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The Journal of Virtues & Leadership (JVL) is an international journal that examines the good that exists in the world by highlighting the virtues and the deep connection of the human spirit within a leadership context. The virtues in life provide balance as to who we are as individuals— for in ourselves and in our leadership, the ability to look inside of who we are is of great value. The articles in JVL are intended to inspire people to look within who they are as leaders and be encouraged to lead from a virtues perspective. While there is such good in this world, there is often the negative as well. JVL does not ignore this. The articles also explore the vices—the very things that might keep individuals from honorable leadership—that exist in the leadership arena. We must be willing to look at the light and the dark to obtain a full picture, and JVL will do this. JVL is offered online and is a free publication.

From the Editor

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Welcome to Volume 2, Issue 1 of *The Journal of Virtues & Leadership (JVL)*. This issue is particularly dear to me for many reasons; first, the great patience it has taken to finally get it published and the great care that many have taken to ensure this happens (I say thank you!). Second, the content is, by far, of great fascination. I trust you will join me in agreeing on this. And third, I like the global feel we have with authors from the United States, Canada, South Africa and Germany.

In this issue, **Corné Bekker** has provided a book review of the new edited book, *The Spirit of Servant-Leadership*, by Shann Ferch and Larry Spears. The book is a great addition to the literature of both spirituality and leadership, and Bekker offers insights that I trust will compel you to read the book on your own and find the many nuggets of truth that are offered there.

We are also uplifted by the work of **Thorsten Grahn**, with his insightful article, which looks at the ancient method of the Three Sisters Garden and the deep connection to servant leadership. This provides a new and fresh perspective to the question posed by Robert K. Greenleaf on "Do those partners being served grow as individuals/organizations?" I am indebted to Grahn for his kindness and the patience he has shown me over these years.

Additionally, we have **J. Brock Brown's** interesting look into the idea of what virtues are, the connection to leadership and the ultimate connection to this idea of transformational leadership. Brown asks a compelling question that deserves our attention—'will people follow a virtuous leader?'—quite the question. I hope you enjoy the prose he presents.

Finally, we are blessed by the work of **Bruce Winston** and **Paula Tucker**, and their engaging work on the Beatitudes as leadership virtues. The connection is much deeper than I think most of us expect, and yet the connection is not only present, it is indeed a deep connection. The connections are made by providing anchors; this approach is not only entertaining, but highly informative.

I trust you will enjoy the journey into this edition of JVL. I also trust you will find discovery along the way and seek to know the essence of virtues in your own life and leadership. All the best.

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According to Morgan (2006), "Metaphor is central to the way we 'read,' understand, and shape organizational life," and "most modern organization theorists have looked to nature to understand organizations and organizational life" (p. 65). In the garden metaphor for an organization (Grahn, 2008), the leader's role is that of a gardener who takes care of the garden and nurtures the growth of the plants such that lasting fruit is produced. The gardener's focus on the healthy growth of each individual plant in the garden resembles the servant leader's focus on the healthy growth of each individual person in the organization. According to Greenleaf (1980), the growth of the people in the organization is the best test for practiced servant leadership. The question he raises is "Do those being served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" (p. 43). The Three Sisters Garden (Formiga, 2010) is an ancient method of gardening using an intercropping system, which grows corn, beans, and squash crops simultaneously in the same growing area. Taking the Three Sisters Garden as an analogy for a three-partner collaboration provides a new perspective on the determinants of highly effective collaboration. The analogy suggests that Greenleaf's question also applies to situations in which a servant leader facilitates collaboration between organizations. Greenleaf's question then becomes, "Do those partners being served grow as individuals/organizations?"

This paper links the presence of strong demonstrated virtues with what research has determined to be successful transformational leaders. The paper begins by defining transformational leadership, then links the definition to what Collins (2001) termed "level 5 leaders" and what Johnson (2009) described as "proponents of virtue ethics." Presenting Johnson's "three important features of virtues," the author draws from Taylor's (1995) description of "the Greeks' four chief cardinal virtues" and Johnson's seven "important virtues" to observe commonalities, then creates a parallel link to the four key leadership characteristics identified in Kouzes and Posner's (2007) research. The results show that great transformational leaders, defined by what they do and their levels of followership, are, in fact, virtuous leaders. Identifying the common virtues, the author then argues that it is possible to help or teach people to become virtuous leaders.

The Three Sisters Garden Analogy
for Servant Leadership Based Collaboration

Dr. Thorsten Grahn
Germany

According to Morgan (2006), "Metaphor is central to the way we 'read,' understand, and shape organizational life," and "most modern organization theorists have looked to nature to understand organizations and organizational life" (p. 65). In the garden metaphor for an organization (Grahn, 2008), the leader's role is that of a gardener who takes care of the garden and nurtures the growth of the plants such that lasting fruit is produced. The gardener's focus on the healthy growth of each individual plant in the garden resembles the servant leader's focus on the healthy growth of each individual person in the organization. According to Greenleaf (1980), the growth of the people in the organization is the best test for practiced servant leadership. The question he raises is "Do those being served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" (p. 43). The Three Sisters Garden (Formiga, 2010) is an ancient method of gardening using an intercropping system, which grows corn, beans, and squash crops simultaneously in the same growing area. Taking the Three Sisters Garden as an analogy for a three-partner collaboration provides a new perspective on the determinants of highly effective collaboration. The analogy suggests that Greenleaf's question also applies to situations in which a servant leader facilitates collaboration between organizations. Greenleaf's question then becomes, "Do those partners being served grow as individuals/organizations?"

The Three Sisters Garden is an example of a highly efficient and effective combination of different plants. "Ideal plant combinations are combinations in which either the blooms or the leaves of the plants harmonize such that the plants complement each other in their impact and look more beautiful together than alone" (Stuart, 2004). Usually plant combinations are judged by their blooms, but there are a number of ways how to combine plants effectively. It can be the design of the leaves, the flowering times, or the flowery scents of the plants which complement each other. For example, the scent of the Italian honeysuckle is strongest in the evening when the scent of the rose fades. Stuart noted, "It is an art to combine plants in such a way that no partner receives more attention than another" (p. 102).

The Three Sisters Garden stands for a plant combination that is unique in its mutual efficiency and productivity. "Early European settlers would certainly never have survived

without the gift of the Three Sisters from the Native Americans, the story behind America's Thanksgiving celebration" (Formiga, 2010). To Native Americans of the eastern woodlands, the term "Three Sisters" referred to corn, beans, and squash, which were grown simultaneously in an intercropping system in the same growing area. The garden was typically organized around a rounded mound of soil with corn planted at the center. Beans ring the corn, and squash is planted at the edges. Corn is the oldest sister; she stands tall in the center. The corn provides a natural pole for the bean vines to climb. Corn and bean vines together give shade to the squash. Squash is the second sister; she grows over the mound, protecting her sisters from weeds, and shades the soil and the corn's shallow roots from the sun with her leaves, keeping the soil cool and moist. Beans are the third sister. Bean vines help stabilize the corn plants, making them less vulnerable to blowing over in the wind. Beans help keep the soil fertile by converting the sun's energy into nitrogen.

The three sisters are planted in a small area so that space can be utilized to the fullest extent. These three plants can be very aggressive growers and like lots of sun. The unique symbiotic interactions of the three plants allow them to produce more fruit using less water and fertilizer. Corn, beans, and squash complement each other not only in their growth process, but also in meeting the nutritional requirements of humans. Corn provides carbohydrates while the dried beans are rich in protein, balancing the lack of necessary amino acids found in corn. Finally, squash yields both vitamins from the fruit and healthful, delicious oil from the seeds.

All three sisters are necessary to get this result. Any combination of only two of the three sisters would not be sufficient for optimal growth of the plants. Without corn, the bean vines had nothing to climb on. Without beans, the corn and the squash would not have enough nutrients. Without the squash, the roots of the corn would run dry and die, because the squash leaves provide shade for the shallow roots of the corn.

Servant Leadership and Collaboration

Servant leaders encourage collaboration and teamwork among individuals (Spears, 2005). Moreover, after studying the relationship between team effectiveness and servant leadership, Irving and Longbotham (2006) concluded that "The servant leader's role of fostering community and a collaborative work environment is essential in effective team leadership" (p. 8). However, servant leaders are not only effective in fostering collaboration within their own organization but also in facilitating collaboration and partnership between different organizations. Butler (2005) highlighted the importance of the role of the partnership facilitator: "lasting partnerships need a committed facilitator" (p. 319). Butler dedicated a whole chapter of his book to laying out the principles of effective servant leadership based facilitation.

Collaboration, partnership, alliance, cooperation, coalition, and network are terms used in organization theory to describe the "working together" of two or more partners. In organization literature, authors often use different terms with different definitions to describe "partnership," and sometimes the same term carries different meanings for different authors. Here, partnership and collaboration are used to describe any kind of working together of two or more organizations. In the concrete realization of a partnership, the partners themselves need to create a mutual understanding of the specifics their working together shall entail.

Cross-sector partnerships in particular are partnerships where at least two of the partners come from different sectors. The three sectors commonly distinguished in leadership literature are the public or government sector; the private or business sector; and the social, nonprofit or

third sector. As Tennyson (2004) observed, the public sector tends to be "rights" driven, the business sector tends to be "profit" driven, and the civil society to be "value" driven (p. 3). Organizations often consider partnerships a way to save on own resources, to expand their network and their reach, and to increase their impact and competitiveness. According to Austin (2000), partnerships between businesses and nonprofits must be built around a strategic fit. Standard operating procedures and processes, which result in effective partnerships with peer organizations within the same sector, do not ensure successful results in cross-sector partnerships. Nonprofits and businesses must adapt their relationship-building approaches to the special nature of cross-sector partnerships (Austin). The motivations for organizations committing themselves to a cross-sector partnership vary. In many instances, a mix of self-interest and altruistic motives drives the nonprofit partner, whereas the business partners come more from a self-interest and marketing driven motivation (Selsky & Parker, 2005).

For a partnership to be mutually beneficial, it is important that both partners share certain goals and values. In his study of successful and effective cross-sector partnerships, Austin (2000) observed that the cornerstone for building a richer value exchange among partners is the identification of overlapping missions and compatible values. Austin et al. (1999) and Sagawa and Segal (2000) agreed on six ingredients, which are the "sine qua non" of successful cross-sector collaborations: (a) clarity about each partner's needs; (b) clarity about each partner's strengths; (c) compatible values; (d) overlapping missions; (e) a commitment to a partnership process; and (f) the development of a trusting relationship between the partners.

The Gardener as Partnership Facilitator

Comparing the six determinants of successful cross-sector partnerships with aspects of successful plant partnerships reveals a number of analogies between facilitating collaboration of organizations and gardening. Successful plant combinations have in common that the individual plants share the same soil requirements and have the same need for sunshine—or, if not, that one of the plants provides shade for the other partners. Moreover, they share resources which are necessary for the growth of each partner, and each plant brings into the partnership its unique contribution. Often a certain distance between the plant partners is required such that the roots of the plants do not compete with each other for vital resources like water and nutrients. Sometimes a certain age is necessary to ensure that the strong growth of one partner will not overgrow the other partner. "Success with a Three Sisters Garden involves careful attention to timing, seed spacing, and varieties. In many areas, if you simply plant all three in the same hole at the same time, the result will be a snarl of vines in which the corn gets overwhelmed!" (Formiga, 2010).

Clarity about each partner's needs and strengths corresponds to the individual contribution of each plant and what is required from the partner plant to complement the other. Building on each partner's individual strengths is crucial for the success of both the Three Sisters Garden and the collaboration of organizations.

Compatible values refers to potentially very different organizational cultures, which corresponds to compatible soil requirements. The organizational cultures need not to be the same, but they need to support and encourage compatible values in the same way as the soil requirements of the plants may vary but must be compatible such that each plant can grow in the soil, even if it is not its preferred set of soil composition.

The *overlapping missions* of the partners corresponds to the goal that plant partnerships are making a greater impact in partnership—produce more fruit or a longer enduring flowery scent—than each plant alone.

The *commitment to the partnership process* goes together with the commitment to the natural growth process of the plants, accepting also that not all partners benefit at the same time from the partnership. However, if one plant quits its contribution in the process, the whole partnership would be over. Partnership is considered an ongoing growth process, not a single event. Commitment to the process requires investment in trust, communication, and conflict resolution.

The *development of trusting relationships between the partners* can be interpreted such that each plant grows in partnership with the other plants, trusting, but not knowing, that each partner will finally contribute the hoped-for nutrient that is crucial to the success of the plant partnership. In the Three Sisters Garden, each plant serves another plant's growth without any immediate benefit. Serving the other partners beyond your self-interest in the partnership process distinguishes servant leader facilitated partnerships from other partnerships. Moreover, if the partnership facilitator comes from one of the partnering organizations, as it is often the case, then the facilitating role can easily turn into a litmus test for the facilitator being either a servant leader or a transformational leader. While servant leadership and transformational leadership in many aspects are very similar, one major difference is the focus of the leader. The servant leader's focus is on the growth of the individual in the organization, whereas the focus of the transformational leader is on the growth of the organization rather than on the growth of the individual person (Stone et al., 2003). Facilitating collaboration is a process in which the difference between the focus of a transformational leader and the focus of a servant leader becomes more obvious. For the success of the partnership, it is crucial that the leader serves the higher common purpose of the partnership and not his personal or organizational interests. The Greenleaf question for servant leaders—"Do those being served grow as persons?" (Greenleaf, 1980)—then turns into a question for servant leader facilitators: "Do those partners being served, whose interests often are even less in my organization's interest than the interests of my subordinates, grow as individuals/organizations?"

About the Author

Thorsten Grahn holds a Ph.D. in Mathematics from the University in Heidelberg (Germany), and a M.A. in Organizational Leadership from Azusa Pacific University (USA). Thorsten has 15 years of experience in international and intercultural management of non-profit organizations. He is currently coordinating the international ministries of ERF Media (Germany) in more than 40 languages in Europe, Africa, Asia and Latin America. Thorsten has a special interest in servant leadership and in facilitating effective win-win collaborations between organizations.

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The Building of a Virtuous Transformational Leader

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This paper links the presence of strong demonstrated virtues with what research has determined to be successful transformational leaders. The paper begins by defining transformational leadership, then links the definition to what Collins (2001) termed "level 5 leaders" and what Johnson (2009) described as "proponents of virtue ethics." Presenting Johnson's "three important features of virtues," the author draws from Taylor's (1995) description of "the Greeks' four chief cardinal virtues" and Johnson's seven "important virtues" to observe commonalities, then creates a parallel link to the four key leadership characteristics identified in Kouzes and Posner's (2007) research. The results show that great transformational leaders, defined by what they do and their levels of followership, are, in fact, virtuous leaders. Identifying the common virtues, the author then argues that it is possible to help or teach people to become virtuous leaders.

Imbedded and inherent in the literature, discussions, and research of transformational leadership is the character of leaders. According to Burns (1978), the founding researcher on transformational leadership, "such leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality" (p. 2). Transformational leadership "is characterized by the ability to bring about significant change" (Daft, 2005, p. 153). Transformational leaders have the competence and character to lead change in the "organization's vision, strategy, and culture as well as promote innovation in products and technologies" (Daft, p. 153). Rather than focusing on the micromanagement tools of rules and operational goals, transformational leaders focus on vision, values, and relationships to engage followers and build change leaders, who in turn build change leaders.

In his now classic book *Good to Great*, Collins (2001) elaborated on the two critical characteristics of what he and his team called a "level 5 leader" who "embod[ies] a paradoxical mix of personal humility and professional will" (p. 39). Collins further wrote about the extra dimension that elevates companies to elite status. This "extra dimension is a guiding philosophy or a 'core ideology,' which consists of core values and a core purpose (reason for being beyond just making money)" (Collins, p. 194). Citing Hewlett, Collins stated:

> The 'HP WAY,' as it became known, reflected a deeply held set of core values that distinguished the company more than any of its products. These values included technical contribution, respect for the individual, responsibility to the communities in which the company operates, and a deeply held belief that profit is not the fundamental goal of a company.

This appears to be a practical application of Burns' "raising one another to higher levels of motivation and morality" (Burns, 1978, p. 2). In linking Collins' level 5 leaders to virtue ethics, Johnson (2009) wrote:

> Proponents of virtue ethics start with the end in mind. They develop a description or portrait of the ideal person (in this case a leader) and identify the admirable qualities or tendencies that make up the character of this ethical role model. They then suggest ways in which others can acquire these virtues. (p. 70)

According to Johnson, there are three important features of virtues:

1. Virtues are woven into the inner life of leaders. They are not easily developed or discarded but persist over time.
2. Virtues shape the way the leaders see and behave. Being virtuous makes them sensitive to ethical issues and encourages them to act morally.
3. Virtues operate independently of the situation. A virtue may be expressed differently depending on the context (what's prudent in one situation may not be in the next). Yet a virtuous leader will not abandon his or her principles to please followers. (p. 71)

This leaves us with the question: will people follow a virtuous leader? The answer lies in the relationship between Johnson's seven "important virtues," what the ancient Greeks called "the four chief or cardinal virtues," and what Kouzes and Posner's (2007) research stated are the "four attributes" people look for in a leader they are willing to follow (see Table 1).

At best it appears that a moderate to strong correlation (but a correlation nonetheless) exists between important or chief virtues and what Kouzes and Posner's research defined as the four key attributes "people most look for in a leader…a consistent pattern across countries, cultures, ethnicities, organizational functions and hierarchies, gender, educational, and age groups" (2007, p. 29). When compared to Branham's (2005) research on why employees leave organizations, another parallel is observed. Branham wrote, "it became clear that employees begin to disengage and think about leaving when one or more of four fundamental human needs are not being met" (p. 19):

1. The need for Trust (being honest and treating you fairly).
2. The need for Hope (believing you will be able to grow and develop).
3. The need for a sense of Worth (being shown respect and regarded as valued)
4. The need to feel Competent (being matched to a job that matches your skills and to receive training). (Branham, pp. 19-20)

It is possible (see Table 1) that Branham's definition of trust is met through the applied virtues of courage, integrity, justice, and prudence and the leadership practice of honesty. Hope is met through the applied virtue of optimism and the leadership practices of forward-looking and inspiring. A sense of worth, and feeling competent are met through the applied virtues of reverence, compassion, and temperance, as well as through the leadership practice of competence.

Table 1
Comparison of Branham's 4 unmet needs with Johnson's and ancient Greek virtues along with Kouzes and Posner's leadership attributes.

Branham's 4 Unmet Needs (2005, pp. 19-20)	Johnson's Important Virtues (2009, pp. 71-78)	Greek 4 Chief Virtues (Taylor, 1995, p. 31)	Kouzes and Posner's 4 Attributes of Leadership (2007, pp. 29-41)
Trust: Expecting the company and management to deliver on its promises, to be honest and open in all communication with you, to invest in you, to treat you fairly and to compensate you in a fair and timely manner.	**Courage:** Overcoming fear in order to do the right thing	**Courage:** The capacity to do what is right even in the face of adversity.	**Honest:** Having integrity and character. Being truthful, ethical and having principles
	Integrity: Being "true to ones-self", honest and walking the talk publicly and privately.	**Prudence:** Practical wisdom (not to be confused with intelligence or information) that leads to good choices.	
	Humility: Being self-aware, open to new ideas and knowledge and acknowledging there is a power greater than the self.		
	Justice: A sense of obligation to the common good; and treating others as equally and fairly as possible.	**Justice:** Centers on acts of fairness, honesty and the rule of law.	
Hope: Believing you will be able to grow, develop your skills and have the opportunity for advancement or career progress.	**Reverence:** The capacity to feel a sense of awe, respect and even shame when appropriate.	**Temperance:** Self-discipline, the ability to control one's impulses to do things that are gratifying in the short run but harmful in the long run.	**Forward-Looking:** Having a sense of direction and a concern for the future of the organization
	Optimism: Expecting positive outcomes in the future even if one is currently experiencing disappointments and difficulties		
Competent: Expecting you will be matched to a job that aligns with your talents and your desire for a challenge. & **Self worth:** Feeling confident that if you work hard, do your best, demonstrate commitment and make meaningful contributions, you will be recognized and rewarded accordingly.	**Compassion:** Putting others ahead of self		**Inspiring:** Being enthusiastic, energetic and positive about the future.
			Competent: Having relevant experience and sound judgment

Without attempting to state the obvious, it follows, therefore, that followers will engage with leaders who demonstrate virtues and disengage with those who do not. If virtuosity is necessary to lead, can organizations train or develop adults to be virtuous leaders? According to Johnson (2009), "character appears to be more caught than taught. We often learn what it means to be virtuous by observing and imitating exemplary leaders" (p. 81). However, Johnson further argued that "character is developed over time through a series of moral choices and actions…virtues are more likely to take root when nurtured by families, schools, governments, and religious bodies" (p. 83). Such institutions "provide a framework for understanding the world and, at the same time, challenge us to act in specified ways" (Johnson, p. 83). A similar framework is alluded to in Kouzes and Posner's (2007) leadership research:

> Exemplary leaders know that if they want to gain commitment and achieve the highest standards, they must be models of the behavior they expect of others. […] To effectively model the behavior they expect of others, leaders must first be clear about guiding principles. They must clarify values. (p. 15)

However, leaders must not only clarify their values; they must give voice to them. "Leaders are supposed to stand up for their beliefs, so they'd better have some beliefs to stand up for" (Kouzes & Posner, p. 15).

It is this starting point of clarifying and giving voice to values that is emphasized here. However, once we have given voice to values (what we say), we must then focus on behavior (what we do). "The ethics of individuals and organizations is based on how they respond when faced with ethical issues—not with what they say" (Axline, 1996). This is the role of ethics awareness training (Brown, 2008). Not that values and ethics are the end-all and be-all of great leadership and inspired followership, but they are the unarguable starting point and are non-negotiable in building a virtuous leader and engaged followers. Learning about ethics is the key to building virtuous leaders because it is in the dialogue of ethics where people have an opportunity to explore virtues (principles or values) and behaviors of themselves, others, and their organization.

Over the past sixteen years, I have had the privilege of having my character brought under the mentorship and coaching of great people like Larry Mills and Dr. Larry Axline from Holt Caterpillar of San Antonio, Texas; Dr. Steven Ulosevich of Ulosevich and Associates in Pendleton, South Carolina; Pastor Brian Roller from Calgary, Alberta; and my wife, Jeannie. All of these people and more have had a profound effect on my journey toward virtuous leadership (a journey I am still on). In 2001, I decided to quit my position as COO and Operating Partner of SEAL international so that I could commit my life to helping others on the same journey. The Values-Based Leadership development model, which continues to evolve out of this commitment, is less a program and more of a process. As part of this process, I teach and coach our customers and their associates to develop the competence and commitment to influence others (one-on-one), influence teams, and influence the organization. However, the foundation of my work over the last eight years has been teaching and coaching leaders to influence self, starting with values and ethics. My consulting firm has delivered this virtuous leader training and coaching to over 3000 executives and their associates in customized, customer-specific workshops and follow-up coaching sessions. Within this process, we discovered a few simple truths:

1. People who choose to rise to the challenge of leadership desire to be virtuous leaders and are hungry to be taught how in a culture they can be proud of.
2. People desire to work for leaders whose virtues are modeled in their daily behavior.

3. There is an understandable level of new generational cynicism developed as a result of well-publicized ethical lapses of self-centered short-term management, be it business or family.

The foundation to developing virtuous leaders is to understand psychology's nature/nurture debate. According to Trevino and Nelson (2007),

> Most studies find that behavior results from both nature and nurture. So, when it comes to ethical/unethical behavior, the answer is not either/or, but and. Individuals do come to organizations with predispositions that influence their behavior, but the work environment can also have a large impact. (p. 11)

What I have learned from Trevino and Nelson's research, and from my own experience, is that "…most people are not guided by a strict internal moral compass. Rather they look outside themselves to their environment – for cues about how to think and behave" (Treviño & Nelson, p. 10).

The foundation to developing a virtuous leader is somewhat of a chicken/egg dilemma. Before we can develop virtuous leaders, we must first develop and/or bring them under the modeling of a virtuous leader. That one leader must be the person who has the greatest positional power in the organization. Let's call him or her the CEO. For this to occur, the CEO must be encouraged, coached, taught and measured into a new paradigm. (I say new paradigm because if they were already in the right paradigm, I would not be looking at helping them develop virtuous leaders; I would instead be using them as the poster child for virtuous leadership and ethical organizations around the world). The following is a four-step macro (model) formula for creating the environment in which to nurture virtuous ethical leaders. A macro level or model overview was used because I do not wish to feed a perception that this paper is intending to sell a program; nor do I believe that a single micro level development program will influence every environment. The best practice is to take a macro level model, as outlined below, and customize it at the micro level (actual tools used) to the given environment or organization:

1. Develop <u>shared</u> vision, mission and values for the organization. This drives the <u>standard for behavior</u> for all stakeholders of the organization, and gives direction to where leadership is intending the organization to go.
2. Use a facilitative/coaching process to aid the CEO and an intimate senior team (to aid in holding the CEO accountable) through an understanding of applied ethics:
   a. What is ethics and ethical decision-making?
   b. Why be ethical? – Challenges and benefits
   c. Different ways and means of rationalizing unethical behavior.
   d. Develop a prescriptive ethical decision making process which involves:
      i. Understanding the pros and cons of consequentialist, deontological, and virtuous/integrity applications (most people tend to filter right decisions from one of these applications). The key is to understand the pros and cons of each and be able to think through which application works best for a given situation (ethics is grey, not black and white).
      ii. Develop a decision-making matrix (Brown, 2009), which includes ethical filters to aid in applying consequentialist, deontological, and virtuous/integrity applications in making the right decision. For example:
         01. Corporate Core Values (virtuous/integrity)
         02. Compliance (virtuous/integrity)

        03. The ripple effect of a decision on others (consequentialist)

        04. The golden rule (deontological)

        05. Personal core values (virtuous/integrity) (Brown, 2007).

3. Engage a means to benchmark an ethical/virtuous culture and deliver alignment/realignment tools.
4. Apply step 2 and 3 above to all employees and key stakeholders in the organization (see Figure 1).

Figure 1. The Values Based Organizational Model.
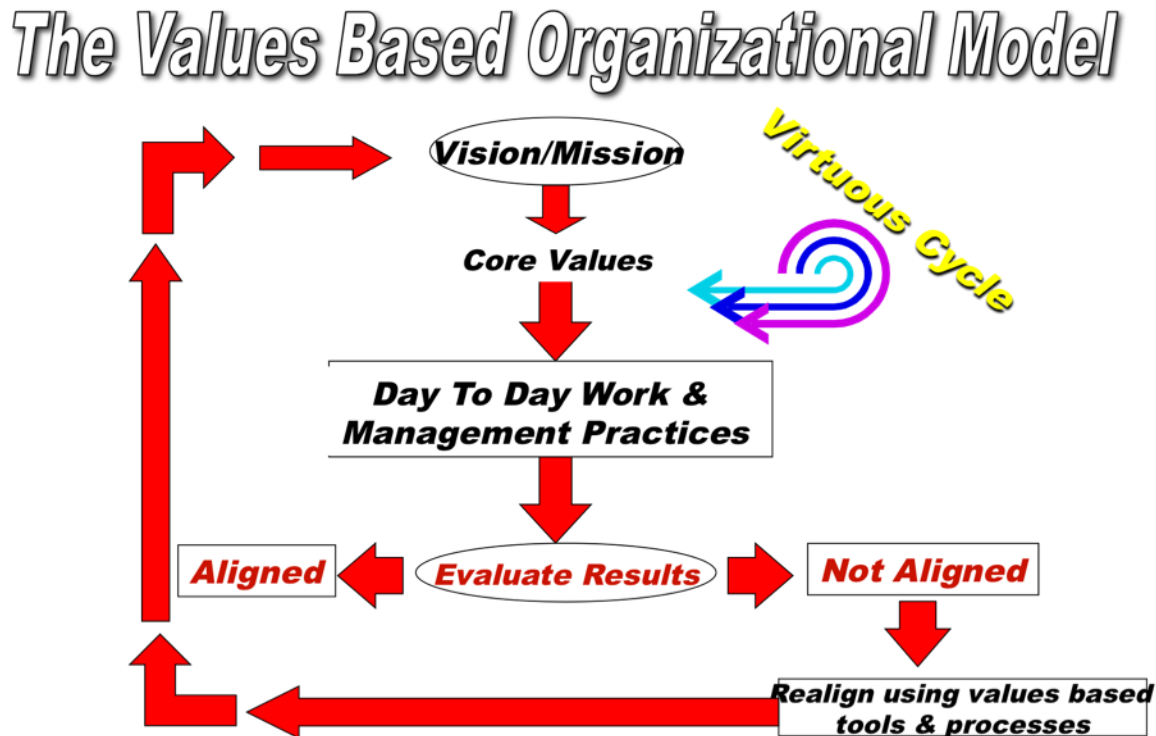
Figure 1. The values based organizational model was adapted from an internally published training manual at Holt Caterpiller (Quesnell, 2001).

Lest we trivialize the key step beyond environment to creating virtuous leaders by letting it become hidden within a plethora of stages, I must highlight the importance of encouraging people to develop personal core values. Kouzes and Posner (2007) "set out to empirically investigate the relationship between personal values clarity, organizational values clarity and a variety of outcomes…" (p. 56). Their research made two critical distinctions (among others):

1. Those individuals who are clearest about personal values are better prepared to make choices based on principle.
2. Sending executive teams off on a retreat to chisel out the organization's values, making videos about them, conducting seminars on them, or handing out laminated wallet cards imprinted with the values all matter very little until leaders also make sure that they help individuals understand their own values and beliefs (pp. 54-57).

This defining, molding, and crafting over time of one's personal core values is paramount to developing virtuous leaders. My research on this is conclusive. Of the 3,257 executives and employees who developed personal core values under my team's facilitation and coaching between 2002-2009, over 95% picked integrity as the most important value. Although how they defined it differed slightly, behavioral indicators such as *honesty*, *truth*, *ethical*, *fairness* and *do the right thing* were among the most consistent. For many, increased ethical awareness and the defining of personal core values, when compared to their present behavior, became a life changing experience. Many unsolicited testimonies such as the one below were received:

- "I want to thank you for the Ethics Awareness training you delivered in Tulsa last month. This training has helped me to make several tough decisions that, before, I had no chance of handling. I know I'm still young, but I feel that having these lessons taught to me early has been a blessing. I have incorporated these lessons and values into my life. The lesson learned and adjusted life perspective has probably saved my marriage. Thank you." (An unsolicited letter from a 22 year old female student, received one month after taking Ethics Awareness training)

Before anyone runs out and decides to embark on the journey of developing virtuous ethical leaders within their organization, understand that there is a significant caution to heed. When people start to explore what virtuous ethical leadership looks like, they are almost always drawn to it and want to emulate it. However, the unintentional outcome of such knowledge is that people soon discover what unethical, self-centered leadership looks like and they are repulsed by it. When executives and managers talk the virtuous ethical talk and fail to walk the virtuous ethical walk, followers, especially those equipped with knowledge of what makes a virtuous and ethical leader, disengage and/or leave in disgust. And so they should. "Of course, ethical lapses are a part of human behavior that is here to stay" (Treviño & Nelson, 2007, p. 8). As my friend Larry Mills used to say, "we are human beings, not perfect beings." However, when followers witness that management sees organizational or personal core values as nothing more than pious words of intent or a punch line, they will not grant management the designation of leader. The "Kouzes-Posner First Law of Leadership" is never so obvious as here: "If you don't believe in the messenger, you won't believe the message" (2007, p. 38). It is here that the "personal humility and professional will" of Collins' "level 5 leader" differentiates between a leader and a manager. When level 5 leaders make mistakes relative to core values, they admit they were wrong, correct any inappropriate outcomes, re-align their behavior, and recommit to the values and desired culture. Such humility draws followers to want to succeed as virtuous leaders themselves.

In the end you might ask, does any of this make a difference? Well if you tend to rely on consequentialism, the most popular subset being utilitarian thinking, you might be interested in the financial outcome. The testimony below provides evidence of tangible benefits to such leader development:

- "In six years we grew from 2500 employees to 11,000 and $350,000,000 in revenue to over 1 billion. A significant reason for our success was becoming a values-based company, through values-based leadership. Thank you." (CEO of a Publicly traded energy company upon presenting me with their "First Billion" commemorative award in 2005)

However, if you tend toward the deontological bent and wonder how the world would be a better place by focusing on the development of virtuous leaders, you would be influenced more by this testimony:

- "I was in the yard getting caught up on some work and found myself not able to get your Ethics Awareness training out of my head and I would like to give you some feedback. Personally I will always remember to take the time and THINK about the decisions that I will make in my personal and business dealings. My other thought was, I wonder how our world would be if Ethics courses were taught in school, at a young age. Maybe if we taught our children (that eventually become adults) ethics by means of a mandatory course study similar to Math, English, etc., I would like to think that perhaps the world would be a better place. If children learned that they need to do unto others as they would do unto themselves, maybe there wouldn't be as many problems in the world. Thank you." (Post-course unsolicited testimony from a participant in Ethics Awareness Training, whom I later found out resisted taking the training for 18 months)

And, if you tend toward the virtuous/integrity filter and are most concerned with people's character and motivation, you would be influenced more by this testimony:

- "Six months ago my General Manager took Ethics Awareness training. I'm not sure what happened on the course; however, my work world has been turned upside down. He came back and shut the shop down to "re-orientate" us all to the corporate core values. He also shared with us his personal core values. Everything we do now is measured against values. We even refused a customer request that was seen as contrary to our values. We are learning to trust him more and more each day. This is the first time I have ever worked for a company I am proud of." (Unsolicited feedback from a direct report of a student who took Ethics Awareness)

Inherent in the role of a transformational leader is leading a group into uncharted waters—change. What it takes to engage willing followers and succeed is clearly identified through research. Whether it is Collins' (2001) level 5 leader or a demonstrator of Kouzes and Posner's (2007) 4 Leadership attributes, successful leaders are virtuous leaders. Such leaders are not born; they are made. This crafting and molding takes time, training, coaching, modeling, and mentorship. Organizationally, the key modeler is the one with positional power over the individual. However, I have been witness to the virtuous leadership journey growing out of peer-peer mentoring. People want to be ethical and to work for ethical people and ethical organizations that are led through clearly articulated and shared core values. However, in the end we must each make our own life decisions and be accountable to the man or women in the mirror. Such is the role of understanding our own virtues, values, or principles. And once we understand these, we must give voice to them as the key election platform to those who would bestow on us the title of *leader*.

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The Beatitudes as Leadership Virtues

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This conceptual article proposes that each of the seven beatitudes found in Matthew 5 is a virtue located between two vices as a mean, which aligns with Aristotle's definition of a virtue. The authors provide the anchors for what might become a semantic-differential scale for the seven beatitudes. Poor in spirit is placed between the vices of lowly and haughty; concern for others is placed between disregarding and controlling; controlled discipline is placed between Laissez-faire and overbearing; seeking what is right is placed between complacent and wayward; merciful is placed between lenient and ruthless; pure in heart is placed between ambiguous and unyielding; and peacemaker is placed between pacifist and warmonger.

This article presents Winston's (2002) definitions of each of the seven beatitudes from Matthew 5 as a virtue. A virtue, as defined by Aristotle (Hardie, 1964) is a passion or action that lies at the mean between two vices—a balance between defect/neglect and excess. Hardie quoted Aristotle's description of a virtue, which helps depict what is meant as a "mean":

> Both fear and confidence and appetite and hunger and anger and pity, and in general, pleasure and pain may be felt both too much and too little, and in both cases not well; but to feel them at the right times, with reference to the right objects, towards the right people, and the right motive, and in the right way, is what is both intermediate and best and this is characteristic of virtue. (p. 187)

With this definition of a virtue in mind, this present article presents each of the seven beatitudes as a mean between two vices. This document builds on the works of Winston (2003) and Kilroy (2008) and seeks to advance the state of the literature in understanding the beatitudes as virtues. Each statement of counsel in the beatitudes begins with the Greek word *makarios,* which translates into English as "blessed." *Makarios* is akin to the Hebrew word *shalom*. Augsburger (1982) offered an understanding of the relationship between makarios and shalom by describing the word makarios as "incorporating the meaning of wholeness, of joy, of well-being, of holistic

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peace . . . of the condition of inner satisfaction expressed by Jesus in John 14:27, 'My peace I give unto you: not as the world giveth' (KJV)" (p. 63). This implies that when a leader operates in the zone of intermediacy of the virtues, the result is wholeness, joy, well-being, and holistic peace.

Winston (2002) contended in his treatise on the beatitudes as a base for leadership behavior that the sum of the seven beatitudes lies in the concept of Agapao as a form of moral love: "doing the right thing at the right time for the right reason" (p. 5). This definition aligns with Aristotle's definition of a virtue; thus we might say that Agapao is a collection of virtues. According to Winston, the beatitudes become a guide for what good leaders believe or should believe, which forms the base for behavior. Blanchard (2007) and Fry (2003) supported this notion, and each stated that leaders' beliefs should flow from values that seek to do what is good and to drive out fear in the workplace. Kilroy (2008) expanded upon Winston's work and crafted seven distinct scales to measure the seven beatitudes. While these scales help to understand more fully each of the beatitudes, they do not help to see each beatitude in the role as an intermediary between two vices—one of defect/neglect, and one of excess.

The sections that follow present each beatitude with the vices that the authors believe provide the anchors for what might become a semantic-differential scale for the seven beatitudes. Poor in spirit is placed between the vices of lowly and haughty; concern for others is placed between disregarding and controlling; controlled discipline is placed between pacifistic and overbearing; seeking what is right is placed between complacent and wayward; merciful is placed between lenient and ruthless; pure in heart is placed between ambiguous and unyielding; and peacemaker is placed between pacifist and warmonger.

Poor in Spirit as an Intermediate Between Lowly and Haughty

"Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matthew 5:3). Poor in spirit, as defined by Winston (2002), connotes someone who knows that he is poor. Winston contended that being poor in spirit implies a sense of humility and teachableness that is similar to what Collins (2001) described as one of two notable passions/behaviors of great leaders. Collins commented that with personal humility comes a measure of self-doubt—not a debilitating doubt, but a questioning. This questioning may be part of what provides a 'push' away from each of the two vices: lowly and haughty.

Winston (2002) continued in his treatise on the beatitudes that being poor in spirit results in the leader being respectful of others. Perhaps this respect is an outcome of self-doubt, as Collins (2001) presented. Respecting others for who they are and what they can do may lead one to want to listen to what others have to say, thus contributing to the teachableness of the leader. Barton (n.d.) added this understanding: "Great men suffer hours of depression through introspection and self-doubt. That is why they are great. That is why you will find modesty and humility the characteristics of such men."

According to Klenke (2005), being humble can be a source of strength demonstrating the leader's ability to keep her/his accomplishments in perspective. Kilroy (2008) added that being teachable incorporates Senge's (1990) concept of a lifetime learner. Humility should result in a sense of self-efficacy (Bandura, 1977), leading one to know what he/she is capable of. This sense of capability should repel both conditions of being lowly and being haughty.

Lowly

A lowly leader is one who is full of humility and inferiorities, one who is humble or seen as meek and weak with low self-esteem. The vice lowly leadership could cause problems with followers and the decision-making processes in organizations due to the weakness displayed by the leader. Firstly, poor in spirit is a virtue that is strength, not a weakness; thus, leaders should not feel inferior or lowly in their roles as leaders. In the words of Collins (1988), "the inferiority complex can lead to a lot of human misery and feelings of inadequacy, leaders must overcome inferiority by developing a positive and healthy self-esteem" (p. 313). The vice of lowliness must be governed with scripture to become plain as it relates to "poor in spirit"; in Proverbs 29:23 the author shares "A man's pride brings him low, but a man of lowly spirit gains honor" (New International Version). Thus, clearly a lowly leader who has a vice characterized by inferiorities, low self-esteem, and is viewed by followers as full of meekness without a backbone has no place in leadership. However, those who have a lowly spirit (poor in spirit) will gain honor; thus, a leader who does not pride themselves as superior will earn honor from followers within any organization. A leader who carries the vice of lowliness should also consider the words of Carlson (1988): self-love is accepting myself as a child of God who is lovable, valuable, and capable—as I am made in God's image. According to Paglis and Green (2002), leaders without strong self-confidence are less likely to make influence attempts, and any influence attempts made are less likely to be successful. Thus, a lowly leader's poor self-image must become a virtue of poor in spirit with positive self-efficacy and self-confidence (Bass, 1990) to enhance the advancement of the organization.

Haughty

A haughty leader is one who is arrogant and blatantly shows their disdainful pride toward others. Haughtiness in leadership positions is a pride before the fall circumstance. As the Bible shares in Proverbs 16:18–19, "Pride goes before destruction, a haughty spirit before a fall. Better to be lowly in spirit and among the oppressed than to share plunder with the proud." Thus, haughtiness is a vice that is detrimental in leadership positions and is perceived as arrogance. According to Yukl (2006), an arrogant leader will have difficulty developing cooperative relationships with followers due to their pride and self-centered behavior. The excessively self-confident leader is usually overly optimistic and risky in ventures with rash decisions and will also show denial of evidence that a plan is flawed (Yukl). The vice haughtiness has no place in leadership positions—humility and acceptance of others is a virtue of the poor in spirit. In the words of Blanchard and Hodges (2005), "humility is realizing and emphasizing the importance of others, it is not putting yourself down; it is lifting others up" (p. 67). Also, according to Collins (1988), "in essence haughtiness is an attempt to claim for oneself the glory that rightly belongs to God" (p. 316). How awful that one would consider taking God's honor and claiming it as their own! The Bible also states that the Lord will be exalted over the arrogant and proud: "The arrogance of man will be brought low and the pride of men humbled; the LORD alone will be exalted in that day" (Isaiah 2:17). Therefore, leaders should seek the virtue poor in spirit by respecting others and gracefully depending on God to successfully lead them as they lead others with a spirit of love.

Concerned for Others as an Intermediate Between Disregarding and Controlling

"Blessed are those who mourn, for they will be comforted" (Matthew 5:4). The Greek word that translates as "to mourn" in this beatitude is the strongest of the Greek words, imploring a deep mourning and longing with the intensity as if mourning for the dead (Augsburger, 1982, p. 63). In focusing on the living leader, this word shows the intensity at which we mourn for those around us. According to Augsburger, to mourn in this fashion is to care deeply. For today's leader this means to care for the organization, the clients served, employees, superiors, and even competitors. This is not an exhaustive list, but rather a beginning. Augsburger added that to mourn this deeply is to draw closer to God and for God to draw closer to you (p. 63).

The Greek word that translated as is *penteo*, which is the act or feeling of mourning or bewailing. This is an active tense verb that implies a continuation of action. Think of the leader who cares so much about his employees, his clients, his company, his market, his superiors, and his competitors that he literally is in mourning for their condition. This state of mourning also includes the characterization of deep concern. According to Kilroy (2008), concern for others is demonstrated by a leader who understands the value of employees' rest, has compassion for employees, and seeks to right injustices. Frey (2003) supported this notion by defining his altruistic love construct as showing "genuine care, concern, and appreciation for both self and others" (p. 695).

Concern for others is part of the concept of socially responsible entrepreneurship. According to Stryjan (2006), socially responsible entrepreneurs seek to meet the needs of society that the established governments are unable to meet. Stryjan's argument implies that a leader's concern for others extends beyond the organization's boundaries. The virtue of concern for others seeks to do more than disregard others but stops short of controlling the lives of others.

Disregarding

A leader who disregards followers is one who pays no attention or heed and one who ignores and treats others without proper respect or attentiveness. This type of leader also lacks thoughtful attentiveness to followers and their needs. The vice of disregarding followers' needs and lacking the ability to care for their needs is destructive both internally and externally. Leaders should mourn/care for followers' needs and openly communicate using relations-oriented behavior. According to Yukl (2006), a relations-oriented leader is effective in supporting and helping followers. Yukl shared that leaders "must be supportive in showing trust, acting friendly, and considerate, trying to understand followers' problems, helping to develop followers and further their careers – keeping them informed, showing appreciation, and showing recognition" (p. 55). How can a leader show care for followers by disregarding their abilities and contributions to the organization? There may be confusion and dysfunction throughout the organization, but this does not excuse the vice of disregard. Depree (1989) posited that "good communication draws out of us an awareness of the meaning of working together; we cannot make decisions, we cannot get along – we simply cannot do business without learning what we expect from each other" (p. 94). Thus, communication, care, and support of followers are constructs worth considering in any organization. In 1 Peter 2:17 the author wrote, "show proper respect to everyone: […] fear God." Therefore, leaders should seek to lead with the virtue of

mourning for others in their times of need by showing care, communicating, and supporting followers.

Controlling

A controlling leader is one who exercises authoritative or dominating influences over and directly oversees the tasks of every follower. The vice of control is one that can be overwhelming in any organization. The controlling leader cares; however, they are personalized-power driven. The controlling leader mourns for others through their "power to dominate followers by keeping them weak and dependent, the leader is rude to others – and they collect symbols of personal prestige such as fancy cars or big offices" (McClelland & Burnham, 1976, p. 103). The personalized power driven leader does not mourn for others in the decision process. According to McClelland and Burnham, "all important decisions are centralized in the leader, information is restricted, and rewards and punishments are used to manipulate and control followers" (p. 103). When leaders move with the vice of controlling followers, this causes the followers to become loyal to the leaders instead of the organization due to fear (Yukl, 2006). As such, "when the leader departs there is likely to be disorder and a breakdown in team spirit" (Yukl, p. 194). The Bible states in Jeremiah 8:21, "Since my people are crushed, I am crushed; I mourn, and horror grips me." In the same way, controlling leaders should seek to lead by mourning for others to create harmony in the workplace. In conjunction with scripture, leaders should seek to turn their followers' "mourning into gladness and give them comfort and joy instead of sorrows" (Jeremiah 31:13).

Controlled Discipline as an Intermediate Between Laissez-faire and Overbearing

"Blessed are the meek, for they will inherit the earth" (Matthew 5:5). According to Winston (2002), the Greek word for meek is *praus*, or humility, which continues the theme of humility from the first beatitude. However, this is not a repetition of the first beatitude; it is an application of humility to behavior as *praus* is also found in conjunction with action (Winston). The Greek term is rich in meaning and is more fully translated as "controlled discipline." In line with this application of meekness to behavior, Aristotle spoke of meekness as the mean between anger and indifference (Augsburger, 1982, p. 63). Aristotle described one who is meek as being angry on the right occasion, with the right people, at the right moment, and for the right length of time (Boice, 1972, p. 37). Thus, one might say that the meek have a sense of duty and that they demonstrate controlled discipline.

Wesley (1825/2003), in his Sermon 22 on the Sermon on the Mount, provided some insight regarding the concept of meek:

> The meek are zealous for the Lord of hosts; but their zeal is always guided by knowledge, and tempered, in every thought, and word, and work, with the love of man, as well as the love of God. They do not desire to extinguish any of the passions, which God has for wise ends implanted in their nature; but they have the master of all. They hold them all in subjection, and employ them only in subservience to those ends. And thus even the harsher and more unpleasing passions are applicable to the noblest purposes.

Barclay (1958) stated that selfish anger is always a sin, but selfless anger can be one of the great moral dynamics of the world. The psalmist wrote of the meek inheriting the earth (Psalm 37:11). The Hebrew word used by the psalmist here is *anayv*, which translates as gentle in mind or

circumstances and connotes saintliness. The notion of controlled discipline implies that leaders are not laissez-faire leaders simply ignoring that which is about them, but also not overbearing in pushing their will upon others.

Laissez-faire

A laissez-faire leader under the beatitude/virtue "controlled discipline" is one who abdicates involvement. This is a leader who settles problems as an appeaser at the expense of security, policies, and procedures through non-discipline means. According to Beebe and Masterson (2006), "a laissez-faire leader avoids dominating (disciplining) followers – they see themselves as no better or no worse than the followers" (p. 319). Yukl (2006) posited a laissez-faire leader shows passive indifference about tasks and followers; these leaders will ignore problems and ignore followers. This vice is not productive in leadership positions because a laissez-faire leader without controlled discipline of followers "leaves complete freedom for followers' decisions with minimum leader participation" (Yukl, p. 320). Moreover, Loehr and Schwartz (2003) stated that leadership climate greatly affects followers and that such an organization, one lacking leadership support and commitment, has only a slim chance of success. Thus, leaders should lead with controlled discipline in organizations to ensure that followers understand policies and procedures and protocol of the infrastructure. The Bible offers a similar perspective on laziness and discipline-free leadership: "If a man is lazy, the rafters sag; if his hands are idle the house leaks" (Ecclesiastes 10:18). Therefore, leaders should seek to lead followers with controlled discipline to maintain the advancement and success of the organization; without controlled discipline leaders, the organization will not flourish.

Overbearing

An overbearing leader is one who is (a) overwhelming, (b) dominant, (c) harsh, (d) haughty, and (e) arrogant. In contrast, a controlled discipline leader leads with a servant heart to build up followers and does not tear them down with overbearing, harsh, or dominant words. In II Corinthians 13:10 the author wrote, "This is why I write these things when I am absent, that when I come I may not have to be harsh in my use of authority – the authority the Lord gave me for building you up, not for tearing you down." The vice of overbearing leadership causes followers to resist authority, brings about high absentees, and causes a lack of trust within the organization. According to Farson (1996), leaders and managers who lead with control and manipulation cannot succeed because the leaders and managers are lost. Farson argued, "leaders and mangers instead should approach situations sometimes as learners, sometimes as teachers, and sometimes both—this can turn confusion into understanding" (p. 38). A controlled discipline leader seeks to find solutions and reach an agreement with all vested stakeholders within the organization with a calming spirit. In Proverbs 29:11 the author wrote, "A fool gives full vent to his anger, but a wise man keeps himself under control." Here again, the vice of overbearing and domineering leadership shows a lack of maturity and discipline. The scripture also advises, "Since an overseer is entrusted with God's work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain" (Titus 1:7). Leaders should adhere to God's word and lead with discipline and understanding with a calm heart. In the words of Allen (1950), "the calm man, having learned how to govern himself, knows how to adapt himself to others; and they, in turn, reverence his spiritual strength, and feel

that they can learn of him and rely upon him" (p. 70). An overbearing leader who moves without the virtue of controlled discipline should consider the golden rule: do unto others as you would have them do unto you.

Seeking What is Right as an Intermediate Between Complacent and Wayward

"Blessed are those who hunger and thirst for righteousness, for they will be satisfied" (Matthew 5:6). According to Winston (2002), this beatitude speaks to the need of the leader to be in a right relationship with God, with the people around him, and with himself. It is important to see the intensity with which this beatitude calls the reader. The words hunger and thirst in the Greek are *peinao* and *dipsao,* meaning, respectively, "famished or crave for" and "to thirst." These words infer an ongoing condition similar to the condition described in Psalm 42:1-2: "As the deer pants for streams of water, so my soul pants for you, O God. My soul thirsts for God, for the living God." The root word *dikaios* and its derivative *dikaisoune* translate into "holy, just, right(eous), and equity" of character or act (Winston). Thus, we begin to see the unfolding of a virtuous leader from this beatitude. Baker (1963) described the person in this way: "the man who is blessed in this respect is the man who above all desires to fulfill the intention of his being and become what he ought to be" (p. 55).

This is not the only verse in the Bible that calls man to seek and to do what is good. Two proverbs help further understand this concept. Proverbs 11:27 states, "He who seeks good finds goodwill, but evil comes to him who searches for it"; and Proverbs 21:3 instructs, "To do what is right and just is more acceptable to the Lord than sacrifice." This beatitude contrasts Smith's (1776) foundational belief that the butcher, the brewer, or the baker only do what they do because of what each gains from the transaction. Instead, this beatitude describes that the righteous leader does what he or she does because it is the right thing to do. This is a heart issue in that a leader may seek out a long-term relationship with another organization because it is good for both and not because it is good just for the leader's organization. The notion of seeking what is right implies that a leader does not passively accept what happens and become complacent. The leader who seeks what is right also avoids the active condition of deliberately turning away from what is right, or becoming wayward.

Complacent

A complacent leader is one who is pleased with how things are going, one who is self-satisfied with one's own merits and is unconcerned or unworried about things. Complacency is a vice wherein leaders in the decision-making process are seeking neither right nor wrong conclusions within the organization; they are satisfied with the status quo. Moreover, Blackaby and Blackaby (2006) stated, "people who are unwilling or unable to make decisions are unlikely leadership candidates – decision making is a fundamental responsibility of leaders" (p. 136). A complacent leader should seek God's word on complacency. In the Bible, Zephaniah 1:12 states, "At that time I will search Jerusalem with lamps and punish those who are complacent, who are like wine left on its dregs, who think, 'The LORD will do nothing, either, good or bad.'" Complacent leaders must instead seek what is right "by obtaining a legitimate purpose in their heart, and set out to accomplish it, the leader should make this purpose the centralizing point of his/her thoughts" (Allen, 1950, p. 42). As effective leaders manage by seeking what is right, the vice of complacency should not be part of their leadership style. As Yukl (2006) posited,

"leaders must lead in their day-to-day interactions by role-modeling" (p. 277). Therefore, when leaders are complacent, subordinates become complacent followers without a purpose or vision.

Wayward

A wayward leader turns away from what is right or proper willfully. This vice is a deliberate act of knowing the right way but refusing to walk therein. To elaborate on waywardness, consider the people of Israel in the Bible. In Hosea 14:1 the prophet said, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." In seeking what is right, leaders must ensure that followers seek what is right, for the right reason, at the right time (Winston, 2002). As noted in Proverbs 1:32, "For the waywardness of the simple will kill them, and the complacency of fools will destroy them." Therefore leaders must seek what is right, "looking neither to the left nor right – but seeking out a straight pathway" (Allen, 1950, p. 44) in their respective organizations.

Merciful as an Intermediate Between Lenient and Ruthless

"Blessed are the merciful, for they will receive mercy" (Matthew 5:7). According to Winston (2002), this beatitude focuses on the law of reciprocity (Robertson, 1992), meaning that one who is merciful will be shown mercy. The Greek word used here, *eleemon*, translates equitably into English as "compassionate" or "merciful." There are two interesting aspects of the use of *eleemon*. The first is that it is an active tense. The leader must be merciful in the current sense of the word. The second point of interest is that this word is only used one other time in the entire New Testament—in Hebrews 2:17: "... a merciful and faithful high priest in service to God and that he might make atonement for the sins of the people." Other forms of mercy, such as *eleeo,* do occur elsewhere in scripture. Shakespeare wrote that "mercy seasons justice," and this is the essence of this beatitude to the leader. Mercy implies that an understanding heart is applied to the situation of judgment.

In the online Encyclopedia of Self, mercy is defined as "forbearance to inflict harm under circumstances of provocation, when one has the power to inflict it; compassionate treatment of an offender or adversary; clemency" (Zimmerman, 2001). This definition seems to connect with the beatitude of controlled discipline and helps illustrate how the beatitudes work together.

To further understand mercy, it might be helpful to see mercy as being related to but different from justice and grace: mercy is not getting what you deserve; justice is getting what you deserve; and grace is getting what you don't deserve. All three are important in describing relationships with other people as well one's relationship with God. According to Winston (2002), human justice is rough and blundering, full of rules and regulations. There seems to be little regard for the person or for the long-term learning that might come out of a situation that demands mercy. Mercy commands that the leader first examine the heart of the employee. The leader must consider whether the employee saw an action as wrong, or if perhaps the employee was unaware of the consequences of the behavior. If the employee confesses the wrong action and shows repentance (a turning away from the action), then the leader ought to show mercy in his judgment. Why? Because the focus of correction is correction, not vengeance. If repentance is shown, then the first major step for correction has occurred. Thus, the merciful leader avoids both vices of leniency and ruthlessness.

Lenient

A lenient leader is one who is agreeable, tolerant, permissive, soft, soothing, lax, and easy. Leniency from leadership positions is a vice that could be detrimental because followers need boundaries and understanding of policies and procedures. In the words of Goffee and Jones (2009), followers need space, but structure and discipline must be set with boundaries for open expressions and concerns: "one without the other is dangerous and ultimately unproductive" (p. 10). The apostle Paul instructed Christians to seek God's will in decisions in Ephesians 5:15-17: "Therefore be careful how you walk, not as unwise men, but as wise, making the most of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is." Blackaby and Blackaby (2006) posited, "many leaders find saying no is one of the hardest things they do – because they are susceptible to the messiah complex" (p. 157). As such, leaders should be merciful toward followers' needs, desires, outcomes, and issues. However, leaders need to understand that their success is not based on how much they personally accomplish, but on how wisely they perform their leadership role (Blackaby & Blackaby).

Even Jesus had to be about his Father's business. Blackaby and Blackaby (2006) used scripture to illustrate how people tried to pull Jesus to be lenient to their needs:

> In (Luke 9:12, 33; Mark 10:13, 37) Jesus was sought after by his disciples on how he should invest his time. Religious leaders had other designs for him (Mat. 12:38; Luke 13:14). Even, the sick, the poor, and the hungry had ideas on how Jesus should spend his days (Mark 1:37; Luke 18:35-43; John 6:15). Once leaders clearly understand God's will, deciding how to invest their time and decisions becomes much simpler. (p. 155).

Leaders should consider God's way in being a virtuous merciful leader, knowing when to say no and understanding that God will not place anything in their paths that they cannot bear. In I Corinthians 10:13 Paul wrote, "No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it." Consider the words of Wilkes (1998) when lenient decisions are prominent: "leadership means staying true to the mission, not necessarily to the wishes of the people – even the majority of the people" (p. 174).

Ruthless

A leader having no compassion or pity, one who is cruel and merciless, is a ruthless leader. A ruthless leader can also be described as narcissistic according to Yukl (2006): "The leader is so preoccupied with their own ego needs, narcissists have little empathy or concern for the feelings and needs of others" (p. 192). According to Wilkes (1998), "The heart makes it happen in leadership – a serving heart allows God to reveal and define the life-driving mission in a person's life" (p. 21). Ruthless leaders will have difficulty leading because their heart is aloof and careless toward the needs of followers. A ruthless leader should consider the Bible regarding their pride and haughty demeanor toward followers. The author of Isaiah 13:11 wrote, "I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless." Farson (1996) posited that "Leaders and mangers instead should approach situations sometimes as learners, sometimes as teachers, and sometimes both – this can turn confusion into understanding" (p. 38). A merciful leader seeks to find solutions and reach an agreement with all vested stakeholders within the organization with a

calming spirit. Moreover, the scripture also warns, "Do not lead them ruthlessly, but fear your God" (Leviticus 25:43). A ruthless leader who is merciless with poor interpersonal skills toward followers will be viewed as reckless and as one who lacks understanding; they will not remain in a leadership position. The Bible supports this perspective: "The ruthless will vanish…" (Isaiah 29:20). Therefore, a leader who leads with the vice of ruthlessness in leadership positions should consider the beatitude of the merciful to ensure they will be granted mercy by God and others.

Pure in Heart as an Intermediary Between Ambiguous and Unyielding

"Blessed are the pure in heart, for they will see God" (Matthew 5:8). According to Winston (2002), being pure in heart speaks directly to the integrity of a leader. The Greek word *katharos* used in this beatitude means to be clean, clear, or pure, with a similar implication of being undefiled or unblemished. The intent is the same as the Greek word *amiantos*, referred to in 1 Peter 1:4, which translates as "pure" or "undefiled." The Greek word *kardia*, from which we get "heart" in this passage, also translates as "thoughts" or "feelings" (the mind). Thus, it follows that the leader should be clean and undefiled in his thoughts and feelings. Winston contended that this definition goes beyond the ability to act well, to behave, or to control our thoughts. It is not acceptable to have unclean thoughts and then simply to suppress them. The concept of pure is that there is no contamination at all. As an example, the Pharisees of Jesus' time tried to act pure while covering up their iniquities, but Jesus exposed their true thoughts and feelings.

Winston (2002) posited that another way of looking at this beatitude is in reference to the focus of the leader, since the definition of pure can also be "unmixed." This beatitude calls leaders to focus their attention on the mission of the organization, to not be looking here and there. The justification or reward for purity of heart, as stated in the beatitude, is to see God. This beatitude implies that only the pure of heart—those with integrity, those with a focus on God—will be able to see God. The leader can only see God if there is nothing between him and the Master. The leader may have other loyalties, but these loyalties must be subordinate to God. The leader must be single-minded and focused first on serving and loving God. To further understand this, consider Kierkegaard's (2009) statement that purity of heart is to will one thing. The focused leader avoids being both ambiguous and unyielding.

Ambiguous

An ambiguous leader may have more than one interpretation; such a leader can be doubtful, uncertain, and difficult to understand. A leader who leads with the vice of ambiguity is unfocused and lacks structure within the organization, and he or she may be considered lacking in integrity by followers. The personal integrity of leaders is the primary determinant of interpersonal trust (Yukl, 2006). As such, followers must see behaviors from their leaders that are reflective of values, honesty, ethics, and trust (Yukl). Moreover, when followers notice that their leader is ambiguous with integrity in the organization, their loyalty dissipates. One must note that an ambiguous leader cannot lead by example due to unfocused actions. Such a leader's actions may be counterproductive to the mission, values, and goals of the organization, leaving followers uninspired to commit to the organization (Yukl). In Proverbs 19:1 the author wrote, "Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool." An ambiguous leader will be considered by followers as one with perverse lips because of their unfocused and doubtful communication. Leaders should seek to lead with the virtue of being

pure in heart by focusing on every vested stakeholder of the organization with honesty and truth. Allen (1950) said it best: "thoughts of doubt and fear never accomplish anything, and never can" (p. 44).

Unyielding

An unyielding leader is one who is firm, tough, and uncompromising; a leader who never bends, is inflexible, and refuses to give or be persuaded. The leader who leads with the vice of being unyielding in organizations will likely find their career unpleasant and complicated with followers. In the words of Blackaby and Blackaby (2006), "leadership is influence, the ability of one person to influence others" (p. 117). Therefore, an unyielding leader who is firm and uncompromising in the organization may influence followers to become inflexible and set in their ways. Leadership is about nurturing positive attitudes with followers no matter how difficult the task (Blackaby & Blackaby) to ensure that the organization moves to the next level of success without constraints. Moreover, a leader who leads without yielding should consider the word of God regarding leadership. In Romans 12:8 Paul wrote, "if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully." Hence, a leader who leads with the vice of being unyielding in their decision-making should consider the Bible and lead instead with diligence and a pure heart.

Peacemaker as an Intermediary Between Pacifist and Warmonger

"Blessed are the peacemakers for they will be called sons of God" (Matthew 5:9). The leadership value of peacemaker is derived from the Greek word *eirnopopio*, which is demonstrated in the leader who seeks to build and sustain unity in the workplace (Winston, 2002). Kilroy (2008) posited that leaders demonstrating an attitude of peace follow Howell's (2006) concept of creating a peaceful environment; a peacemaking leader values listening to and understanding the thinking of others—even in situations that are not conducive to peace (Kolbell, 2003). Kilroy added that the leader learns from conflict while working toward unity and the organizational objectives.

According to Winston (2002), peace does not sustain itself. Winston explained that peace is a classic view of a system; according to systems theory (Miller, 1978), entropy, or the slow self-destruction of a system, is inevitable barring intervention. In the same way, a leader has to continually intervene to maintain peace. Much like the adage that says one bad apple can spoil the whole bunch, a little strife ruins a peaceful organization. Therefore, a leader must intervene in situations where someone creates strife. The peace-maker lives between and avoids being either a pacifist or a warmonger

Pacifist

A pacifistic leader is one who strongly and actively opposes conflict and especially war. To describe a pacifistic leader, one must expound upon a leader that avoids conflict; such behavior will bring short-term fixes but long-term issues within organizations. Ivancevich, Konopaske, and Matteson (2008) pointed out that while avoiding may not bring any long-term benefits, it can be an effective and appropriate strategy in conflict situations due to heated

parties' involvement. However, they emphasized this temporary avoidance must be revisited "after the parties have cooled down and regain perspectives" (p. 301). Pacifistic leaders who continue to avoid conflicts as a temporary expedient fix (Ivancevich et al.) and who never strategize for problem solving collaboration with the parties involved can be assured the conflict will arise again. This vice of avoiding conflict is not a strong attribute of leaders. As such, leaders should seek to move in peace in times of conflict by accommodating, problem solving, and compromising with all parties of the organizations involved in the conflict. Consider the Bible's words regarding this type of leadership. In Titus 3:8-10, the author exhorted the reader to avoid foolish controversies, arguments, and quarrels about the law; however, the letter goes on advising leaders to warn a divisive person twice before having nothing to do with him. Therefore, a pacifistic leader should seek to lead with the virtue of peacemaking in the midst of conflicts within organizations. Avoidance is a vice that will only create more internal problems long-term when followers are not warned and conflicts are not addressed appropriately.

Warmonger

A warmonger is one who stirs up war, urging or attempting to stir up conflict in the midst of peace. A warmongering leader engaged in conflict-resolution typically represents a maximum focus on concerns coupled with a minimal focus on the concerns of followers (Ivancevich et al., 2008). This approach can have negative consequences for both the leader and followers as they compete and refuse to collaborate in arguments within the organization. Moreover, the scripture states in Proverbs 10:12 that "Hatred stirs up dissension, but love covers over all wrongs." The author restates this advice in Proverbs 15:1: "A gentle answer turns away anger, but mean words stir up anger." Leaders should resist the vice of warmongering in leadership positions and seek peace in all decision-making processes with followers. On the other hand, an aggressive approach can be a useful tool in organizations to handle unpopular courses of actions (e.g., layoffs, implementing new schedules, enforcing unpopular policies and procedures; Ivancevich et al.). However, leaders' actions should be guided by the virtue of keeping the peace without confusion and harsh words, as the scripture states in Galatians 5:10: "I am confident in the Lord that you will take no other view. The one who is throwing you into confusion will pay the penalty, whoever he may be." Therefore, leaders should be peacemakers within organizations and resist warmongering and creating confusion with followers.

The Beatitudes as a Semantic-Differential Scale

This article has presented the seven beatitudes each as an intermediary between two vices. The authors contend that the vices equate to the two ends of a semantic differential scale with the beatitude as a virtue in the middle of each scale (see Table 1). Semantic differential scales, according to Snider and Osgood (1969), generally use a seven-point scale with two adjectives anchoring each end of the scale. A critique of the semantic differential scale is the lack of validity and reliability tests that are found with other scales (Lee, 1971). However, semantic differential scales are used for self-reports of attitudes or present-states of feelings; thus, validity would be limited to face-validity and reliability would vary from time to time in that the participants' attitudes and present-states may change (Snider and Osgood). This concern about validity and reliability should be a concern for future research testing the scales.

Table 1
Beatitudes as a Virtues Semantic-Differential Scale.

Defect				Virtue				Excess
Lowly	1	2	3	Poor in Sprit	5	6	7	Haughty
Disregarding	1	2	3	Concerned for Others	5	6	7	Controlling
Laissez-faire	1	2	3	Controlled Discipline	5	6	7	Overbearing
Complacent	1	2	3	Seeking what is Right	5	6	7	Wayward
Lenient	1	2	3	Merciful	5	6	7	Ruthless
Ambiguous	1	2	3	Pure in Heart	5	6	7	Unyielding
Pacifist	1	2	3	Peacemaker	5	6	7	Warmonger

Future research should look at qualitative interviews of experts in the areas of the beatitudes as they relate to leadership in an effort to confirm and refine the vices that bracket the virtues/beatitudes in the scale. Scale development should follow. The value of this present study lies in building on Winston's (2002) and Kilroy's (2008) works to help understand the beatitudes as each relates to leadership thought and behavior. The developed semantic differential scale may be of benefit to 360-type leadership evaluation/assessment, as well as in self-testing as an aid to leadership development.

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Animated to Serve:
A Review of *The Spirit of Servant-Leadership,*
edited by S. R. Ferch and L. C. Spears.

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Robert Greenleaf's (1977/2002) iconic statement in his seminal essay, *The Leader as Servant,* identified the servant leader as one who makes a determined choice to serve: "The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead" (p. 27). This provocative statement begs the question of what motivates leaders to make this often counter-cultural decision to lead as servants. Greenleaf (1996) later elaborated and proposed that the animating force behind that pivotal decision is that of spirit: "I would prefer to say that spirit is the animating force that disposes one to be a servant of others" (p. 5). This spiritual aspect of servant leadership has not been the focus of much of the bourgeoning literature on servant leadership. A stirring new book from Paulist Press entitled *The Spirit of Servant-Leadership* (2011), edited by Larry Spears, from the Spears Center for Servant-Leadership, and Shann Ray Ferch, from Gonzaga University, seeks to address this gap in the literature on servant leadership.

Both editors of *The Spirit of Servant-Leadership* (2011) come with impeccable credentials to this project. Spears served for 17 years as the president and CEO of the Robert K. Greenleaf Center for Servant-Leadership. He currently serves as the president and CEO of the Larry C. Spears Center for Servant-Leadership and has recently been named the Gonzaga University School of Professional Studies' inaugural Servant Leader Scholar. Spears is often named as the world's preeminent thought leader on servant leadership and has labored lovingly to illuminate Greenleaf's vision with countless publications, seminars, conferences, and presentations devoted to the better understanding and practice of service as leadership. In the servant leadership scholarly community, Spears is well-known and respected for his empowering humility, encouraging stance towards other scholars, and his singular commitment to serving. Ferch is a professor of leadership at Gonzaga University in the doctoral program for leadership studies. He is the editor of the *International Journal of Servant-Leadership* and has championed the inter-disciplinary approach to research and writing on servant leadership. Ferch's own writing has been focused on the transformative and healing nature of servant leadership. Building on the insights of his psychology background and a deep commitment to the spiritual values of his own faith tradition, Ferch places a central focus on the power and transforming abilities of forgiveness in the life of the leader and in organizational leadership. In keeping with his multi-disciplinary approach to research and writing, Ferch recently won the prestigious 2010 Katherine

Nason Bakeless Literary Publication Prize for a collection of short stories entitled, *American Masculine: Montana Stories*.

> *The Spirit of Servant-Leadership* (2011) is a well-structured, yet organic collection of writings on the heart/spirit of servant leadership. In keeping with what Ciulla (2008) proposed as the "fusion of horizons" in leadership studies, Ferch and Spears' (2011) volume collects various writing and research approaches on servant leadership. The volume includes explorations on the interior life of the leader (Larry Spears & Shann Ferch), poetry (Margaret Wheatley), reflections on indigenous wisdom (Lane Baldwin), studies of historical situations and figures (Shann Ferch & María Ortíz), principles of management (Jeff McCollum & Joel Moses), distinctive practices of servant leaders (James Autry, Jan Gunnarsson, & Olle Blohm), conceptual studies (David Wallace, George SanFacon, & Larry Spears), practices for cultivating servant leadership (Deborah Welch & Virginia Gilmore), and the future of servant leadership (Maren Showkeir & Jamie Showkeir). The inspiring foreword by David Wallace sets the stage by arguing that servant leadership is rooted in an attitude of generosity of spirit, and the compelling preface by Ferch challenges the reader to further that generosity of heart into practices that consider the act of leading as servant to be transformative and life-giving. The volume closes with a provocative essay by Wheatley, in which the traditional use of power to command and control by leaders is questioned and an alternative approach of generous trust and empowering service as leadership is proposed.

> Perhaps the most important contribution of *The Spirit of Servant-Leadership* (2011) lies in the consistent focus in all the essays, articles, and poetry in the volume on the heart or interior life of the servant leader and the inevitable personal and societal transformation that it can facilitate. It is in step with what Lipmen-Blumen (1996) has called a global reexamination of our traditional approaches and practices of leadership: "…we finally began to reexamine more critically our traditional concept of leadership. It is based on an outmoded ego ideal glorifying the competitive, combative, controlling, creative, aggressive, self-reliant individualists" (p. 2). Spears (2011) predicted that this compelling idea of service as leadership is producing a "quiet revolution" (p. 8) that has the power to change our world:

> > Servant-leadership is providing a framework from which many thousands of known and unknown individuals are helping to improve how we treat those who do the work within our many institutions. Servant-leadership truly offers hope and guidance for a new era in human development, and for the creation of better, more caring institutions. (p. 20)

Ferch (2011) echoed this quiet hope that a leader's determined inner choice to lead as servant can effect a lasting transformation not only in our personal leadership style, but also in our organizations and ultimately our world:

> The interior balance between darkness and light, an honest accounting of our own darkness, and the choice to approach and humbly seek light may be the most durable metaphor of relational intimacy. Leaders who give themselves over to the most hope-filled wishes of the human community, the most important of our dreams, become the servant-leaders who walk in such a way that others become wise, healthy, and free. (p. 48)

> *The Spirit of Servant-Leadership* (2011) is a welcome and much-needed addition to the growing number of voices and publications arguing for a virtuous approach to leadership. Spears and Ferch boldly broaden the horizons of our understanding of servant leadership and yet gently call us back to the small, still place inside where our best choices are made—the choices that affect our view of the world and our understanding and practice of leadership. May this volume

be the first in a series of reflections on the power of spirit/Spirit to animate our often-flawed desires to lead as servants. Maybe a next volume could focus on the various, rich religious traditions that have emphasized service as a central value in their approaches and calls to leadership, including Geenleaf's own tradition of Christian Quakerism. Another volume could perhaps explore how servant leadership can provide answers to the growing need for sustainable economic and environmental approaches to leadership. Ferch and Spears' (2011) volume assists the aspiring and practicing servant leader to look back, look within, and to look forward with the hope for a new world—a world marked by human compassion, truth, hope, and love. It is nothing short of a stirring prophetic vision, a vision that will prove to be worth our consideration. "The Prophet…is one who imagines what will later be proved" (Greenleaf, 1996b, p.14).

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