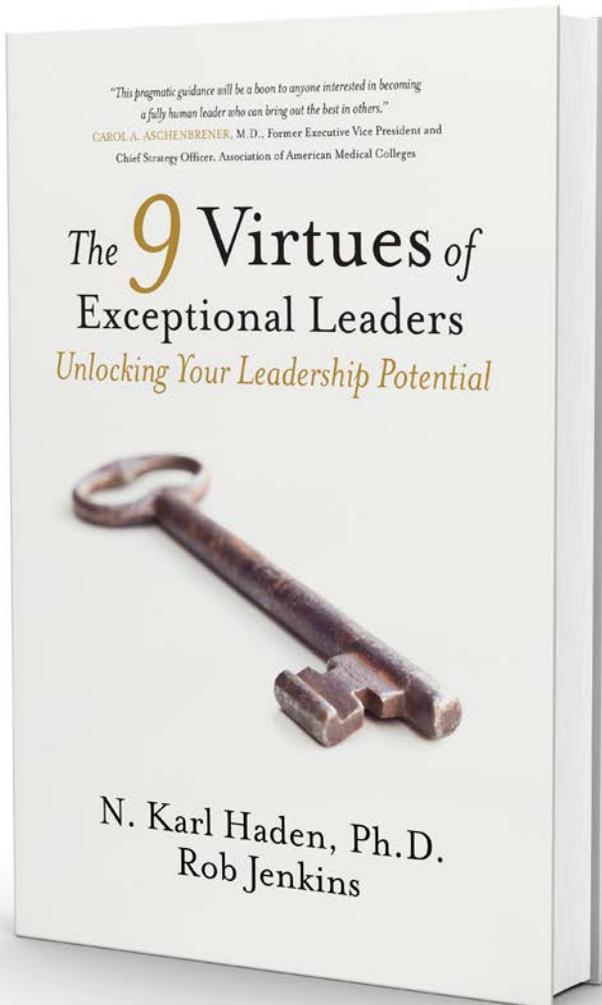


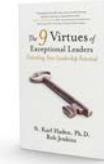
Inside *The 9 Virtues of Exceptional Leaders*  
*Unlocking Your Leadership Potential*  
by N. Karl Haden, Ph.D. and Prof. Rob Jenkins



Everyone has the inborn capacity to lead—you just need to unlock that potential.

Learn how to build on your natural ability to become the leader you were meant to be!

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## 9. Hope

DR. VIKTOR FRANKL, A SURVIVOR OF BOTH AUSCHWITZ AND DACHAU, argues in his highly regarded book *Man's Search for Meaning* that human beings are motivated primarily by a quest for meaning in their lives. This was no different for inmates of the concentration camps, he observed, than for anyone else. Even though the inmates ostensibly had little to live for, they still sought to imbue their lives with some meaning, because, according to Frankl, what kept them all going was the hope of something beyond the fences.

In fact, he writes that, in the camps, you could tell who was going to die soon because they often would light a long-hidden cigarette. What does that have to do with dying? Well, prisoners were granted a ration of cigarettes, but most refused to smoke them as a silent protest against the way they were treated and the conditions in which they were held. When someone lit up, that meant he had given up hope. He was going to die anyway, so why not enjoy a smoke? And die he did, usually within a day or two.

Frankl's story illustrates both the power of hope and the danger of hopelessness. While as a leader your organization will never face the extremes that Frankl describes, difficult times are inevitable. The question is, how will you collectively get through these difficulties? And the answer is that, as a leader, you have to create a climate of hope.

### Hope Versus Despair

To understand what a climate of hope feels like, let us first look at

its opposite. A climate of despair is characterized by apathy, lack of accountability, low morale, a desire to escape, and even a lack of meaning. Sometimes those negative attitudes arise in response to the situation itself, and sometimes they are the result of the way leaders react to the situation. The irony is that when leaders see qualities like apathy and lack of accountability in the people they lead, their first reaction is often denial or assertiveness. Denial is turning from the problem, pretending it is not there or hoping it will go away. Assertiveness in the face of apathy often looks like “cracking the whip”: “Things are good, you're not appreciative; get onboard and show some initiative—with a smile.” This type of assertiveness only makes the situation worse while lowering morale even further and ratcheting up everyone's desire to abandon what seems to be a sinking ship.

Karl's experiences with a client a few years ago illustrate this dynamic perfectly. He was working with the dean of a professional school at a large research university where everyone, it seemed, had become mired in a climate of despair. Faculty members had stopped caring about their work or the university's reputation, there was a perceived lack of accountability on the part of administrators, and a number of people were openly looking for other employment. The situation was bad enough that most employees did not even bother filling out the organizational climate questionnaire Karl sent as a prelude to his visit, an attempt to gauge the atmosphere of the unit. They just did not care.

That state of affairs was explained somewhat when he received an e-mail from the dean outlining the questions he wanted Karl to explore with the department chairs in their upcoming meeting. The list included questions like these: What do you think is your role in facilitating change necessitated by external and internal pressures? What is your role in holding faculty accountable in their responsibilities during times of change? What is your role in defusing situations that contribute to negative morale?

Do you see a theme here? All the questions focused on the chairs

and what they were doing or not doing that had led to the current mess. Certainly, the chairs had responsibilities in those areas, but the environment had become one of blame. Senior leadership transferred all of the responsibility for the situation to the chairs: What are you doing wrong? What can you do better? The dean wanted to hold them accountable—and expected them to hold faculty members accountable—but he was unwilling to hold himself accountable or take any of the blame. The environment was so toxic that people wanted to leave, and many did.

Compare that dean's approach to the one demonstrated by Dr. Martin Luther King Jr. in the very last speech he gave, popularly known as "I've Been to the Mountaintop." Rarely has one person served as such a beacon of hope for so many, and King did not disappoint on that spring day in Memphis, less than 24 hours before his assassination. Perhaps foreseeing that event, as some have suggested, he left his followers with these inspirational lines:

*Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the Promised Land!*

Those words of hope and inspiration galvanized the people who looked to him for leadership and empowered them to carry on after his death.

As a leader, one of your primary responsibilities is to foster a climate of hope within your organization. Unless you are extraordinarily unlucky, times will not always be bad; but unless you lead a charmed life, they will not always be good either. Virtuous leaders plan for both, and a large reservoir of hope is one of the main things that will enable you to make it through those difficult times.

## Faith

The New Testament draws a connection between hope and faith by defining the latter as a function of the former: "Faith," wrote St. Paul in his epistle to the Hebrews, "is the substance of things hoped for, the evidence of things not seen." With all due respect to St. Paul, we would like to suggest that hope also is a function of faith—faith in other people, in our organizations, in ourselves, and in something beyond ourselves.

Remember those concentration camp inmates that Dr. Frankl wrote about? When he said they had hope that something existed beyond the barbed wire fences surrounding their prison, what did he really mean? After all, most of them had very little real hope they would ever see the outside again, much less return to the lives they had known before the war. Furthermore, whatever hope they may have had at the beginning was no doubt slowly drained from them as the weeks turned into months, and they saw friends and family members die from hunger or exposure—or saw them marched off to the gas chambers.

What characterized the survivors, however, was an unflagging belief that there *was* a world beyond those fences, a world worth living in, and that there would be a time when order was restored and life was good, even if most of them would not live to see it. No doubt that is what kept them going, long after they should have given up, lit up one last smoke, and lain down to die. Having faith that such a world existed, or would exist again, gave their lives and their current suffering meaning. It gave them hope.

When we, as individuals or as organizations, face difficult times, what keeps us going if not the belief that, at some point, things will get better and, at that point, all our suffering will have been worthwhile? To be clear, we do not mean to compare a career setback or a financial downturn to the Holocaust. The examples of others in extreme situations teach us lessons that we can apply in circumstances that are far

less dire. Frankl devoted his life to teaching us how to apply in our daily lives what he had learned in the cruelest of worlds. One of those lessons: faith—the “evidence” of things we have not seen—is what carries us through.

Faith in what? Let us start with faith in the people we work with, the other members of our organization. When faced with a crisis, groups—be they businesses or nations—find comfort in the faith they have in their leaders. We have seen this time and time again in our nation’s history, as the American people, in times of trouble, have rallied around leaders like Franklin D. Roosevelt, John F. Kennedy, Ronald Reagan, and George W. Bush. History has not been kind to all these presidents nor all their policies, but at the moment of truth, they did what great leaders must do: they gave the nation hope that everything would, in the long run, be okay. The nation, for its part, was able to withstand adversity and persevere because it had faith in its leaders.

As a leader, you have to earn people’s faith, or at least be worthy of it. We all hope that, when dire circumstances raise uncertainty and anxiety, our record as a leader will inspire faith in our ability; most of us strive to be that type of leader. This kind of faith is something you have to work at constantly, even while things are good, by practicing all the virtues that we talk about in this book. You cannot just step up during a crisis and expect people to trust you if you have not earned that trust all along the way. At the same time, we all make mistakes. But when the time comes, if we have worked to be worthy of their trust, we hope that the people we lead will overlook our weaknesses, show faith in our leadership, and take heart.

This is important to keep in mind not only in your role as a leader, but also as a follower. Perhaps you are blessed to have complete confidence in the people above you on the organizational chart, and you can easily communicate that trust to others by word, deed, and attitude. But even if you do not have much faith in those people, perhaps with good reason, the time may come when you must give them the benefit of the doubt, along with your vote of confidence—just as we tend to

rally around our head of state in time of crisis, regardless of our political persuasion. Faith, in that way, is a little like respect: if you expect your leaders to have faith in you, sometimes you have to demonstrate faith in them.

By the same token, leaders must show faith in the people they lead. Some leaders, when times get tough, tend to develop a bunker mentality. Like the dean at the professional school Karl was working with, they blame those who report to them and others for the institution’s current trouble and respond by withdrawing decision-making power from them. “You screwed up,” they say in effect, “so from now on I’ll be making all the decisions.”

That approach is generally a mistake. Even if some people have made bad decisions in the past—and even if those decisions did contribute to the current crisis—at this point, everyone is in it together, and there really is nothing to be gained from pointing fingers. Probably, the people who made those bad decisions are as aware of their mistakes as anybody—perhaps painfully so. If they are worth anything at all (and why would you have hired them if they were not?), they want to do everything in their power to make up for those mistakes. The fact that you show your faith in them, even when they do not necessarily merit it, could be a powerful motivating factor. They will not want to let you down again. That dynamic will last long after the current crisis has passed. Nothing creates allies for life like showing faith in someone, especially when he or she has no reason to expect it.

Likewise, we should have faith in the organizations we serve. All too often we become jaded and cynical about the places we work, like those professional school faculty members. But if we are going to help the organization succeed and not bail at the first sign of trouble, we have to believe both in its mission and in our role in helping it fulfill that mission. We may not always agree with the way the organization is run, and things may not always be done to our satisfaction. No one is suggesting that we bury our heads in the sand and ignore the issues that need to be addressed. But at the end of the day, we must have

faith that the organization has the potential to be better than it is and that perhaps we can make a positive difference through our own courage, perseverance, and hope. That kind of generous, positive attitude enables us to see beyond current difficulties, giving us and others a positive vision of the future.

We also need to have faith in ourselves. One of the most common causes of despair in the workplace is coming to the conclusion that, as an individual, you can do nothing to positively affect your situation. At that point, there seems to be little to do but give up, succumb to apathy, and start looking for another job. As leaders, we cannot allow ourselves to go there—right up to the point, at least, when things really *are* that bad. Sometimes work environments become so toxic that you have little choice but to move on, for your own mental and physical health. Certainly, you should never stay in an environment where you are being exploited or abused. But short of those situations (which are thankfully both extreme and rare), maintaining faith in yourself and believing that you really can make a positive difference will be critical components to your success.

Having this kind of self-confidence does not mean that you are arrogant or an egomaniac. In reality, it just means you have the same kind of belief in yourself you have in others: a belief that, if you consistently do the right things, everything will generally turn out well in the long run. Such faith is based not on a sense of superiority but rather on a firm conviction in the rightness of your guiding principles. To have faith in yourself means recognizing that, although you will make mistakes just like everybody else, in the end you will do the right things for the right reasons more often than not. Many times, the key to getting through a rough spot is simply to believe in yourself and keep pressing forward, with an unwavering hope in the likelihood of a positive outcome.

Finally, you should ground your faith in something beyond yourself. You can place this in a religious context if you like. Many people take great comfort in the belief that a higher power is in control and that, if we do our part, eventually that higher power will see to it that everything works out for the best.

But if you are not religious, you can certainly believe in something greater than yourself—even if that something is as abstract as a set of personal values or guiding principles, or a belief in some form of ultimate right and wrong, or an abiding hope in the basic goodness and indomitability of the human spirit. We sometimes call this a moral sensibility, and most human beings have it, whether based on a religious tradition or not. Too often, the cynic in us looks at the world, with its wars and hunger and suffering, and concludes that things are generally awful and not likely to get better. But we cannot allow ourselves to fall into that mindset, for in that direction lies ultimate despair.

In Nathaniel Hawthorne's great short story "Young Goodman Brown," set in 17th-century Salem, Massachusetts, the title character stumbles one night upon what he believes to be a witches' meeting involving members of his own church congregation (we say "believes" because it never is entirely clear whether he saw what he thought he saw). And he hears, or thinks he hears, the Satan character say the following to the assembled devotees: "Trusting in one another's hearts, ye had believed that virtue were not all a dream. Now are ye undeceived. Evil is the nature of mankind." Brown emerges from the forest a very different person from the innocent, hopeful young man who entered, and the story tells us that, although he lived a long life, "his dying hour was gloom." Why? Because he had lost all hope in humanity—and, ultimately, all hope in himself.

If you are going to cultivate and practice the virtue of hope and inspire hope in others, you cannot allow yourself to become a modern-day Young Goodman Brown, however tempting that may seem at times. You must hold stubbornly to your faith, in others and yourself—and in doing so, you almost always will be rewarded in the long run.

## Vision

Much has been written over the past few decades about vision in leadership and how important it is to organizations. These days, it seems

if there is one thing all leaders want engraved on their tombstones, it is that they were “visionary.” We equate vision, in that sense, with being innovative and transformational, with pushing the envelope and taking an organization or even an entire industry to places it has never been before.

Given its importance, then, does that mean vision is a virtue unto itself? We propose that you should think of vision as an outer manifestation of a deeper virtue. It is another function of hope.

Consider the case of Steve Jobs, arguably one of the greatest business leaders of our time. Although few who knew Jobs would call him humble and some even questioned his wisdom at times, there is no question about the strength and power of his vision. In 1996, after a ten-year hiatus, Jobs returned to Apple, the company he had helped start almost two decades before, and found it on the verge of bankruptcy. Within a few years, he had turned the company’s fortunes around, creating a new, hipper image and introducing products like the iPod. By 2006, Apple was worth more than competitor Dell Computers. Jai Singh quoted Dell CEO, Michael Dell, as having said in 1997 that if he owned Apple he would “shut it down and give the money back to the shareholders.”

How did Jobs accomplish this turnaround? He explained his approach in a keynote speech delivered at the Macworld Conference and Expo in 2007: “There’s an old Wayne Gretzky quote that I love. ‘I skate to where the puck is going to be, not where it has been.’ And we’ve always tried to do that at Apple. Since the very, very beginning. And we always will.” Gretzky, like Magic Johnson in basketball and Joe Montana in football, was an athlete whose success was often attributed not so much to his physical gifts as to his uncanny ability to see two or three plays ahead, to understand what was going to happen in the game before it happened—and certainly before anybody else realized it. “Skating to where the puck is going to be, not where it has been”: that’s vision.

In leadership, vision is based on hope and, correspondingly, faith. Jobs was able to turn Apple around because he believed in the compa-

ny, he generally believed in the employees, and most of all he believed in himself and his ability. He had a clear sense of what the company could accomplish if it did certain things; he thought he knew what those things were, and he set out to do them. Jobs’s vision, in turn, inspired hope in others—namely, Apple employees, stockholders, creditors, and customers. They believed in him, just as he believed in them and in himself. Together, they were able to restore Apple and then build it into a giant of American innovation and industry.

The truth is that one person’s vision, while perhaps powerful enough to set necessary changes in motion, rarely is sufficient to sustain progress and move an organization forward over time. In order for that to happen, the vision must be shared by a majority, if not all, of the people in the organization. Jobs acknowledged as much when he told *60 Minutes*, “Great things in business are never done by one person; they are done by a team of people.”

So it is not enough for a leader to have vision; he or she also has to be able to communicate that vision effectively, so that others, both inside and outside the organization, buy in. We will discuss that concept in more detail later in this chapter, when we address inspiring hope in others.

One other point before we move on to the next section: vision without humility can, in the long run, be counterproductive, perhaps even destructive. Without humility, we may find it easy to declare our vision the only viable one—which smacks of audacity and arrogance. That sort of thinking also can create a tremendous backlash, as followers conclude they have been disenfranchised and shut out of the decision-making process. They may very well fail to buy in or may even become obstructive, in a worst-case scenario.

Plus, there is always the possibility that the leaders’ vision may be wrong for the organization, and we just do not understand it. That is why our chapter on humility is so important and the reason we placed it first among the Nine Virtues. No other virtue can be fully achieved without it. And that includes hope, or in this case, vision as a function of hope.

## Optimism

Have you ever known someone who was always cheerfully optimistic? A perpetually glass-half-full kind of person?

Annoying, isn't it?

Well, such optimism *can* be, particularly if it is Pollyanna-ish. Most of us are not perpetual optimists. Even if we consciously try to be optimistic, on our darker days we may tend to gravitate towards pessimism. At other times, we view ourselves as neither optimists nor pessimists but as realists—seeing the situation clearly for what it is or how we imagine it is. For that reason, people who are unfailingly optimistic tend to annoy us. We do not think they are being realistic. Sometimes we even think they are faking: no one can be that cheerful all the time, right? But mostly they annoy us because they force us to acknowledge a deficiency we sense in ourselves. Or maybe they remind us of a time in our own lives when we were more innocent or naïve, as we may describe it now. But what we really mean is a time when we too were perpetual optimists.

We are not suggesting that you wear rose-colored glasses. A certain amount of realism, or pragmatism, is certainly required to see the world clearly and make correct decisions; we will discuss that shortly. But all too often, saying “I’m a pragmatist” is simply an excuse for not taking a more hopeful, positive, and forward-looking view of things.

The 19th-century Romantics believed that human beings are at their most perfect state at the time they are born, a state the Romantics described as innocence. At that point, they said, we all begin a lifelong journey toward experience, which for them was something negative. They equated experience with pessimism, cynicism, and loss of hope. As human beings, our goal in life, according to the Romantics, should be to recapture the innocence of our childhood, tempered by the experiences we have had along the way.

With this example, the two of us are suggesting that perhaps most of us have been looking at this question wrong. We tend to see the

opposite of hopefulness as pessimism. Or, more accurately, we draw a continuum with hopefulness at one end, pessimism at the other, and pragmatism as a halfway point. As long as we are not all the way at the pessimistic end of the spectrum, then we assume we are doing okay, even if we can hardly call ourselves optimists. Sometimes we even take that idea a step further, concluding that since optimism and pessimism are extremes, we are better off falling somewhere in the middle. And so we glorify pragmatism to the detriment of optimism.

But what if the opposite of optimism is not really pessimism, but cynicism? That is what the Romantics were suggesting: that as we grow older and encounter more and more life experiences, many of which are negative, we become more and more cynical. What is cynicism if not the loss of optimism—the loss of hope? If the perpetual optimist is sometimes annoying, what about the perpetual cynic? Think about the person in your organization who seems to greet every new idea with some darkly sarcastic remark, which might provoke a little nervous laughter but also serves to isolate that person, as colleagues almost perceptibly withdraw. Now imagine if more people in the organization were like that. Or if *you* were like that. What we are suggesting is that a sustained emphasis on pragmatism over optimism may be a first step down that road to cynicism.

There is no question the confirmed cynic often plays a valuable role in an organization and any set of deliberations. The cynic can be the one who brings us back to reality when we get a little too starry-eyed or the lone dissenting voice in a chorus of self-promoting sycophants. For these reasons, the wise and humble leader will always tolerate the cynic. However, an entire *organization* of cynics, of people who have allowed themselves to be so beaten down and become so jaded by their life experiences they simply cannot see the good, would be an organization that never accomplished anything.

As leaders, we cannot allow such negativity to happen. We can prevent this pervasive cynicism in two ways. The first is that we must become optimists ourselves, which is another way of saying that we must

cultivate the virtue of hope. Even if we do not always feel optimistic—and of course we will not—we must work constantly to project an air of overall optimism about the organization and its future. That will not be easy, of course, but remember our lesson from Chapter 1: if you want to become something, act as if you already are.

If you continue to approach each situation, and especially each negative situation, with a positive attitude—with hope—then eventually you will become the optimist that your actions suggest. Optimistic leadership will have a powerful impact for good on the people around you.

Being an optimist also does not mean that you have to ignore reality. You can see your situation quite clearly and even recognize that it is a very dire situation indeed—as Frankl and his fellow prisoners certainly did—without losing hope in a better tomorrow, in the basic goodness of people, and in the rightness of your own core values. In this sense, pragmatism is not really opposed to optimism at all. To put it in Romantic terms, it is just innocence tempered by experience.

The other way to fight cynicism within an organization is by fostering a climate of hope, as opposed to a climate of despair. And we do this by sharing responsibility and accountability and by offering a vision of the good we can achieve if we all work together. In fact, personal optimism on the part of the leader can be one of the most powerful forces for creating this kind of climate. When leaders believe in their organizations, believe that what they are doing has great value, believe in the people around them, and believe in themselves (without arrogance or narcissism), others are much more likely to believe as well, especially when they perceive the leader's optimism is genuine and not based on fantasy. Conversely, when leaders become cynical, it is only a matter of time before everyone else starts to share that cynicism—and that is essentially a death-knell for any organization.

Whatever you may think of their politics, both Ronald Reagan and Barack Obama serve as prime examples of the power of optimism. Both were elected by significant margins at a time when America was

going through very difficult periods economically. People were understandably cynical and pessimistic. But that state is not natural for most human beings. Most people do not want to be cynical; they just feel driven to it, as if cynicism is the only rational response. What they really want is to feel optimistic. They want to have hope. This hope is what both Reagan and Obama offered them. Obama even incorporated the word into his winning slogan, “Hope and Change.” Reagan promised people that, after the long, dark night of economic recession, it was “Morning in America.” Both succeeded in inspiring the American people, and both won not only their first election but a second term. They won because few things inspire followers like optimism on the part of their leader.

### Pragmatism

With optimism as a given, there is still a place in the leaders' lexicon for honest pragmatism. In fact, pragmatism is not so much a lack of optimism as a reality-based version of it.

Yes, sometimes a leader has to appear optimistic—even if he or she is not, particularly—in order to rally followers. Can you imagine the coach of a small-college football team, before a big game against a major-college opponent, telling his team in the locker room they have no chance to win? On some level, he probably knows that, and so do the players. History is not on their side, as major upsets happen so rarely they make big news when they do occur and are remembered for years afterward. But he is not going to say, “Okay, guys, there's no way you can win, but go out there and do your best, anyway.” No, he is going to tell them, “Listen, if you go out there and give it your very best shot, if you execute every play just the way we've practiced it and follow the plan to the letter, we can win this game.”

Upsets do happen. They may be extremely rare, but rarity does not mean they are nonexistent or impossible. The pragmatist in that coach knows the team is probably not going to win. He is just hoping for

a good showing, one that will demonstrate to the players what they are capable of accomplishing the rest of the season when they play in their own division. He is looking for something they can build on. But he also is not being completely disingenuous when we says, “We can win,” because he knows they *can* win—but only if they really try.

The players understand this. They know the history of the game. They know an upset, however unlikely, is not impossible. In other words, they know their coach’s pep talk is not based on fantasy. When followers conclude the leader has lost touch with reality, that is when they begin to distance themselves from the vision and abandon hope.

Imagine a leader whose ambitious vision for the organization initially creates an almost palpable atmosphere of hope and inspires people to achieve far beyond their normal capacity. But over time, as he begins to believe his own press and concludes he can do literally whatever he wants, his vision for the organization becomes more and more divorced from reality, or at least from what the majority of his followers think is feasible. In fact, many think some of his more extreme ideas will hurt the organization rather than help. In the hallways, people whisper, “I think he’s lost his mind.” At that point, they begin to get off the bandwagon; some even became obstructive as they attempt to thwart what they believe to be a dangerous, unrealistic agenda.

Losing touch with reality is exactly what we were referring to earlier in this chapter when we stated that vision without humility can be counterproductive, as can vision without wisdom. All the virtues work together, in the sense that a leader cannot truly acquire one without acquiring all. Hope without wisdom is fantasy; vision without humility is arrogance. Neither fantasy nor arrogance is likely to inspire people and will probably have the opposite effect.

Conversely, a good working definition of healthy pragmatism may be hope tempered by both wisdom and humility. We could also define it as confidence. A college coach Rob knew described the difference between confidence and arrogance this way. Confidence, he said, “lies in knowing that if you do the right things and always give your best ef-

fort, then you have an excellent chance of achieving the desired result. Arrogance, on the other hand, involves believing that you’ll get what you want just because of how wonderful you are.” The latter attitude, by the way, is exactly why upsets happen in sports. The superior team believes it is going to win just because it is superior; all the players really have to do is show up. But when facing an opponent that has hope, evidenced by a quiet confidence, the supposedly superior squad might find that they have their work cut out for them.

This principle is just as true for individuals as for sports teams. Confidence, pragmatism, realistic optimism—call it what you will—trumps arrogance on one hand and cynicism on the other every time. That is especially true when it is both modeled and communicated effectively by the virtuous leader.

Effective leaders are not simply people who know a lot about good leadership; they practice The Nine Virtues every day:

Humility

Honesty

Courage

Perseverance

Hope

Charity

Balance

Wisdom

Justice



## 9 Virtues Development Opportunities from AAL

Imagine if all your leaders—from first-line supervisors to senior-level executives—had the opportunity to learn the life-changing principles revealed in this book. What kind of difference would that make in the daily operation and long-term success of your organization? **The Academy for Academic Leadership (AAL)** offers a broad spectrum of virtues-based development options tailored to meet your specific needs.

AAL began in 2005 with a focus on higher education, but has since expanded to work with for-profit companies as well as not-for-profits. AAL's highly qualified experts come from a wide variety of professional backgrounds, and are ready to help your organization unlock its leadership potential.

We specialize in empowering current as well as aspiring leaders to grow and develop professionally and personally.

Below are some of the popular options for virtues-based development. Please keep in mind that AAL also can customize a program especially for your organization.

### Three-day on-site leadership program

AAL will come to your site and work with members of your staff for three full days, covering such topics as the principles of virtues-based leadership; the relationship between ethics, values, and the 9 Virtues; the importance of lifelong learning; and the role of leaders in promoting a virtues-based organizational culture. Each attendee will receive a copy of *The 9 Virtues of Exceptional Leaders* well before the training is scheduled.

### Three-day executive leadership retreat (open enrollment)

AAL also offers its three-day executive leadership program in a relaxing retreat location. This program is aimed specifically at upper-level organizational leaders and is open to executives from any organization, although the number of participants is limited to ensure intensive attention to each person's development goals.

### Three-day executive leadership retreat (organization-specific)

To best serve its clients, AAL also offers the three-day leadership program in the executive retreat format for individual organizations, at an offsite location of their choosing. The organization, in this case, will choose how many people may attend, restricted only by the site selected and the availability of accommodations.

### One-day, on-site leadership program

This experience is designed to accomplish some of the goals of the three-day program in a shorter time frame. Attendees will receive a copy of the book in advance.

### Half-day, on-site leadership program

Designed specifically for upper-level managers, the half-day introduces organizational leaders to the fundamentals of virtues-based leadership. Attendees will receive a copy of the book on the day of the session.

### 60-90 minute presentation

An AAL consultant will come to your site and deliver a 60-90 minute presentation on the 9 Virtues and related concepts from the book. Books can be purchased at a discount for attendees prior to the event, or they can be made available for individuals to purchase on the day of the program.

### 20-30 minute keynote address

Dr. Haden or Prof. Jenkins will deliver a 20-30 minute keynote address at your meeting, conference, and other function. Copies of the book can be made available for purchase on the day of the event.

### 60-90 minute presentation

An AAL consultant will come to your site and deliver a 60-90 minute presentation on the 9 Virtues and related concepts from the book. Books can be purchased at a discount for attendees prior to the event, or they can be made available for individuals to purchase on the day of the program.

### 20-30 minute keynote address

Dr. Haden or Prof. Jenkins will deliver a 20-30 minute keynote address at your meeting, conference, and other function. Copies of the book can be made available for purchase on the day of the event.

## ABOUT THE AUTHORS



**N. Karl Haden, Ph.D.**, is the founder and president of the Academy for Academic Leadership (AAL), a consulting and professional development firm focused on health professions education and the health care industry. Dr. Haden's formal education is in religious studies, the humanities, and philosophy, studies to which he credits many of his perspectives on leadership. Dr. Haden has authored numerous articles and monographs in educational leadership and policy and is a frequent speaker at national and international conferences. He is a Fellow of the Center for the Study of the Great Ideas and a Fellow (Hon.) of the American College of Dentists. Dr. Haden lives with his family in Atlanta, Georgia.

**Rob Jenkins** is a 30-year veteran of higher education, a former college basketball coach and athletic director turned professor and academic administrator. He is a regular contributor to *The Chronicle of Higher Education* and other publications, writing extensively on leadership, critical thinking, and teaching and learning. Prof. Jenkins is also the author of three other books, including *Building a Career in America's Community Colleges* and *Welcome to My Classroom*.

## ACCOLADES

*The 9 Virtues of Exceptional Leaders is an entertaining and compelling read, the kind of book that helps you understand good leadership and teaches you how to be your best!*

**Aaron Gagnon**

*Vice President and Chief Audit Executive, Abercrombie & Fitch*

*Former Partner, Ernest & Young*

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*I highly recommend The 9 Virtues of Exceptional Leaders: Unlocking Your Leadership Potential to leaders and aspiring leaders at all levels in any organization.*

**George R. Boggs, Ph.D.**

*President and CEO Emeritus, American Association of Community Colleges*

*Superintendent/President Emeritus, Palomar College*

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*Karl Haden and Rob Jenkins have written a wonderfully motivating book for people in all settings: business, home, school or community. I love the suggestions on how to develop each virtue at the end of the chapters. That changes this from a “just-read-me” book to a “read-and-practice-to-learn” experience.*

**Laura Cotton**

*Managing Director, Pearl Strategies, Ltd.*

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*The 9 Virtues of Exceptional Leaders is a superb book for those of us who aspire to be better leaders. The authors very clearly lay out their view on what it takes to be a virtuous leader, complete with very detailed references for further consideration. It is always helpful to have a ‘road map’ on how to get where you want to be. This book offers up a well defined approach. I recommend that folks read this book, and follow the ideas presented. You’ll be glad you did.*

**Lt. Gen. Ricky Lynch**

*US Army (Retired)*