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VIEWPOINT

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From the Editor

June 2017

Welcome to the 27th issue of the *International Leadership Journal,* an online, peer-reviewed journal. This issue contains four articles and one viewpoint essay.

In the first article, Harkiolakis, Halkias, and Komodromos use a historiographic approach to explain four prominent leadership prototypes: teacher, warrior, problem solver, and politician. By examining early texts and stories such as Machiavelli's The Prince; the Sage Kings of Chinese mythology; Plato's Philosopher King; and *The Rule of St. Benedict,* a monastic guide, they elucidate the origin of the self-identities of today's leaders, whether they lead nations or corporations, communities or small organizational groups.

Timiyo interviewed 25 leaders from higher education institutions on leadership theories suitable for managing the institutions. She identifies three leadership taxonomies—blended leadership, collegial leadership, and contextual leadership—considered suitable for managing the institutions, but her findings indicate that collegial leadership is the most recommended approach, contrary to previous research findings.

Sarsar explores the concept of "uncommon pairs"—leaders from opposite sides of the Israeli-Palestinian divide who have found the courage to team up and engage in joint peacebuilding actions for the benefit of their respective communities. Using two case studies—of the late Israeli Jewish Dan Bar-On and Palestinian Sami Adwan and of Israeli Palestinian Ibtisam Mahameed and Israeli Jewish Elana Rozenman—he explains the concept of uncommon pairs and its process as well as the common characteristics of uncommon pairs and the potential benefits of uncommon pairing

Friedman, Fischer, and Schochet explore six characteristics of humility in leadership, highlighting Moses as a literary example. They also explain why it is important for leaders to have humility—which correlates positively with both employee job engagement and employee job satisfaction and negatively with voluntary job turnover—and explore how humility can be developed.

Finally, Heuvel's viewpoint essay focuses on the growing trend of nontraditional presidents in higher education institutions—leaders from outside fields with no higher education employment experience. He explores this new type of higher education leader and encourages leadership and higher education scholars to study them more closely.

Please let us know your thoughts and feel free to submit articles for review. Enjoy!

Joseph C. Santora, EdD
Editor

ARTICLES

A Historical View of Leadership Prototypes: Looking Backward to Move Forward*

Nicholas Harkiolakis
École des Ponts Business School

Daphne Halkias
International School of Management

Marcos Komodromos
University of Nicosia

Leadership has captured people's interest from ancient times to the present day. This fascination has driven intergenerational stories of leaders, legends, fables, and leadership lessons. The significance of leadership to ancestral group survival implies that leaders were probably the protagonists of intra- and intergenerational storytelling within a group. This historiographic essay presents an explanation of prominent leadership prototypes based on Zaccaro's framework (2014) describing four leadership prototypes: teacher, warrior, problem solver, and politician. This work further refines Zaccaro's framework by interfacing and reinterpreting these prototypes through four historical representations as seen through the lens of modern models of leadership. These representations and narratives of leadership prototypes include historical accounts from the Sage Kings of Chinese mythology, Plato's Philosopher King, *The Rule of St. Benedict,* and Machiavelli's *The Prince.* The interpretation of leadership experiences from a historic viewpoint can help point to the origin of the self-identities of today's leaders, whether they lead nations or corporations, communities or small organizational groups.

Key words: historiographic essay, history of leadership, leadership, storytelling leadership

"Life can only be understood backwards; but it must be lived forwards."
—Soren Kierkegaard (1843, 306)

Leadership has fascinated people since antiquity (Zaccaro, 2014). This fascination has driven intergenerational stories and fables of legends, leaders, and leadership lessons. Van Vugt, Hogan, and Kaiser (2008) identify leadership as emerging in early human history to bolster a group's collective action to survive or conquer. They note that human ancestral groups organized as

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collectives were more likely to be successful in accomplishing daily tasks and that "collective foraging and hunting, food sharing, division of labor, group defenses, and communal parenting provided a buffer against external threats" (Van Vugt et al., 2008, 183). Such collective action would require direction and control of those primitive group efforts, and strong decision-making meant a greater likelihood of survival. This necessity for survival decision-making became fertile ground for leaders and a kind of "central command" sprang up in such contexts (Van Vugt et al., 2008; Zaccaro, Heinen, & Shuffler, 2009). The utility of these emerging chieftains who could act as either peacekeepers or conquerors fostered the evolution of a natural leader coming forward so that ancient groups could not only survive but also thrive.

Looking back through centuries of history from the rise of Babylon forward, groups could settle, and populations able to grow exponentially, due to dependable food supplies and agriculture. Leaders played a vital role in the redistribution of surplus resources, which communities had accumulated for the first time in human history (Diamond, 1997; Johnson & Earle, 2000). The potential for between- and within-group conflict increased as communities and resources grew. Leaders' acquisition of extra power to handle threats led to the development of increasingly formalized authority structures, which paved the way for the first kingdoms and chiefdoms in Asia and the Middle East (Betzig, 1993; Johnson & Earle, 2000). Leaders, in their expanded roles, could embezzle resources and use them to form the cultural elite—groups of committed followers (Padilla, Hogan, & Kaiser, 2007); they also occasionally established hereditary leadership. Thus, models of modern leadership were born. As they are today, resourceful, shrewd individuals throughout ancient and modern history were drawn to these leadership positions for selfish reasons, since the payoff for leaders increased significantly during this period (Betzig, 1993).

Conceptual Framework: Zaccaro's Four Leadership Memes

In his study on leadership paradigms developed through ancient history and literature and their influence on 21st-century theory and research, Zaccaro (2014)

describes a conceptual framework separated into four leadership memes or prototypes: leader-teacher, leader-warrior, leader-problem-solver, and leader-politician. These prototypes have defined leadership throughout history; they reflect stories, myths, perceptions, beliefs about leadership attributes, and self-identities to define "cultural analogues" of leadership that remain evident to this day in dialogue, theories, and models in leadership science. "They are ideas about leadership that are transmitted in relatively stable form from person to person, across and within generations, through multiple cultural modes" (Zaccaro, 2014, 18–19). The influences of these prototypes—abbreviated hereafter as simply teacher, warrior, problem-solver, and politician—can be recognized across a gamut of historical analyses of leadership. The significance of leadership to ancestral group survival implies that within the group's history, leaders were probably the protagonists of intra- and intergenerational storytelling. Bass (2008) describes the repeated theme of leadership in both mythical storytelling and history. Leadership stories are referenced in ancient literary works from Babylonian, Greek, Latin, Hindu, Asian, Christian, and most other cultures. These stories have been retold in many forms and have inspired leadership themes across generations and cultural groups (Bass, 2008).

Method

This historiographical research presents an explanation of prominent leadership prototypes that have changed over time due to present scholarly reinterpretations of previous sources and availability of new sources (e.g., Harkiolakis, 2017; Zaccaro, 2014). A historiographical essay allows for an examination of how scholars' interpretations of history and historical events have changed over time (Yin, 2015). History contextualizes the issues being studied and gives shape to the parameters of the understanding offered by the research. O'Brien, Remenyi, and Keaney (2004) argue that historiography is a neglected but valuable research method.

> Without access to a history of the issues and the ideas being examined it is difficult to make sense of the current situation. Being able to have a broad perspective of the history and the current situation opens the way to being able

> to make a valuable contribution to the theoretical body of knowledge in the field. Business and management studies can obtain much from historiography. . . . (O'Brien et al., 2004, 135)

There is no universal agreement as to precisely how history should be researched and written (Elton, 1989; Marwick, 1979). Nevertheless, historiography remains "an empirical research paradigm using an interpretative or qualitative approach which focuses on a chronology over a substantial period to obtain a fuller and richer understanding of a situation or set of circumstances" (O'Brien et al., 2004, 137).

In this article, each leadership prototype is presented in a historical narrative of their development and influences as leaders and seen through the lens of modern models of leadership. This presentation is important because closely studying historical leadership prototypes can influence how people and groups are impacted by traits and attributes in their leader prototypes. The interpretation of leadership experiences from a historical viewpoint can help point to the origin of the self-identities of today's leaders at all levels. Additionally, the abundance of anecdotes, myths, and stories of leadership from antiquity to the present do not reflect a single monolithic theme. Human literature is rich with a variety of stories about the nature of leadership (Blackmore, 1999). These stories are the ones that novice and experienced leaders are told and continue to tell to explain leadership (Harkiolakis, 2017; Zaccaro, 2014).

The Sage Kings: Teacher

There are early discussions on leadership in Chinese mythology representing cultural heroes who set up civilization, collectively called the "Sage Kings" (Rarick, 2009). Their roots go back as far as records indicate (23rd century BC and beyond) and are included in literature through the third century BC, as reflected in the *Analects* of Confucius and other Chinese scholars (Ames & Rosemont, 2010). Among the myths of the Sage Kings is probably the first account of a female leader (Nu Wa). While chief among their roles was delivering and enabling innovations like writing, music, agriculture, and medicine, the political and leadership abilities of the Sage Kings extended to modern leader

characteristics like meritocracy, team cohesiveness, and harmony (Li, 2006) among the various components of society and virtue (Low & Ang, 2012).

A case in point in terms of meritocracy was Emperor Yao who, as a conscious ruler, saw his son as an unworthy successor and arranged for a competent and virtuous common man (Shun) to succeed him instead. He spent years training and coaching Shun, who eventually followed in his footsteps and established a meritocratic state where promotion was based on fairness, integrity, and respect when interacting with the public (Zhang, 2012). Shun, like his predecessor, appointed his best official, Yu, as his successor towards the end of his life, conscious of the fact that his son would not make a good leader.

In the writings of Confucius, the Sage Kings serve as educators for their people in addition to their political function. This refers more to the form of teaching that leaders project as role models in their societies. In this way, teaching that is based on the learning of principles is enhanced by the real-life models leaders portray through their behavior and actions. Modern similarities exist in the terms of the maxim of acting toward others in the way you want others to act toward you (Low & Ang, 2012). A noted difference from modern beliefs is that the educational Confucian policy is not about intelligence and skills, but about virtue (Fernandez, 2004). Any training and the skills one develops are for cultivating character and not just for the achievement of physical or intellectual strength. For example, Confucius' disciple, Zi You, emphasized the importance of music education for his people as a magistrate (Yue, 2008).

This eventually led to a system of practices and formal etiquette aiming to instill discipline and guide someone toward moral behavior. To achieve this end, the leaders, according to Confucius, needed to work toward developing their own morality (Platts, 1994). Virtue, according to Confucius, is like the wind for the noble leaders and like the grass for the common person. When the wind sweeps over, the grass will gently bend (Zhang, 2012). According to the Confucian philosophy, the greatness of leaders directly relates to their concern for the good of the people (Rarick, 2009).

The Philosopher King: Warrior

At approximately the same time Confucius is said to have written the *Analects* (fourth to third centuries BC), Plato, the Athenian philosopher, was developing his ideas on what a leader (ηγεμών) should be in ancient Greece. Plato's core idea of leadership was presented in *The Republic* and is expressed through the ideal ruler, a "Philosopher King" (Turner, 1990). According to Plato, for wisdom and political greatness to exist, either philosophers should be leaders or the leaders should embody the power and spirit of philosophers. Anyone who does not belong to either of these categories should stand aside if we are to develop a sustainable community (Williamson, 2008).

In Plato's view, the Philosopher King is distinguished by his prudence and virtue, in addition to his love for learning and understanding the eternal essence of his world. Among the traits the Philosopher King displays are his willingness to admit wrongdoing in any form and his passion for the truth (Harkiolakis, 2017). To these, Plato would add decency, magnificence, bravery, moderation, grace, and friendship. Above all, though, for an ideal state to exist, a sense of justice is the cornerstone principle of a virtuous leader. It is worth mentioning here that, according to Plato, educating potential leaders includes—among other things—military training, theoretical and practical knowledge, ethical principles, and living a virtuous lifestyle (Williamson, 2008). It is the responsibility of the state to select the appropriate individual as leader based on their education, intellect, and character (Takala, 1998). Here, we see the democratic principle at work: leaders are elected, not appointed.

These leadership traits reflect the philosopher in an ideal society who, as a balanced and virtuous individual, uses education to advance the physical and intellectual strength that nature gave him. This allows him to become a moral leader and give back to the society what his surroundings helped him achieve. In this way, the leader surpasses commoners (non-philosophers) and naturally emerges as head of society. An interesting point to note here is that leadership is legitimized not only by expert knowledge, but also by impartiality and fairness. Plato also provides some insights for the followers who are expected to go about

their business and behave according to their natural strengths and abilities (Takala, 1998). This practice is reflected in the definition of justice as possessing and acting according to what one owns. The leader's trait of fairness contributes by acting as an integrator for the different members of society; in this way, understanding and cooperation among them enables the harmonious and sustainable development of the state.

It is quite evident that two great thinkers, Confucius and Plato, shared many of the dogmas of a good leader, although they diverged in the way they approached the subject. Confucius was more focused on how someone *becomes* good, while Plato seemed to be concerned more with what *is* good (Turner, 1990). Conceptually, the focus of ancient Greek thinking on truth suggests a more dialectic debate and engagement of opinions for the truth to emerge (Takala, 1997), while ancient Chinese thinking saw truth as more subjective and limited to the thinker's capability, so one should focus on being in touch with the spiritual world beyond human materialism. However, both societies believed that leadership should be based on morality and the innate nature of the individual. These characteristics form the main requirements for leadership in the pre-Christianity era.

The Rule of St. Benedict: Problem-Solver

In the fifth century AD, Benedict of Nursia developed a monastic guide, *Regula Benedicti,* or *The Rule of St. Benedict,* aimed at organizing the main religious organizations of his time: the monasteries. The book became quite popular as one of the first attempts to establish order while balancing the individuality of the zealot with the formality of an institution (Harkiolakis, 2017). The persistence of the book as a textbook for monastic life up to modern times is a testament to its success establishing and leading monastic communities. In that respect, it is one of the first successful social models (Kleymann & Malloch, 2010).

At the core of *The Rule* is the leader, whose primary virtue is humility. His vision, above all personal rewards and ambitions, is the vitality and health of his organization. Competence and ambition are complementary traits in support of

his primary vision. The leader should also display grace, but should be quite firm and unbiased when it comes to disciplining and even expelling followers if this will preserve the health of the organization (Kennedy, 1999). *The Rule* also suggests more specific principles, such as leading by example, using actions instead of words, and observing followers to resolve any arguments as soon as possible, as well as recruiting committed and dedicated individuals who will value stability and enrich the fraternity spirit of the communities (Chan, McBey, & Scott-Ladd, 2011).

As expected, ethics play a central role in leading the monastic communities. However, it was understood that the enforcement of ethical behavior was not an effective way to enforce its practice, so it was up to the leader to support a culture where ethical decision-making was considered the norm (Chan et al., 2011). *The Rule* also covers organizational behavior and structure with clarity. A flat hierarchy was the preferred operational structure to avoid centralization and bureaucracy. When the number of people was too great for an efficient flat structure to operate, it was suggested that offshoot groups should form independent and economically autonomous organizations with strong ties to the original communities (Kleymann & Malloch, 2010).

The Rule also focuses on the sustainability of communities. It was the leader's responsibility to ensure succession plans were in place to ensure a smooth transition to another competent leader. Even to this day, modern organizations struggle in this respect. According to *The Rule*, the process of selecting leaders should be democratic and based on merit alone, and not on seniority, despite its importance in relation to continuity and the maintenance of knowledge (Kennedy, 1999). Another element that would ensure sustainability was risk-taking and challenging the status quo to innovate. In that respect, it was considered appropriate for the front line (the lower levels in the community) to challenge and innovate within the existing paradigm, leaving it to the higher levels in the community to challenge the paradigm. Paradigm shifts to accommodate innovations would be allowed even if their origins were from an external source (Chan et al., 2011).

The Prince: Politician

Amid the turbulent politics of the early stages of the Renaissance, *The Prince* was written by Niccolo Machiavelli in the early 1500s to establish the principles and practices that political leaders of his time should follow. The text aimed to be a guide for new rulers and is known for its controversial position that rulers must be willing to act immorally at times to maintain their position of power (Machiavelli, 1532/1975). To that end, deceit and the extermination of political opponents were not unusual practices. Despite this radical stance, the text is a realistic reflection of the brutal reality of Machiavelli's time and of past centuries (Kessler et al., 2010).

Regarding the qualities of the leader himself, while virtue is admirable for its own sake, acting on it alone could be detrimental to the state. In that respect, vicious actions can be justified if they benefit the state (Kessler et al., 2010). Ensuring the benefit of the many at all costs is, according to his view, the best way to maintain power. When it comes to choosing between two extremes (being cruel or merciful), Machiavelli always suggests the most despised option was the appropriate one. Self-interest is of primary importance for a prince and is a requirement for his survival as a leader (Galie & Bopst, 2006).

In Machiavelli's opinion, the leader is an efficient problem-solver who acts before problems fully manifest themselves. This might result in an authoritarian ruler who crushes opposition in its infancy before it can develop into a sizeable threat. Seeking more is a natural state for a leader, but only when their current state is not at risk. Understanding the way in which the state functions and how wars are conducted is necessary to be a successful leader (Harkiolakis, 2017). To assist him in his rule, the prince appoints administrators who are dependent on him to reduce the risk of them forming alliances against him. For conquests that remained accustomed to their own laws, Machiavelli suggests destroying them to eliminate potential revolts unless the leader is willing to live there or let them retain their laws with a government friendly to him. While this was a reflection to the Medici rulers, today we might see similarities of such practices in the mergers and acquisitions of modern corporations (Galie & Bopst, 2006).

The first tasks of a new prince are the stabilization and enforcement of his power by shaping the political structure to his needs. Corruption can be used to achieve the social benefits of stability and security. Unlike past accounts, which presumed that the role of leaders was to strive for an idealistic society, *The Prince* (Machiavelli, 1532/1975) presents a realistic account of what can be achieved based on the subjective notion of what is right and wrong in the pursuit of universal stability. In a sense, the text seems to complement Machiavelli's *Discourses on Livy* (1531/2009), which discusses the creation and structure of a new republic in a series of lessons. Machiavelli was a political scientist of his time, developing best practices for political regimes, but leaving it up to each individual to make the choice of what they will pursue.

Conclusion

Fascination with leadership has driven intergenerational stories of leaders, legends, fables, and leadership lessons. Human ancestral groups organized as collectives were more likely to be successful in accomplishing daily tasks; such collective action would require direction and control. Strong decision-making meant a greater likelihood of survival, giving birth to the emerging natural leader within groups throughout history. The significance of leadership to ancestral group survival implies that within the group's history, leaders were probably the protagonists of intra- and intergenerational storytelling.

This historiographical essay presents an explanation of prominent leadership prototypes based on Zaccaro's framework (2014) describing four leadership prototypes—teacher, warrior, problem-solver, and politician. This work further refines this framework by interfacing and reinterpreting these prototypes through four historical representations in literature as seen through the lens of modern leadership. This presentation is important because closely studying historical leadership prototypes can influence how people and groups are impacted by traits and attributes in their leader prototypes. The interpretation of leadership experiences from a historical viewpoint can help point to the origin of the self-

identities of today's leaders—whether they lead nations or corporations, communities or small organizational groups.

The way we respond to leadership today has been shaped by more than two million years of living in small, agrarian communities prior to the Industrial Revolution. By studying lessons from the past, we gain a clearer perspective on why leaders occasionally fail to lead and inspire followers in modern society. Each of these lessons is one that both emerging and experienced leaders can lean on for an explanation of leadership.

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Nicholas Harkiolakis, PhD, is the vice president for Europe and the Middle East and the director of research for Executive Coaching Consultants. He is the editor of the *International Journal of Teaching and Case Studies* and associate editor of the *International Journal of Social Entrepreneurship and Innovation.* Dr. Harkiolakis is the author of *e-Negotiations: Networking and Cross-Cultural Business Transactions, Multipreneurship: Diversification in Times of Crisis,* and *Leadership Explained: Leading Teams in the 21st Century.* Dr. Harkiolakis is on the faculty of École des Ponts Business School in Paris, France. He is also teaching graduate courses and supervises dissertations at various universities in France, the United Kingdom, and the United States. He can be reached at nick.harkiolakis@gmail.com.

Daphne Halkias, PhD, is a distinguished academic, researcher, published author, and consultant in the areas of family business, executive coaching, leadership, entrepreneurship, organizational/industrial psychology, and higher education. She is a founding fellow of the Institute of Coaching, a Harvard Medical School Affiliate; a research affiliate at the Institute for Social Sciences, Cornell University; a senior research fellow at the Center for Youth and Family Enterprise, University of Bergamo; and a past research associate at the Centre for Migration Policy and Society at The University of Oxford. Dr. Halkias is the CEO of Executive Coaching Consultants and editor of the *International Journal of Technology-Enhanced Learning*, *International Journal of Teaching and Case Study*, and *International Journal of Social Entrepreneurship and Innovation*. She supervises dissertation research at American and European universities, and is a member of the Family Firm Institute, American Psychological Association, Society for Industrial and Organizational Psychology, and Business Fights Poverty. Dr. Halkias is on the faculty at the University of Liverpool, United Kingdom; New England College, New Hampshire; and the International School of Management, Paris, France. She can be reached at daphne.halkias@ism.edu.

Marcos Komodromos, PhD, is an assistant professor in the University of Nicosia's Department of Communications and an accredited PR practitioner and member of the Chartered Institute of Public Relations (MCIPR) in the United Kingdom. His training and experience allows publishing in the areas of public relations, organizational behavior, internal communication, new media, corporate communication, and crisis management. He can be reached at m.komodromos@gmail.com.

Leadership Models for Higher Education Institutions: An Empirical Investigation*

Adobi Jessica Timiyo
University of Seychelles

The complexity of managing and moving higher education institutions (HEIs) toward change and transformation within a dynamic business environment can be overwhelming and calls for effective leadership approaches. Surprisingly, these institutions lack precise leadership principles. This article examines and presents the views of 25 leaders on leadership theories suitable for managing the institutions. The leaders were purposively selected across nine institutions in United Kingdom to provide data for the study using in-depth, audio-recorded, semi-structured interviews. The data were transcribed, coded, and further analyzed with QSR NVivo 10 (2012) qualitative data analysis software. Based on constructivist grounded theory and the upper echelon theory, this article offers compelling evidence that the leadership narrative in HEIs is inconsistent. Some are advocating for HEIs to be governed by relational leadership models, while others are skeptical, arguing that the bureaucratic nature of these institutions might pose a threat to this move. The study further identified three leadership taxonomies—blended leadership, collegial leadership, and contextual leadership—considered suitable for managing the institutions. However, contrary to previous research findings, collegial leadership was the most recommended approach. Findings from this study both confirm and, at the same time, contradict previous research, and can serve as policy guides for management and regulatory bodies of HEIs, particularly in addressing quality assurance issues.

Key words: collegial leadership, contextual leadership, distributed leadership, higher education institutions, shared leadership, upper echelon theory

Higher education institutions (HEIs) have made significant contributions to nations' economies, particularly in the provision of employment and creating and sharing knowledge. Consequently, these institutions are regarded as physical and intellectual resources (Universities UK, 2012). These institutions have made it possible for students and faculty to experience teaching and learning more meaningfully than ever before, especially those in the United Kingdom. Even though all four countries (England, Scotland, Wales, and Northern Ireland) share a common quality assurance program for HEIs, they are governed by different regulatory bodies: England and Wales by the Higher Education Funding Council, Scotland by the Scottish Funding Council, and Northern Ireland by the Department for Education and Learning (Universities UK, 2015).

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With an annual intake of more than 2 million students (domestic and international), HEIs in the United Kingdom are highly ranked for providing quality services to students (Universities UK, 2015). They ensure that student satisfaction is fully enhanced and maximized, according to the 2014 National Students' Survey report (Universities UK, 2015). The report also revealed that the United Kingdom economy has seen substantial increases due to the activities of these institutions. In fact, they generate more than £73 billion in economic activities, contribute 2.8% of the United Kingdom's gross domestic product (GDP), and provide up to 2.7% of employment opportunities for United Kingdom citizens (Kelly, McNicoll, & White, 2014). In spite of these profound contributions, the higher education sector in the United Kingdom faces many challenges.

One of these challenges is "to achieve a sustainable balance between academic freedom and scholarship and business managerialism" (Gill, 2011, 38). The situation could grow worse in the absence of good leadership principles. Studies (e.g., Lumby, 2012; Wheeler, 2012) have shown that these institutions lack the good leadership principles needed for proper management (Bryman & Lilley, 2009). Two factors may likely be responsible for this. The first factor to consider is the contestable nature of leadership research in the education sector. Research has revealed that the leadership narrative in this sector is somehow disoriented (Bolden & Petrov, 2014; Lumby, 2012). Hence, it is hard to draw a consensus on how to explore the concept, whether from the academic leaders' point of view or from the point of view of administrative leaders. The second factor may be the inability to address the diverse workforce in HEIs (Hogg, Van Knippenberg, & Rast, 2012).

These factors have further heightened the need to effectively connect leadership and teaching to research and student outcomes (Lumby, 2012). The complexity of managing and moving HEIs toward change and transformation within a dynamic business environment can be overwhelming and calls for effective leadership approaches within these institutions. Even though the concept of leadership has been considerably explored within the higher education sector, there is no unified leadership theory. Thus, this article

specifically seeks to identify leadership approaches that might be suitable for managing HEIs, but not without examining commonly researched leadership approaches within the sector.

Leadership Theories in Higher Education Institutions

Shared/Distributed Leadership

Distributed or *shared leadership,* made popular by Gronn (2002), refers to "the co-performance of leadership and the reciprocal interdependencies that shape the leadership practice" (Spillane, 2006, as cited in Jones, Harvey, & Lefoe, 2014, 605). Even though its origin is traceable to the educational sector, it has since been adopted in other economic sectors. It is often referred to as *shared leadership* within the field of medicine, while *distributed leadership* is commonly used by management scholars (Bolden, 2011). Term usage also varies by geography—researchers in the United Kingdom prefer using *distributed leadership,* while their American counterparts often use *shared leadership* (Dickson & Tholl, 2014).

Regardless of the term being used, the successful adoption of distributed leadership depends, largely, on factors such as "structure, professionalism, work commitment and power sharing" (Jain & Jeppesen, 2014, 258). Furthermore, research has yet to show what is actually being distributed, whether it is power, authority, or both (Currie & Lockett, 2011; Gosling, Bolden, & Petrov, 2009). Lastly, its emphasis on power arguably portrays distributed leadership as a traditional leadership model.

Complexity Leadership Theory

Complexity leadership reflects the ideology that leadership is a dynamic activity made up of "multi-level, processual, contextual, and interactive" (Uhl-Bien & Marion, 2009, 631) variables in an organization. This describes the complex nature of leadership (Snowden & Boone, 2007), and provides holistic descriptions of social objects (McKelvey, 2008) interacting within a social context. Even though leaders deal with different kinds of militating and opposing

contextual variables, they are able to manage the leadership process (Dickson & Tholl, 2014). They ensure that work-related behavior is tailored positively to meet the demands of the organizations (Marion & Uhl-Bien, 2002).

This leadership theory, considered to be a management fad, is relatively effective for managing complex organizations. It recognizes that even though leaders may not be directly involved in creating change in an organization, they create the right atmosphere for it to take place (Marion & Uhl-Bien, 2002). The health care sector has continued to witness its application in the last few decades due to its complex nature (Sturmberg, O'Halloran, & Martin, 2012). However, the viability of complexity leadership theory is still questionable, as some authors, such as Marion and Uhl-Bien (2002), argue it is a mere philosophical lens for exploring leadership in organizational studies.

Substitute for Leadership

The substitute for leadership theory attempts to consider all variables of the leadership equation. It recognizes the existence of contextual variables that are capable of substituting, neutralizing, and improving leaders' performance in an organization (Dickson & Tholl, 2014; Kerr & Jermier, 1978). There are calls for alternative leadership approaches in HEIs, particularly those that are relational. The substitute for leadership theory expresses such an approach since it is presumably more likely to benefit the institutions (Bryman, 2007) than other approaches. By providing a clear understanding of the various interrelatedness and interdependencies existing within HEIs, substitute for leadership is a viable concept that these institutions have yet to maximize. In line with Bolden and Petrov's (2014) argument, these different leadership theories further demonstrate the disoriented nature of leadership research in HEIs.

Upper Echelon Theory

Based on dominant coalition theory, upper echelon theory suggests that organizational performance and other related outcomes are products of those vested with the power and authority to make strategic changes (Hambrick & Mason, 1984). This category of people includes the top management team, chief

executive officers (CEOs), or team membership, often identified by the hierarchical positions they occupy within an organization. Leaders' cognitive and demographic factors, such as age, gender, and position, shape the way leaders behave in the organization. These factors also shape employee perception about the leaders (Finkelstein, Hambrick, & Cannella, 2009; Peterson, Galvin, & Lange, 2012). Empirical research (e.g., Lieberson & O'Connor, 1972) has revealed that executives' contributions lead to a significant increase in firm performance and that studying them to understand their dynamics in an organization is of strategic importance. Lieberson and O'Connor (1972) also claim that while executives and the top management team together account for a 5 to 20 percent increase in an organization's profit level, the top management team is responsible for a greater percentage of the increase.

Method

This study adopted a constructivist grounded theory research strategy. *Grounded theory* involves the generation of new theories, testing, and/or reinforcing existing theories from field or primary data (Glaser, 1978, 1999; Glaser & Strauss, 1967; Strauss & Corbin, 1998). While theory generation remains the crux of this research strategy, the constructivist version permits the co-creation of knowledge between researchers and participants of a study (Charmaz, 2006, 2008; Seidel & Urquhart, 2013). This version is particularly suitable for testing, advancing, and/or extending existing theories (Strauss & Corbin, 1998). By adopting the constructivist grounded theory, this article argues that discovering new theories is just as important as testing or reinforcing existing ones. The study used three sampling techniques—convenience, snowball, and theoretical sampling—to obtain data from 25 leaders, drawn from eight HEIs and one further education (FE) institution in England and Scotland. Further education in the United Kingdom is similar to continuing education in the United States.

Since qualitative research is usually conducted with the intention of achieving some predetermined objectives (Patton, 1999), data collection started with convenience and snowball sampling before opting for theoretical sampling to

obtain additional information. Convenience and snowball sampling were used to begin the data collection process since the population was somehow hidden (David & Sutton, 2011). According to Moisander and Valtonen (2006), snowball sampling can be used "when a population is hidden and thus difficult to identify" (232). Theoretical sampling provided additional information for new and emerging themes. This invariably determined where next to collect data and from whom (Becker, 1993; Glaser, 1978; Mills, Bonner, & Francis, 2006). The data were collected from the 25 leaders using an in-depth, semi-structured, but well-adjusted interview schedule. Table 1 shows the demographic characteristics of the leaders, consisting of both academics and administrative staff.

Table 1: Participants' Demographics Characteristics

Academics	Administrative Staff
13 Senior Lecturers	4 Directors
4 Professors	2 School Managers
2 Junior Lecturers	
19 (Total)	**6 (Total)**

The sample consists of 19 academics and 6 administrative staff members. The interviews were conducted once, but over a period of three months (i.e. from May to August), each lasting between 35 to 65 minutes. The data were then coded verbatim and further analyzed using NVivo 10 (2012) qualitative data analysis software. NVivo 10 was used to code, categorize, and build relevant themes with respect to leadership styles in HEIs. To maintain confidentiality, participant identities, as well as their institutions of learning, were concealed with pseudonyms. Strauss and Corbin's (1990) four steps of analyzing qualitative data—coding, gathering concepts, categorization, and theorizing—served as a guide for analyzing the data.

Coding was done in three stages, consistent with Strauss and Corbin's (1998) guidelines for coding qualitative data. The first stage involved a detailed line-by-line examination and identification of key ideas, themes, and categories related to the subject matter using open coding. As soon as sufficient themes (or nodes) were coded and key ideas were identified, the researcher then proceeded to

code sentence by sentence. This was the second stage. The third stage was an axial coding, used to identify similar patterns, words, ideas, and characteristics from the data. Since the objective of this study was to explore participants' opinions concerning an appropriate leadership style for managing HEIs, data analysis was based on two identifiable demographic attributes: gender and employee status. These attributes, the most dominant among the study's participants, helped identify any perceived variances among participants' views.

Findings

For purposes of clarity, the terms *case* and *passage* were adopted from Bazeley (2013). *Case* refers to the participants in the study, while *passage* refers to their views concerning a particular issue. The number of cases is the number of participants who have been coded to have expressed opinions on the issues of concern, while the passage count is the "number of separate text segments" (Bazeley, 2013, 262) in which those opinions have been expressed. Participants responded to the following question:

What leadership style(s) do you consider appropriate for managing HEIs?

Since the findings varied with respect to the two demographic attributes, two separate tables (see Tables 2 and 3 respectively) were used to present the results. Table 2 shows the results from the NVivo 10 (2012) matrix query search based on the gender of the participants.

Table 2: Leadership Taxonomy Based on Gender

Leadership Taxonomies	Male	Female
Blended Leadership	4 cases, 7 passages	2 cases, 5 passages
Collegial Leadership	3 cases, 10 passages	6 cases, 15 passages
Contextual leadership	2 cases, 4 passages	1 case, 1 passage

Table 2 shows that among the three leadership taxonomies identified from the data, collegial leadership was the most suggested approach. Collegial leadership

was suggested 10 times (passages) by three of the male participants (cases). Likewise, collegial leadership was mentioned 15 times (passages) by six of the female participants (cases). Thus, collegial leadership was coded 25 times (passages) from the data. A summary table showing these taxonomies with respect to gender is attached in Appendix A.

The second-most suggested leadership style was blended leadership, followed by contextual leadership as the last recommended taxonomy. Blended leadership was suggested 12 times (7 times by male participants and 5 times by female participants), whereas contextual leadership was suggested only 5 times (4 times by 2 male participants, 1 time from a female participant). The word tree shown in Figure 1 below, originally extracted from NVivo 10 (2012), shows how collegial leadership, the most recommended leadership style, flows from and out of the data as extracted from the participants' statements.

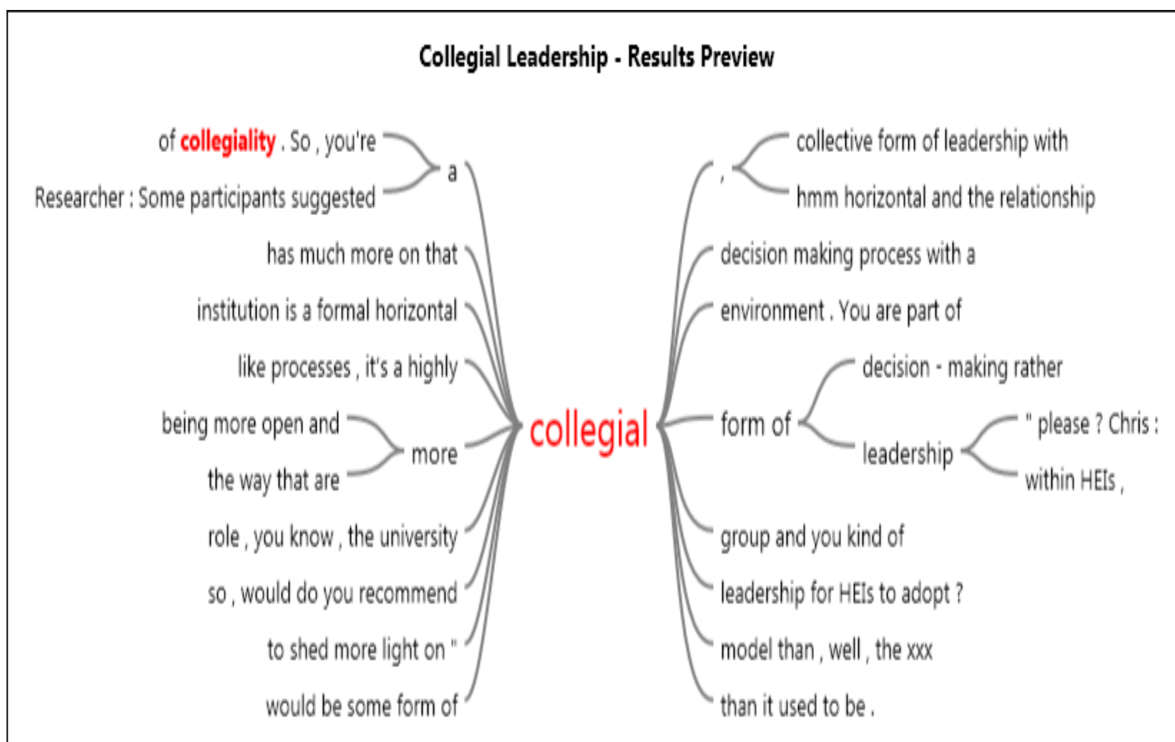

Figure 1: Word tree showing participants' opinions on collegial leadership style

A second matrix query search was conducted to identify any variance in participants' opinions with respect to their employee status (see Table 3 below). Again, collegial leadership was the most recommended leadership taxonomy

among the study's participants. In other words, the study's participants, regardless of their gender or employee status, mentioned collegial leadership more often than other leadership styles.

Table 3: Leadership Taxonomies based on Participants' Employee Status

Types	Academic	Administration
Blended Leadership	4 cases, 8 passages	2 cases, 4 passages
Collegial Leadership	6 cases, 16 passages	3 cases, 9 passages
Contextual Leadership	2 cases, 4 passages	1 case, 1 passage

Of the 25 participants who took part in the study, 16 passages by academics supported the claim that collegial leadership is the most preferred style for managing HEIs. The same is true for administrative staff, as 9 passages supported this claim. Furthermore, the results showed that that the need for collegiality among staff in HEIs was not affected by the employee status (whether academics or administrative staff) of the participants. Appendix B, which is a summary table, shows participants' expressions concerning the three leadership taxonomies with respect to their employee status.

Discussion

Results from this study revealed that three leadership taxonomies—blended, collegial, and contextual leadership—are considered suitable for managing HEIs. Blended leadership describes leaders' collaborative tendency of reconciling conflicting leadership responsibilities in order to achieve a unified objective (Coleman, 2011). This leadership approach might be used to address the contradictory leadership obligations within the higher education sector (Jones et al., 2014), such as research and teaching, academic freedom and autonomy, bureaucracy and flexibility, as well as maintaining vertical and horizontal relationship channels. According to Baylis (1989), collegial leadership is "exercised overtly by and through the group" (3). It is where "decisions are taken

in common by a small, face-to-face body with no single member dominating their initiation or determination" (7). The underlying idea behind contextual leadership suggests that effective leadership depends on the context in which leadership occurs (Osborn, Hunt, & Jauch, 2002). Once the context changes, the style of leadership may change, even though the extent of such changes may be hard to determine. In other words, "leadership is embedded in the context" (Osborn & Marion, 2009, 192).

The findings from this study on the three identified leadership taxonomies support and, at the same time, contradict previous research findings. They support earlier studies conducted by Collinson and Collinson (2009) with regard to the identification of blended leadership in HEIs and Bolden, Petrov, and Gosling's (2008) research concerning contextual leadership.

In their study, Collinson and Collinson (2009) found that, in addition to wanting clear direction toward achieving set goals, employees within the further education (FE) sector in the United Kingdom prefer the consultative leadership approach more than any other approach. The authors referred to this approach as *blended leadership,* which focuses on the "interrelatedness of leadership behaviour often assumed to be incompatible dichotomies" (369). Such incompatible, but yet inviolable, dichotomies within the higher education sector include maintaining bureaucracy and flexibility, academic freedom and autonomy, research and teaching, and vertical and horizontal relationship channels at the same time.

Likewise, Bolden et al. (2008) identified contextual leadership as a leadership practice in HEIs. They recognized the presence of contextual variables among HEIs' leadership practices, such as the external and internal factors that impact the activities of the institutions. With respect to the external factors, Bolden et al. opine that "the higher education sector is becoming increasingly politicized and subject to external pressures" (369). They provide examples of these external factors within the sector as the political, technological, and socio-cultural environment of organizations, while the internal factors are the organizations' values, culture, goals, and vision. However, contrary to Collinson and Collinson's (2009) proposed blended leadership approach for managing further education

institutions, participants in this study advocated for collegial leadership approach.

Earlier research by Davies, Hides, and Casey (2001) states that "traditionally universities have been governed on a collegial basis, focusing on developing knowledge both in the students attending and through research activities" (1025). Before now, universities were seen as "communities of scholars researching and teaching together in collegial ways" (Deem, 1998, 47). While these opinions seem to be advocating for a sense of collegiality in the higher education sector, they are also expressing a major shift in leadership within the sector from the traditional power-driven notion to a more relational approach that describes the underlying foundation upon which these institutions were founded. This contradicts Collinson and Collinson's (2009) research.

However, it is unclear whether or not the variances between findings from this study and that of Collinson and Collinson (2009) are a result of factors other than contextual differences (the context where both studies were conducted). While Collinson and Collinson's research was conducted within the FE sector of the United Kingdom, this particular study explored HEIs in the United Kingdom, in England and Scotland in particular. Perhaps the two overarching leadership styles (blended and collegial) share similar characteristics, and may even be used interchangeably.

Furthermore, this research disproves one major assumption of the upper echelon theory, which suggests that leaders' demographic characteristics, such as age, gender, and position, shape their behavior within an organization (Hambrick & Mason, 1984). In this study, the two demographic characteristics (gender and employee status) did not seem to play any role in the leader behavior. Irrespective of these characteristics, the leaders agreed that HEI leadership should resonate with a sense of collegiality. These arguments further confirm the contestable nature of leadership, both in theory and in practice. Regardless of these conflicting arguments, findings from this study could serve as guides for HEI management and regulatory bodies, particularly in the United Kingdom, for addressing quality assurance.

Conclusion and Recommendation for Future Research

This study has limitations. First, the study's participants consisted mostly of senior staff, and the majority of them were academics, with only a few senior administrative staff members. Hence, results from the study do not represent the views of all staff categories in these institutions. The participants were further limited to those currently occupying leadership positions within their respective institutions. As such, those who previously occupied leadership positions were excluded from this study. While working toward generalization is critical for quantitative researchers, the situation is different for qualitative research, the primary aim of which is to "describe, explore and understand" (Noble & Smith, 2014, 2) a concept of leadership in the higher education sector.

Another impediment to any supposedly generalized claim is that, most of the study's data were derived from HEIs situated in England; only a few were obtained from Scotland. Thus, the results do not reflect the views of all HEIs located in the United Kingdom. In line with qualitative research strategy, the study focuses more on providing a basis for describing and understanding the leadership narratives in the higher education sector than on seeking general conclusions about the subject matter. We therefore recommend that the leadership of these institutions adopt relational models of leadership in managing these institutions. Future research area could examine the relationship between the three leadership taxonomies (blended, collegial, contextual) and their impact on the performance of HEIs.

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Adobi Jessica Timiyo-Pereware, PhD, completed her PhD program last year in the Department of People, Management, and Organisations at the University of Huddersfield, United Kingdom. Under the supervision of Dr. Annie Yeadon-Lee, her thesis investigated servant leadership practices within the context of the UK higher education sector. She previously worked as a part-time lecturer at Liverpool Hope University in 2014, where she earned her second master's degree. Presently, she works as a full-time lecturer at the University of Seychelles. Her research interests include leadership, general management, and marketing, particularly within higher education and small- and medium-scale enterprises. She can be reached at jessica.timiyo@unisey.ac.sc.

Appendix 1: Summary Table Comparing Leadership Taxonomies Based on Gender

Leadership Taxonomy	Male Cases and Passages	Female Cases and Passages
Blended Leadership	**Nick** *"I will go for the approach where much freedom and autonomy is given to people at the operational level."* *"If we have a leadership model where the major decisions are made there, that could create problems, but if much autonomy, much freedom is given to, say, the lecturers who develop the model. . . ."* **Luke** *"The kind of leadership HEIs actually need for me has to be based on, it's a difficult one. But it has to be top-down leadership, which actually should have a vision that everybody shares. Or, at least [the] majority of the people share. . . ."* **Chris** *"Within universities now, I don't think, if you talk about the management structures, it's much easier in a sort of flat management structure for people to put out what they really feel. . . ."* **Billy** *"But I suppose at the universities, it's a little bit different because you have got a hierarchical structure with the vice chancellor and (sic) various deans and professors, which tends to be fairly simple or standard in (sic) in the UK."*	**Agnes** *"Sometimes I have to be quite directional and assertive about things, but my natural style is much more consultative and collaborative. So that's my kind of default position, and I like to carry people with me, you know, to inspire them, to kind of follow the same route that I happen to go along rather than saying 'you must do this because I say so.'"* *"One of my strongest principles, I think, it's around equality and fairness . . . there are different difficult decisions that have to be made, but you just have to be quite, perhaps, strong-minded about it."* **Betty** *"We have formal internal structure in terms of management structures. But because we are highly professional—well, many of us are highly professional—we also have this small informal structure; networks, if you like."*
Collegial Leadership	**Chris** *"I hope they see me as (sic) a colleague or friend. So I hope to criticize what they do, but in a positive way."*	**Agnes** *"This is where I think it's so important to have that kind of collaborative ethos (sic), to encourage people to work*

	"It's a bit of servitude, it is, to operate in a way, quite like that." *"My idea would be some form of collegial, collective form of leadership with someone, who of course, all these big organizations—someone has to make decisions)."* *"I would like to take you back to the old days, you know, not that long ago, where academics were in charge of their own courses, they make decisions about what was on the course, they make decisions about how it should be served, they make decisions about [what] should be in the assessment. And in that position, they may not have an ample control of what the institution did, (sic) in terms of marketing, or in terms of planning, and sort of estate management and that sort of thing, but they had control over things that mattered to them. And they don't like processes; it's a highly collegial decision-making process with a great amount of individuality, yeah, and courage to do courses."*	*together, and to be brave, really, you know—to think outside the box, not to be constrained by the way that we've always done things, but to think about different ways of doing things."* ***Amanda*** *"I like to think that I'm appreciated, (sic) that I'm also (sic), what I say and what I will like to do, they go with. I don't say do it for the sake of doing it. I do like to get the staff to buy in. And that's what a good leader is about, is getting people involved, and getting them buy in, really, and in some ways empowering them to do what they need to do. Because in lots of cases, they've got more of the skills than I have."* ***Betty*** *"So you've got very almost like, first-line managers, if you like, from the academic side because they're running these large modules. But then across that, you've got these kinds of people who may be more experts in different areas as well. That's how I see it, because there isn't—I'm probably referring back to an older model of HEIs where there's a lot of collegiality")*. *"I think there's a lot of creativity that needs to come into higher education. It's not that you're pushing paper or filling in boxes or that. You actually have to engage with lots of students; you have to infuse them; you have to be creative about how you approach the learning that you want those students to engage with. And I think if you have that very managerialistic control over them, you could lose some of that passionate enthusiasm, but that's just my perspective on things")*.

		Martha *"I think of a previous experience because there are other parts of the role, you know, the university collegial environment. You are part of the university; you're engaging with different people, your colleagues, your subordinates. It's part of that experience, you know, the students are getting and you're getting as well, as an employee of the university."*
Contextual Leadership	**Larry** *"I think the emphasis, which is being placed in terms of the leadership perhaps, is different in different institutions. . . I think, increasingly, if you have a model which kind of nurtures and which promotes and supports leaders at different levels. . . ."* **Paul** *"I've got to facilitate dialogue, conversation amongst other teams and other (sic), departments as well."* *"Leadership is context specific, right; it's about really being context specific."*	***Agnes*** *"You do need to have different approaches in different situations and, you know, sometimes, I've to get involved in disciplinaries and foremost management issues, which, you know, can be quite difficult for everybody. Hmm, but you have to be quite tough and, you know, I think it's about having strong principles, which you just stick to."*

Appendix 2: Summary Table Comparing Leadership Taxonomies based on Participants' Status

Leadership Taxonomy	Academics Cases and Passages	Administration Cases and Passages
Blended Leadership	**Betty** *"So you've got almost like, first-line managers if you like, from the academic side because they're running these large modules. So you've got that kind of structure in it. But then across that, you've got these kinds of people who may be more experts in different areas as well. That's how I see it because there isn't—I'm probably referring back to an older model of HEIs where there's a lot of collegiality."* **Chris** *"Within universities now, I don't think, if you talk about the management structures, the lack of sort of a horizontal sort of command structures means that, people don't listen because, you don't tell the person who's one step above you what you think of them. It's much easier in a sort of flat management structure for people to put out what they really feel. Horizontal hierarchical structure, you're thinking, (sic), promotion, will I get it if I say anything, etc., you know. So, I don't think—it's not only [a] problem of listening, it's a problem that people are fighting to say anything or resolve not to say anything."* **Luke** *"It has to be top-down leadership, which actually should have a vision that everybody shares. Or, at least [the] majority of the people share."* **Nick** *"I will go for the approach where much freedom and autonomy is*	**Agnes** *"Sometimes I have to be quite directional and assertive about things but my natural style is much more consultative and collaborative. So that's my kind of default position and, I like to carry people with me, you know to inspire them, to kind of follow the same, the same route that I happen to go along rather than, saying you must do this because I say so. I mean, that's actually not my style at all."* *"One of my strongest principles, I think it's around equality and fairness. You know, there are different difficult decisions that have to be made, but you just have to be quite, perhaps, strong minded about it."* **Billy** *"But I suppose at the universities, it's a little bit different because you have got a hierarchical structure with the vice chancellor and (sic) various deans and professors which tends to be fairly simple or standard in (sic) in the UK."*

	given to people at the operational level. . . . It should be a model where we have specialists making the major decisions because these big institutions generate knowledge and then the key people who generate the knowledge are really not the managers at the top." *"I will say the model that concentrates decision powers at the lower levels rather than at the higher levels."*	

Uncommon Pairs: The Making of Unique Peacebuilding Leaders in Israel and Palestine—A Preliminary Examination*

Saliba Sarsar
Monmouth University

It takes special people to work together, challenge the status quo, speak the simple truth of mutual respect and peace, and practice what they preach so as to inspire others toward hope and a better future. Over the past seven decades, while Israeli-Palestinian relations have witnessed episodes of dehumanization, disempowerment, distrust, violence, and pain, there are examples of leaders from opposite sides of the divide who have found the courage to team up as "uncommon pairs" and engage in joint peacebuilding actions for the benefit of their respective communities. In this article, two case studies—of the late Israeli Jewish Dan Bar-On and Palestinian Sami Adwan and of Israeli Palestinian Ibtisam Mahameed and Israeli Jewish Elana Rozenman—are used to elucidate the concept of uncommon pairs and its process as well as the common characteristics of uncommon pairs and the potential benefits of uncommon pairing.

Key words: Israeli-Palestinian relations, peacebuilding leaders, uncommon pairs

In one of his favorite sermons, "Loving Your Enemies," Reverend Dr. Martin Luther King Jr. (1963/1981) elaborated on Jesus' exhortation to love one's enemies. He believed this command to be "an absolute necessity for our survival" (49) and that "love is the only force capable of transforming an enemy into a friend" (54). He preached that

> Returning hate for hate multiplies hate, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that. Hate multiplies hate, violence multiplies violence, and toughness multiplies toughness in a descending spiral of destruction (King, 1963/1981, 53).

A similar sentiment was expressed by the late Sheikh Abdul Aziz Bukhari, a leading Muslim voice for peace and reconciliation in Israeli-Palestinian relations, who said:

> Killing each other will not get us anywhere. War will never solve the problem. The only way we can solve the problem [is] by looking after each other, trying

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> to solve the problem with love, understanding, respect, and honesty, and justice. (Gopin, 2012, 99–100)

Sheikh Bukhari's sentiment was shared by his longtime friend Eliyahu McLean, a religious Jew, whose partnership with Sheikh Bukhari was viewed as essential for the success of peace work. McLean stated: "they see by the love and friendship that we have between us an example in a small scale of the peace we are talking about and trying to manifest on a large scale" (Gopin, 2012, 71).

Sheikh Bukhari and McLean's comments did not develop in a vacuum. They emanated from an Israeli-Palestinian environment that, over the years, has witnessed large doses of anger, exclusion, disempowerment, discrimination, dispossession, and distrust, as well as insecurity, aggression, the destruction of lives and livelihood, and pain. Violence, rather than dialogue and diplomacy, seems to be the preferred method of settling disputes. Extreme views, held by the few, and extreme actions, carried out by the few, tend to dictate the lives of the many. Those who dare to challenge the status quo, who speak the simple truth of mutual respect and peace, and who practice what they preach become beacons of light guiding others toward hope and a better future. This article focuses on the making of unique peacebuilding leaders in Israel and Palestine by first examining the views and work of two uncommon pairs who have shone bright in the midst of adversity and darkness. The common characteristics of uncommon pairs, the process through which they pass, and the benefits likely to accrue to them are also presented. Implications for the future of Israeli-Palestinian relations conclude the article.[†]

Uncommon Pairs

Uncommon pairs are collaborative leaders who engage in joint work and shared responsibility in support of service and transformational change in their communities. The act of collaboration is "an act of shared creation and/or shared discovery" (Schrage, 1990, 6). Uncommon pairs tend to value similar qualities,

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including authentic vision, compassion, and empathy. They discover or reach out to each other across the divide so as to address together serious concerns or complex issues that impact the larger environment beyond themselves and their immediate surroundings.

Dan Bar-On and Sami Adwan

A prime example of an uncommon pair is that of the late Israeli psychologist Dan Bar-On and Palestinian educator Sami Adwan. In an earlier issue of this journal, I analyzed how both peacebuilding leaders challenged the status quo, dared to say "no" to conflict, and worked together to find practical solutions to some of the issues separating their national communities (Sarsar, 2012).

Bar-On's engagement in dialogue and conflict resolution began with his psychological work with the children of Holocaust survivors and children of Nazi perpetrators. In the 1990s, he met Adwan, and both began working with a group of Palestinian and Israeli scholars who formed the Peace Research Institute in the Middle East (PRIME). Bar-On, like Adwan, was deeply affected by the lack of solution with the other. His work with Adwan and others was designed to open new opportunities and possibilities so as to generate hope (Bar-On, 2004).

For his part, Adwan was transformed behind bars. His encounter with Israeli soldiers while in prison for being a member of Fatah during the first intifada (the Palestinian uprising against the Israeli occupation between 1987 and 1993) made him realize that denial and avoidance would not improve the situation, but discovering the other could. Hence, he studied Palestinian and Israeli curricula and found out that each tells one-sided stories.

> There is not even a proposition to listen to the other's story or learn about how the other thinks. Another issue is that neither curricula pays attention to the eras of peace and coexistence that once existed between Palestinians and Jews. Rather, both curricula are limited to discussing wars, immigration, revolutions, and attacks. (Adwan, 2005)

Bar-On and Adwan, through their work with PRIME, pioneered an educational model that enabled both Palestinian and Israeli teachers to create a unique school history curriculum that presents the Israeli and Palestinian narratives side by side (Adwan, Bar-On, Naveh, & PRIME, 2012). Bar-On saw this joint project,

like other projects he led, as the foundation for "a common understanding and feeling, the beginning of a collective memory for a group whose members had previously clung to mutually exclusive memories or conflicting "tribal egos" (Bar-On, 2006, 202). This joint project and the resultant dual narrative method would not have been possible without the inordinate faith, honesty, and trust on the part of the teachers. Similarly, the whole experience would not have materialized without PRIME being a safe zone where both Israeli and Palestinian educators acknowledged and validated each other's experiences and pain.

However, Bar-On and Adwan's positive collaboration came with a heavy price.

> Sami and I were each attacked as "traitors" in our own societies for our cooperation or for "normalization with the enemy." I had to become much more attuned to Sami's "public relations" problems, as he was in a much more complicated situation in his own society than I was in mine. (Bar-On, 2006, 85)

Those against normalization in Palestine reject any accommodation with Israelis until the occupation is ended. They regard "the semblance of normal relations between the parties inappropriate when one side is in fact exercising disproportionate power over the other" (Bar-On, 2006, 205).

Threats, fear, and uncertainty led to a "wartime" strategy that enabled Bar-on and Adwan to work "slowly and quietly on relatively small projects, creating 'islands of sanity' before coming out with public statements" (Bar-On, 2006, 86).

Bar-On passed away in September 2008, leaving a legacy of groundbreaking scholarship and a vision of Israeli-Palestinian partnership. His humanity and wisdom continue to inspire those seeking a peaceful future based on equality and mutual understanding between Israelis and Palestinians. Adwan continues to speak out in support of understanding the other, and his joint research since Bar-On's passing has resulted in the publication of two co-authored books (Adwan et al., 2012, Adwan, Vogel, & Aldinah, 2016) and several journal articles and international presentations.

Ibtisam Mahameed and Elana Rozenman

Israeli Ibtisam Mahameed was one of the first women to leave her village of Fureidis, near Haifa, in search of education. A devout Muslim, Mahameed works

with many groups that promote interfaith dialogue, women's empowerment, and nonviolence. She is the founder of the Center for Hagar and Sarah; the founder of the Women's Interfaith Encounter, an offshoot of the Interfaith Encounter Association; and the co-founder of Jerusalem Peacemakers. Married with three children, she is deeply committed to strengthening the role of women in society and, in 2002, she became the first woman to run for mayor of her hometown. She received the Unsung Heroes of Compassion Award from the Dalai Lama in April 2009. The award honors individuals from across the globe for their work, commitment, and dedication to the service of others.

Mahameed is Palestinian and a citizen of Israel. She considers herself a "daughter of the Nakba," having lost her maternal grandfather and uncle and her paternal grandfather in the catastrophe that befell the Arab inhabitants of Palestine from 1947 to 1949 (Gopin, 2012, 29–33). Her peace activism began in 1988 when she realized that her Arab village in Israel was separated from the Jewish village by only one street and yet there was no interaction between them. The geographic and psychological distance was narrowed when women from both sides held monthly meetings. By opening their hearts to each other, both sets of women broke barriers, eased their fears, and made a conscious decision to overcome violence and promote a better future for themselves and generations to come. They also proved that women need not be dependent on men, but can lead themselves. Mahameed believes that politicians have interests to protect, which makes them reluctant to think clearly about peace, while women have what it takes to do so. There will be no solution to the Israeli-Palestinian conflict without honest peace negotiations. Much depends on people listening with open hearts and struggling together for peace, which is a noble cause. "If I consider myself a peace activist, then all my words and actions must be devoted to peace. For me, this is jihad and, if I die doing this, I will be considered a martyr" (Mahameed, 2004).

Elana Rozenman, a religious Jewish woman, began her peace work after her 16-year-old son Noam was terribly injured in 1997 by a suicide bombing carried out by two Palestinians, but then was operated upon by a Palestinian surgeon.

She felt compelled to act; doing otherwise would have felt like colluding with violence.

Rozenman co-founded Trust-Emun, a nongovernmental organization (NGO) that involves women from different religious communities in Israel and Palestine in support of mutual understanding, interfaith dialogue, and peace. She sees strengths in women, as they contribute to raising their families and communities and as they promote inclusivity and trust. “There are real merits in women working among themselves, using the truth of religion to bring understanding at a deep level and to empower women accustomed to macho and patriarchal models” (Rozenman, 2010).

Working with women especially, through religion, she practices how to keep her heart open even in the midst of anger and pain. In meetings with women representing the Jewish, Christian, and Muslim faiths, the main focus is not on politics, but on women’s religious experiences and getting to appreciate each other’s lives and cultures. Unlike men who, Rozenman believes, are driven by their head, women are moved by their heart. Their deliberations are “inclusive and non-hierarchical” and their decisions are arrived at through “consensus” (Rozenman, 2010).

In October 2015, Rozenman organized the Women’s Silent Walk for Peace at the Parliament of the World’s Religions in Salt Lake City, Utah. Commenting on the experience, she stated:

> What we are doing is walking silently for peace and that power overcomes all the words that are being said to incite violence, that use religion as an excuse for killing. . . . I’m from Jerusalem and people are dying every day. We know the cruelty and price of war and we are trying to shift that energy by simply being silent and being together. (Raushenbush, 2015, para. 4)

In 2002, Mahameed and Rozenman met for the first time at an interfaith conference in Berlin, during which they shared a hotel room and developed a strong bond of trust (Sharone, 2012). Their friendship has since matured and has been repeatedly expressed through family visits and celebrations as well as partnering to mutual respect and understanding. In 2008, they were featured in a four-part video series called *Unusual Pairs* (ZEJMedia, 2010). In 2009,

Mahameed was also featured in a video where she spoke about her role as an Arab Muslim woman working toward peace in Israel/Palestine. As recently as February 1, 2017, they organized a women's interfaith gathering for World Interfaith Harmony Week. Forty Jewish, Muslim, and Druze women met at the community center in the Druze village of Daliat AlCarmel in Israel. As Rozenman (2017) describes the event:

> A tree was planted by women from each religion in the name of their own mothers, working hard to dig the holes and plant the trees as a permanent symbol of interfaith harmony in nature. We encircled the trees and sang songs and blessings. (para. 3)

Their friendship, partnership, and the very fact that they appear together at public events, as some other peacebuilders do, speak volumes of their commitment to and the viability of peace.

Other Peacebuilding Pairs

Over the years, several other pairs have led important peacebuilding efforts, with some originating from Israel and Palestine, respectively, as in the case of the Israeli Jewish Dan Bar-On and the Palestinian Sami Adwan, and others from within Israel proper, as in the case of the Israeli Palestinian Ibtisam Mahameed and the Israeli Jewish Elana Rozenman. Among them are:

- Israeli Gershon Baskin and Palestinian Hanna Siniora of the Israel/Palestine Center for Research and Information (IPCRI), now known as Israel-Palestine: Creative Regional Initiatives;
- Israeli Eliyahu McLean and the late Palestinian Sheikh Abdul Aziz Bukhari, who was also the leader of the Naqshabandi Sufi order, of the Jerusalem Peacemakers (Gopin, 2012, 47–75; 79–100);
- Israeli Palestinian Najeeba Sirhan and the late Israeli Osnat Aram-Daphna, who promoted open dialogue and understanding between their communities in the Galilee through education (Tanenbaum, n.d.);
- Israeli Yitzhak Frankenthal and Palestinian Jawad Tibi of the Parents Circle-Families Forum (PCFF), a grassroots organization of bereaved

Palestinians and Israelis, which promotes reconciliation as an alternative to hatred and revenge (Frankenthal & Tibi, 1999);

- Israeli Rami Elhanan and Palestinian Bassam Aramin (co-founder of Combatants for Peace) of PCFF (Braaksma, 2009, 17–72); and
- Israeli Yaniv Sagee and Israeli Palestinian Mohammad Darawshe of the Givat Haviva Center for Shared Society, which engages "divided communities in collective action towards the advancement of a sustainable, thriving Israeli democracy based on mutual responsibility, civic equality, and a shared vision of the future" (Givat Haviva, n.d.).

In 2005, the Institute of International Education (IIE) began awarding the IIE Victor J. Goldberg Prize for Peace in the Middle East annually "to recognize outstanding work being conducted jointly by two individuals, one Israeli Jew and one Arab Muslim, whether or not a citizen of Israel, working together to advance the cause of peace in the Middle East" (IIE, n.d., para. 1). The winners share a $10,000 prize. Bar-On and Adwan were the first to win this prize. Since then, 11 other pairs have received the prize.

The Making of Uncommon Pairs: Process, Characteristics, and Potential Benefits

In working toward healing and peaceful relations, uncommon pairs cross borders—physical, psychological, cultural, religious, and ideological—which is extremely difficult, if done seriously. That usually runs counter to demands from others, such as the pressures against normalization with Israeli Jews in some segments of Palestinian society (Tahhan, 2016) or the opposition to peace with Palestinians in some segments of the Israeli Jewish society. For Gershon Baskin (2015), this Israeli opposition includes Jewish settlers, members of the Bayit Yehudi Party and the Yisrael Beytenu, and some Palestinian citizens of Israel.

By reaching out to the other, uncommon pairs take risks by questioning authority, current conditions, and the taken-for-granted in their communities. Their actions mean reexamining identity, opening oneself to alternative ideas and ways of being, and engaging in deep personal transformation. Their actions

entail learning to work through, if not reconcile, two contradictory or opposing meanings of peace; for example, the Israeli emphasis on peace as law, order, and nonviolence in contrast to the Palestinian focus on peace as justice, independence, and self-determination. All of this necessitates overcoming guilt and feelings of victimhood or of being "a perpetrator" or "victimizer."

Uncommon pairs refuse to surrender to despair and pain. They rise to see the light and keep peacebuilding alive. They become inspired to explore alternatives and capitalize on potential. In describing activists who embody the characteristics of uncommon pairs, Braaksma (2009) notes that "despite their trials and tribulations, they built bridges across their predicaments to a different future. Not only that, they made their cause public, as is evident from their activities and websites" (14). A similar sentiment is expressed by Gopin (2012), who notes that "it is in that mysterious world of human bridges between enemies that we find flowering up from a ground of death, hatred, and war, something extraordinary: the seeds of life, the seeds of the future" (3). In so doing, they free themselves from the shackles of the past and live anew "an undivided life."

Like Palmer's (1998) four definable stages of development, all ideal types, that are necessary for the unfolding of a movement, there are four discernable phases through which uncommon pairs or peacebuilding leaders pass on their journey or mission in life (166–183).

- Phase 1: People who have been through catastrophe or trauma (e.g., war, occupation, loss of a loved one, imprisonment) and whose environment seems to be closed or unresponsive to them, make a conscious decision to live "divided no more" and find a place for their healing and peace work outside of their immediate communities.
- Phase 2: These people discover or locate others going through similar experiences or journeys and form pairs or become part of communities of congruence that provide support, the fulfillment of a shared vision, and the promise of wholeness.
- Phase 3: These pairs, part of or separate from communities of congruence, find the courage to go public and begin to express their private issues (e.g.,

bereavement, dream of a better world) in the open, thus socializing others and expanding the circle of care, but receiving societal criticism as well, mainly from those who perceive them as negative collaborators or traitors.

- Phase 4: A system of alternative rewards develops that sustains the members of the pair, and the resultant acknowledgements translate into further commitments and positive collaboration.

Those involved or ready to become involved in an uncommon pair relationship tend to embody common characteristics. They are more likely to be

- motivated by a vision larger than themselves and by others in the same profession or field;
- affiliative and sensitive to the needs of others on both sides of the divide;
- trustworthy and trusting of other people's motives and methods;
- collaborative in nature, enabling them to be catalysts as they involve others and arrive at consensus or agreement;
- receptive to change and to discarding biases and old habits;
- able to cope sufficiently with events, ideas, and people;
- tolerant and conceptually complex concerning events, ideas, and people;
- flexible and willing to compromise;
- interdependent and supportive of each other; and
- focus on the common good, less ethnocentric and less self-centered.

By being engaged in an uncommon pair set, individuals become fulfilled as they find

- a relatively safe space and supportive environment;
- respect and trust from those who have and those who have not gone through similar experiences;
- validation that might not have existed in one's own community;
- common ground away from turf issues;
- equality and symmetry, not power hierarchies—essential when recruiting supporters in one's own community and negotiating for resources and over issues;

- actualization of hopes and needs, which might be hard to accomplish if pursued individually. Joining hands has the potential of generating different perspectives, added resources, and better outcomes;
- a new meaning in life, a *raison d'être*, and renewed energy;
- a common example at the micro level to replicate and use;
- hope for improvement possibilities;
- awareness of the other side's fears and needs;
- self-contentment and satisfaction in their positive efforts; and
- insulation from engaging in wrongdoings.

When acknowledged, celebrated, or successful, uncommon pairs can have multiplier effects. Among the potential benefits or rewards are

- expansion of one's own consciousness and arrival at a new vision of reality and a broadening worldview;
- confidence and the generation of more trust;
- self-empowerment and the empowerment of others;
- resilience to overcome additional borders or obstacles;
- positive collaborative experiences;
- peacebuilding within and between communities, thus enabling the creation of a culture of peace;
- enhancement and improved professional, personal, and social life skills; and
- development of additional uncommon pairs.

Implications and Recommendations

Israeli-Palestinian relations are enriched by the peace work of uncommon pairs and the peacebuilding organizations to which they belong. With proper inspiration, resilience, and support, a proliferation of uncommon pairs can engender a powerful movement ready to cross borders and seriously engage in conflict management, reconciliation, and peace.

What is essential is for positional leaders or top-down peacemakers on both sides of the divide to take peace more seriously in order to reach agreement, thus stopping the cycles of dehumanization, disempowerment, distrust, violence,

and pain. What is equally essential for peacemakers and peacebuilders, including uncommon pairs, is to synchronize their efforts so as to prepare their societies for peace and to live peace.

Multiple forms of assistance to uncommon pairs and peacebuilding organizations—financial, legal, moral, and political—become necessary to transform conflict and advance coexistence and cooperation in Israeli-Palestinian relations. Over the years, such assistance has come from a variety of funding sources in the United States (e.g., the U.S. Agency for International Development [USAID], the U.S. Department of State through the Middle East Partnership Initiative [MEPI] program, and the United States Institute of Peace [USIP]) and from the European Union. The Alliance for Middle East Peace's (2016) proposal to create an independent international fund for Israeli-Palestinian peace is on target. Modeled on the International Fund for Ireland, it can play a key role in fostering reconciliation and sustaining a peaceful resolution between Palestinians and Israelis.

Loving one's enemy, as uncommon pairs and their supporters do, is easier said than done. But it is the way to set wrongs to right and turn exclusion into embrace. It behooves all of us to help usher the light out of the darkness.

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Saliba Sarsar, PhD, is a professor of political science at Monmouth University. He is a scholar and frequent commentator on Middle East affairs. His research, teaching, and writing interests focus on the Middle East, Palestinian-Israeli affairs, and peace building. He is the co-author of *Ideology, Values, and Technology in Political Life* and *World Politics: An Interdisciplinary Approach*. Dr. Sarsar is the editor of *Education for Leadership and Social Responsibility* and *Palestine and the Quest for Peace*, and co-editor of *Patriarch Michel Sabbah—Faithful Witness: On Reconciliation and Peace in the Holy Land* and *Principles and Pragmatism—Key Documents from the American Task Force on Palestine*. He can be reached at sarsar@monmouth.edu.

Humility and Tone at the Top[*]

Hershey H. Friedman, Dov Fischer, and Sholom Schochet
Brooklyn College, CUNY

The world today is not experiencing a knowledge crisis, but a leadership crisis. This crisis affects government, business, health care, and education. This article explores six characteristics of humility in leadership, highlighting Moses as a literary example. It also demonstrates why it is important for leaders to have humility and how to develop this trait. There is evidence that leader-expressed humility correlates positively with both employee job engagement and employee job satisfaction and correlates negatively with voluntary job turnover. Leaders with humility will be receptive to hearing what others have to say; good ideas can come from anyone in an organization and are not limited to top management. Organizations that focus on hiring leaders with humility will not only destroy the glass ceiling that hinders the advancement of qualified women, but also help their firms flourish.

Key words: Bible, compassion, glass ceiling, H factor, humility, leadership, Moses, tone at the top

Kofi Annan, former Secretary-General of the United Nations, maintains that the world today is not experiencing a knowledge crisis, but a leadership crisis (Annan, 2016). It appears that we have lost the ability to be proactive, rather than reactive. Indeed, "a startling 86% of respondents to the *Survey on the Global Agenda* agree that we have a leadership crisis in the world today" (Shahid, 2014, para. 1). This crisis affects government, business, health care, and education. According to a World Economic Forum (2014) study:

> Most people's understanding of a lack of values in leadership probably relates to the problem of leaders simply caring about their own interests, rather than being motivated by something more worthwhile. We expect leaders not to just stick to what they know, but to be driven by something that moves us forward and brings people together. And so, in reality, the concern is that there's not enough sharing of views, values and vision. ("From the survey," para. 2)

Tone at the top is a term that originated in the accounting industry; it is set by the leaders at the top of the hierarchy and then trickles down to all employees. If top management (the board and the CEO) does not care about honesty, integrity,

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righteousness, and ethical behavior, employees will also be indifferent to those values. According to Sandford (2015):

> In the context of an ethics and compliance program, the tone at the top sets an organization's guiding values and ethical climate. Properly fed and nurtured, it is the foundation upon which the culture of an enterprise is built. Ultimately, it is the glue that holds an organization together. (4)

The United States has many problems that need solving—income inequality; a drug epidemic; unaffordable health care; an inferior educational system; corruption in corporations, government, and higher education; terrorism; a decaying infrastructure; police abuse of power; huge number of people being incarcerated; poverty; and a shrinking middle class (Gallup, 2016). Meanwhile, there is gridlock in Congress, and little has been done to solve any problems. Surveys by the Pew Research Center indicate that over the last six years, more than 80% of Americans state that "the government makes them feel either angry or frustrated" (Porter, 2016). Friedman (2016) observes that the 2016 presidential election was not about Republicans versus Democrats or Clinton versus Trump but about "Wall People" and "Web People." He asserts that:

> The primary focus of Wall People is finding a president who will turn off the fan—the violent winds of change that are now buffeting every family—in their workplace, where machines are threatening white-collar and blue-collar jobs; in their neighborhoods, where so many more immigrants of different religions, races and cultures are moving in; and globally, where super-empowered angry people are now killing innocents with disturbing regularity. They want a wall to stop it all. (A27)

Web people, on the other hand, understand that "a 21st-century party needs to build its platform in response to the accelerations in technology, globalization and climate change, which are the forces transforming the workplace, geopolitics and the very planet" (Friedman, 2016, A27). Clearly, the United States needs leaders who can motivate citizens to work together to solve many of these problems. Corporate leadership also needs to be fixed. Lack of employee engagement is also another serious problem. Gallup polls since 2000 have consistently found that approximately 70% of American workers are disengaged due in part to

ineffective leadership (Harter & Adkins, 2015). Is there a type of leader that can inspire people to work together?

The Meaning of Humility

What does it mean to be humble? It certainly does not mean lack of confidence and/or the inability to make decisions. In the Bible, humility is connected to deeds of loving kindness, justice, and righteousness. Jeremiah, in urging the quality of humility and in denouncing arrogance, states:

> Let not the wise boast of their wisdom or the strong boast of their strength or the rich boast of their riches, but let the one who boasts boast about this: that they have the understanding to know me, that I am the LORD, who exercises kindness, justice and righteousness on earth, for in these I delight. (Jeremiah 9:23–24, NIV)

Abraham and Moses were great Biblical leaders who possessed the attribute of humility (Kohler & Screiber, 1906). Humility is a spiritual value that makes one aware of the importance of others and causes one to show compassion and concern for humankind.

The *Orchot Tzaddikim* ("Paths of the Righteous," 1542/1967), a 15th-century book of ethical instruction by an unknown author, discusses signs of true humility. These signs include not retaliating even when insulted, showing respect for all people, being able to say "I'm sorry," and living a simple, unostentatious lifestyle. In the Bible, Ben Sira suggests training for humility: "Be exceedingly humble, for the hope of man is the worm" (Ecclesiasticus 7:17, NIV). This recommendation was repeated by Levitas of Yavne in Avot (4:4, NIV), also known as *Ethics of the Fathers*. Levitas proclaims that arrogance is an ugly trait and that the best way to dispel it is to remember that we all become worm food in the grave, so there is little about which to be arrogant.

Weidman, Cheng, and Tracy (in press) assert that there are two types of humility: "appreciative" and "self-abasing" (2). The positive type of humility is *appreciative humility,* which "tends to be elicited by personal success, involve action tendencies oriented toward celebrating others, and is positively associated with dispositions such as authentic pride, guilt, and prestige-based status" (2).

This is the kind of humility with which this article is concerned. *Self-abasing humility,* on the other hand, "tends to be elicited by personal failure, involves negative self-evaluations and action tendencies oriented toward hiding from others' evaluations, and is associated with dispositions such as shame, low self-esteem, and submissiveness" (2). King and Hicks (2007) argue that "true humility is more about possessing an exalted view of the capacities of others rather than a negative view of oneself" (632).

The traits of honesty and humility seem to work together. They are part of what Lee and Ashton (2012) refer to as the "H factor" of personality, one of the six basic dimensions that make up the human personality. These six dimensions are measured by the HEXACO Personality Inventory, with HEXACO referring to honesty/humility (H), emotionality (E), extraversion (X), agreeableness (A), conscientiousness (C), and openness to experience (O). The H factor—the honesty/humility personality dimension—affects people's approach to sex, power, money, and even choice of friends. People who score low on the H factor tend to be manipulative, arrogant, pretentious, and deceitful (Lee & Ashton, 2012; Ashton, Lee, & de Vries, 2014).

Humility and Leadership

There are many traits leaders must have in order to successfully lead an organization or country. Although the trait of humility is often neglected by the business leadership literature, it unlocks all other personal and leadership virtues (Argandona, 2015; de Cervantes, 1613/1998). Owens, Johnson, and Mitchell (2013) found that leader-expressed humility correlated positively with both employee job engagement and employee job satisfaction, and that it correlated negatively with voluntary job turnover. The data suggest that the negative relationship between voluntary job turnover and leader-expressed humility is mediated by employee job satisfaction.

Unfortunately, humility is often perceived as a trait that indicates weakness on the part of a leader and is therefore usually not considered when hiring organizational leaders. This may be the reason that Dame and Gedmin (2013)

claim that “the attribute of humility seems to be neglected in leadership development programs” (para. 3). There is a persistent belief that great leaders are self-confident, authoritarian, and even somewhat arrogant. This is usually not the case, especially in the knowledge-intensive economy. Autocratic CEOs are not effective leaders. According to Tischler (2007), “farsighted, tolerant, humane and practical CEOs returned 758% over 10 years, versus 128% for the S&P 500” (para. 7). One study found that “humble people tend to make the most effective leaders and are more likely to be high performers in both individual and team settings” (Orendorff, 2015, para. 4).

Many organizations talk about hiring CEOs who possess the traits of humility, responsive leadership, and servant leadership. It is actually not “in” to be arrogant in many progressive firms (Korn & Feintzeig, 2014). Baker and O’Malley (2008) posit that a management style that combines the traits of compassion, humility, gratitude, authenticity, humor, and integrity will improve employee retention and performance and thereby improve the bottom line of the organization. There is also some evidence that humility can be perceived by employees as a “quiet” form of charisma (Owens & Heckman, 2012, 794). Interestingly, female leaders with humility seem to be perceived as more charismatic by female subordinates than by male subordinates (Chiu & Owens, 2013).

Karakas (2010, 2009) describes new paradigm shifts in organizational development models and in management. The changes in management include “a shift from self-centeredness to interconnectedness, a shift from self-interest to service and stewardship, and a change from materialistic to a spiritual orientation” (89). Even the military has recognized the importance of humility in leaders. Farmer (2010) notes that “humble leaders can be very successful in the military because they are focused on developing those they are leading while accomplishing the mission” (“Checking your ego at the door,” para. 3).

The opposite of leadership humility is narcissistic leadership. According to Dame and Gedmin (2013), “narcissism combines an exaggerated sense of one’s own abilities and achievements with a constant need for attention, affirmation, and praise. . . .The narcissist lacks self-awareness and empathy and is often

hypersensitive to criticism or perceived insults" (para. 5). Kets De Vries (2014) describes how a narcissistic leader can create a toxic environment and harm an organization, noting that "driven by grandiose fantasies about themselves, pathological narcissists are selfish and inconsiderate, demand excessive attention, feel entitled, and pursue power and prestige at all costs" ("The narcissist," para. 1).

The construct of servant leadership has its roots in the Bible, and it was first introduced by Greenleaf (1970). The servant leader is the antithesis of the authoritarian and autocratic leader whose primary pursuits are adulation, fame, wealth, power, and/or wealth; one who believes in "leader first." Servant leaders focus on the needs of others; they care about people, empower others, and want everyone to be successful. They tend to see themselves as facilitators (Greenleaf, 1977; 1978). Hess (2013) found that effective CEOs tended to be servant leaders:

> These leaders were servants in the best sense of the word. They were people-centric, valued service to others and believed they had a duty of stewardship. Nearly all were humble and passionate operators who were deeply involved in the details of the business. . . . They believed that every employee should be treated with respect and have the opportunity to do meaningful work. ("Leading by example," para. 1)

Van Dierendonck (2011), in his review of servant leadership literature, affirms that humility is a key trait in servant leaders. He notes that "servant leadership is demonstrated by empowering and developing people; by expressing humility, authenticity, interpersonal acceptance, and stewardship; and by providing direction" (1228).

Collins (2005) found that "Level 5" leaders—the best leaders, who can make a company great—had characteristics such as "humility, will, ferocious resolve, and the tendency to give credit to others while assigning blame to themselves" ("Executive Summary"). Collins (2001) also says:

> Level 5 leaders channel their ego needs away from themselves and into the larger goal of building a great company. It's not that Level 5 leaders have no ego or self-interest. Indeed, they are incredibly ambitious—but their ambition is first and foremost for the institution, not themselves. (21)

Collins (2001) identified 11 companies whose stock performed exceptionally well and found that:

> Larger-than-life, celebrity leaders who ride in from the outside are negatively correlated with taking a company from good to great. Ten of the eleven good-to-great CEOs came from inside the company whereas the comparison companies tried outside CEOs six times more often . . . we found no systemic patterns linking specific forms of executive compensation to the process . . . the Good-to-Great companies paid scant attention to managing change, motivating people or creating alignment. Under the right conditions, the problems melt away. (10–11)

Leaders who are only concerned with self-aggrandizement and self-promotion tend to surround themselves with agreeable followers and are willing to take huge risks to increase their bonuses. Great leaders have humility and are givers, not takers. There are six characteristics of humility: listening (Prime & Salib, 2014), delegating (Dame & Gedmin, 2013), accepting responsibility (Bilder, 2006), compassion/altruism (Prime & Salib, 2014), desire to contribute (Collins, 2005), and not retaliating (Friedman & Hertz, 2015).

Listening to Others

Without humility, it is difficult to listen to and learn from what others say (Prime & Salib, 2014). Indeed, Nielsen, Marrone, and Slay (2010) posit that:

> People with humility are actively engaged in utilizing information gathered in interactions with others, not only to make sense of, but also, when necessary, to modify the self. That is, their self-views are focused on their interdependence with others rather than their independence from others. (34–35)

Spears (2004) found 10 characteristics in the servant leader. One was "listening intently and receptively to what others say. This, of course, means that one has to be accessible" (8). Another was *empathy,* or "having empathy for others and trying to understand them" (9).

Arrogant people do not admit that they can learn from others. This can be a deadly trait for a leader. In 1914, U.S. President Woodrow Wilson said: "I not only use all the brains that I have, but all that I can borrow" (439). According to Van Dierendonck (2011), "leaders who show humility by acknowledging that they do not have all the answers, by being true to themselves, and by their interpersonal

accepting attitude create a working environment where followers feel safe and trusted" (1246).

Friedman and Friedman (2014) assert that many German defeats in the Second World War, such as Stalingrad and Kursk, were due to Adolf Hitler's refusal to listen to his generals. He fired several of his dissenting, major officers—including Field Marshal Erich von Manstein, probably one of the most brilliant German generals—and he eventually took over all military operations since he refused to listen to anyone. Admittedly, Hitler is an extreme case of narcissistic leadership, but many leaders have surrounded themselves with sycophants. In many organizations, leaders reward loyalty and fire employees who disagree with them.

Understanding the Importance of Delegating

For Dame and Gedmin (2013), leaders have to understand that one person cannot have expertise in all areas. Good, humble leaders understand this and know the importance of delegating. A wise president selects a Cabinet consisting of experts, not just friends or flatterers. Russell and Stone (2002) list empowerment as an important characteristic of servant leaders, noting that "the goal of empowerment is to create many leaders at all levels of the organization. In essence, servant leadership involves turning the traditional organizational pyramid upside down" (152).

Apologizing and Taking Responsibility

Reuben (2014) underscores the difficulty many people have with saying "I was wrong." Leaders need to know how to apologize and not to simply blame others (Friedman, 2006). Humble people have no problem saying "I am sorry," and often take the blame even when they are not at fault. It is a way to move on and not obsess with recriminations. Guthrie (2012) stresses that a creative leader must have two key qualities: humility and the ability to admit that he or she made a mistake. Guthrie cites Keith Reinhard, CEO emeritus of global advertising agency DDB Worldwide, who says that "people respond to leaders who give credit to their team for success and take responsibility upon themselves for

failures" (para. 11). Legendary University of Alabama football Coach Paul "Bear" Bryant said: "If anything goes bad, I did it. If anything goes semi-good, we did it. If anything goes really good, then you did it. That's all it takes to get people to win football games for you" (as cited in Wulf, 2009, 24). The notion of apologies has become very important in diplomacy and international law today. Government apologies are one way countries remedy past injustices such as wartime atrocities or other types of abuses (Bilder, 2006).

Showing Compassion and Altruism

In a survey of more than 1,500 workers from several countries, Prime and Salib (2014) found that altruism and selflessness in leaders resulted in innovativeness. An altruistic leader cares about the success of an organization *and* its followers. Baldoni (2009) stresses the importance of humility, stating that leaders who want to inspire followers must "acknowledge what others do" and see themselves as "talent groomers" (para. 7–8). Recognition of the accomplishments of others and promoting them is a way to lead an organization. Great leaders want their followers to transform themselves to fulfill their potential. They care about others and want a better world (Fry, 2003; Reave, 2005; Rhodes, 2006). Leaders have to create a workplace where employees are givers. Grant's (2013) research on productivity and success shows that the most successful people are "givers," individuals who love helping others without requiring or expecting reciprocity; they do good to others with no strings attached.

A great leader who has humility also understands the importance of creating a compassionate workplace, as "the more compassionate the workplace, 'the higher the performance in profitability, productivity, customer satisfaction and employee engagement'" (Cameron, as cited in Global Focus, 2016, "Compassion is good for the bottom line," para. 2). There is a correlation between compassionate leadership and a reduction in sick leave (27%), as well as a reduction in disability pensions (46%) (Williams, 2012). It is difficult to separate compassionate and servant leadership from humility, as leaders with humility are empathetic and embrace compassionate and servant leadership.

Collins (2005) indicates that boards of directors "frequently operate under the

false belief that a larger than life, egocentric leader is required to make a company great" (145). This might be one reason that there are so few women in top leadership positions: arrogance and bluster are confused with ability. Women tend to be less aggressive and assertive and are seen as less capable than men with a strong alpha instinct: "women are more sensitive, considerate, and humble than men" (Chamorro-Premuzic, 2013, para. 4). Chamorro-Premuzic (2013) examined the personalities of thousands of managers from 40 different countries and found that the main advantage men have over women is that they "are consistently more arrogant, manipulative and risk-prone than women" (para. 4).

Organizations that hire leaders with humility will help break the glass ceiling so that qualified women can climb the corporate ladder and simultaneously help their organizations flourish. One recent study found that organizations with women on the board of directors had better growth and higher average returns on equity than those organizations that only had men (Phillips, 2014). This finding confirms the view that women tend to have better social sensitivity than men, i.e., the ability to correctly perceive, interpret, and respect the feelings, viewpoint, and opinions of others in the group. This may help to explain why including women in a group improves the collective intelligence or "c factor" of the group (Thompson, 2015). In the knowledge economy, where people tend to work in groups, the "c factor" matters most, since the collective intelligence of a group is not additive; it is the social sensitivity of group members that determines how well the group will function. A team of many geniuses that cannot work together will probably not accomplish as much as a cohesive team that taps into the creative energies of its members.

> A general collective intelligence factor . . . explains a group's performance on a wide variety of tasks. This "c factor" is not strongly correlated with the average or maximum individual intelligence of group members but is correlated with the average social sensitivity of group members, the equality in distribution of conversational turn-taking, and the proportion of females in the group. (Woolley, Chabris, Pentland, Hashmi, & Malone, 2010, as cited in Thompson, 2015)

Motivated by Building and Contributing, Not by Wealth or Ego

Collins (2005) emphasizes that "Level 5" leaders, the most successful leaders,

are motivated by "what they build, create, and contribute" and not by "fame, fortune, power, adulation, and so on" (145). The concept of maximizing shareholder value is a counterproductive business objective since it causes CEOs to focus on short-term earnings. Moreover, it distorts the way executives think and causes them to sacrifice long-term success for short-term increases in a stock price (Wartzman, 2013). Stout (2012) states:

> Shareholder value thinking causes corporate managers to focus myopically on short-term earnings reports at the expense of long-term performance; discourages investment and innovation; harms employees, customers, and communities; and causes companies to indulge in reckless, sociopathic, and socially irresponsible behaviors. It threatens the welfare of consumers, employees, communities, and investors alike. (vi)

For Nocera (2012), the 2008 Global Financial Crisis (GFC) resulted from the goal of maximizing shareholder value. He notes:

> Too many chief executives succumb to the pressure to boost short-term earnings at the expense of long-term value creation. After all, their compensation depends on it. In the lead-up to the financial crisis—to take just one extreme example—financial institutions took on far too much risk in search of easy profits that would lead to a higher stock price. (para. 4)

Grewal (2012) found that "wealthier people are more likely to agree with statements that greed is justified, beneficial, and morally defensible" (para. 7). These people "are worse at recognizing the emotions of others and less likely to pay attention to people with whom they are interacting (e.g., by checking their cell phones or doodling)" (Grewal, 2012, para. 6). In other words, these are the worst kind of organizational leaders for organizations that desperately need creative, innovative people motivated by social norms.

Arrogant people do not concern themselves about a successor or the future of the organization. In fact, some leaders drive away competent people from their organizations because of jealousy. Farmer (2010) cites some interesting research findings: approximately 40% of leaders "have 'ego' problems—are threatened by talented subordinates, have a need to act superior, and do not share the limelight" (Kelley, 1992, as cited in Farmer, "Checking your ego at the door," para. 1). As noted above, many CEOs took huge risks and endangered or

destroyed their firms because money was their prime motivation. They had little concern for the future of their companies, and they focused on short-term earnings rather than long-term value creation (Nocera, 2012).

Not Retaliating Against People

Some leaders are more concerned about rewarding friends and punishing enemies than doing what is in the best interests of their organizations. Leaders who retaliate against those who disagree with them send the wrong message to the people. In many companies, executives often seek revenge on whistleblowers (Mesmer-Magnus & Viswesvaran, 2005). Hyman (2010) states:

> To retaliate is to be human. If accused of wrongdoing, a natural response is to want to try to get even. . . . According to the Equal Employment Opportunity Commission's latest case-filing statistics, 36 percent of all discrimination charges filed last year contained an allegation of retaliation. This natural reaction also may explain why employers often lose a retaliation claim, even if they win on the primary discrimination claim. (para. 1)

Leaders should be concerned about justice, instead of avenging past slights or covering up mistakes. Getting even prevents leaders from accomplishing their organizations' missions (Friedman & Hertz, 2015).

Discussion

In this section, we illustrate the six qualities of humble leadership using the biblical figure of Moses as a literary example and discuss whether or not humility can be learned.

Moses: Exemplar of Humble Leadership

The Bible is the most read book in the world (Chapman, 2015). To believers, it is the word of God, guiding them to lead a meaningful, spiritual life; people have turned to it for direction and inspiration for thousands of years. Even nonbelievers can appreciate the Bible as a valuable tool for teaching enduring lessons to humankind and as an important work of literature. It is not surprising that there is a significant body of scholarly literature in the discipline of leadership that examines the lives of biblical figures in order to derive contemporary lessons

(e.g., Feiler, 2004; 2010; Friedman & Friedman, 2012; Friedman, Gerstein, & Fenster, 2014; Friedman & Hertz, 2015; 2016; Grumet, 2014; Laufer, 2006; Herskovitz & Klein, 1999; Levenson, 2012; Visotzky, 1998; Wildavsky, 1984; Woolfe, 2002; Zivotofsky, 1994).

Listens and delegates. Moses was not ashamed of taking advice from others. Jethro rebuked him when he saw that Moses did not understand how to delegate and tried to do everything by himself.

> The thing you are doing is not good. You and these people who come to you will surely wear yourselves out. The work is too heavy for you; you cannot handle it alone. Now, heed my voice and I will advise you, and may God be with you. You must be the people's representative before God and bring their disputes to him. Teach them his decrees and instructions, and show them the way they are to live and how they are to behave. But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens. (Exodus 18:17–21, NIV)

Reuben (2014) notes that Moses "turns for advice and counsel to a Midianite priest, a holy man from another religion, a practitioner and leader of another spiritual tradition" (para. 8). Later on, Moses asks God to provide him with help: "And Moses said to the Lord, Why have you afflicted your servant? Why have I not found favor in your sight, that you place the burden of this entire people on me?" (Numbers 11:11, NIV). God responds to Moses' complaint and tells him to select 70 elders (the *Sanhedrin*) to help him with decision making.

Contributes rather than accumulates. It is clear from the Bible that Moses did not use his position of power to enrich himself. He had clean hands and was able to say to God: "I have not even taken a single donkey of theirs, nor have I wronged even one of them" (Numbers 16:15, NIV). The Bible describes him in the simplest terms as the "servant of God" (Deuteronomy 34:5, NIV). There is no higher praise for a leader; Moses cared more for his people than for himself. According to Feiler (2010), Moses represents "the ideals of American justice" and reminds us that "a moral society is one that embraces the outsider and uplifts the downtrodden" (para. 21).

The Torah is concerned with hubris and greed on the part of a king, who must carry a Torah scroll with him at all times “so that his heart be not lifted [i.e., he becomes arrogant] above his brethren and not turn aside from the commandment right or left, so that he may prolong his days over his kingdom” (Deuteronomy 17:20, NIV). The Torah warns the king that arrogance is dangerous for a person in power. To discourage haughtiness, the king was limited on how much wealth he could accumulate, how many wives he could take, and how many horses he could own (Deuteronomy 17:16–17, NIV). As noted earlier in this article, there is evidence that as people become wealthier, compassion and empathy for others declines; it suggests that wealth leads to selfishness, not the other way around (Grewal, 2012).

Not petty—does not retaliate. Miriam and Aaron criticize Moses because he had married a Cushite woman (Numbers 12:1, NIV). Moses does not appear to care, and the Torah has to inform us that “the man Moses was exceedingly humble, more than any person on the face of the earth” (Numbers 12:3, NIV). Apparently, Moses was not going to react; this is why God stands up for him. Miriam is punished by God and afflicted with *tzaraas*, a horrific skin disease that turns her white as snow. Moses cries to God, pleading for her recovery (Numbers 12:13, NIV): “Please O God, heal her now, I beseech Thee.” Clearly, Moses was not the kind of leader who believed in retaliating.

Responsibility, compassion, and altruism. Moses stood up to God after the incident of the Golden Calf and demanded: “But now, please forgive their sin—but if not, then blot me out of the book you have written” (Exodus 32:32, NIV). According to many of the classical rabbinic commentaries, Moses was telling God to remove him from the book of life—in other words, to kill him, if He did not forgive the people for the sin of the Golden Calf. This is the sign of a great leader, one who cares about his people so much that he is willing to sacrifice his life for them. We cannot expect executives to die for their employees, but they should at least have compassion and feel pain when factories have to be closed or reductions in force need to be made. Later, when the Israelites made another serious blunder by believing the false report of the spies (Numbers 13–14, NIV),

Moses was offered the chance to become the leader of a new nation consisting of his own descendants: “I will smite them with the pestilence, and disinherit them, and will make of you a greater nation and mightier than they” (Numbers 14:12, NIV). Moses, a true servant leader, could not be enticed to abandon his flock, no matter how good the offer.

Moses cared about his people and wanted to ensure that there would be a capable successor to carry on his work. He demands of God: “May the Lord, God of the spirits of all flesh, appoint a man over the assembly” (Numbers 27:16, NIV). The term used to describe the Lord, “God of the spirits of all flesh” is unusual. The Midrash Tanchuma, a collection of stories, discussions of specific laws, and rabbinic homilies that elucidate biblical verses, composed circa 500 to 800 CE, suggests regarding this verse that every individual has a unique personality and spirit, and it is therefore crucial for a leader to be able to deal with every person with patience, respect, and tolerance. This verse also hints at the difficulty of knowing which person has the capabilities of being a good leader. Only God with his omniscience knows the true aptitudes of all people. Table 2 summarizes the lessons learned from Moses on the six characteristics of humble leadership.

Table 1: Moses as an Exemplar of a Humble Leader

<table>
<tr><th>Characteristics of Humility</th><th>Episode/Anecdote of Leadership Application</th></tr>
<tr><td>Listens</td><td rowspan="2">Jethro: Moses accepts Jethro’s rebuke and agrees to delegate more functions</td></tr>
<tr><td>Delegates</td></tr>
<tr><td>Apologizes and accepts responsibility</td><td rowspan="2">Golden Calf: When the people sin by worshipping the Golden Calf, Moses apologizes on their behalf. He spurns the opportunity to become the founder of a new nation.</td></tr>
<tr><td>Compassion and altruism</td></tr>
<tr><td>Desires to contribute, not to accumulate</td><td>Avoidance of kingly riches: Moses did not enrich himself, nor did he found a dynasty</td></tr>
<tr><td>Does not retaliate</td><td>Miriam’s tzaraas: Prays for his sister Miriam, who tormented him</td></tr>
</table>

Can Humility Be Learned?

Compassion is often a core value of most of the world's religions and belief systems (Strauss et al., 2016). Cherry (2016) cites research that shows that adults can be taught to be more compassionate; one of the techniques used is compassionate meditation, whose purpose is to produce caring feelings for other people who are suffering (Association for Psychological Science, 2013; Condon, Desbordes, Miller, & DeSteno, 2013; DeSteno, 2015; Kim & Shy, 2015). Humility, also a core value of many religions, can be taught together with compassion or by itself. Dame and Gedmin (2013) provide the first step for learning humility:

> First: subject yourself to a 360 review. Anonymous feedback from the people who surround you may constitute a mirror you won't love gazing into, but as Ann Landers wrote: "Don't accept your dog's admiration as conclusive evidence that you are wonderful." 360 feedback pays off in two ways. It shows you how your self-perception deviates from others' perception of your leadership. (And in leadership, perception is reality.) And it gives you a valuable practice in receiving feedback and turning criticism into a plan for growth and development. (para. 14)

Conclusion and Opportunities for Further Research

It is difficult to separate compassionate and servant leadership from humility, as leaders with humility will be empathetic and embrace compassionate and servant leadership. As noted earlier, Collins (2005) indicates that boards of directors "frequently operate under the false belief that a larger than life, egocentric leader is required to make a company great" (145). This article shows that the opposite is actually true. We identified six characteristics of a humble leader: listens, delegates, accepts responsibility, is compassionate and altruistic, desires to contribute, and does not retaliate.

Based on the literary example of Moses, perhaps the most compelling quality for further research is compassion and altruism. This is because of the transformative effect that these qualities engender in followers and in organizations and societies. Figure 1 on the next page illustrates how this transformation works.

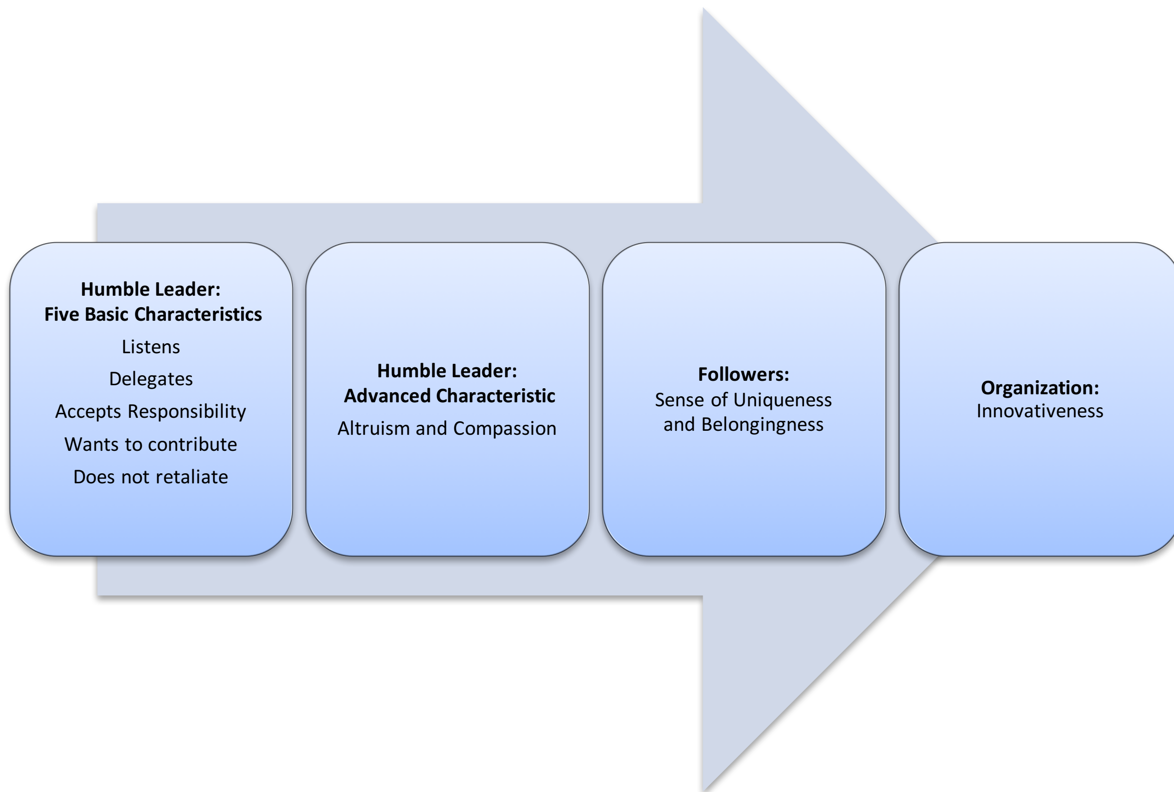

Figure 1. Opportunities for further research: Examining the links between humility and innovation

There is reason to believe that altruism and compassion are outgrowths of the other five qualities of humility. Once a leader achieves an advanced state of altruism and compassion, the effect on followers is transformative. This, in turn, frees followers to engage in innovation and transforms the organization.

As Raphan and Friedman (2014) state, "to successfully compete, companies must be nimble and creative, not tied to the marketing and management rules of the past" (2). They also point out that in the global Internet age, competition is ubiquitous. Effective leaders hire and retain the best talent. They also create learning organizations where knowledge is shared and people work cooperatively. These leaders listen and are receptive to ideas from all organizational stakeholders. They embrace change and are persuasive in convincing others to do the same, thus ensuring their organizations will adapt quickly to new and unexpected forms of competition. Firms that want to prosper need leaders with humility.

Future research could examine the links between the five basic characteristics of humility and the sixth advanced characteristic of altruism and compassion. Other research could explore how altruism and compassion transforms followers by giving them a sense of uniqueness and belongingness and how this transformation may result in a culture of innovation.

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Hershey H. Friedman, PhD, is a professor of business in the Murray Koppelman School of Business at Brooklyn College, CUNY. He received his PhD from the Graduate Center of CUNY. He has held both the Bernard H. Stern Chair of Humor and the Murray Koppelman Professorship. His work has been published in *Decision Sciences, Journal of Business Ethics, Journal of the Academy of Marketing Science,* and *Journal of Leadership Studies,* among others. Dr. Friedman's latest book, *God Laughed: Sources of Jewish Humor,* co-authored with Linda W. Friedman, was published by Transaction Publishers. His research interests include biblical leadership, business ethics, and humor. He can be reached at x.friedman@att.net.

Dov Fischer, PhD, CPA, is an assistant professor of accounting in the Murray Koppelman School of Business at Brooklyn College, CUNY, where he has taught since 2013. He earned his PhD in Business and Accounting from the University of Colorado at Boulder and his bachelor's degree in accounting from Yeshiva University. Dr. Fischer publishes on how accounting standards affect ethics and transparency in government and in the banking, pharmaceutical, and retail industries. He can be reached at dfischer@brooklyn.cuny.edu.

Sholom Schochet, CPA, CFE, is a lecturer of accounting in the Murray Koppelman School of Business at Brooklyn College, CUNY. He earned his master's degree in business management and leadership from CUNY's School of Professional Studies and is currently a doctoral student at Grenoble École de Management, Grenoble, France. He has lectured at Brooklyn College since 2015 and, as a CPA and CFE, provides consultancy services to businesses in a range of industries. He can be reached at sholoms@gmail.com.

VIEWPOINT

Understanding a New Type of Higher Education Leader: A Call to Arms to Study Nontraditional College Presidents*

Sean M. Heuvel

Nontraditional college presidents are an increasingly common type of leader in the modern higher education landscape. Coming into academe from outside fields such as government, business, or the military, they are expected to bring fresh and innovative perspectives to higher education and be effective practitioners of fund-raising as well as "friend-raising." However, very little scholarly research has been done to examine their overall efficacy or the issues that they face in adjusting to academic culture. This essay explores this new type of higher education leader further and encourages leadership and higher education scholars to study them more closely.

Key words: college president, higher education, nontraditional

As American higher education advances into the 21st century, the college presidency is undergoing a rapid and significant evolution. Once the reserve of career academics, dwindling government funding and increased competition for private support are prompting hiring boards at college and universities to seek out potential presidents who are adept at fund-raising as well as friend-raising (Howard, 2007; Tromble, 1998). To find such leaders, higher education institutions are increasingly appointing their presidents from professional sectors outside of the academy, including business, military, and government (Trachtenberg, Kauvar, & Bogue, 2013).

Often referred to as nontraditional presidents, these new types of leaders are generally defined as college presidents with little to no prior professional experience in higher education (McKenna, 2015). Over the past 30 years, these nontraditional college presidents have become more common across many institutions, increasing from 10.1% of higher education presidents in 1986 to 20.3% in 2011 (ACE, 2012). The number of presidents with experience outside of

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academe across various four-year institutions is also compelling. In 2011, nontraditional presidents comprised 15% of all doctorate-granting institution presidents, 15.5% of master's-level institution presidents, as well as 25.7% of baccalaureate institution presidents (ACE, 2012). However, despite their growing presence, little scholarly research has been done to analyze their efficacy as educational leaders. To date, the majority of writing on nontraditional presidents has been solely in the form of editorial commentary and, in a few doctoral dissertations (e.g., Beardsley, 2015; Cotnam, 2006). Further, little is known about how these nontraditional presidents perceive, respond to, and adapt to academic culture (Heuvel, 2015).

Based on existing scholarly literature, there are distinct differences between academic and nonacademic cultures. Scholars portray nonacademic cultures (particularly business culture) as profit-driven and focused on the bottom line (Hofstede, Van Deusen, Mueller, & Charles, 2002). Conversely, academic culture prioritizes notions of academic freedom, collegiality, and collective decision-making (Rosovsky, 1990). Further, while scholars have generally portrayed nonacademic cultures as highly organized and goal-oriented, others have described academic culture as an organized anarchy with highly ambiguous goals (Cohen & March, 1974). While there has been a recent neo-liberal push for higher education to adopt more businesslike practices, the traditional foundations of academic culture have remained sound (Slaughter & Rhoades, 2004).

These differences in cultures are significant and carry important implications for nontraditional college presidents, since most will be unfamiliar with academic culture when assuming their posts. Modern higher education history is full of highly publicized examples of nontraditional college presidents (e.g., General Dwight D. Eisenhower at Columbia University and former U.S. Senator Robert "Bob" Kerrey at New York's New School) who had serious difficulties making the adjustment to academic life (Jacobs, 2001; Santora & Foderaro, 2008). Their problems ranged from disputes with faculty leaders to trouble adjusting to the collective decision-making process found in many areas of higher education. However, there are other examples of nontraditional presidents who made the

cultural transition with little or no trouble, such as former North Carolina Governor Terry Sanford, who served as president of Duke University from 1969 to 1985.

Nevertheless, the potential for this clash of cultures is increasing as the number of nontraditional presidents in American higher education rises. For instance, the September 2014 appointment of veteran Florida state legislator John E. Thrasher as president of Florida State University was met with considerable protest from students and faculty, who had favored more traditional academic candidates (Schmidt, 2014). Dismissing the selection process as being tainted with political favoritism, the faculty senate passed a resolution for Thrasher not to be appointed, claiming that "he lack[ed] the stated qualifications required for the position" (Schmidt, 2014, "Troubled Process," para. 5). However, several members of the university's board of trustees countered that with Thrasher's immense political network, he was uniquely positioned to raise funds for the university and increase its national reputation (Schmidt, 2014). Ultimately, this episode at Florida State University may foreshadow a clash between academic and nonacademic cultures that could become even more acute in the future.

As the ranks of nontraditional presidents grow in American higher education, greater attention should be given them by both scholars of leadership and higher education. More specifically, more focused research is needed to determine what issues they face in adjusting to academic life. The rising number of nontraditional presidents is beginning to generate significant potential for a culture clash between the worlds of academic and nonacademic culture, and this issue should be studied further to provide current and future nontraditional presidents the information they need to succeed in office. The alternative would be to stand by and watch several of these presidents possibly fail, such as when former U.S. Senator Kerrey and former U.S. Treasury Secretary Lawrence Summers suffered faculty no-confidence votes during their presidential tenures at the New School and at Harvard University, respectively (Santora & Foderaro, 2008). Ultimately, whatever academics think of these nontraditional college leaders, they are becoming a more common and unstoppable force at higher education institutions across the United States. It is therefore imperative that leadership and higher

education scholars research nontraditional presidents more extensively, so they can help prevent possible adjustment problems and facilitate the success of this new breed of college leader.

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Sean Heuvel, PhD, is an assistant professor of leadership studies at Christopher Newport University in Newport News, Virginia. His research areas include higher education leadership and the college presidency, with a special focus on nontraditional college presidents. He earned his BA, MEd, and PhD at The College of William and Mary and an MA from the University of Richmond. Dr. Heuvel can be contacted at sheuvel@cnu.edu.