



**SELINUS UNIVERSITY**  
OF SCIENCES AND LITERATURE

**THE NECESSITY OF ETHICAL ROOTEDNESS  
AT A BIRTH OF A COUNTRY**

Case study of the Democratic Republic of Congo

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## Abstract

Nowadays countries are known for different factors. Some are well known because of their advanced technologies and discoveries; others are known as holding important natural mineral reserves. There are still those who are known because of the state of poverty; while others are constantly on the news because of the conflicts, wars and instability of their inhabitants.

For whatever reasons that can be mentioned in relation to the fame of a country; or its critical crises affecting its populations, the main idea behind is clear: human life. The news are reflecting either favorable conditions of human life in that country, or an ideal future being prepared for the people; if not, some deplorable conditions of human life, or more over a critical danger facing the whole world (such as a pandemic).

If the endeavor of all these activities the whole world is engaged in is “the better life of humanity”, “the well-being” or however we may call it, therefore either the new discoveries for a better future, or a fight against injustices and the eradication of poverty initiatives, none of those objectives can be achieved without the application of ethical values.

The main implication of ethics aims to awaken a vital conviction of the genuine reality of moral problems and the value of reflective thoughts. This is why this work aims to demonstrate the necessity of ethical values application. As ethics embraces all areas of human actions, this work examines the emergence (birth) of a country, as it is shaped by its political ideologies and its prominent leaders.

Ethic rootedness provides *appropriateness* for political ideologies. The same rootedness of ethic can set up an environment favorable for the *effective emergence* of a less developed country. Moreover, the ethic application in the political ideologies can create an *harmonious satisfaction* of both social and individual desires as well as *strong cultural environment* for country development.

This work has been developed in order to give evidences of the necessity of ethics in the conception of appropriate political ideologies if one has to see an effective emergence of a poor or less developed country. The Democratic Republic of Congo, being identified among those less developed countries, is here used as a case study country for that endeavor.

Couples of questions will be asked and answers provided in the course of the work. Questions such as: What is Ethic ? What are Political Ideologies ? What is effective emergence of a country ? What are appropriate political ideologies for DRC ? Why apply Ethics at the roots of political ideologies ? What will happen if ethics values are not applied at the stage of its political ideologies conception?

The span of political thinkers is not limited to the sole politicians. Everybody ought to think politics, use political ideas, whether to express an opinion or in order to make their mind, knowingly or unknowingly. This also define the span of the ethical implication in the mind and language of everybody, every day, every where and every time. It is therefore a conclusion of this work that ethics efforts must not only be the preoccupations of the politicians when defining the best ideologies for their countries but also the commitment of everybody for a strong social culture and individual contribution to a collective development endeavor . Where this is not applied, like in the case studied, there are series of political and social instabilities because of un appropriate politics and lack of harmony between social well-being and individual satisfactions. This will need a “rebirth” process of the country under study, so as to get rid of the unethical “DNA” of the evil colonial system.

## Chapter One:

### General Introduction

It's first of all about Ethics and then about Ethics all over. In Politics, in business, in life and all other aspects of human conduct in society, all is about Ethics. In business area for example, Manuel Velasquez, defines business ethics as “a study of moral standards and how these apply to the systems and organizations through which modern societies produce and distribute goods and services and to the people who work within these organizations.”<sup>1</sup> Batson and Neff define business ethics as “the application of moral standards to the structures, policies, systems, and decision-making processes that facilitate the production and distribution of goods and services and affect the treatment of people within the organization and the greater society”<sup>2</sup>

When it comes to moral standards, Batson and Neff refer to Thomas Hobbes who believed that moral standards are the *visible manifestation of humanity's mutual need* to live in a peaceful society. “In the state of nature men were more or less equally powerful and, therefore had equal rights; being fundamentally egoistic, they were in a continual state of war and this made their lives ‘nasty, brutish and short. ’To remedy this men agreed to give up their rights to a sovereign who should maintain peace and order.”<sup>3</sup> The state therefore ultimately determined what was right conduct.

Immanuel Kant believed that through the rigorous use of reason he had discovered the source of basic principles of moral standards within the human being. He wrote, “Two things fill the mind with ever new and increasing admiration and awe, the oftener and more steadily they are reflected on: the starry heavens above me and the moral law within me.”<sup>4</sup> Contrary to this, David Hume, proposed that morality cannot be arrived at through

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<sup>1</sup> Manuel G. Velasquez, *Business Ethics: Concepts and Cases*, 5th ed. (Upper Saddle River, NJ: Prentice-Hall, 2002), 14.

<sup>2</sup> Batson T, Neff B.J, *Business Ethics: Sunday Ethic - Monday World*, Marion, IN: Triangle Publishing, 2012.

<sup>3</sup> Batson T, Neff. Op.cit page 3

<sup>4</sup> Immanuel Kant, *The Critique of Practical Reason and Other Writings in Moral Philosophy*, trans. L. W. Beck (1788; repr. Chicago: University of Chicago Press, 1949), 259.

reason and therefore is something felt by humans: a moral sense. What is morally right gives humans a sense of pleasure, and what is evil gives a sense of pain.”<sup>5</sup>

With this notion of Ethics in mind, let’s move on to the next important topic of our work, and this is about Political Ideology and Leadership. Regarding the first - Political ideologies - many definitions have been provided by different experts in this scientific field. One worth mentioning here is given by Tower, who defines an ideology as “a value system or belief system accepted as fact or truth by some group. It is composed of sets of attitudes toward the various institutions and processes of society”<sup>6</sup>. Now, when we combine the two concepts of Ethics and ideology, we get the “morale standards” that should be applied in the “system of belief accepted as truth”. The second - leaders, or more specifically leadership- refers to the influences one exercise upon a group of people in order to achieve a common objective.

Further in our reflection, we have the full set of concepts : Ethics, political ideologies and leadership. This work first wants to deal with the necessity of the application of the morale standards at the roots of political beliefs system and of individuals as much as these individuals’ roles are to influence others towards common objectives. This rootedness of Ethics needs to be applied in both leaders and ideologies. This first set of concepts (Ethics, political ideologies and leadership) constitutes one part of the the present work. The second part comprises the set of such concepts as: effectiveness, birth of a country and its development or emergence (creation). The development referred here is global development, not specific. The emerging country here refers to a country that is less developed, less industrialized and is struggling to find its way towards development. The work tries to examine the extend to which Ethical values have been applied at the birth of such emerging country. This is why the Democratic Republic of the congo has been chosen. This country has gone through different political management from colonial time to this 21st century. What happened at its “birth” as a country? What are the values that were in the mind of those leaders? How those values were applied in the ideologies that gave birth to the country? Since Ethics values end up shaping the culture of the people

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<sup>5</sup> David Hume, *A Treatise of Human Nature, 2nd ed.*, with text revised by and variant readings by P. H. Nidditch (Oxford: Clarendon Press, 1978), 470–74.

<sup>6</sup> Sargent, Lyman Tower. *Contemporary Political Ideologies*. 14th Ed. (Belmont, CA.: Wadsworth, 2009).

and harmonizing both the society and the individual satisfaction, how this can be identified in the culture of the people of the country?

This brings us to the core of this work. After the explanation of different concepts, we need to ask ourselves different questions related to this work. Is DRC an emerging country struggling towards its development? How were the ethical values applied to political ideologies as well as the leadership of DRC at its birth? How these values affect the community and its emergency for which He is straggling for ? Is the rootedness of these ideologies and the leadership in ethics necessary ? What can justify such necessity?

At this stage, we cannot provide much answers to the questions, but it obvious that DRC is a less developed country that is struggling towards its emergence or an emerging country struggling towards its development (social, economic, technological, political and environmental). There is no need to prove the necessity of political ideologies and leadership in the matter of shaping the development of a country. This is even confirmed by common sense. The big matter here is the degree to which these political ideologies and leadership had engraved or not into ethics at the birth of the country in order to achieve effective development. The whole work will be devoted to this single aspect of the subject matter.

To close this first part of this work, it is our intention to demonstrate that although political ideologies and leadership are all based on values, the application of the values both in the conception of ideologies level as well as in the application by individuals need a critical examination. This examination has led us to stretch out the solid link between ethics rootedness leadership necessity for effective results. At a glance, we will see what happened to Israël as a nation, so to give an idea about why ethics at the creation or the beginning of a nation. The critical idea and main hypothesis of this work is that a country that has rooted its political ideologies and leadership into ethical values, will enjoy a very positive development, especially at the cultural level. Wherever this has not been the case, the population will develop a very evil culture and may end up creating unbalanced behavior both at the individual and the social levels. This will be demonstrated in the case of Democratic Republic of Congo. The lack of application of key ethics values by those who “gave birth” to this country may be easily observed in the population’s culture and leaders today. This is not the time for discussions, we’ll come to this at the end of our work.

## **Chapter Two:**

### **Work objectives, Scope and Methodology**

The main objective of this work, is to demonstrate that political ideologies shape the social life of communities. As much as the leaders choose one type of political ideology, their society will be living the results or the consequences of their choices. The second aim, more important than the first is the implication of the ethics at the roots of those political ideologies right at the birth of a country. The ethical values work as a seed on the ‘soil of political ideologies’ that will shape the culture of the population, as it will incarnate social values for all. Without the implication of values upstream, especially at the beginning of a nation, in its political ideologies, we cannot expect them downstream in the culture as social behavior of the community.

With this in mind, the necessity of the ethics is proved as the source of appropriateness of the political ideology on the one end and the root cause of effective emergence of the country on the other end.

There are three limitations in this work, because of the vast application of ethics and political ideologies alike. The first limitation is related to ground of application, which is the Democratic Republic of Congo, especially at its birth, before independence in 19th century. The second limitation is related to the political ideologies themselves. This work will analyze the political ideologies that prevailed at the foundation of the country, which have been inherited by political realms of the country. The third limitation is related to the ethics concept. The application of the ethics is limited in the laws and their administration in order to create a culture of the community.

In order to conduct such a work, I will use the documentary method. Various literature will be analyzed from different fields: Ethics, Values, Political Ideologies, leadership, effectiveness, Well-being and Democratic Republic of Congo at its foundation. The implication of ethics in the political ideologies will be identified or traced out as it is observed or not in the case of the Democratic Republic of Congo.

All these studies will be carried in four chapters, in respect of the traditional model of this kind of work that consists of Introduction, Development and Conclusion. This work has

The General Introduction as the first chapter but the Conclusion outside the four main chapters.

The second chapter is the current, dealing with objectives, scope and methodology. The third will deal with the literature review on Political ideologies, ethics, values, well-being, leadership effectiveness. Lastly, the chapter four will be the place to examine the application of ethical values in the political ideologies related to the Democratic Republic of Congo at its birth. An analysis of the dangers of non application of ethics will be emphasized . A conclusion will close the work after these three chapters and a way forwards will be opened for further researches and investigations.

## Chapter Three:

### Literature Review

#### 2.1 Politics

##### 2.1.1 Political Ideologies

Before getting into the core of definitions for ideologies, it is important to start with a simple definition about idea. What is an idea? What are the roles of ideas ? One simple definition of an idea is the one provided by Heywood who's states that an idea is a "conditioned response to a practical circumstance"<sup>7</sup>.

*What is idea?*

With this definition of idea in mind, let's turn to the political ideas, which are defined as Those responses "moulded by the social and historical circumstances in which they develop and by the political ambitions they serve"<sup>8</sup>.

Therefore, Heywood maintains that "political ideas are not merely a passive reflection of vested interests or personal ambition, but have the capacity to inspire and guide political action itself and so can shape material life"<sup>9</sup>.

*What is ideology ?*

The word ideology is used first during the French Revolution by Antoine Destutt de Tracy (1754–1836), and was first used in public in 1796.<sup>10</sup> For de Tracy, idéologie referred to a new 'science of ideas', literally an idea-ology. He believed that it was possible objectively to uncover the origins of ideas, and proclaimed that this new science would come to enjoy the same status as established sciences such as biology and zoology and suggested that ideology would eventually come to be recognized as the queen of the sciences. However, despite these high expectations, this original meaning of the term has had little impact on later usage<sup>11</sup>.

On the other hand, Tower defines an ideology as "a value system or belief system accepted as fact or truth by some group. It composed of sets of attitudes toward the various

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<sup>7</sup> Heywood, Andrew. *Political Ideology. An Introduction*. 6<sup>th</sup> Ed. (London, UK.: Palgrave, 2017).

<sup>8</sup> Heywood, op.cit. page 2

<sup>9</sup> Heywood, op. cit. page 5

<sup>10</sup> Heywood, op. cit. page 5

<sup>11</sup> Heywood, op. cit. page 6

institutions and processes of society”<sup>12</sup>. He also maintains that it “ provides the believer with a picture of the world both as it is and as it should be, and, in doing so, it organizes the tremendous complexity of the world into something fairly simple and understandable”<sup>13</sup>.

Heywood digs in to provide a sounding definition of the whole concept. He sets :

An ideology is a more or less coherent set of ideas that provides the basis for organized political action, whether this is intended to preserve, modify or overthrow the existing system of power. All ideologies therefore:

- (a) offer an account of the existing order, usually in the form of a world-view’,
- (b) advance a model of a desired future, a vision of the ‘good society’, and
- (c) *explain how political change can and should be brought about – how to get from (a) to (b)*<sup>14</sup>.

From the above definition, we understand that behind the concept of ideologies, lies a set of other concepts, such as a “world view”, a “good society” and a plan of action to take people from the world view to the actual good society which is envisioned by ideas as conditioned response to practical circumstances.

This understanding is further developed by Heywood to explain three main ways ideologies influence the political life.

*First* of all, ideas and ideologies provide a *perspective* through which the world is explained and understood. Heywood explains that “people do not see the world as it is, but only as they expect it to be”<sup>15</sup>. This means that people understand what the world is, based on these organized beliefs, opinions and assumptions. This also means that, as Heywood insists, “ Whether consciously or unconsciously, everyone subscribes to a set of political beliefs and values that guide their behavior and influence their conduct”<sup>16</sup>.

*Second*, political ideas and ideologies help *set goals* that inspire political activity. This means on the one hand, political leaders want power; but on the other hand, they have

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<sup>12</sup> Sargent, Lyman Tower. *Contemporary Political Ideologies*. 14th Ed. (Belmont, CA.: Wadsworth, 2009).

<sup>13</sup> Sargent, op.cit.page 2.

<sup>14</sup> Heywood, op.cit.page 11.

<sup>15</sup> Heywood, op.cit.page 12.

<sup>16</sup> Heywood, op.cit.page 12.

beliefs, values and convictions they want to apply while using their power. This explains the balance between pragmatic and ideological considerations that clearly varies from politician to politician, and also at different stages in a politician's career.<sup>17</sup>

*Third*, Political ideas contribute to the *shape of political systems*. Heywood comments that these “systems of government vary considerably throughout the world and are always associated with particular values or principles. Absolute monarchies are based upon deeply established religious ideas, notably the divine right of kings.”<sup>18</sup>

Finally, political ideas and ideologies can act as a form of *social cement*, providing social groups, and indeed whole societies, with a *set of unifying beliefs and values*. Political ideologies have commonly been associated with particular social classes – for example, liberalism with the middle classes, conservatism with the landed aristocracy, socialism with the working class and so forth. These ideas reflect the life experiences, interests and aspirations of a social class, and therefore help to foster a sense of belonging and solidarity.<sup>19</sup>

Now, when it comes to political ideology, there is a need to go a bit deeper because this will help us raise the importance of ethics later on. First, it is worth to recall that the term is undergoing some discussion and David McLellan thinks it is “the most elusive concept in the whole of social sciences”<sup>20</sup>.

Among the meanings that have been attached to ideology are the following:

- A political belief system.
- An action-orientated set of political ideas.
- The ideas of the ruling class.
- The world-view of a particular social class or social group.
- Political ideas that embody or articulate class or social interests.
- Ideas that propagate false consciousness amongst the exploited or oppressed.

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<sup>17</sup> Heywood, op.cit.page 13.

<sup>18</sup> Heywood, op.cit.page 13.

<sup>19</sup> Heywood, op.cit.page 14.

<sup>20</sup> McLellan, D. *Ideology*. 2nd edn. Milton Keynes: Open University Press (1995).

- Ideas that situate the individual within a social context and generate a sense of collective belonging.
- An officially sanctioned set of ideas used to legitimize a political system or regime.
- An all-embracing political doctrine that claims a monopoly of truth.
- An abstract and highly systematic set of political ideas.<sup>21</sup>

The culminating effect of all these definitions is summarized by the following comments taken from few experts in the area. McLellan<sup>22</sup> mentions that the meaning *ruling class* ascribed by Marx to the concept is very different from the one accorded to it in mainstream political analysis.

Engels<sup>23</sup> also contains Marx's clearest description of his view of ideology:

The ideas of the ruling class which is the ruling material force of society, and at the same time the ruling intellectual force. This means that, as Heywood reinforces, “*the class which has the means of material production at its disposal, has control at the same time over the means of mental production, so that thereby, generally speaking, the ideas of those who lack the means of mental production are subject to it*”<sup>24</sup>.

### **2.1.2 Fusions and Motives of Ideologies**

*Fusions.*

Friedrich believes that the *first fusion* is the one of *understanding and commitment*, between what ‘is’ and what ‘should be’. He argues that “ideologies are descriptive in that, in effect, they provide individuals and groups with an intellectual map of how their society works and, more broadly, with a general view of the world”<sup>25</sup>. This, according to him “helps to explain the important integrative capacity of ideology, its ability to ‘situate’ people within a particular social environment”<sup>26</sup>.

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<sup>21</sup> Heywood, op.cit.page 11.

<sup>22</sup> McLellan, op.cit.

<sup>23</sup> Engels, F. (1976) *The Origins of the Family, Private Property and the State*. London: Lawrence & Wishart (New York: Pathfinder, 1972).

<sup>24</sup> McLellan, D., *The Thought of Karl Marx*, 2nd edn. London: Macmillan (1980)

<sup>25</sup> Friedrich, C. J. and Z. Brzezinski, *Totalitarian Dictatorships and Autocracy*. New York: Praeger (1963)

<sup>26</sup> Heywood, op.cit.page 43.

Thomas Kuhn<sup>27</sup> offers what can be seen as a set of principles, doctrines and theories that help to structure the process of intellectual enquiry, and can in effect, constitute a framework within which the search for political knowledge takes place, a language of political discourse.

The *second fusion* relates to *thought and action*. This is offered by Seliger who “refers to this as the “fundamental and operative levels of ideology”<sup>28</sup>. At a fundamental level, ideologies resemble political philosophies as they deal with abstract ideas and theories; while at operative level, they “take the form of broad political movements, engaged in popular mobilization and the struggle for power”<sup>29</sup>. John Locke<sup>30</sup>, John Stuart Mill<sup>31</sup> and Friedrich Hayek<sup>32</sup> each worked within the same pattern and contributed to ideological traditions.

Another group of experts in political philosophy have contributed on the dimensions of the *content and function* of ideologies, which is our *third fusion*. Jost had considered ideology as an “interrelated set of attitudes, values, and beliefs with cognitive, affective, and motivational properties”<sup>33</sup>. According to Abelson<sup>34</sup>, Adorno et al.<sup>35</sup>, these ideologies imply that they “can (and should) be analyzed both in terms of their contents and their functions”<sup>36</sup>. Under this topic, we find a *fourth fusion*, from other experts such as Ball & Dagger<sup>37</sup>, Campbell<sup>38</sup> and Lewins<sup>39</sup> who are all favorable for ideology to be thought of as having both a *discursive* (socially constructed) *superstructure* and a *functional* (or motivational) *substructure*.

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<sup>27</sup> Kuhn, T., *The Structure of Scientific Revolutions*. Chicago, Ill.: Chicago University Press (1962)

<sup>28</sup> Seliger, M., *Politics and Ideology*. London: Allen & Unwin (Glencoe, Ill.: Free Press, 1976).

<sup>29</sup> Seliger, op.cit.

<sup>30</sup> Locke, J., *Two Treatises of Government*. Cambridge: Cambridge University Press.(1962).

<sup>31</sup> Mill, J. S. *Utilitarianism, On Liberty and Consideration on Representative Government*. London: Dent. (1972)

<sup>32</sup> Hayek, F. A. *The Constitution of Liberty*. London: Routledge & Kegan Paul. (1960)

<sup>33</sup> Jost JT, *The End of The End of Ideology*. Am. Psychol. 61:651-70 (2006)

<sup>34</sup> Abelson RP., *Conviction*. Am. Psychol. 43:267-75 (1988)

<sup>35</sup> Adorno TW, Frenkel-Brunswick E, Levinson DJ, Sanford RN, *The Authoritarian Personality*. New York: Harper (1950)

<sup>36</sup> Adorno et. Al. Op.cit.

<sup>37</sup> Ball T., Dagger R., eds. *Ideals and Ideologies: A Reader*. New York: Harper Collins (1991)

<sup>38</sup> Campbell A, Converse PE., Miller WE, Stokes DE., *The American Voter*. Oxford, UK: Wiley (1960-1965).

<sup>39</sup> Lewins F., *Recasting the Concept of Ideology: a Content Approach*. Br. J. Social. 40:678-93 (1989).

While some see the discursive superstructure as the network of socially constructed attitudes, values, and beliefs bound up with a particular ideological position at a particular time and place; Moscovici<sup>40</sup> and Zaller<sup>41</sup> think of it as a “social representation” that guides political judgment in a top-down schematic fashion and is typically transmitted from political elites to the public at large.

Regarding the functional substructure aspect, Jost refers to it as an “ensemble of social and psychological needs, goals, and motives that drive the political interests of ordinary citizens in a bottom-up fashion and are served by the discursive contents of ideology”<sup>42</sup>.

Motives.

*Epistemic motives: ideology offers certainty.*

Ball and Dagger have suggested that ideology “serves as a guide and compass through the thicket of political life,” that is, it addresses a number of epistemic needs, such as explanation, evaluation, and orientation.<sup>43</sup>

*Existential motives: ideology offers security.*

Pyszczynski and Greenberg refer to the Terror Management Theory (TMT), according to which, ideologies—or “cultural world-views”—serve the existential function of allowing people to symbolically transcend the threat induced by the uniquely human awareness of one’s own mortality. They maintain that in this respect, “political and other belief systems are seen as assisting people in the motivated belief that they are persons of value in a meaningful universe that transcends the finite self, thereby providing a sense of existential security”<sup>44</sup>.

*Relational motives: ideology offers solidarity.*

Sears and Levy have revised a vast research literature on political socialization. They found out that “ideological beliefs are likely to be transmitted from parents to children,

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<sup>40</sup> Moscovici S., *Some Notes on Social Representations*. Euro. J. Soc. Psychol. 18:211-50 (1988)

<sup>41</sup> Zaller J. *The Nature and Origins of Mass Opinion*. New York: Cambridge Univ. Press (1992).

<sup>42</sup> Jost JT., Hungary O., *The Psychology of system justification and the palliative function of Ideology*. Euro. Rev. Soc. Psychol. 13:111-53

<sup>43</sup> Ball et al. Op.cit

<sup>44</sup> Pyszczynski T., Greenberg J., Solomon S., A dual process model of defense against conscious and unconscious death-related thoughts: an extension of terror management theory. *Psychol. Rev.* 106:835-45 (1999).

especially if both parents have similar beliefs and discuss politics frequently”<sup>45</sup>. Similarly, Alwin admits these relational influences on ideological outcomes “are strongest in late adolescence and early adulthood, that is, while personal identity is still in the process of development”<sup>46</sup>.

### ***2.1.3 Social and Political Consequences of Ideology.***

The annual Psychological Review Journal has well summarized these consequences as follows<sup>47</sup>:

*Elective affinity*: force of mutual attraction involving the structure and contents of belief systems and the motives of their adherents.

*Relational motives*: the desire to affiliate and establish interpersonal relationships; a need for personal or social identification, solidarity with others, and shared reality

*Epistemic motives*: the drive to reduce uncertainty, complexity, or ambiguity; cognitive preference for certainty, structure, order, and/or closure.

*Existential motives*: the drive to manage threatening circumstances; a personal search for security, self-esteem, and meaning in life.

*System justification*: motivation to defend, bolster, and justify the status quo; tendency to view current social arrangements as fair, legitimate, and desirable.

This ends the first section of this chapter. It has reviewed literature about political ideologies: what they are, how they shape, motivate communities and political systems.

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<sup>45</sup> Sears DO., Levy S, Childhood and adult political development. In *Oxford Handbook of Political Psychology*: Oxford: Oxford Univ. Press pp. 60-109 (2003).

<sup>46</sup> Alwin DF., Personality and Social Structure. *Contemp. Social* 22:58-61

<sup>47</sup> This summary is found at: Annu. Rev. Psychol. 2009.60:307-337. Downloaded from arjournals. Annual reviews.org. www.anualreviews.org/political ideology. page 309.

All these findings will be used when we examine the ideologies that prevailed at the birth of DRC, and how they shaped the communities at the period of time.

We move to the following section to review literature related to Ethics.

## 2.2 Ethics.

### 2.2.1 What is Ethic?

Reference is made here from the work of Dewey and Tufts which provide some good definitions of this very important word of this work.

The terms “ethics” and “ethical” are derived from a Greek word *ethos* which originally meant customs, usages, especially those belonging to some group as distinguished from another, and later came to mean disposition, character. They are thus the Latin word “moral” from *mores* or the German *Sittlich* from *Sitten*.<sup>48</sup>

Dewey et al. Define Ethics as “the science that deals with conduct, in so far as this is considered as right or wrong, good or bad”. According to them, a single term for conduct so considered is “moral conduct” or the “moral life”<sup>49</sup>. They also provide another way of understanding this definition, which is to say “that Ethics aims to give a systematic account of our judgments about conduct, in so far as these estimate it from the standpoint of right or wrong, good or bad”<sup>50</sup>.

The application of these terms ethics or moral has evolved over time. It has gain a certain complexity that Dewey has explained for a better understanding of his work. As the word economics deal with a more complex problem than “the management of a household”, the terms ethical and moral imply a far more complex and advanced type of life than the old *ethos* and *mores*<sup>51</sup>.

This work considers the evolvement or development of the term in two aspects. The one aspect is *life* and the other *conduct* itself. This means that ethics will give us orientations on *what is life and what conduct of life is required*. Dewey precise that the word conduct bears two aspects: “to give a scientific account of judgements about conduct, which means “to find the principles which are the basis of these judgements”<sup>52</sup>.

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<sup>48</sup> Dewey J , Tufts JH., *Ethics*, New York: Henry Holt and Cie (1909)

<sup>49</sup> Dewey, Op.cit. page1

<sup>50</sup> Dewey, Op.cit. page2

<sup>51</sup> Dewey, Op.cit. page2

<sup>52</sup> Dewey, Op.cit. page2

### *Aspects of Ethics*

Conduct or the moral life has two obvious aspects. On the one hand it is a *life of purpose*. It implies thoughts and feeling, ideals and motives, valuation and choice. These are processes to be studied by psychological methods. On the other hand, conduct has its outward side. It has relations to nature, and especially to human society.

Moral life is called out or stimulated by certain necessities of individual and social existence. As Plato, in Pitagoras, puts it in mythical form, “the gods gave men a sense of justice and of reverence, in order to enable them to unite for mutual preservation”. And in turn the moral life aims to modify or transform both natural and social environments, to build a “kingdom of man” which shall be also an ideal social order— a “ kingdom of God”<sup>53</sup>.

These relations to nature and society are studied by the biological and social sciences. Sociology, economics, politics, law, and jurisprudence deal particularly with this aspect of conduct. Ethics must employ their methods and results for this aspect of its problem, as it employs psychology for the examination of conduct on its inner side.<sup>54</sup> This work does not intend to give into much details about Ethics. It is not my intention to bring details on historical and various ethical methods. When referring to Ethics, the focus is on the morale life and the conduct aspects related to this life. Therefore, my concentration is on the values that are connected to morale life and the conduct that political ideologies ought to promote in the communities.

One other concern is related to the qualification of those bringing political ideologies. These are actually leaders, more importantly political leaders. It is a matter of fact that for these leaders to apply ethical based ideologies, they must be themselves rooted into the very basic values that are at the core of morale life or conduct. This is why, this work is now going to concentrate in this aspect of values and their connection to the leaders in general, which include the political leaders. One will agree with me that values are an important part of human experiences; and value-laden cultures legitimate appropriate member behavior and punish aberrant actions. Values can be personal, professional, organizational, ethnical or societal. They define both the *oughts* and the *what is in life* and

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<sup>53</sup> Plato, *Protagoras*, 320 ff

<sup>54</sup> Dewey, Op.cit. page2

shape communities' behaviors. At an individual level, personal values define the core self; whether worker or leader. Clearly, leadership is linked to various aspects (people, organization, actions, goals and influence) and its effectiveness may be related to those various elements. I humbly admit that beyond all the competencies and qualifications leaders may exhibit to be effective in their function, they still need to be rooted in human values.

### 2.2.2 Ethics and Values:

#### Values

A simple definition of value is the word *interest*. Perry defines values clearly in terms of "interest." He selects this word (interest) because, according to him, it is an old word, and of all the old words "it is the best to substitute for a class of words 'liking,' 'desiring,' 'living' ... and distinct from a different group or class of terms: 'sensing, perceiving, thinking.'"<sup>55</sup> This means that a value is an interest that determines or orient the ways (actions) of both the 'living' and 'thinking'.

Another word connected to value is *standard*. Parsons defines values as: *An element of a shared symbolic system which serves as a criterion or standard selection of the alternatives of orientation which are intrinsically open in a situation may be called a value.*<sup>56</sup>

Znaniiecki elaborated more and has come to distinguish standards of behavior from norms of conduct: Standards are evaluations of objects; norms of conduct evaluate activities in relation to those standards. Writing about prophets, priests, missionaries, propagandists, and others, Znaniiecki argues:

“Their evaluative judgments concerning certain objects are supposed to express not merely their own intellectual and emotional experiences, but standards in accordance with which everybody ought to define and evaluate these objects. Their judgments about the desirability or undesirability of certain ways of acting in situations which include these

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<sup>55</sup> Ralph Barton Perry. *Realm of Values* [ 1954] ( Westport, Conn.: Greenwood Press, 1968), pp. 6 ff..

<sup>56</sup> Talcott Parsons. *The Social System* ( Glencoe, Ill.: Free Press: 1951), p. 12.

objects are supposed to express not merely their own volitions that something should be done or not done, but norms of conduct which everybody ought to consider obligatory for any agent who deals with such situations."<sup>57</sup>

Situations are evaluated by actors in terms of those standards and norms. Both are essential in any ideological model, and, Znaniecki continues, they were frequently confused: "Standards refer to objects with which human agents are dealing and norms to activities bearing on these objects."<sup>58</sup> Thus Znaniecki distinguishes between an ideal court of justice, the standard, and the administering of justice, guided by norms of justice.

Fairholm insists that values and culture are regarded as more important than formal structure or work process systems to leaders in the middle of the corporation in insuring they get what they want from their association with others.<sup>59</sup> Also, Fairholm observes that values can be personal, professional, organizational, or societal. They mostly define first both the *oughts* and the *what is in life* in each of these domains, then the entire communities, while shaping people's behaviors<sup>60</sup>. The vision of a leader must encompass or be made to encompass the inner leader's core beliefs about the work, the workers and organizational possibilities.

Peter Haddon comments on the role of values in leadership capacity building. He defines values as:

- Honesty, Sincerity, Humility, Integrity, Concern of others, Feeling of contribution;
- Happiness, Contentment, Kindness and Empathy.

This book also affirms the worth of values in the process of a leader's development as he or she becomes more effective than what he or she was. Haddon advises that: *It is far more important who you become in reaching your goals than the actual attainment of*

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<sup>57</sup> For a comparison of definitions of values in recent German sociology, see Jurgen Friedrichs , Wert und Soziales Handeln ( Tübingen: Mohr, 1968), chap. 2.

In American sociology, as early as in 1883, Lester Ward defined the dynamic quality of society or groups in terms of means and ends in Dynamic Sociology ( Westport, Conn.: Greenwood Press, 1968), chaps 8-14..

<sup>58</sup> Florian Znaniecki, Cultural Sciences: Their Origin and Development ( Urbana: University of Illinois Press, 1952), pp. 265, 267 ff.

<sup>59</sup> Fairholm, Gilbert W. *Mastering Inner Leadership*. (Westport, CT: Quorum Books, 2001),p. 71

<sup>60</sup> Fairholm, Op.cit. p.73

*them. The pursuit of your goals should never be at the expense of your deeply held values. Quite the opposite in fact.*<sup>61</sup>

Therefore, values are an important part of human being and experiences. In a cultural context, value-laden cultures legitimate appropriate member behavior and punish aberrant actions. At the personal level, values define the core self, because individual's values set constitutes the essential centers of person; whether worker or leader.

### **2.2.3 General Understanding of Values:**

#### ***Ideal and Real; Static and Dynamic***

From the world understanding, a distinction should be made between real and ideal norms, similar to the distinction between ideal and real behavior. The ideal values represent the norm that the society sets for an individual or group as imperatives or commandments that ought to be observed. The real norms are those which are actually followed in everyday life, which can be empirically identified in behavioral patterns. Philosophy deals largely with ideal values; whereas sociology, with real norms. This distinction represents the perennial issue between what is and what ought to be.

It is also the common understanding that the study of values and goals of the directive-regulatory order is subject to a similar distinction of static and dynamic<sup>62</sup>. The dynamic quality of value-goals appears when they activate individuals and mobilize groups. Goals are incentives, associated with rewards. In a dynamic expression, value-goals are causes or antecedents of actions. The latter are effects or sequences of goals.

Values can be structured as hierarchies. In a static approach one may perceive a set of values in terms of a vertical, hierarchical order, from the top management to the bottom. Some are intensive and relevant; others, far less. Some are key values that affect all the others; and can be called dominant or core values. They may be put on the top of the pyramid, since they affect the other values. The latter are derived from (and subordinated to) the core values.

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<sup>61</sup> Haddon, Peter, *Be the Best you can* (Jeppestown: Delta Books, 1996), 14.

<sup>62</sup> Gross, Feliks. *Ideologies, Goals and Values*. (Westport, CT.: Greenwood Press, 1985), p. 211.

Values are also understood as not separate entities, independent of man and society. "They are symbolic articulations of man's goals or norms of conduct, as well as theoretical constructs."<sup>63</sup> They do appear, however, in people's actions and behavior since they may, in certain areas of human activities, set the direction and regulate their actions. It is here, in their action and behavior, as well as in institutions, that their relevance is witnessed. Gross also maintains that, the ideal norms can be also "registered" rather than "observed" when they appear in the form of an essay, statement, declaration, sermon, or admonition or in the concise style of imperatives and commandments. We may call such data "declaratory data." It is in this declaratory form that we may register at times the real as well as the ideal norms.<sup>64</sup>

### *Absolute and Relative Values*

In an extreme biblical understanding expression of the absolute view, ideas have their own existence, independent of space and time. In this outlook the ethical system is permanent, absolute, and definitive. Right and wrong are clearly defined. In such a view people are provided with the necessary knowledge of what is good and bad, and dogmatic religions questions in dubious cases are referred to an authority. The later in turn is endowed with such an ultimate judgment. In the case of christian religions, this normative authority is the written word of God (Bible). For those whose viewpoint is orthodox, all divisions are clear red and green. For the rigid and dogmatic, there is but little yellow in between. Those clearly established norms are considered as self-evident, sometimes obvious. Their discovery is a matter of learning from the bible. They supply the ultimate guidance for believers' conduct.

However, when it comes to the application of these values at the personal level, even an absolute viewpoint appears of course in various gradations. In other words an absolute outlook may be rigid or flexible. It is frequently related to personalities: Some are rigid while others are flexible, reflective. Such a viewpoint may be also part of a secular as well as a religious outlook. Like other sets of values, the absolutes are articulations of an idea system. However, it is faith, religion, or revealed truth that supplies a firm basis for

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<sup>63</sup> Ibid., p.211

<sup>64</sup> Gross, Feliks. *Ideologies, Goals and Values*. (Westport, CT.: Greenwood Press, 1985), p. 211.

an absolute viewpoint. Here the norms are a consequence and an articulation of the world's outlook, of the broad idea system. It is a revealed truth, and the norms are simply a part of this belief.

In a secular acceptance of absolute values they do remain, in spite of all, a certain void. Absolute values call for certainty. Their very nature is an ultimate one. Science has no certainty, only hypotheses and findings. Its advance is prompted by doubt and rejection, or at least by criticism, of once accepted verities. Sciences call for scientific validation. Only axioms seem to be self-evident. And with all people's attempts at challenging the validity of absolutes, men and women who have a moral sense know and speak out when human beings are abused, harmed, and mistreated. They sense the absolute moral imperatives and sooner or later realize that those moral commitments are close to the very spiritual roots of human existence.

### *Relativism*

With the advance of science as a modern idea system, the ideology of our century, the realm of values and moral norms became a subject of scientific inquiry. The weakening of religious beliefs and separation of philosophy from theology, the dominant position of science and scientists, the diffusion of a scientific outlook has affected now the search for an inquiry into ethical principles and concepts as well as theories. In a religious outlook, values were a matter of faith and revelation. But in a society educated with a scientific approach to life, human conduct and norms called for scientific interpretation and evidences. Norms were not accepted solely as a matter of faith. Their meaning called now for facts, data, causes, mutual relationship of causes for meaning and function. The certainty about the rights and wrongs was gone, since science cannot provide us with an ultimate truth.

But the longing for discovery of universal, immutable principles continued. This trend of an ancient origin, the search for a scientific-philosophical basis for the universal and immutable reappeared again in the sixteenth century. It was the search for "uniform or natural not variable or positive elements" in law and political institutions, the search for permanent norms and rules governing man and society. This search for natural law was

guided by principles of philosophical methods. It was a consequence of nascent and winning rationalism.<sup>65</sup>

This was largely a deductive exercise, an inquiry guided by scientific fantasy and also by political wisdom, careful reflections on nature of human society. The contribution of this period toward a better society, toward humanization of society and law, is fundamental. We are still guided by and profit from those humane teachings of the Renaissance, Reformation, and Enlightenment. With the growth of inductive and empirical methods and advances in natural sciences due to the effectiveness of empirical techniques and methods, man turned to those methods in the social sciences, even in the humanities, as well. The basis for norms and their validity had to be found now in relationship of data and facts. So did the scholars turn to data gathering on unity and difference in mankind. They discovered or rediscovered both unity and difference.

At first the prevalent interest was in this striking difference in norms of conduct, in customs and manners (here the interest goes back to antiquity). This difference in norms or development of ethos was discovered or rediscovered in the works of William E. H. Lecky, Herbert Spencer, and, later, Edward Westermarck. Even here this trend can be traced back to the Enlightenment and numerous reports that appeared at this time and were later used by French philosophers who fathered the French Revolution. They translated those reports into bucolic, at times naive, images of primitive life. However, methodological, anthropological, or ethnographical studies of diverse cultures all over the globe revealed differences not only in customs but also in rules of conduct and norms, even the basic values.<sup>66</sup>

To return to modern ethical relativism, this concept in its extreme understanding may suggest that all norms of conduct, all values, are relative. What is right and wrong cannot be validated in terms of absolute values since existence of the latter cannot be scientifically validated. In terms of function and utility, norms that are functional in one culture may be dysfunctional in others. No values, a radical relativist may argue, are valid for all cultures; even incest was practiced and was accepted, especially in ruling classes,

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<sup>65</sup> Gross, Feliks. *Ideologies, Goals and Values*. (Westport, CT.: Greenwood Press, 1985). p.275

<sup>66</sup> Authors cited by Gross, op. cit. p. 275

of some societies. The French historian Jules Michelet suggested that incest was not absent in French medieval peasant communities. Oppressive and cruel conditions of life in medieval France, argued Michelet, prompted incest.<sup>67</sup>

Extreme relativism suggests that there are no common norms, no common values, for all mankind. Values are relative to perceptions, viewpoints, cultures. What is right for A might be considered as wrong by B, who belongs to a different society or different group and cherishes different beliefs. Historical and anthropological data, carefully chosen, may supply as well an ample evidence of this relativity.

Unlike this relativism point of view, this work maintains that belief in absolute values derives its strength from faith, from religion, and especially from God's commandments. These commandments carry fundamental values that cannot be shaken by cultural evolution over time or in various spaces.

#### *Universal Values*

This extensive inquiry into ethics, norms of conduct and customs, was dialectic, and has led to contradictions. Studies and volumes pointed to differences and variations of human conduct and customs. At times, however, the same authors discovered not only differences but also a community of norms of conduct, which seemed to appear in all human societies. Gross explains that even though such norms could be interpreted in terms of utility and functions; nonetheless, they were still persistent in the midst of cultures. Gross also supposed that those common norms were now discovered and emphasized because of mankind longing for the unity, longing for common shared values, for a foundation for universal creed, or belief in equality of all men. Gross concludes: *The interest in universal values, the search for universals, was also an expression of our views and ideologies as well as our perceptions. Spencer discovered this unity in altruism; Kropotkin, in mutual aid*<sup>68</sup>.

A forthright theory of universal norms, as a basis for scientific ethics, has been advanced by the anarchist philosopher, geographer, and social scientist Peter Kropotkin, a generation after Spencer's work. Mutual aid, argued Kropotkin, is the fundamental and

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<sup>67</sup>Authors cited by Gross, op. cit. p. 277

<sup>68</sup> Gross, op. cit. p. 279

universal principle of society, of its evolution and survival. The theory of mutual aid originated also with other Russian sociologists, to mention especially M. Mikhailovsky and perhaps other theoreticians of the early Populist (Social Revolutionary) movement. Kropotkin, however, took the initial theory from the work of a Russian zoologist, Karl Kessler, from his lecture "The Law of Mutual Aid" delivered at the congress of Russian natural scientists in 1880. Kropotkin's view on mutual aid as a fundamental principle of evolution may also be traced to his earlier experience and observations made during his journeys and forays in Siberia and Manchuria.<sup>69</sup>

There is a pressing need for shared values in this age of global interdependence without consensus. But there is one very real question unanswered: Is there in fact a single set of values that wise, ethical people around the world might agree on? Can there be a global code of ethics? If there is a common core of values "out there" in the world, it ought to be identifiable through examination of contemporary modes of thought in various cultures around the world. Can it be found?

Rushworth<sup>70</sup> had assembled all the interviewees and gives a summary of "the core of moral values" upon which they have agreed:

#### *Love*

"This is the main word for what we need--love on all stages and with all people."

"The base of moral behavior is first of all solidarity, love, and mutual assistance," he quotes former first lady Graca Machel of Mozambique. "We have to be compassionate with one another and help one another, to hold each other up, support one another down the road of life," Thinking back on her dealings with a global spectrum of cultures at the United Nations, former ambassador Jeane Kirkpatrick in Washington noted that, no matter how severe the political differences, *"there was a kind of assumption, on the part of almost everyone, that people would help one another at the personal level."*<sup>71</sup>

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<sup>69</sup> Authors cited by Gross, op. cit. p. 279

<sup>70</sup> Rushworth M. Kidder. *Universal Human Values: Finding an Ethical Common Ground*. (Magazine Title: *The Futurist*. Volume: 28. Issue: 4. 1994). p. 8+

<sup>71</sup> Ibid. p.9

### *Truthfulness*

Rushworth comments that of the four theses that form Harvard University ex-president Derek Bok's code of ethics, two center on truth. "You should not obtain your ends through lying and deceitful practices," he said, and you have a "responsibility to keep [your] promises." The need to "be honest, not lying, not afraid to say your opinion." Here, however, as with many of these global values, there was also a residue of concern--a fear that trust, which is central to honesty and truthfulness, seems to be falling into abeyance. "The idea that you ought to be able to trust somebody is out of fashion."<sup>72</sup>

### *Fairness*

Rushworth thinks that one could simply look at the Golden Rule. He relates fairness to treating other people as one would want to be treated. He also maintains that rule serves humanity well. It ought to be a part of any ethic for the future. "For many, the concern for fairness goes hand in hand with the concept of equality. "The pursuit of equality is basic."<sup>73</sup>

### *Freedom*

Very early in human history, said John Gardner, "the concept of degrees of freedom of my action--as against excessive constraints on my action by a tyrant or by military conquerors--emerged." Even the earliest peoples "knew when they were subjugated"--and didn't like it. That desire for liberty, he said, persists to the present as one of the defining values of humanity. But liberty requires a sense of individuality and the right of that individual to express ideas freely, many of the interviewees said. "Without the principle of individual conscience, every attempt to institutionalize ethics must necessarily collapse" said Oscar Arias. "The effect of one upright individual is incalculable."<sup>74</sup> Such action, for many of these thinkers, Rushworth insists, is synonymous with democracy. "I think democracy is a must for all over the world," said Salim El Hoss, former prime minister of Lebanon. He defined the ingredients of democracy as "freedom of expression plus accountability plus equal opportunity." *While he worried that the latter*

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<sup>72</sup> Ibid. p.10

<sup>73</sup> Ibid. p. 11

<sup>74</sup> Ibid. p. 12

*two are lacking in many countries, he noted that the first condition, freedom of expression, is increasingly becoming available to "all peoples."*<sup>75</sup>

### *Unity*

As a counterbalance to the needs of individual conscience, however, stands the value that embraces the individual's role in a larger collective. Of the multitude of similar terms used for that concept in these interviews (fraternity, solidarity, cooperation, community, group allegiance, oneness) unity seems the most encompassing and the least open to misconstruction. The idea of unity embraces a global vision capable of moving humanity from "unbridled competition" to cooperation. *"That is what is demanded of us now: putting our community first, meaning the earth first, and all living things."*<sup>76</sup>

The problem arises when the common good is interpreted "by seeing the relation between the individual and the common in individualistic terms," Carried to the extreme, individualism is "destructive of social life, destructive of communal sharing, destructive of participation,". "the earth and its natural goods are the inheritance of all peoples."<sup>77</sup>

### *Tolerance*

"If you're serious about values," said John Gardner, "then you have to add tolerance very early--very early. Because you have to have constraints. The more you say, 'Values are important,' the more you have to say, 'There are limits to which you can impose your values on me.'" "It is a question of respect for the dignity of each of us," said Graca Machel. "If you have a different idea from mine, it's not because you're worse than me. You have the right to think differently." Reuben Snake traced the idea of tolerance back to a religious basis. "The spirit that makes you stand up and walk and talk and see and hear and think is the same spirit that exists in me--there's no difference," he said. "So when you look at me, you're looking at yourself--and I'm seeing me in you." Abstracting from the idea of tolerance the core principle of respect for variety.<sup>78</sup>

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<sup>75</sup> Ibid. 12

<sup>76</sup> Ibid. 13

<sup>77</sup> Ibid. 14

<sup>78</sup> Ibid. 14

### *Responsibility*

Responsibility also demands caring for others, Hayslip said. Responsibility is not often mentioned in discussions of world politics or ethics," "There, the talk is all of rights, demands, and desires." Human rights are "an unquestionable and critical priority for political societies and an indispensable lever for genuine development," he said. "But the important thing is not just to assert rights, but to ensure that they be protected. Achieving this protection rests wholly on the principle of responsibility." <sup>79</sup>

Chicago attorney Newton Minow agreed. "I believe the basic reason we got off the track was that rights became more important than responsibilities, that individuals became more important than community interests. We've gotten to the point where everybody's got a right and nobody's got a responsibility." <sup>80</sup>

At its ultimate, this sense of responsibility extends to the concept of the right use of force.

### *Respect for life*

Growing out of this idea of the responsible use of force, but separate from and extending beyond it, is a value known most widely in the West from the Ten Commandments: Thou shalt not kill.

*So what good is this code of values? It gives us a foundation for building goals, plans, and tactics, where things really happen and the world really changes. It unifies us, giving us a home territory of consensus and agreement. And it gives us a way--not the way, but a way--to reply when we're asked, "Whose values will you teach?" Answering this last question, as we tumble into the twenty-first century with the twentieth's sense of ethics, may be one of the most valuable mental activities of our time.*<sup>81</sup>

### ***Values have Philosophical dimension***

Leadership partakes of the values and principles of life as well as operational action. Therefore, it is a question of philosophy, of the principles of reality and of human nature and conduct. We cannot see philosophical principles; they are not tangible or observable, like a production line. Fairholm admits:

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<sup>79</sup> Ibid. 15

<sup>80</sup> Ibid. 16

<sup>81</sup> Rushworth M. Kidder. *Universal Human Values: Finding an Ethical Common Ground*. (Magazine Title: *The Futurist*. Volume: 28. Issue: 4. 1994). p. 16.

*We cannot count, measure or control them. Yet, these philosophical principles of leadership are essential to understanding the relationships within which we live and work. Today's world asks its chief people to understand the relationships, more than just the actions, of team members. For in truth, relationships constitute the very essence of organizations. Thus, philosophical questions are central to our understanding of leadership, of society and of its institutions. They are basic. They clarify our understanding of our world and ourselves. While often the philosophical questions are general, they are nonetheless real world concerns.*<sup>82</sup>

*Values are cultural related:*

Values are especially related to the context of people, environment and period of time. There are values that can be applied particularly to Israel as a nation, difficult to contextualized with and organizational operation or another nation.

## **2.3 The Birth of a Nation: Israel.**

### ***2.3.1 Ethical Roots of Israël:***

When God decided to create a nation from the twelve tribes of Israel, he first gave the laws. An understanding of Israel must proceed from a weighing of many things. There must be consideration of Israel's history--ancient as well as modern, matters religious as well as secular, the economic as well as the political, and the people as well as the place. The new nation had scarcely come into being when its survival became imperiled. It has since lived under a perpetual threat to its existence from its Arab neighbors. Yet Israel has established in a remarkably short period of time a fabulous record of achievement in economic, social, political, scientific and cultural fields.

About Israel's leaders, God's instructions in Deuteronomy 17:16-20 -- which are part of the stipulations of his covenant with Israel -- read:

*<sup>16</sup>Even so, he [the king] must not acquire many horses for himself, or return the people to Egypt in order to acquire more horses, since the LORD has said to you, "You must never*

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<sup>82</sup> Ibid. p. 57

*return that way again. ”<sup>17</sup>And he must not acquire many wives for himself, or else his heart will turn away; also silver and gold he must not acquire in great quantity for himself.<sup>18</sup> When he has taken the throne of his kingdom, he shall have a copy of this law written for him in the presence of the levitical priests.<sup>19</sup> It shall remain with him and he shall read in it all the days of his life, so that he may learn to fear the LORD his God, diligently observing all the words of this law and these statutes,<sup>20</sup> neither exalting himself above other members of the community nor turning aside from the commandment, either to the right or to the left, so that he and his descendants may reign long over his kingdom in Israel.<sup>83</sup>*

As one can observe, there are key words that constitute clear warnings for a leader. One worthy of mention here is the word “himself” referring to the leader’s self interest. This word is attached to all verbs of actions that are prohibited (acquire horses, wives, silver and gold for himself; and exalt himself). This is not the case for other verbs of positive actions, since they are also of direct interest to the people (keep, read and observe the law); and most importantly to maintain Israel’s kings faithful to God, the King of kings. God’s instructions have the following values:

- Faithfulness to God; Fear of God; Trust (even for military actions); Humility;
- Integrity; Soberness; Respect of the law (as not to abuse his authority);
- Obedience or strict practice of the law; Learning of the law; and Self-Development out of the law.

From these values, three are closely related to the relation with God (Faithfulness, trust and fear); four are related to interpersonal relationship (Humility, Soberness, Respect and Obedience); and two are related to self ( Learning and Self-Development). One value is linked to all the three dimensions (God, Neighbor and Self), this is Integrity.

St. John Robert, admits that “of all the influences contributing to this success the most effective, perhaps, was that of the Jewish people's deep-seated dedication to religious tradition.”<sup>84</sup> In particular, one can trace throughout the centuries the clear outlines of:

- Orderliness; Seriousness; Determination; and Discipline.

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<sup>83</sup>*The Holy Bible : New Revised Standard Version.* Nashville: Thomas Nelson: 1996, c1989)

<sup>84</sup> St. John, Robert. *Israel.* (New York: Time Inc.. 1962), 7.

These values have contributed to the successful building of this young nation. He states that “one of the fundamental concepts of civilization firmly embedded in the Jewish people is the concept of law ordained by God.”<sup>85</sup>

The central hero is Moses,<sup>86</sup> traditionally portrayed in the dual role of leader and priest-prophet, maker of the nation and organizer of the Hebrew religion. During years of nomadic adversity in the Sinai wilderness, the Ten Commandments were written and Mosaic law was formed (Exod. 20:1-17). Identity of people and religion was firmly established along with independence and a loose sovereignty linking them in their common effort to reenter the land. These commandments have been summarized by Jesus (Mat. 22:37-40) as :

- Love of God with all your heart and with all your soul and with all your mind (intellect); and
- Love of Neighbor as [you do] yourself.<sup>87</sup>

From the Gospel of Matthew, Jesus gave some values considered key for true happiness in this world, these are:

- Poor of spirit (humble in the Amplified version); Meekness (mildness, patience); Righteousness (hunger for); Mercy; Purity of heart; Peace (maker); Discipleship (at all cost); Godliness; Influence (salt of the earth); Model for the world (Light).<sup>88</sup>

Smith (et. al.) explain that religion remains a powerful factor in shaping personal and national life. It is difficult to visit Israel without feeling a sense of religious history and spiritual reverence fall upon one like a cloak. Pragmatism, straightforwardness, and dynamism, terms often used in portraying the citizens of Israel, may be applied as well to the set of values that they share. The people, and their attitudes toward those fundamental social questions that confront any society, have been shaped by a diversity of historical factors, producing a value system that is distinctively Israeli. Drawn in the first instance

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<sup>85</sup> Ibid, p.7.

<sup>86</sup> Smith, Harvey H. Bunge, Frederica M. Cover, William W. Giloane, William. Kerr, Peyton. Kinard, William. Klieman, Aaron S. Teleki, Suzanne. Walstrom, Nancy E. *Area Handbook for Israel*. (Washington, DC: U.S. Government Printing Office, 1970), 31.

<sup>87</sup> From the Amplified version.

<sup>88</sup> Matthew 5:3-15

from the Jewish legacy of three millennia, it has been supplemented by the more recent experience of Zionism in Palestine.<sup>89</sup>

The resultant value system offers certain standards for desired behavior. It encourages application of insights from the past in dealing with current problems. Israelis command the blending of:

- Idealism with reality; Emotion with firmness;
- Physical labor with respect for the intellectual and spiritual realms;
- Strong military posture with a sincere desire for peace. There is, above all,
- A deep sense of national consciousness.

This concern for the community, in its larger context of the State, and strong attachment to the land of Israel, overrides such divisive tendencies as doctrinaire partisanship and party affiliation. Similarly: *maintenance of the Jewish character of the society in some meaningful form is regarded by an overwhelming majority of the inhabitants as intrinsically valuable and essential.*<sup>90</sup>

These authors (Smith, et. al.),<sup>91</sup> on the level of interpersonal relations, observe that one's advancement and social standing to a major extent is determined by:

- Individual achievement;
- Characteristic of a society imbued with the pioneering spirit, rather than on the basis of prescribed class status, personal connections, or ancestral lineage.
- Initiative; Knowledge, Efficiency, Sincerity; and
- Candidness are all regarded as admirable virtues<sup>92</sup>, they submit.

Fulfillment by a person of his duties is expected no less than the exercise of his rights.

- Freedom of expression, being the primary avenue for dialogue between ruling elite and general population, is preserved in its many forms<sup>93</sup>.
- Democratic government; and

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<sup>89</sup> Smith (Et. al.) Op. cit. p. 153.

<sup>90</sup> Smith (Et. al.) Op. cit. p. 155.

<sup>91</sup> Smith (Et. al.) Op. cit. p. 240.

<sup>92</sup> Ibid. p.240

<sup>93</sup> One example is given through king Salomon who judged a case of to women and a living child (1 Kings 3:16-28).

- Social welfare programs are safeguarded as tangible expressions of basic human rights.

Whereas these values are permanent features of the system, others, such as:

- Informality; and
- Simplicity, have been challenged under the impact of technological change.

Nevertheless, because the value system and those who subscribe most earnestly to it have been receptive to change, the system has succeeded in providing the tacit consensus essential to:

- Domestic order; and National purpose.

The values operate constantly to govern daily activities; yet their strength and utility as a positive force for cohesion and stability have been more readily apparent to the outside observer at times of national security threats.<sup>94</sup>

Basic common values held by the society include a:

- General sense of respect for law, for the rights of man, and for education.
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The Israeli Proclamation of Independence of May 14, 1948 dedicated the state to the ideals of:

- Liberty; Justice; and Peace "as envisioned by the Prophets of Israel;"
- Equality of social and political rights; Freedom of religion, conscience, language, education, and culture. Life of dignity, freedom, and honest toil.

These commitments and principles have wide acceptance, being reinforced by the ancient Jewish Orthodox concept of:

- Life ordered by law; Regard for learning; and Pragmatic experience in the national life.<sup>95</sup>

### ***2.3.2 Biblical Major Life Values:***

There is a great deal of literature concerning the matter of Biblical laws and values of life. One of them, written by a Jewish Scholar and translated in English by Neeman Sharon,

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<sup>94</sup> It is observed in the Bible that whether in times of Judges or in times of Kings, the nation was always mobilized for the common interest before the challenge of war initiated by the enemies.

<sup>95</sup> Smith (Et. al.), Op. cit. p. 240.

gives a significant details on key values from biblical prospective. This work has a summary of seven values from the book of Lova.<sup>96</sup>

### *Sanctity of Life*

The first value is directly linked to life itself. Life is a precious gift from God and should be appreciated by all as such. This is the main teaching of the Bible. Lova exposes that in the first eleven chapters of the book of Genesis, one finds the creation and formulation of the philosophy of life that characterizes the entire Bible. It lays the foundation not only for the Biblical theory of life but also for the doctrine of monotheism--belief in one God, "Creator of heaven and earth." Lova submits:

*In those few short chapters we face the problems of existence that prevail in our world and our lives to this very day, and with which we must cope on a daily basis: birth and death, good and evil, reward and punishment. There, wonderfully narrated and depicted, are portrayals of space and eternity, light and darkness. There we are presented with eternal questions: Where do we come from? What aim, what purpose, is there to our lives?*<sup>97</sup>

In other words, the first eleven chapters deal with human beings--not with races, tribes, or nations, but with individuals, their motive forces and their achievements. Therefore, what is true of Adam or Eve, Cain or Abel, is true of each and every human being. This may be a manager, a leader, a follower or any member of the human race. These eleven chapters do not even hint at the racial traits of the first human beings. Life is here described as a holy and precious gift from God that needs to be enjoyed and developed with deep respect to God and sanctity.

Nevertheless, in this part of the Bible, one finds pessimistic human character. In Genesis 6:5, the devisings of man's mind are evil from his youth. Man's wickedness on earth was great and every plan devised by his mind was nothing but evil all the time (Gen. 6:5-7). In the very first chapters of Genesis, we encounter this evil in all its power: murder, hatred, jealousy, falsehood, and violence. Violence, indeed, is the collective name for all

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<sup>96</sup> Lova Arie Eliav. *New Heart, New Spirit: Biblical Humanism for Modern Israel*. (Philadelphia: The Jewish Publication Society, 1988).

<sup>97</sup> *Ibid.* p.1.

the evil accumulated in humanity--as it is written: The earth became corrupt before God; the earth was filled with lawlessness (6:11) and lost (by losing values) all sense of "true direction" (Gen. 6:13). Life has lost its main sanctity value. God will restore this through the blood shed sacrifice of the Lord Jesus Christ.

### *The Need for Justice*

Opposite all this evil, opposite the instinctive violence with which the heart of humankind is so deeply imbued, stand goodness and justice. Opposite Cain, the first murderer, the embodiment of evil-doing, stands Noah. The Bible says that "Noah was a righteous man; he was blameless in his age; Noah walked with God" (Gen. 6:9).

God, indeed, has very definite attitudes toward perpetrators of evil and doers of good, the wicked and the righteous. Lova noticed that "to Cain, his brother's murderer, God says: You shall be more cursed . . . (4:11)."<sup>98</sup>

Regarding justice, a good example to refer to in these first eleven chapters of the bible is Noah. Lova comments that this man, the good-hearted and just, who walked in innocence before God, resembled the divine image that God had sought to recreate in humankind. But, as the story of Noah attests, the righteous are in the minority--in fact, they may well be the smallest of minorities. Most human beings are corrupt by nature, impelled to violence by their evil character and instinct. As such, they must be coerced into ways of goodness and justice by divine commands. If the burden of these precepts is not imposed upon them, they will persist in their evil ways. The laws of justice laid down in the Pentateuch, then, are intended to restrain the evil of the human heart. Lova establishes that:

*If we admit that human beings--all human beings--have the potential of committing murder, adultery, and theft, of bearing false witness and coveting their neighbor's belongings, we will realize that the Torah's great, thundering "You shall not," brought down from the mountain as the Word of God by Moses, greatest of lawgivers, was intended stress out the need for justice practice by each and every single human being.*<sup>99</sup>

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<sup>98</sup> Ibid. p. 31.

<sup>99</sup> Ibid. p. 33.

The Pentateuch is not merely a book of laws, but a work founded on divine law. It is the great legal code of the People of Israel. Therefore, due to their basic nature as laws, the commands of the Five Books of Moses are short, decisive, and utterly unambiguous. In the laws of "You shall" and "You shall not," there is no room for bargaining between God and the recipient, the People of Israel. There is no "may" or "might" about these laws. They are absolute precepts to which the People of Israel have no choice but to answer, "We will do and obey." The Five Books of Moses contain no abstract arguments on good and evil, justice and violence. They contain only a framework of unassailable definitions.

This is by no means the case with the Books of the Prophets, created more than a thousand years after the Pentateuch. These books are filled with developments, ramifications, and philosophical debates on justice, good, and evil. They ring with exhortations for the achievement of justice and social reform, which was to come about not in some undefined latter day, but in what was, for each Prophet, present reality. Laws governing justice could be classified in four categories: protection of the weak; matters between one individual and another; the relationship between the individual and society; and procedure for a fair, just trial. All these reinforce the idea of the importance of this value in the society.

#### *Equality before the Law*

In human society, as throughout the living world, there can be no absolute equality. Society is composed of human beings, no two of whom are the same; therefore, there can be no true and complete equality among humankind. Yet as Lova<sup>100</sup> admits strong desire prevails among the better elements of humanity to reduce inequality as far as possible. For inequality is one of the composite elements of social injustice. Most men are physically stronger than most women; therefore, many men attempt to subjugate women and force their will upon them. Similarly, those in a position of strength often enslave those in a position of weakness. Those whose color is considered "preferable" by society often humiliate those of other skin tones. A society in which "might is right" is a society of merciless cruelty, with no place for the poor, the sick, or the stranger.

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<sup>100</sup> Ibid. p. 83

Yet, for Israel, the law of God was clear, the ten commandments were given to all irrespective of their position in the society and as the New Testament later on confirmed, all have sinned and fallen short of God's favor (Rom. 3:23).

Events such as birth, death, rains, natural disasters will always give evidences that we all are equal even though some differences may be observed in some areas of our life and duties.

*The Need for and power of Unity:*

The best word to describe the unity that God had recommended for his people was "Brotherhood" The Prophet Zechariah, speaking of internal relationships within his people, mentions: "...the brotherhood between Judah and Israel. . . ." (11:14).

The origin of the term lies in the close emotional ties between brothers (or siblings). The primary meaning of the term "brothers" in the Bible is simply a biological one: sons of the same mother and/or the same father. But a brother may also be a friend, a comrade, a loved one, or a member of the same tribe or even the same people. Brotherhood, then, is a feeling of togetherness which, by its very nature, is reciprocal. The Psalmist expresses this feeling beautifully: "How good and how pleasant it is that brothers dwell together." (133:1).

On the one hand, as Lova<sup>101</sup> observes and explains, a review of some of the better-known relationships between brothers in the Bible, will reveal that, "in the majority of cases brotherhood does not prevail. The first brothers in the Bible are, of course, Cain and Abel; their "relationship" terminates with the world's first murder. The second pair of brothers discussed in any depth are Isaac and Ishmael. Here, too, little brotherhood is evident--neither between the mothers, Sarah and Hagar, nor between their sons. Each brother goes his own way and seeks his own fate. In time, the children of Isaac will establish the People of Israel, and those of Ishmael, the Arab peoples. Next are the twins, Esau and Jacob; they too are far from brotherhood. They are said to have contended with each other.

However, on the other hand, wherever this brotherhood has worked, remarkable achievement can be observed as in the case of David and Jonathan (1 Samuel 18:1-5) and Jesus 'disciples (Acts 2:42-47).

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<sup>101</sup> Ibid. p. 97.

### *Love and Mercy*

Mercy, according to the Bible, is primarily a divine quality. Nevertheless, mercy is to be found throughout the animal kingdom. Like its opposite, cruelty, it is embedded within the very fibers of our world. Mercy may be said to be one facet of the biological instinct of self-preservation and species preservation. It may also be described as a sort of reflex command—one of many reflexes included in the genetic code—to protect one's offspring. Human beings, created in the image of God, are granted some measure of God's great mercy. A poetic expression of the nature of that divine quality is given by the Psalmist: The Lord is gracious and compassionate, slow to anger and abounding in kindness. The Lord is good to all, and His mercy is upon all His works. (145:8-9). The passage emphasizes the all-encompassing nature of mercy, and gives a number of synonymous expressions describing the merciful God of Israel: "gracious," "compassionate," and simply "good."

Lova submits that God is merciful to all. To rule out any possibility of error on this point, the Psalmist echoes: "His mercy is upon all His works"—that is, over all living creatures. In fact, "all His works" may be considered to include the plant and even the mineral kingdom; the command "You shall not destroy" may be applied to all unnecessary destruction: trees, flowers, and all other creations in nature.<sup>102</sup> In human beings, the clearest, strongest, and most direct form of mercy is that within the family. The mercy of mothers is perhaps the most moving and most conspicuous of all. However, the mercy of fathers and brothers is also powerfully stressed in the Bible. Joseph, for instance, is moved to tears at the sight of his little brother Benjamin (Gen. 43:29-31).

The Lord Jesus enhanced this value in his teachings, especially in what is called the "beatitudes" (Mat. 5:7).

### *The Need for Peace and Freedom*

These two values are closely connected to labor as a key activity to achieve wealth, substances and resources for life in the family and society. People must work to live, to obtain food for themselves and for their households. Only Adam and Eve, in the Garden of Eden, were exempt from having to earn their bread with work. They enjoyed peace and

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<sup>102</sup> Ibid. p. 111

freedom. The trees in the garden were beautiful and fruitful; the first human beings had only to stretch out their hands and pluck the fruit. But outside the Garden the land--virgin soil--was waiting, as it were, for Adam to work it and redeem it: And there was no man to till the soil ( Gen. 2:5).

Once Adam began to till the earth, he found that work hard, bitter, and exhausting: By toil shall you eat of it all the days of your life. . . By the sweat of your brow shall you get bread to eat. (3:17, 19)

Lova insists that "Let us note the phrase "all the days of your life." Its meaning is simple: From that day forth, throughout our entire lives, every human being has to work. Thus, humankind became not only masters of the land--as designated in Creation--but its bound slaves."<sup>103</sup> Yet, also in the dawn of history, human beings became enslaved, not only by the land and its work, but by other human beings. Impelled by human nature, the strong began to conquer the weak by brute strength, to take their personhood away and make them into property, and to set them to forced labor. This occurred both between individual humans and between groups. In the course of wars, strong groups overcame weaker ones. The weak who were left alive by their conquerors--accidentally or intentionally--were taken into servitude.

Thus, from the beginning of civilization, the human race has been afflicted by two kinds of slavery: one to nature, for the sake of survival; the other, of the weak to the strong, out of fear. This dual bondage has been the lot of humankind for countless centuries. On these primary occupations, the earliest foundation of humanity, layer after layer of human society was built. After the shepherds and farmers came the makers and users of stone, wooden, and metal plows; the tentmakers; the potters; the bricklayers and carpenters; the founders of villages and cities; the merchants and warriors. And, lower than any of them, the slaves.

When the Torah was given to the Hebrew tribes, they had already known, for many generations, both the toil of hard labor and the bitterness of slavery. Only a few short years before, in fact, they had still been in Egypt, slaves under Pharaoh. Indeed, it was the will to be freed of this dual enslavement that inspired the Biblical lawgivers; for only when people are physically free can they achieve true liberty of spirit.

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<sup>103</sup> Ibid. p. 129.

The lawgivers of Pentateuch times observed the rise of developed societies with complex social structures. Some members of those societies had to work incessantly; others worked less; still others did no work at all. Who but they--so recently freed from slavery in Egypt, the scars of the overseers' whips still fresh upon their backs--realized the full significance of this phenomenon: the peasants' drudging toil on one hand, the indolence of the nobility on the other.

Lova concludes:

*No wonder the Biblical lawgivers adopted, among their lofty goals, the idea of ensuring an interval of rest for each and every member of their people. To this end they established the precept of rest as a divine commandment, pointing out that God Himself had taken a day to rest from the labor of creating the world.*<sup>104</sup>

James O' Toole offers the following values from biblical perspectives:

- Honesty (Prov. 24:26); Integrity (Ps. 7:8); Purpose (2 Cor. 4:16; Acts 20:22);
- Kindness and Compassion (Job 29:16 Humility (Prov. 25:17; 18:12); Communication (Prov. 18:13; 26:6); Performance Management (Prov. 12:1; Acts 20:18); Team Development (1 Cor. 12:12; Prov. 27:17); Courage (Ez. 2:6; Josh 1:9); Justice and Fairness (Ps 106:3; Amos 5:24); Leadership Development (1 Kings 1:47; Deut. 3:27-28).<sup>105</sup>

## **2.4 Leadership**

### **2.4.1 Leadership and Values:**

The “concepts of value and value system” are among the very few social psychological concepts that have been successfully employed across all social science disciplines. Anthropologists, sociologists, political scientists, and organizational and individual

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<sup>104</sup> Ibid. p.130.

<sup>105</sup> O' Toole, James. *Leadership from A to Z*. (San Francisco: Jossey Bass, 1999) p. 95+

psychologists are all accustomed to speak meaningfully about values and values systems at different levels—cultural values, societal and institutional values, organizational and corporate values, and individual values.<sup>106</sup>

### ***Organizational Context***

In connection with organizational context, leadership is considered by many Scholars<sup>107</sup> to have a functional role, meaning that leadership is at the service of collective effectiveness. Its purpose and direction becomes defined in many ways, including through mission, vision, strategy, goals, plans, and tasks. The operation of leadership is inextricably tied to the continual development and attainment of these organizational goal states. This defining element of organizational leadership also means that the success of the collective as a whole is a (if not the) major criterion for leader effectiveness.

Bennis (et. al., p.3) state: *The world is just over ten years old when you consider that all of the old foundations of success are gone; for example, controlling natural resources, land, gold, and oil. Now it's information and, as Bill Gates said, "The only factory asset we have is human imagination."*<sup>108</sup>

Concerning leadership effectiveness, these editors<sup>109</sup> give five qualities that come from lessons of the past and should continue to the future. These are:

- Personnel Engagement, Relationship building, Action taking, Self development and Creativity.

Regarding creativity, they quote Jack Welch:

*Jack Welch once said of his role at General Electric: "Look, I only have three things to do. I have to choose the right people, allocate the right number of dollars, and transmit ideas from one division to another with the speed of light." Those three tasks are familiar to almost everyone involved in creative collaboration.*<sup>110</sup>

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<sup>106</sup> Lefkowitz, Joel. *Ethics and Values in Industrial-Organizational Psychology*. (Mahwah, NJ: Lawrence Erlbaum Associates, 2003). p.134.

<sup>107</sup> Zaccaro, Stephen J., Klimoski, Richard J. *The Nature of Organizational Leadership: Understanding the Performance Imperatives Confronting Today's Leaders*. (San Francisco: Jossey-Bass, 2001), p. 7.

<sup>108</sup> Bennis, et. al. op. cit. p. 83

<sup>109</sup> Bennis (at. al.) Op. cit. p. 83-90.

<sup>110</sup> Bennis (et. al.) Op. cit. p.116.

Within the same organizational context, Friesen and Johnson developed what they called a “Framework: Quality/strategy connection” to demonstrate leadership needs in the creation of effective organizations. In this paradigm, they emphasize on “Awareness” as a key for success in the organizational effectiveness. According to them, the quality / strategy connection has five primary components: strategy; critical success factors; quality efforts; products and services; as well as customers. But for a leader to succeed and be effective, there is a need to focus on one area which is communication.

*They insist: This multiphase process encompasses five key components, each of which is linked to the others to create a systematic operation that ultimately results in high levels of customer satisfaction and organizational effectiveness...many organizational efforts toward linking the quality / strategy processes are ineffective because they are rife with numerous inadequacies including poor communication linkage, misinterpretation, guesswork, and other organizational maladies that cloud the necessary connection between quality and strategy.<sup>111</sup>*

Another theory worth examining in this organizational context, is what is known as “The Big 5 theory of personality”, referred to by Quirk and Fandt.<sup>112</sup> They offer a definition of leadership effectiveness as “making sense of a situation and motivating others to complete objectives”. They articulate the Big 5 interpreted consistently with leadership effectiveness.

These qualities are summarized as follows:

*Openness:*

*“Which includes elements of what we commonly describe as imagination, intellect, and openness to experience. This can be conceptualized as the ability to draw information both from within you and by scanning the environment to create the data base to "make sense" of, understand, or otherwise convert the situation before you into a cogent impression and a practical direction..Openness is the information-system aspect of the*

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<sup>111</sup> Friesen, Michael E., Johnson James A. *The Success Paradigm: Creating Organizational Effectiveness through Quality and Strategy*. (Westport, CT: Quorum Books, 1995), p.16.

<sup>112</sup> Quirk, Michael P., Fandt, Patricia M. *The 2nd Language of Leadership*. (Mahwah, NJ:Lawrence Erlbaum Associates, 2000), p.18.

*leadership effectiveness equation, and it fits with the concept of understanding the continuities (or lack thereof) of experience from the past to the present.”<sup>113</sup>*

*Extraversion:*

*“Within the context of leadership effectiveness, this means going to the world with a "sense-making" vision, mission, or plan and engaging others in implementation of activities. Extraversion is about having confidence in yourself and your ideas, and engaging the world with your leadership agenda in a friendly, but committed and passionate fashion.”<sup>114</sup>*

*Agreeableness:*

*“This factor is the aspect of leadership that includes considering the needs and welfare of the employees. Leadership is about winning the hearts and minds of the workforce. To accomplish that, one needs to know what is in their hearts, what is on their minds, and what they need and value. Although all the elements of leadership effectiveness are important, there can be no high-performance organization if one doesn't deal well with the Agreeableness factor.”<sup>115</sup>*

*Neuroticism:*

*“The Big 5 was developed in an environment where the primary end users for the concept were mental health clinicians, hence the decision to represent one end of the continuum of this factor. For the purposes of studying leadership effectiveness, Adaptiveness means not getting caught up in unpleasant emotionality. In other words, whereas Adaptiveness relates a non anxious engagement, being "real" means that in the face of losses, the leader expresses sadness; in response to significant challenges, concern is demonstrated yet balanced with optimism and a viable plan.”<sup>116</sup>*

*Conscientiousness:*

*“Specific to leadership effectiveness, Conscientiousness can be considered as either the glue that holds all the leadership activity together or as the motor that keeps the efforts*

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<sup>113</sup> Quirk, Op.Cit.p.30

<sup>114</sup> Quirk, Op. Cit. p.31

<sup>115</sup> Quirk, Op. Cit. p.31

<sup>116</sup> Quirk, Op. Cit. p.33

*going. We are talking about the self-discipline to follow through, the drive to develop the necessary competencies, the order and organization that assist cogent action, and the pursuit to reach the desired outcome. Without the other four factors, there is no content or direction. Without Conscientiousness, there is no accomplishment.*"<sup>117</sup>

John Storey holds that integrity is 'at the very heart of understanding what leadership is'. For him, integrity suggests wholeness and coherence. It also suggests 'rightness, a sense of moral soundness'<sup>118</sup>. The author holds that the key to high achievement lies in consistency and coherence among three elements: a leader's personal values, a leader's aspirations for his organization and a leader's actions. He describes personal values that lead to outstanding managerial performance under three headings: strong personal ethics, positive belief in others and a compelling vision for their company. The second, central, element of this model of leadership is that high achieving leaders have visionary, perhaps even idealistic, aims for their companies. To sum up John Storey contribution, here is the following list of values:

- Integrity (wholeness and coherence); Rightness (moral soundness); Strong personal ethics; Positive belief in others.

In the Human Resources Planning Journal, an article from Adamchik<sup>119</sup> about higher effectiveness, gives nine qualities that are:

- *Integrity*: Do you deliver on your commitments?
- *Technical competence*: Do you understand the tasks?
- *Setting the example*: Are you a proper role model?
- *Self-awareness*: Do you know what you do well?
- *Taking care of people*: Do you look out for them?
- *Developing new leaders*: Do you help people advance?
- *Commander's intent*: Where are we going and why?
- *Culture and Values*: What makes this place tick?
- *Practice*: Do we work to get better at what we do?

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<sup>117</sup> Quirk, Op. Cit. p.34

<sup>118</sup> Storey, *ibid.* p. 44.

<sup>119</sup> Adamchil, Wally. Organizational Leadership: Three Principles for Higher Effectiveness. (Article in Journal Human Resource Planning. Volume: 30. Issue: 2. 2007), p.11. Adamchil is an author of the book: "No Yelling: The 9 Secrets of Marine Corps Leadership You Must Know to Win in Business, FireStarter Speaking and Consulting (Sept. 1, 2006).

Still in this organizational context, Smith and Gannon<sup>120</sup> mention nine other qualities for leadership effectiveness in the organization, these are: Control; Leadership; Planning; Knowing the business; Perspective on change; Innovation; Market orientation; and Risk taking. These values are mainly recorded in an entrepreneurial context. As one can note from the above understanding of effectiveness, a particular accent is put on the qualities or competencies in stead of real values.

Fairholm suggests that values are more important than structures and personal power. The main values that Fairholm suggests are:

- Trust; and Stewardship.

Trust is used as an influence mechanism; it is based more on personality and perceived capacity than on formal authority, which is based on position bestowed by the group as the understanding compliance pattern.<sup>121</sup>

Besides trust and stewardship, Fairholm<sup>122</sup> has identified few other values. The core values selected provide the measures of program and personal success. These values are the measures of admission into the organization, of individual and group performance, and are the overall measures of ultimate success. In America, organizational core values are often reminiscent of founding values such as *respect for life, freedom, happiness, justice, and unity*.

From what called "*Leadership Code*" Fairholm gives *The Five Rules* of Leadership from which some values can be identified:<sup>123</sup>

*Shape the future.*

This rule is embodied in the strategist dimension of the leader. Strategists answer the question, "Where are we going?" and they make sure that those around them understand the direction as well.

*Make things happen.*

Turn what you know into what you do. The executor dimension of the leader focuses on the question, "How will we make sure we get to where we are going?" Executors translate strategy into action and put the systems in place for others to do the same. The rules for

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<sup>120</sup> Smith, Ken G., Gannon, Martin J. *Organizational Effectiveness in Entrepreneurial and Professionally Managed Firms*. (Journal of Small Business Management. Volume: 25. 1987). Page 14+.

<sup>121</sup> Fairholm, Op. cit. p. 107.

<sup>122</sup> Fairholm, Gilbert W. *Leadership and the Culture of Trust*. (Westport CT: Praeger, 1994), p.142.

<sup>123</sup> Ibid. p.145-147

executors revolve around discipline for getting things done and the technical expertise to get the right things done right.

*Engage today's talent.*

Leaders who optimize talent answer the question, “Who goes with us on our business journey?” Talent managers know how to identify, build, and engage talent to get results now.

*Generate loyalty.*

Talent managers generate intense personal, professional, and organizational loyalty.

*Build the next generation.*

Leaders who are human capital developers answer the question, “Who stays and sustains the organization for the next generation?” Talent managers ensure shorter-term results through people, while human capital developers ensure that the organization has the longer-term competencies required for future strategic success; they ensure that the organization will outlive any single individual. Human capital developers install rules that demonstrate a pledge to building the next generation of talent.

#### **2.4.2 Leadership Effectiveness**

With the above leadership definitions and considerations, time is now to look at the other component of the matter: effectiveness. This concept of effectiveness is connected to quality of people’s deliverables in different works in the communities, organizations, or nations. This means that whether linked to the organization, or to the followers (team), and moreover to the goals, leadership owes to be measured. Hence the interest of this work. Although this is not the main topic of this work, effective leadership isn't primarily bottom-line performance matter. When it is perceived as a fact of being held in high esteem by senior leadership, it bears a great weight in the minds of aspiring leaders. However, neither of these measures is any more reliable than trying to predict successful leadership based on an individual's physical appearance.<sup>124</sup>

Most definitions of leadership stress social or interpersonal influence processes as key elements. Thus, persuasion, the management of social and political processes, and the use

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<sup>124</sup> In 1 Samuel 16:6-13, The Prophet Samuel learnt that “trait characteristics” were not relevant for effective leadership. “The Lord looked at the heart” v.7.

of social power are ubiquitous constructs in the leadership literature. In addition, as suggested by “the problem-solving perspective,” the execution of effective cognitive processes is equally critical to leader effectiveness.<sup>125</sup> To illustrate, cognitive requirements include interpreting and modeling environmental events for organizational members, determining the nature of problems to be solved, and engaging in long-term strategic thinking. In general, models of leadership, particularly those in the psychological literature, have focused on social processes directed toward the implementation of solutions to organizational problems. A full exposition of leadership must also include the cognitive processes leaders use to plan collective action.

Some researchers in the organizational and management literatures have indeed emphasized the role of leaders in organizations making sense of collective actions and giving meaning through the leader's interpretation and cognitive modeling of environmental events. In this regard, Zaccaro and Klimoski cite a number of them “(Huff, 1990; Jacobs & Jaques, 1987; Thomas, Clark, & Gioia, 1993)”<sup>126</sup> They quote Jacobs and Jaques (1991, p. 434):

*Executive leaders “add value” to their organizations in large part by giving a sense of understanding and purpose to the overall activities of the organization. In excellent organizations, there almost always is a feeling that the “boss” knows what he is doing, that he has shared this information downward, that it makes sense, and that it is going to work.*<sup>127</sup>

Mendonca and Kanungo<sup>128</sup> (2007, p.30) maintain that leadership should be measured in terms of the degree to which the leader promotes the instrumental attitudes and behaviors for the achievement of group objectives; the followers' satisfaction with the tasks and context within which they operate; and the followers acceptance of the leader's influence. This is where values count the most in the understanding of effectiveness.

President Gorbachev's interview was recorded on ethic and values: *The core values - what I call the universal human values of morality - are well known. They have been there*

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<sup>125</sup> Zaccaro, Stephen J.; Klimoski, Richard J. *The Nature of Organizational Leadership: Understanding the Performance Imperatives Confronting Today's Leaders*. (San Francisco: Jossey-Bass, 2001), p. 10.

<sup>126</sup> *Ibid.*, p.11.

<sup>127</sup> *Ibid.*, p.12.

<sup>128</sup> Mendonca, Manuel; Kanungo Rabindra, N. *Ethical Leadership*. (Maidenhead, England: Open University Press. 2007).

*since ancient times. Policies that are not anchored in them are ultimately bound to fail, as we have seen time and again, including recently in my country.*<sup>129</sup>

Within organizations, evaluation may take place at several levels, for example individual performance appraisals or the strategic balanced scorecard approach. However, as Storey<sup>130</sup> (2004, p.154) also states, these may not make the necessary causal links between education and affect, or provide the specific information needed to scrutinize the effectiveness of leadership and management education.

Clearly, leadership is linked to various aspects (people, organization, actions, goals and influence) and its effectiveness may be related to those different elements. But beyond all the competencies and qualifications leaders may have, there is a need of rootedness in the human values. In other words, the effectiveness of a leader measured within the dimension of interpersonal relationship (linked to people), will be different from its measurement according to the achievement of the organizational corporate goals, but underneath there must be values roots.

In recent years Drucker has switched his attention to the emerging trends of the 21st century, the global economy, the rise of the knowledge worker and new forms of organization. In doing so he has arguably created words such as knowledge worker and privatization. Thomas refers to Drucker's statement on leadership effectiveness and submits:

*“The core characteristics of effective leaders...include basic intelligence, clear and strong values, high levels of personal energy, the ability and desire to grow constantly, vision, infectious curiosity, a good memory and the ability to make followers feel good about themselves... Built on [these] foundation characteristics are enabling behaviors...including empathy, predictability, persuasive capability, the ability and willingness to lead by personal example and communication skills... It is the weaving together, the dynamic interaction, of the characteristics on a day-by-day, minute-by-minute basis that allow truly effective leadership.”*<sup>131</sup>

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<sup>129</sup> Ibid., p.76.

<sup>130</sup> Storey, John. *Leadership in Organizations: Current Issues and Key Trends*. (London: Routledge, 2004).

<sup>131</sup> Ibid. p. 60.

From Drucker's statement above, some elements of effectiveness are considered foundational characteristics (including strong values) and others are called "enabling behaviors" which include i.e. empathy and predictability. This view is in accordance with what this work is proposing: values are a strong foundation as well as enabling behaviors to effective leadership, especially when it comes to the building of a nation.

These values are needed beyond all the competencies required for effective leadership. The main affirmation of this work is that, values play important role for leadership effectiveness, beyond the common required competencies that have been identified in relation with leadership and organization effectiveness.

### 2.4.3 Leadership Theories and Effectiveness

Fairholm refers to some leaders in the field of researches he calls "thought leaders". He reveals that these had each published a theory of leadership based on a long history of empirical research on effective leadership. Collectively, he explains, "they have written over 50 books on leadership and performed well over 2 million leadership 360-degree feedback assessments."<sup>132</sup> In the discussion with these researchers, Fairholm has come to discover that beyond those competencies that qualify leaders' effectiveness, they are variables that are not accounted for. He writes what he noticed as follows:

*"...85 percent of the competencies in various competency models appear to be the same. I think we have a relatively good handle on the necessary competencies for a leader to possess in order to be effective...But there are some other variables that competency models do not account for. [These] include...internal influences,...the intensity of effort the individual is willing to put forth; ambition and drive, willingness to sacrifice."<sup>133</sup>*

Then he concludes that over the last few years that they have worked with these five rules of leadership, they have come to some summary observations:

*All leaders must excel at personal proficiency. Without the foundation of trust and credibility, you cannot ask others to follow you. While individuals may have different styles (introvert/extrovert, intuitive/sensing, etc.), an individual leader must be seen as*

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<sup>132</sup> Ibid. 150

<sup>133</sup> Ibid. 152

*having personal proficiency to engage followers. This is probably the toughest of the five domains to train and some individuals are naturally more capable than others.*<sup>134</sup>

He also admits that there are behaviors and skills in each domain that can be identified, developed, and mastered. This work agrees with what these researchers have communicated, regarding the existence of root values that go beyond general competencies.

Abraham Zaleznik admits that: “Leadership is made of substance, humanity and morality and we are painfully short of all three qualities in our collective lives.”<sup>135</sup>

John Westermann asserts that a leader can communicate higher expectations to the people when his leadership approach properly considers their value, maturity, capability and commitment. In connection with leadership analysis, John Maxwell has developed the following qualities<sup>136</sup>:

- 1. *Character*: “Be a Piece of the Rock”;
- 2. *Charisma*: “The first impression can seal the deal”;
- 3. *Commitment*: “It separates Doers from Dreamers”;
- 4. *Communication*: “Without it you travel alone”;
- 5. *Competence*: “If you build it, they will come”;
- 6. *Courage*: “One person with courage is a majority”;
- 7. *Discernment*: “Put an end to unsolved mysteries”;
- 8. *Focus*: “The sharper it is, the sharper you are”;
- 9. *Generosity*: “Your candle loses nothing when it lights another”;
- 10. *Initiative*: “You won’t leave home without it”;
- 11. *Listening*: “To connect with their hearts, use your ears”;
- 12. *Passion*: “Take this life and love it”;
- 13. *Positive Attitude*: “If you believe you can, you can”;
- 14. *Problem Solving*: “You can’t let your problems be a problem”;
- 15. *Relationship*: “If you get along, they’ll go along”;
- 16. *Responsibility*: “If you won’t carry the ball, you can’t lead the team”;

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<sup>134</sup> Ibid. 155

<sup>135</sup> Thomas , Mark A. *Gurus on Leadership*. (London:Thorogood, 2006), p. 121.

<sup>136</sup> John Maxwell, *the 21 indispensable qualities of a leader* (Nashville: Thomas Nelson, 1999), 1-154. Each quality is well defined in this book. This work has only considered the main ideas behind each quality.

- 17. *Security*: “Competence never compensates for insecurity”;
- 18. *Self-Discipline*: “The first person you lead is you”;
- 19. *Servanthood*: “To get ahead, put others first”;
- 20. *Teachability*: “To keep leading, keep learning”;
- 21. *Vision*: “You can seize only what you can see”.

Goldsmith<sup>137</sup> (et. al. p.159) observe that the challenge today in defining appropriate and effective leadership to realize a successful and sustainable future is to include a perspective that transfers to the dynamics and competing demands of modern (global) business. They comment that: ... *too rigid adherence to any one strategic approach—ranging from scientific management, or a Theory Y human resource dimension basis, to customer orientation, shareholder value, or corporate social responsibility—has been shown over time to be unduly restrictive.*<sup>138</sup>

Similarly, the plethora of competing leadership models—including those derived from trait, behavioral, participative, situational, contingency, transactional, and transformational theories—does not inform leaders how they should lead their organizations and people into the new future. About this future of business, these authors stress the importance of values as a gap between competencies as follow:

*Survival needs to be based on a reconciliation of the dilemmas created between the competing demands of all stakeholders, including employees, shareholders, and customers. New solutions are required that are grounded in a strategy that is aligned with the organization's values. We submit that a new paradigm of leadership is required to revitalize business from the credit crunch and beyond in an approach that is more akin to the “Servant Leader.”*<sup>139</sup>

They suggest “sustainability values” of work streams to which leaders have to give more attention to get more things done.<sup>140</sup>

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<sup>137</sup> Goldsmith, Marshall; McArthur, Sarah; Baldoni, John. *The AMA Handbook of Leadership*. New York: American Management Association, 2010.

<sup>138</sup> *Ibid.* p.165.

<sup>139</sup> *Ibid.* p. 249

<sup>140</sup> *Ibid.* p. 250. They describe “Sustainable Values” this way:

- Today's effective leaders give a lot of attention to work streams so that goals, tasks, and achievements are aimed at improving those processes.

The following part of the review is mostly done through Mark Thomas' book: *The Guru of Leadership*,<sup>141</sup> where he introduces the works of most of the key characters in the leadership area. The world has witnessed several leadership theories and this has not yet come to an end. There have been and still will come to be. This raises a serious challenge in the measurement of effectiveness. As it is difficult to determine which of the leadership theories is the best, in the same way, it is hard to admit which one is effective.

From *The Action Centered Leadership* model view, effectiveness relates to actions. These actions are represented by three interlocking circles encompassing the following:

- Achieving the task; Building and maintaining the team; Developing the individual.

Adair<sup>142</sup> describes leadership as akin to juggling or balancing these three circles or 'balls' in the air at the same time. The power of his model is that it sets out in simple terms the classic tasks that need to be performed by an effective leader. For Adair leadership is all about effectiveness — what you do — rather than who you are. Using his framework allows to assess one own leadership effectiveness. The three communication circles overlap as success in one cannot be achieved in isolation from the others. In another publication, John Adair defines the following leadership characteristics:<sup>143</sup>

- *Enthusiasm* - a state of extreme readiness and interest in some prospective action or subject, together with a willingness to be involved in it. It leads to activity undertaken with courage, verve and exuberance.
- *Integrity* - moral soundness or excellence: the undeviating adherence to truth and a code of values. Integrity implies trustworthiness and incorruptibility to a degree that one is incapable of being false to a trust, responsibility or pledge. It is the quality that inspires trust in others.
- *Warmth* - a positive emotion, indicating sincere interest in or affection for others. It is allied to humanity - showing basic human attributes such as kindness and consideration.

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• Today's effective leaders get things done. They set goals, give information, and measure results so that everyone is embedded in continuous work streams.

<sup>141</sup> Thomas, Mark A. *Gurus on Leadership*. (London: Thorogood, 2006).

<sup>142</sup> Thomas, Mark A. *Gurus on Leadership*. (London: Thorogood, 2006), p.30.

<sup>143</sup> John Adair, *The Inspirational Leader. How to motivate, encourage & achieve success*. (Sterling, VA: Kogan Page, 2003), p.17-18.

- *Courage* - firmness of mind and spirit in the face of danger or extreme difficulty; the capacity to be a risk - taker.
- *Judgment* - the mental processes that lead to sound decision-making and problem-solving and estimates of people.
- *Though but fair* - being without softness, especially to oneself, realistic and unsentimental; being strong or firm, but flexible; and being even -- handed in all one's dealings with the team, i.e. not having favorites.

For Adair, there are three broad and converging approaches to the understanding of leadership:

- *Qualities* (what the leader is);
- *Situational* (what the leader knows); and
- *Functional* (what the leader does). All are important and should blend together.

He concludes with the notion of human authority. In his opinion, there are basically three forms of authority in human affairs:

- The *Positional* -- when one holds a superior position in a social or organizational hierarchy and have authority within defined limits over what others do;
- The *Personality* -- an inner subjective kind of authority that some individuals possess, which in modern times has been labeled *charisma*; and
- The *Knowledge* -- the authority that stems from technical or professional knowledge, possessed for example by a doctor or an engineer.

Unlike Adair, Bennis has another opinion on effectiveness. The difference between leadership and management is described as activities of vision and judgement — “effectiveness versus activities of mastering routines — efficiency.” For Bennis a leader is someone who is:

- Capable of creating an inspiring vision; An excellent communicator; Aware of what challenges have to be met; Comfortable with change, confusion and constructive conflict; Able to balance the short and long-term; A model for integrity.

For this last capacity, Bennis comments that it is the balance of ambition, competence and a morale compass.<sup>144</sup>

Another leadership model is proposed by Blake and Mouton as a “leadership Grid”.<sup>145</sup> This was originally developed in 1962 as an organization development model. The framework originated from the idea that there often exists, in the minds of managers, an unnecessary distinction between a concern for people and the accomplishment of tasks. The model put forward the idea that this distinction between people and task is complementary rather than mutually exclusive. They argued that every manager has a clear style of managing that is based on their degree of concern for achieving results (tasks) and concern for people. At one end of the spectrum is the highly task focused manager who is only interested in getting the work completed regardless of the impact on people. At the other end is the manager who believes that people needs must come before any task demands.

Blake and Mouton's model showed that there are in fact many different managerial styles that fall between these two extremes. A concern for people might include many factors such as:

- Friendship; Keeping commitments; Treating people fairly; and Acting with integrity.

For Ken Blanchard, Effective managers have to give praise and ensure that people are rewarded for effective behaviors and performance. Blanchard stresses the need to catch people doing things right. Managers must apply sanctions and reprimands if they are to be effective. Blanchard again stresses the importance of critiquing the behavior and not the person. This approach maintains a person's sense of self worth and integrity.<sup>146</sup>

One of the earliest theories and best known is Fiedler's contingency model of leadership effectiveness. Published in 1967 as *A Theory of Leadership Effectiveness*. The model immediately drew attention as the first leadership theory to measure the interaction between leadership personality and the leader's situational control in predicting leadership performance. Fiedler's contingency model argues that a leader's effectiveness is based on 'situational contingency', or a match between the leader's style and situational

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<sup>144</sup> Ibid. p.39

<sup>145</sup> Ibid. p.44

<sup>146</sup> Ibid. p.49-51

favorableness, later called situational control. According to Fiedler, there is no ideal leader.<sup>147</sup> Both task-oriented and relationship-oriented leaders can be effective if their leadership orientation fits the situation. Three components determine what Fiedler termed the level of situational favorableness or control:

- Leader-member relationships: the degree to which the employees accept the leader (in other word: Trust);
- Task structure: the degree and level of detail to which subordinate roles and jobs are defined;
- Position power: the amount of formal authority a leader possesses by virtue of their position in the organization.<sup>148</sup>

In conclusion Fiedler's work and theory advocated that the favorableness of leadership situations should be assessed in determining leadership effectiveness.

Daniel Goleman introduces *The Emotional Intelligence*. He argues that one should measure emotional intelligence as much as traditional thinking intelligence (IQ) to really understand leadership effectiveness. For Goleman it is essential that a leader be able to read social and political currents in an organization. He explains:

Every organization has its own invisible nervous system off connection and influence... Some people are oblivious to this below the radar world, while others have it fully on their own screen. Skill at reading the currents that influence the real decision-makers depends on the ability to empathize on an organizational level, not just an interpersonal one.<sup>149</sup>

*Situational leadership* was introduced by Paul Hersey.<sup>150</sup> He focuses on the difference between directive and supportive strategies.

Directive refers to the fact of giving individuals clear instructions and direction about how, when and where to do things; whereas supportive consists on listening and encouraging the involvement of others in problem-solving. As one can notice, Hersey's model is based on the classic premise that there are two major dimensions that help to shape a leadership style:

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<sup>147</sup> Ibid. p.61.

<sup>148</sup> Ibid. p.62.

<sup>149</sup> Ibid. p.66.

<sup>150</sup> Ibid. p.70.

- The amount of emphasis placed on a task being executed correctly and precisely; and
- The amount of efforts engaged in supporting others. These two dimensions shape the behaviors of both leaders and followers.

From the *Psychology of Leadership*, Manfred Kets de Vries<sup>151</sup> gives a checklist of excellent leadership practices which includes:

- Providing vision; Being strong communicators; Creating high levels of trust;
- Acquire emotional intelligence (EQ); Motivating and stretching people; Building teams; Providing constructive feedback; Modifying their narcissistic needs to the benefit of the organization; Being persistent and decisive; Being good time managers; Possessing a sense of humor.

Again, here, one can notice a mix of values and competences.

John Kotter emphasizes the process of change. He labels the difference between the change that proceeds from “see-feel” from the one that comes from “analysis-think”. He asserts that the former moves people more to action. He maintains that leadership is about actualizing potential and then using those skills and abilities.<sup>152</sup>

James Krouzes and Barry Posner have introduced the *Leadership and Followership model*. Their studies pioneered in 1983, led them to create a model of leadership that has been embraced by more than one million people around the world. They could be said to belong to the new school of transformational leadership thinking; whereby a leader is viewed as being able to fundamentally transform an organization through a powerful perspective and a distinctive set of capabilities. Central to their work is the belief that it is followers who make leaders powerful: Napoleon without an army was just a man with grandiose ideas.<sup>153</sup> The focus again is on the capabilities not values even though the need of values is fundamental to succeed in this model.

Abraham Maslow who championed *The motivational leadership model* described the higher meta needs as growth needs. These include:

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<sup>151</sup> Ibid. p.77.

<sup>152</sup> Ibid. p.89.

<sup>153</sup> Ibid. 92.

- Justice; Goodness, Beauty; Order; and Unity.

He argued that human nature is such that basic needs take priority over growth needs. People who lack food or water cannot attend to concepts such justice or beauty. But once these are met people will tend to move on to the growth needs. The needs are listed below in a hierarchical order:<sup>154</sup>

- Self-actualization - A state of well-being, knowing exactly who you are, where you are going and what you want to accomplish in life.
- Aesthetic — being at peace, more curious about the inner workings of things.
- Cognitive — learning for learning alone, contribute knowledge.
- Esteem — feeling of moving up in the world, recognition, few doubts about self.
- Belongingness and love — belonging to a group, having close friends to confide with.
- Safety — feeling free from immediate danger.
- Physiological — food, water, shelter, sex.

Douglas McGregor<sup>155</sup> brings in X and Y Theory, X (or carrot and stick approach). According to him, this theory does not explain human nature, instead it simply illustrates what happens to people and production as a result of a leader's actions. From his prospective, clearly while many companies articulate ideals involving empowerment and growing individuals, many continue to operate an essentially carrot and stick approach to influence behavior. Essentially, as Thomas<sup>156</sup> comments, the foundation of McGregor's work is the notion of 'trust' and the ability of a leader to invest in it.

The *Motivational Leadership model* was introduced by David McClelland.<sup>157</sup> His ideas have since been widely adopted in many organizations across the globe. McClelland described three types of fundamental motivational needs, which he identified in his book, *Human Motivation*: Achievement Motivation (N-Ach); Power Motivation (N-Pw); Affiliation Motivation (N-Af). These motivational needs or motives, he comments, are found in varying degrees in all of us and their exact mix helps characterize our own

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<sup>154</sup> Ibid. p. 100.

<sup>155</sup> Ibid, p. 103

<sup>156</sup> Ibid. p. 103.

<sup>157</sup> Ibid. p. 107

behaviors and, in turn, management style. An understanding of these motives provides leaders with a series of strategies and mechanisms to motivate the different types. By providing the right conditions managers can arouse certain motivations and in turn the desired work behaviors. However, Tom Peters with *The revolutionary leadership*,<sup>158</sup> tended to reject the analytical and rational side to leadership and management, and had instead focused on passion, enthusiasm and even fanaticism when it comes to leading organizations.

Reddin championed the *Three Dimensional Leadership Grid*. Reddin's three dimensions comprised:

- *Task Orientation* (the extent to which a manager directs their peoples' efforts towards goal accomplishment. Behavior characterized by planning, organizing and controlling. This dimension is about the quality of wanting to get a job done);
- *Relationships Orientation* (the extent to which a manager has personal relationships. Behavior characterized by mutual trust, respect for others' ideas and a consideration for their feelings. This dimension is about the quality of being interested primarily in people);
- *Effectiveness* (the extent to which a manager achieves the results requirements of their position. This dimension is about the ability to attain high productivity).<sup>159</sup>

Based on how much of each of these characteristics a manager possesses, eight types of leadership style can be identified. Reddin described these types as:

- *The Deserter*, who has none or only a minimum of the three characteristics.
- *The Bureaucrat*, who has effectiveness only.
- *The Missionary*, who only has a relationship orientation.
- *The Developer*, who has both effectiveness and relationship orientations.
- *The Autocrat*, who only has a task orientation.
- *The Benevolent Autocrat*, who has both effectiveness and task orientations.
- *The Compromiser*, who has both task and relationship orientations.
- *The Manager* (Executive), who has all three characteristics.

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<sup>158</sup> Ibid. p.112.

<sup>159</sup> Ibid. p.116.

Reddin believes that some managers have learned that to be effective they must sometimes create an atmosphere which will induce self-motivation among their subordinates, and sometimes act in ways that appear either hard or soft. At other times, they must quietly efface themselves for a while and appear to do nothing. It would seem more accurate to say, then, that any basic style of management may be used more or less effectively, depending upon the situation.<sup>160</sup>

In showing that any of the four basic styles of behavior could be effective in some situations and ineffective in others, he produced his eight distinctive managerial styles around his notion of effectiveness. Managerial effectiveness is measured by the extent to which a manager achieves the output of a task or job. Reddin argued that it was critical for managers to focus on outputs rather than on inputs. According to him, “Effectiveness is the central issue in management. It is the manager's job to be effective, it is the only job.”<sup>161</sup> He also admits that “Energy is often confused with effectiveness.”<sup>162</sup>

Tannenbaum and Schmidt are the champion of *The leadership continuum model*.<sup>163</sup> This is another simple but classic leadership model that shows the relationship between the level of freedom a manager chooses to give to a team, and the level of authority they use. Their continuum model uses a simple diagram that illustrates the range of possible behaviors available to any leader. Each type of action is related to the degree of authority exercised by the leader and the amount of freedom people are allowed in taking decisions. As a team's freedom is increased, so the manager's authority decreases. This, Tannenbaum and Schmidt argued was a very positive and useful way for both teams and managers to develop.

Regarding Leadership attributes, John Gardner<sup>164</sup> studied a large number of organizations and leaders and concluded that there were some qualities and attributes that did appear to point to a set of generic attributes:

- Physical vitality and stamina, Intelligence and action oriented judgement, Eagerness to accept responsibility, Task competence, Understanding of followers and their needs,

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<sup>160</sup> Ibid. p. 119.

<sup>161</sup> Ibid. p. 120

<sup>162</sup> Ibid. p.122

<sup>163</sup> Ibid. 123.

<sup>164</sup> Gardner, John. *On Leadership*. (New York: Free Press, 1989). 6 ff

Skills in dealing with people, Need for achievement , Capacity to motivate people, Courage and resolution, Trustworthiness, Decisiveness, Self-confidence, Assertiveness, Adaptability/ Flexibility

Tom Peters, has raised an important number of issues that are now shaping the business world. Some of these “predictions” have been summarized by Thomas from Tom’s *Thriving on chaos* as follows:<sup>165</sup>

1. The best and brightest people will gravitate towards those corporations that foster personal growth.
2. The manager's new role is that of coach, teacher and mentor.
3. The best people want ownership — psychic and literal — in a company; the best companies are providing it.
4. Companies will increasingly turn to third-party contractors, shifting from hired labour to contract labour.
5. Authoritarian management is yielding to a networking, people style of management.
6. Entrepreneurship within corporations — intrapreneurship — is creating new products and new markets and revitalizing companies inside out.
7. Quality will be paramount.
8. Intuition and creativity are challenging the 'it's all in the numbers' business school philosophy.
9. Large corporations are emulating the positive and productive qualities of small business.
10. The dawn of the information economy has fostered a massive shift from infrastructure to quality of life.
11. Selected from his best selling work *Thriving on Chaos*.

The American Management Association's core competencies of effective executive leaders has developed a list of core competencies needed for effective executive leadership. The model was developed in association with Dr John Nichols a UK based

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<sup>165</sup> Ibid. p.137.

leadership consultant. Four areas of competencies have been identified and are summarized as follow:

1. *The strategic competency*: Leading with the head. Think, plan and organize analytically and intuitively.
2. *The performance management competency*: Leading with the hands. Orchestrate an effective organizational or team effort to achieve the desired results.
3. *The inspirational competency*: Leading with the heart. Enlist, energize and empower others to struggle to achieve shared goals through effective communication of the vision, commitment to demonstrated values and the use of positive power and influence.
4. *The character competency*: Leading through trust. Conduct yourself in a responsible, ethical way that earns trust.

Beth Fisher and Kathy Geller<sup>166</sup>, introduce the idea of the paradox of knowing. They assert that working within the global milieu requires recognition that the leader's actions may be a reflection of the cultural mores and standards that he or she has explicitly and implicitly learned in his or her family, through early schooling, from the media, and through religious teachings. These early experiences and the national culture that surrounds each person, they say, become the programming language for a personal “operating system” as one goes through life.

They also mentioned that as one moves from one's home country culture to new cultures or work closely with those from another culture, one is presented with the opportunity to become more consciously aware of how this personal operating system influences one's values and beliefs, affects one's assumptions, and drives one's actions. As the person becomes more self-aware, he / she also has the opportunity to learn how other people's culture and experiences have shaped them in ways that are both similar and dissimilar from one's own.

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<sup>166</sup> Fisher-Yoshida, Beth; Geller, Kathy D. *Transnational Leadership Development: Preparing the Next Generation for the Borderless Business World*. (New York: American Management Association, 2009), p. 24.

Kotelnikov observes that : *While leadership is always important to corporate performance, there is a growing realization that effective leaders with integrity are absolutely crucial to successfully navigating the New Economy of the 21st Century.*<sup>167</sup>

Ciula<sup>168</sup> as well as Koestenbaum<sup>169</sup> suggest that greatness is a value that comes from variables that include ethics. Ciula admits, as I do, that ethics is the heart of leadership.

#### *Values-based Leadership.*

Values-based leadership is different from other modes in that it includes all the three factors:

1. Effectiveness – measuring the achievement of the objectives
2. Morality – measuring how change affects concerned parties, and
3. Time – measuring the desirability of any goal over the long term

Values-based leadership is not simply about style, how-to, following some recipe, or even mastering the vision. Instead, it is about ideas and values. This work seeks to identify those values that can constitute a solid ground or roots on which all the required competencies can be build for leadership effectiveness in all the dimensions (organizational, social, personal, and professional).

#### *Decision-Making*

Another area of contribution this work intends to bring is in the area of decision-making. By linking both religious and leadership fields, this work targets those values that can enhance and improve sound leadership and management alike, especially in the area of decision-making. In this regard, Mario Fernando and Brad Jackson state that:

*The role of the decision-maker in the managerial decision-making process is a complex one. He or she operates in an organizational environment which, in turn, reflects demands from external sources. In addition, these individuals have to interact with other*

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<sup>167</sup> Kotelnikov, Vadim. Online, accessed on 09 June 2012, from Questia.com: 1000ventures.com

<sup>168</sup> Ciula, Joanne B. *Ethics, the Heart of Leadership*. (Westport, CT: Praeger, 2004), p.147. DIAMOND VALUE MODEL: GREATNESS + VISION, REALITY, ETHICS, COURAGE.

<sup>169</sup> Koestenbaum, Peter. *The Inner Side of Greatness A Philosophy for Leaders*. (San Francisco: Jossey-Bass, 2002), p.17.

*members of the organization such as their peers, superiors and subordinates, and this interaction influences their behavior.*<sup>170</sup>

Decision-makers are also expected to perform their assigned tasks by utilizing their skills and authority within the organization. The decision-making process is finally tempered by the decision-maker's personal characteristics such as values, beliefs, needs and proficiency that may influence how the person reacts to environmental, organizational and task demands. Personal values of the decision-maker instigate the dominant level input into the decision-making process and could be a predictor of decision outcomes. Because of this, it is highly probable that religion could play a significant role in the decision outcomes of individuals whose personal characteristics are shaped by their religious orientation. This works aims to put forwards those gap values that can help the leader to sharpen personal decision-making capacities for effectiveness.

#### ***2.4.4 Leadership Observation: Case of King David***

A close observation on King David's leadership leads to an understanding that, as a leader, David displays outstanding leadership characteristics, values and qualities. During his reign as a leader, various transitions are mentioned: Israel switches from government by judges; King Saul establishes monarchy from a loose confederation of tribes to a united nation. This leads to a number of ancillary benefits, such as strong central government; iron-age economy and wealth; gain in territory; and finally centralized worship, with one city as both the political and religious capital.<sup>171</sup>

Charles Swindoll quotes Frederick Owen who declares that David satisfied people throughout Israel, quieted the Philistines for all time, wrote many psalms, gathered

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<sup>170</sup> Mario, Fernando; Brad, Jackson. *The Influence of Religion-based Workplace Spirituality on Business Leaders' Decision-making: an Inter-faith Study*. (Article on: Journal of Management and Organization, Vol. 12, 2006).

<sup>171</sup> Richards, Lawrence, *Every Man in the Bible* (Nashville: Thomas Nelson, 1999), 44. Lawrence comments that Moses is Scripture's prototype prophet; David is Scripture's prototype king. Larry continues that Christ fulfilled the promise of a Prophet like Moses in His first coming when He introduced the new covenant era. In Christ's second coming He will fulfil the promise of a King like David, of David's line destined to rule over all. He [Larry] notes also that the Old Testament prophets spoke of the coming of a promised Ruler to spring from David's line who would fulfil the promise implicit in the historic reign of Israel's greatest king.

materials for the erection of the temple of God and “closed the most successful royal career recorded in the annals of history.”<sup>172</sup>

With respect to Israel’s leaders, God’s instructions in Deuteronomy 17:16-20 -- which are part of the stipulations of his covenant with Israel -- read:

*<sup>16</sup>Even so, he [the king] must not acquire many horses for himself, or return the people to Egypt in order to acquire more horses, since the LORD has said to you, “You must never return that way again.” <sup>17</sup>And he must not acquire many wives for himself, or else his heart will turn away; also silver and gold he must not acquire in great quantity for himself. <sup>18</sup>When he has taken the throne of his kingdom, he shall have a copy of this law written for him in the presence of the levitical priests. <sup>19</sup>It shall remain with him and he shall read in it all the days of his life, so that he may learn to fear the LORD his God, diligently observing all the words of this law and these statutes, <sup>20</sup>neither exalting himself above other members of the community nor turning aside from the commandment, either to the right or to the left, so that he and his descendants may reign long over his kingdom in Israel.*<sup>173</sup>

As one can observe, there are key words that constitute clear warnings for a leader. One worthy of mention here is the word “himself” referring to the leader’s self interest. This word is attached to all verbs of actions that are prohibited (acquire horses, wives, silver and gold for himself; and exalt himself). This is not the case for other verbs of positive actions, since they are also of direct interest also to the people (keep, read and observe the law); and most importantly to maintain Israel’s kings faithful to God, the King of kings.<sup>174</sup>

Many leadership characteristics contained in God’s covenant stipulations related to Israel’s king are generally accepted implicitly by numbers of Scholars.

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<sup>172</sup> Swindoll, Charles, *A Story of Passion and Destiny David*. (Nashville: W. Publishing Group, 1997), 284.

<sup>173</sup>*The Holy Bible : New Revised Standard Version*, ( Nashville: Thomas Nelson: 1996, c1989) Dt 17:16-20.

<sup>174</sup> In connection with this faithfulness from the vassal to the suzerain, Fensham writes: “The point of the vassal-treaties is to bind the vassal to the head partner by oath. In this oath is incorporated certain stipulations of faithfulness by the vassal to the head partner”. F.C. Fensham, “Clauses of Protection in Hittite Vassal-Treaties and the Old Testament” *Vetus Testamentum*, vol. 13 (1963), 135.

Even though not referring to Biblical teachings, John Adair defines the following leadership characteristics:<sup>175</sup>

Maxwell outlines ten qualities that testify the clear need of training and discipline the leader has to go through. These are: character, influence, positive attitude, excellent people skills, evident gifts, proven track record, confidence, self-discipline, effective communication skills and discontent with the status quo.<sup>176</sup>

Peter Haddon comments on the role of values in leadership capacity building. He defines values as honesty, sincerity, humility, integrity, concern of others, feeling of contribution, happiness, contentment, kindness and empathy, and he advises that: *It is far more important who you become in reaching your goals than the actual attainment of them. The pursuit of your goals should never be at the expense of your deeply held values. Quite the opposite in fact.*<sup>177</sup>

#### ***2.4.5 Effectiveness Measurements***

There are various systems that have been developed to measure effectiveness in the leadership field. This is not yet the place to deal with these systems, however, some can be mentioned.

From the internet web sites available, one can observe an important number of Institutions engaged in the exercise of leadership effectiveness measurement. Some of these systems include :

Leadership Effectiveness Analysis” (LEA)<sup>178</sup>;

Leadership Effectiveness Assessment” (LEA);

Leadership Effectiveness Survey” (LES)<sup>179</sup>;

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<sup>175</sup> John Adair, *The Inspirational Leader. How to motivate, encourage & achieve success*, (Kogan Page: Sterling, VA, 2003), 17-18

<sup>176</sup> John Maxwell, *Developing the Leaders Around You* (Nashville: Thomas Nelson, 1995), 47-60.

<sup>177</sup> Haddon, Peter, *Be the Best you can* (Jeppestown: Delta Books, 1996), 14.

<sup>178</sup> *JQA and Associates*. Online, accessed 09 June, 2012. Available from: Questia.com. <http://www.jqassociates.com/assessment/tools/leadership-effectiveness-analysis.asp> . John Queripel Associates is a limited company registered in the United Kingdom. “Our consultants are experienced Business Consultants, Psychologists, Lawyers, Accountants and Engineers. Associates are graduates of leading Universities and most have 20 years or more business and consulting experience.”see the link [www.jqassociates.com/about-us.asp](http://www.jqassociates.com/about-us.asp).

<sup>179</sup> Leadership Effectiveness Survey (LES) is designed tool for systematic upward evaluation. Its purpose is to measure the impact that executives and managers have on their subordinates and to provide

Leadership Effectiveness Inventory (LEI)<sup>180</sup>

All these are processes of individual development, designed to increase the individual's effectiveness as a member of their organization. These Leadership Effectiveness Analyses generate a self report and 360 multi-rate report to provide insight, both from the individuals and those of observers. The report reflects the impact produced by the individual's leadership style, approach and behaviors in the organization as well as in the lives of others.

### **Leadership Values: Summary.**

From the different literature analyzed in the above chapters, it can be established that the world's main focus regarding leadership is on the competencies of the leader rather than on the values.

The review of the organizational context,<sup>181</sup> has offered a functional role of leadership, meaning that leadership is at the service of collective effectiveness. The functional includes:

- Mission; Vision; Strategy; Goals; Plans; and Tasks.

Whereas the leadership effectiveness should be considered through its purpose and direction dimensions which include the following qualities or values:<sup>182</sup>

- Personnel Engagement, Relationship building, Action taking, Self development and Creativity.

This work will not consider any of these qualities (although important) as values in this discussion. This list is further enhanced by "The Big 5 theory of personality", referred to by Quirk and Fandt.<sup>183</sup> They offer a definition of leadership effectiveness as "making sense of a situation and motivating others to complete objectives". The qualities are summarized as:

- Openness; Extraversion; Agreeableness; Neuroticism; Conscientiousness.

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recommendations for future leadership development. The LES generates Leadership Performance Indicators (LPIs) for each of four kinds of leadership: Online, Accessed on 09 June, 2012. Available from: Questia.com. <http://www.relationaldynamics.com/les.php>

<sup>180</sup> All materials associated with the Leader Effectiveness Inventory are ©2007 Organization Dimensions.Online, accessed on 09 June, 2012. Available from: Questia.com: <http://www.organizationdimensions.com/lei-evaluation.htm>

<sup>181</sup> Zaccaro, Stephen J. and Klimoski, Richard J. Op. cit. p. 7.

<sup>182</sup> Bennis (at. al.) Op. cit. p. 83-90.

<sup>183</sup> Quirk, Michael P. and Fandt, Patricia M. Op. cit. p.18.

Again, here, none of these qualities has been considered in the case of this work. From Adamchik<sup>184</sup> we have the following nine values for higher effectiveness:

- *Integrity*: Do you deliver on your commitments?
- *Technical competence*: Do you understand the tasks?
- *Setting the example*: Are you a proper role model?
- *Self-awareness*: Do you know what you do well?
- *Taking care of people*: Do you look out for them?
- *Developing new leaders*: Do you help people advance?
- *Commander's intent*: Where are we going and why?
- *Culture and Values*: What makes this place tick?
- *Practice*: Do we work to get better at what we do?

This work will consider *Integrity*, *Caring for others* and *setting example* as key values out of the nine qualities offered by Adamchik. The other six, although useful, are left off as they are related to actions and competencies.

## 2.5 Eudaemonia (well-being).

From the Dictionary.com's 21st Century Lexicon, Eudaemonia is defined as "a contented state of being happy and healthy and prosperous". The same source indicates that Eudaemonia "was first used by Aristotle and is important in ethics".

In terms of its etymology, this source clarifies that eudaemonia is an abstract noun derived from the adjective, eudaemon. This adjective is, in turn, "a compound word comprised of *eu*, meaning well, and *daemon* (*daimon*), which refers to a sort of guardian spirit"<sup>185</sup>.

### 2.5.1 Achieving eudaemonia through *aretê* (virtue)

Martin Oswald's work on Aristotle's Ethics admits that eudaemonia is associated with well living and well doing and it is considered the human's highest dimension of good or happiness. However, Oswald also oversees that there is a substantial disagreement as per what well being and well doing would mean by different philosophers stand point. He

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<sup>184</sup> Adamchik, Op. cit. p.11.

<sup>185</sup> Online Copyright © 2003-2014 Dictionary.com, LLC

comments that Aristotle presents various popular conceptions of the best life for human beings as "The vulgar life of pleasure, The political life of honor, and The contemplative life".<sup>186</sup>

Oswald explains that the concept of virtue was brought into the shore of discussion into Greek philosophy, as away of explaining how one can better achieve this eudaemonia. He quotes both Aristotle and Epicurus as follows:

*Aristotle says that the eudaemon life is the life of "activity of soul in accordance with virtue."<sup>187</sup> And even Epicurus (341-270 B.C.E.)<sup>188</sup>, who believes that the eudaemon life is the life of pleasure, maintains that the life of pleasure coincides with the life of virtue: "It is impossible to live pleasantly without living wisely and honorably and justly." So the ancient ethical theorists tend to agree that virtue is closely bound up with happiness (aretê is bound up with eudaemonia). However, they disagree on the way in which this is so<sup>189</sup>*

#### *Socrates*

Taylor's work on Socrates (c.469–399 B.C.E.)<sup>190</sup> which he compares with Plato's (c.428–c.348 B.C.E.). Concludes" that all human beings want eudaemonia more than anything else"<sup>191</sup>. Vlastos also comments that Socrates had adopted a very different eudaemonism, in the sense that "virtue is both necessary and sufficient for eudaemonia" and also that "virtues such as self-control, courage, justice, piety, wisdom, and related qualities of soul are absolutely crucial, if a person is to lead a good and happy (eudaemon) life"<sup>192</sup>.

Frank Magill also made important comments on Socrates concept of happiness and mainly that of virtue. He quotes Socrates as follows:

*Virtues are states of the soul. When the soul has been properly cared for and perfected, it possesses the virtues. Moreover, according to Socrates, this state of the soul, moral virtue, is the most important good. The health of the soul is incomparably more important*

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<sup>186</sup> Aristotle. *The Nichomachean Ethics*. Translated by Martin Oswald. New York: The Bobs-Merrill Company, 1962. Online. Retrieved November 11, 2008.

<sup>187</sup> Aristotle, op. Cit. Online version

<sup>188</sup> Epicurus. "Letter to Menoeceus, Principal Doctrines, and Vatican Sayings." In *Hellenistic Philosophy: Introductory Readings*, 2nd ed. Edited by Brad Inwood and L.P. Gerson, 28-40. Indianapolis: Hackett Publishing Co., 1998. ISBN 0872203786.

<sup>189</sup> Epicurus, Op. Cit. Electronic version.

<sup>190</sup> Taylor, A.E. *Socrates*. New York: D. Appleton. 1933.

<sup>191</sup> See Plato's *Apology* 30b, *Euthydemus* 280d-282d, and *Meno* 87d-89a

<sup>192</sup> Vlastos, Gregory. *The Philosophy of Socrates*. Garden City, New York: Doubleday-Anchor, 1971

*for eudaemonia than wealth and political power, for example. Someone with a virtuous soul is better off than someone who is wealthy and honored but whose soul is corrupted by unjust actions.*<sup>193</sup>

*Plato*

Magill has also done a good work on Plato and his answer to the sophist Thrasymachus. The issue in stake was the views and position of the later on eudaimonia and conventional justice. Thrasymachus and Callicles maintained that one cannot enjoy real pleasure where conventional justice prevented its achievement through morality requirements<sup>194</sup>. So the comments of Magill was that "Throughout the rest of the Republic, Plato aims to refute this claim by showing that the virtue of justice is necessary for eudaemonia".<sup>195</sup>. Magill offers a further contrast, in this regards with Plato, who maintained that :

*The unjust man's soul, without the virtues, is chaotic and at war with itself, so that even if he were able to satisfy most of his desires, his lack of inner harmony and unity thwart any chance he has of achieving eudaemonia. Plato's ethical theory is eudaemonist because it maintains that eudaemonia depends on virtue...virtue is depicted as the most crucial and the dominant constituent of eudaemonia*<sup>196</sup>.

*Aristotle*

Jonathan Barnes offers Aristotle's account as related to this eudaemonia subject matter. So for him, "eudaemonia involves activity, exhibiting aretê (excellence) in accordance with reason". For Aristotle, Barnes observes:

*Rationality is peculiar to human beings so that the function (ergon) of a human being will involve the exercise of his rational capacities to the highest degree. The basic thoughts are that eudaemonia will be gained when a creature develops its rational capacities properly, and that reason is a distinctively human capacity. It follows that eudaemonia for a human being involves the attainment of aretê (excellence) in reason.capacity*<sup>197</sup>

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<sup>193</sup> Frank, Magill. *Masterpieces of World Philosophy: Crito-Plato*. New York: HarperCollins Publishers, 1990 (p. 42-48)

<sup>194</sup> Hackforth, Reginald. *The Composition of Plato's Apology*. Cambridge: Cambridge University Press, 1933

<sup>195</sup> Plato, Op. Cit.

<sup>196</sup> Frank, Magill. *Masterpieces of World Philosophy: Metaphysics-Plato*. New York: HarperCollins Publishers, 1990 (p. 66-72)

<sup>197</sup> Aristotle. *The Complete Works of Aristotle*. 2 vols. Edited by Jonathan Barnes. Princeton: Princeton University Press, 1971. ISBN 069101650X.

Barnes concludes that According Aristotle maintained that it was necessary for a human being also to exercise his "activity according to the capacities of reason" because "excellences of character which enable a person to successfully exercise his 'practical wisdom' (phronêsis), that is, reason or wisdom relating to action"<sup>198</sup>.

### *Epicurus*

Inwood and Gerson confirm that hedonism is the ethical theory of Epicurus<sup>199</sup>. They also observed that Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873), the founders and best proponents of utilitarianism, were influenced by the works of Epicurus. Hedonism which is the view that stands for pleasure has the only intrinsic good on the one hand; and pain is the only intrinsic bad, on the other hand, was the focus for Epicurus and the root of utilitarianists philosophy. According to this philosophy, the intrinsic value of an object, or an experience, or even a state of affairs depends on the object itself. This means that, according to utilitarianism, an Intrinsic value needed to be contrasted with instrumental value.

In other words, Frank Magill explains, according to Epicurus, an object, or an experience, or a state of affairs is "instrumentally valuable if it serves as a means to what is intrinsically valuable".pleasure<sup>200</sup>. Frank clarifies as follows: *Suppose that a person spends days and nights in an office, working at not entirely pleasant activities, such as entering data into a computer, and this, all for money, by which to buy a gorgeous apartment overlooking the Mediterranean, and a red Ferrari, for example. In this case, money is instrumentally valuable because it is a means to realizing the pleasure.pleasure*<sup>201</sup>

Magill also comments that Epicurus identified "the eudaemon life with the life of pleasure"<sup>202</sup>. As Inwood and Garson, Frank also observes Epicurus understanding of

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<sup>198</sup> Aristotle, Op. Cit.

<sup>199</sup> Epicurus, Op. Cit. Electronic Edition

<sup>200</sup> Frank, Magill. *Masterpieces of World Philosophy: Discourses and Manuel-Epictetus*. New York: HarperCollins Publishers, 1990 (p. 127-133)

<sup>201</sup> Frank, Magill. *Masterpieces of World Philosophy: Discourses and Manuel-Epictetus*. New York: HarperCollins Publishers, 1990 (p. 127-133)

<sup>202</sup> Frank, Magill. *Masterpieces of World Philosophy: Discourses and Manuel-Epictetus*. New York: HarperCollins Publishers, 1990 (p. 127-133)

eudaemonia as a "more or less continuous experience of the pleasure, and also, freedom from pain and distress"<sup>203</sup>. As a way of cushion, Frank advises that Epicurus "does not advocate that one pursue any and every pleasure. Rather, he recommends a policy whereby pleasures are maximized in the long run". In other words, Frank concludes, for Epicurus stand point, some pains may be worthwhile when they lead to greater pleasures, and on the reversal, some pleasures may not be worth having because they lead to greater pains. He affirms: *It is better to endure particular pains which produce greater satisfactions that we may enjoy. It is well to abstain from particular pleasures which produce more severe pains so that we may not suffer them.*<sup>204</sup>

This leads us to observe that Ancient Greek ethics was dominated by eudaemonism as it connected virtue and eudaemonia, and defined eudaemonia to be an individual's objective well-being. Therefore, Magill admits that the doctrine of Epicurus, even though it had a considerable adherence to hedonism can also be considered eudaemonist since "he argues that a life of pleasure will coincide with a life of virtue" and more importantly, Magill insists on the fact that Epicurus believed that "we do and ought to seek virtue because virtue brings pleasure". As last recommendation, Magill advises that virtue is key from Epicurus' prospective. His doctrine can be summarized as a promotion of a life of virtue, which according to him generates the most amount of pleasure, and it is for this reason that one ought to be virtuous. He closes:

*This thesis—the eudaemon life is the pleasurable life—is not a tautology as "eudaemonia is the good life" would be: Rather, it is the substantive and controversial claim that a life of pleasure and absence of pain is what eudaemonia consists in.*

Alastair engages in a comparison between key philosophers who have contributed on this subject. He notes that one important difference between Epicurus, Plato and Aristotle eudaemonism is "that for the latter virtue is a constituent of eudaemonia, whereas Epicurus makes virtue a means to happiness"<sup>205</sup>.

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<sup>203</sup> Frank, Magill. *Masterpieces of World Philosophy: Discourses and Manuel-Epictetus*. New York: HarperCollins Publishers, 1990 (p. 127-133)

<sup>204</sup> Epicurus, Op. Cit. Electronic Edition.

<sup>205</sup> MacIntyre, Alasdair. *After Virtue: A Study in Moral Theory*. Notre Dame, IN: University of Notre Dame Press, 1981.

However, on the one hand, Alastair finds some common ground when it comes to human needs. He explains that, Aristotle's theory is in agreement with Epicurus, when it maintains that eudaemonia is what everyone wants. A second element that Alastair raises in Aristotle's theory is that eudaemonia is best achieved by a life of virtuous activity in accordance with reason. In other words, Alastair confirms, according to Aristotle, "a virtuous person takes pleasure in doing the right thing as a result of a proper training of the moral and intellectual character". However, on the other hand, Alastair recognizes that Aristotle does not think that virtuous activity is pursued for the sake of pleasure.

He exposes Aristotle theory as follows:

*Pleasure is a byproduct of virtuous action:*

*It does not enter at all into the reasons why virtuous action is virtuous. Aristotle does not think that people literally aim for eudaemonia. Rather, eudaemonia is what people achieve (assuming that people aren't particularly unfortunate in the possession of external goods) when they live according to the requirements of reason. Virtue is the largest constituent in a eudaemon life.<sup>206</sup>*

By contrast, Alastair notes, "Epicurus holds that virtue is the means to achieve happiness". According to Alastair, Epicurus' eudaemonism theory holds that virtue is indispensable to happiness; but it is not a constituent of a eudaemon life. This means that, according to Epicurus, Alastair observes, being virtuous is not identical with being eudaemon; because virtue would only be instrumentally related to happiness. Alastair concludes Epicurus theory this way:

*The beginning and the root of all good is the pleasure of the stomach; even wisdom and culture must be referred to this." So, whereas Aristotle would not say that one ought to aim for virtue in order to be attain pleasure, Epicurus would endorse this claim<sup>207</sup>.*

### *The Stoics*

Long and Sedley comment on key Stoic philosophy, beginning with Zeno of Citium (333–264 B.C.E.) around 300 B.C.E. They note that this philosophy was further developed by

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<sup>206</sup> MacIntyre, Alasdair. *After Virtue: A Study in Moral Theory*. Notre Dame, IN: University of Notre Dame Press, 1981.

<sup>207</sup> Alastair, Op. Cit. E.Ed

Cleanthes (c.301-252 or 232 B.C.E.) and Chrysippus (c.280-c.207 B.C.E.). In their comments, they maintain that, first, this philosophy developed into a great systematic unity. Second, the Stoic ethics was a particularly strong version of eudaemonism. They explain that according to the Stoics, eudaemonia was necessary and sufficient for virtue. Third, Long and Sedley observe that this Stoic thesis was generally regarded as "stemming from the Socrates of Plato's earlier dialogues discourses".<sup>208</sup>

Because, they insist:

*The concept of aretê is not quite the same as that of the English "virtue" since aretê includes many non-moral excellences such as physical strength and beauty. However, the Stoic concept of aretê is much nearer to our conception of virtue, which is essentially referring to the moral virtues. So when the Stoics write of virtues, they mean states such as justice, moderation, and courage.*<sup>209</sup>

Fourth, Long and Sedley clarify that the Stoics make quite a radical claim, which is that "the eudaemon life is the morally virtuous life".<sup>210</sup> In other words, "Moral virtue is good, and moral vice is bad, and everything else, such as health, honor and riches, are merely neutral".<sup>211</sup>

Fifth, they argue that the Stoics are committed to saying that external goods such as wealth and physical beauty are not really good at all, however, according to Stoic, "Moral virtue is both necessary and sufficient for eudaemonia".<sup>212</sup> They notice that in maintaining this position, Stoics deny the importance of external goods recognized by Aristotle, who thinks that severe misfortune (such as the death of one's family and friends) could rob even the most virtuous person of eudaemonia. Lastly, they conclude that this Stoic focus

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<sup>208</sup> Long, A.A., and D.N. Sedley. *The Hellenistic Philosophers*. 2 vols. Cambridge: Cambridge University Press, 1987. ISBN 0521275563.

<sup>209</sup> Long, A.A., and D.N. Sedley. *The Hellenistic Philosophers*. 2 vols. Cambridge: Cambridge University Press, 1987. ISBN 0521275563.

<sup>210</sup> Long, A.A., and D.N. Sedley. *The Hellenistic Philosophers*. 2 vols. Cambridge: Cambridge University Press, 1987. ISBN 0521275563.

<sup>211</sup> Long, A.A., and D.N. Sedley. *The Hellenistic Philosophers*. 2 vols. Cambridge: Cambridge University Press, 1987. ISBN 0521275563.

<sup>212</sup> Long, A.A., and D.N. Sedley. *The Hellenistic Philosophers*. 2 vols. Cambridge: Cambridge University Press, 1987. ISBN 0521275563.

on moral virtues appeared again later in the history of ethical philosophy in the writings of Immanuel Kant (1724–1804).<sup>213</sup>

According to Long and Sedley, Immanuel Kant argued that the possession of a "good will" was the only unconditional good<sup>214</sup>. In conclusion on this comparison exercise, they also note on the one hand that "whereas the Stoics regard external goods as neutral, as neither good nor bad, Kant's position seems to be that external goods are good, but not unconditionally so".<sup>215</sup>

On the other hand, they find that the "basic similarity between Stoicism and Kantianism regarding their focus on the moral sense of virtue, however, cannot ignore their very fundamental point of difference, which is that "Stoicism is still in the ancient Greek tradition of virtue ethics, whereas Kantianism is deontological, emphasizing the importance of moral rules for us to follow".<sup>216</sup>

### ***2.5.2 Eudaemonia and modern moral philosophy***

Elizabeth Anscombe (1919-2001), a British analytic philosopher had developed an important theory that have brought more interesting light into the concept of eudaemonia and ancient ethical theory in the twentieth century. In her article "Modern Moral Philosophy," Anscombe argues:

*The point is that a system of morality conceived along the lines of the Ten Commandments, as a system of rules for action, depends on someone having actually made these rules. However, in a modern climate, which is unwilling to accept that morality depends on God in this way, the rule-based conception of morality is stripped of its metaphysical foundation.*<sup>217</sup>

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<sup>213</sup> Long, A.A., and D.N. Sedley. *The Hellenistic Philosophers*. 2 vols. Cambridge: Cambridge University Press, 1987. ISBN 0521275563.

<sup>214</sup> Long, A.A., and D.N. Sedley. *The Hellenistic Philosophers*. 2 vols. Cambridge: Cambridge University Press, 1987. ISBN 0521275563.

<sup>215</sup> Long, A.A., and D.N. Sedley. *The Hellenistic Philosophers*. 2 vols. Cambridge: Cambridge University Press, 1987. ISBN 0521275563.

<sup>216</sup> Long, A.A., and D.N. Sedley. *The Hellenistic Philosophers*. 2 vols. Cambridge: Cambridge University Press, 1987. ISBN 0521275563.

<sup>217</sup> Anscombe. *Op.Cit.* E.Ed.

### *The roots of eudaemonia*

As one can observe above, discussions about eudaemonia in ancient Greek ethics are often conducted independently of any supernatural significance, even if the word etymologically contains a sort of guardian spirit. It was also learned above that according to Elizabeth Anscombe, the ancient Greek theories of eudaemonia are not grounded in any metaphysical ultimates such as God but only in the interests of the eudaemonia of human beings, and that it is the reason why she considers these ancient theories to be able to be resuscitated properly in the climate of the twentieth century, which is unwilling to accept that morality depends on God<sup>218</sup>.

At this point, it is worth to return to Alastair's who had made a great analysis of contemporary theories of eudaemonia. His worked has resulted from a revival of the ancient Greek theories. The key point of this work consisted in the examination of ancient Greek ethics regarding the root of eudaemonia. Unlike Anscombe's work which tried an attempt to ignore it, Alasdair MacIntyre, an author of the " *After Virtue*", a book highly estimated, is considered to be one of the virtue ethicists who analysis the root of eudaemonia in our contemporary period. He did his great work by reworking the Aristotelian idea of an ethical teleology in the context of the ethical ideas of Augustine and Thomas Aquinas.<sup>219</sup>

It is important here to recall Alastair comparison we already exposed in the introduction of this work. It was noted that a more careful examination of eudaemonia, as understood by those ancient Greeks, undoubtedly shows they believed that eudaemonia, although, results from virtue, is essentially rooted in something ultimately beyond this world. As it was commented by Alastair, according to Socrates and Plato, "virtue consists in the soul's rational knowledge of eternal truth in the Forms in pursuit of its own inner harmony"<sup>220</sup>. For Aristotle, "eternal truth is not in the Platonic Forms but is already embedded in human beings"<sup>221</sup>.; so, concluded Alastair, virtue means practicing eternal truth after studying it from human nature. But, as long as the soul involves eternal truth, he argued, virtuous

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<sup>218</sup> Anscombe, Op. Cit. E.Ed

<sup>219</sup> Alastair, Op.Cit. E.Ed.

<sup>220</sup> Alastair, Op. Cit. E.Ed

<sup>221</sup> Alastair, Op. Cit. E.Ed

activities of the soul imitate the contemplative activity of God. When it comes to what he calls "intellectual virtues," Aristotle explains them as purely rational abilities of the soul, which are even closer to the activity of God.<sup>222</sup>

Alastair's observations and comments further confirmed that it is in the context of these explanations of virtues that the root of eudaemonia can be understood. Plato he said, "naturally considers eudaemonia as the final purpose of virtuous human life to be rooted in the Forms, especially the Form of the Good"<sup>223</sup>. According to Aristotle, he clarifies, "eudaemonia is the highest good, which is something immanent in humans". However, this highest good is perfectly enjoyed in the purely contemplative life of God as the pure form." Alastair had produced a good analytical conclusion out of all these comparisons exercise. He referred to Aristotle comment which states that "The activity of God, which surpasses all others in blessedness, must be contemplative"<sup>224</sup>; and of human activities, therefore, he maintains that "which is most akin to this must be most of the nature of happiness"<sup>225</sup>. He ends his comparison with a note about Epicurus, who, he said "relates the human life of pleasure to the beatitude of the gods, although he is an atomist unlike Plato and Aristotle". For the Stoics, he believes them to be largely Socratic<sup>226</sup>.

This work is exploring the relevance of Christian reaffirmation of eudaemonia rooted in this Ancient Greek theories but with the improvement and deeper teaching of the bible such as Jesus Christ's on the Beatitudes (Matthieu 5:3-11).

### ***2.5.3 Ethics and esthetic Life Experience***

The concept that all experience is aesthetic experience is based on the perspective that all experience is perception. Our most concentrated perceptions are our quality aesthetic experiences. Ross, one of the great Aestheticians refers to quality aesthetic experience as "the aesthetic experience," or "an aesthetic experience."<sup>227</sup> I will do the same here. I also use "experience with aesthetic quality" to refer to quality aesthetic experience. The

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<sup>222</sup> Alastair, Op. Cit. E.Ed

<sup>223</sup> Alastair, Op. Cit. E.Ed

<sup>224</sup> Alastair, Op. Cit. E.Ed

<sup>225</sup> Alastair, Op. Cit. E.Ed

<sup>226</sup> Alastair, Op. Cit. E,Ed

<sup>227</sup> Stephen David Ross, *An Anthology of Aesthetic Theory*, 2nd Ed. Electronic. 1987. ISBN13:9780887066009.

aesthetic quality of an experience is the amount of concentration involved in the experience.

The Bible tells us that God was once and can still be contemplated. This means that God's contemplation can become one's daily experience<sup>228</sup>: “As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake” (NASB). Regardless of the approach one can adopt, there is an important question that regards the recipient. The recipient must have capacities of appreciation and to do so, the recipient must have an interest on aesthetic matters as well as a certain experience. The main question that philosophers try to resolve in this regard is about the causes that give the recipients such capacities to connect with aesthetic realities. Although this question may be traced back from Plato, Kant is the one who have given more contribution on this question. Kant developed two affirmations that opened a way to various interests on the matter. First, he affirmed that judgment can only be exercised by rational beings. The second affirmation was that rationality itself is incomplete until it is exercised in aesthetic judgment.

Israel Knox comments on Kant's argument as follows:

*In the first Critique Kant dichotomizes the universe into two distinct and disparate spheres: on the one hand, he gives us a physical, a spatiotemporal, a phenomenal world; on the other hand, he suggests a metaphysical, a super sensible, a noumenal world... As with Plato, Kant's dualism is both ontological and epistemological...<sup>229</sup>*

To the main question about the way people find their ways to Aesthetic experience, Knox observes that : *from Kant, many philosophers have defended the idea of an aesthetic attitude as one divorced from practical concerns, a kind of “distancing,” or standing back, as it were, from ordinary involvement<sup>230</sup>.*

Friedrich Schiller wrote:“With the agreeable, the good, the perfect, ... man is merely in earnest, but with beauty he plays”.<sup>231</sup>

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<sup>228</sup> This is confirmed by King David in Psalms 17:15.

<sup>229</sup> Israel Knox. *The Aesthetic Theories of Kant, Hegel, and Schopenhauer*. Humanities Press: New York.1958. Page 12

<sup>230</sup> Knox, Op. Cit.

<sup>231</sup> (Briefe über die ästhetische Erziehung des Menschen [1794–95; Letters on the Aesthetic Education of Man]). Digital Edition.

Knox however, believes that " the aesthetic experience has an intuitive character, as opposed to the conceptual character of scientific thought or the instrumental character of practical understanding".<sup>232</sup>

From biblical prospective, however, one can experience God as I already referred to David. But further more is the beautiful appearance related to the divine. The case of Jesus' disciples is eloquent. Whether at the transfiguration mount (Mathew 17:2) or in the Patmos Island (Revelation 1:12-18), there was a clear connection of human being experiencing the awesome beauty of the divine. John says: "when I saw Him, I fell at His feet like a dead man.."(NASB). Moses also came to such an encounter when he saw a bush burn with fire but couldn't be consumed (Exodus 3:2-3).

When it comes to the concept of Form and Content, we observe that these are two other related concepts that became the focus of aesthetic experiences subject matter in history. I think it is worth to mention here that from the bible teaching, we learn that the form actually hides something greater that can affect the reader. Biblical poetry for example is full of imageries that needs to be understood in the cultural context of the people who lived at the time of the message was first deliver. Song of Songs of Solomon is a clear example in this case. The beautiful description of the kisses, of the black burn by the sun and the care taking of the vineyard that contrast the content and the form when it comes to the spiritualization of the message (Song of Songs 1:17).

### *Imagination*

The role of imagination cannot be underestimated when one talks about aesthetic experiences. Olafson observes that Kant and Hegel, believed that imagination was not "associative but constitutive—part of the nature of the experience that expresses it".<sup>233</sup> Once again it is useful to begin from Kant, who distinguished two uses of the imagination: the first in ordinary thought and perception, the second in aesthetic experience. Frederick quotes Kant in this way:

*When I look before me and see a book, my experience, according to Kant, embodies a "synthesis." It contains two elements: the "intuition" presented to the senses and the*

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<sup>232</sup>Israel Knox. Op. cit p. 12-13

<sup>233</sup> Frederic A. Olafson. [global.britannica.com/bsp/user-profile/5377](http://global.britannica.com/bsp/user-profile/5377) Contribution to Philosophical Anthropology.

*“concept” (“book”), contributed by the understanding. The two elements are synthesized by an act of the imagination that constitutes them as a single experience—the experience of seeing a book. Here imagination remains bound by the concepts of the understanding, which is to say that how I see the world depends upon my disposition to form determinate beliefs about it—in this case, the belief that there is a book before me.*<sup>234</sup>

The bible has the accounts of spiritual visions that people have experienced, which have affected their imaginations and kept them into strong emotions. In Daniel Chapter two, King Nebuchadnezzar had a dream that kept him awake and his imagination was troubled. Whether it was the statute itself or the truth behind the enormity of the statute that was inseparable from the reality it represented. When it comes the experience, there is only one entire person that is involved, not just part of him. Olafson puts it better in this way: "to suppose that there is some one “faculty” involved in forging the connection between them is to fail to take seriously the fact that they are inseparable".<sup>235</sup>

Frederick comments that it is not only art that stirs our emotions in the act of aesthetic attention: the same is or may be true of natural beauty, whether that of a face or of a landscape. He says:

*These things hold our attention partly because they address themselves to our feelings and call forth a response which we value both for itself and for the consolation that we may attain through it. Thus we find an important philosophical tradition according to which the distinctive character of aesthetic experience is to be found in distinctively “aesthetic” emotions.*<sup>236</sup>

King David invites us to taste the Lord and feel how good He is: “O taste and see that the Lord is good! ...” (Psalms 34:8. Amplified). In the New Testament, the Apostle Paul teaches that when we contemplate the Lord, we are transformed in the same image from glory to glory, by the Lord the Spirit. (2 Corinthians 3:18). This means that in biblical experiences, people or believers are responding to the beauty of the love of God and his

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<sup>234</sup> Frederick A. Olafson. Op cit.

<sup>235</sup> Frederick Olafson Op. Cit

<sup>236</sup> Frederick Olafson Op. Cit

brilliant radiance by worship attitude and this response give them the ability to be transformed and filled with the divine (Colossians 2:9-10).

Before closing this part of the work, it is relevant to mention that the Bible itself contains most of the subject raised above. It is and contains the work of art. From the creation to the end of this world, one finds a great deal of art in the bible. However, this work's objective is to analyze some humanism concepts, principles and philosophy in order to establish the fact that the wrong side of humanism (secular) has failed to connect humanity to the beauty that belongs to it; whereas the right side of humanism, even Christian wing needs to reaffirm certain principles in order to reconnect humanity to its beautiful environments: physical, moral and spiritual. This will be done in the next chapters. Such analysis will not start from the origin of humanism as such. For the sake of this work, the analysis will start from the Renaissance period. Both Secular and Christian humanisms that developed from the same first Renaissance claim of human dignity, beauty, potential, individual conscience and rational inquiry for human freedom.

#### ***2.5.4 Psychological Models of Well-being (Eudaemonia)***

Let's talk about a kind of happiness that found its origin from God and has a positive impact in the society of humans. Before any biblical demonstration of such a truth, I want to turn here to see different kinds of well-being models that psychologists have proposed.

In this work, I have selected the followings six models:

- The Subjective Well-Being (SWB)
- The Satisfaction With Life (SWL)
- The Psychological Well-Being (PWB)
- The Self-Determination Theory (SDT)
- The Autotelic Personality Model (APM), and
- The Authentic Happiness Model (AHM).

Carol Ryff, a psychology professor has published on different psychological well-being. All these models are discussed in-depth in this book. Two of these models, the Subjective Well-Being; the Satisfaction With Life, are given less attention, compared to the third which she advocates with more emphasis. Through the Psychological Well-Being, Ryff

performs an analysis of different happiness approaches and comes to the conclusion with what she called "components" of a well-being. These components are:

- Self-acceptance, Personal growth, Purpose in life, Positive relations with others, Environmental mastery, Autonomy<sup>237</sup>.

Ryff has noticed that other experts in this field have also conducted various studies on the subject and have come to conclude that two dimensions summarize all the six components. These are the hedonic and eudaemonic dimensions<sup>238</sup>.

Ryan and Deci have offered another eudaemonic model, called the Self-Determination Theory (SDT). This model argues about three fundamental needs that are universal and constitute the basic psychological nutrients. These are:

- *Autonomy* - the need to choose what one is doing, being an agent of one's own life.
- *Competence* - the need to feel confident in doing what one is doing.
- *Relatedness* - the need to have human connections that are close and secure, whilst still respecting autonomy and facilitating competence.<sup>239</sup>

The fifth model is presented by Mihaly Csikszentmihalyi's. His claim concerns that those who engage in activities for their own sake are in fact happier than those who engage or work for others. Therefore he claimed that autotelic personality model is worth of consideration.<sup>240</sup> Mihaly also propose the "experience flow states" as part of eudaemonia experience. Csikszentmihalyi's Criteria for The Flow *Experience has five dimensions*:

1. Merging of action and awareness. Here the attention is centered on activities.
2. Limitation of stimulus field. This flow refers to no Awareness of past and future.
3. Loss of Ego. Stage of loss of Self-consciousness and transcendence of ego boundaries.
4. Control of actions: Stage where there is a flow of skills adequate to overcome challenges

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<sup>237</sup> Carol D. Ryff and Corey Lee M. Keyes, *The Structure of Psychological Well-Being Revisited*. Journal Of Personality and Social Psychology. 1995, Vol. 69, N0 4, 719-727.

<sup>238</sup> Ryff Op. Cit.

<sup>239</sup> Deci Edward, Ryan Richard. *Intrinsic Motivation and Self Determination in Human Behavior*. Ebook: 9781489922717. Springer: New York . 1985.

<sup>240</sup> Mihaly Csikszentmihalyi, *Flow: The Psychology of Optimal Experience*. Harper Perennial : New York. 1990. 9780060162535.

5. Clear goal, clear feedback is the last flow stage in this model of autotelic personality.<sup>241</sup>

The last model came from Martin Seligman, who introduced what he called the Authentic Happiness Model. He brings in three concepts with regard to quality of life or happiness. He argues about what is pleasant life to what is good or meaningful. Through these concepts he tried to define what a well-being could really mean.

Martin Seligman's comments on these concepts as follows:

*The pleasant life is devoted to pursuit of positive emotions, and can be paralleled with hedonic well-being. In the good life one would use one's dominant character strengths to obtain gratifications - activities we like doing, akin to flow. Finally, meaningful life is about using your strengths in the service of something greater than yourself.*<sup>242</sup>

Seligman and his colleagues have discovered that :

*when people engage in hedonic activities (e.g. leisure, rest or fun), they experience many pleasant feelings, they are more energetic and have low negative affect. In fact, during these activities, they are happier than those who engage in eudaemonic pursuits. In the long run, however, those who lead a more eudaemonic existence (work on developing their potentials and skills, learning something) are more satisfied with their lives*<sup>243</sup>.

At this stage, I don't need to summarize all these models until I examine the other aspects that have been proposed by psychologists in the area of eudaemonia considered as a real aesthetic life experience.

### ***2.5.5 Eudaemonia (well-being): As an Aesthetic Life Experience***

Frank Magill is among psychologists that consider some characteristics of aesthetic experience that are claimed to be universal or more basic. These characteristics are related to the concept of Distance and Disinterestedness. According to Frank, concentration is a defining characteristic of the aesthetic experience because it can create a distance from

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<sup>241</sup> Mihaly Csikszentmihalyi, *Flow: The Psychology of Optimal Experience*. Harper Perennial: New York. 1990. 9780060162535.

<sup>242</sup> Martin E.P. Seligman, *Authentic Happiness: Using The New Positive Psychology To Realize Your Potential Lasting Fulfillment*. Atria Books. 9780743222983. 5<sup>th</sup> Ed. 2004.

<sup>243</sup> Seligman. Op. Cit. E.Ed.

all other things while drawing someone near the object of concentration. Similarly, beauty is another characteristic of an aesthetic experience. To reinforce his arguments, he concludes: *Following the thinking that any vivid experience is an aesthetic experience, the entire aesthetic landscape is changed and can be perceived more clearly*<sup>244</sup>.

Immanuel Kant has discussed the "disinterestedness as a characteristic of the experience of the beautiful"<sup>245</sup>. Immanuel Kant qualifies everything (object or mode) considered a representation causing delight. He mentions "flowers, free patterns, lines aimlessly intertwining",<sup>246</sup> as pleasing despite having no signification, and he having a disinterested and free delight in the experience. He concludes that "the aesthetic experience requires an interest in having the experience, however unconsciously expressed"<sup>247</sup>.

This work does not focus on the discussion on how distance, disinterestedness, and beauty are not defining characteristics of the aesthetic experience. Distance and disinterestedness more often reduce the vividness of a sense-experience. An understanding of distance and disinterestedness may be useful in understanding aesthetic expression and the positive aesthetic experience, but not in understanding the universal nature of quality aesthetic experience. Concentration, however, is a defining characteristic of quality aesthetic experience.

Erich Fromm also has emphasized on the importance of concentration when he writes on "the practice of love" in his book, *The Art of Loving* (1956).<sup>248</sup> His main argument on concentration is as follows:

*One must learn to be concentrated in everything one does, in listening to music, in reading a book, in talking to a person, in seeing a view. The activity at this very moment must be the only thing that matters, to which one is fully given. If one is concentrated, it matters little what one is doing; the important, as well as the unimportant things assume a new dimension of reality, because they have one's full attention. To be concentrated means to*

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<sup>244</sup> Frank, Magill. *Masterpieces of World Philosophy: Euthyphro-Plato*. New York: HarperCollins Publishers, 1990.(p. 26-32)

<sup>245</sup> Immanuel Kant. *Critique of Judgement*. MacMillan and Co.Ltd: London 2<sup>nd</sup> Ed. 1914.

<sup>246</sup> Kant. *Op. Cit.* p. 272

<sup>247</sup> Kant. 'Op.cit.

<sup>248</sup> Erich Fomm, *The Art Of Loving*.Harper Perennial: New York, 1956. 9780061129735.

*live fully in the present, in the here and now, and not to think of the next thing to be done, while I am doing something right now*<sup>249</sup>.

Lastly, it is time to refer to Beardsley's criteria for the aesthetic experience, which are representative of much of traditional aesthetic thinking<sup>250</sup>. Beardsley's Criteria For The Aesthetic Experience

1. Object Focus: Attention fixed on intentional field.
2. Felt Freedom: Release from concerns about past and future
3. Detached effect: Objects of interest set at a distance emotionally
4. Active Discovery: Active exercise of powers to meet environmental challenges
5. Wholeness: A sense of personal integration and self-expansion
6. Autotelic Nature: Does not need external rewards, intrinsically satisfying<sup>251</sup>.

However, in the context of the bible, when God met his people at mount Sinai, the mount was in fire, there were lightning strike, God was speaking and people could hear thunders and could see the smoke of God's glory. However, they were terrified. Moses recorded this experience in the book of Exodus 20:18-19 this way: *Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. Then they said to Moses, "You speak with us, and we will hear; but let not God speak with us, lest we die."*(NKJV)

Along the line is Robert Stecker who confirms that it is imaginable that an aesthetic experience involves of an intense focus on separateness and inability to transcend the barriers of the individual consciousness. Consecutively he also affirms possibility for a person to have an "intensely vivid experience that is at the same time not concentrated"<sup>252</sup>. Therefore, he concludes that it is "correct in not considering those experiences to have significant aesthetic quality"<sup>253</sup>.

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<sup>249</sup> Erich Fomm. Op. Cit p115

<sup>250</sup> Mihaly Csikszentmihalyi. Op. Cit. p89.

<sup>251</sup> Mihaly Csikszentmihalyi. Op. Cit. p89.

<sup>252</sup> Robert Stecker, *Aesthetic and the Philosophy of Art: An Introduction*. Maryland: Roman & Litthefield Publishers, 2005. p. 45-47

<sup>253</sup> Stecker, op.cit p. 51

## Chapter Four:

### Ethics Roots at the birth of the Democratic Republic of Congo

The preceding chapter was especially devoted to the different literature review on various concepts that are important parts on this work. All the information gathered at that chapter form the theoretical part of the work. This chapter takes from there to bring us into the application level. The principal work here is to examine the birth of the Democratic Republic of Congo in order to identify those ethical values that were considered at that stage. The documents and literature in relation with this situation, unfortunately, reveal that there were few values as such, but many anti-values rather, are observed at that period of time. We are going to observe this at four major grounds: political, ethical, leadership and well-being.

#### 4.1 Political setting at the Birth of DRC

##### *Political Actors: The International Association of Congo.*

History tells us that a succession trips of Portuguese explorer down the West Coast resulted in the discovery of the Congo in 1484 by Diego Cao. Siddall writes that “we do not hear of the organization of a Portuguese colony of Congo. The relations between the native king of Congo and the king of Portugal were those of equals. Missionaries were sent out, and we are told that the country was readily converted to Christianity<sup>254</sup>. The story goes on that “after this treaty the colonies of Portugal in Africa were not called inquest until 1784, when the Lisbon Government ordered that a fort be erected at Cabinda, a town situated north of the Congo, to protect “its sovereign rights in Africa.” No sooner was the fort completed than a French frigate appeared upon scene. The fort was attacked for the reason given that its erection would interfere with the freedom of trade which the subjects of all European nations had long enjoyed upon that coast. The Portuguese commander offered to capitulate and the fort was demolished. In the articles of capitulation a protest was made in the name of Her Majesty the Queen of Portugal against

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<sup>254</sup> Siddall Reeves Jesse, *The international Beginning of the Congo Free State*, Baltimore: The John Hopkins Press (1894)

the demolition of the fort, as it could not be but prejudicial to the rights which she had over the domains upon that coast.” The offer of capitulation was agreed to, but the matter was referred to the Courts of France and Portugal for decision.<sup>255</sup>

It was in 1876 Leopold, King of Belgium, issued invitations to a conference at Brussels to many of the most distinguished geographers of Europe and America. The purpose of this meeting was to discuss and devise means by which equatorial Africa might be opened up to European civilization. As a result of it, a formal organization was made, under the name of L’Association Internationale Africaine.” Branches of this association were to be founded in all of the principal countries of Europe and in the United States. A central executive committee of four was formed, at its head.<sup>256</sup> One other act of this session which may be noted was the adoption of an emblem for the Association : a blue flag with a gold star.<sup>257</sup>

After the discovery of Congo by Diego Cao in 1484, Henry Stanley discovers the Upper Congo in 1877. Siddall notices that, “interest centered in that region, and a separate committee of the International Association was organized to study particularly the Country of the Congo. This branch of the Association, taking the name of Comité d’Etudes du Haut Congo, was organized in Brussels on November 25, 1878, with a subscription of a million francs<sup>258</sup>”. Siddall continues that “It should be noted, in passing, that the Comité d’Etudes was known under three names. Where the affairs of the whole region were concerned, the name International Association of the Congo appears; and the government of the stations on the Lower and Upper Congo was differentiated into two committees, the Comité d’Etudes du Haut et du Bas-Congo, but the personnel in all three was the same, and the differences in title were merely for convenience. It was not long before the International Association of the Congo was used to the exclusion of the other two”<sup>259</sup>

As the story evolves, Siddall specifies that “ in April 1884, the United States recognized the flag of the International Association as that of a friendly government. Soon afterwards Germany became an interested party, and the affairs of the Association were to take a fresh start on account of the aggressive policy of Prince Bismarck. In October, 1884, he

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<sup>255</sup> Siddall , Op.cit p.12

<sup>256</sup> Siddall , Op.cit p.17

<sup>257</sup> Siddall , Op.cit p.18

<sup>258</sup> Siddall , Op.cit p.19

<sup>259</sup> Siddall , Op.cit p.20

issued invitations to a Conference at Berlin, where an agreement might be made on the following principles”<sup>260</sup>. In this way they had to secure all representations of powers which had no colonial possessions, and hence no territorial pretensions in Africa. All of the powers, however, were supposed to be interested in the extension of African commerce. It was for this reason that, on the 10th of October, 1884, the United States was asked to participate in the proposed conference.

Siddall insists that an additional reason for the participation of the United States was that Liberia was under its protection. This was the main incentive that had been urged, according to the Minister of the United States, Mr. John A. Kasson. — The first object of the Conference, *Liberty of commerce in the basin and mouths of the Congo,*” was deemed quite in accord with the policy avowed by the United States in the recognition, in April 1884, of the flag of the International African Association as that of a friendly power.”<sup>261</sup>

***The Main objectives for the Creation of The Congo Territory:***

The fundamental idea of the Conference, that was declared, however, was to be that of *facilitating access to the interior of Africa to all commercial nations*. In order to carry out this, he proposed that *all goods intended for the interior of the continent be admitted duty-free every where on the African coast*. Siddall also confirms that “the cognition of the Association with the individual powers was followed by the recognition of it by the Berlin Conference as a whole, when, at the session of February 23, the following letter from Col. Strauch was read by the acting president, Busch: Prince,—The International Association of the Congo has successively concluded with the powers represented at the Conference of Berlin (with one exception) treaties which contain among their clauses a provision recognizing its flag as that of a friendly State or Government”<sup>262</sup>

With this memorial he presented a project of an international convention consisting of the following articles:

- *(1) Navigation on the Congo and all its branches shall be entirely free for the subjects of all States, and all feudal rights of tolls shall be forbidden.*

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<sup>260</sup> Siddall , Op.cit p.25

<sup>261</sup> Siddall , Op.cit p.32

<sup>262</sup> Siddall , Op.cit p.52

- (2) *Freedom of commercial operations shall extend overall the territory traversed by this river,*
- (3) *Save that the liquor traffic shall be absolutely forbidden.*
- (4) *Slavery shall be abolished and the slave-trade prohibited in every part of the Congo Basin.*
- (5) *An International Commission shall be instituted for the purpose of taking steps necessary for the security and maintenance of navigation of the Congo.”*

A special article recommended to the powers that conflicts and controversies in regard to the Congo should be submitted to arbitration.<sup>263</sup> The State is divided in to twelve districts or provinces, with a sub-governor or commissary for each district, each acting under the direction of the Governor-General. Closely connected with the organization of the local government is that of the local courts. By a series of decrees and ordinances a system of tribunals was erected.<sup>264</sup>

Siddall admits however that there was a serious problem with this International Association of Congo. He explains that “Those who treated in its name had of themselves no sovereign power; they acted as the mandatories of the King of Belgium, himself acting inequality of which international law had no cognizance, that of acting in a private capacity, as the head of a private association which in turn had become a sovereign. No wonder, He concludes then, that this ambiguous and incorrect position should have been a constant source of difficulty, in hindering negotiations and in many other ways. The International Association was condemned as being an anomaly and a monstrosity from an international point of view; and from that of the future, it was an unknown danger.”<sup>265</sup>

### ***Implications of Local Leaders.***

Some rivers’s springs are formed by many small streams. In that case it is very difficult to tell where the real spring starts. This is a similar case with the DRC. Besides all those meetings and conferences outside or at the international level, there were a lot of meetings as well at the local level. At the local level it’s birth required the gathering of at total of 450 small sovereignties tribes, whose chiefs have themselves signed local treaties that

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<sup>263</sup> Siddall , Op.cit p.63

<sup>264</sup> Siddall , Op.cit p.80

<sup>265</sup> Siddall , Op.cit p.80

constituted small confederacies of their different tribes. The organization that had managed to gather such number of local treaties is known as The International Association of the Congo. The one we have just been taking in the above section.

Henry Stanley, who is the main actor in this process shares his story of the work they did with the local Chiefs that has brought the birth of what is called today DRC as follows:

“The building of the Congo State may be likened to the construction of an edifice. We of the expedition may be compared to the laborers clearing the ground, leveling the site, reducing the approaches into order, digging the trenches, laying the foundations, and finally building up the walls to the designed height, while Colonel Strauch and Captain Thys, of the Bureau of the Association, supplied us with tools and mortar.”<sup>266</sup>

He continues by raising the fact that “the edifice in such a condition if long exposed to the elements cannot stand. The laborers, bricklayers, and stone-masons must retire, and the owner must apply to the carpenters and slaters to put on the roof, and place the doors and windows in their places. When these have finished their parts, the cabinet-makers and upholsterers must be called to render the house habitable.”<sup>267</sup>

Stanley explains that “the Expedition of the Upper Congo and the Bureau had now performed their duties, but the Royal Founder of the State was compelled, in order to insure its prosperity and continuity, ... to apply to the various Governments of Europe and America for recognition, and for security and peaceful safeguard of its frontiers, to make treaties with France and Portugal, which would delimit the boundaries, and arrange with all of them for the preservation of neutrality.”<sup>268</sup>

This image gives us the real picture of the spirit that governed the creation of the DRC. At this point on time, the Association were in possession of the treaties made with 450 independent African chiefs. Stanley explains that the rights of these chiefs were “indisputable, since they held lands by undisturbed occupation, by long ages of succession, by real divine right.” And, “Of their own free will, without coercion, but for substantial considerations, reserving only a few easy conditions, they had transferred their rights of sovereignty and ownership to the Association”<sup>269</sup>.

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<sup>266</sup> Stanley, M Henry, *The Congo and The Founding of Its Free State. Vol.2*, London: Sampson Law, 1885.

<sup>267</sup> Stanley, Op.cit p.379

<sup>268</sup> Stanley, Op.cit p.379

<sup>269</sup> Stanley, Op.cit p.379

With all these miniature sovereignties connected into one concrete whole, Stanley concludes that “the time had then arrived, for the Association to present itself before the world for general recognition of its right to govern, and hold these in the name of an independent state, lawfully constituted according to the spirit and tenor of international law<sup>270</sup>.”

### ***International Recognition:***

After the work done by the Association International within the DRC, work consisting of the constitution of a unique space uniting 450 tribes, the Association also managed to convince the international community to recognize this work at that level. Hence, on February 26th, 1885, at Berlin, Germany, a crucial conference was held that gathered more than 22 kings, Emperors and Presidents of the planet to sign a document that is like a Birth Certificate for what is called today DRC.

One thing amazing in “The General Act of The Berlin Conference”, is the fact that it begins with a statement: “In the Name of Almighty God”<sup>271</sup>. However, what follows are 33 articles, which mostly relate to (1) Freedom of commerce and (2) freedom of circulation. The area’s boundaries are clarified and the prohibition of slave and liquor beverages is also clearly stipulated.

## **4.2 Ethical Roots at the Birth of DRC**

When we consider the information gathered on the above section of this work, we can summarize three main steps in the birth of the DRC.

### ***First, the “Political Genitors”.***

The first is the International Association of Congo, which was a private institution of King Leopold II, acting as a private business but with international recognition. Through this private sovereign association, an individual has succeeded to control the sovereignties of 450 local tribal chiefs. There is no value one can identify here, in this appropriation of

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<sup>270</sup> Stanley, Op.cit p.380

<sup>271</sup> Stanley, Op.cit p.440

people sovereignties. Even the promise of freedom here and the abolition of slavery were fake promises based on what can be considered an egoist mode of ethics<sup>272</sup>.

The second group is the 450 local and traditional chiefs. These are the one that have given up their sovereignties to the Belgium king<sup>273</sup>. They have “liberated their egg of sovereignty to be fertilized by the seed of egoism of the king.”. Out of this, a baby “free State of Congo” is born. These chiefs have signed treaties that have bound them thus:

- We shall keep all roads passing through our district free of duty, tax or import to all strangers, white or black, who shall have the recommendation or good-will of the Association Internationale Africaine.
- We surrender all right to collect taxes or imposts to the agents of the said Association.
- We agree to recognize the sovereignty of the said Association, and adopt the flag of the Association, blue, with a golden star, as a sign thereof..
- We declare that from henceforth we and our successors and subjects shall abide by the decision of the Chief-Agent of the Association Internationale Africaine in all matters affecting our welfare, our possessions, or our relations to our neighbors, or strangers of any color, and we shall not act contrary to the spirit of this agreement in any particular, or pain of forfeiting all subsidies, gifts, or presents made to us by the agents of the Association..<sup>274</sup>.

As one can notice, the “political parents” of the DRC are not themselves engaged in ethical values. On one hand, 450 chiefs have given up the control of their country on the benefits of foreigners circulation and making trades without anything to pay to the indigenous people. On the other hand one individual is controlling the wealth of a great region of Africa just as a private property and business.

***Second, the Consequences of lack of Application of Ethical values at the Birth of DRC: 70 years of cruel leadership.***

Doyle comments that at the time the professions of the King made the whole world his enthusiastic allies. The United States was the first to hasten to give formal recognition to

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<sup>272</sup> Egoist Ethic is the one which considers self interest as the motivation of all decision. In the case of our work, it is considered that any “good” decision on behave of the local population is made because it satisfies the sole interest of the king.

<sup>273</sup> Stanley , Op.cit p.195-206

<sup>274</sup> Stanley , Op.cit p.206

the new State. The churches and the Chambers of Commerce of Great Britain were all for Leopold, the one attracted by the prospect of pushing their missions into the heart of Africa, the others delighted at the offer of an open market for their produce. The Congo Free State was created amid general rejoicings. The veteran Bismarck, as credulous as the others, pronounced its baptismal blessing. “The New Congo State is called upon,” said he, “to become one of the chief promoters of the work” (of civilization) “which we have in view, and I pray for its prosperous development and for the fulfillment of the noble aspirations of its illustrious founder.”<sup>275</sup>

However, Doyle observes that, having received his mandate from the civilized world, King Leopold proceeded to organize the Government of which was in theory to be independent of Belgium, although ruled by the same individual. “In Europe, King Leopold was a constitutional monarch; in Africa, an absolute autocrat”.<sup>276</sup> The origin of everything was the King and everything belonged to him. A Governor-General was elected, who should live at Boma, which was made the capital. Under him were fifteen District Commissaries, who should govern so many districts into which the whole country was divided. In this private business of the King, there were two thousand agents being in place, and eager to enforce the collection of rubber upon very unwilling natives. Now, the most important behavior will take place here: how did the system intend that they should set about the rubber business ?

### ***Third, Unethical Trade Methods:***

Doyle considers that “the method was as efficient as it was absolutely diabolical. One or more of these was placed in each village to ensure that the villagers should do their task. These are the men who are called “capitas,” or head—men in the accounts, and who are the actual, though not the moral, perpetrators of so many horrible deeds.”<sup>277</sup>

In his comments about the agents’ behaviors, Doyle insists: “imagine the nightmare which lay upon each village while this barbarian squatted in the midst of it. Day or night they could never get away from him. He called for palm wine. He called for women. He beat them, mutilated them, and shot them down at his pleasure. He enforced public incest in order to amuse him. himself by the sight.”<sup>278</sup>

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<sup>275</sup> Doyle, Conan. *The Crime of the Congo*, New York, Doubleday: Page & Company (1909).

<sup>276</sup> Doyle, Op.cit. p9.

<sup>277</sup> Doyle, Op.cit. p22.

<sup>278</sup> Doyle, Op.cit. p22

It is also reported the reaction of the population. Doyle mentions that “sometimes they plucked up spirit and killed The Belgian Commissioners. They had reached records that 142 capitas had been killed in seven months in a single district. As a consequence of this act, Doyle confirms that “it came the punitive and the destruction of the whole community”.<sup>279</sup> The more terror the capita inspired, the more useful he was, the more eagerly the villagers obeyed him, and the more rubber yielded its commission to the agent. The natives are weary of the hitherto regime transport labour, collection of rubber, preparation of food stores for blacks and whites. Let us consider now for an instant the chain of events which render such a situation not only possible, but inevitable. The State is run with the one object of producing revenue. For this end all land and its products are appropriated. How, then, is this production to be gathered? It can only be by the natives. Doyle recalls that “they were supposed to be taken out of slavery and freed, but all stations fail to see how this can be argued out. They ended up be taken from their villages and shipped south, to be Soldiers, workers, etc., on the State and what were peaceful families have been broken up, and the different members spread about the place. They have to be made fast and guarded for transportation, or they would all run away. This did not look as though the freedom promised had any seductive prospects.

### **4.3 Leadership at the Birth of DRC**

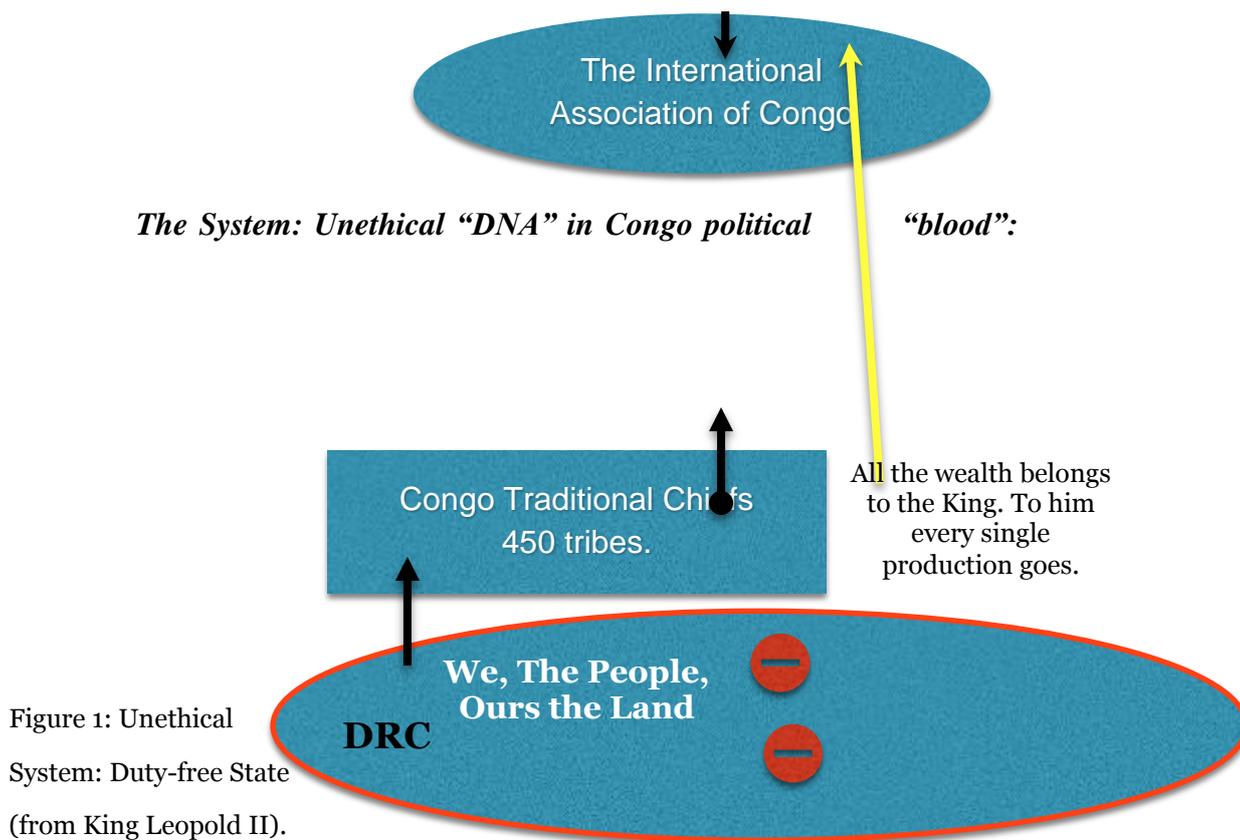
#### **Unethical Pattern root is set up : Congo Duty-free State:**

There seems to be a recurring system, that has started at the beginning of the Congo as a state and is still observable nowadays in the political realm. This system can be represented as follows:




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<sup>279</sup> Doyle, Op.cit.p22



This system is set up in order to serve the interest of an individual through a mechanism that involves different groups if not all the people bound under a number of rules and regulations.

Therefore, there is only one and sole Chief that owns and controls everything. At the beginning, this sole Chief was the King Leopold II of Belgium. But ever since, the system is alive until nowadays. Although this has changed its configuration overtime, but the DNA is right present in the system as it is demonstrated in the following section.

***The Structure: Same Unethical Pattern, Same DNA, different political leaders at different time.***

As one can notice, the Structure includes :

- The King at the top, the owner of it all.
- The International Association of Congo, the team serving and loyal to the King and his interests. They are his ownership as everything else.

- The Traditional Chiefs, local chiefs who have offer themselves as well as their people and territories to the King through the mediation of the International Association of Congo. By law, they have become the property of the King (including their people and lands).
- The people of the Land, both the owner and looser of it all.
- The wealth, which is the main and determinant thing that matters the most in the system. The people of the land didn't have access to the wealth of the land because it belonged to the King as well as themselves.

#### ***Historical facts***

- Since the day King Leopold II established colonial power in DRC, seven times its names have been changed, which indicates the degree of its instability.
- Congo Independent State (1885-1908)
- Belgium Congo (1908-1960)
- Congo Republic (1960-1964)
- Congo Popular Republic (1964-1966)
- Democratic Republic of Congo (1966-1971)
- Zaïre Republic (1971-1997)
- Democratic Republic of Congo (1997- today).

#### ***Pattern Observation: Belgium King Leopold II***

- Congolese crises seem to follow a pattern that is rooted from colonialism treatment. This refers to 75 years of colonial power characterized by violence and cruelty of Belgium King Leopold II's regime.
- With the access to the Independence, it has been observed that Congolese Presidents come to power with two agendas: one from External Partners or Powers and the other from personal political stability. There has been no concrete plan or agenda for the Country Development.

#### ***Duty Free Pattern Under President JD Mobutu (1965-1998)***

- Early in the 60e, The USA played an important role after Congo independence. President Mobutu was back up in that regard.

- However, while the West was focusing on the fight against communism, and President Mobutu helping them to achieve that objective, Congo as a country had also its own needs for development. It had just been left from Belgium to the Congolese who were not prepared to continue the development works that the Belgium had abandoned. Congo needed strong structured institutions and strategic plans from its starting point to be able to emerge. It needed a leadership focused on a sound management of country wealth for its better development. But the leadership was more focused on the external agenda rather than the development of its country. This left Congo's development out of the Management main objectives of President Mobutu.
- President Mobutu got full support from the USA as he was the focal point in central Africa during the Cold War. However, while Mobutu enjoyed that political support, the Western Countries also, in exchange, enjoyed free access to Congo wealth.
- In that context of full support from the USA, Mobutu concentrated his efforts to consolidate his own regime rather than focusing on the macroeconomic development of his country.
- Therefore, Congo became Zaire, it shifted from being a sole private propriety of Belgium King Leopold II, to become a propriety of a new "King", Dictator Mobutu.
- This justified the collapse of the economic situation and the corruption that took place in all the institutions of the country. Most resources were being looted by individuals . Once again the national interest was forsaken to the profit of political and army officials.
- Finally, after the Cold War, the West withdrew its support from Mobutu and left behind his corruption deeply rooted in the institutions of his country. This introduced Congo into a series of political, economical and social crises.
- King Leopold II of Belgium became rich with a great quantity of Congo wealth without being personally in Congo.
- Belgium got Congo resources and Belgium citizens benefited from Congo resources without working in Congo .
- Same pattern, Mobutu became rich without building Congo economy, he just used what Belgium has left.

- Mobutu's departure will leave the country underdeveloped, with 12 billions of debts and a per capita of 110\$.
- In this context, Congo witnessed the birth of multiple armed groups, supported by foreign countries in the "efforts to fight against Mobutu's dictatorship" but later on we discovered that the real reason behind was the sake of mineral resources exploitation.

*Duty Free Pattern Under Kabila Father and Son.*

- From the initiative of DRC neighbors, namely Rwanda and Uganda, DRC has shifted from Mobutu dictatorship to another political situation that struggles to establish a real and stable democracy.
- Following the same pattern of investing a President out of democratic process, and establishing him with a primary focus on foreign interests, Laurent Desire Kabila was brought into power in DRC.
- In like manner the USA has supported Mobutu who had to focus on USA interest and his own political ambitions, like wise Rwanda and Uganda have supported Laurent Desiré Kabila, requiring of him to focus on the refugees of both countries who had established themselves in DRC, while both countries were focusing on the mining resources exploitation. Once again, no plan for DRC development itself.
- Rwanda was very much interested in the destruction of Hutu refugees's organization in DRC.
- Rwanda and Uganda established unofficial and illegal mining resources exploitation structures in the eastern DRC which has resulted in the birth of multiple armed groups besides those left by Mobutu. This issue has been dealt with, it is referred her just as an historical fact.
- Hutus Interahamwe installed in the eastern DRC region have also organized themselves to resist against Rwandan army. Hence the instability of this region, with frequent wars and displaced people.
- Once on a time, people will recall that, Rwanda and Uganda illegal exploitation of DRC mining resources has resulted on a armed conflict between these two neighbors right on DRC ground, and this has claimed several millions of Congolese innocent lives. Again, this issue is referred here as an historical fact.

- During this time Laurent Desiré Kabila's regime (1998-2001) didn't have enough time to organize itself in order to establish strong DRC institutions. As a result of L.D. Kabila coming into power out of democratic process, the political opposition was not included in the process of establishing his regime, this led the opposition to claim a national dialogue. The assassination of LD Kabila in 2001 will put the country in another major crisis that has its effects till nowadays.
- It is worth mentioning that according to LD Kabila, he wanted to withdraw from Rwandan agenda priorities in DRC and refocus on Congo development. This attempt resulted in a war that involved the SADEC country to rescue DRC against Rwandan troops that controlled almost 70% of the country. But with his assassination, local armed groups have pop up more than before, claiming the inclusion in the management of the country. The country remained partitioned and occupied by several armed forces, each one claiming the management of region, a region or a portion of a region.
- In this context, Joseph Kabila will be introduced to replace his father In January 2001.
- With the pressures of these groups and the international community, different peace accords will be initiated (2001-2003) and negotiated (Lusaka, Addis Abeba). The most important is the Sun City in 2002, which lead to the establishment of transitional institutions, including a government of one president and four Vice Presidents.
- From this time, DRC will witness different political leaders backed by Western and European initiatives.
- When this transition period was over, the same pattern of Duty free reappeared (see Table 1 below).

#### **4.4 Well-being at the Birth of DRC**

##### ***Wealth accumulation through "blood" productions strategies.***

The 'chicotte' of raw hippo hide, especially a new one, trimmed like a corkscrew, with edges like knife was introduced. It had blades, and was as hard as wood, and became a terrible weapon, and a few blows brought blood. Not more than twenty-five blows should be given unless the offense was very serious.

Doyle collected a testimony of one of the "Capita", whom he named Mr "Glave".

This man comments that: "Though we persuaded ourselves that the African's skin is very tough it needs an extraordinary constitution to withstand the terrible punishments for one

hundred blows; generally the victim is in a state of insensibility after twenty-five or thirty blows. At the first blow he shouts away, yells abominably; then he quiets down, and is a mere groaning, quivering body till the operation is over, when the culprit stumbles often with gashes which will endure a lifetime. It is bad enough the flogging of men, but far worse is this punishment when inflicted on women and children. Small boys of ten or twelve, with hot excitable, tempered masters, often are most harshly treated<sup>280</sup>. With some remorse, the man concluded: “They have seen these unhappy people, who were their wards, robbed of all they possessed, debauched, degraded, mutilated, tortured, murdered, all on such a scale as has never, to my knowledge, occurred before in the whole course of history, and now, after all these years, with all the facts notorious, we are still at the stage of polite diplomatic expostulations”<sup>281</sup>.

It is worth mentioning here that these atrocities didn't happen in Congo only, this was the reality where ever the spoliations of the humans were going on in Africa. However, our objective to raise them, is to demonstrate though historical facts that there was a lack of application of ethical values at the birth of what is known today as the Democratic Republic of Congo.

This work has collected important informations related to the evidences of the lack of ethical values application, but we need to summarize so as to concur with the university and universal regulations of a dissertation.

### ***Wealth accumulation through unethical system.***

The rules of the system are all set up to satisfy the interest the the sole King. In this system, everything belongs to the King. The people, the lands and the wealth. The King's team, under his leadership instructs the traditional chiefs to get the job done by their people for the King. In this case, there is no fairness in whatsoever until the King is satisfied. This reality is the source cause of evil treatment that the people of the land went into, as they were forced to do beyond their human efforts to produce the quantity of wealth that will please the King.

This practice could have stop after the independence in 1960. However, this situation has not changed although the people suffer different kind of atrocities. With King of Belgium,

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<sup>280</sup> Doyle, Op.cit. p27-28

<sup>281</sup> Doyle, Op.cit. p29

there were physical atrocities as we have mentioned, but with Congo different “kings”, we have starvations, masse graves of massacred people, workers with outstanding unpaid wages for over 10 years.

One of remarkable features of this system, is the separation of the people from their wealth. The trade and duty free system robs them all the wealth they own and prohibits any access to the wealth. Any kind of access to this wealth, including the non industrial, the local traditional production is under the control of these foreigners rulers. Later on, the rulers became the local politicians, but the people of the land still suffer the same unethical behaviors and consequences.

Table 1: Unethical DNA Roots From The Birth of DRC.

Before Independence	1965 - 1997	2001 - 2017	2018 - 20xx
1. King Leopold II	1. Marshal JD Mobutu	1. MG J Kabila	1. Pres. FA Tshissekedi
2. International Association of Congo: AIC.	2. Unique Political Party inclusive of all citizen: MPR	2. Presidential Majority Political Plateform: FCC	2. Sacred Union: New Presidential Majority Platerform (under formation)
3. 450 Traditional Chiefs	3. Senat and Parliament members, all provincial Governors and Public Sectors Companies' Managers, all of them members of MPR.	3. Senat and Parliament members, some provincial Governors and Public Sectors Companies' Managers, all of them members of FCC.	3. New Parliament and new Government under formation while we're writing this dissertation...

Table 1: Unethical DNA Roots From The Birth of DRC.

The People and The wealth of the Land belong to the King	The People and The wealth of the Land controlled by the President	The People and The wealth of the Land controlled by the President	The People and The wealth of the Land: too early, under observation
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## Conclusion

This work doesn't pretend to close the debate. A lot needs to be done and a deeper investigation is needed to help DRC enter a real renaissance and emerge to occupy its position in the realm of nations.

The best way to get rid of the unethical DNA in the political level, is a "rebirth" into a new system. The first system started with a King at the head, after independence it remained and survived through the local presidents who took over the power one after another. All of them are founders of their political parties. They have not been elected and will die as life presidents of their political parties. Even when they create alliances of Political Platforms, they will manage this as King Leopold II managed the International Association of Congo. It will be totally under their control. As for the case of King Leopold II, they have not been elected to be rulers of those platforms. They are creators, founders and initiators of those political parties and remain so until death. Their leadership is similar to a Kingship in a "democratic fashion".

### **A Way forwards : a "New DRC Birth":**

The new birth will have political parties which have elected leaders with a mandate and a rotative culture. With this, DRC will get rid of sole leaders, unmovable all powerful who owns the country and all the institutions under their control. This will introduce the application of ethical values at this level of leadership: accountability, justice, love and peace.

When the head of the political parties will be subject of ethical values application, the rest of the institutions (Senat, Parliament, Judicial and Government) will work under the mechanism of ethical values applications. This will then become a culture that will affect the general management of assets and resources. The idea of a group of people loyal to a sole Chief, sharing local resources as cakes for their own sake will fade away to give space to the professional management and transformational leadership.

We trust this can be done and believe it will be done. With the current dynamics in the leadership and social transformation going on worldwide, we believe, God helping, there

is a better tomorrow in a country such as DRC, where ethical values continue to gain space in the mind of the people of the land.

As we conclude this work, there is a need for us to give a picture of a new leader, a new political system, a new culture and local mind set for a new DRC. These recommendations are the result of the different analysis we made during the literature review of the various concepts we dealt with in chapter three of this work.

It is time to define or gather all these values under their specific topics.

### **Ethical Roots at the “New Birth” of DRC:**

This is not a magic solution, but a series of recommendations of ethical values at the roots of leadership, political, social and cultural levels.

*At the Leadership level: DRC needs “Renaissance Leaders”.*

The New DRC will need the leaders that are committed to display values at their three dimensions. At the spiritual dimension, a renaissance leader must be faithful to God, love and trust Him as well as fear him in his internal self. He must also be a committed learner and self development practitioner. Then, at the interpersonal dimension, a renaissance leader should be humble, sober, respectful and obedient. These leaders will then build good political parties. The main mandates of these renaissance leaders should include: Shaping the future, making things happen, engaging today’s talents, creating loyalty towards the nation and building the next generation.

*At the Political level: DRC needs “Renaissance political systems”.*

These political systems will be the creation of political parties which apply ethical values through epistemic motives, existential motives and relational motives that are appropriate for the effective birth of a new DRC. These political systems should adopt the roots values for their own existence that include: Openness, Extraversion, Consciousness, Accountability, Agreeableness, Need for Peace and Freedom.

*At the Cultural level: RDC needs “Renaissance mind”.*

After all these attempts to change the social behaviors of the affected and abused people, the roots values for a new Congolese should include at the individual mind: Orderliness,

Seriousness, Determination and Discipline. At the collective mind: Sanctity of life, Need for justice, Equality before the law, Need for Unity, Love and Mercy.

*At The Social Level: the “New Congo Fundamental values”* should include what is universal rather than tribal. These values include: Love, Truthfulness, Fairness, Freedom, Unity, Tolerance, Responsibility, Respect for life and justice.

If what started one day in the mind of an individual, even the Belgium King Leopold II ended up affecting tens of millions of people for almost a century, we trust God and believe that what we can conceive today, can also affect our own country differently for centuries. If the first system made a sole King to control people and their wealth through atrocities; the new system can create a new community that benefit from renewed leaders able to shape a new future and build a new generation with a new legacy to carry on. It is possible.

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