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THE JOURNAL OF VIRTUES & LEADERSHIP

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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.

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From the Editor

Kathleen A. Patterson
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We are thankful to the authors in this edition. First, we have a research article by Dr. Steven Crowther and Dr. Bramwell Osula have written “A Contextual Leadership Model for Indigenous Churches in Northern Brazil.” You will find this article to be focused on the history, culture, and leadership methods of the Ingarico Amerindian tribe of Northern Brazil. The Ingarico language has no word for leadership and none of our contemporary leadership theories capture the diverse aspects of Ingarico leadership; the question then becomes is there, perhaps, a model in the life of Jesus?

Secondly, we have a contribution from Dr. Daryl D. Green and Dr. Lisa Robinson Davis, with their article entitled, “Government Ethics Strategy: Case Study of Foley Scandal.” This case study delves into the American political environment, offers additional insight into amoral behavior associated with the “seven deadly sins,” and then centers on Congressman Mark Foley’s scandalous leadership alongside the idea of accountability.

Thirdly, we have an article entitled, “Scouting and Servant Leadership in Cross-Cultural Perspective: An Exploratory Study.” Contributed by Dr. Fredric W. Rohm, Jr. and Dr. Bramwell Osula, this article is a qualitative case study that evaluated the World Organization of the Scout Movement (WOSM), Boy Scouts of America, Scout Association of Japan, and the four major German scouting organizations—and then further seeks to look at the servant leadership development in the programs.

Finally, Major Jackie L. Schiller II provides incredible insight with the article “Cardinal Virtue and the Well of Fortitude.” This article informs readers of a whole-person model and a newer concept—The Well of Fortitude. The need for self-leadership is broached, as well as the Well of Fortitude as a mental concept in light of an individual’s growth, one’s potential, and the success of the leader.

As you can tell, this issue is packed with insightful information, real life application and hopefully some inspiration for you personally. Blessings as you continue to lead with the virtues!

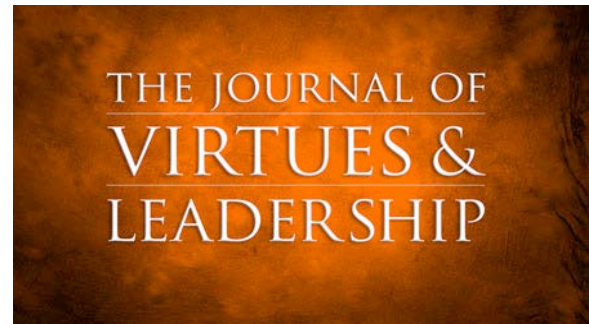


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GOVERNMENT ETHICS STRATEGY: CASE STUDY OF FOLEY SCANDAL 14
Daryl D. Green & Lisa Robinson Davis

This investigation explores the American political environment and how amoral behavior associated with the “seven deadly sins” impacts contemporary organizational culture. This case analysis also evaluates Congressman Mark Foley’s scandal related to inappropriate emails to congressional pages. The study is significant due to the fact that public strategy can fail in the aftermath of government-wide unethical behavior by senior officials; this results in a negative perception by taxpayers. Researchers and practitioners therefore are interested in understanding how to improve ethical conduct and regain public trust. This paper is an original study and further contributes to understanding how strategy is influenced by ethical conduct and organizational culture in the public sector.

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This qualitative case study evaluates the World Organization of the Scout Movement (WOSM), Boy Scouts of America, Scout Association of Japan, and the four major German scouting organizations (Deutsche Pfadfinderschaft Sankt Georg, Pfadfinderinnenschaft Sankt Georg, Bund der Pfadfinderinnen und Pfadfinder, and Verband Christlicher Pfadfinderinnen und Pfadfinder) as servant leadership development programs. After a brief history of the origins of scouting, the WOSM and the three national scouting organizations are examined, comparing their mottos, promises, and laws. All programs promote service to God, country, and community; teaching leadership through outdoor living and community service projects. A review of servant leadership literature yields six different models: Laub (1999); Patterson (2003); Barbuto and Wheeler (2006); Wong and Davey (2007); Liden, Wayne, Zhao, and Henderson (2008); and Sendjaya, Sarros, and Santora (2008). To assess the scouting programs for evidence of servant leadership, Sendjaya et al.'s (2008) model is chosen to study six characteristics of servant leadership: (a) voluntary subordination, (b) authentic self, (c) covenantal relationship, (d) responsible morality, (e) transcendental spirituality, and (f) transforming influence.

CARDINAL VIRTUE AND THE WELL OF FORTITUDE

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Jackie L. Schiller II

In this article, the author seeks to inform the reader of a new concept—The Well of Fortitude. More of a model for self-leadership, the Well of Fortitude also serves as a mental concept that provides a sense of direction in the leadership of men and women, whether in the military setting, higher learning setting, church setting, or any other environment. This concept is influenced widely by McCoy's *Passion of Command*, Grossman's *On Killing*, Stephen Covey's whole person model, and virtue ethics. It is the author's goal that this concept resonate with the reader, causing personal conviction and positive change in the Cardinal Virtues—Temperance, Wisdom, Justice, and Courage.

A Contextual Leadership Model for Indigenous Churches in Northern Brazil

Steven Crowther
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This research examines the history, culture, and leadership methods of the Ingarico Amerindian tribe of Northern Brazil. The leadership methods are studied with the goal of discovering a model of leadership among the Ingarico. In addition, this research examines the communication and teaching methods of the Ingarico to find a culturally relevant model for leadership training among the Ingarico. The Ingarico have a method of leading that is set within the Christian tradition. This model of leadership includes core themes like humility, a concern for the followers including a low power distance, an understanding of authority through the picture of a father, and a commitment to practical leadership. The Ingarico have an oral culture that causes them to use verbal, visual, and demonstration as forms of teaching, such as reenacting historical events. These forms of nonlinear teaching can be used to facilitate leadership development among the Ingarico and reflect a Biblical model of Shepherd leadership founded in the visual and storytelling concepts in teaching the Bible, using different aspects of the stories to teach leadership.

Introduction

Many of the current leadership models or theories have been developed in the context of the urban, industrial, fast-paced realities of the 20th century (Northouse, 2004). The models are also derived from a western context and worldview (House, Hanges, Javidian, Dorfman, & Gupta, 2004). These models include issues of power and influence and have been adapted to different cultural settings, to give rise to leadership development. Leadership has been studied across cultures, although how culture influences leadership and organizational processes is just beginning to be understood (House et al., 2004). While there is

no universal consensus on the definition of leadership, at the heart of the definition is an interest in influence and how leaders influence others (House et al., 2004). Leadership consists of practices that can be learned including modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart (Kouzes & Pozner, 2002). Leadership is a learned behavior, which means that it can be developed through training and guidance. However, the attributes that differentiate a culture are predictive of organizational practices and leader attributes and behaviors that are most effective in that culture (House et al., 2004). This cultural learned behavior for leadership, though sharing many qualities across cultures, will also be uniquely suited for the culture in which it is embedded. Leadership is more than a collection of traits; it is also the way of interaction contextualized in a particular environment. It is important to develop leadership in ways that are relevant to their specific context so that leaders can be effective in leading others in their particular contexts.

The Problem

Within the context of leadership studies and leadership training, there do not appear to be any models that fit the culture of the Ingarico Amerindians, since the current urban models of leadership have been created with a western worldview that is not shared by the Ingarico. These models do not fit their cultural context or their understanding of leadership. There are some studies concerning Amerindians (Olson, 1991; Peiffer, 2006; Pierce, 1992; Smalley, 1999; Steffen, 1990), but even these, though neither urban nor western, do not fit the cultural context of the Ingarico. In the area of Northern Brazil, there are several Amerindian tribes who live in a society whose culture is not part of the industrialized, urban, modern, or postmodern context. In one sense, the Ingarico have been excluded from Brazilian culture due to their location in remote villages that have been demarcated or set aside by the Brazilian government. However, in another sense, the Ingarico have been influenced by the Brazilian culture through government and church relations that have moved between antagonistic to violent, and then to advocacy (Astor, 2008; Moore & Lemos, 1999; *Report on the Situation of Human Rights in Brazil*, 1997). In this context many of these Amerindians have become Christians, with cases of whole villages converting to Christ. The Ingarico have churches in these villages that need leaders. There are at least two reasons for this need of leadership: the first is that many of the churches have no leaders at all, except pastors who travel to them only periodically, and the second is that the leaders that do exist need training and experience to become effective leaders.

The purpose of this study is to investigate the customs, patterns, and perceptions of leadership among the Amerindians in Northern Brazil, specifically among the Ingarico. Comparisons will be made to the Biblical model of leadership from the perspective of the Amerindians. Additionally, this study examines the Amerindian methods currently used for training individuals in their villages. The problem is that the current urban models for leadership do not fit well in the Amerindian cultural setting.

There have been other studies of leadership focusing on church development among

tribal groups (Hogan, 1999; Patterson, 1999; Peiffer, 2006; Pierce, 1992; Sinclair, 2006; Smalley, 1999; Steffen, 1990) in areas of North America, Latin America, and Asia. In these studies, it has been discovered that leadership training is most effective using methods that include storytelling, mentoring, and “learning by doing.” Relational learning is most effective in producing indigenous leaders among tribal groups. Principles of contextualization are important not only in the understanding of leadership among tribal groups but also in training leaders among the indigenous peoples to lead in the churches. However, to this researcher’s knowledge, no one has studied leadership development among the tribes of northern Brazil.

The Scope and Questions of Amerindian Leadership

This study will be limited to interviews and discussions with a small sample of leaders among these Amerindian tribes, particularly from among the Ingarico. For breadth and comparative purposes, leaders from the Wapishana and Macuxi tribes will also be interviewed. However, this will not be an exhaustive study of leadership among the Amerindians of Northern Brazil. Rather, it specifically examines leadership in the church, focusing on the Ingarico peoples.

Research Questions

There are two related research questions:

- (i) What methods can be used to develop indigenous leaders among the Ingarico for effective church ministry?
- (ii) What models of leadership are most appropriate to leadership development among the Ingarico?

Though related, these two questions form the basis of the endeavor to understand the practice of leadership of the Ingarico, and to discover how to develop indigenous leaders for the churches among them. To explore and understand this concept of leadership, the phenomenological approach will be used in collecting data from the leaders of the Ingarico churches and organizations. Phenomenological studies seek to grasp and elucidate the meaning and essence of the lived experience about a phenomenon as described by participants, either groups or individuals (Patton, 2002). Therefore, individuals interviewed in this study are those living in Northern Brazil who are involved in leadership among the Amerindian churches north of Boa Vista, reaching to the borders of Guyana and Venezuela.

Leadership among the Amerindians

Tribal groups have been studied extensively in North and South America, as well as in Asia, Africa, and the Pacific Islands. However, up to this point, there have been no published studies of leadership among the Ingarico, though there are some private journals and notes from Jesuit priests and evangelical missionaries; but even these are rare. There is very little published concerning the Ingarico in any areas except for an occasional paragraph, typically about their

language (McQuown, 1955; Mosely, 2007; Olson, 1991).

However, other tribal studies offer insights that can inform the present study. Kraft (1996), an anthropologist, notes that Euro-American practice of leadership is out of step with most of the world, especially when combined with belief that primary instruction to leaders should be intellectual. This is particularly true when applied to tribal peoples. This is an issue that must be addressed to be able to contextualize leadership in indigenous churches. The answer is not to appoint Euro-American leaders, though they may have extensive training. Churches that appoint leaders without culturally-appropriate characteristics must realize that this procedure results in weak leadership and distorts the intended message (Kraft, 1996). Therefore in properly communicating the message of the gospel, tribal leadership must be understood. It is also important to note that an educational model having validity in one society may not easily be transferred to another (Kraft, 1996). Models for training that are indigenous become important for leadership training as well, especially among tribal groups whose cultures are quite distinct from the Euro-American cultures.

Leadership among the Ingarico

The Ingarico have not become absorbed into Brazilian society and have distinct villages among the demarcated areas of Northern Brazil, while some of their villages cross over the borders into Venezuela and Guyana. There are other tribes in close proximity to them, including the Yanomami, who also have not become absorbed into Brazilian society. In addition, there are two tribes who have separate villages but have been deeply influenced by Brazilian culture and language, but they still live in distinct villages.

The Ingarico have a chief over each village and there is at least one person who is the chief over all of the Ingarico village chiefs. There is no medicine man or shaman among the Ingarico (Chaterpal, 2009).

They have a long tradition of monotheism that goes back at least 400 years. Their tradition tells of a man named Precuma who lived about 400 years ago and had dreams of Jesus coming to him at night. He told the rest of his village of these dreams and about the one true God who had a son named Jesus. A few people believed him but most did not. He was killed by the tribe before he convinced them about the dreams. But, before he died, he convinced a few to believe in the one true God and told them that one would come who would tell them the rest of the story. Most of the tribe became believers in Precuma's story about the one true God, and developed traditions and songs based on this teaching, waiting for the one to come to tell the rest of the story (Chaterpal, 2009). This tradition has developed deep spiritual roots in the tribe, which impacts their view of leadership, in that they have no medicine man or shaman.

The Roots of the Ingarico Tribe and Culture

The Ingarico speak their own language and few speak the language of their political country, whether it is Spanish in Venezuela, Portuguese in Brazil, or English in Guyana. Their

language is understood by the other tribes of the area such as the Macuxi and Wapishana, and the Ingarico understand these other tribal languages as well. While the Macuxi and the Wapishana have a written language, the Ingarico do not, and though they understand the other languages, they do not read it.

Their worldview, much like those of other Amerindians, focuses on connection with the land and issues of hunting, farming, and fishing. In addition, they are a highly relational people, emphasizing community. However, their concept of the one true God kept them distinct from the other tribes, which continues to this day. Today, as believers in Jesus, they still have a strong oral culture and learn many things through dreams (Chaterpal, 2009).

Methodology

How do the Ingarico view or define leadership? From their perspective, how does leadership function and what are the important elements to be considered for leadership training? This study will be processed as a phenomenological approach, seeking to grasp the lived experiences of the Ingarico concerning leadership and training.

The Ingarico's Experiences of Leadership

The collection of data comes mainly from interviews. Those interviewed included Pastor Marcos, of the Ingarico tribe, who is one of the chief elders over all of the Ingarico villages and the Chief Pastor over all the Ingarico churches. He speaks only Ingarico, so the interviews were translated through Portuguese and Macuxi. Awan Chaterpal was interviewed; he has been a missionary to the Ingarico for eight years and lived among them for three years. He and his wife Jemima have also begun to write a book on the history and culture of the Ingarico. There were also several other Amerindians from the Macuxi tribe interviewed, Jose Pereira who is an Amerindian church planter, and Peter and Charlo, who work among several tribes, strengthening and planting churches in Guyana. This data was recorded and transcribed for analysis.

Leadership among the Ingarico

Pastor Marcos is the leader among the Ingarico villages and is recognized as both a spiritual leader and community leader. He works with the village chief in each village in developing the spiritual and community life of the people of the village. Since most Ingarico are believers in Jesus Christ, these two aspects of leadership converge in the practical life of the village. Their leadership style here is simple, practical, and straightforward in that all participate and all follow the leader's movements and words exactly, sometimes for extended periods of time. Also, leadership is delegated in that the father will teach the stories to the mother, who will teach it to the children.

Pastor Marcos explains:

In the Ingarico language there is no word for leadership and the Ingarico understand leadership through their captain—the captain is the leader and he is the one who gives

direction to the people and calls them together to work and tells them the plans for the future—they understand leadership as the word chief. I did not choose myself to be the leader, before my father died, the people elected me to be the leader. I am the leader of the Ingarico tribe in Brazil and in Guyana and in Venezuela. As a leader, I ask the Lord to help me and give me wisdom to lead this people and the Lord through the Holy Spirit has inspired me to be a leader among his people. (M. Ingarico, personal interview, July 23, 2009)

They have no word for leadership yet they understand the concept of leadership as represented as their captain or chief. They use the word *teshou* for chief or captain, but Awan says, “The word *teshou* is not even in their language; it is a borrowed word from the Macuxi. So they use that word but it is not really their word” (A. Chaterpal, personal interview, July 24, 2009). Even the word they use to represent their leaders is a borrowed word from another tribe. Possibly there is a humility here in not having a direct word to use for leadership. It is also noteworthy that Marcos mentions that he did not choose himself and that it is the Holy Spirit who inspires him to lead and to give answers.

The leaders are elected; however, once elected, Awan points out that they are in charge but with certain restrictions, “Whoever is elected as a leader of a village—after God’s Word, after God, he is in charge. He is completely in charge” (A. Chaterpal, personal interview, July 24, 2009).

Once elected, this chief will direct with absolute authority, and he will be supported by the elders who have authority over the Ingarico villages. However, his position is conditional based upon his lifestyle being one of godliness according to their understanding of Scripture. Marcos agrees, “The *teshou* is elected by the people and can stay the rest of his life if they serve the people well and are not involved in any kind of corruption or things that are a disadvantage to the people—because if he is in any kind of corruption or moral failure, the village will release him immediately” (M. Ingarico, personal interview, July 23, 2009). His leadership is also influenced by the work of the Holy Spirit inspiring and directing him in giving leadership to the villages and the churches. A recurring theme is one of dependence on the Lord for help in their leadership. According to Pastor Marcos:

So as the leader, I do the following: call the people together to make plans for community development in the village, and secondly as a leader to make plans for the future – what they are going to do in the future. Thirdly I sit with them and share dreams and inspiration that I have received from God about the communities and they will respond. (M. Ingarico, personal interview, July 23, 2009)

The approach to leadership among the Ingarico includes the making of no distinction between the physical world and the invisible world or the spiritual; it is leadership that includes daily living and spirituality together. They are very concerned for the future and the community as

well as the spiritual health of the people of the villages. In concern for the future, there are glimpses of transformational leadership but with a focus on spiritual leadership as well. Their way of leadership is practical yet spiritual; it is connected to a godly life, the work of the Holy Spirit, and their daily connection to living in the community.

Pastor Marcos clarifies the understanding of the Ingarico concerning their leader, “He functions as a guide to the people, as a father to the people. That is actually an Ingarico word seeing leadership as a father. Guiding his people, taking care of his people, seeing that they are taken care of and that they are treated well” (M. Ingarico, personal interview, July 23, 2009). Here the picture of leadership continues as a shepherd much like the biblical exhortations in John 21 where Jesus instructs Peter to “feed my sheep” showing the picture of one who nurtures and cares for people.

Jose, Domicinio, Peter, and Charlo noted differences between the Ingarico and the other tribes, in that the other tribes had been absorbed by Brazilian culture and their leadership was separated between spiritual and community, and Jose mentioned that the Wapishana language and culture was disappearing. The leadership structure among the other tribes was at one time very similar to the present Ingarico system. Once the system was displaced by another system of leadership, the culture and the distinctiveness of the tribes began to disappear (Chaterpal, 2009).

Leadership among the Ingarico involves humility, godly character, care for the people, and an ability to give direction as authority under God. Leadership is practical and connected to daily living, deeply spiritual in dependence on the Lord for guidance, connected deeply to the community, concerned for the future, and the picture is that of a father. Pastor Marcos adds, “Between the people and leadership, there is no difference; they do things together, they have communal meals together, they communal farming, they go out to hunt together, and their culture is such that they all do things together” (M. Ingarico, personal interview, July 23, 2009). Finally, due to the community involvement and daily practical aspects of leadership, there is a very low power distance between leader and follower.

Table 1 – Key concepts and expressions of leadership among the Ingarico

| | |
|----------------------------|--|
| 1. Humility | “I did not choose myself” |
| 2. Godly character | “Their ways are no better than the way of others” |
| 3. Dependence on the Lord | “An honest person ...without corruption” |
| | “I ask the Lord to help me and give me wisdom” |
| | “I share the dreams I have from God” |
| 4. Care for the people | “Seeing that they are taken care of and treated well” |
| 5. Directive | “He is the one who gives direction to the people” |
| 6. Authority under God | “After God, he is in charge” |
| 7. Practical, daily living | “If this person is involved in the day to day activities” |
| 8. Spiritual | “Does he have an intimate walk with Christ” |
| 9. Community | “If this person is a community person is he with the people” |
| 10. Concern for the future | “He calls them together and tells them plans for the future” |
| 11. Picture of a father | “He functions as a guide...a father to the people” |
| 12. Low power distance | “Between the people and leadership there is no difference” |

Leadership Training and Development among the Ingarico

The observation concerning the way the Ingarico teach is by hearing and repetition as in learning new songs and new stories. The stories they learn of their history and the Scripture are repeated many times in different settings. Each morning they would get up early and sing then tell stories of God that would be repeated in the home. Also in the villages there are leaders who help Marco in the churches and these are the things he said that are important for them to learn.

Concerning their method of teaching, Marcos says:

In our culture, the hub of everything is Christ. It is from Him flows everything else, whether it is farming or hunting or working in the garden or whatever. Christ is the hub of everything – all of the training revolves around Him. The second thing is that teaching about farming is a practical demonstration or hands-on experience, they will show them how you plant this, how this is grown, what is this for —how do you do this? It is all hands-on and spoken. Thirdly, the way we teach the children and young people is to ask the Lord for inspiration and in my mind's eye there is like an open book, a written book, and I talk from that from which I see and use that illustration in my mind and teach from that illustration. Singing is all part of the culture; it is an expression of something we have already learned, we sing and dance because of something in us. It is an expression of what's in our mind. The other thing is that I write songs as well as other leaders within the churches; we come up with new songs and we will put it together – put words together in a song and sing it. (M. Ingarico, personal interview, July 23, 2009)

The training is very practical with spoken explanations as well as practical demonstrations. They use illustrations that are seen in the mind then expressed to help the learning process. Also singing is used to express something they know but is passed on to others.

Awan furthers the discussion, particularly in the practical aspects of training explaining some of the things they use for teaching helps, “They use a lot of craft and marking and rocks. Among them are a lot of historical markings and rocks that dates back hundreds of years” (A. Chaterpal, personal interview, July 24, 2009). Training for them takes on a visual form in crafts, painted rocks, and carvings. Singing is not only a major part of their worship but also speaks of daily activities, teaching not only about God but also about protection and practical activities.

Table 2 – Ingarico Communication and Teaching Methods

| | |
|-----------------------|--|
| 1. Spoken explanation | “It is all spoken” |
| 2. Repetition | Observation – hearing and repetition “Put words together in a song then taught to |

| | |
|---------------------------|---|
| | young people” |
| 3. Hands on demonstration | “Teaching is practical demonstration or a hands on experience” |
| 4. Verbal illustrations | “I see the illustration in my mind and teach that illustration” |
| 5. Visual expressions | “Painted rocks and crafts... a form of teaching” “Carve on a rock one who is a great hero” |
| 6. Singing | “Many of their songs are about hunting... farming” “Expressing something we have learned” |
| 7. Telling stories | “One who represents a great hero, what he did – great hunter” |

Conclusion

Leadership among the Ingarico includes several important attributes. However, none of the theories of contemporary leadership capture the diverse aspects of Ingarico leadership. Since they constantly refer to Scripture in their ways of leadership and training, perhaps there is a model there in the life of Jesus. Key elements of Ingarico leadership derived from this preliminary study include:

- Biblical characteristics are important—humility, godly character, dependence on the Lord, and a Christian spirituality
- There is a concern for the followers—care for the people, concern for the community, and a low power distance
- An understanding of authority though there is no word for leadership—authority under God, they are directive, and use the picture of a father as a leader
- There is a concern to lead in practical areas—of daily living and a concern for the future
- Their communication and teaching methods are verbal, which includes repetition, verbal illustrations, singing, and telling stories
- Their communication and teaching methods are practical, including hands-on demonstrations
- Their communication and teaching methods are visual yet without a written language, including use of visual arts and painted rocks.

Jesus uses many metaphors to explain who he is and his form of leadership; however, one of the central pictures of Jesus as leader is that of shepherd.

Table 3 Leadership of Jesus in John 10

| | |
|---------------------------------|---|
| 1. Humility | "I lay it (my life) down of my own accord" |
| 2. Godly Character | "The good shepherd lays down His life"—not a hireling |
| 3. Dependence on the Lord | "This command I received of my Father" |
| 4. Care for the people | "That they might have life and have it to the full" |
| 5. Directive | "They too will listen to my voice" |
| 6. Authority under God | "I lay it down and take it up again"—command from Father |
| 7. Practical, daily living | "Through me he will come in and go out and find pasture" |
| 8. Spiritual | "Just as the Father knows me and I know the Father" |
| 9. Community | "I know my sheep and my sheep know me" |
| 10. Concern for the future | "Whoever enters through me will be saved" |
| 11. Father down my | "Just as the Father knows me and I know the Father—I lay life for the sheep" |
| 12. Low power distance never | "His sheep follow him because they know His voice—they will follow a stranger" |

The Shepherd Leadership Model

This is not only a biblical model but a culturally relevant model for the Ingarico to train leaders for their churches. This model of leadership is not only culturally sensitive, it is based in the leadership model of Jesus, who actually intended others to lead this way after he ascended. This model may be different than the current leadership models but this model could inform the practice of leadership in other contexts as well. This model can be used to strengthen the leadership of the Ingarico for the churches and communities, based on their existing models but strengthened and stretched through this shepherd model of leadership.

The Model for Training

Training among the Ingarico is unique due to its oral culture and rich spiritual background. There is an illustrative aspect of their training that would be addressed by using pictures, drawings, and modern media, such as PowerPoint slides. Other aspects would include telling stories and particularly useful would be telling stories of Scripture, expressing truths from the stories, helping them write songs about the stories, and using hands-on crafts to express the stories. The Biblical concept of repeating a story from a different perspective as seen in Genesis, chapters 1 and 2, or in Kings and Chronicles could also be useful. There is a concept of teaching the Bible chronologically story by story that is used among many tribal groups (Sinclair, 2006). This would be effective in teaching the Ingarico, with some additions for using repetition and hands-on experiences. This method could take longer but it finds good precedent in the mentoring of the disciples by Jesus.

Leadership among the Ingarico is spiritual, Christian, and yet practical. Leadership does

not have to be separated from Christian spirituality. Scriptural Christian leadership is not only a western construct found in the United States, but is found among the Ingarico, who have little connection to western culture. This practical form of leadership has implications for leadership studies generally. Leadership models can include Christian spirituality, not as an external addendum but as an integral part of the model. Christian spirituality is not just a western construct, but it is a model that has applications in non-western cultures as well as western. In fact, the origins of this type of leadership are in the rural world of the East and Israel, not the western urban world. It is not just that the Ingarico can use a biblical model for leadership since it is culturally contextual, it is that Christian spirituality, as found in the Scriptures, has a practical leadership model that possibly has applications for different cultures.

Future Research

Research for the future could examine the stories of the Ingarico looking for recurrent themes. In these themes, the researcher may find details concerning heroes and their concepts of human or leadership greatness. This would answer the question not only of expressed or desired leadership characteristics but also implied leadership characteristics in the implied culture of the Ingarico. This research could include an experiment with sequential bible stories to measure its effectiveness in leadership development.

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Government Ethics Strategy: Case Study of Foley Scandal

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This investigation explores the American political environment and how amoral behavior associated with the “seven deadly sins” impacts contemporary organizational culture. This case analysis also evaluates Congressman Mark Foley’s scandal related to inappropriate emails to congressional pages. The study is significant due to the fact that public strategy can fail in the aftermath of government-wide unethical behavior by senior officials; this results in a negative perception by taxpayers. Researchers and practitioners therefore are interested in understanding how to improve ethical conduct and regain public trust. This paper is an original study and further contributes to understanding how strategy is influenced by ethical conduct and organizational culture in the public sector.

Exploration of Government Ethics Strategy

Americans are increasingly worried and cynical of contemporary leadership. Traditional institutions are losing favor, leaving citizens unable to trust their neighbors, churches, and government. Additionally, America has a history of unethical behavior by leaders. Political parties market family values and personal integrity like they are selling used automobiles.

However, no political party has been found to be absolutely clean. In the quest for power and their own personal ambition, some government officials have been drawn to deadly vices that have led to their personal self-destruction. Tomlin (2007) noted this natural selfish behavior has destroyed families, friendships, happiness, and peace of mind. These moral breakdowns can seep into other factions of the political landscape. For example, in 1998, the media reported the

sexual exploits of Democratic President Bill Clinton with Monica Lewinsky. However, political scandals are nothing new for the federal government. During the months of May to August of 1987, Congress held hearings regarding the suspicion that Republican President Ronald Reagan's traded weapons for hostages in the Iran-Contra hearings (Rottinghaus & Bereznikova, 2006). In March of 2008, New York's former Governor Eliot Spitzer resigned in disgrace after admitting to spending approximately \$80,000 on call girls over a 10 year period (FoxNews.com, 2008). Rottinghaus and Bereznikova (2006) argued that presidents must maintain a strong level of accountability to the public if they want to maintain the trust of the average taxpayers. However, these situations continue to make citizens suspicious of governmental ethics. Americans have had to come to grips with their idealistic expectations for their political leaders and the realities of their downfalls. To the average American, "governmental ethics" is an oxymoron. According to the Grandfather Economic Report Series, 82% of Americans have a low level of respect for Congress, and 71% have low respect for the President (Hodges, 2011).

Additionally, New York Times reporter Stolberg (2007) asked the question, "What Next?" as unethical issues of political leaders continued to mount. Taxpayers are left to figure these moral dilemmas, operating in solo. What can today's government leaders do to regain the confidence of their constituents? How does ethical conduct impact an organization's strategy? Organizational values and ethical conduct played a vital role in the current political elections for Congress in November of 2006. Exit polls showed that voters were more concerned about ethics than any other subject. A USA Today/Gallup Poll of 1,009 adults found that only 15% of the people gave U.S. senators high or very high marks for honesty and ethical standards. In addition, the poll reported even lower marks for U.S. representatives at 14% (Koch, 2006). As a result, four Republicans resigned from the House due to ethical issues. Currently, American politicians suffer credibility problems. The study explores ethical conduct in a political environment by linking organizational culture and ethical behavior. In addition, this study also investigates Congressman Mark Foley's scandal, relating to inappropriate emails sent to congressional pages.

Congressman Mark Foley Scandal

Mark Foley, a Florida congressman, was reported to have sent sexually explicit emails to male pages who were high school students. He abruptly resigned on September 29, 2006, which set off a political landmine. House Republicans had to do damage control, while Democrats went on the attack. According to Nichols (2006), some Democrats claimed that some House leaders knew for months of Foley's inappropriate behavior. House Speaker Dennis Hastert found himself on the political hot seat. Hastert declared he knew nothing about Foley's actions, but others disagreed with his proclamation. Hastert continued his claim of innocence as he asked the Justice Department to investigate this matter. Because of Foley's resignation, he cannot be punished by his peers. Foley also apologized publicly, sought treatment for his alcohol addiction, and pointed to a childhood abuse experience by a priest as a cause of his problem. However, he

may not have escaped the consequences. Foley, a single 52-year-old man, ironically could be found violating a law that he helped write as co-chairman of the Congressional Missing and Exploited Children Caucus. Therefore, Americans must address another ethical issue among government officials.

The Evolution of Leadership Ethics

Philosophers and researchers have conducted extensive studies on value formation in individuals and organizations. Socrates, Plato, and Aristotle were intrigued with the development of values. According to Hanbury (2004), in the Greek translation, virtue is *arête*. Aristotle viewed this concept as moral and intellectual experience. Much of the study of ethic conduct derives from the Aristotelian tradition of rational reflection. In the Aristotelian case, *virtue* encompasses other qualities, such as goodness and power. Additionally, King (2006) suggested that virtue is then developed and displayed as a set of learned traits. According to Enlightenment thought, virtues become a learning process that is enhanced through continued use and application in a person's daily routine. Furthermore, King (2006) explained that some academic scholars suggest that religious principles and values have a significant influence on value formation, development, and performance in an organization. King (2006) further maintained that, while some philosophers, such as Nielson, argue the connection between God and morality as an ethic compass, other experts insisted that ethic principles originate from religious and spiritual foundations (King, 2006). Each individual brings his or her own personal beliefs into the workplace and leaders are not an exception. Daft (1995) further argued that an individual's family background, traditions, spiritual values, and experiences impact how they make moral decisions. At the medium development point, individuals learn to conform to the expectations of moral behavior, as defined by their peers and society. Most leaders at this junction are willing to follow laws and society's expectations. However, the highest levels of value formation are found in individuals who develop their own internal set of standards.

In many cases, unethical decisions made by individuals, who allow their own ethical principles to influence their decision-making, led to laws being broken or the compromise of organizational values. Consequently, individuals who make decisions outside of the organization's values sustain their moral principles internally. According to Longerbeam (2008), a recent law enforcement survey demonstrated that unethical decision making carries a heavy cost: "This problem is costing agencies money for internal investigations, settlement for damages, and loss of respect by the public. In extreme cases, termination and de-certification mean that agencies also lose their initial investment in the hiring, training and outfitting an officer." In today's society, personal and group ethics shape the value formation in organizations. Ethics and organizational culture can impact the success of an organization. In fact, ethical behavior is directly related to culture. Steinberg and Austern (1990) suggested that individuals make ethical decisions within a given context. Therefore, an ethical organization and

management culture begins with strong-principled leaders who are creditable, and visible. Consequently, ethics in organizations are influenced more by the group ethics system (culture) than by the sum of the individual personal ethics systems. However, today's application of ethics in the public sector is limited to rules, regulations, and mandates, which are far different than the Aristotelian model which provides a more holistic notion of ethics and understanding of the role and function of morality and ethical decision-making. King (2006) also mentioned that researcher Terry Cooper identifies ethic values demonstrated by public administrators; Robert Goss confirms this belief by noting that public administrators exhibit professional ethics and values; Janet Dukerich argues that managers are more affected by moral than non-moral problems. Therefore, when one discusses a moral manager, it is derived from the Aristotelian understanding, not a Christian one.

Values become an integral component for personal character and influence personal attitudes, while attitudes influence a person's behavior. Furthermore, Kern (2003) constructed several core virtuous values that influence personal ethics. The following are the core values: wisdom and knowledge; justice and fair guidance; transcendence; love and kindness; and courage and integrity. Kern (2003) argued that five steps can steer an organization to greater ethical conduct. First, organizations must close any gaps between knowledge about what to do and the actual actions that need to be closed. Second, leaders need to be selective in whom they hire. Many do not consider value alignment. Third, new employees need to be trained and immersed in organizational culture so that they become active organizational disciples. Fourth, accountability and follow-up are critical in value formation. Finally, managers need to be active in organizational culture so that they produce the proper organizational values.

Public Perception of Political Leaders

The American public has become cynical to political figures as it relates to personal values. Nelson (1994) insisted that American cynicism have evolved for many reasons. The government has been caught in various lies and half-truths, including (a) Vietnam War, (b) Watergate, (c) Iran-Contra Deal, and (d) Whitewater, to name a few. Nelson (1994) further cited the following reasons why Americans hate politics: (a) people can easily place blame at the political machine and the media that fuels it, (b) politics are all ahistorical and grounded almost entirely in recent events, and (c) they are only a partial explanation that is easily understood. However, Americans have never really been pro-politics or pro-politicians. In recent history, political strategists have shifted their approach for dealing with political scandals before the public. The most prevalent method is for a political figure to "get in front of the story" by voluntarily disclosing as much information as possible and by projecting an image of total cooperation with legal and media inquiries. This strategy goes along with denouncing questions as politically motivated, providing little information, and praying that the storm will pass over.

Ex-House Majority Leader Tom DeLay took a similar approach when he discovered he was tied to lobbyist Jack Abramoff's scandal (Harris, 2005).

Recent evidence suggests that politicians are better off just hunkering down until it is over. This strategy is based on the belief that the public has short attention spans or memory. If a politician carries on with his duties, he can overcome any negative baggage. Examples of this approach can be found with prominent Democrats and Republicans as well as the White House. For example, President George Bush and the White House came under investigation in the Plame case in 2003. Senior White House officials faced legal and political scrutiny for leaking the identity of the covert CIA operative. The White House took no personnel actions and said nothing publicly. It appeared to have worked. During the Monica Lewinsky scandal, President Clinton used the hunkered-down approach. Polls taken during that time suggested most Americans concluded that Clinton probably lied but the matter was a private one in his family. Clinton knew, if he had acknowledged the affair in 1998, the political uproar would have driven him from office. Clinton explained in 2004, "I think the overwhelming likelihood is that I would have been forced from office..." Hunkering down does work (Harris, 2005).

In the climate of unethical conduct by leaders, many individuals have low expectations of political figures' moral decision-making. Cynicism has spread in America. Postmodern influences have created an atmosphere of distrust of traditional institutions. Kouzes and Posner (2003) admitted that three-fourths of employees view top executives do pretty much what they want no matter what people think. They argue that the increase in cynicism in the workplace is due to the decline of credibility among executives. This cynicism is quickly found in the political arena. As each party tries to either take advantage of this "hot button" issue or do damage control, followers grow increasingly cynical about government leadership. Some argue that the political office is so time-consuming that only people who are willing to become full-time politicians can do it (Nelson, 1994). Yale University professor Irving Janis developed a theory to explain how politicians made decisions during the Watergate Scandal; his theory, *Group Think*, said that the social dynamics within a leadership may result in faulty, even disastrous, political decisions (Psychology Today, 1993).

In applying his theory, Janis noted Group Think is a result of a desire for conformity and concurrence within the leadership group. This theory creates bad decisions without critical and objective thinking. Members within a group appear to go along, sometimes running counter to their own personal ethics. However, Group Think runs counter to many business philosophies that emphasize the importance of harmony in working groups (Kowert, 2001). With the Foley scandal, Americans returned to their cynical ways. Why did Congress hide this truth before a federal election? This perceived covert operation in Congress assisted in dropping America's confidence in President Bush (from 44% in September to 37% in October) and the Republican Party in Congress (Lawrence, 2006).

Group Dynamics and Ethical Choices

Congressmen follow similar characteristics as other individuals in group dynamics and organizational behavior. Each party expects individual congresspersons to follow the party line. In winning a political campaign, teamwork and cohesiveness become part of the team's strategy. Sometimes this blind obedience leads to going against one's principles. Obviously, this is done with transactional relationships with peers. However, Cuilla (1998) maintained that coercion is not true leadership. The author also argued that ethics is at the heart of good leadership. If one concurs with this idea, then the question becomes, how can any good leader blindly follow any group or party? What is the cost of surrendering one's core values? According to Kurtz (2003), a highly integrated organizational culture can have significant implications for making decisions in a crisis. Effective leaders must model proper value conduct. Conflicts arise when individuals have differing values in organizations. Mackey and Tonkin (2005) further explained that the most common causes of conflict are ineffective communication skills, hidden agendas, destructive manipulation, and the need for power and control. In many organizations, senior leaders battle for organizational power at any cost. Obviously, the casualties are the followers, and the damage is to the organization's culture. Hackman and Johnson (2004) stated that, when leaders are unwilling to change, courageous followers may take principled action by resigning from the organization. According to Paine (2003), some managers have turned to values as a way to manage and eliminate certain risks, particularly those associated with misconduct but also those associated with carelessness, neglect, and insensitivity. Paine explained that, by focusing on the values that guide people's behavior, they hope to minimize the incidence of malfeasance and its damaging consequences. In addition, Price (2002) believed that, in today's business environment, ethics is about prioritizing individual and operational values for the workplace. Establishing codes of ethics and conduct will ensure that employee behaviors and the internal systems are aligned with corporate values. Social cohesion is defined as the autonomy of the individual to do good across group dynamics and organizational boundaries. According to Heuser (2005), values determine the strength of relationships in organizations. At the center of these relationships is trust, a precious commodity in an apathetic and untrusting society. Trust brings a variety of shared ethical norms that allow individuals to enter relationships uninhibited. Therefore, if an individual wants to accomplish anything with other people or groups, trust must be a chief component.

With the continual band of unethical leaders, Americans grow leery of the moral leader in political circles. American politics are rooted in a political culture that promotes a higher standard of right and wrong in government. The nation believes that the political system ought to operate in accordance with *popular sovereignty*. This concept is a value that relates to the belief that the only legitimate basis of political authority is the consent of the governed (Nelson, 1994). However, the current American political system stands in oppression of these ideals. Nelson (1994) acknowledged that politics and politicians are imperfect; Americans are growing weary

and taking action. Anti-political constitutional amendments are surfacing in a hope of providing term limits on members of Congress and a proposal to require a balanced budget (Nelson, 1994).

While Congressional employees and governmental civilians are expected to demonstrate the highest moral character, some legislators do not. Some leaders argue that success should be the litmus test, not values. However, Heuser (2005) suggested that, although the government cannot generate social cohesion, it has a critical role in stimulating social interactions. Leaders must be willing to take personal responsibility for bad decisions. In today's contemporary organizations, leaders are in danger of losing credibility with followers. Kouzes and Posner (2003) advocated leaders to "walk the talk." Followers expect leaders to show up, pay attention, and participate directly in the process of getting extraordinary things done. This lack of "modeling the way" by leaders may be caused by their personal immaturity. Therefore, progressive leaders understand the concept of modeling the way. Organizational culture sways how people make decisions. Daft (1995) added that organizational culture influences behaviors by creating acceptable responses. Many people assumed that Foley's peers would turn him in. On the contrary, this was not the case. Ciulla (1998) maintained that, the more society sees a leader's character flaws, the greater their desire for more ethical leaders. Therefore, Americans seek more ethical behavior from their leaders.

A Different Ethical Path

In the Foley scandal, individuals did not take personal responsibility for their decisions and ethical conduct. After being confronted by ABC News about his lewd email messages, Representative Foley resigned (Kiely, 2006). Foley obtained both a civil and criminal team to legally defend him. This action meant he could not be disciplined by his peers in Congress. Foley later got his attorneys to announce that he was an alcoholic and gay. They further revealed to Florida state prosecutors the name of the priest who molested him as a child. This turned into another media circus, where a Roman Catholic priest acknowledged inappropriate interactions with Foley in the 1960s. This relationship lasted for two years. At 72 years old, this priest, Anthony Mercieca, declared he did nothing wrong. However, the priest admitted to teaching him "some wrong things" about sex. Another example of this lack of personal responsibility in this case is in Congress. Despite being in a position of leadership as House Speaker, Hastert declared he did nothing wrong by failing to resolve this issue. Based on this claim, he vowed to run again for this leadership position. After Foley resigned, Hastert called for the firing of any staff member who failed to alert him about the Foley situation (Kiely & Johnson, 2006). However, he did take full responsibility for not being more aggressive in Foley's case. Hastert declared his ignorance: "I only know what I've seen in the press and what I've heard." Hastert is quoted as concerned that this negative publicity could have a domino effect on top GOP leaders. However, Hastert said he did not plan to step down because "his inaction was not the result of neglect on his part." He later explained to other conservatives that he could not step down because he would

set off “a feeding frenzy” that could hurt other Republican leaders (Fox News, 2006). By not stopping the unethical behavior of one of its members, Congress did not uphold the standards of the office. The House ethics committee had a four-member subcommittee investigating the Foley incident. For this ethics committee, the central contention was whether congressional leaders should have more aggressively investigated the problem after Representative Rodney Alexander from Louisiana (Republican) complained about Foley’s emails (Kiely, 2006). The initial investigation has shown that Foley displayed inappropriate conduct toward male pages in either 2002, 2003, or 2005, depending on the sources (Margasak, 2006). Thomas Reynolds declared that he told Hastert about the complaints months before the allegations broke relating to the 16-year-old page from Louisiana. Alexander testified that he told Speaker Hastert’s top staffers about these emails the previous year. As a result, Trandahl, who supervised the page program, and Representative John Shimkus, an Illinois Republican who ran the page board, confronted Foley and asked him to stop (Kiely, 2006).

The Republicans scrambled to hold Foley’s congressional seat. Foley’s case was at the apex of the discussion. Alexander stated he had talked with John Boehner of Ohio, new majority leader. Alexander noted that Boehner took this information about Foley and talked with New York’s Representative Tom Reynolds, the architect of the Republican midterm election campaigns. Initially, Reynolds was at odds with Hastert when he learned about the Foley problem (USA Today, 2006b). Reynolds later said he could not remember the timeframe of the conversation with Hastert or the specifics of the conversation. Faced with impending re-election, the two Republican chairmen had decided to stand by Speaker Hastert. President Bush came forward to support Hastert (Fox News, 2006) while other Republicans called for Hastert to step down (USA Today, 2006a). House Majority Leader Boehner stated that he would have taken matters into his hands if he or any GOP leader had known about Foley’s sexually explicit messages (Heilprin, 2006). Boehner still maintained that he told Hastert about this situation the previous spring, and Hastert informed him the situation [Foley’s inappropriate emails to the one page] was being handled (Heilprin, 2006). No other evidence was revealed that demonstrated that any other Republican leaders knew about the further emails to other pages. Internal polling data by a prominent GOP pollster had predicted major losses for Republicans in the upcoming election due to this scandal (Fox News, 2006). This analysis proved to be correct. On Election Day, voters led a massive revolt against the incumbents. This created one of the largest congressional shifts since 1994. Therefore, it was clear the political scandals were a determining factor in the voters’ decisions.

Given the moral decay outlined in the Foley scandal, there is a pressing need for more ethical leaders in government organizations. In fact, Americans are calling for more ethical and responsible leaders. However, stopping corruption is not an easy process. Sen (1999) noted the following reasons for this difficulty: (a) systems of catching violators often do not work since supervision and inspection are not always effective; (b) any system of governance cannot but give some power to the officers that is worth something to others who might try to offer

indictments for corruptions; and (c) even rich officials often try to make themselves richer still and do so at some risks, which may be worth it if the stakes are high. Furthermore, Miller (2001) noted that people are starving for leaders who are believable, trustworthy, and capable of actualizing constructive changes. Reave (2005) explained that her review of over 150 studies demonstrated that there is a clear relationship between spiritual values and effective leadership. Having an ethical and responsible leader promotes a high-integrity organization. There are many benefits of a high-integrity organization: (a) at the individual level, it is satisfying the spiritual nature; (b) at the corporate and community levels, it leads to attracting more voters, lobbyists, and talented people; and (c) at the social level, it increases confidence and competence for the common good (Miller, 2001). More individuals are concerned about both personal and organizational values. The concern grows as these two separate entities are increasingly misaligned. Miller (2001) further argued that, when leaders are firmly grounded in spiritual principles, business skills are applied with excellence, and people strive to apply high values to their work and outputs. Researchers in the field of workplace spirituality have found a connection between spiritual values and leadership success (Reave, 2005). Kolodinsky, Giacalone, and Jurkiewicz (2007) further insisted that employers must understand that these corporate values impact the company's bottom line. Consequently, a leader may embody many spiritual values and practices without viewing himself as a "spiritual person." Reave (2005) advocated that spiritual formation can be applied in the workplace without proselytizing or pressuring individuals to accept spirituality. Spiritual formation can be implemented in leaders, not by preaching, but by embodying the concepts of spiritual values, such as integrity, honesty, and loyalty. Therefore, spirituality is not about religion; it is about grounding individuals in a greater good beyond the party. This foundation helps party members value opposition which increases their depth and sensitivity.

The Path Forward: America's Moral Dilemma

As the vicious cycle of partisan politics and reelections continue, Congress faces difficult decisions in addressing the ethical breakdowns in its organization. Clearly, the issues of unethical behavior were not part of the partisan strategy. Questions abound as to who is responsible and accountable in Washington. Menzel (2010) suggested that ethical concerns are among the most common problems that public administrators face. Yet, living up to the public trust is more than just an act of compliance. It involves perceiving, preventing, avoiding, and resolving accusations of illegal or unethical behavior. As the Foley scandal spiraled out of control, government leaders took cover. Former Representative Foley managed to escape congressional punishment by resigning in the middle of the scandal (Margasak, 2006). However, his fellow members were not so lucky. House Speaker Dennis Hastert proclaimed that he did not do anything wrong; however, he publicly stated he took full responsibility for not handling the situation correctly. As election results continue to be analyzed, many people used this unethical crisis as political leverage. Some will win while others will lose. However, until the

congressional culture changes, America will continue to have a low expectation for government officials. In order to improve group ethics, more emphasis must be placed on group dynamics and corporate culture rather than promoting personal value systems. More than ever before, society is in search of ethical leaders who stand for a commitment to trust, honesty, and accountability. The study is significant due to the fact that public strategy can fail in the aftermath of government-wide unethical behavior by senior officials; this results in a negative perception by taxpayers. Researchers and practitioners should be interested in understanding how to improve ethical conduct and regain public trust. Therefore, politicians should benefit from reviewing Foley's scandal and the consequences of making bad ethical decisions. This scandal provides vital information on what to expect from fellow politicians and how leaders should make each other accountable.

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Scouting and Servant Leadership in Cross-cultural Perspective: An Exploratory Study

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This qualitative case study evaluates the World Organization of the Scout Movement (WOSM), Boy Scouts of America, Scout Association of Japan, and the four major German scouting organizations (Deutsche Pfadfinderschaft Sankt Georg, Pfadfinderinnenschaft Sankt Georg, Bund der Pfadfinderinnen und Pfadfinder, and Verband Christlicher Pfadfinderinnen und Pfadfinder) as servant leadership development programs. After a brief history of the origins of scouting, the WOSM and the three national scouting organizations are examined, comparing their mottos, promises, and laws. All programs promote service to God, country, and community; teaching leadership through outdoor living and community service projects. A review of servant leadership literature yields six different models: Laub (1999); Patterson (2003); Barbuto and Wheeler (2006); Wong and Davey (2007); Liden, Wayne, Zhao, and Henderson (2008); and Sendjaya, Sarros, and Santora (2008). To assess the scouting programs for evidence of servant leadership, Sendjaya et al.'s (2008) model is chosen to study six characteristics of servant leadership: (a) voluntary subordination, (b) authentic self, (c) covenantal relationship, (d) responsible morality, (e) transcendental spirituality, and (f) transforming influence.

Scouting and Servant Leadership in Cross-cultural Perspective: An Exploratory Study

In 1907, Lord Baden-Powell began a scouting movement in England that spread to the United States by 1910, and is now active in 160 different countries around the world. This paper examines the World Organization of the Scout Movement (WOSM) and associated national scouting programs in the United States, Germany, and Japan. The terms “scouting” and “the scout movement” are used interchangeably to describe youth-based programs, typically 7-21

years in age, that promote service to God, country, community, and fellow citizens. Scouting teaches leadership through outdoor living, teambuilding, and community service projects. The research consists of three case studies, exploring scouting programs in the United States, Germany, and Japan.

Case studies are preferred when researching contemporary events surrounding a particular activity, bounded by time (Creswell, 2009, p. 13; Yin, 2003, p. 7). As defined by Yin, this is an explanatory, multiple-case study using documentation and archival records for the research (p. 46, 86). The purpose of the case studies is to determine whether the WOSM and the national scouting organizations engender servant leadership development. A servant leader is first and foremost a servant and helps his or her followers become "...healthier, wiser, freer, more autonomous, and more likely themselves to become servant leaders" (Greenleaf, 2002, p. 27). The principles of scouting are compared to Sendjaya, Sarros, and Santora's (2008) servant leadership model's characteristics.

Scouting Origins and History

Scouting originated in the United Kingdom with Lord Baden-Powell's particular interpretation of the scouting concept. Baden-Powell was a career British Army officer. From 1899 to 1902 he fought in the second Boer War for the British Empire against the Dutch and Matabele in the area of modern-day Zimbabwe. During the war, he wrote a book titled *Aids to Scouting*, intended for British soldiers to improve their outdoor skills of stealth, survival, and tracking, as well as taking the initiative in leadership. Much to Baden-Powell's surprise, the book became popular among boys in Britain. Intrigued by the success of his book, Baden-Powell adapted his ideas to training British youth in outdoor skills, citizenship, and leadership. He studied and incorporated ideals from a wide range of cultures, from North American Indian tribes to King Arthur's Court. In 1907, Baden-Powell put the scouting ideas to a test at Brownsea Island in Dorset, England. He trained and mentored 22 boys, from all walks of British society, for eight days, teaching them the ideas of scouting. In 1908, Baden-Powell published *Scouting for Boys*, an adaptation of his book for British soldiers, *Aids to Scouting*, and the movement took off, spreading to countries around the world (Wills, 2009, p. 27-32). In addition to his ideas of scouting for British soldiers, Baden-Powell was influenced by an American, Ernest Thompson Seton, who gave him a copy of his book, *The Birch Bark Roll*, in 1906. Seton promoted outdoor living and environmentalism as idealized in American Indian culture and ways of life. He was anti-military. Although Seton served as the Chief Scout for the Boy Scouts of America from its inception in 1910, he resigned in 1915, believing it was becoming too militaristic, especially with the outbreak of WWI. Seton seemed disappointed and claimed Baden-Powell stole his scouting ideas (Smith, 2002). From these early beginnings, the WOSM was born.

World Organization of the Scout Movement

Scouting is now a world-wide phenomenon with over 500 million young men and women trained in service to community, country, and God over the past 100 years (“Scouting’s Centenary,” 2007). Through an oath (Table 1) that appears to transcend culture, scouting may be considered the largest coordinated effort to promote values-based leadership in the world’s youth. The WOSM states that:

All members of the Scout Movement are required to adhere to a Scout Promise and a Law reflecting, in language appropriate to the culture and civilization of each National Scout Organization and approved by the World Organization, the principles of Duty to God, Duty to others and Duty to self, and inspired by the Promise and Law conceived by the Founder of the Scout Movement in the following terms [the terms are the Promise and Law] (“Promise and Law,” n.d.).

Table 1

World Organization of the Scout Movement Promise and Law

Scout Promise

On my honour [sic] I promise that
I will do my best
To do my duty to God and the King
(or to God and my Country);
To help other people at all times;
To obey the Scout Law.

Scout Law - A Scout('s):

1. honour [sic] is to be trusted.
2. is loyal.
3. duty is to be useful and to help others.
4. is a friend to all and a brother to every other Scout.
5. is courteous.
6. is a friend to animals.
7. obeys orders of his parents, Patrol Leader or Scoutmaster without question.
8. smiles and whistles under all difficulties.
9. is thrifty.
10. is clean in thought, word and deed.

Note. Adapted from “Promise and Law,” n.d.

The WOSM’s overarching mission states:

The mission of Scouting is to contribute to the education of young people, through a value system based on the Scout Promise and Law, to help build a better world where people are self-fulfilled as individuals and play a constructive role in society. This is achieved by:

- involving them throughout their formative years in a non-formal educational process
- using a specific method that makes each individual the principal agent of his or her development as a self-reliant, supportive, responsible and committed person
- assisting them to establish a value system based upon spiritual, social and personal principles as expressed in the Promise and Law (“Mission and Vision,” n.d.).

The WOSM provides overarching guidance to national scouting organizations and certifies them as members who adhere to a common promise and law. The WOSM does not direct or have any formal authority over national scouting organizations. Membership is voluntary. A goal of the WOSM states, “Based on a shared vision, it strengthens the feeling of belonging to a united, world-wide Movement, for both National Scout Organizations and individual Scouts” (“Strategy,” 2002). Table 2 provides a brief chronology of the WOSM.

Table 2

Milestones in the WOSM

| | |
|------|---|
| 1907 | Baden-Powell's experimental camp, Brownsea Island, England. |
| 1920 | 1st World Jamboree, Olympia, London, England. Baden-Powell acclaimed Chief Scout of the World. 1st International Scout Conference; 33 national Scout organizations represented. Boy Scouts International Bureau founded, London, England. |
| 1937 | 5th World Jamboree, Vogelenzang-Bloemendaal, Netherlands. 9th World Scout Conference, The Hague, Netherlands. 34 national Scout organizations represented. Last scouting event in continental Europe until after WWII. |
| 1950 | World membership reaches 5 million scouts in 50 countries. |
| 1957 | 9th World Jamboree (Jubilee, 50th Anniversary of Scouting), Birmingham, England. World Scout Bureau moves to Ottawa, Canada. |
| 1968 | World Scout Bureau headquarters moves to Geneva, Switzerland. |
| 1971 | Membership in WOSM reaches 100 countries. |
| 1981 | UNESCO Prize for Peace Education presented to WOSM. |
| 1986 | Membership in WOSM reaches 120 countries. |

| | |
|------|--|
| 1996 | Membership in WOSM reaches 140 countries. |
| 2007 | Centenary of Scouting. 150th Anniversary of Baden-Powell's birth. 21st World Scout Jamboree, Hylands Park, Chelmsford, United Kingdom. |
| 2008 | Membership in WOSM reaches 28 million scouts in 160 countries. |

Note. Adapted from "Milestones of World Scouting," n.d.

Scouting in the United States

The Boy Scouts of America (BSA) celebrated its 100th anniversary on February 8, 2010. In 1910, several American outdoors boys organizations, including the Woodcraft Indians and Sons of Daniel Boone, merged to form the Boys Scouts of America (Wills, 2009, p. 37). At the end of 2008, the BSA had over 2.8 million youth members and 1.1 million adult leaders. The organization has been training young men and women in a values-based leadership development program since before WWI. Boys age 7-20 and girls age 14-20 participate in a variety of adventure and outdoor-based programs in support of the BSA oath (promise) and law, shown in Table 3. These statements articulate the leadership skills, traits, and values desired of all members of the BSA.

Table 3

BSA promise and law

| <i>Boy Scout Oath (Promise)</i> | <i>Scout Law - A Scout is:</i> | |
|--|---------------------------------------|--------------|
| On my honor I will do my best | 1. Trustworthy | 7. Obedient |
| To do my duty to God and my country | 2. Loyal | 8. Cheerful |
| And to obey the Scout Law; | 3. Helpful | 9. Thrifty |
| To help other people at all times; | 4. Friendly | 10. Brave |
| To keep myself physically strong, | 5. Courteous | 11. Clean |
| mentally awake, and morally straight. | 6. Kind | 12. Reverent |

Note. Adapted from "Boy Scouts of America," n.d.

Scouting in Japan

Japan's venture into scouting began in 1908 at Hiroshima College ("Scouting facts: Japan," 2007). Between 1913 and 1915, scouting started spreading around Japan ("Brief History," n.d.; "Scouting facts: Japan," 2007). In 1922, the Federation of Boy Scouts of Japan formed. It was also a founding member of the International Scout Conference ("Scouting facts: Japan," 2007). WWII interrupted scouting in Japan. In 1946, a newly named National Association of the Boys Scouts of Nippon (BSN) formed and rejoined the International Scout Conference in 1951 ("Scouting facts: Japan," 2007). The Japanese scouting movement once again renamed itself in 1995, changing to its current name, the Scout Association of Japan (SAJ), and admitted girls for the first time, becoming coeducational ("Scouting facts: Japan," 2007).

There are five levels of scouting in Japan: Beaver Scouts (age 6-8), Cub Scouts (age 8-11), Scouts (age 11-14), Venture Scouts (age 14-18), and Rovers (age 18-24) ("Scouting facts: Japan," 2007). Just like the WOSM and the BSA, the SAJ has the motto of "Be Prepared." They have a similar promise and law (Table 4). According to the world scouting census in May 2008, 173,724 total people in Japan were involved with around 105,000 youth and the rest adult volunteers ("World scout committee: Triennial report 2005–2008," 2008; "Scouting facts: Japan," 2007).

Table 4

*SAJ promise and law****Promise***

On my honor, I promise I will do my best to do my duty to God (or Buddha) and the country, and to obey the Scout Laws, to help other people at all times, and to keep myself physically strong, mentally awake and morally straight.

Scout Laws - A Scout is:

1. Faithful
2. Friendly
3. Courteous
4. Kind
5. Cheerful
6. Thrifty
7. Courageous
8. Thankful

Note. Adapted from "Basic Information of SAJ," n.d.

Scouting in Germany

Scouting in Germany predated Baden-Powell's scouting in the United Kingdom with a group called the Wandervogel (hiker or Rambler) that began in 1895 ("Wandervogel," n.d.). In 1909, Dr. Alexander Lion translated Baden-Powell's *Scouting For Boys* into German, beginning a scout movement from those origins ("Scouting facts: Germany," 2003). Unfortunately, scouting was co-opted by the Nazi party in 1933, through the end of WWII. All youth organizations were banned and young German boys and girls were at first encouraged and later required to join the Deutsches Jungvolk (German Young People, boys age 10-12), Jungmadelbund (League of Young Girls, age 10-13), Hitler-Jugend (Hitler Youth, boys age 13-18), and Bund Deutsches Madel (League of German Girls, age 14-18) (Trueman, n.d.; "Wandervogel," n.d.). Since 1950, scouting has been loosely organized under the Ring deutscher Pfadfinderverbände (RdP) (Scout Federation of Germany). Today they have about 200,000 members ("Guiding and Scouting in Germany," n.d.).

The four largest German scouting organizations are (a) the Roman Catholic Deutsche Pfadfinderschaft Sankt Georg (DPSG) (German Saint George Scout Association) with about 95,000 members, (b) the secular Bund der Pfadfinderinnen und Pfadfinder (BdP) (Guides and Scout Union) with about 48,000 members, (c) the Protestant Verband Christlicher Pfadfinderinnen und Pfadfinder (VCP) (Christian Guide and Scout Association) with about

47,000 members, and (d) the girl-only Roman Catholic Pfadfinderinnenschaft Sankt Georg (PSG) (Girl Guide Association of St. George) with about 10,000 members ("Guiding and Scouting in Germany," n.d.). Each German scout organization has similar levels: Wolflinge or Kinder (age 7-11), Pfadfinder (age 12-15), and Ranger/Rover (age 16-21) ("Scouting in Germany," n.d.). The DPSG, PSG, and VCP scout organizations adopted the WOSM promise and laws. The BdP scout organization has a somewhat different promise and laws. The four German scout organizations' promises, laws, and are levels are outlined in Table 5. Their mottos are all the same: "Be Prepared."

Table 5

German scout promises and laws

| Pfadfinderschaft and Pfadfinderinnenschaft Sankt Georg and Verband Christlicher Pfadfinderinnen und Pfadfinder | Bund der Pfadfinderinnen und Pfadfinder |
|---|--|
| <i>Promise</i> On my honour [sic] I promise that I will do my best, to do my duty to God and my country, to help other people at all times and to obey the Scout Law. | <i>Promise</i> With confidence in God's help, I promise to live with you in accordance with the Scout and Guide law. |
| <i>Law - A Scout:</i> | <i>Law - I will:</i> |
| 1. honour [sic] is to be trusted. | 1. be helpful and considerate. |
| 2. is loyal. | 2. be respectful. |
| 3. duty is to be useful and to help others. | 3. be a friend to all Scouts and Guides. |
| 4. is a friend to all and a brother to every other Scout. | 4. be honest and trustworthy. |
| 5. is courteous. | 5. use my own judgement [sic] and assume responsibilities. |
| 6. is a friend to animals. | 6. not avoid difficulties. |
| 7. obeys orders of his parents, patrol leaders or Scoutmaster without question. | 7. acquaint myself with nature and help to conserve it. |
| 8. smiles and whistles under all difficulties. | 8. become master of myself. |
| 9. is thrifty. | 9. serve peace and the community I |

live in.

10. is clean in thought, word and deed.

Note. Adapted from "Scouting in Germany," n.d.

Research Question

The WOSM and individual national scouting organizations promote duty to God and country, helping others, and obeying a set of values that consist of honor, loyalty, trust, friendship, courtesy, thrift, and cleanliness in thought, word and deed. Does this in fact make scouting a movement or organization that embodies the elements of servant leadership, promoting a brand of development for youth that also transcends culture? This will be determined by exploring the meaning of the several servant leadership constructs.

Literature Review

The representation of leaders as servants has existed for several millennia. Arguably, the principles underpinning servant leadership transcend all major world religions: Buddhism, Christianity, Hinduism, Islam, and Judaism (Sendjaya, Sarros, and Santora, 2008, p. 406). Servant leadership formally entered academic and management circles through Greenleaf (1970; 1977). Spears (1995; 2005) condenses Greenleaf's ideas into ten characteristics listed in Table 6.

Table 6

Greenleaf and Spears' servant leadership characteristics

| | |
|------------|-------------------------------|
| Listening | Conceptualization |
| Empathy | Foresight |
| Healing | Stewardship |
| Awareness | Commitment to people's growth |
| Persuasion | Building community |

Note. Adapted from "The Understanding and Practice of Servant-Leadership," by L. Spears, 2005.

From the mid-1990s to the turn of the new millennium, numerous authors have proposed models of servant leadership, including: Spears (1995); Farling, Stone, and Winston (1999); Laub (1999); Page and Wong (2000); Russell (2000); Russell and Stone (2002); Sendjaya and Sarros (2002); Winston (2002, 2003); Patterson (2003); Dennis (2004); Dennis and Bocarnea (2005); Barbuto and Wheeler (2002; 2006; 2007); Wong and Davey (2007); Liden, Wayne, Zhao, and Henderson (2008); and Sendjaya, Sarros, and Santora (2008). Many of the proposed servant leadership models' characteristics overlap, building on the work of earlier models and general surveys of the servant leadership literature. These studies also show similarities to both transformational and authentic leadership theories, as evidenced by characteristics such as authenticity, empowerment, and transformation. From these studies, six models of servant

leadership emerged, with associated survey instruments. Table 7 is a summary of six of the main servant leadership models.

Sendjaya et al.'s (2008) servant leadership theory seems to be one of the most comprehensive, though some would argue perhaps too broad in that it overlaps with other leadership theories. It is the most recent and is built on a review of all the previous ten years' literature on servant leadership. Through its reference to transforming influences and authentic self-characteristics, Sendjaya et al.'s model also encompasses aspects of two other major leadership theories; transformational (Bass and Avolio, 1994) and authentic (Walumbwa, Avolio, Gardener, Wernsing, & Peterson, 2008).

Table 7

A comparison of servant leadership theories and their characteristics

| Laub ^a | Patterson ^b | Barbuto and Wheeler ^c | Wong and Davey ^d | Liden et al. ^e | Sendjaya et al. ^f |
|--------------------------|------------------------|----------------------------------|--|--|--------------------------------|
| 1. values people | 1. vision | 1. altruistic calling | 1. a servant's heart (humility & selflessness) | 1. conceptual skills | 1. voluntary subordination |
| 2. develops people | 2. agapao love | 2. emotional healing | 2. serving and developing others | 2. empowering | 2. authentic self |
| 3. builds community | 3. altruism | 3. wisdom | 3. consulting and involving others | 3. helping subordinates grow and succeed | 3. covenantal relationship |
| 4. displays authenticity | 4. trust | 4. persuasive mapping | 4. inspiring and influencing others | 4. creating value for the community | 4. responsible morality |
| 5. provides leadership | 5. service | 5. organizational stewardship | 5. modeling integrity and authenticity | 5. behaving ethically | 5. transcendental spirituality |
| 6. shares leadership | 6. empowerment | | | 6. emotional healing | 6. transforming influence |
| | 7. humility | | | 7. putting subordinates first | |

Note.

^a Adapted from "Assessing the Servant Organization: Development of the Servant Organizational Leadership Assessment (SOLA) Instrument" (Doctoral dissertation) by J. A. Laub, 1999, p. 83.

^b Adapted from "*Servant Leadership: a Theoretical Model*" (Doctoral dissertation), by K. A. Patterson, 2003, p. 10.

^c Adapted from "Becoming a Servant Leader: Do you have what it takes?" by J. E. Barbuto and D. W. Wheeler, 2007, *NebGuide G02-1481-A* (Revised).

^d Adapted from “Best Practices in Servant Leadership,” by P. T. P. Wong and D. Davey, 2007, *Regent University servant leadership research roundtable proceedings*, 2007, p. 6.

^e Adapted from “Servant Leadership: Development of a Multidimensional Measure and Multi-level Assessment,” by R. C. Liden, S. J. Wayne, H. Zhao, and D. Henderson, 2008, *Leadership Quarterly*, 19(2), p. 173.

^f Adapted from “Defining and Measuring Servant Leadership Behaviour [sic] in Organizations,” by S. Sendjaya, J. C. Sarros, and J. C. Santora, 2008, *Journal of Management Studies*, 45(2), p. 406.

Methodology

From the survey of scouting program literature, the World Organization of the Scout Movement (WOSM), Boy Scouts of America, Scout Association of Japan, and the four major German scouting organizations under the Ring deutscher Pfadfinderverbände all have broadly similar mottos, promises, and laws. The WOSM will be compared to the characteristics of Sendjaya et al.’s (2008) servant leadership theory in order to determine whether or not the WOSM and the national organizations reflect characteristics of servant leadership. Table 8 aligns the WOSM motto, promise, and law components with Sendjaya et al.’s six servant leadership characteristics. The table includes further definitions of each of the six characteristics. From this comparison, it appears that the WOSM does in fact promote servant leadership as defined by Sendjaya et al.

A servant leader practices *voluntary subordination* through a “...willingness to take up opportunities to serve others whenever there is a legitimate need regardless of the nature of the service, the person served, or the mood of the servant leader...” (Sendjaya et al., 2008, p. 406). This is perhaps best demonstrated by the legend of the *unknown scout* helping William D. Boyce, a U.S. millionaire newspaper publisher and one of the founders of the BSA, navigate his way through dense London fog on his way to visit Baden-Powell. When Boyce tried to pay the boy, he refused and, when prompted why, replied that he helped *because he was a scout* (William D. Boyce, n.d.).

Table 8

Alignment of servant leadership characteristics with WOSM promise and law

| Sendjaya et al. ^a | WOSM ^b |
|--|--|
| <i>Voluntary Subordination</i> <ul style="list-style-type: none"> • Willingness to serve • Acts of service | <ul style="list-style-type: none"> • help other people at all times (promise) • duty is to be useful and to help others (law) |
| <i>Authentic Self</i> <ul style="list-style-type: none"> • Humility • Integrity • Accountability • Security • Vulnerability | <ul style="list-style-type: none"> • obey the Scout Law (promise) • obey orders of his parents and leaders (law) • loyal (law) • thrifty (law) |
| <i>Covenantal Relationship</i> | <ul style="list-style-type: none"> • friend to all and a brother to every other Scout (law) |

- Acceptance
- Availability
- Equality
- Collaboration

- courteous (law)
- friend to animals (law)

Responsible Morality

- Moral reasoning based on internalized principles
- Moral action in ends and means

- clean in thought, word, and deed (law)

Transcendental Spirituality

- Religiousness
- Interconnectedness
- Sense of mission
- Wholeness

- duty to God and country (promise)

Transforming Influence

- Vision
- Modeling
- Mentoring
- Trust
- Empowerment

- be prepared (motto)
- on my honour [sic] I promise that I will do my best (promise)
- honour [sic] is to be trusted (law)
- smiles and whistles under all difficulties (law)

Note.

^a Adapted from “Defining and Measuring Servant Leadership Behaviour [sic] in Organizations,” by S. Sendjaya, J. C. Sarros, and J. C. Santora, 2008, *Journal of Management Studies*, 45(2), p. 409.

^b Adapted from WOSM “*Promise and Law*,” n.d.

Servant leaders are *authentic*. They are humble and can work behind the scenes without need of recognition. They have a “...secure sense of self [that] enables them to be accountable and vulnerable to others... and [have] the capacity to ‘abandon themselves to the strengths of others’” (Sendjaya et al., 2008, p. 407). Scouts demonstrate this in their loyalty and willingness to obey authority figures. Scouting promotes loyalty to God, country, and fellow citizens, without any pretense (“*Promise and Law*,” n.d.).

Covenantal relationships are central to servant leadership and scouting. This “...intensely personal bond marked by shared values, open-ended commitment, mutual trust, and concern for the welfare of the other party” (Sendjaya et al., 2008, p. 407) is demonstrated in a scout being a friend and brother (or sister) to other scouts as well as nature (“*Promise and Law*,” n.d.). This covenantal relationship is perhaps best demonstrated in the BSA by the answer given when asking the question, “Were you an Eagle Scout?” The answer is, “No, *I am* an Eagle Scout” (Townley, 2007, p. 1).

Servant leaders display *responsible morality* in that they “...appeal to higher ideals, moral values, and the higher-order needs of followers” (Sendjaya et al., 2008, p. 407). Scouts are clean in thought, word, and deed (“*Promise and Law*,” n.d.). A scout avoids sexual immorality, racial hatred, and “chooses the company of those who live by high standards” (*Boy Scout Handbook*, 1998, p. 53).

Transcendental spirituality is when "... the servant leader brings together service and meaning..." (Sendjaya et al., 2008). "Servant leaders are also attuned to the idea of calling in seeking to make a difference in the lives of others through service, from which one derives the meaning and purpose of life" (p. 407). A scout's duty to country and their fellow citizens comes out of a duty to God. The BSA stresses this with the last point of the law that says a scout is reverent. The *Boy Scout Handbook* (1998) states, "Wonders all around us remind us of our faith in God... We show our reverence by living our lives according to the ideas of our beliefs" (p. 54).

A *transforming influence* occurs in servant leaders as they "... are positively transformed in multiple dimensions (e.g. emotionally, intellectually, socially, and spiritually)..." (Sendjaya, et al, 2008, p. 408). The BSA demonstrates this same mentality in that scouts keep themselves "...physically strong, mentally awake, and morally straight" ("Boy Scouts of America," n.d.). Scouts develop as well rounded leaders in these multiple dimensions.

Conclusion and Recommendations for Further Study

This study reviewed servant leadership literature and chose Sendjaya et al.'s (2008) servant leadership model to evaluate the World Organization of the Scout Movement, Boy Scouts of America, Scout Association of Japan, and the four major German scouting organizations. Comparing the WOSM and national scouting programs yielded very similar mottos, promises, and laws. The WOSM motto, promise, and laws were then compared with the six characteristics of Sendjaya et al.'s servant leadership model: (a) voluntary subordination, (b) authentic self, (c) covenantal relationship, (d) responsible morality, (e) transcendental spirituality, and (f) transforming influence (p. 406). The comparison yielded a relationship between scouting principles and servant leadership. Scholars credit Greenleaf (1970) as the modern genesis of servant leadership. Upon further examination, our analysis suggests that Baden-Powell may have actually founded not just a scouting but a *servant leadership movement* as far back as in 1907.

The authors note the BSA's recognition of servant leadership. While we argue the principle or *ethos* of servant leadership has been part of the scouting movement from its early origins in 1910, the 2007 edition of the *Scoutmaster Handbook* now specifically mentions servant leadership. Chapter 7, "Training Youth Leaders," includes specific reference to servant leadership. One can only guess at the significance of this inclusion in the BSA literature. It does, however, validate points made in this article.

This has been a qualitative case study. A quantitative study could further validate the WOSM and national scouting movements as servant leadership development programs. Empirical studies using Sendjaya et al.'s (2008) Servant Leadership Behaviour [sic] Scale (SLBS) should be conducted to survey former scouts as to their self-perceptions of servant leadership. The SLBS uses 35 items to measure the model's six dimensions (p. 406). The SLBS could also be used to survey former scouts' current work subordinates as to their perceptions of

the former scouts as servant leaders. These surveys could further verify if the WOSM and national scouting programs develop servant leaders. Other models of servant leadership and their associated survey instruments could also be used to verify if scouting portrays the characteristics of servant leadership.

In reviewing scouting literature, the authors have only found one empirical study on scouting and servant leadership, Goodly's (2008) dissertation. Goodly tested to see if there were correlations between Eagle Scouts (the highest BSA rank, earned by only five percent of scouts) and servant leadership characteristics based on (a) increased with age, (b) ethnicity, (c) perceived income level, and (d) educational achievement (p. 5). Goodly found "no significant correlation between years since earning Eagle and servant leadership characteristics" (p. 66) nor ethnicity (p. 68). He found the higher the Eagle Scouts' income, the more they exhibited three characteristics of servant leadership: authentic, visionary, and courageous (p. 69). Goodly found a negative correlation between an Eagle Scout's educational achievement and power and pride, a trait that does not demonstrate servant leadership (p. 71). Goodly encourages others to continue research on scouting and servant leadership, posing two questions related to this study: (a) "...compare Eagle Scouts to other groups of leaders to determine if servant leadership is experienced stronger with Eagle Scouts than with leaders in other organizations," and (b) "...evaluate if and why Eagle Scouts would select the servant leadership philosophy over other leadership styles" (p. 73).

Another area for further study would be to develop survey instruments based on the WOSM and national scouting program leadership models to test these traits in former scouts. Scholars of servant leadership should continue to explore scouting programs to determine if they do indeed reflect the key elements of servant leadership and might therefore be important institutions for the development of servant leaders.

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Cardinal Virtue and the Well of Fortitude

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In this article, the author seeks to inform the reader of a new concept—The Well of Fortitude. More of a model for self-leadership, the Well of Fortitude also serves as a mental concept that provides a sense of direction in the leadership of men and women, whether in the military setting, higher learning setting, church setting, or any other environment. This concept is influenced widely by McCoy's *Passion of Command*, Grossman's *On Killing*, Stephen Covey's whole person model, and virtue ethics. It is the author's goal that this concept resonate with the reader, causing personal conviction and positive change in the Cardinal Virtues—Temperance, Wisdom, Justice, and Courage.

Courage is not simply one of the virtues but the form of every virtue at the breaking point.
-C.S. Lewis (1942)

Napoleon Bonaparte noted that the moral is to the physical as three is to one. This being true, that brings us to the concept of human factors. In short, human factors define the ceiling of an individual, team, or unit's capacity to function. It is proven that everyone will become a casualty at some point, either a physical (injury to the body) or soft casualty (injury to the mental and/or emotional aspect of a warrior). Some will break later than others, and some will be detected or undetected; this breaking point is different in each individual. Described in Lord Moran's (1966) *Anatomy of Courage*, "in the trenches a man's will power was his capital and he was always spending, so that wise and thrifty company officers [leaders] watched the expenditure of every penny lest their men went bankrupt. When their capital was done, they were finished" (p. 39). More simply put by Vince Lombardi, "fatigue makes cowards of us all" (Phillips, 2001), and that includes mental, emotional, and spiritual fatigue. The realization that human factors determine human success or failure mandates why a model of self-development or, better said, self-leadership, is necessary to improve each individual of an organization and the organization itself. All organizations should adopt the Well of Fortitude

self-leadership model in order to deepen the physical, mental, emotional, and spiritual capacities of the leader and the led.

Well of Fortitude

The Well of Fortitude (WoF), introduced by Lieutenant Colonel Dave Grossman (1995) in his book *On Killing: The Psychological Cost of Learning to Kill in War and Society*, is the spark of a greater concept that, this author believes, needs to be taken further. The WoF serves as the metaphor for self-development, self-leadership and the development of subordinates. Grossman articulates, “emotional stamina on the battlefield [is] a finite resource... [under stress] each man draws steadily from his own private reservoir of inner strength and fortitude until finally the well runs dry” (Grossman, 1995, p. 89). Missing in Grossman’s concept is what constitutes the private reservoir of inner strength and fortitude of an individual. Taking this metaphor further, consider the WoF to consist of an individual’s physical, mental, emotional, and spiritual depth or capacity. Stress of any kind pulls from one or more of these capacities, when one capacity is drained the others are affected; worse, when one capacity runs dry, the individual will break, physically, mentally, emotionally, or spiritually. This concept applies not only to combat, but all aspects of life: in school, in training, on a forced march, or in dealing with one’s spouse and family.

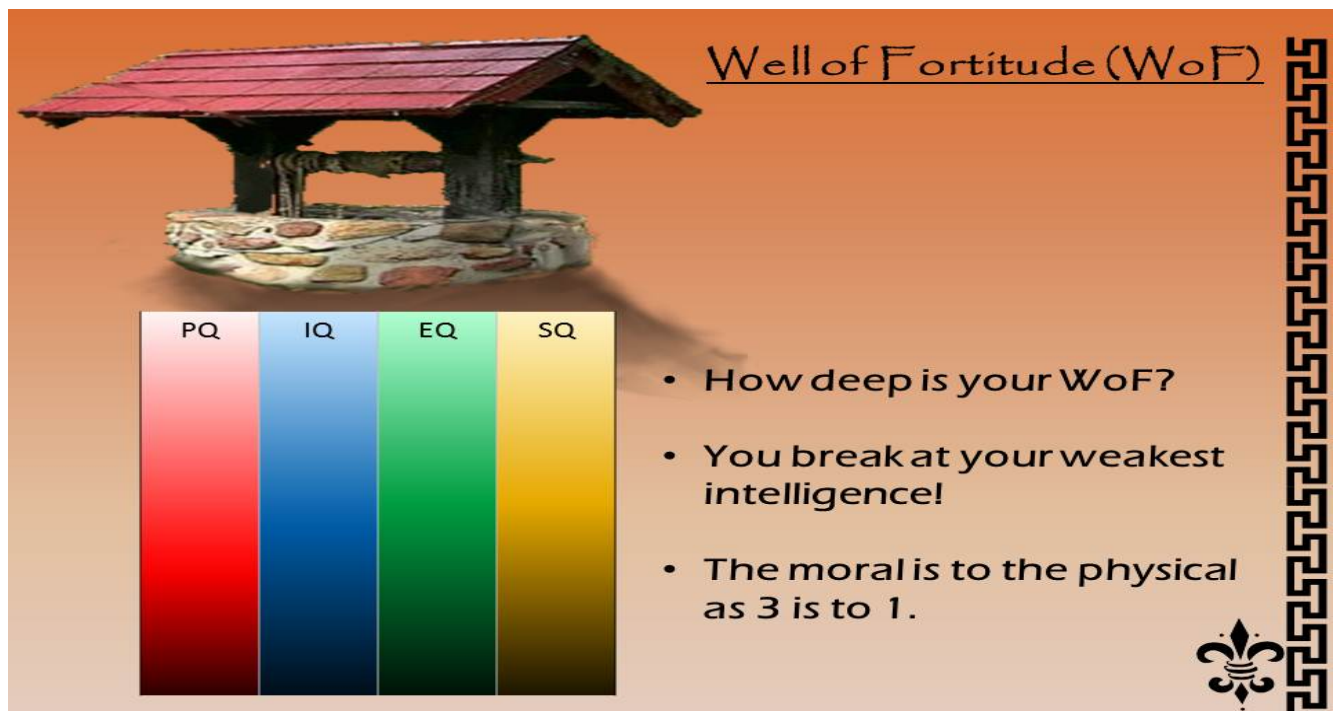


Figure 1. Graphic representation of the Well of Fortitude (WoF).

Just as a gem has many facets, a whole-person has multiple facets. Dr. Stephen Covey (2004), author of *The 7 Habits for Highly Effective People* and *The 8th Habit: From Effectiveness to Greatness*, references the model of the four intelligences. The four intelligences serve as the dimensions of the WoF.

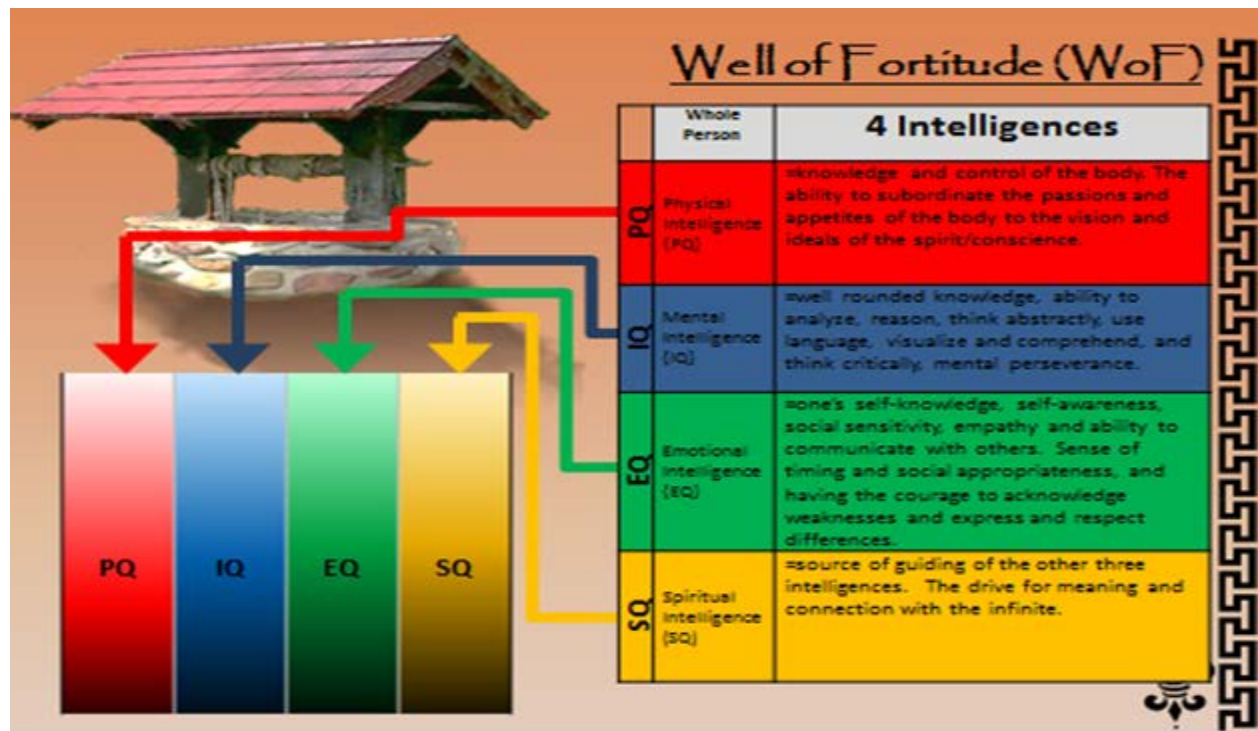


Figure 2. The four components/intelligences of the whole person.

The above table gives an individual and/or leader a focus on the dimensions one needs to be cognizant of and purposefully train in and improve. The four intelligences are separate, but also overlap. Because the intelligences overlap, and are interdependent, for an intelligence to mature, the others must raise in level too. It is crucial the reader understands how the four intelligences parallel the four Cardinal Virtues. Each of the Cardinal Virtues is affected by all of the intelligences but there is a primary intelligence for each virtue. See Figure 3 below for a snapshot of this point.

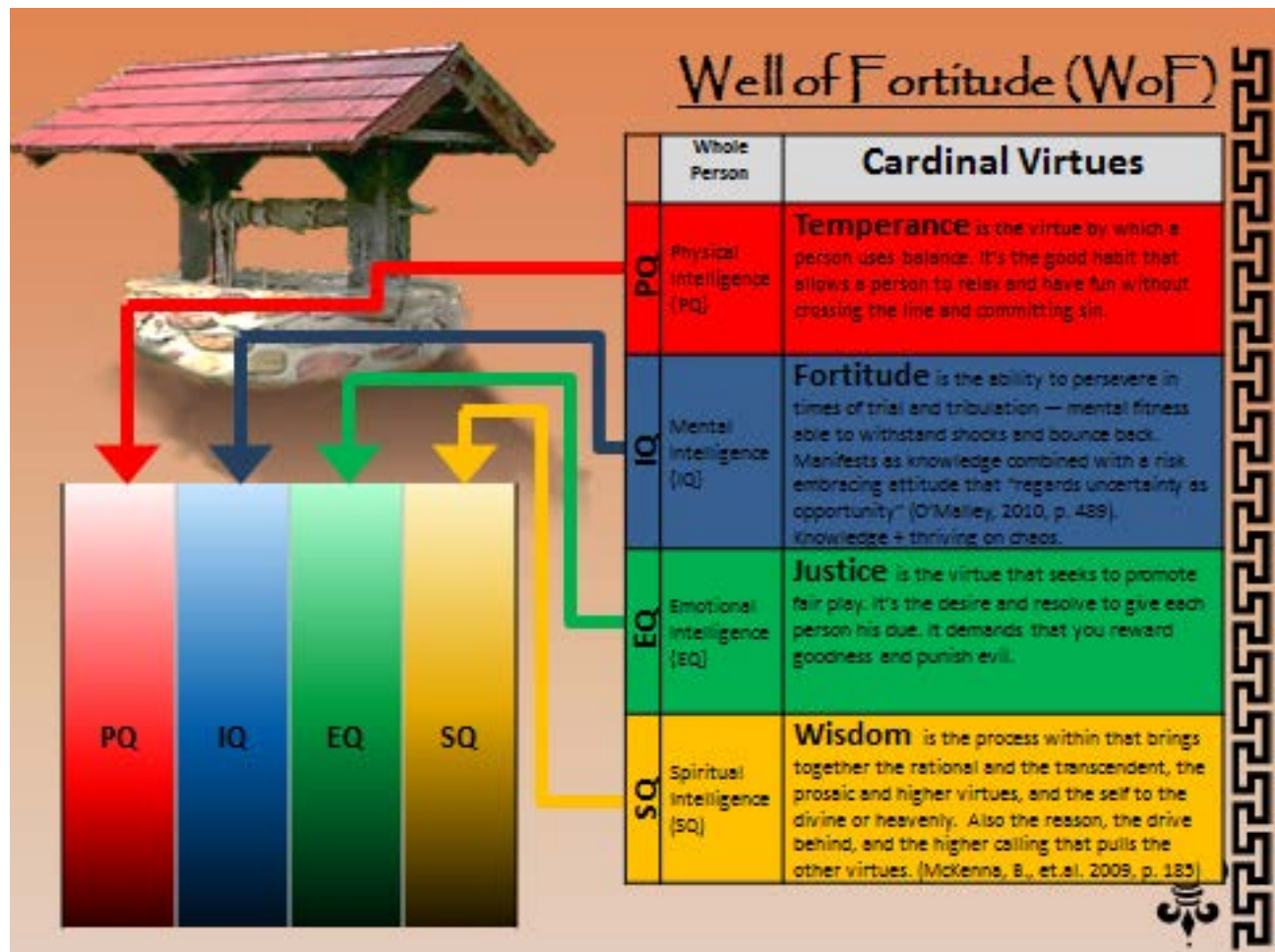


Figure 3. The four intelligences with corresponding Cardinal Virtue.

The use of the four intelligences gives the individual and leader categories within the WoF in which they can focus, measure, and train. The intent behind the WoF model is for individuals to deepen their intelligences' capacities and promote growth in the Cardinal Virtues through self-leadership. Additionally, the WoF serves as a tool for leaders to promote and encourage self-leadership in subordinates. Colonel McCoy (2007), while commanding Third Battalion, Fourth Marines, aimed at deepening the WoF in himself and his men, "within the battalion we approached this challenge in several ways—psychologically, philosophically, and physiologically" (p. 31). His battalion approached growth in the WoF through physical conditioning (PQ), cognitive training (IQ), mental imagery of chaos expressed in suffering casualties and the actual act of killing (EQ), and finally tactical decision games (TDGs) or discussions on the moral imperative or justness of killing (SQ). The result was a unit that exceeded the mission and thrived by spiraling upward in discipline, cohesion, and comradeship (McCoy, 2007, p. 20-21). Now, with a broad conception of the WoF, each of the four intelligences will be discussed.

Physical Intelligence (PQ) / Temperance

Physical Intelligence (PQ) does not solely refer to a supreme level of fitness, either muscular strength/endurance or anaerobic threshold. Instead, the aim and point of deepening PQ is to eventually become the *master of oneself*, a textbook description of the Cardinal Virtue of Temperance. Importance of PQ cannot be overstated, as “scientific laboratory studies are producing increasing evidence of the close relationship between body (physical), mind (thinking) and heart (feeling)[emotions]” (Covey, 2004, p. 41). There is more than physical fitness and nutrition when it comes to PQ. As an example, Brigadier General Anthony Jackson, while battalion commander of Security Forces Kings Bay, GA, would wake himself at random hours between 0200 and 0600 (the hours of weakness) and run back-to-back physical fitness tests (PFTs) every day, training his physical fitness and his ability to handle physical shock and sleep deprivation.

Mental Intelligence (IQ) / Fortitude

Mental intelligence (IQ) is what most people think of when they use the term intelligence; however, for the WoF, it is more. IQ encompasses an individual’s comprehension, analytical, and reasoning skills (Covey, 2004), but also blends with the mental positivity characterized by the attitude of embracing chaos (O’Malley, 2010). Additionally, IQ lies in the domain of Fortitude within the Cardinal Virtues. IQ is trained through a well-rounded acumen of reading, mental exercises, debate/discussion, and an active pursuit of learning (whether school-driven or individual domains of study). Additionally, for IQ to grow, the scale and discipline and acclimatization of learning must increase, leading to deeper reservoirs of mental perseverance and tenacity. For example, this author, when promoted to corporal, initiated a search where leadership became a central consideration and a life-long quest for more knowledge and understanding. This, in turn, over the past two decades, has led to voracious reading on the subject, attainment of a Masters in Science degree in Leadership, and current pursuit of a Doctorate of Strategic Leadership degree from Regent University. This deepening of IQ capacity has added richness, reward, and a deepened desire to positively impact the world surrounding the author. It is this exercising of the mind, much like bodybuilding but mind-building, and positive mental perspective of viewing uncertainty as opportunity that improves the mind’s capacity to persist and endure.

Emotional Intelligence (EQ) / Justice

Emotional intelligence (EQ) is reflected in relationships. It is the combination of an individual’s competency in four areas: self-awareness, self-management, social awareness, and relationship management (Goleman, 2002, p. 30). These areas, in tune with the whole person, dictate our dealings with others in all relationships.

Self-awareness consists of an understanding of one's guiding values, an accurate measure of one's strengths and weaknesses, as well as one's self-confidence as a result of knowing themselves. "From self-awareness—understanding one's emotions and being clear about one's purpose—flows self-management, the focused drive that all individuals and leaders need to achieve their goals" (Goleman, 2002, p. 45). In Goleman's book, *Primal Leadership*, he elaborates on the scientific brain activity that results from negative and positive emotions, validating why one must manage, at least be aware of, one's emotions—freeing "us from being a prisoner of our feelings" (2002, p. 47). The end state of self-management is the managing of negative feelings while maximizing the expression of positive emotions. Social awareness consists of the ability to empathize and read organizational currents and culture. It is impossible to recognize and assess accurately the emotions of others if one hasn't the skill to recognize and assess accurately the emotions in themselves. The last area of EQ is relationship management which is the woven mesh of the first three areas. Major David Abrahams, author of the article *Emotional Intelligence and Army Leadership: Give it to me straight*, defines relationship management as "an individual's adeptness at using emotional intelligence in a group setting when organizing groups, resolving conflict, connecting in a personal way, and analyzing social dynamics" (2007, p. 90). EQ ties to the Cardinal Virtue of Justice in that it is the intelligence that controls relationships one has with others: family, friends, acquaintances, and even combatants.

Spiritual Intelligence (SQ) / Wisdom

Spiritual intelligence (SQ), the most difficult intelligence to describe, is the intelligence that has the most impact on the entirety of the Well of Fortitude. General Charles Krulak (2008) stresses the importance of SQ:

The leader...must first tend to his own character, and then to the character of his subordinates. He must, in fact, touch his own soul before he can ever hope to touch the souls of those who serve under him. There is deep and subtle truth in the Latin expression, "Nemo dat quod non habet," (You cannot give what you do not have). (p. 1)

The above quote illustrates how lacking spiritual intelligence prevents the leader from affecting, or, better yet, advancing the SQ of those he leads. SQ, the guiding force of the other capacities, must be developed in individuals and, more importantly, in leaders. Men will not follow a leader they do not have faith in. They may go through the motions dictated by positional authority, but giving only the bare minimum. In a time of crisis, follower loyalty will falter. Authentic leadership is based on faith in leadership and is first seeded by the leader's character. The overarching value and necessity of SQ is clear in General Krulak's (2008) words:

In peace and in war, I have confidently gone to the deep well of my faith in hard times, and I have always found sustenance and comfort there. My experience has convinced me that spiritual faith—faith in God—must become the solid bedrock of an individual's character. (p. 1)

The above quote perfectly captures the importance of spiritual depth in the WoF. The development and training of SQ is hinted at by General Krulak; one must *touch* his own soul before ever being able to affect the souls of those he leads. This *touching of the soul* implies a knowing and understanding, a defining and developing of the soul. Likewise, McKenna, Rooney, and Boal (2009) reinforces General Krulak's position that "wise leaders have a metaphysical, even spiritual, quality that does not bind them" (p. 179) and provides a depth to the SQ component of the WoF. SQ is developed through the "educating and obeying of your conscience" (Covey, 2004, p. 349). SQ does not prescribe a specific faith, religion, or belief; however, the individual must have a transcendent (divine or heavenly) credence. The individual's SQ component is infused by the PQ/Temperance to live it, the IQ/Fortitude to persevere in dedication, and the EQ/Justice to interact with the world. Competent SQ entails the individual's alignment of life choices and actions with self-actualization.

Deepening Your Well of Fortitude

Jim Rohn's quote, "We all inevitably suffer one of two pains...either the pain of self-discipline or the pain of regret" (2008), exemplifies how the WoF is to be approached by each individual. Likewise, leaders must support self-leadership in subordinates, promoting, educating, rewarding, and facilitating the deepening of the WoF. In the attempts to deepen the WoF, an individual must fight and overcome internal desires and urges. To combat this nature in humans is an impacting quote that has served many to win out in struggles to train harder, read more, study or pray more consistently, or any other struggle over gluttony:

I am your constant companion. I am your greatest helper or heaviest burden. I will push you onward or drag you down to failure. I am completely at your command. Half the things you do you might just as well turn over to me, and I will be able to do them quickly, correctly. I am easily managed- you must merely be firm with me. Show me exactly how you want something done, and after a few lessons I will do it automatically. I am the servant of all great people; and alas, of all failures as well. Those who are failures, I have made failures. I am not a machine, though I work with all the precision of a machine plus the intelligence of a human being. You may run me for a profit or turn me for ruin—it makes no difference to me. Take me, train me, be firm with me, and I will place the world at your feet. Be easy with me and I will destroy you. – Who AM I? HABIT! (Habit Patterns and their Powerful Role in our Lives, 2008).

Through the conscious decision to deepen the WoF, the self-discipline to overcome desires and urges, and the effective use of habit, the individual will have no limits in deepening the WoF.



Figure 4. Check the depth of your well.

Conclusion

The importance of this model for self-leadership and as a measure of performance for a leader cannot be understated. Take, for instance, the frequent and dogged issue of under-age drinking and high-risk drinking by young adults 18 to 24 years of age. In research conducted by Logan, Kilmer, and Marlatt (2010), a sample of 18- to 24-year-olds is taken, comparing self-assessment of character virtues to the likelihood of high-risk drinking. The research indicates “that temperance is associated with abstinence, lower-risk drinking, lower blood alcohol levels, and fewer consequences even among heavy drinkers” (p. 320). Imagine the positive implications of virtue training on 18- to 24-year-old military men and women. As U.S. Army General Schoomaker stated, “while technology has helped...individual soldiers still do the fighting...Warfare fundamentally is a human endeavor. It’s a test of will. It’s a test of things deep within us” (Shamback, 2004, p. 54). A required component of a complete leadership model is a model for self-leadership. Implementation and unity of effort toward the WoF is the most important factor for individual growth; it is the limiting factor to one’s potential and life-long success.

About the Author

Major Schiller enlisted in the Marine Corps in 1992 and became an officer by way of the Marine Enlisted Commissioning Education Program (MECEP) in 1999. Recently completing an operational tour with 1ST BN, 4TH MAR, holding the billets of Charlie Company Commander, Weapons Company Commander and Battalion Executive Officer, Major Schiller has assumed duties as the Marine Officer Instructor (MOI) at the University of Notre Dame. Major Schiller is an Expeditionary Warfare School graduate, earned his M.S. in Leadership (MSL) degree, and is now pursuing a Doctor of Strategic Leadership (DSL) from the School of Business & Leadership at Regent University. Questions regarding this article can be directed to the author at: jschill1@nd.edu.

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