

Questions of Character

By Joseph L. Badaracco, Jr.

"illuminating the heart of
leadership through
literature"

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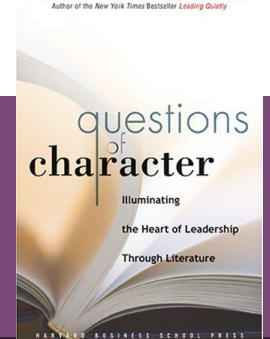
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An Insight into Leadership Through Literature

Engaging in the activity of reading serious literature can often be described as captivating, inspiring, entrancing, and simply enjoyable. This is essentially due to the fact that serious literature encompasses characters and situations that a large audience can, in one way or another, relate to. Literature allows us to see inside of the mind of fascinating individuals that encounter hardships, doubts, harmony, and reflection. Joseph Badaracco, Jr. uses this convergence of life and literature to examine leadership and leaders.

Badaracco's main focus is on the aspects that make up a leader's character. Throughout the book, pieces of classic literature provide an insight into the challenges of character that leaders face. The questions brought up when examining the literature aim to create a solid foundation through reflection.

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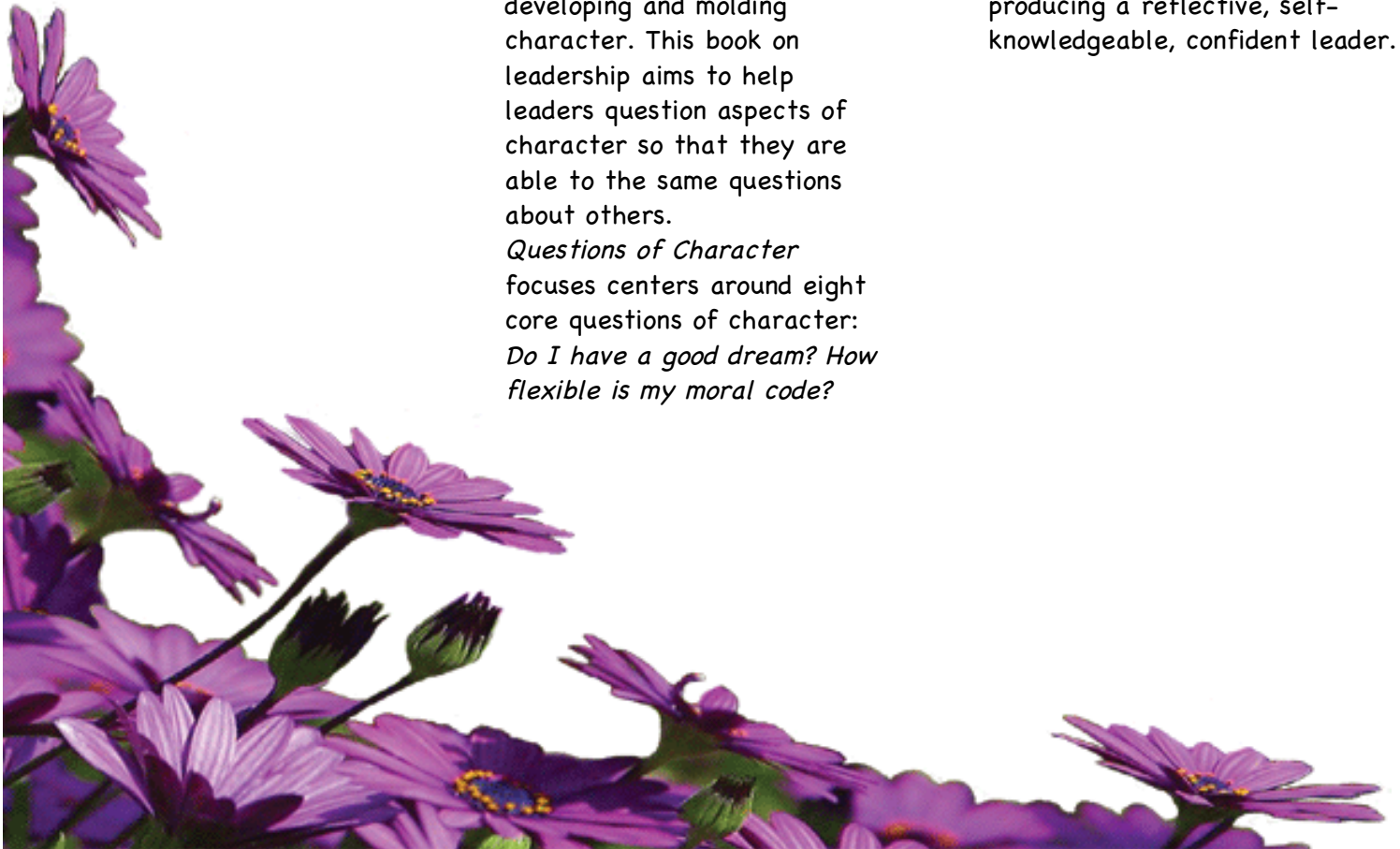
The questions and issues surrounding character often leave individuals feeling uncomfortable or vulnerable; therefore, Badaracco Jr. approaches this topic as a process in which a leader continuously engages in throughout their journey. This approach is similar to a putting together a puzzle—focusing on small sections of a time slowly piecing together the overall picture. Organizations tend to focus

much of their professional development on performance using questions such as what have you provided me with lately? Badaracco's *Questions of Character* shifts this focus to the fundamental component that drives performance—character (p. 197). He does not offer a step-by-step program for successful leadership, instead he offers valuable questions that provide great insights into self-knowledge and developing and molding character. This book on leadership aims to help leaders question aspects of character so that they are able to the same questions about others.

Questions of Character focuses centers around eight core questions of character:
Do I have a good dream? How flexible is my moral code?

Are my role models unsettling? Do I really care? Am I ready to take responsibility? How can I resist the flow of success? And how well do I combine principles and pragmatism? All of these questions ultimately lead to understanding how to judge character—both one's own and other's character.

As leaders begin reading this book the sense of how well they know themselves and their leadership will be challenged and broken down, but ultimately producing a reflective, self-knowledgeable, confident leader.



Chapter One: Do I Have a Good Dream?



The discussion of leadership begins with what dreams are and how they can influence the concept of leadership and define great leaders. A dream or a leader's cause stem from the innermost aspirations and hopes of an individual. Badaracco Jr. eloquently describes the connection between a dream and an individual as "*a compelling image—of a better world and a best life for themselves—impels them forward through obstacles and*

hardships and engages the aspirations and dreams of others" (p. 11). Dreams are the fundamental ground on which leadership is built but good dreams also have a strong correlation to a person's character. In attempts to better understand how leaders can either have a clear single good dream or an array of blurry destructive dreams, Badaracco Jr. addresses four key questions: *am I dreaming with my eyes wide open?*, *which dreams will you abandon?*, *are these really my dreams?*, and *my dreams or our dreams?* Looking to literature for answers, the life of Willy Loman in Arthur Miller's play *The Death of a Salesman* is examined to provide a relatable insight into how dreams intersect with a leader's character.

Am I Dreaming with My Eyes Wide Open?

While dreams are often associated with fantasies that provide an escape from reality or an unattainable desire, individuals in positions of leadership need to view dreams in terms of realism—about the world and oneself—to ensure that dreams are separated from unrealistic illusions (p. 11).

Arthur Miller's character Willy Loman offers a unique perspective on the danger of deriving dreams from delusions. Willy is a rather unsuccessful travelling salesman with grandiose dreams of fame and fortune—he wants to leave a "mark" on the world. In his moments of shortcomings, Willy resorts to looking for the next "million dollar idea" or blames his inadequacies on uncontrollable circumstances rather than reflecting on his experiences and addressing reality. Due to Willy's inability

to reach his dream of becoming a rich and well-respected salesman, he attempts to separate his home life from his life as a salesman (p. 13). He brags of his great success on the road even while his family is left to live with the dire realities of his destructive dream.

Getting lost in the fantasy aspect of dreams is attractive because of the ability to disconnect from the imperfections of real life. Badaracco Jr. asserts that a good leader can tell the difference between the realistic dream and the destructive fantasy. Dreams become detrimental when the need to consistently be reassured and grossly elaborated on as time goes on; this is due to the fact these dreams are fragile (p. 19). In *The Death of a Salesman*, Willy is so persistent in obtaining his dream that he closes himself off to other avenues of potential success. He resists any notion or perspective that challenges his dream of making it big. While it is vital to have hope and dream, leaders cannot "kid" themselves about the realities in their

immediate environment.

Which Dreams Will You Abandon?

Good dream come hand-in-hand with hard choices. It is critical for leaders to be able to clearly identify one focused healthy dream; leaders must know what they want and have the means to accomplish it. Having too many dreams is a common problem for leaders because it creates confusion and vulnerability to outside pressures and inner impulses (p. 21). Badaracco Jr. states that leadership ultimately requires sacrifice (p 23). If a leader has a good dream the leader will be willing to abandon other dreams for it. An array of competing dreams can be damaging and personally destructive to an individual's character.

Willy Loman's experiences

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explicitly illustrate the damaging effects a multitude of bad dreams can have on an individual's character. Willy did not have the ability to make the important sacrifices needed to be a leader which ultimately affected his home life. He ignored the needs of his family to remain caught up in the dreams of adventure, wealth, and fame. Families are the building blocks of society and contain aspects of leadership that are as vital and challenging as those in the public sector (p. 22). Willy did not recognize his most important and realistic leadership role as a parent. Instead, he adamantly pursued his dreams of celebrity, wealth and status which resulted in grave conclusions bringing him little happiness; Miller closes the novel with Willy losing touch with his sons, losing his career, and committing suicide.

Are These Really My Dreams?

It is important for leaders to be critically reflective of the origin of dreams. Badaracco Jr. contends that good dreams naturally evolve from an individual's experiences and needs whereas bad dreams

solely come from societal and communal fantasies. He terms these "commodity dreams" as they are "grabbed off the shelf of mass culture....crudely spliced into his or her life" (p. 24). Badaracco Jr. uses Loman as an example of an individual caught up in the "American dream." A dream he becomes so obsessed with even though his talents do not align with that of a salesman.

Badaracco Jr. identifies three ways that Willy's experiences suggest a leader can use to think about how their dream began.

1) It is about the journey not the destination: identify the most demanding and unpleasant part of the dream and should still be able to find delight in it (p. 24).

"The biographies of man successful people show their lifelong delight in activities that others find hard or tedious" (p. 24).

2) Healthy dreams evolve, grow, and change whereas unhealthy dreams remain lifeless and static and must distort life to remain present (p. 25).

"As individuals move throughout life [dreams] grow, evolve, and reshape themselves, And sometimes, when dreams no longer give life and vitality, they fade away" (p. 25 &

26).

3) Listening to Others: Outsides have unique perceptions that we ourselves sometimes cannot understand. All leaders need others' help to understand their dreams and themselves.

"...much of our mind operates silently, powerfully, and inaccessibly. Unconscious forces structure and drive much of what we perceive, feel, think, and do. We are often...strangers to ourselves..." (p. 26)

My Dreams or Our Dreams?

Leadership is often most needed in organizations, communities, and families—sectors that involve numerous people working together. Badaracco Jr. identifies that dreams that are not shared by those closest members around you can be isolating and generate wedges in existing relationships. Having a dream or vision that is supported and shared by another individual can ensure the dream is realistically founded (p. 28).

Reflecting on the Four Questions
of Dreams





What is a Moral Code?

- Badaracco Jr. defines moral code as “basically a set of values and principles that guide behaviour” (p. 31).
- Guidelines produced by what society deems as acceptable and unacceptable; often rooted in concepts of behaviour and character

“A sound moral code requires an ongoing, open engagement with the moral and practical life that surrounds the leader. On some occasions, the clearest sign of a good moral code is flexibility rather than firmness” (p.52).

“...perhaps it resembles an old, weathered tree...a good moral code has deep roots in the values of communities and in the lives of their leaders. It is tough and resilient. It grows and evolves with time. Its branches reach high, responding gently to passing breezes and bending to powerful storms” (p. 51).

Chapter Two: How flexible is My Moral Code?

Throughout this chapter Badaracco Jr. focuses on defining what encompasses a good moral code and how a leader begins to develop and refine a good moral code that is rooted in character. Often the image of the moral compass—strong, steady, and unwavering—comes to mind when discussing principles of wrong and right, but Badaracco Jr. unpacks the troubling aspects of this reference and instead emphasizes a more complex approach to moral code. He strongly maintains that leaders need to have moral codes that are

as complex, varied, and subtle as the situations in which they often find themselves...embracing a wider set of human values and understanding them personally and emotionally (p. 33).

Society desires leaders that possess deeply rooted, instinctive, and innate values instead of leaders that waver in the midst of uncertainty or challenging situations (p. 34). However, Badaracco articulates that leaders are often dealt more complex questions of wrong and right; questions that do not have a simple straightforward answer. Often these types of questions include many conflicting responsibilities and feelings: “...the proverbial moral compass twitches back and forth and offers little guidance to leaders” (p. 34).

Badaracco utilizes the story of Okonkwo, an African tribal leader, by Chinua Achebe to clarify the concept of good moral code. For his entire life Okonkwo has strived to become a hardworking individual that is a wealthy farmer, knowledgeable warrior, and exudes physical courage. His need for this status is deeply rooted in the community's values and ethics. A leader with a good moral code has their code based fundamentally on the feelings and concerns of a community—and is able to communicate ideas in a way that is relatable to the values and ethics of the followers. (p. 50).

Okonkwo encounters flaws in his moral code as he acts on ethical surprises and in turn failures. While leaders naturally will have failures, it is important to analyze the way they react and reflect upon the circumstances that created the failure. At one point in Okonkwo's story, he beats one of his wives for lying to him about her daily routine. It is revealed that it was during a traditionally peaceful week in which no one in the village is allowed to say unkind words to one another. For his action Okonkwo the priest punishes him by ordering him to make a large offering to a religious icon (p. 39). What is intriguing about this act is that Okonkwo has a narrow fixed moral code. He feels no remorse for going against the values of his tribe and jeopardizing a traditional religious period of time, but accepts the punishment as he views moral code as a set of rules enforced by punishments; it is not to be evaluated or reflected upon (p. 40).

Leaders need both the ability to be sensitive to community feelings when situations that require moral reactions and to confront failures—looking for explanations as why the results unfolded in a certain sequence (p. 41). Moral codes become etched into individuals at a very young age, but as the individual develops influences of society have the ability to reshape or require an alternative view of morality. Leaders must maintain a balance between *“remaining true to their deeply held convictions and, at the same time, responding flexibly to the moral code and practical realities emerging around them”* (p. 52). In Okonwko’s case his moral code is unchanging; he sees the world in black or white. As time persists this entrenched belief diminishes his ability as a leader, he loses his followers, and ultimately has him banished from a community (p. 45). This should have created gaps in Okonwko’s moral code and therefore large doubts of his character, but he remains unable to face difficult questions and therefore unable to lead.

Chapter Three: Are My Role Models Unsettling?

In this chapter, Badaracco Jr. examines the place for role models in a leaders life, what makes an individual a role model, and how role models help shape character. When an individual is asked to describe a role model and the impact he/she had on the individual’s life it is likely that stories of heroism, comfort, sacrifice, and inspiration emerge with images of political figures, celebrities, and activists. Badaracco takes a more complex approach to the phrase “role model” as he envisions how “normal” people are the best examples of role models for leaders.

Badaracco Jr. draws on the work of Confucius who recommends *“looking to the right and to the left, by which he meant looking at the people around us—even if they do not seem to be doing very much—and trying to learn from them”* (p.67). Looking for role models in everyday life situations serve leaders best because of their ability to provide vivid examples of individuals that have first-hand experiences or portray values that the leaders themselves wish to obtain (p. 67). While the obvious assumption of a role model is an individual that inspires, guides, and is able to be emulated, a more complex view highlights that role models can also unsettle leaders by creating tensions—a sense of crisis in their lives (p. 54 & 55).



Connection to Literature: Jerry and Vesta: *Blessed Assurance* by Allan Gurganus

- Jerry meets Vesta, a 90-year-old African American woman, one night when his car got a flat tire in an unfamiliar neighbourhood. Vesta enlists neighbours to assist Jerry and invites him into her house for tea and taffy.
- After this incident, Jerry begins to make routine visits to Vesta's house. He learns her story—being a slave, poverty, her failing health, and distant relationships with her own children.
- Jerry, a part-time funeral insurance premium collector, offers to make payments towards the monthly insurance premiums when Vesta cannot pay. Unfortunately he is only able to support her for a period of time.
- As time goes on and as Vesta passes, Jerry is consumed by feelings of guilt—thinking he could have done more.
- Vesta's unsettling story and values impacted Jerry in complex ways; in a time of racial segregation he was impelled forward to take action against prejudice by creating a chain of laundromats open to all individuals (p.62).
- *“...Vesta introduces him to moral complexity. She gives him a direct personal understanding that ethics isn't as simple as following the rules...”* (p. 65).
- *“[Vesta's] influence comes primarily from the guilt and pain Jerry feels when he thinks about her. As a result, he makes choices about work and life that will not revive these feelings. Guilt as a motivating factor, particularly for leaders, is not fashionable, [but] discomfort, tension, or even guilt and pain can be indicators of individuals who have shaped someone's life”* (p. 66).
- *“leaders like [Vesta] are easy to overlook because their impact isn't felt until years or decade later...leadership sprang...from the seeds she planted and nourished in other's lives”* (p. 72).

Chapter Four: Do I Really Care?

Beneath the surface of leaders' daily work lie questions about their commitment to the cause and tests of character. Questions such as *"Do they care intensely enough about their work? Is their commitment reflected in a powerful drive to get the small things right and help others do the same? Do they understand the price of really caring?"* (p. 77). Daily struggles and arising challenges are inevitable parts of leaders' work, but can also serve as essential tests. Badaracco Jr. investigates how leaders need to understand the different levels of accountability and the stressful and pleasurable experiences leaders confront when working for a cause they really care about.

In the novel *The Love of the Last Tycoon* by Fitzgerald, a Hollywood screenwriter, Monroe Stahr, is an exemplar of a leader who works for a dream in which he thrives. Despite his deteriorating health and critics, Stahr works at a relentless pace. Even while others are insisting he slow down to take pleasure in his creations he pushes forward (p. 82). Fitzgerald depicts Stahr as a leader in commonsensical terms:

Stahr works strenuously and cares intensely because this is how he wants to live his life. He doesn't simply endure the many hard challenges of leadership—he embraces them, and believes they make his life deeper and fuller" (p. 82).

Stahr understands his calling and what his life's work offers him in return. Leaders need to be able to question whether or not their line of work offers themselves fulfillment. Without this key component a leader's position is not sustainable; this is why dreams are abandoned. A broken path with numerous obstacles paves the road to success as a leader; a leader that is accountable to oneself and to others embraces the challenges.

As a screenwriter in the 1930's Stahr is unique in that he does not view his pictures as commodities for fame and wealth, but a means to create pleasure and excitement in people's lives in times of despair. Because of this perception he becomes accountable

to others not simple himself; he becomes a servant to the public—a servant leader (p. 85). Individuals rely on his work to dissuade them from current hardships just like many leaders serve the people through services or knowledge. This form of accountability allows leaders to persevere long-term, taking the small steps to make significant changes, and remain true to the cause and genuine in the responsibility to others.



Chapter Five: Am I Ready to Take Responsibility?

"Leadership is not rank or privileges, title or money. Leadership is responsibility" –Peter Drucker (p. 100).

In this chapter, Badaracco Jr. investigates two main questions to uncover the role of responsibility in leadership and the possible connections to character: *"What does it really mean to take responsibility? And how can we tell whether we or others are actually ready to do so?"* (p. 100). He argues that responsibility is largely difficult to examine because it is so intertwined with situational physiological and emotional responses. It is not until one is placed in a position of leadership where demanding challenges occur can oneself and others most effectively judge if the individual is ready for responsibilities (p. 101). However, Badaracco Jr. uses literature to take a reflective approach to give insights to all leaders.

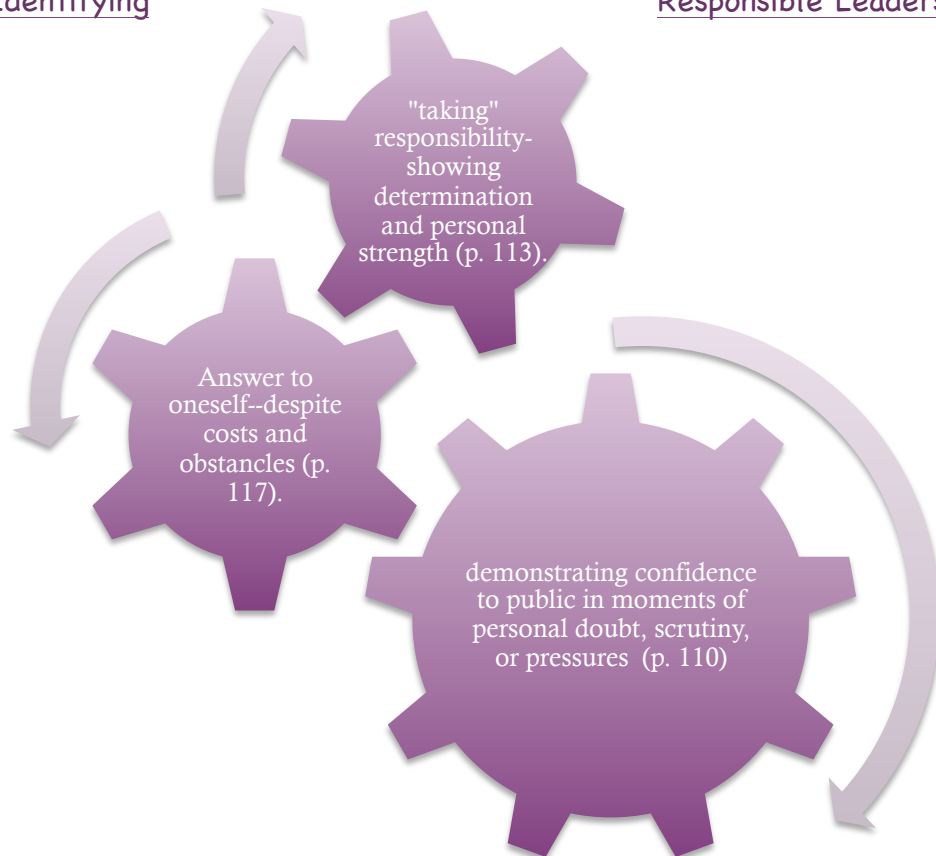
Badaracco Jr. uses Joseph Conrad's sea captain to analyze responsibility. Conrad's story does not limit responsibility to the actions that need to be done; instead a sizeable weight that leaders cannot take lightly (p. 106). In the case of the sea captain, responsibility is taken through emotionally charged acts (p. 102). The unnamed sea captain comes across a man

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overboard that states he is an escaped convict unjustly accused of murder. Without hesitation, the sea captain believes the man's story and promises to hide him onboard the ship (p. 102). Badaracco Jr. exposes that while the sea captain may have had exceptional aptitude of the sea and sailing, it is not a substitute or sufficient enough to be an effective leader. Leaders need to account for the responsibility that comes with the nature of the territory. In the case of the sea captain, he was not only responsible for himself, but the lives of an entire crew. By taking the stranger onboard did he endanger the lives of his crewman? Should have he stopped to critically examine the strangers story? While it is easy to judge the Captain's decision as reckless and idiotic, these types of decisions are made everyday in terms of the workplace; employers assign new employees with large projects based solely on what qualifications they are said to have (p. p.2). True and effective leaders do not only sense this responsibility because they are told so, but because they *feel* the responsibility is theirs. (p. 114).

Key Concepts for Identifying

Responsible Leaders:



Chapter Six & Seven: Can I Resist the Flow of Success? & How Well Do I Combine Principles and Pragmatism?

In chapters six and seven, Badaracco Jr. unveils difficult questions that are often seen as taboo to many leaders. He outlines the possibilities of hidden hazards in success and the balance needed between principles and practice, the "trade-offs", to uphold what a leadership role requires. Badaracco Jr. asserts that what derails success is not the "*poverty or oppression or lack of skill or opportunity. It is paradoxically, the very thing they aspire to achieve: a successful life and career and all that comes with them*" (p. 120). Reaching success reveals an array of challenges of its own. It is not uncommon to hear of leaders failing due to success—success in terms of drugs, divorce, depression, alcohol, suicide, etc. Individuals often underestimate how much society has on their lives; most assume they are autonomous—making all decisions on their own and completely in charge of their lives. It is difficult to truly see the

social factors that influence oneself, but one way to establish if one is falling into the hazards of success is to look at those in the immediate environment. Badaracco Jr. says that they make similar private and public decisions and are influenced by similar social forces. If those people are falling into detrimental paths it is likely the leader has also or will also experience comparable hazards of success (p.131 & 132).

Badaracco Jr. further elaborates upon this by returning to the idea of being accountable to oneself as well to others; having moral obligations to oneself. Without first meeting the responsibilities they owe themselves, by keeping a distance from seductive happenings, leaders cannot deeply understand what matters to them and in turn work to be accountable for others (p. 121 & 122).



This view is also applied to concepts of pragmatism and principles. There is a necessity for leaders to maintain a balance—understanding how far only pragmatism or principles will individually take leaders. Badaracco Jr. states

principles alone qualify men or women to be preachers or saints. They can inspire us or guide us, but usually do not make the trains run on time. Pure pragmatists can open their tool kits and go to work, but their amorality makes them dangerous (p. 140)

To illustrate his opinions on the threats of success and pragmatism and principles, he draws upon two very different men in literature. One successful man is unable to find balance and finds himself acting out the role of a leader when in reality it is a disguise (p. 136). He feels nothing; he has lost the urge, the passion, and the drive of a leader. The other successful man walks the line between a pragmatic and deeply principled man. How so? Badaracco Jr. explicitly points out that this man views leadership as a form of persuasive teaching. A process

which involves unearthing common assumptions that make individuals struggle with their own principles (p. 143).

"The best leaders are excellent teachers...they know that personal sincerity and truth are no guarantees that statements of principle will break through the clamor of modern life or be understood or remembered" (p. 151).

Teaching Powerfully and Pragmatically:

1. Break down a situation to the fundamentals.
2. Simplify the situation/concept so that the key element can be explained in a few short words or sentences.
3. "Exaggerate"—dramatize the meaning so that it can be heard over the busy daily routine of others.

Chapter Eight & Nine: What is Sound Reflection? & Judging Character

In these final chapters, Badaracco Jr. ties together all of the concepts in his book by considering using the method of reflection as a means to question and test character and leadership. He states that it is critical that when engaging in reflection it is done as a deliberate act; a time to "tune in" not "tune out". To clarify this perception of reflection Badaracco Jr. refers to the Ancient Greek writer Sophocles who suggested that reflection is a way of working—working as a holistic being whose *"feelings instincts, and often messy assessments of problems are genuine sources of wisdom and strength"* (p. 164). Amidst the hectic schedules and enormous pressures leaders need to make time to engage in this form of work to better understand themselves so they can better lead.

Drawing on Sophocles writings about Antigone and Creon, Badaracco Jr. implies what negative effects not reflecting on instincts and commitments can have.

The story Antigone and Creon is sad story of love, war, control, disobedience, and death. When Antigone's brother commits murder and treason Creon denies him of any burial rights. Antigone disobeys her leader's rule when she is caught burying her brother and is sentenced to death; however, before this can occur she commits suicide. Reflecting upon this story it is evident that different principles, their approach to leadership is analogous. Both individuals hold one single value as their guide for leadership: Antigone—religion and Creon—civic duty (p. 168). In doing so they plunge forward without considering of the entirety of the situation (p. 169). Badaracco Jr. proposes that reflection should include deliberation that takes unexpected turns, conjures up a range of feelings and emotions, and never looks exactly the same as the previous time (p. 175).

Badaracco Jr. concludes the book on character and leadership by stressing the importance of self-knowledge that comes from asking and answering questions of character. He summarizes his discussions by offering two key benefits of considering questions of character:

1. Enables leaders to make better judgments about themselves, their character, and leadership.
2. Leaders who have more self-knowledge and better understand their character are better able to lead their followers.

Application to the Profession of Education

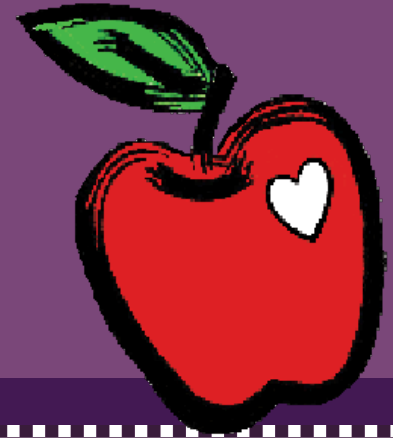
While Badaracco Jr's book is not focused specifically on leadership in schools, many of his core principles and questions can be directly applied to an education setting. His main focus, using reflection as a method to gain insight into character, resonates well with educational values and principles. For educators engaging in reflection is an invaluable tool to self-betterment. Understanding oneself is the most important aspect of being a successful leader and maintaining a strong relationship with followers. Followers want leaders that are "comfortable in their own skin" and continuously reflecting upon character traits to serve themselves and others to the best of their abilities.

One of the essential components in building effective relationships between leaders and followers in a school setting is establishing trust. While Badaracco Jr. does not specifically focus on questions of trust, he analyzes questions of character and focuses on the innermost self in order to be able to make better judgments about others—followers. The proposed questions give educators a starting place to delve into understanding the complexity of character—morality, responsibility, and caring. Engaging in self-reflection shows others demonstrates a concern for building a school community, acting with integrity, and being committed to following through to create better a working environment. Educators can use the eight questions of character as a starting point for reflection, but also supplement it with enneagrams, self-assessment tests, rating tests, etc.



7 Discussion Questions to Consider about Character and Leadership....

1. Can some dreams seem realistic to some individuals but illusions of realities to others? How could this impact leadership and the relationships between leaders and followers within an organization?
2. How do the relationships built at a young age impact a leader's moral code? Do some types of relationships affect the ability to develop good moral code then others?
3. As an educator, how does Badaracco's understanding of role models affect the perception of teachers as leaders?
4. Since it largely requires hindsight and reflection to gauge if an individual is ready for responsibilities, how can a leader utilize relationships established within an organization to provide aid when challenges arise?
5. Is there such a concept of caring too much?
6. What are the hidden hazards of success as an educator?
7. Is reflection an independent undertaking or can it be collaborative



Critiquing *Questions of Character*

Badaracco Jr's leadership book *Questions of Character* is a thorough examination of how character traits are intertwined with aspects of good leadership. Badaracco Jr's unconditional approach to addressing issues of leadership—through literature—provides relatable circumstances for individuals look for a guide to becoming a leader or improving leadership skills. Using serious literature makes an interesting read but also allows deep insight into the mindset of leaders during difficult challenges. This perspective is often not visible in everyday situations concerning leadership; therefore, provides new critical questions for leaders to enquire about.

While the questions he does provoke are often seen as taboo questions for topics on leadership and explore self-knowledge in detail, the leadership book only skims the surface on relationships between leaders and followers. Badaracco Jr's leadership book does have the underlying message that by sincerely engaging in questions of character through reflection, leaders are more capable of building the necessary relationships to become influential and respected leaders. It would have been beneficial if the book offered more insight into this aspect of leadership.

As previously mentioned, using literature as a means to engage leaders in conversation about leadership presented the book a unique perspective. Although, Badaracco Jr. only included classic pieces of literature written in contexts of Ancient Greece, during the 1930's, 40s, and 50s. While all of the authors included as examples have created complex, intriguing, inspiring pieces of work, it would be beneficial to supplement these stories with modern serious pieces of literature. Furthermore, every story illustrated failed or poor attempts at leadership. Even though failure is crucial to evaluate and understand so that improvement can be made, it is equally beneficial to evaluate examples of successful leadership to determine how successful leaders are developed and leadership obtained.