Transforming Leadership:

Pathway to Restoring the Image of God in Society

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Introduction

"Leadership is not a person or a position. It is a complex moral relationship between people, based on trust, obligation, commitment, emotion, and a shared vision of the good" (Ciulla, 2004, p. xv). The problem is that due to human nature the moral relationship is often compromised, damaged, or destroyed. Human tendencies to control frequently give rise to oppressive structures in which one attempts to exploit the other for one's own ambition or good. "Any situation in which 'A' objectively exploits 'B' or hinders his and her pursuit of self-affirmation as a responsible person is one of oppression" (Friere, 1993, p. 55). These oppressive structures destroy the moral relationship, trust, and shared vision of the good between the parties. It destroys the ability of individuals to achieve self-affirmation and the pursuit of happiness.

Moral basis of human rights. The right for humanity to pursue happiness, self-affirmation, or shared vision of the good is not a modern concept, being recognized as far back as Aristotle, "The end toward which men strive in life is happiness. Happiness for each creature is found in the best possible performance of the function for which he is peculiarly adapted" (Aristotle, & Loomis, 1943, p.86). The theme is picked up thousands of years later in the United States Declaration of Independence where it states, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness" (U.S. Declaration of Independence, Paragraph 2, 1776). In essence, the drafters of the Declaration of Independence were claiming that a moral

relationship existed, with rights thereof, among all human beings based on it having been granted by their Creator. The idea of God as author of the moral relationship no doubt sprang from their Judeo-Christian heritage which viewed humankind as having certain rights because of having been created in the image of God as described by Moses in the Pentateuch where it says, "Then God said, let us make man in our image and likeness" Genesis 1:26 (The New English Bible, 1972).

Although perhaps at one time basic moral human rights were solely recognized as having been bestowed by a Creator, they have since come in Western civilization to being recognized as universal principles. The contention is that "principles are not invented by us or by society; they are the laws of the universe…such basic principles as fairness, equity, justice, integrity, honesty, and trust" (Covey, 1991, p. 18). "At the highest stage of moral development persons are guided by near-universal ethical principles of justice such as equality of human rights and respect for individual dignity" (Burns, 1978, p. 42).

Transforming leadership is the way to restoring the image of God in society. In a way, we might say that working toward establishing justice and human rights, and working toward the well-being of all, is in effect, restoring the image of God in society. This paper will show how transforming leadership is the best pathway to accomplish it individually or organizationally, showing how transforming leadership is best positioned to fundamentally alter potentially oppressive structures so as to create organizations that are able to satisfy the needs of all, and humanize and elevate the dignity of its members. Transforming leadership recognizes the intrinsic equal worth of all humanity. It also recognizes that good leadership recognizes and uses conflict and tension to further proper

goals (Burns, 1978). Transforming leadership is aware that when oppressive structures are challenged, there will be opposition, but at the same time will also create a way of movement to change (Palmer, 2007). This leadership recognizes that "resistance is…the place where everything begins, not ends" (Palmer, 2007, p. 171).

Transforming leadership is not transactional leadership. The nature of transactional leadership is to "approach followers with an eye to exchanging one thing for another" (Burns, 1978, p. 4), such as promotion for doing extra jobs at work, or money for getting good grades. In contrast to this,

> Transforming leadership …is more potent. The transforming leader recognizes and exploits an existing need or demand of a potential follower. But, beyond that, the transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts follower into leaders and may convert leaders into moral agents (Burns, 1978, p. 4)

Although transforming and transactional leadership both "have strong philosophical underpinnings and ethical components" (Bass & Steidlmeier, 1999, p. 181), transforming leadership "ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led, and thus it has transforming effect on both" (Burns, 1978, p. 20). This is not true of transactional relationships.

Transforming leadership understands that authentic transformation may be regarded in both individuals and organizations as a move toward wholeness. They know that by its nature, leadership is a "process whereby intentional influence is exerted over

other people to guide, structure, and facilitate activities and relationships in a group or organization" (Yukl, 2010, p. 3). That process of influence, direct or indirect (p.5) will take shape based on the leader's core values, beliefs, and experience in a given situation. "There's an ethical dimension to leadership that neither leaders nor constituents should take lightly " (Kouzes & Posner, 2007, pp. 345-346), and because of this, an authentic voice is needed (p. 346). The ability to lead authentically comes from a constant examination of one's inner life, aligning it with timeless principles and truth, and then consistently living the outer life in harmony with it. Palmer calls this, living "divided no more" (Palmer, 2004, p. 9). "Authentic [transforming] leadership… implies a self-transcendence that comes only with genuine self-enlightenment, and that is the product of patient psychological reflection, or spiritual grace, or both" (Carey, 1999, p. 4). This is key. This type of leader, authentic, and guided by moral principles, is perfectly placed to become a *transforming leader* in which she is able to "engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality" (Burns, 1978, p. 20).

The next part of this paper is an autobiographic example of transformation. The author will explain how transformation happened in his life with regards to breaking free from a deeply engrained rigid fundamental evangelical background. He will explain the process and conflict that ultimately resulted in his breaking free from that oppressive structure.

Transformation: A Personal Experience

As I reflect on the greatest transformation I've personally experienced, I cannot help but think of the irony of the situation; that in becoming whole and becoming

"divided no more" (Palmer, 2007, p. 169), I had to appear to those closest to me, to be

disloyal, rebellious, and even sinful. In my pursuit of my humanness, of authentication, I

chose to live a divided life (Palmer, 2007), not sharing my most inward thoughts with

others out of fear. I didn't know at the time that the reaction by others was typical of

oppressors because "to the oppressor consciousness, the humanization of the 'others,' of

the people, appears not as the pursuit of humanity, but as subversion" (Friere, 1993, p.

59). I was dangerous.

I was raised by missionary parents who devoted their lives to the cause of Christ.

It was their calling, and I was forced to accept it as mine because I was constantly told

that whatever I did or said would reflect on them and their ministry. Misconduct on my

part could be a terrible "stumbling block" (Romans:14:13) to others and, as a result,

perhaps cause many people to go to hell. It was a terrible burden to carry as a young

child. The remedy was of course to immerse myself in scripture memorization and study,

and live a life fully devoted the Christ, whatever they said that meant. My parents

faithfully held family devotions and prayer to make sure it happened. As time went by, I

came to realize that being fully devoted the Christ meant living a sanctified, pure, and

holy life free of sin. I was totally indoctrinated and groomed to go on to study for the

ministry. It was after all, the only right thing to do.

As I look back, my transformation is one of freedom; freedom from oppressive

structures, judgmental attitudes, guilt, and condemnation. It is freedom from

sectarianism and exclusivism. It is freedom from a fundamental evangelical doctrine of

Holiness, the doctrine espoused by Vennard College where I first attended at age

eighteen, a doctrine described as a second work of grace after the initial spiritual

regeneration of a believer. This second work of divine grace supposedly effected a

sanctification that was a "complete deliverance from all spiritual pollution, all inward

depravation of the heart, as well as that which, expressing itself outwardly by the

indulgence of the senses, is called 'filthiness of the flesh'" (Jessup, 1938, p. 50). Jessup,

as it turned out, was required reading and no one was allowed to question his writing.

Embedded in divided life. As a young college student I knew I had plenty

"filthiness of flesh," and although I claimed to be sanctified, I knew that I needed to

maintain strict discipline so that no one would see my divided life. I was a staunch

believer in the doctrine, thinking it was simply my problem that I couldn't seem to

overcome all sin, couldn't arrive to a place of sinless perfection. I set whatever

misgivings I had aside and wrote a comprehensive paper my senior year in defense of the

doctrine. It was selected for inclusion into the archives as the best defense written that

year. I was completely embedded.

Problem was, life didn't seem to support the doctrine, from the beloved professor

who strongly espoused the view but who secretly looked at porn, to revered people who

abused their families, or those who held intense disrespect or intolerance of those outside

the faith. It didn't seem to me that the life of strict rules governing behavior produced

sinless behavior. Nevertheless, I graduated and went on to be a youth pastor and later

associate pastor in a couple of mainline denominations. I worked hard to maintain

appearances, but inside I wrestled with deep philosophical questions.

Cycles of transformative change. Transformation came slowly over time, and

went in cycles, but at each step I could no longer go back to what I once knew or was. At

first it was internal, then external. I would hit a crisis of thinking perpetuated by some

event, wrestle with the issue and come to some conclusion. I would feel settled for a while then it would start all over. Most of the transformation happened as I was exposed to differing ideas and coming to realize that they had merit. As time went by I was forced to accept some as likely true. I had to also accept that some of what I had been taught was false. In the beginning, challenges to my faith involved minor or superficial things pertaining to interpretation of specific doctrine. Is the rapture spoken of in I Thessalonians 4:15-17 prior to a period of tribulation on earth, or after? Eventually, challenges hit deeper. Is the doctrine of Sanctification (Jessup, 1938) true? It seemed to me that the reality of life contradicted theological belief. The challenge that proved to be the major turning point, one that changed everything, was when I came to the conclusion that scripture itself was not reliable as an inerrant document. I was devastated and came close to losing my faith entirely. My Christian foundation was nearly gone.

External help. Choosing therapy proved to be the beginning of wholeness. My therapist told me one day, "In most cases, I tell my clients I know they're getting healthy when they begin to *go* to church. In your case, I'll know when you are getting healthy, when you can *stop* going to church." How could I? All I really had left was a social gathering of believers. Besides, only my wife knew of my crisis of faith, and leaving church community would be a testament to the fact that I was no longer identifying with them, something I was not prepared to do. But, my therapist was challenging me to be authentic, to match my outward behavior to the inward belief. It took a couple years of therapy to come to the conclusion that above anything else I wanted to be whole, to live truthfully, inwardly and outwardly. In time I quit regular church attendance. It took longer to be able to admit that I had gotten away from the original tenets of Sanctification

(Jessup, 1938), but finally a milestone happened when I was able to sit down with my parents and tell them that I no longer believed the doctrine of hell as they had always taught. I felt free.

Challenge to be divided no more. Interestingly, when eventually stripped of doctrine, theology, and ritual, I found freedom. I found relationship. I found real faith. I found love and compassion for humankind. I found that scripture is true after all when it says, "anything you did for one of my brothers here, however humble, you did for me" Matthew 25:40 (The New English Bible, 1972). We are God's hands and feet to others. As I developed authenticity in my relationships with others, it felt as if for the first time that I really had a relationship with God. I have learned that love for God and humankind is real faith, and "is a complex moral relationship between people, based on trust, obligation, commitment, emotion, and a shared vision of the good" (Ciulla, 2004, p. xv). I cannot go back to my roots, yet in a way I have. I have returned to faith in a new way, one that is mine.

This is an example of personal transformation, a radical shifting of worldview. Change comes hard to most people, but transformation requires it. The next section will present a literature review of current research and theory pertaining to change theory and transforming leadership

Literature review: Change and transforming leadership

Rapid global change. Historically, there has always been change, but due to globalism and other factors, the world is now changing at a nearly unprecedented pace and scale. Some have adopted the term *tesarac* (Lewis, & Bridger, 2000) to describe the periods in history in which societal change is so rapid that it shakes the foundations of

belief, and challenges the established precepts, values, and world view (Lewis, &

Bridger, 2000). "One result of globalization is the erosion of the established social order,

which ushered in an age of cultural dynamism" (Samovar, Porter, & McDaniel, 2009, p.

83). With cultural dynamism comes conflict based on miscommunication. These are

cultural syndromes based on "shared pattern of beliefs, attitudes, self-definitions, norms

and values organized around a theme" (p. 34).

      Change management theory. Most research in leadership behavior in the second

half of the last century focused primarily on *leader consideration* (Yukl, 2010) (concern

for interpersonal relationships) and *initiating structure* (Yukl, 2010) (primary concern for

accomplishing tasks). More recently, in response to global forces, research has focused

on a third category concerned with *change and innovation* (Yukl, 2010). It has been

further refined into many theories, one of the most popular being Organizational

development *(OD) (*Levasseur , 2009, p. 159*).* "[It is]…a discipline that offers much to

professionals intent on solving real-world problems." (p. 159). However, OD itself is

caught in the midst of rapid change. Within the past few years, new models are emerging

and OD itself is being challenged because, at its core, OD is

> a means to address a process of planned change (Porras & Bradford,2004;
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> Weisbord, 2004), the shift to an environment of constant change calls for new
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> models and processes by which change is addressed in organizations. The world
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> no longer moves in incremental steps, but rather leaps that call for new modes of
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> effecting change. " (Wolf, 2011, p. 21).

"For organizations to be in a mode of sustaining high performance, they actually are

faced with a reality of being in constant motion" (p. 27). Further, to address change as a

process, both transactional and transformational aspects must be taken into consideration (p. 22). A new model of *rapid transformation* (Wolf, 2011) melds the two, recognizing that everything aligns at "the core of humanness" (p. 32), in which "positive change rests on an intentional inquiry into individual and organizational strengths…the generative possibility of human interaction and the release of energy in action toward a new future" (p. 32). This would seem to be in line with Ciulla's (2004) "shared vision of the good" (p. xv) or with Burns' (1978) in which shared values, motives, and goals of both leader and followers are met (p. 36).

Conflict resolution. People approach life from a cultural value base. When exposed to or confronted by another culture, miscommunication often results, leading to conflict. (Samovar, Porter, & McDaniel, 2009, p. 34) "All contemporary theories in social psychology would probably agree that a necessary prerequisite to cognitive change is the presence of some state of imbalance" (Burns, 1978, pp. 42-43). Since a person's or organization's values, ethics and morality is being challenged in the process of transformative change, some kind of outside influence, guidance, or leadership is needed to help the person or organization gain a new moral perspective. Thus, leadership is needed that "can exploit conflict and tension within persons' value structures" (p. 42), and at the same time do it "in such a way that leaders and followers raise one another to higher levels of motivation and morality (p. 20). "Conflict, as we understand it…is necessary for leadership and, indeed, for higher levels of coherence, in a kind of dialectical and synthesis response" (Burns, 1978, p. 45). "It has been noted that transformative leadership is able to encourage cooperative resolution" (Yang, 2012, p. 546), through the "exchange of useful experience, reasonable arguments, and clear

explanation among group members, in order to facilitate open-minded communication, thoughtful discussion, and completion of decision-making for common goal accomplishment" (p. 549).

Ethical vs. Moral. A transforming leader must be clearly aware of what he can and cannot do when attempting to raise the collective moral bar. Niebuhr (2001) asserts that the potential level of a group's ethic will be lower than the potential ethic of an individual. "Group relations can never be as ethical as those which characterize individual relations" (p. 83). As one broadens the extent of influence, the ethic necessarily must change; however, the morality underlying the situation should not. Moral values are basic principles, such as justice, liberty or equality, whereas ethical values are how those values are enacted within a given culture Ciulla (2004). "*Ethical values* [emphasis by author]…tend to be culture-based and hence diverse. One society's honesty is another society's incivility one society's reciprocity is another society's corruption" (Ciulla, 2004, p. x). From a leader's perspective then, one must be aware that "when interacting with others, your words and actions can affect or change their behavior, attitudes, and beliefs. The fact that your messages have such consequences confers an ethical responsibility upon you" (Samovar, Porter, & McDaniel, 2009, p. 473).

True transformation in individuals or organizations is about aligning ethic with universal moral principles. To Palmer, this was living the undivided life Palmer (2007). What are those moral principles? Burns (1978) states they are "justice such as equality of human rights and respect for individual dignity" (p. 42). Ciulla (2004) claims that "the UN's 'Universal Declaration of Human Rights' continues as a moral standard for most of the nations of the world" (p. xi).

Living divided no more. Transforming leaders then hold individuals and organizations to a standard where their behavior is based on moral principles. It is a move away from hypocrisy and toward wholeness. To the extent that there is a movement toward wholeness, there will be a corresponding rise in ethical behavior. It is born from deep introspection. "Authentic leadership, then, implies a self-transcendence that comes only with genuine self-enlightenment, and that is the product of patient psychological reflection, or spiritual grace, or both" (Carey, 1999). The long-term effects of living *divided no more* (Palmer, 2007), is becoming a transforming agent with greater positive moral influence on others. In the case of organizations, a transforming leader is the only type of authentic leader associated with corporate social responsibility in the minds of its followers (Groves & LaRocca (2011).

The next section will present a case study of corporate transformation at Intelligrated Systems, an Ohio based engineering and manufacturing company.

Intelligrated Systems: a case study in transformation

History. FKI Logistex, a St. Louis, Missouri company with over one hundred years of operation, was sold in 2009 by its European parent company, Melrose, to Intelligrated Systems, a much smaller entrepreneurial start-up company founded in 2001, located in Mason, Ohio (Gallagher, 2009). Now, three years later, it seems the merger has been successful in spite of the recent economic recession. Sales are up considerably, hundreds of new people have been hired, and the company has gained market share, overtaking the largest competitor to becoming number one in the automated conveyor market. ███ ██ But, more than

change, there has been an organizational transformation among the original FKI Logistex

personnel where the "very sudden transformation of values" (Burns, 1978, p. 42) led to

conflict which was mediated well by the new company as they worked to "establishing

barriers, channeling hostility, counteracting social ossification, …[and] encouraging

innovation" (p. 37). The employees are enjoying better working conditions, benefits, and

advancement possibilities. It seems to fulfill Burns' (1978) definition of transformation

in which both leader and follower are having their needs met and satisfied (p. 4), or

Ciulla's (2004) "shared vision of the good" (p. xv).

     Merging two different cultures. There were, as expected, cultural differences,

but none as apparent as the differences in business philosophy which informed the core

values and principles. Carey's frames (1999, *Part two*) describe frames of reference used

to evaluate organizations. They are the, rational frame, human frame, systems frame,

political frame, and cultural frame. Underpinning each frame is a basic philosophical

viewpoint and operating premise. The ones most typifying the merger of Intelligrated

systems and FKI Logistex are the rational, "the organization is an instrument for the

achievement of specific goals (p. 2), and systems, "the organization is an open system

existing with a network of systems…[It] proposes that there should be a relationship

between the organization and all aspects of its environment" (p. 9). From these basic

frames of reference flow a web of support premises, values, and beliefs that are beyond

the scope of this paper. The paper will only outline in broad brushstrokes an overview of

the situation.

     FKI Logistex's frame. FKI Logistex was solidly embedded in the rational frame

(Carey, 1999, Part two), or Bolman and Deal's (2008) structural frame. This was the

result of a hundred years of operation, where emphasis was on rules and policies (p. 18).

Over many decades, processes had been structured, implemented, and refined,

culminating in having been awarded the coveted ISO-9001 certification, a global standard

of process quality. This epitomized "for every organization and every environment there

is a best possible structure and process" (Carey, 1999, Part two, p. 4). High value was

placed on quality and engineering, especially proven technology. However, change was

extremely slow in coming, and always suspect. The company faced being left behind

technologically. Rapid customer response was not a characteristic of the company.

Margins were lower than they should have been, in large part due to the high cost of slow

methodical process. The upside was that projects usually came in under budget, rarely

went poorly, and were virtually never out-of-control.

   Intelligrated Systems' frame. Whether the original founders knew it or not, the

name itself, Intelligrated Systems, reflects the company's frame of reference, for it is

embedded solidly into the systems frame (Carey, 1999, Part two). The company was

founded to be able to react quickly to market forces and adapt accordingly, and was

created as a "direct reaction to the inability of the rational organizations to change and

adapt to changing circumstances" (p.8 ███████████████████████████████████████

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   An independent firm was contracted to survey customers in the hopes of

identifying where other manufacturing companies were lacking. The results of those

surveys pointed out that the main problem was an inability of original equipment

manufacturers to react quickly to changing customer needs. That became the driving

force and business philosophy within the company. Soon they realized that in order to

react quickly, they had to create a network of interactive systems to provide real-time

feedback from all customers. In line with current technology, the company built an

interactive website, designed with the specific idea that it would be used for all customer

communication, and be the central vehicle to channel all aspects of business. As such, it

is the heart, passion and soul of the company, and clearly fits the description that, "the

organization is an open system existing within a network of systems, [and] that there

should a relationship between the organization and all aspects of it environment" (Carey,

1999, *Part two,* p.9). It also fit in with what Morgan (1997) says about these types of

organizations adapting to their environment. They are "open systems that need careful

management to satisfy and balance internal needs and to adapt to environmental

circumstances" (p. 44). The downside was ███████████████████████████████████

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  Clash of frames. The clash of cultures between those embedded in the system

frame and rational frame " Carey (1999, Part two) was intense. Management clearly ███

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██████████████████████ That Intelligrated Systems was a young company a third the size of

FKI Logistex, did not help matters. ███████████████████████████████████

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Path of Integration.

Communication and understanding values. Soon after the merger it was clear that communication between the parties was not very effective. "Cultural differences often lead to miscommunication, which can and does cause conflict" (Samovar & McDaniel, 2009, p. 34). ████████████████████████████████████

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████████████████████████████ The owners soon realized they needed to build better communication across the board, and began conducting face-to-face meetings in town hall style at each facility. Samovar & McDaniel (2009) detail the eight needed components for effective intercultural communication, sender, message, receiver, response, feedback, environment, and noise (pp. 9-10), each of which were effectively accomplished by upper management. During those meetings, company goals and vision were articulated and each employee given ample opportunity to interact in person or in writing. In the early days of quarterly meetings, the focus was on helping FKI Logistex employees understand the value system of the new company, and to improve the lives and working conditions of all employees. As employees found that complaints were being heard and addressed, trust began to grow. "Authentic leadership is founded on trust, and the more people trust their leader, and each other, the more they take risks,

make changes, and keep organizations and movements alive" (Kouzes, & Posner, 2007, p. 21).

Improved employee benefits. A huge breakthrough occurred when Intelligrated Systems invested millions of dollars into upgrading the old infrastructure, modernizing all offices, manufacturing plant and grounds. Employees who had been working in poor working conditions suddenly found themselves in modern surroundings with new furniture, equipment, desks, and computers. Further, company health benefits improved. In some cases, flex hours or reduced hours were allowed, giving employees more time off. It didn't take long before morale improved and productivity increased.

One example of how the company looked for ways to befit the employees came at the end of 2012. The nation ended the year with a looming threat of congressional budget sequester with unknown tax ramifications to the average worker. Intelligrated employees were completely surprised to receive a letter from upper management saying that they would be receiving in advance 75% of a yearly bonus that would normally not be paid out until April. The company decided to pay it out early so the employees would save substantially on their taxes if the sequester were to take effect.

Transformation. Intelligrated Systems finds itself in an enviable position. Sales have hit record volume, market share has been gained, hundreds of new employees have been hired with many more planned, and margin is good. FKI Logistex has transformed into a company characterized by the systems frame Carey (1999, *Part two*), but the original company has also improved as a result. The employees have benefited all the way around, and Intelligrated Systems has gained a lot in the way of process and experience.

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Recently, a Director of Quality was added to the executive staff. He understands the

need to continue to be committed to the task of transformation. Recently in a department

meeting, he showed two pictures, one of a fireman battling a blaze, and the other a doctor

tending a patient. Underneath the caption read, "Intelligrated stakeholders are committed

to transforming the culture" (Miller, 2011) The merger of the two companies is proving

to be a positive transformation for both. The company recently announced the ambitious

goal of ███

within five years. Most managers in the company now see it as entirely possible, since

they are now pulling together as a team.

Conclusion

   Morality and transformation. Transforming leadership, as defined by Burns

(1978), is based in morality, and is when a leader is able to "engage with others in such a

way that leaders and followers raise one another to higher levels of motivation and

morality" (p. 20). That relationship is "a complex moral relationship between people,

based on trust, obligation, commitment, emotion, and a shared vision of the good"

(Ciulla, 2004, p. xv). But what characterizes morality? Is it a religious viewpoint or

persuasion? According to Burns (1978), morality is defined as "justice such as equality

of human rights and respect for individual dignity" (p. 42). Ciulla (2004) adds that "the

UN's 'Universal Declaration of Human Rights' continues as a moral standard for most of

the nations of the world" (p. xi). Thus, at the core, it would seem that to Burns (1978) or

Ciulla (2004), transforming leadership is, in its essence, one in which the leader is able to

raise the level of justice, dignity and human rights for all, and "ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led, and thus it has transforming effect on both" (Burns, 1978, p. 20). It may, in the process, convert "followers into leaders and may convert leaders into moral agents (Burns, 1978, p. 4).

      Morality and ethics aligned. Thus, transforming leadership is a dynamic moral relationship that shouldn't be taken lightly. "There's an ethical dimension to leadership that neither leaders nor constituents should take lightly " (Kouzes & Posner, 2007, p.345-346), and because of this, an authentic voice is needed (p. 346). The ability to lead authentically comes from a constant examination of one's inner life, aligning it with timeless principles and truth, and then consistently living the outer life in harmony with it. Palmer calls this, living "divided no more" (Palmer, 2004, p. 9). "Authentic [transforming] leadership… implies a self-transcendence that comes only with genuine self-enlightenment, and that is the product of patient psychological reflection, or spiritual grace, or both" (Carey, 1999, p. 4). This is key. This type of leader, authentic, and guided by moral principles, is perfectly placed to become a *transforming leader* in which the leader's core morality is perfectly aligned with her ethics.

      Whereas moral values are basic principles, such as justice, liberty or equality, ethical values are how those values are enacted within a given culture Ciulla (2004). "*Ethical values* [emphasis by author]…tend to be culture-based and hence diverse. One society's honesty is another society's incivility one society's reciprocity is another society's corruption" (Ciulla, 2004, p. x).

Conflict. To help effect transformation, the leader understands that conflict is likely as people are pushed out of their comfort zone. People approach life from a cultural value base. When exposed to or confronted by another culture, miscommunication often results, leading to conflict. (Samovar, Porter, & McDaniel, 2009). "All contemporary theories in social psychology would probably agree that a necessary prerequisite to cognitive change is the presence of some state of imbalance" (Burns, 1978, p. 42-43). Because of this, the transforming leader must know how to "exploit conflict and tension within persons' value structures" (p. 42). "Conflict, as we understand it…is necessary for leadership and, indeed, for higher levels of coherence, in a kind of dialectical and synthesis response" (Burns, 1978, p. 45).

Restoring the image of God in society. The idea that humans have special recognition can be traced way back to the time of Moses, who, in writing the Pentateuch, ascribed to mankind a lofty stature, having been made in the image of God. "Then God said, let us make man in our image and likeness" Genesis 1:26 (The New English Bible, 1972). The United States Declaration of Independence adds that mankind's Creator bestows to humans various rights, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness" (U.S. Declaration of Independence, Paragraph 2, 1776). The United Nations drops the idea of Creator, but affirms the theme of human rights by saying, "all human beings are born free and equal in dignity and rights" (Universal Declaration of Human Rights, Article 1, 1948), or "everyone has the right to life, liberty and security of person" (Article 3). Could we say metaphorically, that if we are fighting to end oppressive structures, restoring human

dignity where lost, or working to provide justice for all, we are, symbolically at least, working toward the restoration of the image of God in society?

Summary. Transforming leadership may be the best way to restore the image of God in society because of its focus on the moral component. At its core, transforming leadership stands on the moral high ground that human beings have certain intrinsic rights, and is dedicated to making sure those rights are appropriated or enacted for the benefit of all in society. Transformational leadership recognizes that deep transformational change within an organization or individual is cyclical, with a definitive start and end. , Once transformation has occurred, the organization or individual cannot go back to what it once was. Transformational leadership understands that fundamental change does not come without opposition and conflict, knowing well that people will not alter fundamental world views without undergoing first a period of imbalance. Because of this, the transformational leader must become adept at mediating, exploiting, or even initiating conflict. She knows that the end result is worth the cost, for in this process toward wholeness and freedom there is also a generative component at work; followers may be turned into future moral leaders.

Future study and research. "Recently, the concept of servant leadership has been introduced to the leadership literature" (Smith, Montagno, & Kuzmenko, 2004, p. 3). Servant leadership is distinct from transforming leadership in a number ways, including leader motivation and key drivers; and as a result, it seems that perhaps "the servant leadership model works better in a more stable external environment and serves evolutionary developmental purposes, whereas transformational leadership is the model for organizations facing intense external pressure where revolutionary change is a

necessity for survival" (p. 9). Is this supported by other research? When and under what

conditions is servant leadership or transforming leadership most effective? Is a leader

able to move effectively from one type of leadership to the other? Has research looked at

integrating current transforming leadership theory with change management or current

organizational development (OD) theory?

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