Methodology and Applications of Christian Leadership Ethics

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Abstract

It will be proposed a fundamental methodology for Christian leadership ethics which, until now, was not discussed in the context of leadership ethics. Therefore, it must be clarified first what characterizes leadership ethics, and secondly, what Christian leadership ethics imply and how this methodology should be classified, with regard to alternative paradigms. Thirdly, the practical impact for selected areas of application will be pointed out. It will be demonstrated: Leadership ethics in general are based on a transparent basis of values and apply to specific scopes. They determine, in a narrower sense, as an objective-dualism the proportion of economic efficiency and human-centrality. Christian leadership ethics are based on the biblical conception of man and therefore, their arguments refer to metaphysics. The related answer to the objective-dualism implies direct consequences for the design of human resource management, motivation and communication.

At least from a Christian point of view, it is undisputed that there are and should be Christian leaders in management. But can or should there be Christian leadership ethics? This is, until now, – by the example of Ferdinand Rohrhirsch – principally questioned, even though recently, there are several approaches which raise this claim: for instance, the model of Servant Leadership, which comes from the U.S. and is slowly establishing in Europe, too; furthermore, the perspective leadership ethics by Cornelius Keppeler or the Business Metaphysics by Michael Schramm, among others. The way for the entitlement of such a Christian methodology, which goes beyond virtue, should be cleared here. For this, it must be specified first what defines leadership ethics, and secondly, it is fundamental to stake out what are the characteristics of Christian leadership ethics and how, from a fundamental-ethical view, a concept like this can be classified in relation to alternative paradigms. Subsequently and thirdly, the focus will be on the practical implications for selected areas of application.

1. The essence of leadership ethics in a narrower sense

1.1 Fundamental question

The conceptual definition is, due to the confusion about its meaning and scope, considered as highly important. Leadership ethics are not only a catalogue of virtues. They include aspects of both individual and institutional ethics and are a systematic and normative reflection on leadership in business. Leadership is the effective influence on individuals, relationships and rules within a company, based on certain values. Leadership ethics evaluate the practice from a normative perspective under a transparent set of values. For this purpose, they theoretically design normative systematics with transparent values, while those values itselves are the basis of the normative evaluation of a leadership practice. We distinguish these universally defined leadership ethics from leadership ethics in a narrower sense: For a normative evaluation of leadership culture based on a transparent set of values and regarding a scope of application,

these should define a relation of effectiveness and human-centrality without instrumentalizing or substituting one of those objectives.[1] In other words, leadership ethics in a narrower sense must evaluate normatively how economic efficiency and humanistic orientation are understood as not substitutable ends in itselves and how they should be related to each other in the context of leadership. It is therefore given that none of the two objectives can be sacrificed for the other. - Since then, the determination of the relation between those relevant objectives would be skipped completely. If one of the two viewpoints gets out of sight, then on the long run, the execution of the culture of leadership will lead to either an economic depersonalization or to an utopic state of lacking efficiency in business. Profitability and human-centrality, efficiency and humanistic orientation, both must be recognized as not substitutable objectives for leadership. How the relation of those – based on certain values – is set in a concrete way and to which objective is attached more importance; this is what distinguishes different leadership-ethical paradigms and approaches.

- A normative individualistic school takes the heuristics of Homo Oeconomicus as a basis for business ethics. Hence, it can be derived for business enterprises in terms of efficiency an idea of the work force as human resources, which however does not want to relativize (just in terms of this heuristic) the objective of human-centrality. Since the economic calculation serves for the development of humans, who are not reduced to the HO outside of the economic context. The orientation among efficiency as an end in itself opposes in the first place to a heuristically simplified idea, which is left open for a more complex humanistic orientation as an end in itself.

- Alternatively, it can be postulated a complex anthropologically justified nature of man, which tries to consider a human being as a person beyond the counterfactual HO-heuristics. Apart from economic efficiency, the culture of leadership should serve the personal development of humans, since such ethic models do not work within their endogenizing economy. The optimization of human development in relation to personal fixed and variable character traits therefore must be considered imperatively. Then, in this complexity, the personal development in sense of human-centrality is the end in itself which counters the objective of economic efficiency. At this point, a distinction between deontological approaches with Kantian characteristics and models with metaphysical (e.g. Christian) background must be made.

1.2 Systematics

Every leadership ethics in a narrower sense must give an answer to the determination of the responsibility-dualism, justified by a transparent normative basis of values on one hand, and

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[1] Cf. concerning the difference of managers' human- and success-responsibility, e.g. Kreuer (2017): 5-6, 18, as well as comparable concepts for the objective-dualism, which are constitutive for leadership ethics, in Kuhn / Weibler (2012): 46 or P. Ulrich (1999): 230, 237. For human resource development, it is defined by M. Becker (2003): 492 in an "efficiency-mode": „[Human resource development aims at reaching the company's targets (economic efficiency) and at the fulfilment of individual employees' development goals (social efficiency)]" ‚Cf. P. Ulrich (2010): 28, Kuhn / Weibler (2012a): 23, 94, 107; Fischer / Fischer (2007): 22.

regarding a concrete scope of leadership on the other hand. By this, fundamental systematics are given.

The *basis of values* identifies first the underlying conception of man. It also gives a general answer to the relation between individuals and teams and the company. Which development has priority? Which spirit should determine social life: more an anonymous coexistence or a competition, a coexistence in a sense of duty or even based on affection? Is human-centrality reached when the individual subordinates himself to a collective in a team or a company? Or rather will a team or a company be understood as the sum of self-realized individuals? Are there any interactions? Those and other basic concepts – in order to be transparent and to reason in a justifiable manner – should be backed up by an ideological justification, which can either be normative-individualistic, socialistic, gender-perspective, Kantian, metaphysical, discourse-ethical, among others. At the same time, the design of the conception of responsibility shapes the profile of the value base for leadership ethics. In this context, it must be questioned, with regard to an effective influence on rules, individuals and relations: How are individual and social responsibility reasoned, understood, weighted and in which culture should they be implemented? The basis of values therefore also introduces a set of responsibilities, which points out clearly for whom and to what extent employees and managers are responsible. By this, it is not intended primarily to focus on aspects of hierarchy, delegation or control. But rather it is about the question whether, how and why respective leaders may or even should feel, in relevant contexts of leadership with effective influence, responsibile for themselves, for the company, for each other, for the economic efficiency or even for a (deontologically or metaphysically reasoned) objective idea of the good.

The *scopes of application* of this value base determine, based on the respective determination of the objective-dualism, the practised culture of leadership for which the respective conception of leadership ethics strives. For this purpose, Guido Palazzo distinguishes between the following fields: Respective structures for incentives, the cultures of control and trust as well as the design of decision paths.[2] This methodology will now be used as an inspiration for a threefold division. Leadership in a company is centred within the culture of personnel planning, their deployment and development, within communication (including hierarchy, power, delegation) and motivation (including loyalty, identification, control, incentives). Those three relevant scopes should serve exemplarily in this context.[3] Respectively, it is aspired to prevent losses on the way to achieving these goals. Depending on the basis of values, the priorities within the scopes of application are set and interpreted in a different way. Anyway, they mark the approaches' respective tension fields.

- Personnel planning, deployment and development determine, e.g. by means of the selection of managers and other employees, by the team compositions as well as by promotion and education programs and interventions, significantly the culture of leadership. Depending on the basis of values, generally there are different characters, individual qualities and different team cultures to be strived

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[2] Cf. Palazzo (2007): 120.
[3] Concerning the meaning of communication: generally cf. Schulz von Thun (2007,2014) or regarding staff meetings: Fonk (2010). In terms of the meaning of motivation cf. E.g. Bak (2014); 65-66. Also, Kreuer (2017) drafts those scopes of application. For a closer view into leadership-relevant motivation theories cf. Lewalter (2006) and Mudra (2010).

for. This, in a surrounding of a consequent culture of leadership, has direct impacts on the decisions over education and promotion.

- Communication and its affiliated business structures; such as hierarchy, power- and delegation-culture in general, serve the culture of leadership either mainly for fast decision-making or mainly for a critical participation of as many employees possible.

- A culture of leadership is characterized mainly by its understanding of performance-motivation. How does it put Wladimir Lenin's imperative "Trust is good, control is better" into consideration? How is a culture of trust justified and implemented? How and why certain types of control are applied? And how can commitment and corporate identification be influenced effectively in a positive way: By means of extrinsic incentives or by a culture of intrinsic motivation? The objective of performance-optimization can be pursued by different incentive- and education-structures.

The three selected leadership-ethical scopes of application have direct impact on the answer to very practical questions in daily business: Which characters should assert themselves as managers?[4] Which candidates should be employed and which education measures should be promoted? Should managers count more on cooperative or on top-down decisions, more on control or on trust, more on competition or on teamwork? Within this context, are extrinsic financial incentives or intrinsic motivation through discernment and corporate identification more favourable? Leadership ethics do not leave the answers to chance. Instead, they should offer good justifications, which are derived from the value base, for their proposed program of a consistent culture of leadership.
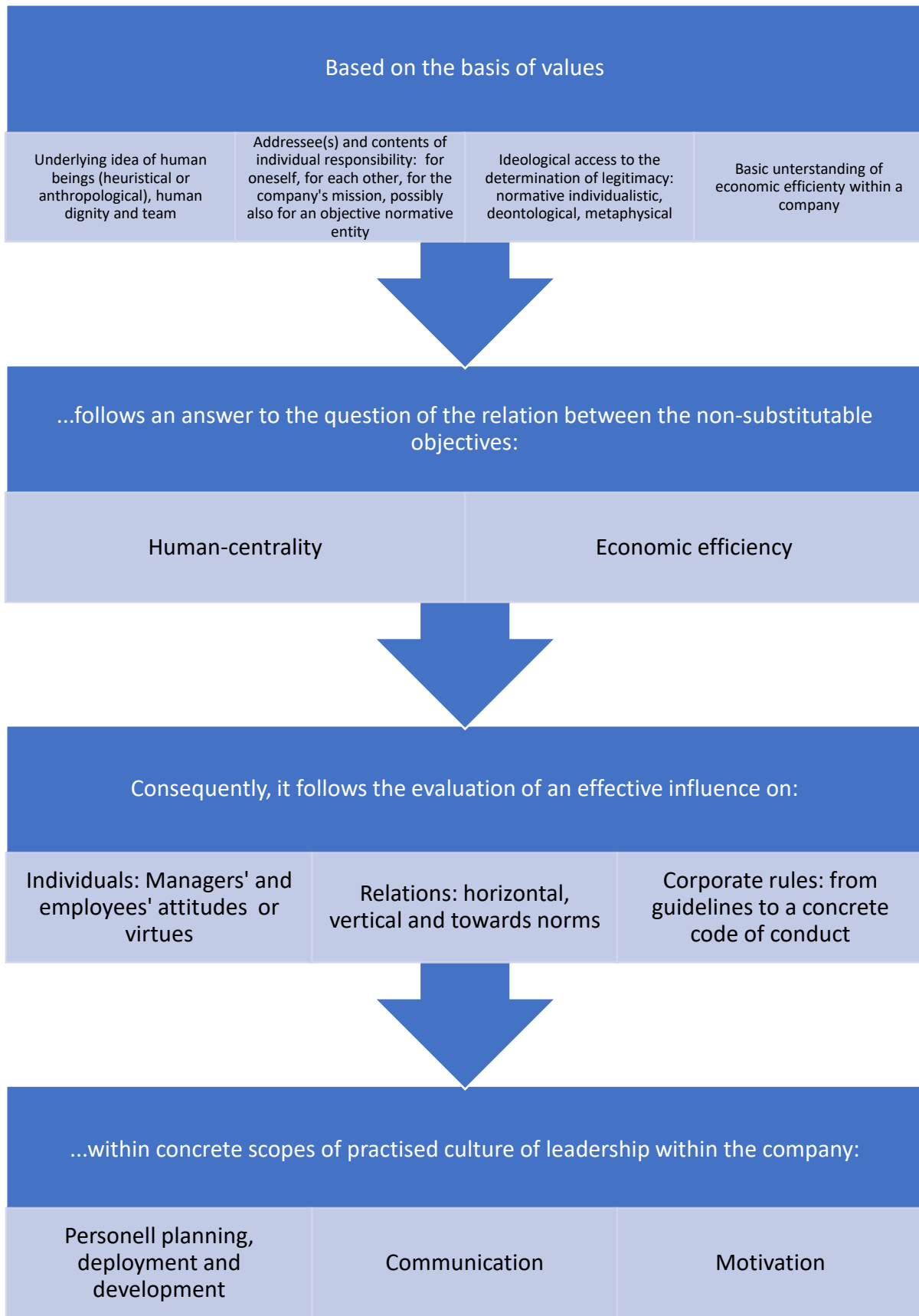
1.3 Overview

Now, it can be focussed a methodology. It expresses the requirement of coherence for plausible leadership ethics, after which the basis of values and the concrete scopes of application follow in a consistent normative logic. Because "[it should be strived for the consequent internalization of ethical points of view in all leadership systems (e.g. performance incentive-, performance appraisal-, rewards- and control-systems)]"[5] For the basis of values, it is mandatory to make it a transparent base which enables to measure normatively the gains of its application. However, leadership ethics are not closed systematics, since it is quite possible that competing styles or organization models match to the same basis of values. Consequently, even within each paradigm, the design is open and flexible. It is possible to also adopt findings or perspectives of alternative leadership-ethical models, as far as they do not contradict the own basis of values. A syncretic dilutive basis of values whereas would deprive the approach of its normative base.

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[4] E.g. Kuhn / Weibler (2012a) criticize that recently particularly Machiavellians, narcists and psychopaths are successful.

[5] P. Ulrich (1999): 244.

Based on the basis of values

Underlying idea of human beings (heuristical or anthropological), human dignity and team	Addressee(s) and contents of individual responsibility: for oneself, for each other, for the company's mission, possibly also for an objective normative entity	Ideological access to the determination of legitimacy: normative individualistic, deontological, metaphysical	Basic unterstanding of economic efficienty within a company

...follows an answer to the question of the relation between the non-substitutable objectives:

Human-centrality	Economic efficiency

Consequently, it follows the evaluation of an effective influence on:

Individuals: Managers' and employees' attitudes or virtues	Relations: horizontal, vertical and towards norms	Corporate rules: from guidelines to a concrete code of conduct

...within concrete scopes of practised culture of leadership within the company:

Personell planning, deployment and development	Communication	Motivation

Systematics for leadership ethics

2. Systematics for Christian leadership ethics

Christian leadership ethics provide a Christian basis of values for a normative reflection. This implies the conception of man founded on Jesus Christ, the resulting ideal of responsibility and the hence developed answers to the relation of economic efficiency and human-centrality with its consequences for the scopes of application in business (human resource management, communication and motivation culture). Based on Christian ethics, they therefore systematically evaluate practised cultures of leadership with their moral concepts (e.g. within guidelines, missions and visions). From a fundamental-ethical viewpoint on the basis of values, it can now be carried out step by step the location of such a systematic in comparison to alternative paradigms.

2.1 Personal distinction from normative individualism

There is a similarity between Christian leadership ethics and the Kantian paradigm, as it also requires an objective normative reference (within the moral law and the categorical imperatives). Like leadership-ethical models from the deontological school (integrative approaches by Peter Ulrich, Kantian approach by Norman Bowie, and others), Christian leadership ethics must also presume a complex human anthropology with egoistic and non-egoistic rationality to define their basis of values. Legitimacy for an effective influence on norms, individuals and relations is in both approaches oriented towards a nature-given human objectivity. Deontological and metaphysical approaches compete in their basis of values, from a fundamental-ethical perspective, explicitly with approaches from the normative individualistic school. Contrary to those, they base together on a post-Tayloristic conception of rationality[6] to focus on a normatively substantial humanistic orientation with an own moral point of view. Thereby, it can be referred to a lack of reality in the normative individualistic model of Homo Oeconomicus, which is recognized by numerous economists and yet proven by simple behavioural games. The Governance-theorist Robert Tricker criticizes: „agent theory argues that it has been erected on a single, questionable abstraction that governance involves a contract between two parties, and is based on a dubious conjectural morality that people maximize their personal utility. "[7] while economists Ulrich van Suntum, Alois Stutzer et al. postulate: "[not only by its methods, but also by its content, it emerges a change of paradigms. […] Also results from experimental economic research represent a major challenge for mainstream economics. They thereby show altruistic and justice-led behaviour which readily do not seem compatible with HO's paradigm.]". [8] The economic decision model, which derives the human motivation first from the price effect (rewards, penalties, wage), neglects psychological findings which show that human behaviour is mainly controlled by intrinsic motivations. According to the Crowding-out effect, intrinsic motivation – such as a high commitment due to corporate identification – is substituted by a morality-undermining external pressure. Empirical studies by Bruno

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[6] Cf.. P. Ulrich (1999): 241.
[7] Tricker (2012): 223
[8] Van Suntum / Stutzer et. al. (2010).

Frey and Alois Stutzer lead to the conclusion that intrinsic motivatability, which must be distinguished from egoistic utility maximization and which development furthermore has a cooperative and performance-enhancing effect, is an essential component of individual rationality.[9] Contrary to the Crowding-out effect, a holistic personal development of this motivation would lead now to a higher personal satisfaction which comes along with higher commitment.

Such indications support a personal-anthropological point of view for leadership ethics as it can still equally be found nowadays within the deontological and the metaphysical paradigm. Both schools take respective systematizations seriously. They introduce for this purpose a complex anthropology which includes egoistic and non-egoistic human rationality. In this context, they can refer to Adam Smith who, within his theory about ethical sentiments, explicitly complements the egoistic rationality with an altruistic one. [10] Under this condition, a humanistic orientation of ethics cannot be restricted to the development and promotion of egoistic utility maximization (to whichever purpose). This reduction would depersonalize humans as it ignores altruistic and individual deontological rationality. [11] Given such an anthropology, it is a duty for a management which is bound to the human goal to take both rational natural traits seriously and to thus understand humans as dialogical beings. Whether it is deontological rational ethics uprising from the tradition of the Enlightenment (particularly Immanuel Kant) or a metaphysically justified, e.g. Aristotelian or Christian, theonomy - Both schools categorially exclude the priority to a self-referential economic efficiency.[12] Indeed, it is assumed that egoistic individual interests neither are the only benchmark for ethical legitimacy within the design of leadership. Due to this, such personal paradigms for good leadership involve the broad cultivation of non-egoistic human rationality. An ethically good and effective influence on rules, individuals and relations is oriented towards an objectivity, which can either given by a moral or natural law, by the Bible or a different metaphysically given obligatory guideline. This objectivity can and should be recognized by human reason. Its content is either derived transcendentally from rationality's self-awareness and its necessities to think or transcendently from the awareness of God or a divine being. Both perspectives are not at all based on value-neutral assumptions, but more on ideologically justified normative postulates, which one can share, or not. [13] They assume to have found an objectivity, towards which morally good managers and cultures of leadership should be oriented, as well as an unconditional priority of the human goal.[14] They are convinced that such a priority is neither unrealistic nor contradicts economic efficiency. Christian Müller sets against the normative individualistic credo of moral freedom that, by means of game-theoretical reflection, an individual morality in a dilemma situation can be just as rational and economically successful without everyone aiming to be divine. "[Expressed in trendy managerial new-German]: Ethics pays!" [15] Both anthropological-personal paradigms commonly take a human being with a moral mission not only into consideration within an economic background, but support an integral personal view. For the objective-dualism, this means that human-centrality in the context of taking per-

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[9]   Cf. Frey / Stutzer (2001).
[10] See above chapter 1.1.4, in which Smith (1994): 1 is quoted accordingly.
[11] Regarding deontological rationality cf. Sen (2003): 9. If this rationality is assumed, then humans are able to make rational decisions out of a pure sense of duty, which reduce their own utility.
[12] Cf. E.g. P. Ulrich (1999): 233, 235, 238f.
[13] Cf. E.g. P. Ulrich (1999): 237. There, such a modern neutrality, on contrary to supposedly pre-modern closed models, is claimed.
[14]Within their Stakeholder-Management-centred Integrative Social Contracts Theory, Donaldson / Dunfee (1994): 265 refer to so-called hyper-norms, which can estimate contractualistic norms' legitimacy, as they are fundamental for human existence. Thereby, a normative objectivity is provided, which eludes all kinds of constructivistic or other types of relativization. Cf. Bruton (2011): 185-190.
[15] Müller (2017): 277.

sonal responsibility as a leader is realized towards the identified addressees of this responsibility. From a virtue-ethical point of view, leadership ethics indeed firstly take managers' or employees' qualities within the company in sight. Moreover, it persists the claim, which also must be considered leadership-ethically, that this morality should be emphasized effectively in other contexts of life, too: „… successful business leader should have integrity in both his business and his personal life. "[16]

2.2 Metaphysical differentiation from the deontological model

Christian leadership ethics argue with metaphysics. Deontological models do not necessarily exclude a transcendence in their ideology (lastly, Immanuel Kant at least considered God as an idea that must be thought about). But, on the contrary to metaphysical models, they do not base on the concept that managers can or even should derive norms for leadership from it. This point makes the essential difference between the, apart from this, related paradigms: Deontological approaches want, like normative individualistic models, to stay free from metaphysics. On contrary, within a metaphysical (religious or esoteric) basis of values, normativity is derived from the understanding of transcendence, and not transcendentally from rationality's necessities to think.[17] The transcendently good should be the orientation for a good life in general, and therefore also for leadership within companies. This requires that especially managers recognize, share and habitually represent this measure of the good in order to apply it effectively.[18] Human dignity is now, as a fundamental-ethical basis of values, explicitly derived transcendently. Metaphysical approaches assume a transcendently reasoned human-centrality, which can be understood and operationalized in its content by virtuous rationality.

Especially managers in their effective influence are firstly responsible towards the recognized authority or towards the idea of the good and the hence derived universal ethical principles (e.g. the commandments of God, the cosmos or the metaphorically identified truth within Platon's allegory of the cave, among others). Good leaders carry, by being able to use their virtuous rationality to identify the good, a main responsibility towards the objective instance to follow its commandments. This results in a responsibility for oneself and for fellow human beings so that here, a triple responsibility is essentially given and towards which good leadership must be oriented first. Metaphysical approaches have – and this will not surprise – also a missionary claim, to liberate humans to God or to any other transcendently determined idea of the good. However, this is just a gradual difference from deontological approaches, which, not less missionarily, strive for a holistic autonomy. Even metaphysical approaches do not have to involve any kind of religious conversion. They potentially include more the employees' empowerment, made possible through effective influence, to find a responsible freedom which then gives space for transcendence. Like this, Ferdinand Rohrhirsch understands Christian leadership as a "[Collaboration to the preparation of the future]". [19]

Human-centrality consists of paving the way for means to fulfil the prescribed good, but not of enforcing it. It is fulfilled virtue- and institution-ethically within the triple transcendently

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[16] Bowie (2005): 144.
[17] For esoteric leadership ethics, cf. Dietz (2008) and Werner (2016) for a respective application in the drugstore-chain dm.
[18] Popular example for this is a non-egoistic attitude of a „caritas in vertitate", as it was unfolded by Benedikt XVI. (2009) in the encyclical of his same name.
[19] Rohrhirsch (2013): 95.

justified responsibility. A market and a hence following economic efficiency are considered desirable due to their service to reaching the now metaphysically justified freedom of every human being. In turn, economic efficiency gains its legitimacy not only from itself, but from the morally superordinate human-centrality. The human-centrality is now understood as a human liberation to religiously pledged salvation or rather to a different type of transcendently prescribed good, salvation or meaning. The togetherness of economic efficiency and human-centrality thereby does not follow neither an economic, nor an ethical, substitution of the other objective. Both have their own entitlement with an own underlying logic.

2.3 Christian differentiation from the esoteric model

The personal Triune God as a transcendent reference of the good, who incarnated himself in Jesus Christ, differentiates the Christian model from esoteric and other religious ones. Christianly understood personality as a basis of values is premised on a biblically justified conception of man and the thereto relating God-given assignment of welfare for humans. This aspect must be understood in a holistic way. Work time is lifetime, which therefore must be filled with meaning. This meaning is oriented towards God's assignment to also open a way to salvation for human beings at their workplace. The personal God expects from every human being an answer to his affectionate call for salvation. In the Christian view and as it can be read in the biblical book of Genesis, every person, as a creature and an image of God, has an unconditional dignity, which is owed to the creator. This is affirmed by God's Incarnation in Jesus Christ. This explains every human being's unconditional right to develop creativity and community by personal Individualitas and Socialitas. A human as a free and social being is furthermore a moral existence, who transfers individual utility and social orientation to decisions, by means of the self-honestly reviewed conscience. According to the biblical witness, God takes the first step and then expects humans to give corresponding answers:

God's demands for the covenant with humans	The, for the salvation relevant, answers of humans	Biblical sources
Freedom, friendship and judgement	Moral responsibility for our life / overcoming of constraints	„No longer do I call you servants. […] but I have called you friends. "(Joh 15, 15), „So then each of us will account himself to God. " (Röm 14, 12)
Love for mankind	Self-love, charity and love of God	„You shall love the Lord your God with all your heart, […] and your neighbour as yourself. " (Lk 10, 26-27)
Human talents	Creative development of our talents	„As each has received a gift, use it to serve one another, as good stewards of God's varied grace. "(1 Petr 4, 10)

Rare goods on earth	Sustainable use and appreciation of the creation	„The Lord God took the man and put him in the garden of Eden to work it and keep it. "(Gen 2, 15)

Normative aspects in the biblical perception of man

God grants every human being dignity and freedom. He founds a community with the people in his covenant and confides the creation to humans. Moreover, he gives them grace and forgiveness on the cross and not lastly the certainty of a new life at Easter. As in the esoteric-anthroposophical approach, the individual development is, with its moral determination, the first objective in business, therefore, it also is within companies and their culture. Only the conception of persons and thereby the basis of values, from a Christian point of view, is defined differently. The human unfolding is not understood as a purifying process of self-redemption which prepares people for a reincarnation on earth. Rather, the development of one's personal natural characteristics is considered as the human answer to God's gift of personhood. Human liberation is not a Pelagianistic act, but finally is God-given for humans. By this, human existence, broken in its weakness (the fragmentary), maintains the same appreciation as the (co-)entrepreneurial spirit, which is free within its development. From a Christian point of view, humans have the assignment towards God and also towards themselves to unfold their individual and social personality and to appreciate every human life, especially the weak one's. For that, charity's assignment is to take responsibility for fellow people. In business, this is realized through an effective spirit of togetherness (e.g. within a team).

As a moral existence, humans also carry, in accordance to the triple biblical commandment of love, a triple responsibility:

- Towards God: It is expressed by understanding life in the light of the Creator God, by being thankful for his gift and by developing freedom as a moral being in this light
- Towards oneself: It is expressed by the self-awareness to be a creation in the image of God with an unconditional dignity, and at the same time by recognizing the undivided dignity of the weak
- Towards fellow humans: It is expressed by acts of concrete charity on one hand and by the service for the community life out of an affective spirit of social love on the other hand

An objectively understood end in itself for Christian leadership ethics is the empowerment of people to be able to unfold this tripe responsibility. It is realized through virtues and norms. Within this responsibility, Christian leadership ethics cannot be satisfied with institutional ethics, which, within the context of economically determined norms, warn against individual morality. This would be equal to a de-personalization, since especially the development of individual virtue in all areas of life is a fundamental function of personal development. The design of norms and strategies in business as well as the concrete moves are systematic places for morality and virtue. [20] Christian leadership ethics therefore are always ethics of virtue and institutions.

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[20] Cf. Schockenhoff (2007): 113.

Human-centrality consists of paving the way for means to fulfil the God-given good. It is fulfilled both virtue- and institution-ethically in a triple, biblically given responsibility. The objective of economic efficiency can be derived from the Bible as a careful dealing with rare resources on the one hand (prevention of wastage) and as an unfolding of individual human talents on the other hand. However, the responsibility-dualism holds the priority of a not economically endogenized personal unfolding, while the economic calculus must be set in its service. Human-centrality and economic efficiency are, related to God, the primary objective. [21] Human unfolding, also of the Socialitas, sets free social-creative performance- as well as critical-creative decision-potentials within the work force, since humans cannot completely unfold themselves in isolation. A Christianly acceptable synthesis of economic success and human-centrality rewards performance as an unfolding of the Individualitas and promotes the social unfolding within teams as well: Not primarily for profit increase reasons, but in purpose of the development of one's natural personal destiny. Finally, it is the Christian sense-perspective of human existence, as it is internalized both as individual as well as corporate culture, which makes economic success a service-value for the personal unfolding. Like this, it systematically determines the relation of efficiency and human-centrality for business practice. In this manner, economic efficiency is a necessary, but not sufficient, condition for the implementation of Christian-personal human-centrality in business.

3. Applied Christian leadership ethics

A good culture of leadership must create, in terms of Christianly understood anthropology, room for the unfolding of the triple responsibility (towards God, oneself and towards one another), both individual- and institution-ethically. In general, it applies the assumption that Christian managers are Christians. They do not only have to develop the triple responsibility for themselves, but should also facilitate respective room for their employees' development. To follow one's own destiny of salvation and to simultaneously enable employees to comply with their own destiny is the Christian vision of good leadership. Norms within the company must serve for this purpose, too. Accordingly, a culture of leadership is good if it includes virtues, norms and relations, which facilitate for everyone the unfolding of the God-given destiny of salvation, also within the workplace. Regarding the use of this given room, individuals are – in accordance to their abilities – responsible for themselves. By this, firstly, the Christian's freedom to take decisions is taken seriously. Secondly and naturally, within the work force, there is plenty of space for people with different worldviews and religions. For Christian personality, it is central to consider the foreign and the different as images of God in all their dignity, too. However, it does not go so far to want to cultivate Christian leadership completely without Christians. Because then, in practise, the fundamental metaphysical dimension of responsibility, which is constituting for the Christian, would be missing. Arbitrariness of managers' confessions would impede the Christian idea of profile, freedom and tolerance just as a paternalism by force or a discourse, polarized on an indispensable consensus, would do.[22] Uniformity and anonymity are not Christianly acceptable. On contrary to the esoteric version for the international drugstore-chain dm, the Christian understanding of personal appreciation

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[21] For example, Rohrhirsch (2013): 29 points this out.
[22] Concerning the meaning of diversity based on a Christian fundament of values, cf. Rohrhirsch (2013): 84 with reference to Volk (2012), and Kreuer (2017): 24, 27.

in business does not define an employee's temporary imbalance or a missing positive charisma as a lack of refinement. Rather, it is a human expression of our creative ground, which, biblically spoken by Kohelet (preacher), also can take its time.

Within the fields of motivation and communication, the God-given individual and social nature of humans takes account of the high extent of self-responsibility and communality. All this requires a concept of help for self-help with a high degree of solidarity and individual commitment. The norms must firstly be designed in the service of mutual trust. Where possible, there should not be a place in which Whistle-Blowing could be desired for breaking conspiracy within a culture of leadership. Because distrust and fear basically contradict the Christian ideal of togetherness. A responsible transparency for corporate objectives and strategies is indispensable. Yet, the limits of a deliberative culture must stay focussed. Scrupulous moral rumination, which blocks performance, is as questionable as the inefficiency of too long decision paths. It is to be encouraged – where possible – a corporate sense of unity, in which the loyalty is based on the sense-understanding and which ideally arises from an affective togetherness. [23] For this purpose, Christian confessors as leaders establish room for freedom based on their conception of man, also if there are ideological differences. From the source of Christian belief, this culture therefore facilitates heterogeneity and diversity, but which must not poison this source, because it yet only makes possible this freedom.[24] This is the Christian idea of social love, which finally concretizes the social peace in the spirit of community. Undoubtedly, its realization stays a visionary concept, which at least sets a striven objective. Within a homogenous workforce (e.g. under a commonly shared Christian vision) a strict hierarchy can be possible. This however, imperatively requires a self-determined voluntariness of all affected parties, who, in case of doubt, can or rather must abolish this hierarchy. Since also in the homogeneity, the co-responsibility, which is owed to the Christianly understood personality, must not be relativized.

In terms of employee motivation, economic and ethical aspects should not, on a basis of the personal Christian conception of man, be played off against each other. Since as soon as the egoistic aspiration for one's own benefit should be suppressed, or if – inversely – it is assumed as the only guiding principle, the holistically understood responsibility of a free human towards God is not taken seriously. Following the methodological individualism, different individual action motives are assumed. Not explicitly Christian arguments also enhance the explicitly Christian idea of personal motivation: Jonathan Wolff sees the anthropological reason for the social aspect in a "human social nature", which nevertheless as a "sense of community" facilitates the development of a social responsibility, by also considering individual egoistic self-interest-centred thinking.[25] Amartya Sen – even beyond Christian reasons –carries forward this idea, when he recognizes that a human, by his very nature, basically follows his

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[23] Regarding the sense-understanding, which is characteristic for Christian leadership and which is also emphasized within the anthroposophical approach, cf. Rohrhirsch (2013): 83-84.

[24] This line of thought corresponds to the so-called Böckenförde-dictum, after which also a democratic society has to protect the normative sources, which only allow this democratic freedom and which precede every democracy

[25] Cf. Wolff (1991): 29f., 89.

own interest. But, at the same time, by his social endowment, he strives for collaborative actions. [26] In both motivations, there are particular efficiency-potentials, which within their adequate development are to be activated to an optimal allocation, thus to an efficient use of human resources by incentives. The Christianly aspired culture of a synergetic motivation also is bent to challenge, with a possible reference to such assumptions, the benefits of competitive and team motives equally, now justified by Christian personality. Efficient synergy effects are a consequence of that the likewise motivated individuals, in their disposition to compete and within their abilities to unfold a team-idea, are fully appealed with all their rationality. The idea is that this, by a culture of "commitment", makes possible a higher identification with the company, a reduction of free-rider mentality and the realization of Christian personality. [27]

The force to the cultivation of a dogmatically given ideal of freedom contradicts to the idea that the God Jesus Christ expects a self-determined free answer of humans to his love offer. As Individualitas and Socialitas constitute a person, competitive and group-rational team motivations must be in sight equally. The shortenings due to economic endogenization, killing or re-education of competitive thinking, from this liberal-personal point of view, lead to a flawed understanding of motivation. This understanding infringes the Christianly understood self-determined freedom of humans and at the same time, wastes efficiency potentials. The Christian-ethical and the managerial perspective converge here. Since the shortenings of the conception of man, from a Christian point of view, in economic decisions lead to inefficient allocations because they are not oriented towards the basic structure of human rationality (with both competitive and team motivation). Therefore, they neglect the holistic human perspective. Because the Christian-personal motivation should make full use of the efficiency potentials of self-interests (competition) and of collective integration (team spirit) together, in fact equally from human-centrality's and economic efficiency's point of view. By this approach, employees on the one hand are easier to motivate. On the other hand, by this humanistic orientation of performance incentives, the efficiency potential, given by human rationality, should be challenged optimally. Here, the holistic being of human rationality is the measure for personal leadership-ethical legitimacy.

4. Conclusion

We have demonstrated: Leadership ethics in a narrower sense base on a transparent basis of values and applies to a concrete scope of management. It determines the relation of economic efficiency and human-centrality, but without instrumentalizing one of the objectives or substituting them. Within the present article, the localization of Christian leadership ethics in contrast to alternative paradigms could be made clear. First, it was determined that Christian leadership ethics in their basis of values – unlike the normative individualism – presumes a complex human anthropology with egoistic and non-egoistic rationality. Furthermore, Christian leadership ethics base on a metaphysical basis of values, whereby the normativity is derived from the understanding of transcendence. Good leadership should therefore – in contrast to deontological models – be oriented towards the transcendently good. Compared to other reli-

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[26]   Cf. Sen (2002).
[27]   Cf. van Diek (2004).

gious and esoteric models, Christian leadership ethics refer to the Triune God as the transcendent reference of the good. Biblically explained, a human as God's creature and image has an unconditional dignity, which justifies every human's right to unfold creativity and communality. For the responsibility-dualism, the priority is set for the non-economically endogenized personal unfolding, into which service the economic calculus must be set. Good leadership therefore implies following one's own destiny of salvation and empowering employees to comply with their own destiny. As a result, a good culture of leadership includes virtues, norms and relations, which enable every human being, also within the work context, to unfold his God-given destiny of salvation.

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