



The Routledge Companion to Leadership and Change

Edited by Satinder K. Dhiman

“I cannot endorse this book enough. It more than covers the diverse aspects of leadership. It’s a must read!”

—**Dr. Ian Mitroff**, *Senior Research Affiliate Center for Catastrophic Risk Management, UC Berkeley*

“Dr. Satinder K. Dhiman has curated and edited another powerful leadership anthology, *The Routledge Companion for Leadership and Change*. This vibrant collection of 33 chapters features a distinguished line-up of contributing authors, each of whom shares their research and keen insights into crucial aspects of leadership development. This book is a splendid blending of scholarship and practical applications. I highly recommend it.”

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“From ancient wisdom to emerging science, this book offers a cornucopia of theory and practice about leading in turbulent and unpredictable times. The international contributors to this book agree that today’s leaders must embrace new ways of thinking and being to guide us through unprecedented challenges, and they offer examples and practices to help us.”

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THE ROUTLEDGE COMPANION TO LEADERSHIP AND CHANGE

The unique leadership challenges organizations face throughout the world call for a renewed focus on what constitutes “authentic, inclusive, servant, transformational, principled, values-based, and mindful” leadership. Traditional approaches rarely provide a permeating or systematic framework to garner a sense of higher purpose or nurture deeper moral and spiritual dimensions of leaders. Learning to be an effective leader requires a deep personal transformation, which is not easy. This text provides guidelines in a variety of settings and contexts while presenting best practices in successfully leading the twenty-first century workforce and offering strategies and tools to lead change effectively in the present-day boundary-less work environment.

Given the ever-growing, widespread importance of leadership and its role in initiating change, this will be a key reference work in the field of leadership and change management in business. The uniqueness of this book lies in its anchorage in the moral and spiritual dimension of leadership, an approach most relevant for contemporary times and organizations. It represents an important milestone in the perennial quest for discovering the best leadership models and change practices to suit the contemporary organizations.

Designed to be a resource for scholars, practitioners, teachers, and students seeking guidance in the art and science of leadership and change management, this will be an invaluable reference for libraries with collections in business, management, sports, history, politics, law, and psychology. It will present essential strategies for leading and transforming corporations, small businesses, schools, hospitals, and various nonprofit organizations. It brings the research on leadership and change management up to date, while mapping its terrain and extending the scope and boundaries of this field in an inclusive and egalitarian manner.

Satinder K. Dhiman is Professor of Management and Associate Dean, MBA Director, and Chair of the School of Business at Woodbury University, the United States. A recognized leading thinker in the field of workplace spirituality and sustainability, he has also completed advanced Executive Leadership Programs at Harvard, Stanford, and Wharton.

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NOTES ON CONTRIBUTORS

Okechukwu E. Amah is Research Director at Lagos Business School, Pan-Atlantic University, Lagos, Nigeria. He facilitates sessions in Management Communication, Human Resources, Leadership, and Human Behavior in Organisations at Lagos Business School. Earlier, he was a part-time lecturer at the Lagos State University, where he taught MBA students Organizational Behavior, Organizational Theory, Business Policy, and Management. He actively reviews articles for the annual meetings of the American Academy of Management and Southern Management Association. He obtained his first degree in Petroleum Engineering from the University of Ibadan, Nigeria, and MBA and Ph.D. from the University of Benin, Nigeria. He started his career as Petroleum Engineer with Texaco Overseas Nigeria Limited and rose to the position of Production Manager before the company merged with Chevron Nigeria Limited. He thereafter joined Chevron Nigeria Limited and held other pivotal positions in the organization before moving on.

Yetunde Anibaba, Ph.D., is Management Educator and Organizational Development Professional. She teaches Analysis of Business Problems and Decision-Making on the MBA and on Executive Education Programs at Lagos Business School (LBS). She has designed and taught in several highly rated, short-focused seminars and custom programs in the School, including Problem Solving and Decision Making for Executives (yearly) and Driving Digital Revolution. Prior to joining LBS, she occupied several positions in the Information Technology sector, with experience in the areas of ICT and Human Resource Management. Yetunde holds BSc and MSc Degrees in Sociology, MILD as well as a Ph.D. in Management (Organizational Behavior). She is an alumna of University of Lagos, LBS, IESE Business School, and the Wharton School and provides advisory services to several organizations. She is also a member of the Humanistic Management Network (HMN) and reviews (ad-hoc) for the Academy of Management and the Southern Management Academy.

Rebecca N. Baelen graduated from the University of Pennsylvania's Education Policy Ph.D. program. For her dissertation, she conducted a field experiment of a brief self-compassion intervention designed to support beginning teachers' well-being in the transition to teaching. Currently, she is working as Postdoctoral Research Associate at the University of Illinois at Chicago, studying the implementation and effects of social and emotional learning (SEL) programs on student and teacher outcomes. She recently conducted a review of school-based mindfulness programs (SBMPs) and, based on findings from that work, is publishing a set of implementations reporting recommendations for SBMPs. Her expertise is in the design, implementation, and testing of SBMPs and SEL programs

for teachers, students, and educational leaders. She has skills in mixed-methods research (e.g., qualitative research, randomized controlled trial experiments, survey development, and analysis), design-based implementation research, and implementation science.

Ram B. Baliga is Professor Emeritus, Strategy and International Business in the School of Business, Wake Forest University, USA. He obtained his B.E. Mechanical Engineering (Honors) degree from College of Engineering Guindy, University of Madras, followed by PGDBA from the Indian Institute of Management, Ahmedabad, India, in 1973, and D.B.A. from Kent State University, Ohio, USA, in 1980. He has taught at University of Wisconsin—Eau Claire, Texas Tech University, and Wake Forest University. He is the author or co-author of six books and has published extensively in leading journals in the areas of Strategy and International Business. In his career spanning four decades, he has received 17 awards for excellence in teaching. He has engaged extensively with senior managers in consulting and training assignments in a wide variety of firms in the United States, Finland, Germany, France, and Singapore.

Jack Barentsen, Ph.D., studied philosophy and theology in the United States and served as church planter in the Netherlands. In 2001, Barentsen started teaching at the Evangelische Theologische Faculteit in Leuven (Belgium), focusing on leadership development in early Christianity through the lens of the social identity theory of leadership (Emerging Leadership in the Pauline Mission, W&S 2011). He currently serves as Professor of Practical Theology at the ETF, researching Contemporary Church Leadership, as well as addressing contemporary issues in leadership with the Institute of Leadership and Social Ethics. In addition, he consults with churches on leadership development. He also holds an appointment as Extraordinary Researcher in Practical Theology at the Faculty of Theology of North-West University in Potchefstroom, South Africa. He is married and has two daughters and an expanding family with two grandchildren.

Denise Berger, Ed.D., has been Graduate Level Professor of Organizational Leadership for Pepperdine University and Vanderbilt University for the past decade. She is also Consultant to business leaders wanting to reach their full potential through purpose-driven organizational design, and she coaches non-profits on strategy and impact. Denise spent nearly 20 years in global business, leading a global team with Fortune 500 clients. She holds an MBA from Fordham University in Marketing and an Ed.D. from Pepperdine University in Organizational Leadership, specializing in corporate social responsibility. Denise has published Collaborative Intelligence (CI)©: Integration of Key Competencies for Optimal Collaboration in the International Center for Global Leadership and is passionate about education, social impact, cultural competency, collaboration, and inclusion and belonging in organizations.

Larraine Brandt is Senior Data Scientist with the MITRE Corporation and Licensed Professional Engineer. She is Doctoral Candidate in Information Systems and Communications at Robert Morris University. Her dissertation work focuses on Quantum Artificial Intelligence. She has a Master of Business Administration degree from Washington University in St. Louis and a Bachelor of Science degree in Electrical and Computer Engineering from California State Polytechnic University—Pomona.

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Michael R. Carey, Ph.D., is Associate Professor of Organizational Leadership at Gonzaga University in Spokane, Washington; he also serves as Coordinator of the Servant Leadership Concentration and as Chairperson of the Department of Organizational Leadership in the School of Leadership Studies there. He has been an educator in a variety of Catholic schools over the last 45 years, teaching primary, secondary, undergraduate, and graduate students. He has served as an administrator in a secondary school and at Gonzaga University, most recently as the Dean of the Virtual Campus which oversaw the development and support of online graduate programs at Gonzaga. His research interests are transforming leadership and servant leadership, and his focus is on developmental theory and the individual's search for meaning within the experience of community. He has also drawn on the history of this search for meaning, specifically using Benedictine spirituality, Ignatian spirituality, and ancient sources of wisdom.

Tracy F. H. Chang is Associate Professor of Organizational Behavior at the School of Management and Labor Relations at Rutgers University. She received her Ph.D. in Sociology from the University of Iowa and M.B.A. from New York University. She is also qualified Mindfulness-Based Stress Reduction (MBSR) teacher trained at the Center for Mindfulness at University of Massachusetts Medical School. She teaches Organizational Behavior, Leadership, and Group Processes and Team Dynamic courses. Her research explores the intersection of the ancient yogic sciences and the modern science of positive organizational behavior. Her current research examines the impact of yoga-based pedagogical tools in higher education and the effect of classical yoga and meditation on well-being and flourishing for college students and employees.

Michael Chaskalson is a pioneer in the application of mindfulness to leadership and workplace contexts. He is Professor of Practice Adjunct at Hult Ashridge Executive Education, Associate at the Möller Institute at Churchill College in the University of Cambridge, Founding Director at Mindfulness Works Ltd., and a partner at GameShift. He is the author of several books, papers, and book chapters on mindfulness, in general, and in organizations, as well as mindful leadership. He co-led the training on a world-first wait-list controlled trial of the effects of an 8-week Mindful Leader program with senior business leaders at Ashridge. He is the author of *The Mindful Workplace* (Wiley-Blackwell, 2011), *Mindfulness in Eight Weeks* (Harper Thorsons, 2014), and co-author of *Mindfulness for Coaches* (Routledge, 2018) and *Mind Time* (Harper Thorsons, 2018).

Kerri Cissna is Teacher-Scholar Postdoctoral Fellow at Wake Forest University in the Program for Leadership and Character and has been teaching in the Center for Entrepreneurship. Kerri is Chief Academic Officer for a start-up company called EmC Leaders out of Orange County, CA. Kerri teaches Social Entrepreneurship at Pepperdine University and Human Resources and Management at California State University, Long Beach.

William T. Craddock is Global Trainer, Author, and Consultant. He previously held adjunct positions at five universities, led staff and operations groups for a Fortune 300 company, and now works with organizations to improve their organizational effectiveness and sustainability. Assignments included strategy, organizational excellence, and leader development. Certifications include Lean Six Sigma Black Belt, Project Management Professional, Lead Auditor for Innovation Management Systems, and Certified Professional Innovator. Bill has made presentations at various Global Congresses and authored a PMI Thought Leadership White Paper on Change Management. He has served as Master Examiner for the Baldrige Performance Excellence Program in team leader assignments. He is a member of two US International Delegations for ISO Committees: Quality Assurance/Quality Management and Innovation Management and has served in leadership roles for both US ISO committees. Bill has Undergraduate and Graduate Engineering degrees, a Doctorate in Higher Education, and is a Licensed Professional Engineer.

Melanie De Ruiter is Associate Professor of Work and Organizational Psychology at the Center for Strategy, Organization and Leadership at Nyenrode Business University, the Netherlands. She is currently also Head of the Ph.D. program at the same institution. De Ruiter received her Ph.D. from the Department of Human Resource Studies at Tilburg University, the Netherlands. She conducts research in the field of Work and Organizational Psychology with a specific focus on topics including employment relationships (psychological contracts), employee motivation, stress and well-being, leadership, and organizational change.

Satinder K. Dhiman, Ph.D., Ed.D., serves as Associate Dean, Chair, and Director of the MBA Program and Professor of Management at Woodbury University's School of Business. He holds a Ph.D. in Social Sciences from Tilburg University, Netherlands; a Doctorate in Organizational Leadership from Pepperdine University, Los Angeles; and an MCOM (with the gold medal) from the Panjab University, India. *He has also completed advanced Executive Leadership Programs at Harvard, Stanford, and Wharton.*

Professor Dhiman teaches courses pertaining to ethical leadership, sustainability, organizational behavior & strategy, and spirituality in the workplace in the MBA program. Author, co-author, editor, co-editor, translator of more than 40 books, he is the Editor-in-Chief of seven *Major Reference Works*, including *Palgrave Handbook of Workplace Wellbeing* (2021) and *Routledge Companion to Mindfulness at Work* (2020).

Renee F. Dorn grew up in Inglewood, California, graduated from Beverly Hills High School, and matriculated to Prairie View A&M University in Texas, where she earned her B.B.A. in Business Administration–Management and M.B.A. in Business Administration. She continued her education and received a Juris Doctor (J.D.) degree from Texas Southern University—Thurgood Marshall School of Law and a Doctor of Education in Organizational Leadership (Ed.D.) degree from Pepperdine University's Graduate School of Education and Psychology (GSEP), where her research focused on politics, the arts, and education. She is currently Director of Alumni Relations for GSEP. Dr. Dorn has worked in the field of education for over 20 years and in the corporate and government sectors. She has had the opportunity to present some of her research works at three prestigious conferences: The Southern Connecticut State University 20th Annual Women's Studies Conference, The Collaborative Education Program for the Americas (CEPA) Conference, and the Diversity IN Leadership Conference.

Karoline Evans, Ph.D., is Assistant Professor in the Department of Management in the Manning School of Business at the University of Massachusetts and Lowell and Research Associate for the Center for Women & Work at the University of Massachusetts Lowell. Her research focuses on how social relationships, team dynamics, and leadership affect work outcomes. She explores how individual characteristics affect leadership within teams, as well as how leadership changes over time shape team processes. Karoline received her Ph.D. in Organizational Behavior from the Olin Business School at Washington University in St. Louis, and she has industry experience in leadership and innovation training.

Elizabeth F. R. Gingerich is Louis and Mary Morgal Chair in Christian Business Ethics at Valparaiso University and Professor of International Trade and Business Law in its College of Business. Gingerich serves as Editor-in-Chief of the *Journal of Values-Based Leadership*—an international journal featuring articles submitted by noted politicians, business leaders, and academicians. Additionally, she has been a national and international presenter of research in intellectual property, clean energy development, and sustainability reporting. Her work in tort remedies, binding arbitration,

shareholder interest compromise, and renewable energy development has been widely published. She is author of a business law textbook, focusing on the impact of climate change on major business sectors. A practitioner for over 36 years, Gingerich's primary fields of concentration include general trial litigation, commercial transactions, tax, real estate, estate planning, and employment law. She is a member of both the Indiana and Virginia State Bar Associations.

David Greenway is Doctoral Candidate in Leadership/Organization Studies in the Manning School of Business at the University of Massachusetts Lowell. His research focuses on moral injury in the workplace. He explores the dissonance between an individual's deeply held moral beliefs and their actions, inactions, or observed actions of another, as well as the enduring effects of moral injury on well-being and character. David has over 15 years of teaching experience and holds an M.S. in Industrial/Organizational Psychology from Salem State University and a B.A. in Economics from the University of North Carolina at Chapel Hill.

Charles Gross works in higher education administration at Pepperdine University, Graduate School of Education and Psychology, Los Angeles. Charles is Research Manager for a start-up company called EmC Leaders out of Orange County, CA. He previously worked as a mediator and conflict coach for over a decade and teaches Conflict Negotiation and Resolution as Adjunct Instructor for Southern Nazarene University. His research interests include social innovation and global virtual teams.

Dunia A. Harajli is Assistant Professor of Practice at the Lebanese American University (LAU). She teaches Neuromarketing, Cognitive Analytics, Business Communication, and Civic Engagement. Professor Harajli is an active member in the Neuromarketing Science Business Association (NMSBA). She is also a member of the European Marketing Association (EMA) and the Academy of Management (AOM). Her research interests include workplace spirituality, empathy at work, consumer neuroscience, consumer behavior, and business ethics education. A Certified Emotional Intelligence (EI) Trainer (MSCEIT-Yale), she has been incorporating EI in an array of business courses and researching consumer decision-making, economic anxiety, stressful life events, mental health, employee well-being, and spirituality at work. Last, her volunteering with the UNDP on Corporate Social Responsibility (CSR) led to her continuous involvement in many social initiatives such as a volunteer spokesperson for MMC (Medrar Medical Center).

Philippa Hardman specializes in working with organizations to help them have better quality discussions about strategy and change. While she frequently consults with Boards and senior management teams, Philippa's work also focuses on enabling wider participation across an organization to ensure that any changes are not only achieved but are also sustainable. She has extensive experience of working strategically with a wide range of private and public sector organizations in many countries. Philippa's career started as Translator with Volkswagen before joining PwC to train as Chartered Accountant. She then moved into strategy consulting and held various positions at PwC and PA Consulting before moving to Ashridge Business School. There, Philippa jointly led Ashridge Consulting's Strategy Engagement Practice and subsequently was its Director of Resourcing and Performance. She is co-Founding Partner of GameShift, a collaborative hub which helps individuals, teams, and organizations deliver better results through a creative process of reframing issues to allow new thinking to flourish.

Brandy B. Hayes Shufutinsky, Ed.D., MSW, MSCJA, MA, LSW, is Social Worker, Researcher, Educator, and Consultant. She has over two decades of experience working with military, law enforcement, and school organizations surrounding incidents of crisis and trauma. She is also Expert

Scholar-Practitioner and Consultant on topics of diversity, equity, and inclusion (DEI), multiculturalism, and justice. She is currently Director of Education and Communication at the Jewish Institute of Liberal Democratic Values (JILV), an independent DEI consultant, and Affiliate Researcher and Consultant with the Institute of Interdisciplinary Leadership Education and Development (I-ILEAD). Dr. Shufutinsky holds Master's degrees in Criminal Justice Administration (Chaminade University), International Relations (University of San Diego), and Social Work (University of Southern California) and a doctorate in International and Multicultural Education (University of San Francisco). Her research interests are in multicultural education, prevention of bigotry, the art and science of storytelling, and organizational well-being. She is published in numerous peer-reviewed journals and other platforms.

John Higgins is Researcher, Author, Coach, and Tutor—among many labels he wears. He has published widely with the faculty and students of the Hult Ashridge Executive Masters and Doctorate in Organizational Change degrees. His long-standing collaboration with Megan Reitz is built on his concern with the use and abuse of power in all walks of life—and its impact on whose experiences get paid attention to. He follows the recommendation of Judi Marshall to “live life as inquiry,” drawing on all aspects of his life when engaging with organizational discourse. He is informed by a sustained engagement with Jungian psychoanalysis and the experience of his wife and their daughters (now in their twenties) making their way in often misogynistic contexts. His latest book, with Dr Mark Cole, is *Leadership Unravelling: The Faulty Thinking Behind Modern Management* (Routledge, 2022). He is Research Fellow of GameShift and Research Director at The Right Conversation.

Tara R. Jiles has been Licensed Practitioner in the field of Health Insurance for the last 16 years. She holds a B.A. in Psychology with a minor in Pan African Studies from California State University, Northridge. In addition, she has earned an M.A. in Clinical Psychology with an emphasis in Marriage and Family Therapy and a Doctor of Education in Organizational Leadership (Ed.D.) from Pepperdine University's Graduate School of Education and Psychology. She has had the opportunity to present some of her research works at the Diversity IN Leadership Conference, SAS LA Forum hosted by the Los Angeles Basin User Group and the Western Users of SAS Statistical Software Conference. In her spare time, she guest lectures for graduate level programs each year. In addition, she serves as Health Services Administration Practitioner Advisory Council member for Northridge's College of Health and Human Development, Department of Health Sciences, California State University. Jiles also serves as Co-Chair of the corporate diversity, equity, and inclusion office for her employer.

Gursharan Kaur has served as a distinguished Math faculty for 10 years. During this period, she has held leadership position as the Head of Department, Mathematics, and as Lead Math Faculty for the RIMT World School, Chandigarh (Punjab), India, for 5 years. She holds a Bachelor of Education degree in Mathematics and Computer Science from Punjabi University and holds a Bachelor of Arts in Mathematics and Computer Science from Panjab University, Chandigarh, India. She has completed several professional certification courses in the areas of leadership, communication, and learning from HarvardX, and Stanford. Currently, Gursharan is working on her Master's degree in Education Leadership from Vancouver Island University, Vancouver, Canada. Her research interests include women leadership in higher education, education leadership reform, gender parity, and women empowerment.

Nidhi Kaushal is Scholar of Management Studies at Indian Institute of Technology Roorkee. She holds a Master's degree in Business Administration and a Bachelor's degree in Computer Science from Kurukshetra University, India. She has been interested in the research works related

to entrepreneurship, leadership, literature, management, and indigenous studies. During her Ph.D. studies, she has identified the indigenous studies of literature and folklore related to leadership and management and presented her work in various international conferences and research publications across the globe. She has worked at many managerial and academic positions. Being Research Fellow, she is also an event organizer and has organized conferences and other related events in the Institute. She is exploring Leadership with the study of Creative writings, and this is her contribution to her academic research. This area will not only enrich management studies but also become immensely useful for entrepreneurs.

Younsung Kim is Associate Professor of the Department of Environmental Science and Policy at George Mason University. She is also Undergraduate Program Director for the department. Her research lies in collaborative governance and firms' voluntary policy tools designed to tackle today's most complex sustainability and climate challenges. Focusing on the private sector's role, she has investigated the efficacy of Environmental Management Systems and the motivations for firms' innovations and cross-sector partnerships for sustainability solutions. Her research was recognized by the Public and Nonprofit Management Division of the Academy of Management with the 2016 Best Article Award. Recently, she published "Integrated Market and Nonmarket Strategies: Empirical Evidence from the S&P 500 Firms' Climate Strategies" (*Business Politics*, 2022). Prior to her career in academia, she worked for the Ministry of Environment in South Korea as Deputy Director and served on the World Bank's Carbon Finance Assist Team.

Mias de Klerk is Professor in Leadership and Organisational Behaviour, Head of Research at the Stellenbosch University Business School, and Director of the Centre for Responsible Leadership Studies (Africa). Mias gained 30 years of industry experience before joining the Business School full time in 2015, most of it in senior management roles and as Organization Development Consultant. Mias has also been active in the academic environment for 16 years, serving as Visiting Professor at the University of the Free State and Associate Professor in Industrial Psychology at the University in Pretoria, among others. He has a wide range of academic interests, including leadership, change and personal transformation, behavioral ethics, system psychodynamics, and organizational spirituality. He published his research in many international journals and book chapters and at international conferences. He holds a degree in Engineering, a Master's degree in Business Leadership, and a Ph.D. in Organizational Behavior.

Katariina Koistinen holds a Ph.D. (2019) in Environmental Management from the LUT University. Currently, she is working as Postdoctoral Researcher at the University of Turku. Her research focuses on actors in facilitating sustainability change. Her research interests include sustainability transitions, sustainable management, and theories of agency. She has authored several publications in journals such as *Sustainable Development*, *Technology Analysis & Strategic Management*, and *Journal of Cleaner Production*. She is also Researcher in the CICAT2025 research project.

Sümeyye Kuşakci is a young enthusiastic academician. She completed her undergraduate and graduate studies at the Vienna University of Economics and Business Administration. Between 2008 and 2015, she served as Assistant Lecturer at the Faculty of Economics and Business Administration at the International University of Sarajevo. Since 2017, she has been serving as Assistant Professor at the School of Management, Ibn Haldun University, Istanbul, Turkey. Her research interests are business ethics, corporate social responsibility, leadership, and organizational behavior.

Bena Long, Ph.D., MSM, is currently Organization Development Practitioner and Leadership Coach who focuses on the practice of mindful leadership and development of mindful leaders in

organization and in society as a whole. Dr. Long is a highly experienced independent practitioner and is President of Bena Long Associates. She is also Chief People Officer and Co-Chair of the Institute of Interdisciplinary Leadership Education and Development (I-ILEAD) and Visiting Professor at numerous colleges and universities including the University of Pennsylvania and Desales University, among others. She has published several peer-reviewed articles in professional leadership and organization development journals as well as several book chapters. Dr. Long holds a Master of Science degree in Management and a Ph.D. in Organization Development.

Anoosha Makka is Senior Lecturer in Business Management, Department of Business Management, School of Management, University of Johannesburg, Kingsway Campus, South Africa. She is Senior Lecturer at the School of Management, University of Johannesburg, South Africa. She holds a BCom, MAP (Wits Business School), an MBA International Business (Leeds University Business School, the United Kingdom), and MRES (University of London, the United Kingdom) and a Ph.D. in Business Management (University of Johannesburg). Her areas of expertise are in spirituality and business, CSR, business ethics, and governance.

Jutta Tobias Mortlock, Ph.D., is Senior Lecturer in the Department of Psychology at City, University of London and Co-Director of its Centre for Excellence in Mindfulness Research (mindfulness-science.com). Jutta's research and public outreach work is focused on the link between well-being and sustainable performance at work, especially in high-stakes' settings such as in the Armed Forces and in extreme poverty contexts. She has been directing funded research projects on innovative ways to bring mindfulness and acceptance-based frameworks to high-stress work populations in UK Defence. Jutta has extensive experience in advising policy-makers, government officials, and the general public in the United Kingdom and in the United States on translating scientific insights into practice and policy. Her research has been published in peer-reviewed academic journals as well as featured in the popular media including in *The Times* and on the BBC.

Chris Nichols has worked as a Consultant to governments, NGOs, and corporate organizations in over 50 countries over the past 30 years. He works mostly with executive teams and individual leaders using collaborative approaches to strategy formation, innovation, and change. He has a particular interest in the use of extended epistemology in organizational work—bringing a wide array of creative approaches to enrich organizational dialogue and extend leaders' view of the systems they work in and across. He is influenced by Buddhist and Quaker approaches to human development, alongside contemporary organizational psychology, and by the psychosynthesis work of Roberto Assagioli. He has written widely on organizational strategy and leadership issues and also writes fiction and poetry.

Richard Nichols' career began as a professional sportsman, before returning to university to complete his Master's in Innovation at Durham University. While studying, he launched several businesses, including one that was awarded the best UK and the European Student Start-Up Company of the Year. Richard has been part of Helly Hansen's marketing and product teams, working with the sponsored athletes on the Americas Cup and Volvo Ocean Race, as well as managing corporate partnerships, such as Walking with the Wounded and the RNLI. He went on to become a facilitator, coach, and a mentor and joined GameShift to help clients with their innovation, leadership, and team development, as well as creating a range of simulations to enable and further embed teams and leadership development.

Kemi Ogunyemi is Associate Professor and Director of the Christopher Kolade Centre for Research in Leadership and Ethics at Lagos Business School, Pan-Atlantic University, Nigeria. She

holds a degree in Law from University of Ibadan, Nigeria; an LLM from University of Strathclyde, UK; and MBA and Ph.D. degrees from Lagos Business School. She leads sessions on business ethics, managerial anthropology, self-leadership, and sustainability management at Lagos Business School and is Academic Director of the School's Senior Management Program. Her consulting and research interests include personal ethos and organizational culture, responsible leadership and sustainability, and work-life ethic. She has authored over 30 articles, case studies, and book chapters and the book titled "Responsible Management: Understanding Human Nature, Ethics and Sustainability." She's also Editor of a three-volume key resource for management educators, "Teaching Ethics across the Management Curriculum," and of the book, "African Virtue Ethics Traditions for Business and Management."

Omowumi Ogunyemi obtained her first degree in Medicine and Surgery. She has worked as Medical Practitioner in various hospitals in Nigeria before her post-graduate studies in Philosophical Anthropology and Ethics. She holds a licentiate degree and a doctorate in Philosophy. She won the 2014 DISF award for best interdisciplinary research paper. She was a finalist for the Expanded Reason Awards for 2018. Currently, she lectures in the Institute of Humanities of the Pan-Atlantic University, Lagos, Nigeria. Her areas of research interest include interdisciplinary studies between philosophy and practical sciences, and her work links narrative philosophy with contemporary scientific studies. Specific topics of interest include the temporal experience of humans, narrative self-understanding, self-development and character building over time involving all aspects of one's life, character strengths, and their relationship with virtues in theory and practice.

Henry O. Onukwuba is Academic Director of the Global Chief Executive Program (GCEO) at Lagos Business School. He has held various senior administrative positions at the School as Director of Executive Education, MBA Director, and Director of Alumni Relations, prior to joining the full-time faculty team in 2016. Before joining Lagos Business School in 2008, Henry was Managing Director of Hebon Consult, a human resource consulting firm, and taught People Management at the Enterprise Development Center (EDC) of the Pan-Atlantic University. Henry won the Best Graduating Student Prize in Political Science at the University of Jos, Nigeria. He holds an Executive MBA from Lagos Business School and an Advanced Management Program (AMP) certificate from IESE Business School, Barcelona. He also holds an MSc in Personnel Management and Industrial Relations and a PGD in Mass Communication both from the University of Lagos. He is Member of the Chartered Institute of Personnel Management of Nigeria and Certified Behavioral Consultant.

Verônica Angélica Freitas de Paula is Associate Professor and the International Office Coordinator at the School of Business and Management, Uberlandia Federal University (UFU), in Brazil. She holds a Ph.D. in Production Engineering from Federal University of Sao Carlos (UFSCar), a Master's in Business from University of Sao Paulo (USP), and Bachelor's degrees in Business and Law. Her previous professional experience includes over 10 years working as Manager for a private company in the Education industry. She has published papers in international journals and conferences, as well as book chapters and books. Her main areas of experience and research include branding, marketing, supply chain management, channels, digital marketing and social media, conflicts and negotiation, innovation, and internationalization.

Julia Margarete Puaschunder is Behavioral Economist with Doctorates in Social and Economic Sciences as well as Natural Sciences with over 20 years of experience in Applied Social Sciences empirical research in the international arena. Julia Margarete Puaschunder is a post-doc in the Inter-university Consortium of New York at Columbia University and The New School. Previously she

was Associate of the Harvard University Faculty of Arts and Sciences and affiliated with Princeton University and the International Institute of Applied Systems Analysis. Julia Margarete Puaschunder received Fulbright and Max Kade Foundation scholarship. Julia is included in the “Marquis Who’s Who in America and in the World” list and among the top 3% professionals around the globe. She received multiple awards for lifetime achievement and accounting for a top educator. Julia published nine books and gave keynote addresses around the world. Her current research areas include inequality in the artificial age.

Pauline Ash Ray is Associate Professor of Business at Thomas University, Thomasville, Georgia, since 2005. She obtained her Ph.D. degree at Trident University. Her main research was on understanding the effect of management of change on the success of information system implementation. She also participated in updating guidelines for using PLS Path Modeling in new technology research. She has published in *Industrial Management & Data Systems*, 22nd Annual Western Hemispheric Trade Conference, and ICIS 2011 Proceedings. She served as Reviewer for *Journal of Business Research* and *Industrial Management & Data Systems*. She has a B.S. in Chemical Engineering from Mississippi State University, M.S. in Business and B.S. in Accounting from Mississippi University for Women, and a Master’s Certificate in Accounting from Brenau University, Georgia. After a career in industry, she entered an academic career in 2003 teaching at Southwest Georgia Technical College, Brenau University, South University, and Trident University, as Adjunct Instructor. Pauline served as Blackboard Coordinator for 4 years at Thomas University and Faculty Mentor to the dual-degree China Business Program, Guangzhou College 2013–2020.

Megan Reitz is Professor of Leadership and Dialogue at Hult Ashridge Executive Education where she speaks, researches, consults, and supervises on the intersection of leadership, change, dialogue, and mindfulness. She is on the Thinkers50 radar of global business thinkers and is ranked in HR Magazine’s Most Influential Thinkers listing. She has authored *Dialogue in Organizations* and co-authored *Mind Time*. Her most recent book, with John Higgins, is called *Speak Up* (Financial Times Publishing) which was shortlisted for the CMI Management Book of the Year 2020. She is a regular contributor to *Harvard Business Review*, and her research has recently featured in Forbes, on the BBC, in a TEDx talk, and in numerous academic and practice-based journals. She is mother to two wonderful daughters who test her regularly on her powers of mindfulness and dialogue. Examples of her work and contact details can be found at www.meganreitz.com and on twitter (@MeganReitz1).

Gary E. Roberts, Ph.D., is Professor and Director of the Master of Public Administration (MPA) Program in the Robertson School of Government at Regent University with teaching interests in Servant Leadership, Religious Identity, Human Resource Management, and Nonprofit Administration. Professor Roberts’ research interests include servant leadership within the human resource management system and the influence of spiritual intelligence on personal and organizational well-being. He has published five books and more than 55 articles and book chapters and assists nonprofits with business plans, human resource management, and performance evaluation issues and sits on the board of several nonprofit organizations. His latest books include *Working the Christian Servant Leader Spiritual Intelligence* and *Servant Leader Human Resource Management: A Moral and Spiritual Perspective*. In addition, Dr. Roberts is currently serving as Co-Editor for the *Handbook of Servant Leadership* and is Series Co-Editor for the *Palgrave Studies in Workplace Spirituality and Fulfillment*.

Timo J. Santalainen (Dr, Sc.(Econ), Lic.Pol.Sc.) is Founder and President of STRATNET, a Geneva-based network of strategists, and Adjunct Professor at Aalto University, Lappeenranta Technical University, and Finnish University of Defence. He has created his proficiency in strategizing by combining experiences in academia, business, and consulting (ABC). His major areas of professional

interest are strategic thinking and transformation and open strategizing and sustainability strategies. Dr. Santalainen has held senior expert and executive positions in retailing, financial services, and world sports organizations. He has been Educator and Researcher at several universities in the United States and Europe and Strategy Advisor for numerous businesses and parastatal organizations throughout the world. He is author or co-author of 12 books, several chapters in books, and multiple articles in international journals. He is Founding Member of Strategic Management Society and Former Chair of Strategy Practice IG.

Clarice Santos is Senior Lecturer at Middlesex University in London, UK. Previously, Clarice held various academic and industry positions in the United Kingdom, Brazil, Australia and the United States. Her broad research interests include work-life, diversity, gender, leadership, and culture, among others. Her published papers can be found in journals such as *Employee Relations*, *Community, Work & Family*, and the *Asia Pacific Journal of Human Resources*. She is currently Member of the *Community, Work & Family Journal* (CWF) Editorial Board, Co-Chair of the International Committee at the Work and Family Researchers Network (WFRN), and a member of the UNESCO Chair at the University of Lincoln. Clarice reviews for several journals including the *International Journal of Human Resource Management*, *Employee Relations*, and *Gender, Work & Organization*.

Roberta Sferrazzo earned her Ph.D. in “Sciences of Civil Economy” at LUMSA University and is currently Assistant Professor of Management at Audencia Business School (Nantes, France). Her research background navigates between critical and ethical perspectives applied to the fields of Organization Studies and Management. On the one side, her research interests are focused on the organizational use of discourses in the neo-normative control’s sphere, which are emerging especially in several alternative forms of organizing, such as liberated companies. On the other part, she is investigating the connections between business ethics and new forms of work organization, being inspired especially by the theoretical underpinnings of the Civil Economy tradition. She is author of several articles published in international journals, such as *Journal of Business Ethics*, *Journal of Management Studies*, *Work, Employment and Society*, and *British Journal of Management*. She recently investigated an ethical approach to management in her monograph, “*Civil Economy and Organisation: Towards Ethical Business Management*.”

Anton Shufutinsky, Ph.D., D.H.Sc, MPH, REHS, CHMM, RODC, is Leadership and Organization Development and Change (ODC) Scholar-Practitioner, Researcher, and Consultant with over 25 years of practice in the US military, corporate industry, consulting, and academia. Currently, he is Faculty in the Ph.D. Program in ODC and Director of the MS Program in Leadership at Cabrini University, Pennsylvania. Anton is Leadership and ODC Consultant with the Changinering Global firm, is Chief Innovation and Experience Officer at the Institute of Interdisciplinary Leadership Education and Development (I-ILEAD), serves on the boards of the Nerney Leadership Institute (NLI) and the International Society for Organization Development and Change (ISODC), leads NTL Institute’s Research Hub, and is Associate Editor of *Organization Development Review*. He has published over 40 peer-reviewed journal articles and book chapters and presents worldwide on topics related to leadership, change, and management. His research foci include organization design, sociotechnical systems, DEI, leadership development, crisis leadership, safety culture, and organizational research methods.

James R. Sibel, Ph.D., M.A., is currently active in both the corporate world and as a scholar practitioner of organization development and change (ODC). Corporately, current positions are that of CFO of a multinational data technology company and CEO of a privately held financial services company providing specialized portfolio lending and management, with over 40 years’ experience

in various elected, appointed, and advanced leadership functions, holding licensure and certifications in numerous states throughout the Mid-Atlantic region. Sibel is Founding Member of both the Institute of Interdisciplinary Leadership Education and Development (I-Ilead) and the True Storytelling Institute (TSI) and serves on the Boards of Directors of numerous industry leading organizations. Sibel is an author, speaker, and lecturer, having traveled throughout the United States and Europe, presenting at professional conferences and seminars on Corporate Social Responsibility, Team Building, Leadership, and the Power of True Storytelling to create positive organizational and social change.

Lisa Strandqvist is recent Graduate of the MSc in Organisational Psychology at City, University of London. She is currently working as Welfare Officer at EXPO 2020 in Dubai. Her research area of interest is mindfulness, with an initial specific focus on individual and intrapsychic practice. Lately, she has included a collective organisational/group perspective in her research and expertise, with the aim to encourage performance, resilience, and well-being at work. She contributes to research and practice by increasing awareness and knowledge around the important role of mindfulness in an organizational setting.

Satu Teerikangas is Professor of Management & Organization, University of Turku (UTU), Finland, and Honorary Professor in Management, University College London, the United Kingdom, where she was tenured (2010–15). With more than 150 publications and more than 2M€ research funding, her work on mergers and acquisitions is recognized (BBC, Forbes). She is Editor of the *Oxford Handbook of M&As* (2012) and the *Edgar Elgar Handbook on Sustainability Agency* (2021). She currently leads the Strategic Research Council funded “CICAT2025 Transitions to Circular Economy”-project’s work package on agency. She is UTU’s Executive Educator of the year (2020). Prior to an academic career, Professor Teerikangas worked in the oil and gas industry in the Netherlands and the United Kingdom.

Dung Q. Tran, Ph.D., is Assistant Professor of Organizational Leadership at Gonzaga University. Working at the nexus of leadership and the humanities, Dr. Tran’s scholarship explores how spirituality and storytelling shape leader identity development. He served as Second Editor of *Servant-Leadership and Forgiveness: How Leaders Help Heal the Heart of the World* (SUNY Press, 2020). Dr. Tran’s research has also appeared in the *International Journal of the History of Sport*, the *Humanistic Management Journal*, the *International Journal of Servant-Leadership*, *Communication Research Trends*, the *Journal of Catholic Education*, and in the following anthologies: *Perceptions of East Asian and Asian North American Athletics* (Palgrave, 2022); *Reimagining Leadership on the Commons: Shifting the Paradigm for a More Ethical, Equitable, and Just World* (Emerald, 2021); *The Routledge Companion to Mindfulness at Work* (Routledge, 2021); *The Palgrave Handbook of Workplace Well-Being: Reimagining Human Flourishing* (Palgrave, 2021); *New Horizons in Positive Leadership and Change: A Practical Guide for Workplace Transformation* (Springer, 2020); and *Evolving Leadership for Collective Wellbeing: Lessons for Implementing the United Nations Sustainable Development Goals* (Emerald, 2019).

Mira Valkjärvi, M.Sc., is Doctoral Researcher in the field of Management and Organization at the University of Turku and Project Researcher at the University of Eastern Finland. She is also Researcher within the CICAT2025 Research Consortium funded by the Academy of Finland. Her research interests include circular economy, service-dominant logic, agency, ideology, and entrepreneurship.

Jeroen van der Velden is Associate Professor of Strategic Transformation and Director of the Nyenrode Center for Strategy, Organization and Leadership. His area of expertise lies in strategic

decision-making, ambidexterity, the adaptive organization, and transformation. As Consultant, he has been active in both the public and private sectors. He participated in various organizational transformation and strategy implementation programs at ING, Heineken International, Shell International, and the tax authorities. He frequently acts as Guest Speaker or Facilitator for working conferences on topics related to strategy implementation and/or the adaptive organization.

Wenli Wang is Professor of Computer and Information Systems at Robert Morris University, Pennsylvania. She obtained her Ph.D. in Management Science and Information Systems from University of Texas at Austin and held academic posts at Emory University and Trident University. Her main research was on cybersecurity, with interdisciplinary methods of game theory, secure computation, systems engineering, and control/assurance. She also researched organizational behavior and leadership. Her current research focuses on artificial intelligence and contemplative studies. She has over 20 journal and 40 conference refereed publications. She has published in the *Journal of Economic Theory*, *Decision Support Systems*, *IEEE Computer*, *International Journal of Electronic Commerce*, *Communications of the Association for Information Systems*, *Technology in Society*, *Information Systems Education Journal*, and more. She has served on the Editorial Boards of the *Journal of Database Management* and the *International Journal of E-business Research*. She has a B.S. in Computer Engineering and Telecommunications from Beijing University of Posts and Telecommunications.

Shanetta K. Weatherspoon is Principal Consultant and CEO of R&W Leadership Consulting, LLC. She has over 15 years of leadership and administrative experience in the non-profit and higher education industries. Dr. Weatherspoon presents at conferences on topics including organizational development, leadership, diversity, and youth/family empowerment. Currently, she is Executive Director of Pepperdine's Foster Grandparent Program. She is also a dedicated educator having served as Adjunct Faculty Member with academic institutions including Pepperdine GSEP; California State University, Long Beach; the Paul Merage School of Business (UCI); Mount Saint Mary's University; and the University of Pittsburgh. Dr. Weatherspoon holds a B.A. in Psychology, an MPA, an MBA with a specialization in HRM, a Doctorate in Organizational Leadership from Pepperdine Graduate School of Education & Psychology, and is certified Senior Professional of Human Resources (SPHR). She is the proud mother of two amazing children. Her personal motto is "Achievement Requires Commitment."

Amanda Wickramasinghe is Director of Education for ERA Brokers. Amanda serves as Research Advisor for a startup company called EMC Leaders based out of Orange County, CA. She is Adjunct Professor at National and Bradman University and teaches courses in Human Resource Management and Leadership. Additionally, she is also a Co-Country Investigator for the GLOBE 2020 project. Her research interest consists of foreign policy, global competencies, and international relations.

ABOUT THE EDITOR



Professor of Management at Woodbury University, Burbank, California, Dr. Dhiman serves as Associate Dean, Chair, and Director of the MBA Program. With an interdisciplinary research agenda encompassing *organization behavior, workplace spirituality, workplace well-being and fulfillment, sustainability, servant leadership, mindfulness, social entrepreneurship, education, organization development, and Eastern and Western philosophy in leadership*, Professor Dhiman holds a Ph.D. in Social Sciences from Tilburg University, Netherlands; an Ed.D. in Organizational Leadership from Pepperdine University, Los Angeles, the United States; an

MBA from West Coast University, Los Angeles; and a Master's degree in Commerce from Punjab University, Chandigarh, India, having earned the Gold Medal. *He has also completed advanced Executive Leadership Programs at Harvard, Stanford, and Wharton.*

His academic leadership experience includes having served as the Chair for a special MBA Program for the Mercedes-Benz executives, China; as Distinguished Visiting Professor at the Tecnológico de Monterrey, Guadalajara Campus, Mexico; as E-Commerce curriculum lead advisor, Universidad Francisco Gavidia, El Salvador; coordinator for the MBA Student Los Angeles Fieldtrip Program for Berlin University for Professional Studies (DUW); and accreditation mentor to Sustainability Management School (SUMAS), Gland, Switzerland. During December 12–15, 2019, he was invited by Monash University, Australia, to lead a track in Spirituality in Management in the 16th International Conference in Business Management. He has served as President (2016–2018, 2022 till present) and as distinguished *Patron* (2019–2021) for the International Chamber for Service Industry (ICSI).

Recognized as a strategic thinker for his pioneering contributions to the field of transformational leadership, workplace spirituality, workplace well-being, sustainability, and fulfillment in personal and professional arena, Professor Dhiman is a sought after keynote speaker at regional, national, and international conferences such as the prestigious TEDx Conference @ College of the Canyons in Santa Clarita, California. Since then, he has led several major national and international conferences as a co-organizer and/or as track chair.

Recipient of several national and international academic and professional honors and awards in teaching, scholarship, and service, Professor Dhiman was awarded the Woodbury University Ambassador of the Year Award in 2015 and 2017 and MBA Professor of the Year Award in 2015; Scholarly and Creative Writing Award, 2019; Most Valuable MBA Professor Award, 2018; Most Inspirational

and Most Charismatic MBA Teacher Award 2012, 2013/2014/2018; the Steve Allen Excellence in Education Award in 2006; and the prestigious *ACBSP International Teacher of the Year Award in 2004*. Most recently, he chaired a symposium at the Academy of Management that received the “2019 Best Symposium Proposal and Showcase Symposium” Award by the MSR Division.

Professor Dhiman’s scholarly accomplishments include over 65 professional conference presentations, over 150 invitations to be a keynote speaker, over 100 online webinars, participation in plenary sessions, conference track chair sessions, leading symposiums and webinars, and scores of distinguished guest lectures and creative workshops—*nationally and internationally*. He has published over 65 peer-reviewed journal articles and book chapters. As author, translator, editor, co-author, co-editor of over 40 management, leadership, spirituality, sustainability, and accounting-related books and research monographs, his most recent books include *Leadership after Covid-19: Working Together toward a Sustainable Future* (2022—Springer, with Marques); *New Horizons in Management, Leadership and Sustainability* (2021—Springer, with Samaratunge); *Bhagavad Gītā and Leadership: A Catalyst for Organizational Transformation* (2019—Palgrave Macmillan); *Managing by the Bhagavad Gītā: Timeless Lessons for Today’s Managers* (2018—Springer, with Amar); *Holistic Leadership* (Palgrave 2017); *Gandhi and Leadership* (Palgrave 2015); *Seven Habits of Highly Fulfilled People* (2012); and co-editing and co-authoring, with Marques, *Spirituality and Sustainability* (Springer 2016); *Leadership Today* (Springer, 2016); *Engaged Leadership* (Springer, 2018); *New Horizons in Positive Leadership and Change* (Springer, 2020); and *Social Entrepreneurship and Corporate Social Responsibility* (Springer, 2020). He has also translated several Indian spiritual classics into English, including the *Sahaja Gītā*.

He is *Editor-in-Chief* of seven multi-author major reference works: *Springer Handbook of Engaged Sustainability* (2018, Springer International, Switzerland); *Palgrave Handbook of Workplace Spirituality and Fulfillment* (2018, Palgrave Macmillan, USA); *Routledge Companion to Mindfulness at Work* (2020); *Palgrave Handbook of Workplace Wellbeing—A* (2021, Palgrave Macmillan); *Routledge Companion to Leadership and Change* (2022, Routledge, UK); *The Palgrave Handbook of Servant Leadership* (2023, Palgrave Macmillan, USA; with Roberts); and *The Springer Handbook of Global Leadership and Followership* (2023, —Springer International, Switzerland; with Marques, Schmieder-Ramirez, and Malakyan).

Additionally, he serves as *Editor-in-Chief* of *Palgrave Studies in Workplace Spirituality and Fulfillment* and *Routledge Frontiers in Sustainable Business*; as the *General Editor* of a series entitled *Routledge Frontiers in Sustainable Business Practice (the Series)*; and as co-editor of *Springer Series in Management, Change, Strategy and Positive Leadership*.

Some of his forthcoming titles include *Leading without Power: A Model of Highly Fulfilled Leaders* (2022, Palgrave Macmillan); *Conscious Consumption: Healthy, Humane and Sustainable Living* (2022, Routledge, UK); *Wise Leadership for Turbulent Times* (2022, Routledge, UK); and *Creative Leadership: Discover. Innovate. Enact.* (2022, Routledge, with Chandra Handa). He has published research with his colleagues in *Journal of Values-Based Leadership*, *Organization Development Journal*, *Journal of Management Development*, *Journal of Social Change*, *Journal of Applied Business and Economics*, and *Performance Improvement*.

Professor Dhiman has served as Accreditation Consultant, Evaluator, and Site Visit Team Leader for the Accreditation Council for Business Schools and Programs (ACBSP) for more than 25 universities in America, Canada, Europe, and Asia. He is Founder-Director of Forever Fulfilled, a Los Angeles-based well-being consultancy that focuses on workplace wellness, workplace spirituality, and self-leadership.

PROLEGOMENON

Leadership is the art of committing ourselves selflessly to a cause for common good that outlasts us.

The Editor

Humanity is currently going through a period of unprecedented change and uncertainty. A tiny virus has permanently altered our lives, and no dimension of life seems to have been spared from its frenzy. It has brought home the sobering understanding that we are *not* in control. It has heightened the awareness about our vulnerability regarding the outside world and the need to turn inward to find an abiding anchor in the inner sanctuary. In the final book X of *The Republic*, Plato tells us that “we must accept what has happened as we would the fall of the dice, and then arrange our affairs in whatever way reason determines to be best.”¹ In the 300 odd pages of *The Republic*, Plato exhorts us, “organize your soul and manage the chaos within,” and the outer reality will fall in place on its own accord. What Plato is essentially saying is that, to lead others, one must first lead oneself.

The disruptive change triggered by the Covid-19 global pandemic has called into question much of our settled views about how workplaces and other social institutions are supposed to function. And yet, this pandemic has heightened our awareness about life’s precariousness and humanity’s interdependence, fostering a greater understanding of each other’s constraints. When we truly understand people, our anger toward them transforms into compassion. It has also stirred us into thinking about novel approaches to live and lead organizations and societies. It is rough road, said the great Stoic philosopher Seneca, that leads to the heights of greatness.

Now, things seem to be returning to a somewhat new normal. Perhaps it is the right time to contemplate about the *post-pandemic* leadership theory and practice. During this high-intensity moment, we must build on the lessons we have learned so far and help leaders to embrace effective leadership and change principles that brace leaders not only to survive but also to thrive during turbulent times. Given the present situation, we believe that there is a greater need for enlightened leadership and change management approaches and the role models that exemplify it. Today’s hyper volatile organizations demand a more fluid, less hindered, and more distributive form of leadership. This book offers some engaging thought-positions for leading and managing organizations effectively through disruptive change.

Bon Voyage and Godspeed!

Satinder K. Dhiman

Note

1 See: Grube, G. M. A. (1992). *Plato: Republic* (2nd ed., revised by C. D. C. Reeve, p. 275). Hackett Publishing Company.

QĀBUS-NĀMA ON VIRTUOUS LEADERSHIP

A Medieval Model for Modern Business

Sümeyye Kuşakci

1. Introduction

There is no doubt that social life necessitates the emergence of a ruler. Since leadership is such a broad concept, it became one of the most discussed and researched topics in all areas of social sciences. Both myths and legends, and religious texts describing great leaders and writings about concepts and principles of leadership date back to the emergence of early civilizations.

Considering that leadership research has its root in classical texts, these historical manuscripts could be utilized to improve our understanding of leadership. Among many others (Bragues, 2008; Cheng, 2010; Flynn, 2008; Jain & Mukherji, 2009; Klein, 1998; Takala, 1998; Williamson, 2008) relating ancient texts to modern business leadership, Newton (1986) has discussed the relevance of *The Republic* to understand and shape modern corporations. Although the state and business corporation are distinct institutions, obvious similarities exist between them. Plato's search for justice within state administration might lead to our search for profitable and sustainable business management.

The "*Qābus-nāma*," a famous Persian advice book, was authored by Kaykāvus b. Eskandar, the prince of the Ziyarid dynasty in Gurgan and Ṭabaristan. Kaykāvus finished the book in 1083, at the age of 63 years, and addressed it to Gilānšāh, his favorite son and intended successor. What makes the text interesting is that it includes not only kingly advice on statecraft, war, and courtly life, but also ordinary advice on topics like buying slaves or horses, family life, or practice of humdrum professions (*Naṣīhat al-Mulūk*, 2012).

This work initially attempts to reveal the leadership-related virtues introduced by the *Qābus-nāma* through qualitative content analysis. The framework is then compared with the leadership virtues in the literature to see how required qualifications for leadership have evolved throughout history.

The main research question of the study is how an advice book written in the eleventh century might light the way of leadership theorists and practitioners surrounded by twenty-first-century challenges. The following questions are cascaded accordingly:

1. What leadership-related virtues could be derived from Kaykāvus?
2. How could these virtues be interpreted to discover Kaykāvus's approach to leadership?
3. How are the derived virtues similar to the leadership virtues existing in the literature?

First, the importance of the study lies in its independence from existing Western-centric ethical ideologies, as it strives for an inductive derivation from an Islamic advice book written in the eleventh

century. Second, it has a high potential for applicability, as the *Qābus-nāma* has been read and its advice followed for centuries by many merchants and administrators. Third, the model can enhance our understanding of Islamic administrative philosophy and practice, so it can contribute to developing alternative leadership approaches relevant for contemporary business world.

This study consists of six sections. The first section introduces the problem and research questions. The second section discusses the theoretical background of the study. The third section explains methodology, namely, content analysis, while the fourth one briefly presents the *Qābus-nāma*, the unit of analysis. The fifth section exposes in detail the foundations of *Qābus-nāma*'s leadership account. Finally, the sixth section discusses the findings of the study and compares them with the results of previous relevant studies.

2. Theoretical Background: Leadership and Virtues

The Stanford Encyclopedia of Philosophy defines virtue as “an excellent trait of character.” It is a disposition, well entrenched in its possessor—something that, as we say, goes all the way down, unlike a habit such as being a tea-drinker—to notice, expect, value, feel, desire, choose, act, and react in certain characteristic ways.

In the Western world, the fathers of virtue ethics are Aristotle and Plato, while in the East the corresponding references are Confucius and Mencius. According to Aristotle (1893), a virtue is “the mean between extremes.” It is a state of human character partially acquired by birth and partially by learning and practice. The Nicomachean Ethics totally introduces 15 virtues. Among them, courage, justice, prudence, and temperance are regarded as cardinal.

Chinese classical texts describe virtues as “qualities or traits that persons could have and that are appropriate objects of aspiration to realize. These virtues go into the conception of an ideal of a kind of person that one aspires to be” (Wong, 2021). While Chinese philosophy discusses more than 50 virtues, it gives five of them prominence as cardinal virtues: Ren (humanity), Yi (righteousness), Li (the rituals), Zhi (wisdom), and Xin (truthfulness) (Hackett & Wang, 2012).

Although less known, ancient Indian scholars also contributed to the discussion on virtues. Kautilya describes an unvirtuous man as someone who is “destitute of learning, penance, knowledge, good disposition, virtue, and benevolence” (Jain & Mukherji, 2009). Consequently, he is a humanoid creature yet inhumane, which brings nothing but harm to the earth.

As stated by Aristotle (2010), “a superior leader is also superior in virtue.” The reason is that a leader can influence followers by means of strong arguments and a virtuous character. The world history is filled with texts advising the ruler ethical/virtuous behavior. However, the enlightenment weakened the strength of virtue ethicists' voices. Virtuousness became an awkward term for scholarly discussions on leadership or organization. The rebirth of virtuousness in scientific circles is caused by the discovery of positive organizational studies, an extension of positive psychology (Caldwell et al., 2015; Cameron, 2003), and by the introduction of responsible leadership, a brand-new approach, referring to the combination of virtues (Cameron, 2011).

Scholars have also attempted to list the virtues required for a virtuous leadership: Barker and Coy (2003) developed a virtuous leadership scale involving seven virtues, namely humility, courage, integrity, compassion, humor, passion, and wisdom, whereas Wang and Hackett (2016) identified six moral virtues as the defining elements of virtuous leadership, namely, courage, temperance, justice, prudence, humanity, and truthfulness.

Contemporary leadership theories include value-based leadership among others. It has been acknowledged as an umbrella term including authentic leadership, ethical leadership, servant leadership, spiritual leadership, virtuous leadership etc. and indicates the capacity to lead followers by remaining faithful to some underlying beliefs and values. Pearce et al. (2006) define the virtuous leadership as “distinguishing right from wrong in one's leadership role, taking steps to ensure justice

and honesty, influencing and enabling others to pursue righteous and moral goals for themselves and their organizations and helping others connect to a higher purpose.”

In addition, various studies inquire into the efficiency of virtuousness for organizations. Caza et al. (2004) have argued that organizations that achieved high scores on virtuousness perform better than organizations with lower scores. A virtuous leader significantly increases productivity, quality, customer retention, and prevents employee turnover (Cameron, 2011). Virtuousness serves as an unchanging standard guiding the leader to make better decisions in times of ambiguity and rapid change.

However, a virtuous leader never acknowledges profitability, retention, or shareholder value as ultimate ends. As emphasized by Wang and Hackett (2016), “a virtuous leader engages in virtuous leadership because it is virtuous, and by observing and imitating, followers adopt virtuous behaviors for intrinsic reasons on their own as they become seen as virtuous and socially desirable.”

3. Methodology: Content Analysis

The methodology of content analysis, a type of archival strategy, has been chosen for this research. Berelson (1952, as cited in Cho & Lee, 2014) defined content analysis as a research technique for the objective, systematic, and quantitative description in the manifested content of communication.

A qualitative content analysis starts with data collection and follows a set of systematic procedures to secure the validity and reliability of findings. Even though a study can be organized differently, a common way of executing a qualitative content analysis is as follows (Wildemuth & Zhang, 2009):

1. Preparing data to transform them into written text.
2. Defining the unit of analysis.
3. Developing categories and a coding scheme.
4. Testing the coding scheme on a sample of text.
5. Coding all the text when sufficient consistency has been achieved.
6. Assessing the coding consistency.
7. Drawing conclusions.
8. Reporting the method and findings.

This work conducts the qualitative content analysis of the *Qābus-nāma*, not only under the management perspective, but also under the historical, philosophical, and political ones. Figure 7.1 displays the research process according to three research questions.

4. The *Qābus-nāma*

Qābus-nāma, the famous Persian *Mirror of princes*, was authored by Kaykāvus b. Eskandar, the fourth prince of the Ziyarid dynasty. The text, written in Persian, consists of a prologue and 44 chapters (Kurtuluş, 2002). It is acknowledged as a prominent example of Persian prose: simple and direct, plentifully interspersed with aphorisms, historical anecdotes, and verse quatrains.

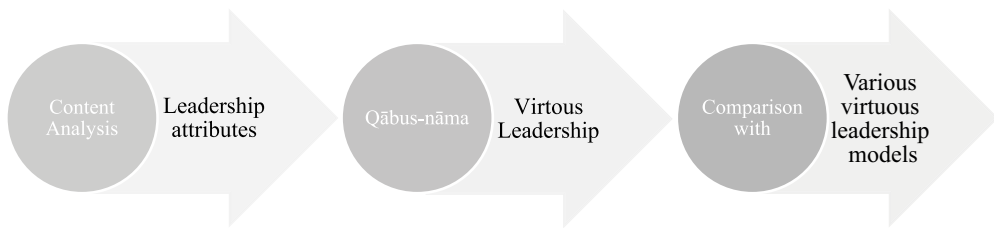


Figure 7.1 The Research Process

The manuscript was published for the first time in 1285 in Tehran. It was then translated into several languages and, in particular, at least three times into Ottoman Turkish. Throughout history, the work has always been a popular mirror. The book clearly advises ethical behavior in both administrative affairs and daily life (Bosworth, 1997). In the *Qābus-nāma*, it is also possible to find traces of various business functions such as marketing, human resources, public relations, and accounting, and that is the reason why the book has been acknowledged for centuries as the handbook of merchants.

5. The Foundations of Qābus-nāma's Leadership Account

Qābus-nāma's leadership account includes various pillars that will be investigated in depth in the following sections. Chapter 42 entitled as “the conduct of Kingship” will be the focus of our study. Among many other pieces of advice addressing the young heir, this chapter presents the author's approach to successful leadership.

5.1 Leadership and Wisdom

In every undertaking let your own opinion be wisdom's servitor, and, in every task, you propose, first consult with wisdom, for wisdom is the king's prime minister.

Wisdom is the highest level of knowledge hierarchy, which includes, from lowest to highest, data, information, knowledge, and wisdom. Wisdom requires knowledge but not necessarily a great accumulation of it. It is critically dependent on ethics, judgment, insight, creativity, and other transcendent forms of human intellect. Wisdom is concerned less with how much we know and more with what we do and how we act (McKenna et al., 2009).

However, wisdom in the sense of differentiating “the good” from “the evil” is not merely a state but rather a process of cognitive ability appearing in gathering, integrating, and interpreting data/information/knowledge soundly, timely, and ethically. This ability also requires intelligence, an inborn gift, essential yet not sufficient for sagacity, with a developable nature. What supplements the intellect for the achievement of wisdom is the learning: it is surely beyond doubt that acquiring the wisdom is not a straightforward process. Pure intelligence may inflict damage to the society in long run, unless it is supported by wisdom. In other words, wisdom represents the ethical aspect of intelligence.

According to Al-Farabi (*Al Fārābī*, 2012), the supreme quality of the ruler of the virtuous city is wisdom. Leaders should have a natural love of wisdom, encouraging them to complete years of training. The best administrators are the ones who are regularly consorting with wise scholars, asking them for advice and spiritedly questioning complicated issues (Kuşakci & Busatlic, 2017).

In the Islamic terminology, wisdom corresponds to the word *hikma*, which connotes science and philosophy at once, and in the Qur'an, it refers to the wisdom including knowledge of high spiritual truths. *Hikma* is the result of a process in which knowledge is enriched to benefit practice (Safi, 1995). The very first verses of Qur'an encourage Muslims to read to learn and to seek knowledge and finally practice *Hikma*. “God is infinite, all-knowing, granting wisdom unto whom He wills, and whoever is granted wisdom has indeed been granted wealth abundant. But none bears this in mind save those who are endowed with insight” (Qur'an, 2:269).

It is acknowledged as a special gift granted to prophets, to Abraham, David, Jesus, and Muhammad. A saying of Prophet Muhammad states: “The word of wisdom is the lost property of the believer. Wherever he finds it, he is most deserving of it.”

Greek teaching made no distinction between science and philosophy, and such unity has remained in the writings of Muslim authors such as Ibn Sina, al-Farabi, and al-Ghazali. *Hikma* was described as a “lofty spiritual conception of the world, penetrating all knowledge within the grasp of man, and even attaining to faith in God in revelation. It goes beyond philosophy [. . .]; it transcends science” (Goichon, 1986).

According to al-Ghazali, wisdom is among the four cardinal virtues, and it integrates knowledge, deeds, and virtues: “In a leader, wisdom manifests itself in such virtues as administrative ability, mindfulness, clarity of vision and shrewdness” (Umaruddin, 1988 cited in Kriger & Seng, 2005). Moreover, leadership wisdom necessitates knowing when to stand firm and when to adopt a softer attitude (Garah et al., 2012).

However, the role of wisdom in leadership has changed dramatically over time: while classic teachings primarily based on religions praised wise leaders, modernity shifts the focus of scholarly discussions on leadership from sagacity to effectiveness and efficiency (Yang, 2011).

As discussed by McKenna et al. (2009), scandals caused by intelligent, cognitively highly capable yet immoral leaders, scholars, and practitioners refocused their attention from increasing profits to promoting the common good. Furthermore, the concept of wisdom was carried to organizational level (Bierly et al., 2000; Weick, 2004). Boal and Hooijberg (2000) argued that managerial wisdom, in general, will increase the performance of a leader and that it facilitates recognizing strategic opportunities and threats.

Recently, contemporary value-based approaches to leadership have emphasized wisdom besides justice, prudence, temperance, and love, as an inevitable attribute of successful leadership (Chatterjee, 2006; Cowan, 2005; Dent et al., 2005; Flynn, 2008; Fry et al., 2007; Grandy & Sliwa, 2017; Hunsaker, 2016; Jain & Mukherji, 2009; Kuşakcı & Busatlic, 2021; Meyer & Hühn, 2020; Rozuel & Kakabadse, 2010; Wang & Hackett, 2016; Williamson, 2008).

5.2 Leadership and Virtues

Strive against becoming intoxicated with the wine of kingship and permit no shortcoming in your fostering of these six qualities: awesomeness, justice, generosity, respect for the law, gravity, and truthfulness. If any one of these is lacking in a king, he is near intoxication with kingship, and no king who becomes intoxicated with kingship regains sobriety except with its disappearance.

Kaykāvus lists six qualities that a leader should possess and maintain to avoid being poisoned by power, status, or hubris. The list is very challenging and comprehensive: truthfulness, justice, generosity, respect for the law, awesomeness, and gravity. He clearly associates unsuccessful leadership practice with the negligence of a leader in developing these virtues as an intrinsic part of his characteristics.

5.2.1 Truthfulness

Truthfulness is defined by the Cambridge Dictionary as “the quality of being honest and not containing or telling any lies.” Besides, honest as an adjective means truthful or able to be trusted, unlikely to steal, cheat, or lie.

The Islamic equivalent of truthfulness is *siddiq* (Rahman & Shah, 2015) that refers to “being true to yourself, be honest to others and honest to God.” The word *siddiq* that is also used as a noun to refer people endowed with the abstract concept of *siddiq* is someone who maintains the truth in his thought, speech, and behaviors. God clearly directs Muslims to be with *siddiqs*: “O You who have attained to faith! Remain conscious of God and be among those who are true to their word!” (Qur’an, 9:119).

Truthfulness is listed among Aristotelian and Confucian virtues. As discovered by Hackett and Wang (2012), the Confucian cardinal virtue of Xin (truthfulness) overlaps with the Aristotelian non-cardinal virtue of truthfulness.

A truthful/honest ruler shows integrity between what he thinks, does, and says. Honesty is accepted as one of the main traits of an effective leader, because a well-founded leader-follower relationship requires implicit trust (Brown & Treviño, 2006; Caldwell et al., 2015; Kouzes & Posner,

2011; Moorman et al., 2013; Palanski & Yammarino, 2009). According to Kirkpatrick and Locke (1991), honesty and integrity are “virtues in all individuals, but have special significance for leaders.” If leaders truly practice virtues, they will achieve personal happiness, life satisfaction, and effectiveness.

5.2.2 Justice

The root of the word “justice,” *iust*, means “right” or “law.” According to the Oxford Dictionary, a just person is someone “doing what is morally right and giving everyone his or her due.” Justice is not only a moral but also a political concept, as it connects the community to the leader (Kriger & Seng, 2005).

According to Pomerleau (2013),

[T]he Western philosophers generally regard justice as the most fundamental of all virtues for ordering interpersonal relations and establishing and maintaining a stable political society. For Plato, justice is a virtue establishing rational order, with each part performing its appropriate role and not interfering with the proper functioning of other parts. Aristotle says that justice consists of what is lawful and fair, with fairness involving equitable distributions and the correction of what is inequitable.

Adl is the Arabic equivalent of “justice” and appears as a focal point of the Islamic ethics and politics. Even though in practice it is mainly associated with the religious law, justice is beyond religion. The original meaning of *adl* is “straightening,” “setting in order,” and “fixing in the right place.” Not only the Qur’ān, the sacred scripture of Islam, but also the Hadith, the collection of sayings attributed to the Prophet, discuss justice as one of the main themes of human interrelations as well as governmental procedures.

Al Fārābī, “the second teacher,” Aristotle being “the first one,” argues that a virtuous city is united by love, controlled and maintained by justice, which follows upon love (Syed, 2007). According to al-Ghazali (Gazali, 2013), a prominent thinker of the eleventh century, to bring prosperity to their subjects through justice is a government’s responsibility of top priority. Ibn Teymiye (1999), a theologian and religious jurist, discusses the importance of justice with these words: “God upholds the just state even if it is unbelieving, but does not uphold the unjust state even if it is believing”; “the world can survive with justice and unbelief, but not with injustice and Islam.” The author of the *Qābus-nāma* illustrates his approach to justice using a metaphor of the sun: *For the king resembles the sun in that he can not shine upon one man and not upon another.*

As stated in the definition of justice, a just man is someone who gives everyone his or her due. Carefully considering, this requires a clear understanding of reality and even sagacity. Islamic approaches to leadership practice clearly bring justice forward (Ahmad & Ogunsola, 2011; Ali, 2009; Beekun & Badawi, 2006; Zaman, 2012), including the fulfillment of promises; exactness in weights and measures; truthfulness, sincerity, and honesty; efficiency; selection of merit; and investigation and verification (Abeng, 1997).

Kaykāvus describes the act of justice served by a ruler as the ability to differentiate the truth from the falsehood: “*Never consent to injustice and scrutinize every deed and word with the eye of discrimination, so that you may be able to distinguish the true from the false in all matters.*”

Justice was among cardinal virtues traditionally proposed by various cultures and religions (Jain & Mukherji, 2009; Prilleltensky, 2000). It is still valid as well as essential in practicing most of the contemporary leadership models such as ethical, spiritual, servant, charismatic, and transformational leadership (Hackett & Wang, 2012). Bragues (2006) is inspired by Aristotle and introduces justice as one of the moral virtues relevant for modern business life. Also, justice facilitates the acceptance of a leader by the employees (Conrad, 2018). Under the supervision of a just leader, workforce will

demonstrate higher work commitment, higher job satisfaction, and more organizational citizenship behavior (Moorman et al., 1993 cited in Ahn et al., 2012).

5.2.3 Generosity

Generosity is the virtue regulating the desire for wealth. Generous is someone who is “willing to give money, help, kindness, etc., especially more than is usual or expected.” Aristotle introduced the concept of magnificence for higher levels of giving. A magnificent person is ready to spend large amounts of money for meaningful purposes such as building a house of worship, sponsoring an art exhibition, or supporting a health institution (Bragues, 2006).

In Islam, generosity requires a moral background directed to God’s sake and humanity.

For, distant from it shall remain he who is truly conscious of God: he that spends his possessions [on others] so that he might grow in purity not as payment for favors received, but only out of a longing for the countenance of his Sustainer, the All-Highest: and such, indeed, shall in time be well-pleased.

(*Qur’an*, 92:17–21)

The Islamic equivalent of generosity is *karam*, and it is included among the qualifications of Allah (Çağrı, 1993).

Prophet Abraham came to be known for his generosity, as he never sat at the table without guests. Besides, the life of Prophet Muhammad exemplifies how to maintain a balance between waste and stinginess.

Solomon (1999) discusses the applicability of generosity in business and rejects the argument that a businessperson should hold onto his wealth and never act charitably with no thought of personal gain. From ancient ages to modern times, obligations of the nobility were transformed to the obligations of wealthy. It is surely beyond doubt that the wealthiest actors of today are business corporations. In a word, generosity could be accepted as a business virtue that is necessary for both financial gain and virtuous life.

Islamic teaching strongly emphasizes the importance of generosity for a leader (Beekun & Badawi, 2006). “Be generous, give gifts, entertain with food and drink” (Yusūf Khāṣṣ Ḥājib, 1983). Kaykāvus also mentions adverse outcomes of parsimony for leadership practice: *you should be lavish with money. In brief, never be petty-spirited; [. . .] if you do not cultivate the habit of openhandedness, the whole world will be hostile to you.*

5.2.4 Respect for the Law

Islam, originated from Mecca in the seventh century, is a major world religion. Prophet Muhammad was not only the religious leader but also the general and governor of the first Islamic community-state in Medina. This means that Islam approached the believer’s relations not only with God but also with other believers and fellows in social life. Islam constructed a unique social order stemming from religion (Mahdi et al., 2012).

In Islam, a ruler should enact strict laws, establish necessary regulations, and obey them more than anyone.

[A]nd all things are restored to their proper order with the result that affair religious and worldly are well arranged and every man has work according to his capability; nothing contrary to this is permitted and all things great and small are regulated by the balance of justice and the sword of governance.

(*Nizam al-Mulk*, 1960)

A study conducted by Bird and Waters (1987) investigated common moral standards of managers. Besides honesty in communication or corporate social responsibility, managers highlighted the respect for law as a sign of moral concern.

5.2.5 Awesomeness

Awesomeness refers to the ability to cause great admiration, respect, or fear. The feeling of awe includes a sense of transcendent connection, which is directed to the nature, beauty, or charisma, and it leads to the growth of spirituality (Fagley & Adler, 2012). For instance, “persons holding positions of great power will be perceived as charismatic because of the awe-inspiring quality of power” (House, 1976).

The response of followers to various leadership practices might be between awe and fear (Hiller et al., 2019). According to Kaykāvus, a king should be aware of his position and act accordingly so that his followers stand in awe of him: *During your kingship, let your actions be habitually on a noble scale. Since the king is greater than other men, his conduct, whether in deed or speech, must be imposing; only so may he acquire wide repute.*

For instance, a leader should talk and laugh rarely. Otherwise, his subjects may become emboldened against him. Only those followers who reverse would obey the rules without demur. *Hence, never permit your command to be treated with indifference.*

5.2.6 Gravity

The dictionary definition of gravity refers to seriousness. The Islamic equivalent of gravity is *hilm*, which is “a complex and delicate notion which includes a certain number of qualities of character or moral attitudes.” More precisely, *halim* is someone who is able to manage his feelings and behaviors so that violence or anger never breaks out in his practice (Pellat, 1986). In the Qur’an, it is found only in the form of *halim* and used just for a few prophets: “Abraham was most clement, most tender-hearted, intent upon turning to God again and again” (Qur’an: 75). *Halim* is also among the names of God (The Most Forbearing) and appears in the Qur’an in tandem with the names of the Exceedingly Forgiving, the All-Knowing, the Most Appreciative, and the Self-Sufficient (Çağrıci, 1998).

As it is understood from the definitions given before, there are various dimensions of gravity, such as mercifulness and circumspection. Kaykāvus clearly differentiates the circumstances in which the ruler should practice forgiveness and the misdeeds to which he should never shut his eyes: *Be merciful toward God’s creatures but be merciless against them that exercise no mercy.*

The second dimension of gravity is being even-tempered at decisive moments. A leader never makes shortsighted shortcuts. On the contrary, he carefully considers opportunities and threats and estimates the potential results before initiating an idea. *As long as you see any possibility of leisurely action avoid haste; and, whenever you propose to enter upon an undertaking, first ascertain the way by which you will emerge from it—before you have considered the end, do not consider the beginning. Be circumspect.*

6. Discussion

The content analysis conducted on the relevant chapter of the *Qābus-nāma* reveals a leadership approach, which is nothing but virtuous. Based on a religious pillar and supported by wisdom, that approach includes six qualities that are truthfulness, justice, generosity, respect for the law, awesomeness, and gravity. Virtuousness is visible not only in words but also in deeds of the leader. As Rozuel and Kakabadse (2010) outline, “Virtuousness demands consistency and coherence between our actions and our character.”

	Kaykāvus	Plato	Aristotle	Confucius	Hackett & Wang	Barker & Cay
Courage/Fortitude		X	X		X	X
Humility						X
Passion						X
Generosity	X					X
Humanity/Love/Benevolence				X	X	
Truthfulness/Integrity	X			X	X	X
Wisdom/Prudence	X	X	X	X	X	X
Humor						X
Temperance/Gravity	X	X	X		X	
Compassion						X
Justice/Righteousness	X	X	X	X	X	X
Rituals				X		
Respect for the Law	X					
Awesomeness	X					

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Table 7.1 Comparison of Cardinal Virtues According to the Various Studies

Table 7.1 illustrates cardinal virtues determined by various teachings or studies, including ancient philosophers' cardinal virtue approach, as well as two modern classifications, allowing to compare and contrast them with the virtues highlighted by Kaykāvus:

- It appears that wisdom is common between ancient and modern virtue classifications. While Plato labels that quality as “wisdom,” Aristotle prefers the word “prudence.” Even though Kaykāvus does not add wisdom to the list of six primary qualifications, he clearly mentions it at the beginning of the chapter as an inevitable characteristic of leadership.
- Ancient and modern approaches show similarity in terms of regarding justice as a cardinal virtue. The only exception is the list of Barker and Cay (2003). Besides, “righteousness” in Chinese tradition corresponds to “justice” in Greek tradition.
- It seems that truthfulness/integrity is missing in the category of cardinal virtues offered by Plato and Aristotle. However, a deeper investigation proves that the notion of justice in ancient usage comprised the notion of honesty as well (Slote, 2010). If so, integrity is also a common cardinal virtue among all the approaches discussed here.
- Gravity in Kaykāvus is very close to temperance in ancient philosophy, which makes temperance another strongly shared virtue throughout history.
- While Plato labeled as “courage” the quality indicating the strength of mind to carry on in spite of danger, Aristotle called it “fortitude.” Even though Confucian philosophy and Kaykāvus overlooked that virtue, ancient Greek and contemporary scholars included courage to their lists.
- According to the comparison table, there are virtues mentioned just by one approach: humility, compassion, humor, passion, generosity, etc. Humor could be associated with the virtue of wisdom; compassion is categorized under temperance; humility, passion, and generosity could be qualified as various reflections of courage.
- Finally, the rest of the virtues (rituals, respect for the law, and awesomeness) is not supported by a second virtue approach.

Based on previous evaluations, it could be stated that leadership virtues emphasized by Kaykāvus display a strong similarity with ancient and contemporary virtue approaches. Integrity, Justice, Gravity, and Wisdom are among cardinal virtues of ancient philosophers and contemporary scholars, as well. Interestingly, the *Qābus-nāma* does not mention courage, which would be expected to be a major qualification of an eleventh-century ruler. However, it subtly refers to generosity, a sub-virtue of courage, which seems to have a priority over courage in the author's eyes.

Awesomeness, an uncommon virtue, could be acknowledged as peculiar to leadership, while most of the virtues are applicable to any human being. Besides, it is worth noting the emphasis on being respectful of the law, which could be linked to the religious background of the virtue ethics designed by Kaykāvus.

Translated into the field of modern management, a leader in a business corporation should be virtuous:

- Wisdom, classified either as a prerequisite or a primary component of virtuousness, is an indispensable qualification also for a corporate leader. Obviously, it includes intelligence, which is a leader's cognitive ability in gathering, integrating, and interpreting information soundly and timely. While pure intelligence may inflict damage to the organization or society in long run, true wisdom brings multidimensional benefits or, in other words, managerial discretion based on wisdom goes beyond rationality and selfishness. The truth of things orientates a leader on how to approach employees, customers, natural resources, or environment. A leader perceiving himself as a trustee instead of the owner of the world will abstain from wasting natural resources, harming the environment, deceiving the customers, or abusing the employees.
- Corporate leadership is under threat of being poisoned by the power, status, or hubris. The history of modern corporations has witnessed many times the dark side of leadership practice. The only way to avoid such a diseased approach to leadership is to develop a few qualities, namely virtues, as intrinsic qualifications. The list is very challenging and comprehensive: truthfulness, justice, generosity, respect for the law, awesomeness, and gravity.
 - Truthfulness is indisputably vital for a successful leadership, as it creates trust between a leader and his followers.
 - Justice amplifies the cooperation and provides organizational harmony. Only those who trust each other and strive in coherence will survive and live longer. Sustainable organizations can be achieved only through justice.
 - Generosity as a virtuous behavior is necessary for leadership practice, as it reflects the quality of putting organizational or social goals above personal gains. In cash or kind, a leader should offer to followers, as this action attaches them not only to the leader but also to the organization.
 - Enacting strict laws and establishing necessary regulations are among the duties of a leader. In order to lead the business smoothly, ground rules should be set and played accordingly. The role modeling function of a leader emerges once again.
 - In order to be respected, a corporate leader should create a strong impression in minds and hearts of his followers. By the help of various virtues discussed earlier, employees should follow him in awe.
 - A corporate leader should be merciful not only toward his employees but also toward all living beings and objects around him. Unless employees attempt to take one's life or property, they deserve to be forgiven. In addition, opportunities and threats should be carefully considered and potential results estimated before initiating an idea. To achieve this, he should always be well-informed about organizational and environmental circumstances and carefully follow up with customers, employees, and competitors. Hence, he would never take shortsighted shortcuts.

The focus on virtuousness suggests a high need for ethical training in business administration curriculum, as well. If virtuousness is necessary for a responsible leadership and could be developed by practice, business schools should review course contents and aim to create and increase awareness of ethical behavior. Lectures, case studies, and extracurricular activities can enhance future leaders' understanding of moral person and moral behavior.

Starting from ancient ages, so many things dramatically changed. However, human nature with all its strengths and weaknesses is almost the same. We have been looking for the meaning of worldly life for centuries, yet we are still ambitious, greedy, and ruthless. The aspect where we primarily attempt to flourish has considerably changed: during the most of our waking time, we are at work; while once people worked for a living, now we live for work. The increasing importance of work pushed us to tightly associate ourselves with our professions and companies (Michaelson et al., 2014). “Today, our polis is our workplace; our identities are derived from what we do and where we work” (Newstead et al., 2018). Under these harsh circumstances, virtue ethics could root out the problem. Virtuous leaders and followers could change not only the working environment but also our main assumptions about work and the world. Thus, we may have a livable world for everyone.

Chapter Takeaways

1. From an ethical perspective, various factors determine the morality of a behavior, such as the action itself, the principles of action, and its consequences. An alternative approach is to focus on the person performing the behavior. Instead of telling people “what to do,” telling them “what to be” would be more fruitful to make them virtuous individuals/leaders.
2. The content analysis of the *Qābus-nāma* reveals a leadership approach, which is nothing but virtuous. Based on a religious pillar and supported by wisdom, this approach includes six qualities, namely truthfulness, justice, generosity, respect for the law, awesomeness, and gravity.
3. The leadership virtues emphasized by Kaykāvus display a strong similarity with ancient and contemporary virtue approaches.

Reflection Questions

1. Discuss concrete steps to be taken by business schools in order to increase moral awareness among future leaders.
2. Make a list of necessary leadership virtues specific to your own culture.
3. Discuss practices to be implemented by corporations to create virtuous organizations.

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