

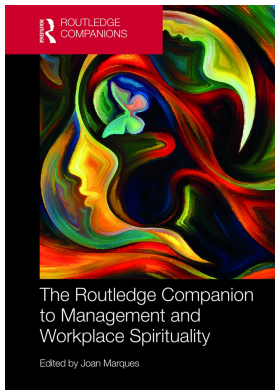
This article was downloaded by: 10.2.97.136

On: 22 Mar 2023

Access details: *subscription number*

Publisher: *Routledge*

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: 5 Howick Place, London SW1P 1WG, UK



## **The Routledge Companion to Management and Workplace Spirituality**

Joan Marques

### **Leading With a Moral Compass**

Publication details

<https://test.routledgehandbooks.com/doi/10.4324/9781351015110-18>

Eugene Ohu, Princess Anifowose

**Published online on: 11 Mar 2019**

**How to cite :-** Eugene Ohu, Princess Anifowose. 11 Mar 2019, *Leading With a Moral Compass* from: *The Routledge Companion to Management and Workplace Spirituality* Routledge

Accessed on: 22 Mar 2023

<https://test.routledgehandbooks.com/doi/10.4324/9781351015110-18>

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LEADING WITH A  
MORAL COMPASS*Eugene Ohu and Princess Anifowose***Introduction**

The burgeoning literature on leadership is either a testament to the rapid evolution of the times and the effort of education, research, and learning to catch up, or it may be proof that we need to improve our understanding of an old term. There is as yet little consensus in management literature on the meaning of leadership and how it works, even though no topic has been studied and written about the most in the behavioral sciences.

The advancement and development of society and of the small and large units that make it up, the family and organizations, are to a large extent products of leadership and the exercise of power and of authority (Ciulla, 1995; Kort, 2008). In private and public organizations, small and big businesses and in all enterprises requiring team effort, there are individuals at the forefront taking the lead and providing direction toward the accomplishment of mutually agreed objectives (Braun & Nieberle, 2017; Williamson, 2008). Leaders influence a set of followers to feel, think, and act in particular ways (Zhu, Treviño, & Zheng, 2016).

Several attributes have been used in literature to qualify leadership, each of which is intended to highlight a higher and exemplary standard which people who occupy such positions ought to possess and by which they should be judged. Some of these traits include “responsible” as in “responsible leadership,” “servant” as in “servant leader,” this latter being a double entendre intended to unravel some hitherto ignored meanings of “servant” (Cameron, 2011; Ciulla, 1995; Graham, 1991; Pless, 2007). Cameron (2011) identifies responsible leadership with virtuousness. She equates “responsibility” first with accountability and dependability, second with discretion (or volition), third with the task of caring for “others” (tasks, objectives, people, etc.); and finally the author (citing Walsh, Weber, & Margolis, 2003) proposes a fourth conception of responsible leadership as the ability to

act in an appropriate fashion (as when an individual acts responsibly). The concept of appropriateness is key to this connotation in that it associates responsible action with what is right, correct, or best. Behaving responsibly in this sense means being good or doing good.

*(Cameron, 2011)*

The rest of the chapter is arranged as follows. First is an attempt to provide some clarity to the definition of leadership, which provides the opportunity to explain some key concepts.

There is a brief treatment of the two parties involved in the leadership relationship followed by some comments on a few selected leaders. The concept of a moral compass is then considered which leads to the introduction of the virtues. The chapter then proceeds to address the topic of freedom, particularly in the context of the role of the followers, ending with the suggestive term, virtuous followership. Persuasion is then introduced as the tool leaders use to influence the followers. The chapter ends with a focus on some key virtues required of the leadership function.

### **Toward Definitional Clarity**

Despite hundreds of books and articles written on leadership, there is as yet neither clarity nor agreement on the meaning of the terms of “leadership” and “leader”, and sometimes one is confused for the other. Citing Rost (1993), Gini offers the following which is here adopted as a working definition and a guide to the framework adopted in this chapter: “Leadership is a power and value laden relationship between leaders and followers/constituents who intend real change(s) that reflect their mutual, purpose(s) and goal(s)” (1997, p. 324). This definition highlights certain key ideas, one of which is power. This capability of exerting control and effecting change is often attributed to leadership, even though not all with power can be considered leaders. Gini (1997) suggests that power is universal and that it always fills a vacuum in any organization. One assumption that comes up from this treatment is that power is a deliberate process (Gini, 1997). A point that may not be so obvious is the possibility of a leader unconsciously exercising influence (control and change) without intending to, merely by the force of moral persuasion or good example that is visible to others for whom this person is a model. The exercise of leadership may thus not always be a deliberate process, either for the leader or for the followers.

The definition also draws attention to the importance of values. Arguing that managing the values of any undertaking constitutes the main task of leadership, Gini (1997) says that “all leadership is value laden” (p. 325), a direct allusion to the moral nature of the leadership function.

Managing values implies taking a position in some particular direction whether good or bad, so long as the leader’s point of view (and at that point, those of the followers that choose to emulate them) suggests that as the correct view to adopt (Padilla, Hogan, & Kaiser, 2007; Zhu et al., 2016). It is perhaps in this light one understands the power to influence that some like Hitler and Stalin were able to exert (Cooper, Scandura, & Schriesheim, 2005; Potts, 2009; Sy, Horton, & Riggio, 2018). Could Hitler and Stalin be described as leaders even if later history would consider them despicable (Braun, Sloan, Aldor, & Trenker, 2014; Kershaw, 2014; Ciulla, 1995)?

### ***A Tale of Two Parties: The Leader and the Follower***

Since leadership involves a relationship between two parties, Gini (1997) suggests that a clear distinction be made between the process (involved in the relationship), the person, and the job, while stating the importance and co-existence of all three in a delicate balance. If as Zaleznik (1990, p. 12) states that “Leadership is based on a compact that binds those that lead with those who follow into the same moral, intellectual and emotional commitment,” we ought to acknowledge a relationship between thinking beings who have come together to achieve a common goal and who freely choose the means to attain these goals, including how they relate with others in that environment (Rego, Vitória, Magalhães, Ribeiro, & e Cunha, 2013).

The leader, a specific individual is singled out to lead the others, either by the free choice of those led or by some other circumstance (Hollander, 1995; Rego et al., 2013; Williamson, 2008). This individual has certain characteristics that others do not seem to possess and which

therefore are worth a closer look. Gini (1997) further suggests that the circumstances of some particular task or job can differentiate manifestations of the leadership relationship and the traits of the individual leader. To this end, he suggests that qualities of leadership can only be measured in a “particular instantiation of a leader doing a job” (p. 324).

### ***Leader Exemplars***

Mahatma Gandhi, who led the Indian independence movement against British colonial rule was described as a shy person and was not particularly an impressive speech maker (Bligh & Robinson, 2010). He however remains known as one of history’s greatest human rights activists whose leadership style endeared him to millions, then as now (Parekh, 2001). He referred to his followers as co-workers, with whom he shared his visions of a hope for a better future for his native land India (Shamir, Dayan-Horesh, & Adler, 2005). Heavily influenced by his Hindu religion, Gandhi’s philosophy was that of non-violent protest against oppressive rule. This approach was an inspiration to a later leader in another clime and environment, Martin Luther King Jr. and remains an influence to many to this day (Jacobs & Longbotham, 2011).

Adolf Hitler of Nazi Germany (1889–1945) (Kershaw, 2014) was by many accounts a charismatic influencer for the “full-blooded German” and Aryan race superiority campaign (Rosenbloom & Althaus, 2010). He led a revolution whose outcome (World War II) still defines history to date. Hitler’s followers accorded him godlike reverence and many considered him superhuman (Potts, 2009; Graham, 1991).

Joseph Stalin of Russia championed Stalinism, a political system which involves ideologies of communism, and which influenced the Russian and Soviet Union citizenry in the 1930s (Fitzpatrick, 2000). Joseph Stalin’s government was accused of incompetence, corruption, and mismanagement of the country’s resources. The people could only “grumble” about it but were largely helpless (Fitzpatrick, 2000). Stalin was himself influenced by a previous leader from another environment, Russia’s Vladimir Lenin (Potts, 2009; Fitzpatrick, 2000).

The Albanian Catholic nun and missionary, Mother Teresa whose service to the poor in Calcutta, India and other parts of the world was a great influencer in life and in death. She found purpose in her numerous charitable works for destitutes and people confined to slums (Jacobs & Longbotham, 2011). Her life and works endeared her to many across the globe, from the highly placed socially to the lowest. She received many notable awards throughout the world, including the Nobel Peace Prize (Cooper et al., 2005). Mother Teresa founded a religious congregation, the Daughters of Charity that has continued her work, and the Catholic Church by *canonizing* her a saint, has held her up as a universal model.

Influence is important to the leadership process and Burns, in Gini (1997), says that the leadership process: “must be defined as carrying through from decision-making stages to the point of concrete changes in people’s lives, attitudes, behaviours and institutions.” Influence has been defined as, “the capacity to have an effect on the character, development or behaviour of someone or something, or the effect itself” (English Oxford Living Dictionary, 2018). Hitler and Stalin were examples of leaders because they adopted and had others follow some shared vision, and they had powerful influence on their followers (Gini, 1997).

To the extent that Hitler and Stalin were as much influencers as the likes of Pope John Paul II, Mahatma Gandhi, Mother Teresa, Martin Luther King Jr. or Winston Churchill, they could all be considered leaders (Ciulla, 1995; Kort, 2008; Padilla et al., 2007).

They were in positions of authority and they influenced the followers with whom they shared a common goal. The difference is in the different values, or moral stance, they both lived

and upheld. In this light, moral leadership is therefore not a moot point and must be taken into account in the leadership question (Ciulla, 1995).

Leaders, such as the examples given here, had charisma (Bligh & Robinson, 2010; Potts, 2009). Whether or not the position they occupied in the minds of their followers was established by law or not, each had an emotional relationship with those who followed their lead (Sy et al., 2018). The authority and power a leader wields has a great impact on the followers, the perceptions of the followers on the leadership, and also some behavioral patterns (Hollander, 1995). Leaders possess some force of conviction and power that wins their followers over, sometimes in spite of the former's intentions. This has led to such extreme cases as that of Eva Braun, Hitler's lover who committed suicide for his sake (Braun et al., 2014). Thus the outcome of the leadership function on the followers varies from beneficial to harmful (Padilla et al., 2007).

Ciulla (1995) suggest that leadership cannot be devoid of ethics and morality and that these are at the core of what a leader and leadership is, adding that for someone to be properly described as a leader, the process must be a force destined for good. This is why several studies disagree that Adolf Hitler could properly be described as a leader because his leadership caused more harm than greater good (Padilla et al., 2007; Sy et al., 2018). If however the focus is on influencing per se, irrespective of whether the outcome was good or bad, Ciulla (1995) agrees that Hitler could indeed be described as a leader.

The extent to which one person's actions can be held up to an agreed standard, such actions may therefore be considered as upright or appropriate. If the person is a leader, such "appropriate" behaviors may be taken or offered as an imitable model or compass for others to follow (Rego, Cunha, & Clegg, 2012).

### **A Moral Compass**

Like a navigator relies on a compass for direction, people need a guide to lead them to a desired destination for their good. This person, the leader, is the compass, pointing to the objective.

A magnetic compass is an instrument used for navigation on land and at sea. In order to show the way, the "north" on a compass is not aligned unto itself, but to the Earth's geographic north which is why it is able to guide people irrespective of weather, time, or place. A compass in good condition ought to maintain the Earth's geographic (or true) north as its reference point. The Earth is a magnet and, like all magnets, the poles (negative or positive) attract or deflect the poles on other magnets depending on whether the charge is negative or positive, with opposing poles attracting and like poles deflecting. A compass has a loosely held magnetic pin which rotates as it is alternately attracted and deflected by the different poles of the Earth's magnetic field. Technically, it is the Earth's south pole (which is different though near, to its geographic—or true—north pole) that is attracted to the compass' magnetic north pole. The aim of a navigator is to always align the compass' magnetic north pole to the Earth's "true north." He therefore has to take into account and compensate for this difference (or declination) between the magnet's north and the Earth's true north. This they do by means of "charts of declination" or by "local calibration" (Sheppard, 1970).

### **Who Leads the Compass**

What the compass is to the navigator, the virtues are to the leader and the followers. Like the followers, the leader needs an objective guide which we propose to be the moral virtues (Rego et al., 2012; Thompson, 2010); but he also relies on the free choice of followers who deliberately give themselves up to be led by a particular person (Oc & Bashshur, 2013).

As a human being with often fluctuating needs, desires, emotions, and abilities (Govind, Singh, Garg, & D'Silva, 2017; Rego et al., 2012), a leader may not always be a perfect model or compass, hence the need for a constant unchanging reference point for himself and those he leads (Thompson, 2010).

Brown, Trevino, and Harrison (2005, p. 120) equate moral leadership with ethical leadership defining the latter as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through communication, reinforcement, and decision-making.” Virtues make up the “north” of the “compass” that guides the direction to which the leader heads himself and leads his followers.

### ***What is Good? Toward a “True North”***

The conversation about whether there are objective standards of “good” and “bad,” “right” and “wrong” that are valid for everyone and at every time, is as old as life, and remains controversial (Chonko, Wotruba, & Loe, 2003). Cameron’s (2011) analysis of the leadership literature finds some equating ethics with the avoidance of harm or the fulfillment of some prescribed duties. One ethical theory suggests that the standard should be to aim to attain the greatest happiness for the majority; another simply invites people to do the right thing; yet another enjoins people to practice a duty of care toward others; yet another is the so-called “virtue ethics” which says that the right thing is for everyone to strive to be ethical through practicing the virtues (Bray, Johns, & Kilburn, 2011; Song & Kim, 2016). Although the different approaches do not necessarily all contradict themselves, the virtue-ethics approach seems more appropriate for the present study, particularly because of its focus on good habits.

### ***Virtues as Compass***

There seem to be some confusion, or disagreement, among authors about the meaning of virtues. This confusion ironically offers light and an opportunity to understand virtues and how they work particularly when viewed through the Aristotelian lens. Aristotle identifies virtue (Greek *arete*) with “excellence in the human soul” (Hardie, 1978, p. 63). This conceptualization places virtue as a characteristic or attribute of the individual person. It is a person who is virtuous or has virtues, and therefore it is within a person that we must seek to discover virtues. If it is by observing a person that virtue can be understood, this should therefore become apparent through what the person thinks, says, or does. As thoughts can be inferred only through speech and action, the latter two remain the only way of judging the individual as either possessing virtues or not.

Cameron (2011) argues that some authors equate virtue with character strengths and disagrees that they are synonymous. One example the author gives to buttress this position is that one can have too little or too much character strength with possibly negative consequences, and since virtue (or the consequence in man, virtuousness), ought to refer to a desirable or favorable outcome, these defects or excesses cannot therefore be “virtuous” because “Virtuousness, on the other hand cannot be exceeded” (p. 27).

We agree with Cameron (2011) that character strength is not another name for “virtue” (in general), but we suggest that it is indeed an example of a virtue. We also agree that an excess or a defect in something can result in negative consequences, but do not agree that virtuousness (the attribute of virtue in a person) cannot be exceeded. Virtues can be exceeded when it is done with the wrong measures or with a wrong object or end. The reason for the issue of the possibility of a defect or excess does not lie in the inequivalence of character strength with virtues, but

rather than as character strength is itself a virtue, like other virtues, it requires another virtue (anchor, moderator, measure) in order for it not to “exceed” or “fall short” and hence remain desirable and good.

Grant and Schwartz (2011) cite Aristotle to suggest that the best exercise of the virtues is to be found when there is proportion or an adequate mean.

Both excessive and defective exercise destroys the strength, and similarly drink or food which is above or below a certain amount destroys the health, while that which is proportionate both produces and increases and preserves it. So too is it, then in the case of temperance and courage and the other virtues.

(Aristotle, trans. 1999, p. 22, cited in Grant & Schwartz, 2011, p. 1)

The remainder of the Aristotelian quote cited above gives examples illustrating respectively the four cardinal virtues of fortitude, prudence, temperance, and justice:

For the man who flies from and fears everything and does not stand his ground against anything becomes a coward (*fortitude*), and the man who fears nothing at all but goes to meet every danger becomes rash (lack of *prudence*); and similarly the man who indulges in every pleasure and abstains from none becomes self-indulgent (lack of *temperance*), while the man who shuns every pleasure, as boors do, becomes in a way insensible (lack of *justice*, as such a pleasure may be a need due to one).

(Aristotle, trans. 1999, p. 22 cited in Grant & Schwartz, 2011, p. 1)

Thus we see that for an act to be considered virtuous, the four cardinal virtues have to intervene and they hardly act in isolation and so are the measure to be taken into account for every act to be considered virtuous. Fortitude is the strength needed to overcome obstacles in the way of doing that which is considered appropriate; prudence provides the wisdom to determine the appropriateness and object; justice considers the benefitting stakeholders of that action and apportions it to whom it is rightly due, while temperance exercises control, introducing a mean or due proportion.

### ***Virtues as the Fruit of Exercise***

In the pursuit of what is beneficial to themselves and others, people have to freely make choices between alternatives with possibly different end points. Frequent exercise of good deeds make virtues possible and easier. This is like what happens in the physical fitness and health domain.

Frequent bodily exercises make the muscles more flexible and pliable and thus increasingly capable of both more complex and arduous actions. The body becomes habituated to these movements and demands and thus repetition makes successive actions easier, as the person gets used to them. The first efforts at bodily exertions demanded by physical exercise are usually harder and require effort. There are obviously easier alternatives to these efforts, which the actor is free to choose, such as doing nothing. Will power, helped by rationalizations about the benefit of exercise, is needed to choose that which is more difficult. This analogy applies to all actions from which benefits accrue either to oneself or to others such as an act of kindness or duty, when ignoring a person in need may be less tasking or arduous. Good repeated actions (habits) are virtues, while the bad repeated actions (habits) are vices. Virtuous behaviors or those acts that can be called virtues may therefore be equated with ethical behaviors. Aristotle describes virtues as a range of passions and actions, and that is a mean between extremes (Hardie, 1978). If ethical choices redound to the benefit of people, planet, and society (Bond, 2005;

Lopez-Rodriguez, 2017; Sheth, Sethia, & Srinivas, 2011), and if the cardinal virtues help determine the correct judgment call and actions for particular circumstances (Bauman, 2018; Harris, 2001; Morales-Sánchez & Cabello-Medina, 2013), we can in the context of this chapter conclude that a virtuous person is an ethical person.

### *Freedom to Choose a Leader*

War and conflict provide good illustrations of leadership and many great leaders in history have been linked to such occurrences of conflict, either physical or moral, from Alexander the Great, generals from the World Wars, Martin Luther King Jr. in the USA civil rights movement, Lech Wałęsa of Poland, and more recently Nelson Mandela in the Apartheid struggle of South Africa. Of the several patterns that emerge from the leader–follower relationship (even in the so-called dictatorial or tyrannical leadership contexts), one thing common to all is the role the followers play in determining who becomes their leader.

Everyone has a right to pursue that which will result in the greater good, beginning with what is good for oneself. The leadership relationship is directed toward the common good of the parties involved. It is therefore important to respect people’s freedom to choose the means to achieve these goods (see Clark, 1978). Since the attainment of individual objectives is not exclusive of the objectives sought by or due to others, neither should the means or ends be indifferent. They should instead be subjected to a judgment of the moral rectitude or lack thereof. Moral responsibility can thus be imputed depending on whether the outcome is considered good or bad. It is generally recognized in law that total guilt cannot be imputed to a person temporarily or permanently bereft of reason such as a person acting under the influence of a mental illness. Thus, a mental illness or a drunken state can reduce the freedom attributable to the actor. Moral responsibility for the consequences of an action can only be rightly imputed on a person acting with full freedom. Merit can likewise only be imputed to acts that are performed freely. Freedom, and the consequent responsibility, is essential to and required of the dignity of the human person.

A quote from Thomas Aquinas’ *Summa Theologiae* can further illustrate the concept of “free will,” why it is a proper and necessary attribute of rational beings and why it is an important determinant of the morality of an act:

Man has free-will: otherwise counsels, exhortations, commands, prohibitions, rewards, and punishments would be in vain. In order to make this evident, we must observe that some things act without judgment; as a stone moves downwards; and in like manner all things which lack knowledge. And some act from judgment, but not a free judgment; as brute animals. For the sheep, seeing the wolf, judges it a thing to be shunned, from a natural and not a free judgment, because it judges, not from reason, but from natural instinct. And the same thing is to be said of any judgment of brute animals. But man acts from judgment, because by his apprehensive power he judges that something should be avoided or sought. But because this judgment, in the case of some particular act, is not from a natural instinct, but from some act of comparison in the reason, therefore he acts from free judgment and retains the power of being inclined to various things. For reason in contingent matters may follow opposite courses, as we see in dialectic syllogisms and rhetorical arguments. Now particular operations are contingent, and therefore in such matters the judgment of reason may follow opposite courses, and is not determinate to one. And forasmuch as man is rational is it necessary that man have a free-will.

*(Aquinas, 1485)*



During World War II, there were instances when soldiers decided that a commanding officer no longer deserved their respect, and subsequently decided to stop obeying him. Such was the case when some non-commissioned officers (NCOs) from the US side of the allied forces gave an ultimatum requesting the regimental commander to replace their commanding officer, else they resigned their commission. Although the soldiers in question were punished for the apparent mutiny, the regimental commander made the requested change. Whether or not the mutinous soldiers were right, it was clear that having put into question the credibility of their leader to lead them, their will to obey had been compromised. Freedom of the followers is therefore necessary for the leadership relationship, and it is through persuasion of the moral kind that leaders convince the followers that they have the qualities needed to lead them toward a common goal.

Followers do not always have a chance to choose their leaders. We are not therefore arguing that this would imply that either the leadership relationship or the outcome be considered bad. Consider a government led by the so-called “benevolent dictator,” who although not elected to government by the people (such as military dictatorships), work only for the attainment of the good of the people.

### ***Virtuous Followership***

The exercise of freedom is not by itself a guarantee of a correct choice. The fact also that followers are able to choose their leaders freely (as in a democratic government) does not imply that the person of the leader or the outcome of leadership will redound to the common good. Man can freely choose that which is bad, which in this context can be a vicious leader (prone to vice) or an end that does not benefit the common good.

Chaos would result were followers to make their choices without a stable moral standard. Freedom cannot be a guide unto itself, otherwise we would not have the emergence of leaders like Adolf Hitler whom many followed in his anti-Semitic campaign. Freedom in choosing a leader needs a moral compass to ensure that the followers are right. Similar to how virtues serve the function of a compass for the virtue-inclined leader, they aid the followers in choosing who to lead them. We therefore define virtuous followership as the recourse that followers have to the virtues as the standard against which they measure those they select to lead them, and the criteria guiding their relationship with these persons.

### **Influence, Power, and Persuasion**

Recall the Oxford Dictionary’s definition of “influence” above as “the capacity to have an effect on the character, development or behaviour of someone or something, or the effect itself.” One definition of “power” that is similar to this describes it as the extent to which one person can influence another. Power, in an organization, results from the interaction or relationship between supervisors and subordinates. Were the focus to be on the ability to influence others, it becomes clear that different types of power (influencing ability) proceed from different sources. *Expert* power, for example, depends on the superior knowledge or expertise subordinates perceive their superiors to have; *referent* power is based on how likeable and popular a superior is; *legitimate* power derives its force from the official position, post, or job title that a superior holds; and, finally, *reward and coercive* power derives from one’s ability to reward or punish subordinates according to their actions.

The aforementioned categorization of power into four types may cause some confusion, because it would seem to suggest that “power” is inherent in all kinds of relationships where

influence and control is exerted. Gini (1997) on the one hand warns against equating leadership with power, and on the other hand describes leadership as a power laden relationship.

To make it clearer, we clarify our understanding of power and how we use it here. In the first place, when considering the source of the legitimacy that a leader has over those led, power can be categorized as expert, referent, legitimate, and reward/punish types. When considered however in terms of the instrument of influence, we lean toward Aristotle's differentiation between *autoritas* (authority) and *potestas* (power). According to the Greek philosopher, the first refers to the moral uprightness of the subject as the instrument of influence, while the second refers properly to the official, legal position, rank, or title as the instrument those people use to lead. Thus we differentiate between authority and power, and if we suggest leadership to be a value laden relationship where the compass is provided by virtues, we will equate authority with leadership and power with management or other kinds of superiority exercise whose force of influence arises, not from the moral standing of the person at the top, but from an appointed official position. Put it another way, authority achieves the goals of the group through moral persuasion (which relies on the free choice of the followers to be persuaded), while the second relies on coercion, force, threat, or reward.

In a true leader–follower relationship, the followers freely allow themselves to be influenced by the leader, because they want to and because they are convinced that she/he deserves the respect. Thus authority is awarded to and earned by the leader through passing a moral test with the followers as arbiters. Followers hold leaders to a moral standard and when they pass it, the former freely surrender their obeisance to the one who has thus earned their trust and confidence. Authority is independent, and indeed can exist without the official position occupied by the leader. Thus an army captain commander of a platoon may have the official position of commanding officer, but may not enjoy the confidence and trust of the soldiers under his command. He would be able to make them obey orders by the use of the power of reward or threats, but not through the force of his character. The real authority (and hence true leadership position) in that platoon may be a peer member that the other soldiers deeply respect. Aristotle's art of persuasion may help to explain the process by which leaders persuade followers.

### *Leadership as Persuasion*

“The supreme quality for leadership is unquestionably integrity. Without it, no real success is possible, no matter whether it is on a section gang, a football field, in an army, or in an office” (Dwight D. Eisenhower, cited in Krylova, Jolly, & Phillips, 2017).

The process of influencing others is not always intentional and deliberate. Some may be leaders without being aware they exert such moral force on others, yet there may be people who emulate them and consider them exemplars and guides. In other cases, however, the intending leader needs to both express the intention as well as provide proof through displays of some character and competency traits. Irrespective of whether the process is intentional or unintentional, the follower needs to be persuaded to freely surrender his or her “allegiance” to a particular leader.

According to Aristotle, persuading or convincing others to adopt a different point of view rests on the tripod of *Ethos*, *Pathos*, and *Logos*, Greek words that respectively refer to the speaker/writer, the listeners/readers, and the content.

*Ethos* is Greek for character (Bauman, 2018), and in the context of persuasion refers to the integrity (moral uprightness) and competence (professional preparation and standing) of the speaker or writer, both of which confer prestige or “authority.” According to Bauman *ethos* is an *in-actu* concept, as its focus is on how one becomes a virtuous person, rather than on being

guided by principles or norms. For this reason, Bauman differentiates a so-called “virtue ethic” from “principle ethic.” These need not be mutually exclusive. Virtues for a leader can mean both the set of good habits that one practices and a list of guidelines by which one leads others. The guide for the followers would thus be the very life of the leader, which reflects the virtues, as well as virtues which the leader espouses to them as guidelines. A leader who is both trustworthy and learned in her subject area has a strong ethos and is likely to be believable even when she tells the followers to come along a particularly difficult path. They would obey because they trust the leader, not because they have proof in support of the suggested position. Leadership coherence would be when the habits a leader portrays align perfectly with the good habits (virtues) he or she proposes to the followers.

*Pathos* is Greek for “suffering,” which by extension implies “to suffer with,” “experience with,” “feel with.” It is the root for the English words “empathy” and “pathetic.” It is an appeal to the emotions or feelings of the audience of the persuasion. Communication as an appeal to the emotions can be verbal or non-verbal, intentional or unintentional and can use conventional or non-conventional means. Examples of emotions could be love, hate, fear, anger, pity, remorse, or shame. As it is, the leader may not need to do anything in order to “cause” the audience to experience any one of these emotions. The strong emotions the audience feel (fear, envy, hope, etc.) can affect how they respond to cues from the leader. The leader may be able to take advantage of the emotions of the followers to convince them that he is a “virtuous” leader (Sy et al., 2018).

*Logos* is Greek for “word” and, more precisely, a word that expresses some inner thought. Since words are projected outside the person, *logos* refers to the information, data, facts, or logic in support of a point of view. It is what is said or written to back a claim in persuasive communication. That which is said must also make sense and being logical contributes to this sense.

Whatever will make a leader more credible will be the most important of these three. While Ethos refer directly to the integrity and competence of the person who leads, pathos is how the audience reacts emotionally to the person of the leader as well as to what he or she espouses. Therefore all three are simultaneously important and will be deployed in varying proportions depending on the context and the stage of the persuasive encounter.

### ***Leadership Virtues***

A leader should be like the people he leads. That is the only way to show that the virtues he proposes are imitable. Possession of the virtues is demonstrated through the activities that flow from the person who has them (Hardie, 1978). All the virtues are important for everyone, but for a leader they are lived with particular nuances as of one who is responsible for more than himself.

Aristotle exalts the virtue of magnanimity in a special way. It means “greatness of soul” or “large hearted,” and Aristotle describes it variously as “what is great in every virtue” and a “sort of ornament” of the virtues (Hardie, 1978, pp. 63, 71). A magnanimous person is portrayed as “large” in many senses: in the great way in which he practices all the virtues, and the greatness and worth that such practice brings about. The magnanimous person is detached from everything, primarily from self and from honor, and although is a citizen like all others, is more focused on trying to promote the common good.

It is easy to see how magnanimity is an important virtue for a leader. Such a person, through a heroic struggle to practice all the virtues well becomes a good model of a good life to the followers. Large heartedness also means being open and understanding with everyone in spite of differences and the shortcomings of those being led. This attitude will manifest other related

virtues, such as patience, which will be essential to allow the followers to safely be themselves, make mistakes, express their quirks and idiosyncrasies, have time to learn and improve in their life and tasks. A magnanimous person does not apply a “one size fits all” approach to judging and dealing with people, but recognizes each individual as unique, thus “customizing” the approach required by their need.

A magnanimous person is also less conflicted because, thanks to being more concerned about the common good, the cardinal virtues find it easy to play their moderating role in the decision-making of the leader. He or she practices justice as it is easy to see to whom a particular good is due. The magnanimous person is prudent as Aristotle notes that all “ethical virtues are all inseparable from each other and from practical wisdom” (Hardie, 1978, p. 63).

The magnanimous person is temperate and most of all courageous. Experienced soldiers know it is normal to be afraid in war. They force themselves to be courageous in spite of their fear in order to function according to their training. A leader has an obligation to be particularly brave for the sake of those he leads. When asked to summarize what he regarded as the top three leadership skills, Lt. General (retired) James Ronald Helmly, a US OCS Hall of Fame member would indeed list the three skills of critical thinking and communication but quickly add that he considered the virtue of physical and ethical courage as exceptionally important (Ariail, Hiatt, & Quinet, 2013).

## Conclusion

This chapter sought to present a relationship model of leadership that has the leader and followers as two important parties with mutual responsibilities for its success. Of the many ethical theories in literature, preference is given to virtue ethics with its focus on acting ethically, that which is directed toward attaining the common good. This approach suggests a stable reference point for moral choices. Like the magnetic compass which retains its orientation to the Earth’s geographic north pole and helps navigators keep the course, the virtues are proposed as the reference point for leadership. Virtues are good habits, which Aristotle describes as a range of passions and actions, and which are a mean between extremes. They are the model and currency of transaction for the leadership relationship. The cardinal virtues of justice, prudence, temperance, and fortitude are introduced as those responsible for establishing the required mean. The chapter also makes a strong case for freedom, since merit can only be imputed to an actor when the will freely decides a course for itself. This approach is in agreement with the dignity of the human person who is a rational being with freedom and will. Furthermore, it is when virtue is freely chosen that one has a motivation to keep doing what is good, thus making the practice thereof subsequently easier. Finally, although all the virtues are important to leaders and followers, magnanimity (largeness of heart) is highlighted as particularly essential to the leader.

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