of communicating essential truths ranging from ethics to theology. Rubenstein makes the point that:

> *The storytellers were not attempting to document 'what actually happened' out of a dispassionate interest in the objective historical record, or to transmit biographical facts in order to provide pure data for posterity. This type of detached, impartial writing of a biography is a distinctly modern approach. Nowadays, we distinguish biography from fiction...In pre-modern cultures, however, the distinction between biography and fiction was blurred. Ancient authors saw themselves as teachers, and they were more concerned with the didactic point than historical accuracy* (Rubenstein, 2002, p. 12).

What is Midrash?

> *In Judaism, the term Midrash (plural Midrashim) refers to a form of rabbinic literature that offers commentary or interpretation of biblical texts. A Midrash (pronounced "mid-rash") may be an effort to clarify ambiguities in an ancient original text or to make the words applicable to current times. A Midrash can feature writing that is quite scholarly and logical in nature or can artistically make its points through parables or allegories. When formalized as a proper noun "Midrash" refers to the entire body of collected commentaries that were compiled in the first 10 centuries CE* (Pelaia, 2019, para. 1).

There are two types of Midrash: *Midrash aggadah* and *Midrash halachah. Midrash Aggadah is a Rabbinic interpretation of Scripture that relies greatly on stories, legends, homilies, and parables to teach ethics and morals (the literal meaning of aggadah is telling or narrative). Midrash Halachah are collections mainly concentrating on the practical aspects of Jewish law. It should be noted that many Midrashic stories are also found in the Talmud, and this is expected because the* sages quoted and discussed in the Midrash are generally the same as those in the Talmud.

*Midrash Rabbah (the Great Midrash) is the most extensive collection of aggadah. The word midrash is derived from the Hebrew word darash, which means to inquire, investigate, or search. The goal of a Midrash is to highlight a more profound sense of the text's meaning. Midrashim often yield precious lessons for the time period of its author as well as for future generations. Midrash has become invaluable as a teaching tool, even for children, because Rashi (Rabbi Shlomo Yitzchaki, 1040-1105), the pre-eminent Torah commentator, makes extensive use of them in his commentary (Sigel, 2010).*

Many of these stories involve God, Abraham, Moses, Elijah, and even Satan to ensure that the stories have an impact (Friedman, 2022). Rubenstein (2002, p. 14) stresses that the correct question to ask about a Talmudic/Midrashic story is "What lesson did he [the storyteller] wish to impart to his audience?" and "What does the story teach us about rabbinic beliefs, virtues, and ethics?" Those are more important questions than whether the story is entirely accurate, partially true, or a metaphor.

A famous Midrash used to demonstrate how a young Abraham used logic to teach others (including his father) the foolishness of idolatry:

> *Terach [Abraham's father] was a manufacturer of idols. He once went away somewhere and left Abraham to sell them in his place. A man came in and wished to buy one. 'How old are you?' Abraham asked the man. 'Fifty years old,' he said. 'Woe to such a man, who is fifty years old and would worship a day-old object!' Avraham said.*
>
> *On another occasion, a woman came in with a plateful of flour and requested, 'Take this and offer it to them.' So he took a stick, broke the idols, and put the stick in the hand of the largest. When his father returned, he demanded, 'What have you done to them?' 'I cannot conceal it from you. A woman came with a plateful of fine meal and asked me to offer it to them. One claimed, 'I must eat first,' while another claimed, 'I must eat first.' Thereupon, the largest idol arose, took the stick and broke them.' Terach said to Abraham: 'Why do you make sport of me? Have idols any consciousness?' Abraham replied: 'Should not your ears hear what your mouth has said?'* (Midrash Genesis Rabbah 38; based on a translation by Sefaria.org).

## Midrash One: Moses as Shepherd

This story about Moses when he was Jethro's shepherd teaches us a timeless lesson about leadership:

> *Moses was shepherding his father-in-law's sheep one day when one of them bolted. Moses followed the runaway animal until it reached a body of water, where it stopped for a drink. Moses compassionately said to the sheep, 'If only I had known that you thirsted for water. You must be exhausted from running …' Saying this, he scooped up the animal, placed it on his shoulders, and headed back to his flock. Said God: 'If this is how he cares for the sheep of man, he is definitely fit to shepherd Mine …'* (Midrash Shemot Rabbah 2:2; translated by Zarchi (2013, para. 4).

This narrative demonstrates that a leader must have compassion. Note that God also shows concern for His people and thus desires the same of any leader. The shepherd metaphor is often used in the Abrahamic religions, and Psalm 23 exemplifies this, "The Lord is my shepherd…" There is a great deal of evidence that compassionate leadership is critical in the knowledge economy.

> *It is the nature of leaders to surround themselves with 'yes men' and cater to the constituency that supports them. In Moses we find the opposite. His greatness was that he loved and cared for every member of the flock entrusted to him, never reconciling himself to the fact that some people are just not worth losing sleep over. He put his life on the line for the Jews who violated Judaism's most sacred tenet just days after they were given the commandment to not worship idols. He never gave up trying to make peace with his nemeses Datan and Aviram, who tried to have him killed for the crime of saving a fellow Jew from an Egyptian taskmaster. And even Korach, who led a mutiny against him, was the recipient of never-ending overtures for reconciliation. God himself pleads with Moses numerous times to distance himself from these troublemakers and let them suffer the consequences, but Moses, faithful shepherd of Israel, is concerned with the fate of every individual* (Zarchi, 2013, para. 6).

Zarchi finds another valuable lesson in this story.

> *But there is another layer to this Midrash. What Moses understood from his years of shepherding was that when a single sheep leaves the group and goes off on its own, it isn't an act of rebellion. It's just thirsty, and its leaders have not been able to quench its thirst. So, too, every Jew is precious; no one is expendable. When Jews wander off from their community or even reject the Judaism they grew up with, it is a cry for help rather than insubordination. They are looking for inspiration, searching for meaning. Rather than criticizing, Moses lifts them up and says: I'm sorry, I didn't realize your spiritual needs weren't being met* (para. 7).

A growing body of evidence demonstrates that compassionate leadership can help an organization flourish (Dutton & Workman, 2015; Dutton, Workman & Hardin, 2014; Frost, 2003; Frost, 1999). Boedker conducted a significant study in Australia involving 5,600 people in 77 organizations, examining the link between profitability and leadership styles. He found that compassionate leadership had the most important influence on productivity and profitability. The study defined compassionate leadership as the ability of leaders to value people and "to spend more time and effort developing and recognising their people,

welcoming feedback, including criticism, and fostering cooperation among staff" (SmartCompany, 2012, para. 2).

## Midrash Two: Moses Teaches God

Let us examine another Midrash involving Moses and God. This story is unusual because God is supposed to be omniscient. What is this story that ostensibly appears blasphemous teaching us?

> *'Then sang Israel' (Numbers 21:17). This is one of the three things said by Moses to God, to which God replied: You have taught Me something. Moses said to God [after the Israelites made the Golden Calf]: Creator of the Universe! How can Israel realize what they have done? Were they not raised in Egypt and all Egyptians are idolaters? Also, when You gave the Torah, You did not give it to them. And they were not even standing nearby; as Scripture (Exodus 20:18) states: 'And the people stood at a distance.' And You only gave the Torah to me; as Scripture states (Exodus 24:1): 'Then He said to Moses: Come up to the Lord.' When You gave the commandments, You did not give it to them. You did not say 'I am the Lord your [plural] God, 'but said (Exodus 20:1): 'I am the Lord thy [singular] God.' Did I sin? God said to Moses: By your life, you have spoken well and have taught Me. From now on, I will use the expression 'I am the Lord your [plural] God.'*
>
> *The second occasion was when God said to Moses (Exodus 20:5): 'punishing the children for the sin of the parents to the third and fourth generation.' Moses said to God: Creator of the Universe, Many wicked people begot righteous children. Shall the children be punished for the sins of their fathers? Terach worshipped idols, yet Abraham his son was a righteous person. Similarly, Hezekiah was virtuous, though Ahaz his father was wicked. So also Josiah was righteous, yet Amon his father was wicked. Is it proper that the righteous should be punished for the sins of their fathers? God said to Moses: You have taught Me something. By your life, I shall nullify My words and uphold yours; as it says (Deuteronomy 24:16): 'Parents are not to be put to death for their children, nor children put to death for their parents; each will die for their own sin.' And by your life, I shall record these words in your name; as it says (II Kings 14:6): 'in accordance with what is written in the Book of the Law of Moses where the Lord commanded: 'Parents are not to be put to death for their children, nor children put to death for their parents…'*
>
> *The third occasion was when God said to Moses: Make war with Sichon. Even if he does not seek to interfere with you, you must start a war against him, as it says (Deuteronomy 2:24): 'Set out now and cross the Arnon Gorge. See, I have given into your hand Sichon the Amorite, king of Heshbon, and his country. Begin to take possession of it and engage him in battle.' Moses, however, did not do so but, in accordance with what is written lower down, sent messengers [of peace]. God said to Moses: By your life, I shall nullify My own words and uphold yours; as it says (Deuteronomy 20:10): 'When you approach a city to wage war against it, make its people an offer of peace.' Seeing that Sichon did not accept their peace overtures, God cast him down before them; as it says (Deuteronomy 2:33): 'the Lord our God delivered him over to us and we struck him down' (Midrash Rabbah Numbers 19:33; based on Soncino translation).*

The following are some important lessons that may be derived from this extraordinary Midrash.

## Leaders Have to Listen

God may be omniscient, but he is willing to listen to what others say and learn from them. This is surprising and, of course, curious, given that He is omniscient. This Midrash relates that Moses "taught" God three things.

Sacks (2016) has the following to say about listening.

> *Job, who has suffered unjustly, is unmoved by the arguments of his comforters. It is not that he insists on being right; he wants to be heard. Not by accident does justice presuppose the rule of audi alteram partem, 'Hear the other side.'*
>
> *Listening lies at the very heart of relationship. It means that we are open to the other, that we respect him or her, that their perceptions and feelings matter to us. We give them permission to be honest, even if this means making ourselves vulnerable in so doing. A good parent listens to their child. A good employer listens to his or her workers. A good company listens to its customers or clients. A good leader listens to those he or she leads. Listening does not mean agreeing but it does mean caring. Listening is the climate in which love and respect grow.*
>
> *In Judaism we believe that our relationship with God is an ongoing tutorial in our relationships with other people. How can we expect God to listen to us if we fail to listen to our spouse, our children, or those affected by our work? And how can we expect to encounter God if we have not learned to listen. On Mount Horeb, God taught Elijah that He was not in the whirlwind, the earthquake or the fire but in the kol demamah dakah, the 'still, small voice' (I Kings 19) that I define as a voice you can only hear if you are listening* (Sacks, 2016, paras. 14-16).

The listening described above is one that implies a willingness to make changes and not be obstinate. There is a vast difference between hearing and listening: Hearing is involuntary, but listening suggests paying attention and focusing on what is being said. Learning can only occur if one listens (Horowitz, 2012). God listens and makes three changes to His Torah based on suggestions given to Him by Moses.

## Leaders Should Have Advisors

Arrogant people generally have too much hubris and do not admit they can learn from others. They make decisions unilaterally and surround themselves with sycophants who agree with everything they say. God may have all the answers but still "learns" a few things from Moses. Leaders need to surround themselves with intelligent people who can disagree. President Woodrow Wilson once said: "I not only use all the brains that I have, but all that I can borrow."

Reuben (2014, para. 8) observes that Moses "turns for advice and counsel to a Midianite priest, a holy man from another religion, a practitioner and leader of another spiritual tradition." This is quite unusual. According to Van Dierendonck (2011, p. 1246), "Leaders who show humility by acknowledging that they do not have all the answers, by being true to

themselves, and by their interpersonal accepting attitude, create a working environment where followers feel safe and trusted."

## Leaders Must Have Humility

In the Torah, the king must (Deuteronomy 17:14-20) not have too many horses, wives, and personal wealth. The reason given is (Deuteronomy 17: 20) "that his heart be not lifted up above his brethren and not turn from the commandment right or left." Matthew Henry, biblical commentator, makes the following point in his commentary on this verse: "He must carefully avoid everything that would turn him from God and religion. Riches, honours, and pleasures are three great hindrances of godliness." This story demonstrates that the "King of Kings" has great humility. Once a leader becomes arrogant and self-absorbed, the organization (or kingdom) suffers.

Although humility is often neglected by the business leadership literature, it is the trait that unlocks all other personal and leadership virtues (Argandona, 2015, p. 67). Prime & Salib (2014) surveyed over 1500 workers from several countries and concluded that humility is crucial for successful leaders. Van Dierendonck (2011, p. 1254), in his review of the literature on servant leadership, affirms that humility is a critical trait in servant leaders: "Servant leadership is demonstrated by empowering and developing people; by expressing humility, authenticity, interpersonal acceptance, and stewardship; and by providing direction.." Bhattacharya, Chatterjee, and Basu (2017) opine that there is a positive relationship between humility and constructs such as self-esteem, generosity, helpfulness, forgiveness, and leadership.

Collins (2001; 2005) posits that the most effective leaders are what he refers to as "Level 5" leaders; very few leaders reach this level. Level 5 leaders have humility and fierce determination to make their organizations succeed. They have no interest in adulation. Yes, they are very ambitious, but "their ambition is first and foremost for the institution and its greatness, not for themselves." They are motivated by "what they build, create, and contribute" and not by "fame, fortune, power, adulation, and so on." Collins (2001, p. 21) maintains: "Level 5 leaders channel their ego needs away from themselves and into the larger goal of building a great company. It's not that Level 5 leaders have no ego or self-interest. Indeed, they are incredibly ambitious - but their ambition is first and foremost for the institution, not themselves."

The Talmud uses another story involving God to explain why the law follows the School of Hillel. Note that the Hillelite opinion prevails because this school "listened" to other views and possessed the trait of humility.

> *For three years the School of Shammai and the School of Hillel debated each other. These said the halachah is in agreement with our view, and these said the halachah is in agreement with our view. Then, a heavenly voice (bath kol) went forth and announced: both opinions are the words of the living God, but the halachah is in agreement with the School of Hillel... What did the School of Hillel do to merit that the halachah is according to their view? Because they were kind and modest, and they studied their own opinion*

> *and those of the School of Shammai. And not only that, but they would mention the opinion of the School of Shammai before their own* (Babylonian Talmud, Eruvin 13b).

A leader with humility will also recognize the importance of having a successor. Ideally, successors should have constructive relationships with the incumbent leaders they will replace. Sometimes, even a great leader must recognize that it is time to move on and pass the torch to another individual with new and fresh ideas. A leader must always put the interests of the organization (or country) ahead of his own interests.

> *For the incumbent leader, succession is a time to confront the passage of time, the end of a career, and even mortality itself. It is no wonder that relationships between successors and those they hope to replace are so fraught with emotion* (Ciampa & Watkins, 1999, para. 3).

Despite his humility, Moses had no problem being forceful with God and demanding to know who would be his successor (Numbers 27:16-18): "May the Lord, the God of the spirits of all flesh, appoint someone over the congregation who shall go out before them and come in before them, and who shall take them out and bring them in; let the Lord's congregation not be like sheep that have no shepherd." The Midrash (Tanchuma 10) explains why Moses referred to the Lord as the "God of the spirits of all flesh." Moses said, "Master of the World, the character of each person is manifest to You; they are not similar to each other. Appoint a leader who can put up with each individual according to his personality." Moses understood that an extraordinary leader appreciates each person's uniqueness and responds to their particular requirements.

## Nobody is Perfect; Leaders Must be Willing to Admit to Mistakes

Closely tied to the trait of humility is a willingness to admit to mistakes. This Midrash demonstrates that God is humble, wholeheartedly listens to what mortals say, and admits to making mistakes. God is not averse to saying to Moses: "You have taught Me something." He could have said: "My way is better but let's do it your way." If God, who is omniscient, is willing to learn, then mortal leaders should also be receptive to new ideas. A willingness to admit to mistakes and even apologize for them is vital for leaders. We have seen many leaders get into serious trouble because of cover-ups. Whitehurst (2015) has the following to say about a willingness to admit to mistakes and the ability to learn from one's mistakes.

> *That's how you truly sow the seeds of engagement. Think about it: who would you rather trust — the person who denies anything is amiss or the person who admits their error and then follows up with a plan to correct it? Better yet, what if that same person who admits they made a mistake reaches out to their team for ideas on how to make things right? I've found that leaders who show their vulnerability, and admit that they are human, foster greater engagement among their associates* (para. 6).

Llopis (2015) believes that admitting mistakes is a way a leader may build a culture of trust in an organization.

> *When leaders admit to making mistakes – creating an opportunity to earn respect, strengthen their teams and lead by example – it ultimately builds a culture of trust. A workplace culture that promotes trust allows employees to live with an entrepreneurial attitude, which stimulates innovation and initiative* (para. 14).

McCloskey (2016) also underscores that admitting when you are wrong builds trust among subordinates. Leaders who are unwilling to acknowledge that they have made a mistake demonstrate to followers that they have little integrity and all that matters is being right, not being truthful. In some cases, these leaders will find others to blame for their own blunders. One study cited by McCloskey based on a sample of 3,100 employees found:

> *Eighty-one percent of respondents said that having a leader who will admit to being wrong is important or very important to inspiring them to give their best efforts at work, but only 41 percent said their supervisors could be trusted do so consistently — a gap of 40 percent* (para. 2).

## Leaders Must Demonstrate Gratitude and Appreciation to Followers

Baldoni (2009) also stresses the importance of humility and asserts that leaders that want to inspire followers must "acknowledge what others do" and see themselves as "talent groomers." Recognition of the accomplishments of others and promoting them is the way to lead an organization. This is why the Midrash has God saying to Moses, "You have taught Me something." Russell & Stone (2002) review the literature on servant leadership and consider the appreciation of others as a functional attribute. This is accomplished by listening to others and providing encouragement. The APA's 2022 *Work and Well-Being Survey* provides evidence that communication received from employers is correlated with job satisfaction (APA, 2022).

## A Legal System Must be Based on a "Living" Document

The Torah consists of the five books of the Hebrew Bible (the Pentateuch) and is the Jewish written law. The same questions that arise today regarding interpreting the Constitution were issues in Talmudic times about understanding the laws of the Torah. This Midrash suggests that one should not be a textualist/originalist when it comes to law.

Burling explains the difference between textualism, originalism, and living constitutionalism.

> *Originalism's revival in the 1980s was a reaction to the theory of the 'Living Constitution.' That theory called for judges to interpret the Constitution, not according to its language, but rather according to evolving societal standards. In other words, judges shouldn't focus on what the Constitution says, but on what it ought to say if it were written today (Burling, 2022, para. 4).*

The term originalist may be interpreted in two ways; the difference is relatively small.

> *One is 'original intent' that says we should interpret the Constitution based on what its drafters originally intended when they wrote it. The other is that we should interpret the Constitution based on the original meaning of the text — not necessarily what the Founders intended, but how the words they used would have generally been understood at the time.*
>
> *Both versions of originalism — original intent and original meaning — contend that the Constitution has permanent, static meaning that's baked into the text. Originalism, in either iteration, is in direct contravention of the 'Living Constitution' theory (Burling, 2022, paras. 6-8).*

In the U.S., we have this problem with interpreting the Constitution because of these several approaches (Kelso, 1994). The late Justice Antonin Scalia believed the correct way to interpret the Constitution was according to the "public meaning." He railed against using an approach that saw the Constitution as a "living," morphing, and evolving document. To him, the only good Constitution was a dead one (Murphy, 2016).

This story supports the view that God, the framer of His constitution, the Torah, understood that man is supposed to interpret it and therefore gave in to Moses' objections. God's original intention when he gave the Torah is irrelevant. This story refutes Scalia's approach to the Constitution. More importantly, it may hint that there will always be differences of opinion regarding religious texts, and there is no reason to fight over differences in interpretation.

This Midrash may be a reaction to an incident that occurred before the Temple's destruction. The students were asked to go up to the upper chamber of the house of Channaniah b. Chizkiyah b. Garon to vote on questions involving *halachah* (Jewish law). Unfortunately, the School of Shammai students took out spears and swords and either killed or threatened to kill anyone from the School of Hillel that was about to climb the steps and vote. Lau (2010, pp. 223-224) cites evidence from the Cairo Geniza that there was an actual civil war between the two schools, but many scholars cannot accept that the Shammaites would resort to murder to get their way. Once the Shammaites were in the majority, they passed religiously stringent laws known as "The Eighteen Articles" (Jastrow & Mendelsohn, 2002). The Talmud (Jerusalem Talmud Shabbos 1:4) notes that "this day was as grievous for the Jewish people as the day on which the Golden Calf was made."

Lau explains the fundamental philosophical difference between the two schools. Both schools belonged to the Pharisees, but the differences in how the law was decided became insurmountable because of an unwillingness to compromise on the part of the Shammaites.

> *Hillel's rulings and teaching were based on the rules of logical deduction, whereas Shammai preserved the ancient tradition, transmitted from person to person, with no innovations or upheavals... Shammai lives in a world of tradition and decrees, a world in which there is no room for intellectual argumentation and debate* (Lau, 2010, pp. 222-223).

After the destruction of the Second Temple, the Hillelites were in control of the Sanhedrin and the direction Judaism would take. The leader of the Jewish people was the *nasi* (President of the Sanhedrin); admittedly, he had little real power since the Romans controlled Israel. Hillel and his descendants served as heads of the Sanhedrin (*nesiim,* plural of *nasi*) for fifteen generations. They instituted many laws that considered the spirit of the law and the needs of people rather than being purely text-based (Friedman, 2015). The Hillelites made the legal system more flexible and introduced innovative principles that include *kvod habriot* (human dignity), *darkei shalom* (ways of peace), *tikkun olam* (repairing the world), *dracheha darkei noam* (the ways of the Torah are pleasantness), and much more (Friedman, 2015).

## Leaders Must Have Compassion

This Midrash also supports the opinion that leaders must be caring individuals. The three occasions where God indicates that Moses has taught him something involve showing

compassion. On the first occasion, Moses "teaches" God how easy it is for human beings to misinterpret laws, which is why God has to show compassion. Of course, this is an excuse, but a good leader is supposed to find explanations for his followers when they make a mistake. The second incident also deals with compassion. Moses makes a good case for not going overboard with punishment, and God should only punish the evildoer and not his children. The third situation involves showing compassion to an evil king and his empire and giving him a chance to make peace. In all three cases, Moses shows God how to demonstrate empathy.

## Leaders Must Have Courage

It takes a great deal of courage to argue with God. Moses was not afraid to challenge God, which is probably why he was the perfect leader for the Jewish people. Moses contends with God after the incident of the Golden Calf. He 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." Later, when the Israelites made another serious blunder by believing the false report of the spies (Numbers 13-14), Moses was offered the chance to become the leader of a new nation consisting of his descendants (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." A true servant leader, Moses could not be enticed to abandon his flock, no matter how good the offer, and argued with God. God is prepared to wipe out the Israelites, but Moses fights on their behalf. This is the sign of a great leader.

## Conclusion

Even the strangest Midrashim have many ideas implanted in them, and one should search for the hidden lessons. The key concepts in these Midrashim deal with leadership and make it clear that leaders must be compassionate and humble. They have to know how to listen and admit to mistakes; they should show appreciation for followers who offer them good advice.

Often religious leaders insist that their approach is the only correct one, and this has caused many wars between different sects. As noted above, there was a conflict between the Schools of Hillel and Shammai. This story makes clear that God is receptive to other opinions, and there is no reason to go to war over differences in interpretation. It is more than likely that someone from the School of Hillel authored this Midrash. He recognized the danger of being too inflexible when understanding legal texts, especially in situations involving peace or human dignity. It is certainly true that human dignity and social justice "are implicit in the biblical concept that man was created in God's image" (Besdin, 1979, p. 190). This Midrash goes one step further and adds that leaders — political, corporate, and religious — must emulate God and possess humility, compassion, and a willingness to listen, make changes, and admit to mistakes.

Sadly, we live in a hyperpolarized society and ridicule anyone with different viewpoints. Because we scorn others who disagree with us, we are not open to listening to facts (Warren, 2022). In effect, we live in a post-factual society where image trumps substance.

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*Case Study*

# Sustaining Ireland, Body and Soul:

## *A Woman Leader's Story of the Cooperative Movement*

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***Abstract***

This article tells the story of the Cooperative Movement in Ireland during the late nineteenth and early twentieth centuries from the perspective of one of its woman leaders. It does so in order to distil lessons for the contemporary thought leadership of sustainability from a period before the term was coined. It does so with the warrant of Albert Einstein:

*The distinction between the past, the present and the future is only a stubbornly persistent illusion.*

Its evidence base is historical literature, but its argument and analysis draw on recent research in leadership studies, neuroscience and theology.

## Introduction

Elizabeth Burke-Plunkett, Countess of Fingall, was persuaded to the Cooperative cause in Ireland by its founder and her cousin-in-law, Horace Plunkett. Her autobiography, *Seventy Years Young: Memories of Elizabeth, Countess of Fingall*, is the article's primary source (Burke-Plunkett, 1991). Described as a "co-founder," Burke-Plunkett helped lead the Movement in rural Ireland from the 1880s to the 1920s (Kiberd & Mathews, 2015, 232). Using her voice aims to complement and expand on existing accounts.

Accounts of land and natural resource management are often told through the perspective of their male leadership. This makes sense. Such matters have been traditionally the responsibility of men (Werhane, 2007). That is no less true for accounts of the Irish Cooperative Movement (Doyle, 2019; Digby, 1949). However, there is also evidence of gendered ambiguity in its leadership. Actively encouraged by the sensibilities of its principal male leaders (men who would now be called feminist), women's role in the Movement was a broader reflection of the readiness of Irish women to assume leadership roles in the contested struggle for Irish identity.

The first principles of Cooperation sought to transcend the deep political divisions of the time, manifest in such struggles as Home Rule, the Land Acts, the Easter Rebellion, the War of Independence, and the Civil War. It sought literally and figuratively to ground these more

abstract conflicts in the fundamental and shared stewardship of the land. Coincident with, and heavily informed by, the artistic spirit of the Gaelic Revival, the Movement was a more pragmatic effort to nurture a renewed sense of self-mastery and self-definition in the Irish population. It was as much about reviving the dignity of the Irish soul as it was about creating a sustainable rural economy.

## The Cooperative Movement: Beyond Political Economy

Political historian, Patrick Doyle summarises the impetus, purpose, and outcomes of the Cooperative Movement in *Civilising Rural Ireland* (Doyle, 2019). In a fine analysis of its political economy, Doyle's focus is an explanation of the Movement's principle aim to create a revitalized national identity through rural economic cooperation in the context of radical political change.

Doyle's account highlights the leadership of Horace Plunkett, a wealthy landlord and farmer, George Russell, a leading literary figure, and Father Finlay, a Catholic priest and academic economist. The Movement's sensibilities, embodied by these men, already reflected those traditionally assigned to women, in addition to the more typical masculinity of politics and economics (Doyle, 57). Therefore, it is unsurprising that the Movement eventually encouraged the formation of the United Irishwomen in 1910. Doyle's comprehensive history notes the role of women in the Movement (Doyle, 61). Complementing rather than challenging existing gendered divisions of labour, there was, he said, a shared endeavour to promote an improved rural quality of life and, importantly, to reduce emigration of the young.

This article expands on Doyle's acknowledgement of women's role in Cooperation. It does so invoking the feminist warrant that "the personal is political" in the selection of evidence. Alternatively, as leadership strategist, Peter Senge would say, its focus is less the "what and how," than with the "who," of leadership (Senge et al., 2004, 5). While its voice is clearly individual and subjective, it contributes this perspective to the general and objective (Appleby et al., 1994, 246).

A convert to her cousin's Movement in the early 1880s, Burke-Plunkett offers a description of the leadership exercised by both men and women in the decades from the 1880s to the end of the Civil War in 1922-23, when the impact of that original leadership began to dissipate.

Plunkett liked the simplicity of slogans and coined this one for the Movement: "better business, better farming and better living." In a booklet introducing the United Irishwomen (UI), he confers principal responsibility for the last on Irish women (Plunkett et al., 1911, 8). However, Burke-Plunkett's's account testifies to the blurring of responsibilities of women and men across the three categories. Women's role in promoting Cooperation bled into each category, reflecting the varied roles of women in the agricultural economy. Moreover, male leaders were as concerned with the domestic life and spirit of the rural population as with their capacity to produce goods more effectively and efficiently. In this way, the essential cooperative principle of non-partisanship also operated at the level of gender, even as it recognised dominant, gendered roles.

The articles proceed firstly by summarising Burke-Plunkett's narrative of Cooperation inside thematic categories relevant to the Movement. Then it draws on the literature of systems thinking, neuroscience and Christian existentialism to present an analysis of those themes, suggesting the relevance of the first principles of Cooperative leadership to contemporary sustainability leadership thought and practice. In this way, the article complements Doyle's aim to present the enduring impact of the Movement (Doyle, 200).

## Elizabeth Burke-Plunkett

Burke-Plunkett's memoir concludes in the midst of the Irish Civil War. She tells the story of the fateful night when she and her husband sat in their study at Killeen Castle. Clutching a few precious possessions, he slept and she mused as they awaited the arrival of a group of "Irregulars" sent to raze their home to a ruin (Burke-Plunkett, 436). A messenger had arrived, dispatched by their neighbour John Dillon, whose home was in the throes of destruction, to warn of them of the prospect. The arsonists spared Dillon, his family and some portable possessions, and even apologised for their actions, as they destroyed his home. As the last leader of the Irish Parliamentary Party, a nationalist who supported land reform and Home Rule, his crime seemed to be that he had a substantial home that lay in the vicinity of the murder of one of their own the previous evening. The intention, explained the arsonists, was political reprisal and not personal! As Burke-Plunkett sat alongside her sleeping husband, memories of her vast, draughty, marital home, where she had lived since her marriage as a teenager, cycled through her mind. Fifteen years later in her memoir, she documented those memories with a striking sense of calm and apparent acceptance of her countrymen's actions:

> *I remembered how glad I had always felt about that open gate of Killeen, through which the country and the people could come in, and that there was such a green peaceful stretch round the Castle, and no high walls and thick woods shutting us into our kingdom, as at so many other country houses, which kept Ireland and the Irish people outside....*
>
> *My thoughts went on. How Killeen would burn. Badly – that old Norman Castle of stone, that had been built as a Pale fortress. Then I remembered the big oak staircase: that would send up a glorious flame. And I remembered, too, how I had often thought that Killeen would make a lovely ruin.*
>
> *....I thought of a lot of things that night, sitting there with my jewel-case on my knee. Of how we had talked of Co-operation in the Library, and how I had run from that to Fingall, planning his Meets in this room...and the back again to the Library, to Horace and his "Wise Men." Of how H was going to save Ireland by better business, which should lead to better living. And of those nights when he first talked in the old Library upstairs, and a scatter-brained girl came back from her scatter-brained thoughts to listen to him.*

The choice to end her memoir there likely reflected the significance to her life of the Movement as well as the dissipation of its leadership wrought by the Civil War. While Killeen Castle was mysteriously spared, Horace Plunkett's home, was not. As a consequence, he emigrated permanently, if reluctantly, to London to live the remaining ten years of his life. He would remain remotely a champion of both the Irish and the Movement. According to

his cousin, his relocation to England was made with the same melancholy acceptance of his compatriots' actions as she had displayed that night.

## Horace Plunkett

Horace Plunkett was a cousin of Burke-Plunkett's husband, the eleventh Earl of Fingall. A reluctant yet resigned politician, in the late nineteenth and early twentieth centuries, Plunkett was accused by both nationalists and unionists of betraying the Irish in his deliberate transcendence of both entrenched positions. The decades-long political struggle for Home Rule, closely associated with ongoing land reform, coincided with the broader cultural Gaelic Revival. The personal and the political, the cultural and the economic, the English and Irish, the Protestant and the Catholic, the artistic and the military, were contested binaries in the quest to re-establish the essence of Irish identity and self-mastery. It was a time of striking division, as much for the material as for the spiritual foundation of Ireland. The Civil War was an obvious demonstration that the essential sustainability of, and route to, the Irish soul was as much in dispute between the Irish as it was between the English and the Irish.

Plunkett sought to transcend and reconcile these deep binaries. Cooperation would concentrate on promoting the tools of practical self-mastery amongst ordinary Irish farmers, including their voluntary cooperation with one another for mutual benefit. For him, agriculture represented not only the dominant feature of the Irish economy, but his people's sense of identity rooted in the land and its productive stewardship.

Like President Theodore Roosevelt, for whom he became a trusted adviser, Plunkett had adopted the life of a cowboy in the 1880s, in the Wild West of America (Burke-Plunkett, 87). Both established business ventures in ranching: Plunkett in Wyoming, Roosevelt in North Dakota (Brinkley, 2009, 134). Both decided to do so, against the expectation of their comfortable upbringings, for reasons that were less economic than existential. They were each driven by a very personal need to revive and sustain the well-being of body and soul. With Gifford Pinchot, also a trusted colleague of Plunkett, they championed the conservation of land and natural resources, including an improved rural life in the USA (Miller, 2001). The Cooperative Movement was Plunkett's version of the same principle of achieving balance and mutual self-interest between the natural world and its human managers. A shared feature of these male leaders was their enlistment of the voice and wisdom of women (McCullough, 2001, 355).

But that enlistment was not the only way in which these champions of sustainability challenged the boundaries of gendered roles. Roosevelt said of his father, the model of his own masculinity, that he combined the traits of both the masculine and feminine in his life's work (Roosevelt, 1913, 23). Gifford Pinchot, the first Chief of the United States Forest Service, was similarly influenced by his father. James Pinchot was at once a rugged outdoorsman, savvy entrepreneur, and the embodiment of an artistic and emotional sensibility typically associated with femininity (Miller, 1999). Roosevelt and Pinchot, like Plunkett, were practical men, science and business trained, but also literary in their tastes, sensibilities, and scholarship. They straddled boundaries of thought and feeling that informed their views of the sustainable conservation of place and people. Unlike Plunkett, they led the contest for conservation within a relatively prosperous, free, post-bellum society.

They argued for the place of sustainable forestry, farming, and society in appropriate balance with the needs of commerce and within a well-established republic.

By contrast, Plunkett's vision for Irish sustainability was contextualised by none of that political or economic stability. His vision was to introduce cooperation and self-sufficiency to an impoverished rural peasantry. While the legal ownership of the land was restored to small farmers through the various Land Acts of the late nineteenth and early twentieth centuries, it came with a long inheritance of feudal dependency, a great deal of entrenched poverty, and national devastation following the great famine of the nineteenth century.

And, unlike Pinchot and Roosevelt, whose literary, feminist, and spiritual dimensions were not on public display, Plunkett actively enlisted the skill of women, writers, and theologians to his cause. Matters of body and soul, subsistence, and spirit seemed less segregated in the comparative deprivation of the ordinary Irish. Cooperation was informed by the principle of elevating constructive human engagement, as well as a practical means of striving towards agricultural sustainability. It sought to reconnect people more deeply to their land and through that to themselves and each other.

Burke-Plunkett knew the truth of a people whose identity was rooted in the land. She was the daughter of a West Country farmer who loved his land (Burke-Plunkett, 148). The themes, which emerge from her memoir, offer insights, which go deeper than the political economy of Cooperation in Ireland.

## Memoir's Themes of Cooperation

### *Identity: Beyond Definition by Opposition*

Burke-Plunkett says of her cousin that he was "like many Irish leaders, far more English than Irish in temperament" (Burke-Plunkett, 45). Yet, he was descended from a family who had lived in the country so long that "Debrett confesses itself beaten by its antiquity and does not delve farther into its history than its establishment in Meath in the eleventh century" (Burke-Plunkett, 100). It noted that "this noble family is of Danish origin, but its settlement in Ireland is so remote that nothing can be ascertained as to the precise period." The Danish invaded Ireland in the eighth century and the first English invasion occurred in the twelfth. However, in spite of this deep family history in Ireland, Plunkett was still seen, by his cousin at least, as either Norman- or Anglo-Irish.

Such a view of the "native" Irish was consistent with that of the Gaelic Revival (Burke-Plunkett, 102). It located the restoration of Irish self-esteem in the pre-history of Gaelic culture, one which preceded even the invasion of the Celtic tribes in 500BC. The complexity of Irish cultural history across millennia, the recurrent occupation and assimilation of different ethnicities, had, by the late nineteenth century, settled into the binary opposition between the Irish and the English. The latter, as Burke-Plunkett makes clear, could include families, particularly of the upper class, who had been several hundred years on the island, and whose patriotic allegiance to it and its people was unswerving.

Burke-Plunkett may have considered her cousin more temperamentally English than Irish, but the signature principles of Cooperation he espoused sought to transcend that division. They were inclusion, diversity, and collaboration. As mentioned earlier, the forging of

Plunkett's adult identity had occurred in neither Ireland nor England, but in Wyoming. The physical exertion of working the land and its resources was not primarily about learning better farming or business, but about better living. It was about creating and sustaining body and soul. Physical and economic labour, on the land, offered a cure for his chronic, congenital ill health. He established a way of life, of sustaining himself, by creating a business enterprise which would last his lifetime. Profoundly committed to the island of Ireland and his fellow compatriots, his way of thinking about independence in Ireland was both very personal and disinterestedly multicultural. He knew from direct experience how land use and management were not only a means of transcending partisan politics but of transcending the limitations of self. He wanted for his compatriots the same renewed identity through self-mastery he had found from working his land.

Burke-Plunkett's background was an example too of the cultural complexity of Irish identity. As a young woman, she had married a member of the House of Lords, landlord of Killeen Castle in County Meath, one of the oldest and grandest Norman-Irish castles in the country. Immediately prior to her marriage at seventeen, she had spent seven years living and being schooled in France and England. Though far from peasantry, she was not from the Irish aristocracy. Her family came from County Galway, on the western seaboard. She was Catholic, the daughter of a magistrate, the farmer who was in love with his land. Describing her entry into the Irish upper class, she highlights the class divisions in society at the time, describing her belief that:

> *it was a disappointment to them that Fingall had not married some great and rich lady to bring money to the Castle and estate which so badly needed it. And I must have looked as I felt, a quite absurd and inadequate child to become chatelaine of one of the greatest and oldest Norman Castles in Ireland, one that had been suggested as a possible Royal residence; and to be the wife of the eleventh Earl* (Burke-Plunkett, 95).

Though more constrained in her experience of life than her cousin by marriage, as a teenager she had crossed boundaries of social class, religion and culture. With the same love of Ireland, her perspective was open, undefined by oppositional categories. It suited the Cooperative temperament.

## *Land and Identity*

Burke-Plunkett named Charles Parnell, the Irish nationalist politician, *the* "Uncrowned King of Ireland." Recounting his death in 1891, she described his embodiment of the twin pillars of land reform and home rule. Her reference to Parnell was to highlight the difference between him and her cousin's advocacy for Ireland. Plunkett, she said, was no natural politician: "there was no political thought in it. Horace was never a politician" in spite of his reluctant decision to run for election as a Member of Parliament (MP). She described his as a "new dream" (Burke-Plunkett, 204). It assumed Irish identity and self-mastery was to be found in the people's successful relationship to the land itself and not in its abstraction in legislative debate, however symbolically meaningful. In promoting the practical skills of land and resource management, he drew on his findings from Europe and Scandinavia, but conscious of the distinct cultural identity of the Irish, where, Burke-Plunkett declared, "there was no method about anything" (Burke-Plunkett, 147). Cooperation's literally grounded approach sought to transcend its leaders' view of the comparative superficiality of the partisan political contest as an answer to the Irish question. The Movement aimed to appeal

to a deeper humanism in its more inclusive approach to the Irish people. However, in disavowing destructive division for constructive pragmatism, it was suspected by both sides of political and religious positions, while simultaneously attracting support from members of each group.

The land, the place, the island was a shared extension and embodiment of some fundamental cultural identity of the people. After millennia of complex, ethnic immigration and occupation, and with the class divisions that had existed since prehistory, the place represented a shared, if still contested, love. This was exemplified by Burke-Plunkett who, like other members of the Irish aristocracy, spent considerable time in England. Her identity, a sense of sustaining spirit was inseparable from her homeland, as she documents in arriving home from the birth of her first child in London:

> *We went home to Killeen, arriving on a June evening when the County of Meath was green and white and gold. There is no other green in the world like it, and the High Kings of Ireland knew what they were doing when they lifted their palaces on the Hill of Tara over that fat land. And the Norse and Norman barons – Plunketts and others who followed them, knew too what they were doing* (Burke-Plunkett, 95).

In less lyrical language, she described the formation of the Recess Committee in 1896 (Burke-Plunkett, 236). Established by Plunkett, it deliberated during the Parliamentary recess, with the object of discovering how, without political change, Ireland could be provided with a separate Department of Agriculture and Industries suited to the specific needs of the country. For Plunkett, this work was the most practical public good and held the best prospect of unifying geographical and political divisions. His cousin described it as "the nearest approach to union with the North that there had been in my time… when Horace persuaded the best men of North and South to join his Recess Committee."

Beyond the more obvious persistent binaries was the gendered. Ireland had a deep cultural history of women's leadership extending back into prehistory (Kiberd & Mathews, 232). While there was no hint of a Gaelic warrior princess quality in Burke-Plunkett, she had found herself drawn to the Cooperative cause, in spite of herself and her comfortable life (ref). The description of her married, upper-class life includes all of its expected trappings. She tells stories of glamorous balls, dinners, hunts, fashion, and open houses with colour, humour and an obvious enjoyment. However, her work on behalf of the Movement formed the more serious side of her identity. It was where she aligned herself, as a farmer's daughter, with her compatriots excluded from the glamour.

However, her sympathetic husband remained unpersuaded. He shared her fellow-feeling, but disagreed with the Movement's means of expression. His principle was that "you should not give the Irish anything they had not asked for" (Burke-Plunkett, 150). That was precisely what the English always did, he thought, and it was deeply condescending in his view. His principles differed from his wife's and his cousin's, yet they sought the same outcome: the renewed identity through self-mastery of the Irish people. Therefore, in spite of his difference of approach, he supported the Movement, planting out the most profitable parts of his estate to orchards and tobacco. The Fingalls exemplified the reconciliation of belief systems that were superficially different yet, at their core, contained a profound compassion for their fellow compatriots.

Similarly, though a lapsed Low Churchman himself, Plunkett persuaded the Jesuit Father Tom Finlay to help lead the Cooperative cause. Moreover, despite reading very little himself, he attracted George Russell (generally known as AE), one of the Gaelic Revival's literary leaders, to a leadership role. Finlay was a trained economist with a charismatic spirituality. Russell was a "poet-accountant," introduced to Plunkett by W.B. Yeats (Doyle, 112). Burke-Plunkett described this boundary-crossing appeal of the Movement, noting how "hard Northern business men, worked side by side with poets and visionaries" (Burke-Plunkett, 194). With a disarming proclivity for humour, she understood the very serious spiritual intent contained in declaring the wish of these unlikely, disparate adherents "to save Ireland by milk, butter, fowl and bacon!" (Burke-Plunkett, 104).

The *Land Act of 1903* had secured the transfer of land from the estates to the tenant farmers. The Act was powerful but symbolic. In itself, it could not confer on those new owners the skills necessary to secure a sustainable living from the land they now possessed. Success demanded training of, and cooperation between, individual farmers.

Beyond promotion of the skills of practical survival, Cooperation also sought to enhance the quality of people's lives in place. Through improved education, social activity, health care, and expanding opportunity for meaningful local work, it sought to reduce the loss of the young, who had been driven away by a mix of poverty and dullness of rural life. In a comprehensive, grass-roots approach, the Movement sought no less than the remediation of the economic, social, and spiritual life of rural Ireland and its people, who had witnessed the halving of its population in the famine's wake. In the author's words, at its heart was not the,

> *mere material prosperity for the Irish farmer. If his movement had been only that he would not have got the Jesuit, Father Finlay, into it heart and soul, or Lord Monteagle, the high-minded gentleman, or the poet and visionary AE, who put his poetry and art into H's work for Ireland. Better farming, better business were only the first steps on the road. The goal, better living, was to be spiritual as well as material. He wanted to help the Irish farmers to help themselves* (Burke-Plunkett, 194).

It was this multi-dimensional humanism that drew her, and later other women, priests, writers, and businessmen to Cooperation. An eloquent expression of this appeal is contained in the letter AE wrote to Plunkett in 1899, outlining the reasons for his own attraction to Cooperation:

> *My dear Mr. Plunkett, ….I think your article is excellent. Your economics are the only economics I understand and which ever interested me. A really philosophical something lives in them and I find them the best material solution of problems which had to be solved for Ireland before the transcendental idea which people of the class of Yeats and myself hope for, could take any deep root. In our philosophy, the fundamental idea is the spiritual unity of humanity; and your co-operative movement which is teaching the value of unity to Irishmen in their daily lives, is giving to our intellectual successors and to all idealists, their best illustration and argument. For this object lesson, though its first most necessary application is to material ends, must inevitably react on the minds of co-operators and promote corresponding desire for a greater nearness to the human hearts in those about them. It is on this basis that I am content to work…for I think that if there*

> *is any truth in them they will naturally flourish in the societies we are starting* (Burke-Plunkett, 241).

At a more prosaic level, Burke-Plunkett describes the example of Plunkett's "man-servant" Reid, "a black Northern Protestant who used to curse the Papists with terrible curses and live with them in perfect amity" (Burke-Plunkett, 148). The ambivalence between connection and disconnection, exemplified by Reid, is what the Cooperative movement sought to leverage, appealing to something more profound and more reconciled than surface categories of identity. While competition for dominance and control of political or religious opinion abounded, the leaders of the Cooperative movement fought for an inclusive body and soul of their fellow citizens. Against odds they understood, they strove for the foundational power of self-mastery and its practical expression in and through the land.

### *The Cooperative Principle: Both/And, Not Either/Or*

As political opposition between England and Ireland, and within the Irish themselves, dominated late nineteenth and early twentieth century life, the Cooperative movement achieved some positive structural outcomes. The Irish Agricultural Organisation Society (later Irish Cooperative Organisation Society), the Department of Agriculture and Technical Instruction (later the Department of Agriculture Fisheries and Food in Ireland), and the Society of United Irishwomen (later the Irish Countrywomen's Association) were established as institutions embodying and furthering its inclusive, practical work. However, as important as these manifest achievements, were the grass-roots effort they represented.

As an example, by the 1890s, Burke-Plunkett "had begun tentatively trying to do things for the cottage people, to improve their breed of fowl, and give them plants and seeds for their gardens…." Her husband, vocal in his disapproval, said: "How would you like it if Mrs…." [a lady in Meath famous for her interfering habits] "told you that your delphiniums were the wrong colour, or that your fowl were not the right kind….?" Yet, also in acknowledgment of their shared goal, he "gave up his best paddock to be an orchard….I grew tobacco too, in the garden." But, unlike his wife, he refused to go on the road to educate and evangelise for Cooperation. Using Ireland's first motor, she and her cousin undertook such expeditions as going "to Carna by the newly-made road, where I opened a knitting industry started by some good young women from Liverpool" (Burke-Plunkett, 206). She also travelled to London to watch Plunkett, as MP, in Commons' debates, including those on Home Rule. Her own view was apolitical but pragmatic. As she declared to Mrs. Gladstone, who had assumed her support of the Bill because she was Irish, "Oh, no, Mrs. Gladstone,….you see, I *live* in Ireland!" While she understood the symbolism of self-government, for her, the self-worth of the Irish was dependent on practical self-sufficiency and improvements in daily social life. She could see the economic value of both continued English involvement in Ireland while this came to fruition.

On another trip taken with Plunkett and Finlay, the author highlights a local example of the Cooperative leadership of women in better farming and business:

> *One of our expeditions was to Foxford in the County Mayo, for the Connacht Exhibition, organised by that great woman and wonderful Sister of Charity, Mother Morragh Bernard. She had built up at Foxford, within a few years, an industry that, with its many offshoots*

> *and wide embracing roof of Christian Charity, was like a Guild of the Middle Ages. The Exhibition was designed primarily to advertise the woollen goods being produced at the Foxford mills. But the side sections indicated the width and imagination of Mother Morragh Bernard's work in her district for better living, towards which we were all, in our different ways, trying to help the people. There were prizes for gardening, domestic science, poultry, dairy products, even for the most humble and necessary trade of mending....* (Burke-Plunkett, 228).

When she first conceived of establishing the Providence Woollen Mills, the Mother had been advised to write to a local expert, Mr. Smith of the Caledon Mills, Tyrone. He replied..."Madam! Are you aware that you have written to a Protestant and a Freemason?" She was, but this mattered less than their shared human purpose. Burke-Plunkett notes that, won over to his correspondent's more unified view of the world,

> *...in due course the Protestant and the Freemason travelled at his own expense to Foxford....he advised Mother Morragh Bernard to abandon her scheme. When that had no effect he placed himself ..."at her disposal." ...And what a good alliance-the Protestant Freemason from the North and the Southern Catholic nun, both filled with the same spirit of charity.*

In another example of Mother Morragh's trans- or bi-partisan leadership, Burke-Plunkett recounted how some of the woollen mills' employees had hissed the local priests at a political demonstration. In response, the Bishop ordered her to dismiss the offending men. She refused, telling the Bishop that she could neither excuse the men nor dismiss them. Burke-Plunkett saw this as an example of the Mother's view that the politics of religious denominationalism had "no place in their industry....She had left all that in the world. If she allowed the men to be dismissed it would mean-like so many other things in Ireland-politics would enter the mills disastrously." Unconvinced, a second request came from the Bishop. Committed to her principle, she again refused. However, she did guarantee an apology from the men and read it herself in public on a Sunday morning, standing between those who had been insulted (Burke-Plunkett, 229).

Burke-Plunkett refers often to the intense emotions that she believed were not only part of what she regarded as the essential Irish character, but also formed the response of newcomers to the country (Burke-Plunkett, 231). Outsiders were also prone to falling in love with and having their hearts broken by Ireland. The implication was that a right balance of feeling and rational thought was needed. As she recalled the productive work done by Gerald and Arthur Balfour, both British Conservative politicians, on behalf of Ireland, she noted the advantages of an atypical detachment to their success:

> *...unlike other Englishmen and Scotsmen who came to Ireland...Arthur and Gerald Balfour never fell in love with Ireland. Fortunate and wise men! They kept their heads and their hearts and their vision clear, where men in love lose all these faculties. Gerald... left her, for his service, more I believe, than any other Chief Secretary. His Land Act, the Department of Agriculture, the Local Government Act....* (Burke-Plunkett, 232).

She describes how Gerald Balfour had seen the wisdom in, and subsequently championed, Plunkett's idea of creating an independent Irish Department of Agriculture. His approach of attachment combined with deliberate disinterest enabled him, to see "round corners and

the other side of the question" so that he "could work even with his opponents…". However, in return for such constructive detachment, he paid the price of the "unpopularity of all reformers, especially with the Irish landlords who considered that he had cheated them out of their properties."

As mentioned, she alludes to Plunkett's leadership as more characteristically English than Irish. However, she also talks about the Plunkett family's inclusive response to its longevity in Ireland. This description is more consistent with Horace's both/and rather than either/or leadership, and the strength of his attachment to the country. The Plunketts, she says, "like other Irish and Norman Irish families, through Irish history… were found to be on either side – now outlawed by the English Crown, now serving it. I have marveled at their power of survival." In fact, she says, "all the Irish must have had great staying powers or the conquest and repopulation of the country would have been complete." So, as well as the "fierce heat" of the "native" Irish, there was also evident in the general population something of the combination of thought and feeling which drove leaders like Plunkett and Balfour (Burke-Plunkett, 102).

In her various, sometimes contradictory, descriptions of Cooperation's ability to tap into a willingness of opponents to come together over land and resource management, Burke-Plunkett suggested what the source of the "great staying powers" of the Irish was. That power of the Irish spirit to sustain itself appeared to lie in the capacity to straddle the boundaries of its own opposing categories. Oscar Wilde declared that "the way of paradoxes is the way of truth" (Breuer, 1993). It is in paradox, in the ability to contain and reconcile apparent opposites, that the general lessons of leadership of Irish cooperation may be found. These are explained in the following analysis of the narrative, using, aptly, the literatures of systems thinking, neuroscience and Christian existentialism.

## Cooperation's Lessons for Present Sustainability Leadership

This section suggests the relevance of the Irish Cooperative Movement, from the 1880s to the 1920s, to the contemporary leadership of sustainability. Research in each of these fields shares a common theme, differently expressed, which helps to understand the potential impact of the first principles of Cooperation. While the particular detail of contemporary sustainability issues is self-evidently different from that of late nineteenth and early twentieth century Ireland, the tendency to default to conflict between entrenched binary divisions of thought persists. The history of Cooperation could contribute tools to support contemporary leadership education.

### *Systems Thinking*

Systems thinking is a sub-discipline of leadership research. It asks us to consider the whole rather than its component parts. It considers the latter to be a product of the post-industrial mindset which encourages fragmented and over-specialised thought and action. Donella Meadows and Peter Senge, two prominent American theorists of system thinking, have distilled its core methods (Meadows, 2008; Senge, 2006). These include extracting the often invisible, unconscious mental models, or assumptions, on which a leader's thinking may be based; assuming a posture of open learning rather than certain knowing; going beyond what is obvious in the present to understand its origins in the past and implications

for the future; employing thinking and listening that goes beyond the framework of a leader's specialist training, that is being inter- or transdisciplinary in approach; acknowledging rather than repressing the relevance of care in decision-making; and navigating legitimate complex, inclusive and often contradictory thought on the way to achieving comprehensive outcomes.

This is much harder than lapsing into the standard binary of decision-making between one option and its counterpart, or avoiding complex thinking in a rush towards a solution. Both self-imposed time constraints and the view of strength in being decisive may incline leaders to do the latter. Such oversimplified choice, declares Meadows, is a natural response to wanting, or appearing to display, the authority and certainty of control. She acknowledges an inbuilt contradiction in the human mind which both inclines us towards thinking oppositionally and recognises that in so doing we are also denying a messier inclusivity in decision-making. It is understanding the discipline required to may proper attention to the latter that characterises the integrity of comprehensive thought leadership. As Meadows' explains:

> *...there's something within the human mind that is attracted to straight lines and not curves, to whole numbers and not fractions, to uniformity and not diversity, and to certainties and not mystery. But there is something else within us that has the opposite set of tendencies, since we ourselves evolved out of and are shaped by and structured as complex feedback systems. Only a part of us, a part that has emerged recently, designs buildings as boxes with uncompromising straight lines and flat surfaces.*

One of the divides which systems thinking seeks to reconnect is that between thought and feeling. It advocates not only rational thought across specialised disciplinary boundaries, but also the inclusion of affect in decision-making and action. As Meadows argues, "living successfully in a world of complex systems means expanding not only... thought horizons; above all it means expanding the horizons of caring" (Meadows, 2001).

### *Neuroscience*

Recent research in neuroscience reinforces the biology behind this point. This scholarship represents a powerful challenge to the Enlightenment assumption of knowledge-making, declared in Descartes' famous aphorism: "I think, therefore I am" (Damasio, 2006). American neuroscientist, Antonio Damasio, argues the physiological connection between thought and feeling, the catalytic and reciprocal importance of the latter to the former, and the importance of paying balanced attention to both in the human drive towards homeostasis. Educators have followed suit. Together, Immordino-Yang and Damasio employ the developing science of consciousness to refine approaches to curriculum and teaching. In doing so, they declare the counter proposition is "We feel, therefore I learn" (Immordino-Yang & Damasio, 2007).

Damasio argues that human feeling has catalysed creative intelligence. He proposes that there is a dynamic exchange between these elements of human being that tends towards the achievement of individual and cultural balance, even in the midst of oppositional conflict. The effort to reconcile the divide between emotional and reason is the route towards achieving balance. He describes the science behind the holistic method of systems thinking, summarised above, arguing that there can never be predictability, certainty or

control, however much the human desire for that sort of mastery drives the process of decision-making. In language both scientific and social, he argues that:

> *...cultural homeostasis is merely a work in progress often undermined by periods of adversity. We might venture that the ultimate success of cultural homeostasis depends on a fragile civilizational effort aimed at different regulation goals. This is why the calm desperation of F. Scott Fitzgerald – 'so we beat on, boats against the current, borne back ceaselessly into the past' – remains a prescient and appropriate way of describing the human condition* (Damasio, 2018, 32).

In both the systems thinking and neuroscience outlined here, the implication is that sustainability and its leadership demand continuous engagement with the recognition and navigation of apparent opposites. The effort of inclusion and reconciliation, against the knowledge of a continuously emerging rather than fixed endpoint, represents the integrity and purpose of sustainable leadership.

### *Christian Existentialism*

One of the abiding oppositional divides in Irish culture was, and is, that between Catholic and Protestant. Both Burke-Plunkett and AE referred to Cooperation as a struggle to overcome this entrenched form of partisanship. AE, in his letter to Plunkett, referred to the "spiritual unity of humanity" that the Movement promised. He envisaged "better living" as being "spiritual as well as material." The prominence of what constituted true Irish spirituality indicates the pertinence of the literature of Christian existentialism to an interpretation of the Irish Cooperative movement. Like systems thinking and neuroscience, it too speaks of both the necessity and difficulty of recognising and straddling opposites.

Existentialist theologian, Paul Tillich structures his autobiography as a list of oppositional categories (Tillich, 1966). This work represents a condensation of his theological writing, summarised in another title *The Courage to Be* (Tillich, 2000). The list includes city and country, upper and lower classes, reality and imagination, native and alien land, church and society. Tillich, himself a reluctant, yet grateful, German emigrant to North America in the 1930s, describes the same tendency to conceive of categories as either this or that, as binary opposites demanding a choice between them.

In the chapter titled "Between Native and Alien Land," he wrote of the principle and hope of unity on which his adopted American home was founded:

> *...an ideal which is more consistent with the image of one mankind than that of Europe with her tragic self-dismemberment. It is the image of one nation in whom representatives of all nations and races can live as citizens. Although here too the distance between ideal and reality is infinite...nonetheless it is a kind of symbol of that highest possibility of history which is called "mankind" and which points itself to that which transcends reality* (Tillich, 2000, 91).

The title of the autobiography, *On the Boundary*, echoes Wilde's view that "to test reality we must see it on the tightrope" (Wilde, 2006).

Tillich describes how this dialectic between oppositional categories is both a feature of cultures, and of individuals. He regards access to truth both culturally and personally as

requiring insight that comes from a position on the boundary. Such a position is not to be confused with chronic ambivalence, or indecision. He acknowledges that the discernment of truth, or reality, from such a position is very difficult to achieve and sustain, but how it must be the method for societies as for individuals. He describes the approach and implies why it may be so regularly discarded in favour of opting for one or other side in decision-making:

> *...each possibility that I have discussed...I have discussed in its relationship to another possibility – the way they are opposed, the way they can be correlated. This is the dialectic of existence; each of life's possibilities drives of its own accord to a boundary and beyond the boundary where it meets that which limits it. The man who stands on many boundaries experiences the unrest, insecurity, and inner limitation of existence in many forms. He knows the impossibility of attaining serenity, security, and perfection* (Tillich, 2000, 97).

Tillich goes on to refer to the spiritual nature of man's "boundary-fate" in ways which resonate with the paradox of the Cooperative Movement's very grounded efforts to enhance Irish both subsistence and, through it, an essential spirituality. In his description of the process of striving towards a spiritual destiny, even without the prospect of its ultimate achievement, can be seen the real success of the Movement even in the absence of any lasting material demonstration of its ideals. Tillich explains:

> *....there remains a boundary for human activity which is no longer a boundary between two possibilities but rather a limit set on everything finite by that which transcends all human possibilities, the Eternal. In its presence, even the very center of our being is only a boundary and our highest level of accomplishment is fragmentary* (Tillich, 2000, 97).

However, it is towards this ultimate boundary, which Tillich elsewhere labels "Being-Itself," that humanity's efforts must be directed. It was in the exercise of boundary crossing itself that the Movement's deep humanity and appeal to those on opposite sides resided.

Unlike Castle Killeen, which was spared, Plunkett's own home, which Fingall described as being built for the people of Ireland, was not. She says that he accepted with sadness, but with the same equanimity she had displayed, the destruction of his home and subsequent emigration to England. In doing so, Plunkett, like Fingall, seems to have understood the inevitability of struggle in the emergence of a renewed, sustainable way of life and identity for Ireland and the Irish. Committing to a solution that embodied a public good and sought to transcend the attachment to division, and working towards its realisation, was the sustaining purpose and goal of the Movement's leaders.

## Conclusion

Unlike the sparing of Castle Killeen, Plunkett's home was razed. She says that he accepted with sadness, but with the same equanimity she had displayed, the destruction of his home and subsequent emigration. In each of those personal endpoints, Burke-Plunkett and Plunkett, seem to have understood the inevitability of struggle between opposites and the need for leadership "on the boundary" in the emergence of a renewed, sustainable life and identity for Ireland and the Irish. Committing to a solution that embodied a public good which

sought to transcend the attachment to division, and working towards its realisation, was the sustaining purpose and lesson of the Movement's leaders.

In describing Burke-Plunkett's account of Cooperation, this article has challenged a stereotypical view of Irish history as defined by the seemingly intractable and destructive contest between a divided Ireland. The survival of the Gael, the Celt, the Norman and Anglo-Irish spirit through millennia was arguably dependent on the trait exemplified by leaders of the Cooperative Movement: acknowledging but aiming toward common purpose between apparent oppositional categories of politics, religions, class and, as this article has argued, gender.

In doing so, it has reaffirmed using historical case study the temporal requirement of systems thinking: "expanding your time horizons" — that is, the impossibility of deeply understanding the present without deep examination and reconstruction of the past. The oppositional categories of human activity, differently described in the disciplines represented by Meadows, Senge, Damasio, and Tillich, are evident in her narrative. However, so is the evidence for their bridging, embodied in the Cooperative leadership of both women and men, and contained in the stories of common purpose by those aligned to one or other grouping.

Cooperation engaged in the struggle is much harder than adopting one or other opposing position. It "tested reality on the tight rope"— seeking to elevate the renewal Irish self-mastery and identity beyond divisive binaries, and to restore a sense of common purpose through people's work on and identification with the land and place. That literally grounded restoration of people through the land and its material produce contained its apparent opposite: the spiritual. Successful land and resource management was intended to feed the body and soul of the Irish.

In concluding her narrative, Burke-Plunkett's capacity to envision Killeen Castle as a beautiful ruin was striking and metaphoric. She could appreciate calmly and without rancour that the prospect of its burning was a stage in the ongoing renewal of the Irish and Ireland. It exemplified the way in which the means, guided but not determined by, the end, was the core of Irish sustainability as envisaged by both the men and women leaders of the Cooperative Movement.

## Dedication

This paper is dedicated to my late friend, Dr. Donato Longo, a fine leader and scholar.

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# Lessons from History:

## *The Remarkable Leadership of Eleanor Roosevelt and Why It Matters Today (Part 1)*

**— Emilio Iodice, Rome, Italy**

## Introduction

Few people had a greater impact on their generation than Eleanor Roosevelt.

She was what she professed to be: a person not afraid of criticism, willing to sacrifice and take responsibility and to lead others by her example.

**Eleanor Roosevelt, Courtesy Franklin Delano Roosevelt Presidential Library**

Her life was filled with moments of courage, wisdom, compassion, empathy, and amazing emotional intelligence.

The following is Part I of an overview of her life, her leadership secrets, and how she dealt with enormous challenges as a person — a human being and a woman who grew up in an age of prejudice and discrimination.

Her determination to help the downtrodden to overcome obstacles and her words, thoughts, and ideas are an inspiration to humanity today.

It is especially important to those who are fighting for freedom and equality against the tyrannical fanaticism of religious fundamentalism and the dictatorship of totalitarian regimes. Her words and acts remain an indelible attestation to resistance and change movements throughout for the world.

## Anna Eleanor Roosevelt

*Where, after all, do universal human rights begin? In small places, close to home–so close and so small that they cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighborhood he lives in; the school or college he attends; the factory, farm, or office where he works. Such are the places where every man, woman, and*

*child seek equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world...* — Eleanor Roosevelt, Remarks at the United Nations, March 27, 1958

*Once more we are in a period of uncertainty, of danger, in which not only our own safety but that of all mankind is threatened. Once more we need the qualities that inspired the development of the democratic way of life. We need imagination and integrity, courage, and a high heart. We need to fan the spark of conviction, which may again inspire the world as we did with our new idea of the dignity and worth of free men. But first we must learn to cast out fear. People who 'view with alarm' never build anything.* — Eleanor Roosevelt

*A society in which everyone works in not necessarily a free society and may indeed be a slave society; on the other hand, a society in which there is widespread economic insecurity can turn freedom into a barren and vapid right for millions of people.* — Eleanor Roosevelt

*She would rather light a candle than curse the darkness... What other single human being has touched and transformed the existence of so many? She walked in the slums and ghettos of the world, not on a tour of inspection, but as one who could not feel contentment when others were hungry.* — Adlai Stevenson, former US Ambassador to the United Nations and two-time candidate for President of the United States of the Democratic Party

*Throughout the crowded years of her lifetime, Eleanor Roosevelt was the tireless champion of working men and women Wherever there were battles to be fought...for minimum wage or social security...on behalf of sharecroppers or migratory workers...against the unspeakable evils of discrimination, segregation, or child labor...for the union shop or against spurious 'right-to-work laws'... there you could find Eleanor Roosevelt. She was an ardent advocate of the ideals of the United Nations...the architect of its Human Rights program...on our side...fighting for our right to organize...but more than that: she was one of us.* —Eleanor Roosevelt Memorial Fund Pamphlet, AFL-CIO, 1963

## Leadership Secrets

- Be Devoted to an Ideal
- Learn All That You Can
- Communicate Widely and Broadly
- Expect Criticism
- Network Extensively
- Stay Focused
- Fight Fear
- Take Calculated Risks
- Seek Power to Put Convictions into Practice

## Anna Eleanor Roosevelt

She was born in New York City, on October 11th, 1884, into a family of wealth and prestige. Eleanor's parents died when she was young. She was raised by her maternal grandmother.

She was educated by tutors, until she was fifteen and then sent to England for three years to a London finishing school. There, she developed self-confidence and poise and cultivated her artistic, literary and intellectual curiosity. Eleanor returned to New York.

Three years later, she married her cousin, Franklin Delano Roosevelt. She was accompanied to the altar by her uncle, the twenty-sixth President of the United States, Theodore Roosevelt. Eleanor and Franklin had six children Anna, James, Franklin (who died in infancy), Elliott, Franklin Jr., and John.

Although she considered herself shy, Eleanor entered politics after her husband was stricken with infantile paralysis in 1921. It was a turning point in her life. She expressed her independence and developed her own agenda. She fought for social causes and championed women's rights and civil rights. Eleanor continued her work into Franklin Roosevelt's presidency and was First Lady from 1933 to 1945.

According to Jennifer Nadeo, in her splendid work, *Twentieth Century First Ladies as Moral Leaders for Education: A Study of Eleanor Roosevelt, Lady Bird Johnson, and Barbara Bush*, "She was the First Lady of firsts: she was the first to hold press conferences, the first to hold a job outside the home during her husband's presidency, the first to drive a car, fly in a plane, and the first to openly serve as her husband's political partner." She had a radio program and her own nationally syndicated column, *My Day*, which was published six days a week in ninety newspapers, reaching millions of readers, for twenty-six years. She donated her earnings to her causes.

***White House Portrait of Eleanor Roosevelt***

Eleanor traveled extensively and was her husband's adviser on many issues and his "legs and ears." In the 1940's, she was a co-founder of Freedom House and helped create the United Nations. "Sometimes she endured intense hostility," wrote James McGregor Burns, "for her looks, for not staying home, for her friendships with those of different races and ethnic groups. Newspaper criticism forced her to resign as the unpaid Assistant Director of the *Office of Civil Defense* in 1942, but she publicized the World War II war effort by visiting service personnel in England, the South Pacific and Latin America."

Eleanor Roosevelt was fearless in the face of criticism and pursued endeavors she felt important for the nation and the world.

Following the death of FDR, she continued to write, speak, and fight for social justice and the rights of minorities and working women everywhere. She refused to accept FDR's pension. The only privilege she accepted was to have her signature replace postage stamps on her mail.

Eleanor served as a US delegate to the United Nations from 1945 to 1952 and from 1961 to 1962. She was instrumental in drafting the *UN Declaration of Human Rights*.

She wrote extensively and gave talks and lectures around the world. She averaged seventy-five speeches a year, wrote over eight thousand columns and more than five hundred articles. As First Lady, she received one hundred and seventy-five thousand letters a year and averaged over fifty thousand annually during the post-White House years.

Her twenty-seven books included autobiographies and memoirs. Eleanor Roosevelt never used a ghostwriter. The Franklin D. Roosevelt Presidential Library and Museum contains the papers of FDR and his wife. Two million pages are from Eleanor Roosevelt.

She received thirty-five honorary degrees, compared to thirty-one awarded to her husband. During the administration of John F. Kennedy, she was influential in creating the *Presidential Commission on the Status of Women*.

Eleanor Roosevelt died on November 7th, 1962. An unsuccessful campaign was launched to award her the Nobel Prize for Peace, posthumously. She received a *United Nations Human Rights Prize*, in 1968. Thirty-one years later, the *Gallup* organization conducted a survey of the most admired people of the twentieth century.

Anna Eleanor Roosevelt ranked in the top ten.

## Leadership Traits

### *Meet Difficulty Head On*

Eleanor needed to deal with challenges early in life. By the age of eight, her mother was dead from diphtheria. Two years later, her father died from alcoholism and mental disorders.

Shortly after, her youngest brother died. He was four. Ten-year-old Eleanor was an orphan. She went to live with her grandmother, Mary Ludlow Hall. She was an emotionally cold woman. She lacked the maternal qualities that young Eleanor required. Biographer Joseph Lash explained that the young girl was insecure, searching for affection, and considered herself unattractive. She later wrote, “I was a solemn child without beauty. I seemed like a little old woman entirely lacking in the spontaneous joy and mirth of youth.” Even so, she began to deal with life’s challenges with good humor, philosophy, strength, and common sense.

She knew that one’s future could not be based on physical beauty, but on what was inside. Her first challenge was to know herself and lead herself, before she could lead others. Later, Eleanor wrote: “No matter how plain a woman may be, if truth and loyalty are stamped on her face, all will be attracted to her.”

### *Strive to Help Others*

It was the end of the nineteenth century. New ideas about equality, the plight of the poor and rights of women blossomed as the corner turned into the last hundred years of the millennium. Eleanor Roosevelt was fifteen. She was searching for meaning in her life. That meaning came in England.

She was sent to Allenswood Academy, in London. It was the start of a new way of thinking for the girl from New York. It would be the happiest period of her adolescence. At Allenswood, she developed lifelong friendships, studied history, geography and literature, learned languages and spent summers traveling. She saw Europe's grand cities and boulevards, museums and palaces and the squalor of poverty in its urban areas.

The school was run by a well-known feminist educator, Marie Souvestre. She stressed high academic standards, independent reasoning and liberal political beliefs. Eleanor was her protégé. The headmistress was her model. She was a teacher, friend, parent, confidant, and mentor. She taught her French. "It became a challenge to me," Eleanor wrote, "to think about all the different sides of a situation and to try to find new points that Mlle. Souvestre had not covered, points that had not even been covered in our books. It was rather exciting to have these questions come to mind as I read and I can remember now how pleased I was when she would ask me to leave my paper with her and later return it with the comment, 'Well thought out, but have you forgotten this or that.'"

***Eleanor Roosevelt at Allenswood Academy, 1900, Courtesy of Franklin D. Roosevelt Library***

Eleanor changed. Mademoiselle Souvestre instilled self-confidence. She demonstrated how to be assertive. Eleanor learned ethics and character. She was shown the pleasures of travel and acquired a taste to see places and meet people. She learned to challenge dogmas. She was taught to fight for social justice, even if it seemed like a lost cause. "I think I came to feel that the underdog was always the one to be championed," wrote Eleanor decades later.

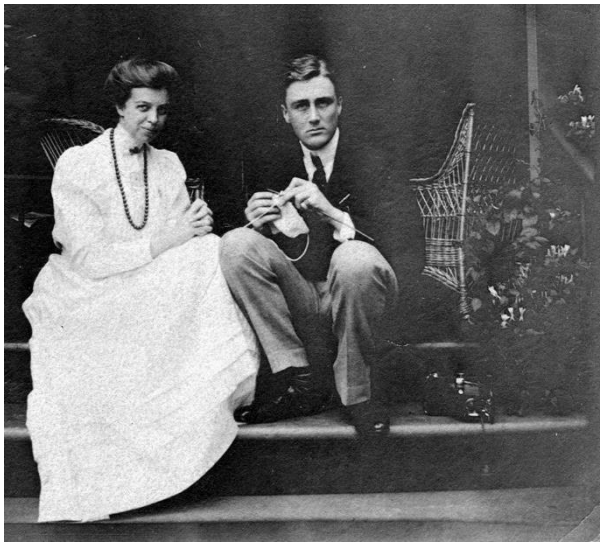
"Gradually she gained 'confidence and independence' and later marveled that she was 'totally without fear in this new phase of my life,' writing in her autobiography that 'Mlle. Souvestre shocked one into thinking, and that on the whole was very beneficial.' Her headmistress's influence was so strong that as an Eleanor later described Souvestre was one of the three most important influences on her life."

At Allenswood, she came to know about private institutions dedicated to social services, education for the poor and immigrants. When she returned to America in 1902, she began a crusade to assist the urban dwellers of New York. Eleanor's determination to help the downtrodden rose from her mentor's influence. Mademoiselle Souvestre showed her how to improve the world by improving mankind. Three years after her return to New York, her former headmistress was dead. Eleanor Roosevelt never forgot her. She would forever keep her photo on her desk and her letters nearby.

### *Take Stands Against Injustice*

In 1903, Eleanor went into the bowels of New York to put her newfound sense of social justice to the test. The tall, nineteen-year-old aristocrat, with a British accent, joined the *Junior League for the Promotion of Settlement Movements*. Its goal was to solve social problems arising from rapid industrialization in urban America. Eleanor taught immigrant children in New York's lower East Side. She saw poverty firsthand. She spoke about it and took a stand, even within the circles of her affluent upper class.

Later, when actively engaged in politics, she would write about it this way: "It is always disagreeable to take stands. It is always easier to compromise, always easier to let things go. To many women, and I am one of them, it is extraordinarily difficult to care about anything enough to cause disagreement or unpleasant feelings, but I have come to the conclusion that this must be done for a time until we can prove our strength and demand respect for our wishes. We cannot even be of real service in the coming campaign and speak as a united body of women unless we have the respect of the men and show that when we express a wish, we are willing to stand by it."



***Allida Black, in George Washington University's Eleanor Roosevelt Papers Project explained Eleanor's experience this way***

She brought her cousin, Franklin Delano Roosevelt, on a tour of the city's most impoverished areas. He was appalled. It left an impression on him about poverty and its hopelessness. Later, as President, he recalled that first visit. It would serve him well as he engineered legislation to deal with the Great Depression of the 1930s.

Two years after the visit to the slums of Manhattan, Franklin and Eleanor were married. It was St. Patrick's Day, 1905. President Theodore Roosevelt gave the bride away. The event was reported on the front page of the *New York Times*. The world watched as a new Roosevelt dynasty emerged.

### *Be Strong*

Within eleven years, the family had six children. They lived well. Vacations were at the family estate in Hyde Park, New York and Campobello Island, off the Canadian coast, near Maine. FDR's political star was rising. He was appointed Assistant Secretary of the Navy by President Woodrow Wilson, a post held by another Roosevelt who became President twelve years before. Theodore Roosevelt used his position in the Navy to bring him nationwide attention. So did FDR.

Eleanor and Franklin's last son was born in 1916. Two years later, she learned of a love affair. Franklin was seeing Eleanor's social secretary, Lucy Mercer. Eleanor offered him a divorce. Her mother-in-law convinced them to continue. Divorce would put an end to

Franklin's career. Eleanor would be forced to raise five children alone. She made choices. In doing so, she showed strength of will and character. She preserved her marriage, on her terms. The involvement with another woman changed their relationship. Eleanor now emerged to search for her own friendships. She was free to fulfill her desire to be politically active and independent. She stayed married. Now, a union of trust and affection was fashioned that carried Eleanor and Franklin through the most turbulent times of their lives.

In 1920, FDR was nominated to be Vice President with James Cox of Ohio. The Democrats lost the election by a landslide. Warren G. Harding, the Republican challenger, won the largest margin in Presidential elections up to that time, with over sixty percent of the popular vote. Instead, FDR laid the foundation for a bright political future. He became a national figure. Plans were ahead for higher office. Followers were flocking to him, especially in his home state of New York.

*Eleanor Roosevelt on her Wedding Day, Courtesy Franklin D. Roosevelt Presidential Museum and Library*

Eleanor worked in the 1920 campaign and continued her social causes. She developed a close friendship with FDR's political adviser, Louis Howe, joined the League of Women Voters and worked to pass the nineteenth amendment to the US Constitution for Women's Right to Vote. She raised their children, transformed their marriage into a partnership based on ambition, admiration, faith, hope, and mutual interest.

### *Take Charge*

The Roosevelts needed a vacation. The Presidential campaign was exhausting. FDR had spent a decade of round the clock work. He had built strong political alliances.

His name was mentioned for Governor of New York and even the White House. The future was upbeat and filled with dreams. They would evaporate suddenly on an island in Canada. The family headed to Campobello. It was August 10th, 1921. FDR took his three older children for a sail and swim. In their cottage, Franklin felt a chill overtake him. He was tired. His back ached. He went to bed early and rose with a high fever. Pain spread throughout his body. By nightfall, he could not move his legs. Doctors failed to diagnose his illness. A specialist was called. He broke the news to the family. Franklin Delano Roosevelt had polio. He was paralyzed from the waist down. He would never walk again. He was thirty-nine years old.

Months of treatment proved fruitless. His paralysis was permanent. FDR faced a period of denial, depression and then grew determined to walk again. For the next seven years, he focused on rehabilitation. Eleanor took charge. Against the wishes of her mother-in-law, Sarah Delano Roosevelt, she encouraged him to continue his political career. She helped him devote his energy to Warm Springs, a place in Georgia he found in 1924 as a haven for

those seeking relief from polio. The warm waters were buoyant. He was able to swim and develop his upper body. His spirit and desire to live and fight grew. FDR gave a part of his fortune to Warm Springs as a spot where others could be rehabilitated. Eleanor aided him. She gave him the security he needed to not be afraid.

### *Be Active*

While Franklin focused on recovering from polio, Eleanor set out to expand her networking, sharpen her political and personal skills, and lead women to seek a stronger role in society. She turned herself into a recognized leader. She was active with the most important women's organizations in New York State: The *Women's Division of the Democratic State Committee*, the *Women's Trade Union League*, the *Women's City Club* and chaired the *Legislative Affairs Committee* of the *League of Women Voters*. Eleanor mobilized women members of the Dutchess County, New York, mobilized Democrats, supported the World Court and wrote her first article, "Common Sense Versus Party Regularity."

She carefully studied the Congressional Record, each week. She interviewed political leaders in the State and in the Congress. Eleanor testified to support new labor laws to protect women and children from exploitation. She reported her findings to the League members, explaining the status of bills of interest to the group. She suggested strategies and plans and worked to implement them. Eleanor was elected Vice Chairman of the organization. She continued to work with them for the rest of her life.

### *Turn Conviction into Action*

Eleanor believed strongly in personal resourcefulness. She had powerful convictions and followed through with actions. For example, she believed in the value of entrepreneurship. She was alarmed at the migration from rural communities to large cities, a trend that created unemployment in towns and led to a shutdown of small businesses. These demographic changes were destroying local culture and history. Traditional talent in tiny villages was vanishing. Eleanor wanted to create an example of a place that could change this pattern. She took the initiative by devoting a section of the family's Hyde Park estate to create Val-Kill Industries, in 1926. The name came from the family's Dutch heritage and meant "valley stream."

The business employed local artisans to make reproductions of colonial furniture. During the Presidency, some of the wood was from beams torn out of the White House, during restorations. The Roosevelts lent their name and prestige to the project. Val-Kill provided jobs for young men and women and supplemental income for farmers. It stressed sound business acumen and sustaining a balance between urban and rural life. Eleanor marketed Val-Kill and the principles it represented of free enterprise and families staying together.

When FDR became governor in 1928, Eleanor put the project into high gear. She used her office as First Lady of New York State to promote the ideas of craftsmanship and quality as standards for success. In 1929, she was interviewed by *Your Home Magazine* for an article entitled: *A Governor's Wife at Work:*

*Part of their goal was to produce fine handmade heirloom furniture, but by doing so, they were acting on a larger social goal of providing a second income to local farming people in rural Hyde Park so as to keep them from migrating away to city jobs.*

*The furniture was colonial reproduction in shape and form and to most degree, in its construction. Some was constructed of pinewood, but most was of hardwood, such as cherry, maple or walnut. Most pieces were brand stamped with their hallmark: VAL-KILL.*

*A second stamp was used, with a double box around the word. Fewer pieces were stamped with the craftsman's first name: Otto, Frank, Arn, Karl, Wolf have been seen. Sometimes model numbers with letters were stamped. A very few pieces were stamped with Eleanor Roosevelt's signature and date…*

*Even though we selected our workmen for their artistic leanings as well as their technical ability,* she explained, *they could not understand, at first, that we did not want the furniture slapped together any old way to get it finished. They were so used to rushing through with a job, using the methods of joining and finishing which would give quick though not always lasting results that it seemed incredible that anything else could be asked of them in this age of factory production…now they take genuine pride in turning out a beautiful piece of work.*

*In the three years since the starting of the Val-Kill shop the number of workmen has increased from one to eight…Eventually we plan to have a school for craftsmen at Val-Kill,* Mrs. Roosevelt explained, *where the young boys and girls of the neighborhood can learn cabinetmaking or weaving, and where they can find employment, rather than have to go to the go to work in the city.*

Eleanor used Val-Kill as an example of how communities could achieve better living and social conditions. To a large extent, the venture was successful until 1937 when the Great Depression forced an end to the business. Eleanor proved to herself and others that transforming principles into reality demanded active engagement and taking a stand for what she believed in. This would be the hallmark of her leadership.

### *Learn to Communicate*

She mastered public speaking, negotiations, debating, and effective and creative writing. She delivered her first radio address in 1925, and launched her first article in the public press, two years later, entitled, *What I Want Most Out of Life.* In April, 1928, she wrote another piece that attracted national attention: *Women Must Learn to Play the Game as Men Do,* in *Red Book Magazine*. Eleanor Roosevelt did not mince words.

She criticized the male-dominated political establishment, including the one in which she was vigorously involved. Harnessing the power of women would be her manifesto. She advised them to persist and be committed, despite the obstacles posed by men:

*Women have been voting for ten years. But have they achieved actual political equality with men? No. They go through the gesture of going to the polls; their votes are solicited by politicians; and they possess the external aspect of equal rights. But it is mostly a gesture without real power. With some outstanding exceptions, women who have gone into politics are refused serious consideration by the men leaders…*

She said that it was male hostility that prevented sharing control, despite the outward "veneer" of courtesy toward women. Excuses were used, she stated, as obstacles. For instance: "Oh, she wouldn't like the kind of work she'd have to do!" Or, "You know she wouldn't like the people she'd have to associate with — that's not a job for a nice, refined women." Or more usually: "You see, there is so little patronage, nowadays. We must give every appointment the most careful consideration. We've got to consider the 'good of the party.' 'The good of the party' eliminates women!"

She pointed out that few women would be present at political meetings. Rarely would men consider a woman on the ticket to run for office. "It is a strong and liberal man, indeed, who speaks on behalf of the women at those secret conclaves, and endeavors to have them fairly treated," she wrote. Women who fought for suffrage and equal rights dropped out of the race to attain political power, she insisted. These were people of talent with exceptional leadership qualities. Gaining the vote, in her view, was one step in the battle for "economic independence, and social and spiritual equality with men." The way to attain political power, explained Eleanor, was to play the game as men do:

> *Our means is to elect, accept and back women political bosses…Women are today ignored largely because they have no banded unity under representative leaders and spokesmen capable of dealing with the bosses controlling groups of men whose votes they can 'deliver.' These men bosses have the power of coordinated voters behind them. Our helplessness is that of an incoherent anarchy.*

Eleanor emphasized that women had to use the system to attain leadership. They had to become "bosses" like the men. She explained:

> *The term boss does not necessarily infer what it once did. Politics have been purged of many of the corruptions prevalent a quarter of a century ago. …As things are today, the boss is a leader, often an enlightened, high-minded leader, who retains little of the qualities imputed by the old use of this obnoxious word, but who still exercises authority over his district. I therefore use the word, as it is the word men understand… Certain women profess to be horrified at the thought of women bosses bartering and dickering in the hard game of politics with men. But many more women realize that we are living in a material world, and that politics cannot be played from the clouds. To sum up, women must learn to play the game as men do. If they go into politics, they must stick to their jobs, respect the time and work of others, master knowledge of history and human nature, learn diplomacy, subordinate their likes and dislikes of the moment and choose leaders to act for them and to whom they will be loyal. They can keep their ideals; but they must face facts and deal with them practically.*

### *Stand Up for Principles*

Eleanor was a valiant proponent of human rights. She was sensitive to the human condition. Whether it was in the run-down ghettos of America's giant cities or healing soldiers with the *Red Cross* in World War I, Eleanor Roosevelt was there. She was involved.

In 1923, she helped organize a special prize to promote peace. A multimillionaire, Edward Bok, had made a fortune as publisher and editor of the *Ladies' Home Journal.* He was

interested in current events and international affairs. Bok wanted to make the world conscious of the need for peace, following the devastation of World War I.

In particular, he sought to get the US Government to encourage international reconciliation and goodwill. The *American Peace Award* was created. It was worth $100,000. He wanted research papers showing "the best practicable plan by which the United States may co-operate with other nations for the achievement and preservation of world peace." A jury would choose the winner. Half of the money would be awarded upon selection and half when the US Senate adopted the plan. Eleanor was asked to join the jury. They gave the prize to Charles Herbert Levermore. He was Secretary of the *World Court League* and the *New York Peace Society*. He recommended US membership in the *World Court* and collaboration with the *League of Nations*.

Congress opened an investigation into the prize, which was viewed as a "tool of foreign governments or foreign institutions." America was isolationist. It wanted little involvement in foreign affairs. The Peace prize was internationalist in tone and spirit. Some members of Congress were suspicious of the verdict of the jury. Hearings were held. Eleanor appeared with Professor Esther Lape, who was involved with the *Women's Trade Union League*. She and Lape testified. Eleanor was convincing and determined. She stood up for an unpopular principle. The investigation ended quickly. Eleanor had experienced the scrutiny of political power in Washington. It would serve her well.

### *Set Realistic Goals and Be Pragmatic*

Eleanor took leadership positions in several organizations, such as the Women's *International League for Peace and Freedom*. In 1927, she hosted a conference of four hundred delegates from the organization in the Roosevelt home, in Hyde Park. She set out to organize a women's peace movement, with clear objectives. She encouraged women to set specific objectives, avoid theoretical abstractions and be practical and realistic in their approach to success.

According to the *Eleanor Roosevelt Papers Project* at George Washington University:

> *She brought enthusiasm, dedication, and a lively interest in other people to her work. She urged coworkers and fellow reformers to spend less time theorizing, set realistic goals, prioritize their tasks, and delegate assignments. Her persistent pragmatism attracted attention within the party and women's political organizations. Soon the media publicized her clout, treating her as an influential woman who speaks her political mind.*

Exactly eight decades from when Eleanor Roosevelt held her conference on peace, Newsweek Magazine analyzed her writings to discover her innermost thoughts. They wrote about her sense of practicality:

> *In allowing us to study her own words, in letters, speeches, columns and diary entries, a different portrait of the much-lionized woman emerges — one of a pragmatic, savvy politician. While she is remembered as a saintly, long-suffering figure, we can forget she was an indefatigable, disciplined activist — as historian Arthur Schlesinger Jr. wrote, a 'tough and salty old lady' — who resisted stereotyping when she was alive, and constantly protested she was not interested in power while vigorously pursuing it.*

### *Stay Focused on Your Vision*

Eleanor Roosevelt wanted to get her husband elected to high office. This was her objective. It was political power that would put into practice her values of social justice for all. At the same time, she realized that her role would change. She would have new responsibilities that could limit her freedom. She wanted to maintain her independence, while still helping Franklin achieve his ambitions. Her speeches, writing and activism kept FDR's name in the limelight while he recovered from polio. 1924 was a special occasion for the Roosevelts. Al Smith, Governor of New York, wanted the Democratic nomination for President of the United States. The convention was held in New York City.

Eleanor and Franklin's closest political adviser, Louis Howe, convinced Roosevelt to put Smith's name in nomination. FDR was frightened. He feared his paralysis would cause him to lose control, fall during the convention and show he did not have the stamina to be a leader. Eleanor helped him meet the challenge. She encouraged him. She relieved his fears. She said later that polio taught Franklin what suffering was about. His illness made him stronger.

Even though he was paralyzed from the waist down, and could not move his legs, steel braces helped hold him erect. He learned to toss his lower body out one leg at a time to give the impression of walking while holding on to the arm of his son. Finally, convinced he could succeed, FDR offered to put the Governor's name in nomination at the 1924 Democratic Presidential Convention. Smith was delighted.

It was late June. New York was sweltering. Over a thousand party members huddled into the hot stands of a convention center. A reporter explained it this way: "It was the Roaring Twenties, the days of hot jazz and bathtub gin, and the Democrats met in Madison Square Garden, which was packed to the rafters with New York characters, described in The Washington Post as 'Tammany shouters, Yiddish chanters, vaudeville performers, Sagwa Indians, hula dancers, street cleaners, firemen, policemen, movie actors and actresses, bootleggers…' Plus 1,098 delegates and 15 presidential candidates."

For the first time, radio transmitters were mounted to capture a blow-by-blow description of the events. It was the same equipment that covered the Republican Convention in Cleveland a few weeks earlier, an event that nominated Calvin Coolidge. Less than five percent of American homes had radios. By 1932, sixty percent of households and two hundred fifty thousand cars would. The 1924 Republican convention became a national drama. Schools were closed so that students could listen. Department stores set up demonstration rooms. They were packed with people and customers buying radios. According to Gleason Archer, "Millions of radio listeners sat before their loudspeakers or listened with earphones–thrilled or enraged, depending upon their political faith, by what they heard."

Since Coolidge was a sitting President, there was, in effect, no contest. The process was so simple that humorist Will Rogers said that the nomination could have been done by postcard. This was a far cry from what the Democrats would experience in New York.

At the Garden, FDR entered through a back door. He wanted to avoid reporters taking photos of him in a wheelchair. He was carried up the stairs, thrown over the back of a strong aide.

Behind a curtain, he took up his crutches. He was perspiring. His family was in the wings, watching and waiting. William J. vanden Heuvel described what followed:

*Eleanor Roosevelt and Will Rogers in Los Angeles, California, Courtesy, Franklin Delano Roosevelt Library*

*On the arm of his son, FDR, with his legs firm in locked braces, holding a cane in his other hand, advanced slowly without crutches to the podium, in Madison Square Garden. It was a moment that no one who saw it would ever forget. His palpable courage, his lyrical eloquence, his magnificent voice, brought the delegates to their feet – and at that moment, Franklin Roosevelt resumed a national political career. Seven years after his polio attack, Roosevelt was elected Governor of New York.*

As Frank Freidel, one of the important Roosevelt biographers, has written, Roosevelt had perfected so effective an illusion of his strength and well-being, that most Americans never realized until after his death that he was, in fact, a paraplegic.

The crowd, spellbound, heard FDR call Smith, "The Happy Warrior." After one hundred and three ballots, John W. Davis, the former Congressman from West Virginia, was selected. Smith lost the nomination. Calvin Coolidge won another term in office, by a landslide. In spite of the election outcome, Franklin and Eleanor Roosevelt had a personal and political triumph. It would carry them to the Governor's mansion and to the White House.

### *Be Brave in Confronting Disapproval*

Eleanor worked to help women be courageous and compete for public office. She advised them to be strong and not give in to criticism. She said:

> *You cannot take anything personally. You cannot bear grudges. You must finish the day's work when the day's work is done. You cannot get discouraged too easily. You have to take defeat over and over again and pick up and go on. Be sure of your facts. Argue the other side with a friend until you have found the answer to every point which might be brought up against you. Women who are willing to be leaders must stand out and be shot at. More and more they are going to do it, and more and more they should do it...Every woman in public life needs to develop skin as tough as rhinoceros hide.*

Eleanor faced constant condemnation. It came from many quarters. She was criticized for the company she kept, her feminist views, and the causes she took up. Even her family denounced her and Franklin for their political choices. These attacks were, perhaps, the most painful.

The Roosevelts had more than one branch. The Oyster Bay clan was that of Teddy Roosevelt. They were Republicans. The Hyde Park group, from upstate New York, were Democrats.

President Theodore Roosevelt understood this. He had no animosity toward Franklin and Eleanor. Teddy's children, Theodore Roosevelt Jr. (Ted) and his half-sister, Alice Roosevelt Longworth were not as kind. They resented the use of the family name for political gain. They felt many believed Franklin was Theodore's son. Ted and Alice set out to correct the record.

The Republicans had Ted follow FDR during the 1920 Presidential campaign. Ted said again and again that Franklin did not have the family endorsement. The animosity grew. When Ted ran for Governor against Al Smith in 1924, Eleanor went around the state following her cousin with a teapot mounted on a car. It symbolized Ted's alleged involvement in the *Teapot Dome* scandal, during the Harding administration. Al Smith won. Some observers blamed Eleanor for the defeat. The enmity increased.

Ted and Alice opposed the *New Deal*. They said it was about government control of economic activity. For example, on June 5th, 1933, FDR took the nation off the Gold Standard. It was a dramatic and controversial event. Conservatives wanted to keep gold to control inflation. Liberals wanted to remove it to allow government to increase the money supply. The Oyster Bay Roosevelts opposed the new policy. Shortly after the law was enacted, Alice appeared at a White House reception, decked out with gold jewelry. The incident embarrassed FDR and Eleanor. Even so, Eleanor kept her calm appearance.

Alice and her brothers were isolationists and spoke out against FDR's interventionist policies. Alice claimed that FDR wanted war to further amass power. She and Ted supported the America First movement, which fought the administration's policies of aid to Europe. The familial acrimony subsided with Pearl Harbor. The Oyster Bay and Hyde Park Roosevelts went to war. Ted and his brother Kermit and all four of Eleanor and Franklin's sons served in the military. FDR would see his sons return home. Teddy's boys were not as lucky.

Theodore Roosevelt Jr.'s Masonic Lodge told this story about what happened next:

> *Ted was promoted to Brigadier General and paid a visit to FDR at the White House to bury the hatchet in support of a greater common cause. The visit was well publicized, and afterwards Ted told the press that 'this is our country, our cause and our president.' Ted's unit was sent overseas, in June 1942. Their first engagement was the invasion of Algeria. Ted's reputation as a fighting General grew with comments in the press referring to him as the soldier with too much guts for one man.*

Brigadier General Theodore Roosevelt Jr. was the only American General who landed on Utah Beach during the 1944 invasion of Normandy. He asked permission to lead his troops, despite a cardiac condition.

He died a month later, in France, from a heart attack. He was awarded the Congressional Medal of Honor. The French gave him the Legion of Honor, making him the only American to receive this distinction in both World Wars.

He was buried next to his brother Quentin, who was killed in France, in World War I. Ted's Medal of Honor citation included these words:

> *His valor, courage, and presence in the very front of the attack and his complete unconcern at being under heavy fire inspired the troops to heights of enthusiasm and self-sacrifice. Although the enemy had the beach under constant direct fire, Brig. Gen.*

> *Roosevelt moved from one locality to another, rallying men around him, directed and personally led them against the enemy.*

Ted and his father are one of the two sets of father and sons nominated for the Congressional Medal of Honor. The other is that of General Douglas MacArthur and his son Arthur.

Ted's brother, Kermit, also a brave soldier, died from a self-inflicted wound in 1943. He suffered from the same form of depression as Eleanor's father. By 1945, FDR was dead. The family feud was over. The heroism of the Roosevelts had snuffed it out.

### *Lead Without Fear*

Despite constant scorn, and even ridicule, Eleanor worked to realize her agenda and sharpen her leadership skills. She was not afraid. She wrote about fear this way:

> *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…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 are able to 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.'*

Hate mail and threats against her and her family did not deter Eleanor Roosevelt from leading.

In 1984, the *National Women's History Museum* (NWHM) commemorated the reissuance of a US postage stamp dedicated to her with these words:

> *While the administration set out to solve the nation's economic ills, she developed a niche as the protector of those most likely to be left out – especially women, blacks, and children. As her reputation grew, she received unprecedented amounts of mail and responded to literally thousands of letters with small personal checks. Even hate mail received a polite response in the hope of changing minds. The assistance she rendered to African Americans was one of the greatest causes of hate mail.*

She was not afraid to move forward and take controversial positions against injustice and to put into practice her beliefs. The NWHM quoted Doris Weatherford, from her book, *American Women's History: An A to Z of People, Organizations, Issues, and Events* concerning Eleanor Roosevelt:

> *She became a union member, joining the American Newspaper Guild, and despite unkind remarks about her voice, conducted a radio show.*

> *In all these news outlets, she urged women to become involved and to run for office; only two years into FDR's presidency, she accepted criticism for returning to New York to campaign for Carolyn O'day's legislative candidacy. Her issue agenda was decidedly feminist, with advocacy of programs that are not yet reality such as childcare subsidies and national health care. To put these ideas in writing and to speak them on radio demonstrated exceptional courage and commitment: she understood that these methods meant that she was surrendering the politician's usual shelter in a storm of controversy, for she could not claim to have been misquoted.*
>
> *This directness made her critics gleeful – and critics she had. Such an assertive woman challenged the foundation of the conservative world, for not only were her political and economic views radically modern, so was her professional life. Endless commentators – usually male – scorned the First Lady in print and on radio, ridiculing not only her ideas, but especially her stout figure, toothy smile, dowdy dress, arrogant children, and negligence of social standards. When, with innovative symbolism, the White House served hot dogs to the British king and queen during the Depression, these critics were apoplectic. The First Lady and her causes were regularly labeled 'communistic,' and ultimately the charges were so unfair that even most Republicans were embarrassed by her worst maligner, columnist Westbrook Pegler.*

Pegler was one of the many detractors of Eleanor Roosevelt. *Time* magazine described him this way:

> *At the age of 44, Mister Pegler's place as the great dissenter for the common man is unchallenged. Six days a week, for an estimated $65,000 a year, in 116 papers reaching nearly 6,000,000 readers, Mister Pegler is invariably irritated, inexhaustibly scornful. Unhampered by coordinated convictions of his own, Pegler applies himself to presidents and peanut vendors with equal zeal and skill. Dissension is his philosophy.*

Conservative author, William F. Buckley, wrote about Pegler in a 2004 *New Yorker* article, saying that "he would write sarcastically of Eleanor Roosevelt that her column ("My Day") marked 'another routine day in the life of one who is [only] stingily described as the 'most remarkable' and 'most energetic' woman of her time.'"

During the 1924 campaign, Eleanor worked to organize *Women's Democratic Clubs* throughout New York State. Her goal was to get women involved in the political process. She also joined the board of the bi-partisan *Women's City Club*. There, she introduced women to major social issues like child labor and workmen's compensation, and pushed to adopt legislation to legalize distribution of birth control information to married couples, a stance which drew headlines across New York State.

### *Learn to Accept Criticism*

She was at the forefront of fighting for organized labor and workers' rights. Brigid O'Farrell wrote of Eleanor in her 2010 book, *She Was One of Us: Eleanor Roosevelt and the American Worker*.

> *Eleanor Roosevelt was one of the most popular yet at the same time most vilified public figures of the twentieth century. She was consistently ranked as the most admired*

*woman in the country during her lifetime, and a survey of historians rated her most influential. Working people wrote to her directly about their problems, seeking empathy and action; she was their champion. In response to her support for labor, closely intertwined with her outspoken defense of civil rights and civil liberties, she was criticized by politicians, fellow journalists, and ordinary citizens. She had an extensive FBI file and was frequently accused of being a communist. Hate mail and death threats followed her across the country.*

Even FDR's friends commented on Eleanor's activism. At times, it was in the form of sarcastic comments and in-house gossip. One was Former Secretary of the Navy, Josephus Daniels. He was Franklin's boss during the Wilson administration. It was May 1924. He taunted his former Assistant Secretary by saying he was happy that he was not the only "squaw man in the country."

At the 1924 Democratic National Convention, she chaired the women's delegation to the platform committee. She was Al Smith's bridge to women voters. The committee defeated her requests. The Convention rejected her nominee. In the face of criticism and defeat, she returned to New York, undeterred. "I took my politics seriously," she wrote in her autobiography and went full speed ahead into the state campaign. She brought the Party message to rural voters. She listened to farmers and carried their concerns to the leadership.

The general election was a defeat. Al Smith was re-elected governor, but the rest of the gubernatorial ticket was replaced with Republicans. They included Secretary of State Florence E. S. Knapp. She became the first woman elected to statewide office in New York State. She would be the only one for the next fifty years.

### *Be Persistent*

1928 was a momentous year for America and for Eleanor and Franklin Roosevelt. It echoed the shape of things to come. Peace and prosperity had reached new heights.

Since the end of the First World War, the American stock market boomed. Millions invested savings in the market. Share prices rocketed. By 1924, the index of the key twenty-five industrial stocks, as published in the *New York Times* index, exceeded the one hundred mark. At the start of 1928, they were over two hundred forty-five, reaching four hundred fifty-two by September, 1929. Stock selling prices had almost doubled, in less than two years. In August 1928 Herbert Hoover, Republican Presidential nominee, conveyed the feelings of many of his countrymen about the state of the nation and the world: "We in America are nearer to the final triumph over poverty than ever before in the history of any land. The poorhouse is vanishing from among us."

Events like the release of the first talking picture, Amelia Earhart's crossing of the Atlantic, Commander Richard E. Byrd's first Arctic expedition and Dr. Alexander Fleming's discovery of penicillin in St. Mary's Hospital in London seemed to open a new age of hope, adventure and discovery. In October 1928, a device would be used for the first time to save polio victims from respiratory failure. It was called the iron lung. That year, a license for a device called a television was granted by the Federal Radio Commission. In Chillicothe, Missouri, a machine was used for the first time to slice and wrap bread. A US federal agent organized a group of men called "The Untouchables," to battle organized crime and enforce the

prohibition laws in Chicago. Three years later, Eliot Ness's work would lead to the arrest and imprisonment of gangster Al Capone.

Across the ocean, a man called Adolf Hitler was holding major rallies, in Germany. His party won fourteen seats in the Reichstag, in the 1928 elections. That year, the second edition of his book, *Mein Kampf* was published. Italian dictator Benito Mussolini survived a bomb attack in Milan that killed seventeen people. In Paris, the Kellogg Briand peace pact was signed. It was the first accord of its kind to outlaw aggressive war. The Japanese Emperor, Hirohito, was enthroned. That same year, his country broke off diplomatic relations with China. Three years later, they would invade the province of Manchuria. While these events unfolded, America prepared for another Presidential election.

Eleanor Roosevelt persisted in her political activities. She worked to support candidates throughout the state of New York. Allida Black explained what was happening:

> *The New York Times Magazine recognized ER's increasing political clout and featured a lead article on her influence in its April 8 issue. Ironically, because of this continuous activity, by the time her husband received the party's nomination for governor, Eleanor Roosevelt was better known among the faithful party activists than was FDR.*

Franklin, once again, put in nomination Al Smith for President of the United States. Smith became the Democratic Party standard bearer. Eleanor worked to gain the women's vote for him. By state law, Smith could not run again for governor. He wanted Roosevelt to succeed him so that he could have a better chance of winning New York in the general election. FDR refused. Louis Howe was against the idea. Franklin would not take Smith's calls. Smith turned to Eleanor. She felt Franklin had to run despite Howe's opinion. She persisted. She promised to convince FDR. She phoned her husband, spoke to him about his duty and what was expected and gave the receiver to Al Smith. Franklin agreed. Eleanor's persistence changed the course of history.

### *Apply Passion in All You Do*

In the Foreword to Robin Gerber's splendid book, *Leadership the Eleanor Roosevelt Way,* James Macgregor Burns explains Eleanor Roosevelt's leadership skills and her approach:

> *How was Eleanor Roosevelt a great leader? She exemplified the qualities of leadership that scholars have identified as crucial. First of all, she responded to peoples' fundamental wants and needs — especially those who are disadvantaged. Second, because she was innovative and creative in her ideas about how we can improve not only our own lives but also those around us. Third, because she knew that to fight for grand but controversial principles meant that inevitably one comes into conflict with others, and she never shrank from a grand fight for principle. But above all…she was an outstanding leader because of her ethical standards and values: She believed in ethical conduct both in public and private life and she believed in the great principles that have guided America from the start (summed up in the words of the Declaration of Independence) 'life, liberty and the pursuit of happiness' and its commitment to equality.*

Eleanor's passion for her causes sustained her when Franklin won the governorship. She created separate political support systems from her husband, while still helping him achieve

his agenda. "It is essential," she said in a *Good Housekeeping* article about the role of a wife, for her "to develop her own interests, to carry on a stimulating life of her own."

She worked hard on a national level to help Smith win the votes of women, while Franklin conducted a vigorous campaign for governor across New York State. Her values had gone beyond the promotion of her husband's future to unity with the cause of women and those in need. While campaigning for him and Al Smith, Eleanor Roosevelt defined the core of her principles, as quoted by Jennifer Naddeo who cites Current History magazine, and Eleanor's article, *Jeffersonian Principles: The Issue in 1928:*

> *The outstanding issue today is much as it was in Jefferson's day trust in the people or fear of the people…Our desire is to see the conception of government return to something with a little more human outlook and understanding, not controlled by any interests, but concerned primarily with fostering the interests of all people, thinking first of the average man's happiness, his health, his education, his labor conditions, his opportunities for joyous living. This is simply Jeffersonian Democracy – the same today as it was in 1792.*

FDR won. His party along, with Al Smith, went down in a resounding defeat. Exactly thirty years after Theodore Roosevelt was sworn in as governor of New York State, his fifth cousin, Franklin Delano Roosevelt took the same oath of office.

The echo of Eleanor was in FDR's first inaugural address as governor. They were the same issues and causes that she fought for with passion and eloquence. The soul of the New Deal was in his words:

> *It is the recognition that our civilization cannot endure unless we as individuals realize our personal responsibility to and dependency on the rest of the world. For it is literally true that the 'self-supporting' man or woman has become as extinct as the man of the Stone Age. Without the help of thousands of others, any one of us would die, naked and starved. Consider the bread upon our tables, the clothes upon our backs, the luxuries that make life pleasant; how many men worked in sunlit fields, in dark mines, in the fierce heat of molten metal and among the looms and wheels in countless factories in order to create them for our use and enjoyment…we as individuals must in our turn give our time and intelligence to help those who have helped us. To secure more of life's pleasures for the farmer; to guard the toilers in the factories and insure them a fair wage and protection from the dangers of their trades; to compensate them with adequate insurance for injuries received while working for us; to open the doors of knowledge for their children more widely, to aid those who are crippled and ill…to lead wrong doers into the right path.*

Eleanor struggled for high quality learning for all. She stressed the need for knowledge, especially for girls. As always, she put her convictions into practice and did so with enthusiasm. After FDR became governor, she continued to teach at the Todhunter School, in New York City. It was a private finishing school for girls from well-off families, founded by a graduate of Oxford University, Winifred Todhunter. It had a college prep program and taught courses in the arts. Eleanor's friend, Marion Dickerman, was the school's vice-principal. In 1927, she, Eleanor and her friend, Nancy Cook, bought the school.

The Eleanor Roosevelt Papers Project describes how she approached her role:

*ER taught American history, American literature, English, and current events to junior and seniors. Like Souvestre, ER strove to blend a rigorous curriculum with exercises designed to encourage students to think for themselves. Her history exams had two parts: one factual and one analytical. Students had to answer questions such as: 'Give your reasons for or against allowing women to actively participate in the control of the government, politics and officials through the vote, as well as your reasons for or against women holding office in the government.' 'What is the object today of the inheritance, income and similar taxes?' 'How are Negroes excluded from voting in the South?' In each class, she underscored the connection between the things of the past and the things of today, as well as encouraging the students to understand the difference between subject and citizen. She took students on field trips to the New York Children's Court and various tenements and markets in the city so they could see the problems facing New Yorkers and how the government tried to address them.*

She taught three days a week. "I teach because I love it. I cannot give it up," she said. She dedicated herself to instruction with the same passion for politics and fighting for social justice. As she learned from her mentor, Mademoiselle Souvestre, to improve the human condition, she had to work to improve the lives of human beings. Learning was the key."

Jennifer Naddeo, quotes from a Todhunter brochure prepared by Eleanor and her associates which expressed the transformative education goals of the school:

1. *Maturing girls must be recognized first as individuals, each with her particular abilities, capacities and possibilities. They must then be helped to understand themselves as individuals, to relate themselves to the world about them, and thus to lead a successful life.*
2. *Girls must learn to recognize the responsibilities which come with opportunity.*
3. *They must mature with an understanding of the problems which will face them in life, equipped to contribute as well as to receive.*

Eleanor was at Todhunter until 1938. Decades later, a student still recalled the experience of meeting her:

*I attended the Todhunter School in 1935 and 1936, in the 5th and 6th Form, when I was 9 and 10 years old. I met Mrs. Roosevelt and experienced firsthand the extraordinary presence she conveyed, a sense that she actually cared about me! I felt this immediately upon looking [way] up at her and shaking hands with her politely and curtseying (as little girls did in the 1930s). I can still recall the exact spot in the front left parlor (assembly room) of the brownstone at 66 East 80th Street that was the school where I was introduced to her. She had just come in the front door, and I happened to be nearby, I guess, and one of the teachers introduced me. She said, so directly and sincerely, it's hard to describe, 'How do you do, Annette.' I said, 'How do you do, Mrs. Roosevelt.' Mrs. Roosevelt was known to me as an important teacher who taught the older girls, in the upper grades. I had the underlying knowledge somehow that she was a very important person to the school.*

Twenty blocks away, in lower Manhattan, a global upheaval was about to happen. It was less than a year after Franklin and Eleanor moved into the governor's mansion in Albany. The

event changed America, the world, and the Roosevelts forever.

### *Reach Out to Others*

*WPA: unemployed shown at Volunteers of America Soup Kitchen: Washington, D.C. Courtesy Franklin Delano Roosevelt Library*

By September 3, 1929, the Dow Jones Industrial Average of major American stocks had increased five times, capping a six-year run of constant growth. Irving Fisher, a well-known economist, stated at the time, "Stock prices have reached what looks like a permanently high plateau." Optimism was strong. Predictions of continued economic growth persisted. Millions bought shares "on margin" or on loan. Brokers often lent more than two thirds of the value of the securities. By the start of October 1929, nearly nine billion dollars were out on credit for stock purchases, which was greater than the quantity of money in circulation in the entire United States. Less than thirty days later, everything changed.

Share prices fell abruptly late in the month and moved erratically up to October 29th. The market fell eleven percent, on October 24th. Some of the richest men in the country intervened to stop the hemorrhage of sell-offs. It abated somewhat, until the following week. On Monday, October 28th, the Dow slid thirteen points. The next day, known in history as "Black Tuesday," sixteen million shares were traded. The volume would not be repeated for four decades. The Dow fell twelve percent. Thirty billion dollars evaporated in the span of forty-eight hours. Millions of families lost their life savings. Richard Salsman wrote, "Anyone who bought stocks in mid-1929 and held onto them saw most of his or her adult life pass by before getting back to even." The market seesawed for the next two years, falling to the lowest level in the twentieth century on July 8th, 1932. The Dow Jones Industrial Average would not return to its peak of September 3rd, 1929, until November 23rd, 1954, a generation later.

Sixteen percent of American households invested in the market when the crash happened. Billions of dollars were wiped out overnight, depressing consumer spending. The psychological impact was more severe. Uncertainty created credit tightening, a drop in business expansion and the fall in share prices led to bankruptcies and massive unemployment. A global run on gold deposits was set off. This forced the Federal Reserve to raise interest rates, further tightening credit. It made the decline deeper. Four thousand banks closed. There was no insurance securing accounts for savers.

During the 1920s, new technology and new methods helped expand the supply of goods and services. Credit buying artificially increased demand. Inventories grew. People began to reduce purchases as prices rose. The market crash sparked a fall in capital flows that led to a downward spiral of less buying, a halt to factory orders, closings, bankruptcies and layoffs.

The United States created eight million automobiles in 1928. It produced two million in 1932. Unemployment leaped first to fifteen percent, then to twenty-five. Entire towns and regions in places like Appalachia in West Virginia fell into poverty.

*Long line of people waiting to be fed in New York City, 1932. Courtesy of the Franklin Delano Roosevelt Library*

Congress passed the *Tariff Act of 1930* to stop immigrants from taking American jobs. The measure exacerbated the crises and spread the contagion globally as nations reciprocated with high tariffs that choked off US exports and worsened the downturn. The Great Depression had begun.

### *Set the Example*

Governor and Mrs. Roosevelt went to work. FDR started a massive public works effort in New York State to relieve unemployment. He began a program to operate relief projects. He asked the state legislature for twenty million dollars in funds. FDR and Eleanor considered aid to the unemployed a "social duty" of the government. Eleanor used her extensive network of friends in the labor and welfare fields and got them involved in helping the administration. She started plans to feed the hungry.

She convinced her husband to appoint Frances Perkins, Secretary of Labor. She would hold the same job in Washington in the New Deal and would be the first woman to have a cabinet post. Old age pension bills and unemployment insurance measures were signed into law. Eleanor campaigned vigorously for her husband's re-election, in 1930. He won by a large margin of over seven hundred thousand votes. It propelled him to the White House.

*Governor and Mrs. Roosevelt and son John, 1930, Courtesy of Franklin D. Roosevelt Library*

Roosevelt devoted resources to deal with the great social and economic crisis facing the Empire State. He assumed office with a fifteen million dollar surplus and left it with a ninety-million-dollar deficit. "The United States Constitution, said FDR, has proved itself the most marvelously elastic compilation of rules of government ever written." He saw the use of executive power to deal with the great issues of the day. He would use it to create a "new deal" for America.

Franklin won the Democratic nomination. He broke with precedent and flew from New York to Chicago to accept it. It was a first. With power and eloquence, FDR said:

> *This is no time for fear, for reaction or for timidity What do the people of America want more than anything else? To my mind, they want two things: work, with all the moral and spiritual values that go with it; and with work, a reasonable measure of security — security for themselves and for their wives and children. Work and security the true goal toward which our efforts of reconstruction should lead. These are the values that this program is intended to gain; these are the values we have failed to achieve by the leadership we now have…*
>
> *…I pledge you, I pledge myself, to a new deal for the American people. Let us all here assembled constitute ourselves prophets of a new order of competence and of courage. This is more than a political campaign; it is a call to arms. Give me your help, not to win votes alone, but to win in this crusade to restore America to its own people.*

Wives of husbands did not take part in presidential campaigns. Eleanor worked behind the scenes to help him. She mediated disputes among managers; tailored communication to constituencies; coordinated publicity and took messages with which FDR did not want to deal. She organized women voters and prepared materials geared to them; helped create a biography that would attract voters in all parts of the country and register new voters. She travelled for him and conducted a national lecture tour that attracted attention to her husband's campaign.

Not everyone believed FDR could handle the challenge. Calvin Coolidge had his doubts:

> *If [FDR is elected], we will be taking in America the biggest gamble in government that any people ever took… Roosevelt has shown a great fighting spirit. I admire him for it, but he must have even greater courage to undertake what is ahead of any man the next four years. He will need greater strength, too. I know the burdens of the Presidency even [sic] in good times; in this situation they will be tremendous. There is almost an even chance that neither he nor any man in stronger health can stand the strain — and that chance is a good deal for a nation deliberately to face with all our other uncertainties.*

In November 1932, Franklin Delano Roosevelt was elected the thirty-second President of the United States. He defeated Herbert Hoover by more than seven million popular votes and took 472 electoral votes to Hoover's 59. Three months later, in February 1933, the President-elect survived an assassination attempt in Miami, Florida. A bullet intended for him struck Chicago Mayor Anton Cermak. On the way to the hospital, he told FDR, "I'm glad it was me and not you, Mr. President." Cermak died. The incident cast in greater relief to Franklin and Eleanor the seriousness of what America faced and what they faced.

At 10:15 AM, on Inauguration Day, he and Eleanor started a tradition by attending a morning worship service. The day was depicted by one of FDR's biographers:

> *On that gray morning of March 4, 1933, Americans were desperate —exhausted, bitter and desperate. Out-of-work miners in West Virginia smashed the windows of company stores to 'steal' food to feed their children. Farmers in Iowa, on strike, refused to send their crops to market. Lynch mobs went after bankers. Food riots and bank stampedes were reported.*

The leaders of the government of the United States were present to witness the event. At high noon, the US Marine Band began to play, "Hail to the Chief." FDR clung to the arm of his son James. He stood tall and erect. He walked slowly down a ramp built for the occasion. FDR took the oath of office on the family Bible. It was Dutch and dated 1686. It was opened to the first epistle of Paul to the Corinthians. Its words would symbolize the new administration: "all things to all men…without love, I am nothing." He pronounced each word of the oath and added, "So help me God." One hundred thousand people heard him say: "Let me assert my firm belief that the only thing we have to fear is fear itself — nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance." Millions listened on the radio, across America. He was ready to ask for sweeping powers:

> *I am prepared under my constitutional duty to recommend the measures that a stricken nation in the midst of a stricken world may require. These measures, or such other measures as the Congress may build out of its experience and wisdom, I shall seek, within my constitutional authority, to bring to speedy adoption.*
>
> *But if the Congress shall fail to take one of these two courses, and in the event that the national emergency is still critical, I shall not evade the clear course of duty that will then confront me. I shall ask the Congress for the one remaining instrument to meet the crisis — broad Executive power to wage a war against the emergency, as great as the power that would be given to me if we were in fact invaded by a foreign foe.*

Franklin Roosevelt was willing to assume responsibility to meet the greatest challenge facing the nation, since the Civil War. Twenty percent of the nation's children were malnourished. Birthrates plunged. Tens of thousands of men and women, and children rode the rails and lived in makeshift shantytowns. They searched for work or any way to enhance their poverty-stricken existence.

Right after the Inauguration Day parade, FDR huddled with his aides to handle the banking crisis. There were few festivities. The Roosevelts held inaugural concerts, including one for blacks. Eleanor announced that the domestic staff of the White House would be entirely African American. This shocked the conservative society of the nation's capital. Nevertheless, the Roosevelts got busy dealing with the ever-growing national emergency. The toll on the nation and its people was described this way:

> *The loss of human dignity, the hopelessness and despair, the humiliation that many men felt at not being able to provide for their families is almost beyond our comprehension. There was hardly a sense of promise, a feeling that 'this too shall pass.' Those feelings did not pass for a long time, and for some, there seemed no way out but suicide. So frequent were the suicides that newspapers actually ran cartoons or comments on the phenomenon, perhaps in an attempt to cheer people up. It did not work—the Depression went on, and on, and on. Many Americans never got over the shock.*

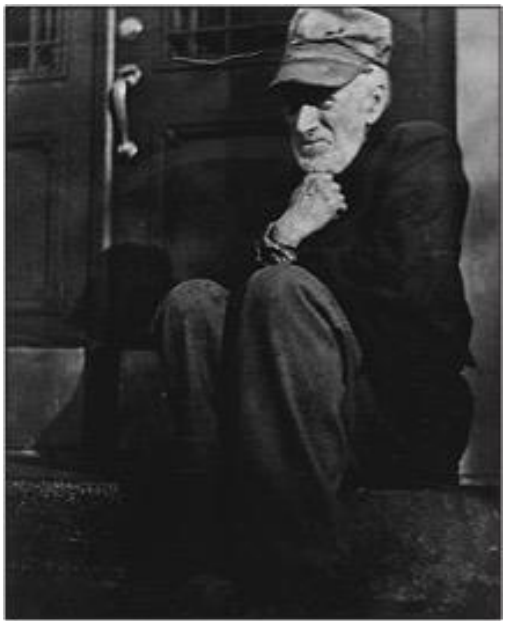
Caroline Bird's *Invisible Scar: The Great Depression* illustrated how it reached across America, into large cities and tiny communities:

> *In a school classroom, perhaps fourth or fifth grade, a teacher looks down at a slender little girl in clean but ragged clothes. The teacher says, 'You look pale, dear. You should*

*go home and get something to eat.' The little girl answers, 'I can't, Miss Jones. It's my sister's turn to eat today.'*

*In a rundown village in Appalachia, Eleanor Roosevelt, the wife of President Franklin Roosevelt, watches a sad looking little boy who is holding and stroking a pet rabbit. A little girl, the boy's sister, looks up at Mrs. Roosevelt and says, 'He thinks we're not going to eat it, but we are.'*

*A police officer in Chicago is walking his beat on a cold morning, when he spies a ragged, skinny old man sleeping in a doorway. He prods the man gently with his nightstick and says, 'Come on, buddy, time to move along.' Nothing. He pokes the man again, not quite so gently, and then looks closer. The man is dead. It's the fifth one he has found this week... Thousands of people lived in cardboard shacks, drainpipes, and tent camps on the fringes of America's most affluent cities. Once-prosperous men in three-piece suits stood in line for a piece of bread or a cup of soup.*



***Social Security Administration, homeless man, 1935. Courtesy of Franklin Delano Roosevelt Presidential Library and Museum***

### *Work to Help Others*

Letters poured into the White House. Eleanor received more than three hundred thousand letters in 1933, alone. They came from everywhere. Many were from children:

*Dear Mrs. Roosevelt,*

*I am writing to you for some of your old, soiled dresses if you have any. As I am a poor girl who has to stay out of school. On account of dresses & slips and a coat. I am in the seventh grade but I have to stay out of school because I have no books or clothes to ware. I am in need of dresses & slips and a coat very bad. If you have any soiled clothes that you don't want to ware I would be very glad to get them. But please do not let the newspaper reporters get hold of this in any way and I will keep it from getting out here so there will be no one else to get hold of it. But do not let my name get out in the paper. I am thirteen years old.*

*Dear Mrs. Roosevelt,*

*Mrs. Roosevelt, don't think I am just begging, but that is all you can call it I guess. There is no harm in asking I guess either. Do you have any old clothes you have throwed back. You don't realize how honored I would feel to be wearing your clothes. I don't have a coat at all to wear. The clothes may be too large but I can cut them down so I can wear them. Not only clothes but old shoes, hats, hose, and under wear would be appreciated so much. I have three brothers that would appreciate any old clothes of your boys or husband. I wish you could see the part of North Alabama now. The trees, groves, and everything is covered with ice and snow. It is a very pretty scene. But oh, how cold it is here. People can hardly stay comfortable.*

*Dear Mrs. Roosevelt,*

*Do you realize that 'Easter' is at hand? Do you realize how many hearts are broken on this account? Do you realize how hard it's going to be for most people? Like me, for instance, I am a young girl of fifteen and I need a coat, so bad I have no money, nor any means of getting any. My father has been out of work for two years.*

*My brother works on the C.W.A. but he is, or rather has been, insane in an asylum and has taken most of our money. My mother gets 'fits' when I ask her to buy me something new. Poor mother, I sympathize with her because it has been very hard on her, this Depression, and having no money at all but debts piling up on us. I want to tell you something: We were once the richest people in our town but now, we are the lowest, considered, the worst people of Port Morris.*

*For Easter some friends of mine are thinking of getting new outfits and I just have to listen to them. How I wish I could have at least a coat. That would cost about $5.00 at least. I need a dress. I want one and it only cost $.79 cents. Dear Eleanor, how I wish I had this coat and dress for Easter I would be the happiest girl. I love you so much.*

***Eleanor Roosevelt visits National Youth Administration in Quoddy Village, Maine, 1941, Courtesy Franklin Delano Roosevelt Library***

***The Dust Bowl: scenes of farms destroyed by draught and soil erosion, 1935. Courtesy of the Franklin Delano Roosevelt Library***

It was impossible to help them all. Each letter was replied to by a secretary or sent to a department for assistance. About fifty a day were selected for Eleanor to read. Sometimes, she sent a personal check to help a legitimate request. Where she could not respond personally or materially, she gave aid by helping create the *National Youth League* (NYA) and the youth programs of

the *Works Progress Administration* (WPA). The NYA assisted two million high school and college students. It gave them grants to stay in school. Another two and half million were given jobs. It promoted equality. It gave aid to women and minorities. "It is a question of the right to work," she stated, "and the right to work should know no color lines." Eleanor visited over a hundred NYA sites. She wrote about them in her "My Day" columns and reported about the trips in speeches and radio addresses.

She fought for nursery schools to help mothers hold a job, school nutrition programs, organizing stores with surplus food and clothing and other items, to be distributed to people who needed help; and projects to allow educational and recreational activities reach disadvantaged children.

As American industry came to a halt, throwing millions out of work, the farms of the Great Plains, from Canada to Texas, were dying. Lush prairies and endless fields that supplied them wheat and corn of the nation were turning into deserts. Years of over-farming, especially during and after World War I, to supply grain for the country and the world, sucked the moisture and nourishment from some of the richest land on earth. Then, came the droughts.

The rain stopped in the summer of 1931. It would not return for eight years. The onset of the Dust Bowl was portrayed in this manner:

> *It had taken a thousand years for Nature to build an inch of topsoil on the Southern Plains, but it took only minutes for one good blow to sweep it all away. The water level of lakes dropped by five feet or more. The wind picked up the dry soil that had nothing to hold it down. Great black clouds of dust began to blot out the sun. In some places, the dust drifted like snow, darkening the sky for days, covering even well-sealed homes with a thick layer of dust, on everything. Dust storms engulfed entire towns.*

The primary impact area of the Dust Bowl, as it came to be known, was on the Southern Plains. The Northern Plains weren't so badly affected, but the drought, dust, and agricultural decline were felt there, as well. The agricultural devastation helped to lengthen the Great Depression, whose effects were felt worldwide.

***Resettlement Administration, Rural Rehabilitation Photo; "Walking 30 miles to visit family in Santa Fe"; Chomita, New Mexico, 1935. Courtesy of Franklin Delano Roosevelt Library***

One hundred million acres of the Southern Plains were turning into a wasteland of the Dust Bowl. Large sections of five states were affected — Texas, Oklahoma, Kansas, Colorado, and New Mexico.

In 1932, the National Weather Bureau reported 14 dust storms. The next year, they were up to 38. The dust was so thick, that people scooped up bucketsful while cleaning house. Dust blocked exterior doors; to get outside, people had to climb out their windows

and shovel the dust away. Dust coated everything… In the spring of 1935, the wind blew 27 days and nights without stopping. People and animals began to die of suffocation and "dust pneumonia."

Millions abandoned the land. The greatest migration in American history began. Two and a half million people moved to the Pacific coast, in less than a decade. John Steinbeck illustrated what happened in *The Grapes of Wrath:*

*And, then, the dispossessed were drawn west — from Kansas, Oklahoma, Texas, New Mexico; from Nevada and Arkansas, families, tribes, dusted out, traitored out. Carloads, caravans, homeless and hungry; twenty thousand and fifty thousand and a hundred thousand and two hundred thousand. They streamed over the mountains, hungry and restless — restless as ants, scurrying to find work to do — to lift, to push, to pull, to pick, to cut — anything, any burden to bear, for food. The kids are hungry. We got no place to live. Like ants scurrying for work, for food, and most of all for land.*

***Franklin D. Roosevelt, Eleanor Roosevelt, Sara Delano Roosevelt, and Mr. and Mrs. James Roosevelt in New York City, New York. (May 31, 1934), Courtesy Franklin D. Roosevelt Library***

FDR moved rapidly to heal the economic, social, and agricultural wounds of the nation. He brought a new sense of optimism to the country. He communicated with the people with "Fireside Chats," held more press conferences than any president before or since that time, and traveled extensively, speaking and meeting citizens everywhere. The New Deal focused on the "3 Rs" of Relief, Recovery, and Reform. The goal was to provide relief to the unemployed, help the economy recover, and reform the system to prevent another downturn. A blizzard of new laws was passed.

Five days after his swearing in, he called a special session of Congress to deal with the financial crisis and introduced the *Emergency Banking Act* to stabilize the industry and restore savers' faith in the financial system, with federal guarantees. It was passed and signed into law on the same day. The Department of the Treasury granted licenses for banks to reopen and stop runs on banks. The President signed the *Economy Act* on March 20th, reducing government salaries by fifteen percent, cutting private pensions and reorganizing agencies, to save over two hundred million dollars. Two days later, prohibition ended. The *Beer and Wine Revenue Act* was signed that taxed alcohol, to raise revenue.

Forty-six days into his administration, Franklin Roosevelt put into effect one of the most controversial measures in American history. He took America off the Gold Standard. Paper currency could no longer be redeemed in gold.

In his first months in office, he declared a four-day bank holiday; passed the Emergency Farm Mortgage Act, allocating two hundred million dollars to help farmers refinance

mortgages and avoid foreclosure; signed the Farm Credit Act of 1933, to create local banks and local credit associations, and set up the *Federal Surplus Relief Corporation* to distribute surplus agricultural goods to the needy. By June, the National Industrial Recovery Act was passed. It provided for industry self-regulation, supervised by the government. It prohibited child labor, restricted plant operations, created a forty-hour workweek and began the *Public Works Administration* (WPA), which budgeted three point three billion dollars for public works. Assistance was given to the unemployed to find jobs, loans were given to help pay taxes, repair homes and refinance mortgages. A federal coordinator of transportation was instituted to reorganize and make more efficient the transport system.

In 1934, the *Frazier-Lemke Farm Bankruptcy Act* was signed to restrict banks from dispossessing farms in distress; also passed was the Taylor Grazing Act, that took millions of acres of federally-owned land to start grazing districts in order to stop land deterioration. The next year, the *Drought Relief Service* was established, to buy cattle to save farmers from bankruptcy. In April, the *Emergency Relief Appropriation Act* was passed. It allocated more than five hundred million dollars for drought relief and created the *Works Progress Administration* (WPA). It would put nearly nine million people to work.

***Social Security Administration: Public Health nursing made available through child welfare services, 1935, Courtesy of Franklin Delano Roosevelt Library***

The *Soil Conservation Service* was conceived to develop topsoil retention programs. Two hundred million trees were planted by the *Civilian Conservation Corps* (CCC), from Canada to Texas, as wind breakers and to preserve soil and moisture. The CCC employed two hundred fifty thousand men. By 1941, two million would serve in the CCC. Salaries were thirty dollars a month. Part of it went to dependents. A family could eat on a dollar a day.

The *New Deal* changed the economic and social fabric of the country, with a flurry of legislation that set-in motion new ways of approaching the life of America: the Wagner Act promoted labor unions; the Social Security Act created old age pensions; the *Fair Labor Standards Act* established maximum hours and minimum wages; the *Federal Deposit Insurance Corporation* (FDIC) insured savings accounts; the *Tennessee Valley Authority* harnessed energy and irrigation systems for the southeastern states and the *Securities and Exchange Commission* regulated the stock market. A bill was passed to help Native Americans. The *Indian Reorganization Act* returned land to tribal ownership and set up an Indian Conservation Corp to build schools and infrastructure on reservations.

The number of laws passed in the first one hundred days was comparable to the quantity passed during the "Gilded Age," the period from the end of the Civil War to the start of the

twentieth century. *The New Deal* made government part of the daily lives of Americans. The effort of Franklin and Eleanor gave a sense that those in power cared for the common person.

### *Turn Problems into Opportunities*

Eleanor was not interested in being First Lady. She feared that the ceremonial duties would prevent her from being herself. She was teaching, speaking out on social issues and writing. She was happy that Franklin achieved his ambitions. Hers still were ahead of her. She turned the problem of being First Lady into an opportunity to implement her own agenda for the good of the country and her husband's administration. It would be the most remarkable performance of any wife of a President, before or after. She held press conferences. Only women reporters were invited. Allida Black explained it this way:

> *Despite her initial intent to focus on her social activities as First Lady, political issues soon became a central part of the weekly briefings. When some women reporters assigned to ER tried to caution her to speak off the record, she responded that she knew some of her statements would 'cause unfavorable comment in some quarters...[but] I am making these statements on purpose to arouse controversy and thereby get the topics talked about.'*

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*End of Part 1; Part 2 to appear in the Summer/Fall 2023 JVBL issue.

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## About the Author

**Emilio Iodice, Ph.D.**

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.

Among his best-selling books are: *A Kid from Philadelphia, Mario Lanza: The Voice of the Poets*; *Profiles in Leadership from Caesar to Modern Times; Sisters; Future Shock 2.0, The Dragon Brief 2020*, and *Reflections, Stories of Love, Leadership, Courage and Passion*. In 2017, his book: *When Courage was the Essence of Leadership, Lessons from 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.

He can be reached at efiodice@yahoo.com and his books and works can be found at http://www.iodicebooks.com.

CASE STUDY

# Attitude is the Foundation of Your Success: *Write Your Own Case Study*

— Professor M.S. Rao, Ph.D., Hyderabad, India

***Abstract***

*The purpose of this research paper is to outline lessons on life, learning, and leadership to become a successful professional, entrepreneur, and leader. It unveils that attitude is the foundation of your success and elaborates with examples and illustrations. It explains employability, entrepreneurship, networking, soft skills, and hard skills. It explains the companies including Kodak, Nokia, and Blockbuster that failed to reinvent with changing times and technologies. It unveils the importance of technology and advises to learn, unlearn, and relearn. It illustrates the examples of companies including Google, Amazon, Facebook, and Apple. It implores you to achieve success with integrity. It reminds you that everything is possible in the world when you have an idea and a fire in your belly. It concludes to write your own case study to leave your leadership legacy.*

## Introduction

"Everything can be taken from a man but one thing: the last of the human freedoms — to choose one's attitude in any given set of circumstances, to choose one's own way."
— Victor Frankl

In the 20th century, an extraordinary amount of research was done to find out what made people successful. It was revealed that it was the individual's attitude that made him or her successful. Attitude is the main characteristic that is necessary for attaining success everywhere. It outsmarts intelligence, experience, abilities, skills, and capabilities. During the employment interview, the recruiters look for attitudes in the candidates. There is a slogan in HR circles, "Hire for Attitude, Train for Skill."

Attitude is how people view individuals, events, circumstances, and situations. A positive attitude is the ability to remain upbeat despite encountering challenges. It is to accept the realities and remain positive and confident without getting provoked or irritated. A positive attitude increases your self-awareness and helps you understand what is under your control and what is not under your control. You accept the external circumstances that are beyond your control and learn to live with them with heightened optimism. It breaks barriers and builds bridges. It promotes fraternity – brotherhood *and* sisterhood. You empathize with others and build compassion to excel as a compassionate leader.

## Positive Attitude versus Negative Attitude

"When one door of happiness closes, another opens; but often we look so long at the closed door that we do not see the one which has been opened for us."
— Helen Keller

Individuals with a positive attitude think that everything happens for a reason and all that happens is for good whereas individuals with a negative attitude think that it is the end of the road when things don't fall into place. Individuals with a positive attitude explore and extract opportunities from threats whereas individuals with a negative attitude explore and extract threats from opportunities. Individuals with a positive attitude look at the rising sun whereas individuals with a negative attitude look at the setting sun. Individuals with a positive attitude look at the silver lining over the dark cloud whereas individuals with a negative attitude look at the dark cloud. Individuals with a positive attitude are part of the solutions, not the problems, whereas individuals with a negative attitude are part of the problems, not the solutions. In a nutshell, individuals with a positive attitude are optimistic with a growth mindset whereas individuals with a negative attitude are pessimistic with a fixed mindset.

Individuals with a positive attitude are confident, optimistic, tolerant, flexible, adaptable, responsible, reliable, and humble. In contrast, individuals with a negative attitude are envious, pessimistic, feel inferior to others, and often spread hatred. The individuals with a neutral attitude are disconnected, detached, indifferent, and unemotional. When characterizing Roman leaders, Julius Caesar might be best described as having a positive attitude; Caligula, a negative attitude; and Nero, a neutral attitude.

## Attitude with Examples and Illustrations

**"The mind is its own place, and in itself can make a heaven of hell, a hell of heaven."**
**—John Milton**

Two mischevious students with a parrot teased the Wiseman. One of the students asked, "Wiseman, Wiseman, can you tell me if the parrot in my folded hands is dead or alive?" They thought if the Wiseman said that the parrot was alive, they would kill the parrot and prove the Wiseman wrong. If the Wiseman said that the parrot was dead, they decided to keep it alive and prove the Wiseman wrong. The Wiseman understood their intentions and replied, "It is in your hands whether you want to keep the parrot alive or dead." Your life is in your hands whether you want to become successful or fail.

Attitude is your ability to appreciate even your enemies when they do better than you. Winston Churchill once remarked, "Attitude is a little thing that makes a big difference." Some of the leaders including Hitler and Mussolini destroyed the world with their negative attitudes and ambitions. The difference between Obama and Osama is the only attitude that made the former a hero while the latter a villain.

Attitude matters more in the current volatile, uncertain, complex, and ambiguous world. It is essential on campus within corporate environments as the negative attitude often kills productivity and performance in the workplace and further produces compromised students from educational institutions. Therefore, it is essential to emphasize the importance of inculcating a positive attitude in individuals.

There is often a thin line that separates positive and negative attitudes. When individuals cross that thin line, they can become successful leaders. When you look at Obama and Osama, they were well-known leaders, but Obama had a positive attitude while Osama had

a negative attitude. Undoubtedly, both were intelligent, but the former had a positive attitude while the latter had a negative attitude. When examining Winston Churchill and Adolph Hitler, both were intelligent leaders and great orators. The former had a positive attitude while the latter had a negative attitude. It is obvious from these examples the importance of attitude over intelligence and eloquence.

## Tools and Techniques to Improve Your Attitude

**"The greatest discovery of any generation is that a human being can alter his life by altering his attitude." — William James**

Here are some tips to improve your attitude. Be positive. Visualize success. Set your goals as they remove negative thoughts from your mind and replace them with positive thoughts. Additionally, you are engaged constructively to lead your life with purpose and meaning. Surround yourself with positive and healthy people. Read good books. Learn, unlearn, and relearn. Learn from your failures. Pursue your passions and hobbies to engage your mind creatively. Acquire healthy habits. Do meditation, or yoga, or hit the gym regularly. Eat the right and healthy food. Stop complaining, criticizing, and condemning others. Be a giver, not a taker. Come out of your comfort zone and stretch yourself. Become a volunteer. Join nonprofits to serve others. Work for a cause, not for applause. Express your gratitude every day.

## Improve Your Attitude with 5Es

**"Optimism is the faith that leads to achievement. Nothing can be done without hope and confidence." — Helen Keller**

Attitude is the foundation of your success. It is essential to excel as a leader. The lion is the king of the jungle not because of its strength, but because of its attitude. The eagle is the leader among all birds not because of its size, but because of its attitude. You can improve your attitude with the 5Es — Education, Experience, Environment, Empathy, and Ethics. Emphasize the right education, experience, healthy environment, empathy, and ethics. Surround yourself with healthy friends and inspiring books. No matter where you come from, you can improve your attitude by emphasizing 5Es. Life leadership is the ability to lead your life with purpose and meaning. It is to balance your personal, professional, and social life.

The following are selected valuable lessons on life, learning, and leadership to pursue to become a successful professional and leader.

## Enhance Your Employability

There is no permanent employment in the world. There is only permanent employability in the world. The days of permanent employment are gone. When students graduate from their educational institutions, they think that they have completed their education. Real education starts in the corporate world. What educational institutions offer them are paper qualifications. They acquire real qualifications through practical learning in the workplace.

Previously, there had been an emphasis on lifetime employment but presently there is an emphasis on employability. Japanese management believes in lifetime employment whereas American management believes in productivity and performance. Japanese management emphasizes people-orientation whereas American management emphasizes

task-orientation. There is job security in Japanese management whereas there is no job security in American management. So, you must acquire knowledge, skills, and abilities regularly to enhance your employability. Conventionally, employers shortlist employees. Unconventionally, employees shortlist employers. When you enhance your employability skills, there will be a significant demand for you and you will be able to shortlist your employers.

## Build Your Network

One of the secrets of acquiring monetary wealth or staying wealthy is to pursue education in eminent educational institutions. The network in the eminent educational institutions helps you acquire employment offers and other opportunities. It is not *what* you know but *who* you know that matters when life when viewed in this manner. It helps fast-track your career. Educational institutions encourage alumni networking because they help enhance the brand image of the educational institutions. When educational institutions thrive, the interests of the alumni are protected. It is a win-win for both educational institutions and alumni.

## Blend Hard and Soft Skills

**"Mostly overlooked, soft skills play a large part in actually keeping one's job. While people are hired for their hard skills like knowledge, oftentimes people get fired for their lack of soft skills, including their emotional intelligence." —Professor M. S. Rao**

Most people mistake soft skills for people skills. Soft skills are the skills and abilities related to your personality, attitude, and behavior. They are different from hard skills. Hard skills are your domain skills which are also known as technical competence. Soft skills help communicate with others pleasingly and politely in a polished language. They help deliver hard skills effectively. People are hired for hard skills but are fired due to a lack of soft skills. Hence, understand the importance of soft and hard skills and blend them effectively to achieve professional success. There was a famous story about Tom Watson, the founder of IBM. One of his subordinates had made a horrendous mistake that had cost the company ten million dollars. When he was called into Watson's office, he said, "I suppose you want my resignation." Watson looked at him and said, "Are you kidding? We just spent ten million dollars educating you." Watson demonstrated soft skills successfully.

## Learn, Unlearn, and Relearn

**"The illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn and relearn." — Alvin Toffler**

Companies including Kodak, Nokia, and Blockbuster have vanished from the market because they failed to reinvent as per the changing times and technologies. Currently, companies including Google, Amazon, Facebook, and Apple are ruling globally. If these companies fail to unlearn and relearn, they will vanish from the market. It is predicted that the most successful companies in the market presently may not exist after 10 years due to Artificial Intelligence (AI) and the Fourth Industrial Revolution (FIR).

## Learn Lessons from Failures

Failure is considered a stigma in society. Failures teach many valuable lessons. A.P.J Abdul Kalam was rejected for the post of officer in the Indian Air Force. Subsequently, he chose the path of becoming a scientist. He encountered several failures as a scientist. But he never gave up. He persisted, learned lessons, moved on with valuable takeaways, and ultimately became the President of India, the supreme commander of the Indian Armed Forces. If he were recruited as an officer, he would have become Air Chief Marshall in the Indian Air Force. But he became the President of India. Therefore, everything happens for a reason, and all that happens is for good. So, don't take rejections and failures personally. Develop a positive perspective on life.

## Explore Entrepreneurship

There are plenty of opportunities for Gen Y and Gen Z to become entrepreneurs globally. Airbnb doesn't own hotels, Uber doesn't own vehicles, Facebook doesn't own content, and Amazon doesn't own inventory. Yet they succeeded because of their ideas and risk-taking. Technology is both a threat and an opportunity. It all depends on how you view it. Therefore, convert threats into opportunities and leverage technology to start enterprises and provide employment opportunities for others.

Everything is possible in the world when you have an idea and a fire in your belly. An idea can change the world. If you work hard consistently and persistently in your passionate area you will achieve success in your life. Remember, it is often the last key in the bunch that will open your lock. So, never give up. Above all, achieve success with integrity.

## Write Your Own Case Study

"If you would not be forgotten as soon as you are dead and rotten, either write things worth reading or do things worth the writing." — Benjamin Franklin

Most people don't live their lives fully because they don't have the vision and clarity about their goals. Successful people have a vision and realistic goals and work hard to accomplish them. They are the rarest people who have a vision and work hard on their passions to excel as international legends and leave everlasting legacies. When you want to lead your life with purpose and meaning and aspire to be remembered beyond your lifetime, you must write your own case study to create your destiny.

## Create Your Own Destiny

"You are the creator of your destiny." — Swami Vivekanand

We have no control over everything that happens in our lives. But we can make things happen with passion, vision, mission, and execution. So, don't settle for less. You deserve more than you desire. Dream big. Work hard and smart to accomplish your goals. Remember that you have only one life. Therefore, live your life fully.

Don't give your pen to others to write your case study. Hold the pen in your hands and write your own case study to inspire others. To conclude, write your own case study instead of writing others' case studies. Create your own destiny instead of others' creating your destiny to leave your leadership legacy.

"If someone asks me a question, 'What is it you see when you look out the window that is visible but not yet seen by others,' I will answer, 'I see a world filled with people with a huge potential lying untapped. If I can identify their strengths and inspire them to unlock their potential, I feel that I have made a difference in the world.'"
— Professor M.S. Rao

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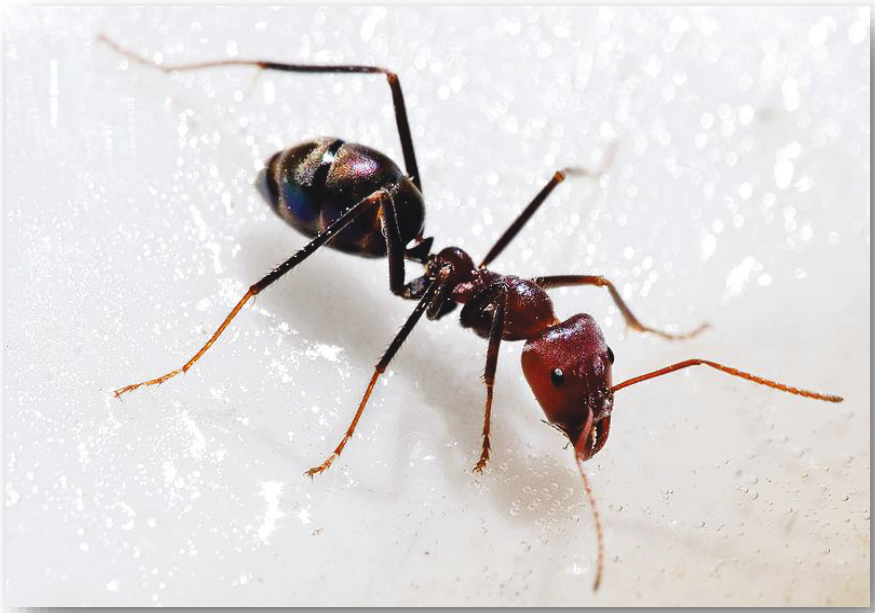
## About the Author

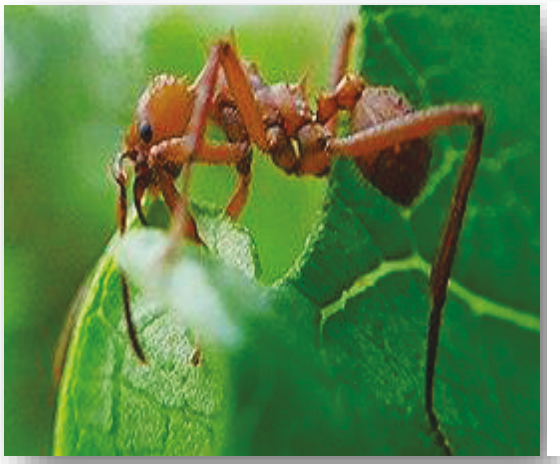
**Professor M.S. Rao, Ph.D.**

Professor M.S. Rao is the Father of "Soft Leadership" and the Founder of MSR Leadership Consultants, India. He is an International Leadership Guru with forty years of experience and the author of fifty books including the award-winning *See the Light in You* URL: https:// www.amazon.com/See-Light-You-Spiritual-Mindfulness/ dp/1949003132. He is a C-Suite advisor and global keynote speaker and brings a strategic eye and long-range vision given his multifaceted professional experience in military affairs, teaching, training, research, consultancy, and philosophy. He is passionate about serving and making a difference in the lives of others and is a regular contributor to *Entrepreneur Magazine*. He trains a new generation of leaders through leadership education and publications and his vision is to mold one million students into world leaders by 2030. He has the vision to share his knowledge freely with one billion people globally and advocates gender equality globally (#HeForShe). He was ranked #1 Thought Leader and Influencer in HR globally by Thinkers360 (*see* https://www.thinkers 360.com/ top-50-global-thought-leaders-and-influencers-on-hr-september-2020/). He invests his time authoring books and blogging on the topics of executive education, learning, and leadership. Most of his work is available free of charge on his four blogs and can be reached at msrlctrg@gmail.com.

# The Last Ant

— Emilio Iodice, Rome, Italy





*(Courtesy, Creative Commons/Wikimedia, 2022)*

I watched it limp across my patio.

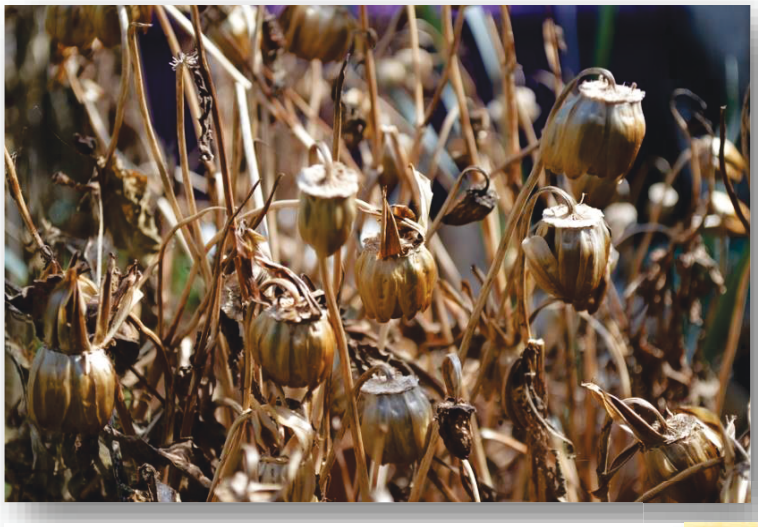
I wanted to help.

The ant was in search of sustenance, and anything to parch its withering torso as it dealt with the ravages of a hell hole of heat and sun on the island of Ponza.

I dropped a few beads of water in its path.

They evaporated.

Late July, in the Mediterranean, is a time of feasting for ants and other insects as they assault succulent grapes, figs, and flowers to drink their sweet juices and bring nourishment to their colonies.



*Courtesy, Alex Pearson*

Not this year.

The summer is a glowing inferno, burning the soil and drying anything in its path.

The ground is hot. Very hot.

Temperatures are over 45 degrees Celsius (113 Fahrenheit).

The land seems to be dying and unable to raise itself to give us what we need.

Plant and food at home.

Skins of tomatoes and eggplant are thick and hard and offer little in the way of nutrition.

A farmer told me he found dried out hives with thousands of shriveled bees strewn across the landscape.

I went to my garden.

I searched for bugs.

There were none.

The terrain was a griddle of fire.

Any miniscule thing that crawled over it would die.

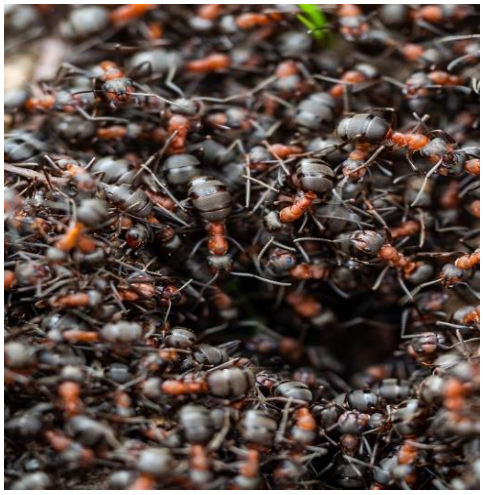
Usually, endless armies of red and black ants would be cutting leaves and hauling seeds, parts of insects and whatever they could carry to take into their settlement to feed the queen and its thousands of inhabitants.

Now their metropolis was tunneled deep underground into a lightless, subterranean cavern.

It was cool but without food.

The colossal excavation was to save the colony from the torrid temperatures.

Their warehouse of rations for the winter was gone.



*Courtesy, Al Jazeera English, CC BY-SA 2.0*

They might survive the summer of 2022.

Would they and *we* make it through the freezing months ahead and the heat of next year?

Perhaps.

Soon we will know.

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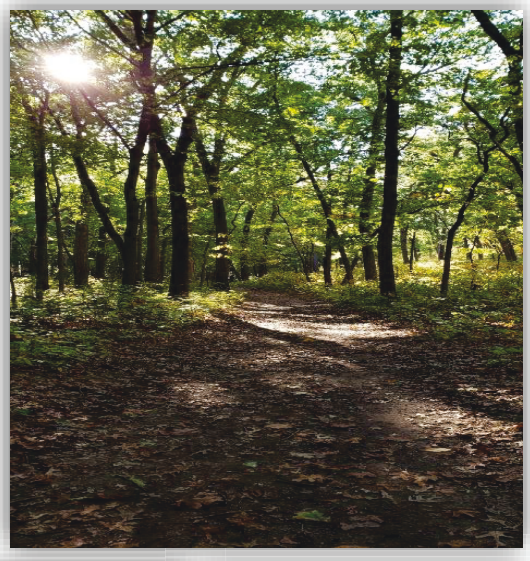
*Emilio Iodice is Director Emeritus of Loyola University Chicago's Rome Center, Professor of Leadership, and author of "The Return of Mussolini: The Rise of Modern-Day Tyranny" and "Liberation."*

*See Iodicebooks.com.*

Poetry & Prose

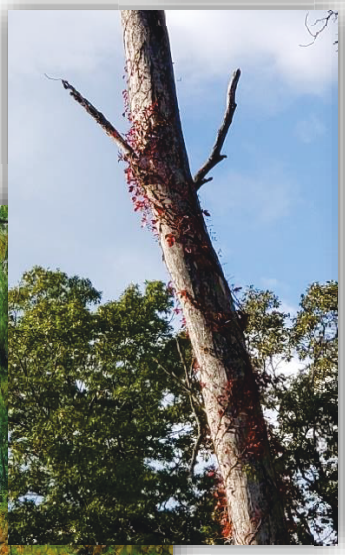
# Testaments to Life

— ELIZABETH GINGERICH, JVBL Editor-in-Chief



*The resilience of trees on full display*
*All while humans shift rotely from one lifecycle to the next;*
*Captivated by wonder and curiosity, inquiry and innocence in youth.*
*By midlife, hectic routines consume the day as obligations overwhelm and mere existence outpaces living.*
*In old age, appreciation and amazement reign, restoring the mysteries of yesteryear.*
*Statutory and erect, humbly bowing to the sun while cascades of color and beauty abound.*

*Testament that variety is to be respected.*
*No segregation needed —*
*Oaks, maples, buckthorns, basswoods, hickories, elms,*



*birches, cottonwoods, pines, willows*

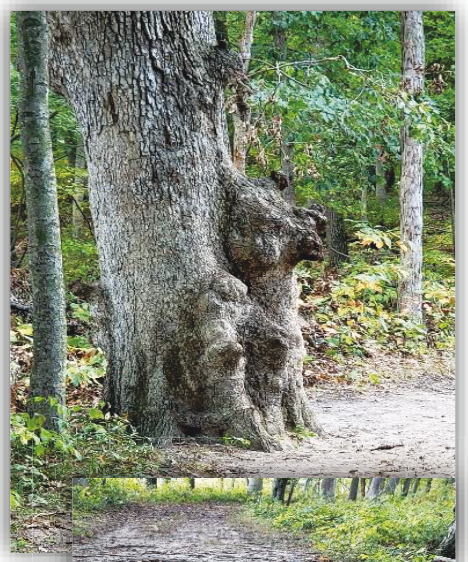
*— each with their own mark, each contributing to the collective.*

*Companion to prairie grasses, they guard over marshlands, sheltering native species in symbiotic harmony with endless bogs and windswept dunes.*

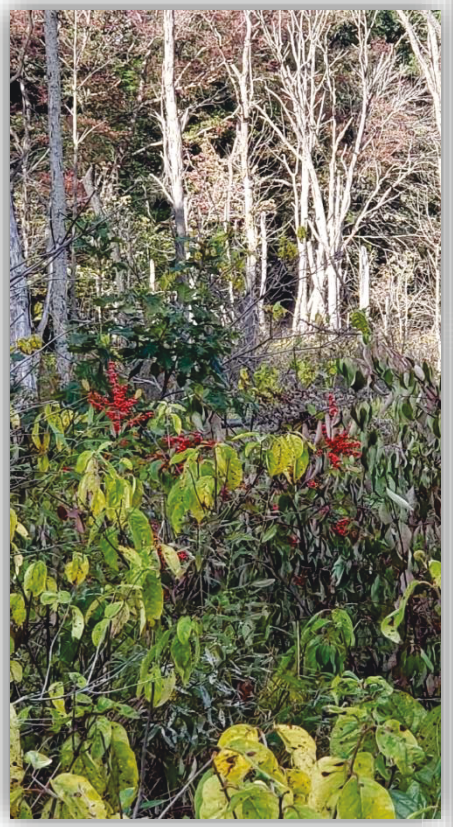
*Supporting creeping vines — like fanciful necklaces,*

*Competing for a spot in the sun*
*Yet working together to sustain the forest.*

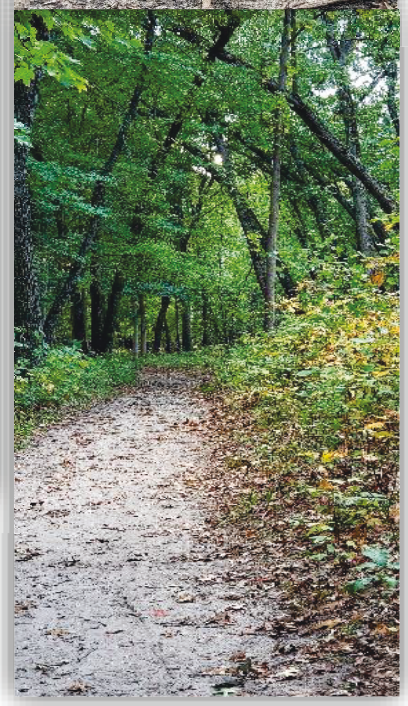
*Offering housing to woodland wanderers,*
*Trunks with transfigured bases, impersonating whimsical creatures.*
*Swapping toxins for air, the next breath is assured,*
*To every living occupant, without recompense or attribution.*



*Tentacles crisscrossing to absorb moisture excesses while conveying sustenance to all within reach.*



*Reflecting the grandeur of one season ending by contrasting fall's glories against pale, bare exteriors*
*And hinting of a resplendent resurgence of new life to come.*

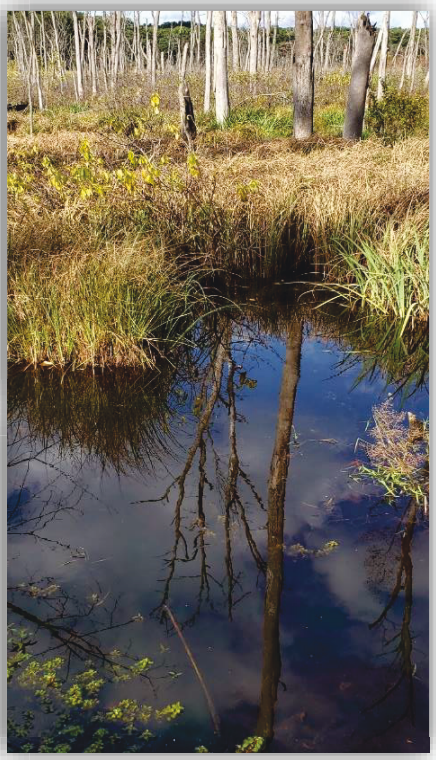


*Lining pathways, curved limbs outstretched to greet the passerby*
*Heralding the entrance and witnessing the egress of all who journey through.*

*Standing tall in the marshland while radiating natural tapestries*

*Replicating the imagery above to living portraits below*
***Mirrowing the surrounds and***
***maintaining sentinel duties,***

*Even as death gives way…..*



*Lightning strikes and erosion, may fall a limb or even the whole.*

*Yet decline does not diminish camaraderie.*

*They lean and fall, but are aided by a neighboring colleague, to ease their demise.*

*Their usefulness is not spent.*

*As death encroaches and eventually prevails, more gifts are presented to humans and plants alike;*

*Stripped of foliage, inner rings are exposed to create new places to rest, to dine, to call home — All while enriching the earth with residue and hollowed shell.*

*So do not disregard the canopies of leaves,*
*the nuts and berries, the shade and protection,*
*all life-healing forces.*

*Honor these harbingers of hope and predicates of existence.*

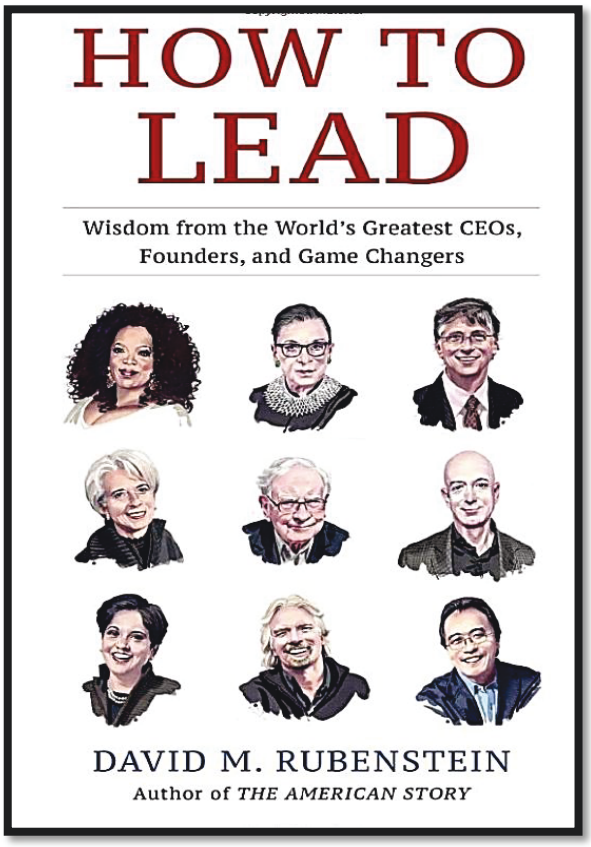
*Reinstate the wonder and amazement of these keepers of time.*

*Give closer scrutiny to the winding pathways*
*The framing of bogs and marshlands*
*The regalement of solitude, only stirred by the hush of winds or interruption by the songbird.*

*From sprig to fallen timber*
*a sign of hope for humankind*
*even as humankind engages*
*to compromise such Testaments to Life.*

*PostScript:*
*Aligning clean resources in the planet's war against climate change — with the well-known attribute of $CO_2$ extraction by trees which has been leading the battle — university students worldwide are devising ways to aid in fostering a solution, instead of exacerbating the problem. Students at Michigan State University in Lansing have craftily designed a biodigester on campus which accepts dining hall food scraps, restaurant waste, and expired grocery items to convert into energy. Expanding this practice to create biofuels to ease the footprint of flying, 2 Valparaiso University students in NW Indiana – Amanda Wittersheim and Leo Cruz – have begun research in regional food and compost collection with the intent of integrating this waste into United Airlines transportation fleets.*
*Their research is ongoing.*

BOOK REVIEW




***Title*: How to Lead**

***Author*: David M. Rubenstein**

***Reviewers:* Eya Mahouachi, Jyoti Aggarwal, Nidhi Aggarwal, Nana Manu**

***Publisher*: Simon & Schuster**

***Pages*: 448**

***Publication Date*: 2020**

***ISBN*-10:1982132159**

***Abstract***

*Many consider leadership a path to improve their personal, social, and professional lives. People believe that leaders add unique skills to their lives and improve the world in the long run. Accordingly, authors have provided leadership books to help individuals understand leadership and leaders. The author of this book, David M. Rubenstein is one such writer. This book offers perspectives on different leadership experiences. These are categorized into visionaries, builders, transformers, commanders, decision-makers, and masters. The vision of this book is to inspire readers to develop and enhance their leadership skills. Altogether, this book proves that there is no perfect way to lead; any person from any background can become a leader who can make positive changes.*

## Introduction

Amongst the many definitions of leadership, one provides that it is a pathway that guides an individual to develop unique potential. As a leader, it is expected that the personal, social, and professional aspects of the individual will grow. As good leadership becomes a growing demand, authors have provided books that help individuals understand what it means to be a leader. The author of the reviewed book, *How to Lead*, is David Rubenstein, host of *The*

*David Rubenstein Show: Peer-to-Peer Conversations* on Bloomberg TV (Rubenstein, 2022). In the book, *How to Lead*, the author presents narrations with a set of interviews with renowned leaders across the United States.

The primary purpose of the book is to provide a range of perspectives from different kinds of leaders, with the hope of inspiring readers to develop and enhance leadership skills. In doing so, the author analyzes the leadership traits of each leader through individual interviews. He poses interesting questions such as finding out what key factors led them to lead, and if they believe in luck, drive talent, training, experience, or other aspects of managing people. The author also inquired how their ability to lead was found and cultivated, how they put their work into action, and what happened when it was tested.

The material provided in the book is primarily for anyone who is curious about knowing the world's most outstanding leaders. Additionally, it is a side activity book for an undergraduate or graduate course in fields such as business, leadership, philosophy, sociology, educational administration, public administration, and healthcare administration. While the title of this book prompts readers to think about how to lead, the author addresses the personal journey of each leader interviewed. The book does not provide the perfect leadership style or the perfect leader, but it presents the experiences of different leaders.

## Overview

Based on the author's experience and narration, the book is categorized into leadership styles and experiences derived from the circumstances and characteristics of the interviewees. These six categories include visionaries, builders, transformers, commanders, decision-makers, and masters. Some interviews of the best-known leaders showed how leadership was cultivated throughout their respective careers. His idea of interviewing leaders provided many perspectives. As a result, readers will be inspired to enhance their leadership styles and skills.

## The Visionaries

The first category is comprised of the visionaries; leaders correspond to individuals with a clear vision of what they want and how to do it. These individuals started small, envisioned minute things evolving into significant undertakings, and had an intuition for decision-making. Interviewees shared a similar goal of having a vision for their idea to succeed. Jeff Bezos, Bill Gates, and Richard Branson had the same answer when asked how they became successful. They answered that they all started with a small idea and their hard work and persistence made them successful. Bill Gates, for example, also saw an urgency in creating software from a relatively inconspicuous idea which later became one of the largest enterprises in the world. Another visionary trait of intuition for decision-making was demonstrated in Bill Gates as he narrated how he dropped out of Harvard to write computer code. Overall, visionaries did not aim to be leaders, instead, they concentrated on doing something unique.

## The Transformers

Another category consisted of the transformers who were individuals possessing such qualities as distinct leadership skills backed by a complementary support system. The transformers believed that a sound leader have a clear vision and try every possibility to

make it happen. In the interviews, the author found acclaimed female role models, such as Melinda Gates, Ginni Rometty, and Indira Nooyi, all of whom were known for their passionate commitment to lead large organizations (Rubenstein, 2020). The author noticed similarities among transformers in that they were believers in philanthropy. Melinda Gates, for example, narrated how she led the organization of the Giving Pledge and how her interest in computers led her to Microsoft and eventually to philanthropic leadership.

## The Builders

The builders believed in developing their leadership skills for personal growth. A shared skill was their ability to evaluate people, find more meaning in their position, make quick judgments, and remain persistent. The author described builders as people who excelled in nurturing their personal and professional lives. Builders also believed in the philanthropic acts of creating opportunities for others. An example of a builder mentioned in the book is Robert Smith, the wealthiest African American man in the world, who attributed his success to creating equal opportunities for all young African Americans. Another example of a builder was Ken Griffin; he believed in timing, learning to trust people, trusting their judgment, and delegating work to skilled people within any job setting. Interestingly, Marilyn Hewson was the only female listed as a builder. The author highlighted her ability to negotiate with presidents and become a strong woman amidst her role as a wife and mother. In her interview, she attributed her success to her husband's support and her persistence in funding herself through college.

## The Commanders

The commanders held strategic governmental positions as leaders in the United States. The author mentions two former presidents, George W. Bush and Bill Clinton, one female; Condolezza Rice, and three leaders who also served in the United States Government. Overall, the commanders were very open about their humble beginnings: what mattered the most to them aside from authority, and the impact of their work on other parts of government, and their lives. In the interview, Former President Clinton narrated his life journey from a less privileged family, fighting all odds and making it to the White House. When asked a question about the most rewarding part of the presidency, Former President Bush stated that it was his ability to sustain his relationship with his daughters, while Former President Clinton stated his cherished ability has brought shared prosperity among all Americans. The only female commander, Condolezza Rice, spoke about her love for policy, not politics. Within the context of policy, she spoke about some political wins and what leadership should be. She mentioned Nelson Mandela as a prime leader who had vision and humility as compared to other leaders who were compromised due to arrogance and hubris. Another commander, David Petraeus, believed in strategic leadership. His narration was intriguing because he presented four critical parts needed for all leaders: acquiring ground-breaking ideas, communicating effectively, overseeing the implementation of the ideas, and engaging in the process to determine how the nascent ideas needed to be revised and refined in response to the circumstances at hand.

## The Decision-Makers

The decision-makers were brave and conscious of the impact of their choices because they influenced people. Nancy Pelosi, the first US Speaker of the House of Representatives,

stated in her interview with the author; "have no fear," "model to women," and "know your why." She believed leadership was "not about managing people, but rather about managing time." Another example was Anthony Fauci, the Director of the National Institute of Health who became popular because of his leadership in healthcare during COVID-19. His view on good leadership was described as hiring the right skilled people and having a clear vision. Former International Monetary Fund (IMF) Director Christine Lagarde also listed the traits of confidence, hard work, and intellect as the primary drivers of her leadership success. Like Pelosi, Lagarde spoke about the discrimination she faced as a woman in leadership. Ruth Ginsburg, the former US Supreme Court Judge, also experienced discrimination which was funneled to her advocacy for women's rights and silencing of irrelevant opinions. Judge Ginsburg mentioned a piece of marriage advice given by her mother-in-law which she believed was vital for a successful life journey as a leader and decision-maker: "Now and then, it helps to be a little deaf." Her fight for the equal rights amendment and against gender discrimination made her an icon. Overall, the author had more women categorized as decision-makers, presumably because of their influence.

## The Masters

The last category is the masters. Being identified as a master includes a high degree of self-confidence and makes it clear that leaders must believe in what they are trying to accomplish, understanding that it is a never-ending quest for an unachievable goal. One of the masters is Jack Nicklaus, widely known during his career as the record's greatest golfer. His talent to win so frequently, in the most vital competitions specifically, and to do so with modesty, made him a model of athletic leadership. Nicklaus mentioned that nobody had ever mastered golf. However, he also stated that he enjoyed it because no matter how proficient he became, he could continuously improve.

In addition, former tennis champion Renée Fleming mentioned that making it to the top was not tricky but staying at the top was incredibly difficult. It required ongoing learning. In the same context, Yo-Yo Ma — the world's most visible and acclaimed classical musician — stated that leadership was about continuous learning and finding the best way to summarize the communication of an idea as accurately as possible. *Table 1* summarizes all these leadership experiences.

**Table 1:** ***A Summary of Six Leadership Experiences Categories by David Rubenstein (2020)***

| Leadership Experience Categories | Leadership Experience | Sample Quotes | Leaders |
|---|---|---|---|
| The Visionaries | **These leaders possess a clear vision.** | **"All my best decisions in business and life have been made with heart, intuition, guts, not analysis" (Rubenstein, 2020, p. 6). Jeff Bezos** | **Jeff Bezos, Bill Gates, Richard Branson, Oprah Winfrey, Warren Buffett** |
| The Transformers | **These leaders have good leadership skills and curiosity** | **"If you don't have a natural curiosity, then you need to develop one" (Rubenstein, 2020, p. 182). Ginni Rometty** | **Melinda Gates, Eric Schmidt, Tim Cook, Ginni Rometty, Indra Nooyi** |

| | | | |
|---|---|---|---|
| The Builders | **These leaders believe in developing their skills to see growth.** | **"Hollywood will portray a leader as tall and handsome and strong-jawed; the outstanding leaders are just the opposite. First of all, they've got to want it. But they come in all shapes and sizes" (Rubenstein, 2020, p. 110). Phil Knight** | **Phil Knight, Ken Griffin, Robert F. Smith, Jamie Dimon, Marilyn Hewson** |
| The Commanders | **These leaders have big ideas, communicate effectively, and oversee the implementation of their ideas.** | **"I have always followed the 'Prior preparation prevents poor performance' mantra. I think those things made a difference. I was raised to believe that if you start something, you finish it, or you do everything you can to finish it" (Rubenstein, 2020, p. 264). James A Baker III** | **George W. Bush and Bill Clinton, Colin Powell, David Petraeus, Condoleezza Rice, James A. Baker III** |
| The Decision-makers | **They are brave and conscious of the impact of the choices they make.** | **"You don't dictate to people. But if you let them know what your vision is, hire the best people, and then don't get in their way, those are the qualities of a good leader" (Rubenstein, 2020, p. 309). Dr. Anthony S. Fauci** | **Nancy Pelosi, Adam Silver, Christine Lagarde, Anthony S. Fauci, Ruth Bader Ginsburg** |
| The Masters | **They have high self-confidence and believe in a never-ending quest for an unachievable goal.** | **"I don't have a wish list. What I do have is an open mind and a belief in the future. I believe that things come to us if we work hard, we're dedicated, we love what we're doing, and we're passionate" (Rubenstein, 2020, p. 371). Renee Fleming** | **Jack Nicklaus, Mike "Coach K" Krzyzewski, Renée Fleming, Yo-Yo Ma, Lorne Michaels** |

## Contribution to the Field

The book provides a new contribution to leadership since the author interviewed well-known leaders. The author's curiosity to know why someone should become a leader and how to remain an extraordinary leader exhibited unique qualities such as ambition, talent, and ability. The 31 leaders described their leadership experiences, behaviors, attributes, skills, and other qualities like decision-making, teamwork, the effectiveness of proactive strategies, and innovation. For example, Nicklaus described that knowing one's capabilities and believing in oneself was crucial in making such an individual's dreams come true.

The manner in which leadership styles are provided in the interviews would encourage individuals to learn more about leadership. Relevant leaders' experiences have been presented in the book. The book is a unique contribution to leadership because, in addition to interviewing famous leaders, the author attempted to illustrate the concepts easily so that anyone without a leadership background could learn from them. This attempt is hard to find in other leadership books as they only focus on academic theories. Someone will choose this book over another because the author provides an opportunity for the readers to analyze how to lead and identify concrete examples of effective behaviors with the help of famous leaders. Readers will enjoy learning the concepts with this new way of learning and practicing leadership.

## Strengths and Weaknesses

The author presented interesting perspectives in his book, "How to Lead," all of which were

attributed to the tone and narration of his interviews with the leaders. Beginning with the strengths, Rubenstein strategically categorized unique leadership styles based on experiences, function, and personality. Most discussions in the book touched on people of influence, their family, and their journey. Rubenstein unraveled leadership skills, thought processes, and decision-making patterns through the interviews. The diversity of leaders also added to the strength of the book because the reader understood that all leaders lead, but they all had different stories. Rubenstein's interview questions were designed to obtain inspirational stories that positively impacted the leaders. The questions also unraveled how the leaders cultivated their unique experiences, fulfillment, and happiness.

A limitation of the book is seen in the similarity of the author's questions; most of which presented a narrow predictive viewpoint leading to boundaries on the perspective of the leaders. Suggestively, the author could have categorized the questions to include modern leadership theories that support the leadership styles and categories of each leader. With references to behavioral or personality theories to affirm his reasoning for categorization. Also, the lack of research references made the book less recommendable for academia. Another limitation is that the author did not include the dates or times of the interviews which may present a barrier to how the reader perceives the perspective of leadership. For example, leaders interviewed within a span of 5 years could have various interpretations of a particular occurrence such as a global pandemic or an economic recession. Providing a time frame for the interviews will help the reader's reason along with the thought process of the interviewees.

The book accomplished its purpose of praising notable leaders who have stood out to impact most, if not all, of the 21st century. Based on the narrations, the book portrays that there is no perfect leadership style which leaves room for anyone to become a leader as long as they can create a positive change. Overall, the author's compilation of interviews with 31 world-renowned leaders from a diverse pool of industries, personalities, and leadership skills contributed to the richness of the book.

## Conclusion

Leaders have different visions, and the book, *How to Lead*, contributes to the collection of visions by showcasing the great experiences of leaders and how leaders create a successful journey of lifelong self-growth. The leaders interviewed in the book faced unprecedented challenges yet maintained confidence in their leadership practice and expertise, all of which guided the leaders towards beneficial solutions. The positive attitude of the leaders mentioned in the book reflects their vision and decisive leadership. Additionally, the book's narration can pivot a considerable thought for existing and future leaders on "*How to lead*" and how to transform an organization by creating new pathways for success. The book integrated a piece of high-quality information by interviewing leaders of different styles. The book also elucidated an excellent source of encouragement and wisdom from the world's greatest CEOs, founders, and game changers which could help students to build choices. The creativity, success, passion, concentration, commitment, philanthropy, diversity, and establishment in the leadership of the interviewees was profound, all of which set a stage for the audience on how the reader can become a great leader.

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