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Transformational Leadership Characteristics of Gjergj Kastrioti Skanderbeg

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TRANSFORMATIONAL LEADERSHIP CHARACTERISTICS OF GJERGJ
KASTRIOTI SKANDERBEG

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ABSTRACT

This thesis examines how Skanderbeg utilized transformational leadership principles. To identify Gjergj Kastrioti Skanderbeg's leadership characteristics, the researcher used a qualitative interpretive biography, a sub-category of narrative inquiry. Skanderbeg inspired his followers through his vision, charisma, and steadfast commitment to the cause of Albanian independence from Ottoman domination. He had a special ability to unify feudal lords, foster a strong sense of common identity, and awaken a deep level of loyalty among his troops. Skanderbeg's transformational leadership left a deep-seated imprint on Albanian history, exemplifying how visionary leadership can inspire a nation to rise against adversity and strive for a common goal.

While there are many articles that focus on Skanderbeg's life story as well as countless papers proving or disputing the legend and the lore that continues to surround this great leader's life, the researcher specifically focused on Skanderbeg's leadership from a transformational leadership perspective in juxtaposition to other leadership styles such as shepherd, transactional, paternalistic and authoritarian to explore and identify the ways in which his leadership has influenced and continues to impact Albanian national identity.

GLOSSARY

Albania: A republic located on the Balkan Peninsula in southeastern Europe which gained independence in 1912 after more than four centuries of Turkish rule; established as a republic in 1946 under Communist rule, with a multiparty constitution adopted in 1991.

Authoritarian leadership: A dictatorial management style wherein one person controls all the decisions and allows little feedback from others. Authoritarian leaders use their power and authority to exert control, generally demanding absolute obedience from followers.[1]

Benevolent Paternalistic Leadership: A leadership approach in which leaders demonstrate care and individualized concern towards their subordinates, fostering a genuine sense of well-being. By doing so, they effectively evoke positive emotional responses from their followers, thereby establishing a strong affective connection within the relationship.[2]

Empowering: Having qualities that give a person or a group of people the means to take more control of their lives and become stronger and more independent.[3]

Gjergj Kastrioti Skanderbeg (1405-1468): A famous and skillful Albanian warrior ruler who was considered a "Christian bulwark against Islam" as he and his people

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[1] Zeynep Aycan, "Paternalism: Toward Conceptual Refinement and Operationalization," in *Indigenous and Cultural Psychology: Understanding People in Context* (New York, NY: Springer, 2006), 456.

[2] Maryam Rehman and Bilal Afsar, "The Impact of Paternalistic Leadership on Organization Commitment and Organization Citizenship Behavior," *Journal of Business Management and Applied Economics* 5, no. 5 (2012): 149.

[3] "Empowering," Collins Dictionary, accessed on February 5, 2022, https://www.collinsdictionary.com/dictionary/english/empowering.

defended Albania and stopped Islamic forces from marching into Italy during the fifteenth century.[4]

Kanun: A written collection and categorization of Albania's ancient customary laws.

Legend: A very old and popular story which may or may not be true or may consist of a combination of truth and embellishments added over time.

Lore: The body of knowledge, especially of a traditional, anecdotal, or popular nature, on a particular subject.[5]

Moral Leadership: A leadership approach characterized by elevated moral qualities, selflessness, and self-discipline.[6]

Paternalistic Leadership: A style of leadership in which leaders may act graciously on behalf of followers, but with the aim of achieving their own goals. A paternalistic leader makes the most of important decisions and rewards loyalty and obedience, while nonconformity and disobedience are punished.[7]

Power-distance: A concept that helps define how people of different social rank in a society relate to each other on a hierarchical scale.[8]

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[4] Karen Murdarasi, "Skanderbeg, A Man of Our Times?," *History Today* 68, no. 5 (2018):n.p. https://www.historytoday.com/history-matters/skanderbeg-man-our-times.

[5] "Lore," Dictionary, accessed on February 5, 2022, https://www.dictionary.com/browse/lore.

[6] Rehman and Afsar, 149.

[7] Peter Northouse, *Leadership: Theory and Practice*, 7th ed. (Thousand Oaks, CA: Sage, 2019), 78.

[8] Geert Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind*, 3rd ed. (New York, NY: McGraw-Hill, 2010), 116.

Shepherd Leadership: A leadership style which focuses on leading by example and on relating to followers with genuine care, making their welfare a priority, and helping them toward achieving success. Shepherd leadership comes from the heart and demonstrates a genuine desire to serve others.[9]

Transactional leadership: Leadership focused on the role of supervision, organization, and group performance. Leaders who implement this style focus on specific tasks and use rewards and punishments to motivate followers.[10]

Transformational leadership: The process whereby a leader engages with others and creates a connection that raises the level of motivation and morale in both leader and follower. This type of leader is attentive to the needs and motives of followers and tries to help them reach their fullest potential.[11]

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[9] Kelebogile T. Resane, "Servant Leadership and Shepherd leadership: The Missing Dynamic in Pastoral Integrity in South Africa Today," *HTS Teologiese Studies/Theological Studies* 76, no.1 (2020): 2.

[10] Bernard Bass and Ruth Bass, *The Bass Handbook of Leadership: Theory, Research and Managerial Applications*, 4th ed. (New York, NY: Free Press, 2008), 877.

[11] Northouse, 164.

CHAPTER ONE: THE PROBLEM AND ITS CONTEXT

Statement of the Problem

The problem this project addresses is the lack of a transformational leadership model for Albanian leaders based on the example of Gjergj Kastrioti Skanderbeg (1405-1468). In response to the problem, the research (a) explored two biblical examples of transformational leaders (Jesus and Peter), (b) reviewed relevant literature on five styles of leadership: transformational, paternalistic, authoritarian, shepherd, and transactional, (c) conducts qualitative biographical research on Skanderbeg's leadership style using content analysis and field notes, and (d) created a transformational leadership model for Albanian leaders based upon the example of Skanderbeg.

Delimitations

This research was limited to Jesus' use of transformational and shepherd leadership with Peter and how this later impacted Peter's mentoring of other leaders.

This research was limited to Skanderbeg's leadership skills among those he led and will not assess the validity of legends or lore regarding him.

This research was limited to relevant literature on transformational leadership as it relates to characteristics and impact.

This research was limited in geographical scope to Albania, Turkey, Kosovo, Serbia, Northern Macedonia, and Italy.

This research was limited to an examination of Skanderbeg's relationships with political and religious leaders, as well as his personal relationships.

This research was limited to exploring transformational, shepherd, transactional, paternalistic, and authoritarian leadership styles in Albania.

Assumptions

The first assumption is that leaders should desire to empower others as they lead and transform communities around them.

The second assumption is that transformational leadership is part of a valid biblical model for discipleship, as demonstrated by Jesus with Peter, and by Peter with those he mentored.

The third assumption is that my perceptions of what constitutes good leadership are influenced by my upbringing within a Western context.

The fourth assumption is that authoritarian leadership tends to be a negative style of leadership that stifles creativity, positive work ethics, and ingenuity.

The fifth assumption is that transformational leadership can be modeled and implemented successfully in a society shaped by authoritarian leadership.

The sixth assumption is that God's desire for leaders to empower their followers toward a life that brings honor to God.

Subproblems

The first subproblem was to explore biblical examples of transformational leadership, including Jesus' restoration of Peter (Jn 21), Jesus' leadership as the Good Shepherd (Jn 10:1-18), and how Peter later drew on this personal experience in mentoring other leaders (1 Pt 5:1-10).

The second subproblem was to review relevant literature on five styles of leadership that relate to Albania's past, present, and future: transformational, paternalistic, authoritarian, shepherd, and transactional.

The third subproblem was to conduct qualitative biographical research to discover information on Skanderbeg's leadership. The research used content analysis and field notes for examining literature, museum exhibits, and films.

The fourth subproblem was to create a transformational leadership model for Albanian leaders based upon the example of Skanderbeg.

Setting of the Project

Albanian Logistics and a Brief History

The setting of this project is the Republic of Albania where the researcher studied the transformational leadership of Gjergj Kastrioti Skanderbeg to discover why his leadership was and remains so important to the Albanian people.

Albania is located on Southeastern Europe's Balkan Peninsula. It is a small country on the Adriatic and Ionian coasts, with its interior encompassing the Albanian Alps. Albanians are known for their hospitality and their ability to peacefully coexist despite their religious differences. Islam is the most predominant religion with adherents comprising 54.6 percent of the population, while those who embrace one of several forms of Christianity make up a further 33.64 percent.[12] It is very important to note that this second group includes people who "like Christianity" but are not necessarily true believers or active in any church, as well as other groups who claim to be Christian, such

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[12] "Albania," Joshua Project, accessed February 5, 2022, https://joshuaproject.net/countries/AL.

as Mormons and Jehovah's Witnesses. Evangelicals only make up about 0.6 percent of that total.[13]

Albanians are descendants of the ancient Illyrians who populated the area since pre-Homeric times. The Illyrians were known as great warriors and this warrior spirit remained a vital part of Albanian life even into the fifteenth century.[14] Christian Albanians claim that the Apostle Paul walked across the Golik bridge over the Shkumbin River and spread the gospel to the Illyrians, as referenced in Romans 15:19. The road across that bridge was part of the ancient Via Ignatia, which connected Durrës on the Adriatic coast with Macedonia and other Roman territories to the east.[15] Christianity first entered Albania when Paul and his companions traveled through the lower Balkan region of Thracian, Greek and Albanian populated areas. They shared the gospel of Christ among the people of Berea, Epirus, Thessaloniki, Athens, Corinth, and Durrës.[16] The coastal port of Durrës was populated by 70 Christian families by AD 58, and Christianity was a prominent religion in Albania by at least the fourth and fifth centuries.[17] The Roman emperor Constantine called church leaders to the first ecumenical Council of Nicaea (modern-day Iznik, Turkey) in AD 325 to deal with the problems raised by

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[13] "Albania," Joshua Project, accessed February 5, 2022, https://joshuaproject.net/countries/AL.

[14] A. K. Brackob, *Skanderbeg: A History of Gjergj Kastriot and the Albanian Resistance to Islamic Expansion in Fifteenth Century Europe* (Las Vegas, NV: Vista Histria, 2018), 19.

[15] Martin Hengel and Anna Maria Schwemer, *Paul Between Damascus and Antioch: The Unknown Years,* trans. John Bowden (Louisville, KY: Westminster John Knox,1997), 261.

[16] Allan Chapelle, "Paul and Illyricum," *The Reformed Theological Review* 72, no. 1 (Apr 2013): 25-26.

[17] Robert Elsie, "Christianity," in *Historical Dictionary of Albania*, ed. Robert Elsie (Lanham, MD: The Scarecrow Press, 2010), 82-83.

Arianism.[18] Bishops from Dardania and Macedonia Salutare, areas encompassing the eastern portion of modern-day Albania, as well as Kosovo took part in the council.[19]

The Roman Empire was divided into Eastern and Western portions in AD 395, with Illyria (modern-day Albania) located in the middle of the political and ecclesiastical divide between the two new empires. Subsequently, northern Albania came under the influence of the Pope in Rome, while southern Albania accepted the ecclesiastical authority of the Eastern Church in Constantinople.[20] The division of Christianity into two main branches, Roman Catholicism and Eastern Orthodoxy, became definitive with the condemnation of the Patriarch of Constantinople by Pope Leo IX (r. 1048–1054) in 1054.[21] Northern Albania drifted into the Catholic fold under the influence of Venice, whereas most of central and southern Albania remained derivatively Byzantine Orthodox.

Throughout its history, Albania has been a gateway land, initially between Rome and Byzantium, then between Catholicism and Orthodoxy, later between Christianity and Islam, and most recently between the Democratic West and Communism.[22]

Gjergj Kastrioti Skanderbeg's Influential Leadership

Throughout Albania's history, it has frequently been subjected to occupation and domination by various foreign powers. Despite this, Albanians maintained their distinct culture and traditions, and Albanian nationalism remains strong. Most Albanians identify

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[18] Elsie, "Christianity," in Historical Dictionary of Albania, 82.

[19] Elsie, "Christianity," in Historical Dictionary of Albania, 82-83.

[20] Elsie, "Christianity," in Historical Dictionary of Albania, 83.

[21] Elsie, "Christianity," in Historical Dictionary of Albania, 83.

[22] Brackob, 19.

themselves first as Albanian, and then secondly based on their religious faith. The

researcher focused on Gjergj Kastrioti Skanderbeg's historical timeline which covers the

period between 1405 and 1468. The term "transformational leadership" had not yet been

coined in the fifteenth century, but an extraordinary warrior named Gjergj Kastrioti

applied many of its principles in uniting Albania's tribes under a common national

identity and inspired them to a successful defense of their territory. Through the years,

Skanderbeg has been called the "Balkans's Dragon," the "Freedom Writer," and the

"Defender of Christianity," and Albanians still name their sons and daughters after this

great warrior today.[23] There are over 1000 books written about Skanderbeg and his life is

the subject of many visual arts, performing arts, poetry, prose, and music.[24] Henry

Wadsworth Longfellow, inspired by Skanderbeg's exploits, wrote a ten-page poem

dedicated to this hero's deeds.[25]

During the late fourteenth century, the Venetians and the Ottoman Turks fought

for control of the territory that includes modern-day Albania.[26] Skanderbeg, famously

skillful at forming alliances, became a "Christian bulwark against Islam" as he and his

people defended Albania and stopped Islamic forces from marching into Italy during the

fifteenth century.[27] He was known as a great Albanian warrior leader with astute military

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[23] Edlira Dhima and Ismail Qemal, "Skanderbeg, An Emblem in World Literature," *European Scientific Journal* 9, no. 2 (2013): 164.

[24] Brackob, 12.

[25] Henry Wadsworth Longfellow, *Tales of the Wayside Inn* (Cambridge, England: The Riverside Press, 1880), 286-296.

[26] Brackob, 38-43.

[27] Karen Murdarasi, "Skanderbeg, A Man of Our Times?," History Today 68, no. 5 (2018):n.p. https://www.historytoday.com/history-matters/skanderbeg-man-our-times.

skills, and became a major barrier to Ottoman plans for expansion into the West. Many Western Europeans of that era considered him a model of Christian resistance against Muslims. He joined forces with the Venetians in fighting against the Ottomans during the Ottoman–Venetian War (1463–1479) until his death in January 1468.

Gjergj Kastrioti was born in the mountainous town of Krujë in 1405, the youngest son of Gjon Kastrioti, a local Roman Catholic feudal lord. At the age of 17, he was taken hostage by the Ottoman Turks, forced to convert to Islam, and given the name Iskander.[28] He was trained in the art of war, became a successful warrior fighting for the Turks, and received the title "bey" meaning "lord."[29] Despite this, his family's confiscated lands were not returned, and so Skanderbeg abandoned Turkish military service in 1443, renounced Islam, returned to the Christianity of his youth, and united Albanian forces to defend against attacks from the Ottoman Empire with the help of Venice, Naples, Hungary, and various popes.[30] A gathering of Albanian nobles met in the city of Lezhë, selected Skanderbeg as their chief leader, and joined forces under his direction in what became known as the League of Lezhë to oppose Ottoman rule in their territory.[31] As chief leader of Albania, Skanderbeg brought positive transformational change by using his gift for mentoring and influencing others. According to Bass, this process of exerting influence without resorting to power depends on the leader's initiative, who uses

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[28] Dennis Vuka, "The Visual Construct of the Myth of the Albanian National Leader," *Journal of Educational Media, Memory, and Society* 9 no. 2 (2017): 72.

[29] Brackob, 45.

[30] Vuka, 73.

[31] Vuka, 73.

moral leadership to transform individuals, groups, organizations, and societies.[32] While the focus in this leadership style is on what will most benefit the organization, rather than on the followers and their personal development, this approach frequently does motivate team members, as they become positively engaged in the collaborative process of reaching the organization's goals.[33] Transformational leaders engage followers in a relationship that brings positive change to an organization. Skanderbeg invited his countrymen to embrace a purpose bigger than themselves, which inspired and empowered them.[34] By leading an alliance of Albanian feudal tribes in halting the Ottoman advance for more than two decades, his family's banner, a black two-headed eagle on a red background, came to represent all of Albania, and remains the flag of Albania even today.

Skanderbeg as a transformational leader exhibited transparency, imparted vision, and empowered his followers to perform in ways that created meaningful change. He fostered an awareness and expressed appreciation for his followers' gifts.[35] Skanderbeg was aware of their strengths and weaknesses, led by example, demonstrated high moral standards, and faith in himself and modeled this for others. Leaders who believe in the importance of collaboration between leader and follower embrace an ongoing learning

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[32] Bass and Bass, *The Bass Handbook of leadership,* 872-873.

[33] Justin Irving, "Servant Leadership of Teams Part 1, (lecture, Bethel University, St. Paul MN, March 10, 2021).

[34] Mark McCloskey and Jim Louwsma, *The Art of Virtue-Based Transformational Leadership: Building Strong Businesses, Organizations, and Families* (Carol Stream, IL: Tyndale, 2014), location 387, chap. 1, Kindle.

[35] Irving and Straus, 91.

process.[36] Bass emphasizes that in the "exchange that occurs between leader and followers," influence, and personal involvement are essential to the process.[37] Transparency engenders trust whereas vision is a blueprint for the future which guides all involved toward desired goals and gives life purpose and value, while providing motivation and inspiration to overcome obstacles along the way.[38]

Significant Symbolism of Albania

Significant symbolism involving Skanderbeg and Albania is centered on three key elements. The first in importance is the Albania flag. The flag's background is red with a black double-headed eagle in the center. The red stands for bravery, strength, and valor, while the double-headed eagle represents Albania as the land of eagles. The eagle was used in the late Middle Ages by several Albanian noble families. The Kastrioti family's coat of arms, a black double-headed eagle on a red field, became famous when Skanderbeg used it on his flag as he led his successful insurrection against the Ottoman Empire, resulting in a brief period of independence, which lasted from 1443 to 1479.[39] The double-headed eagle subsequently came to be identified with the Albanians as a people.

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[36] Larry Osborne, *Lead Like a Shepherd: The Secret to Leading Well* (Nashville, TN: Thomas Nelson, 2018), 123.

[37] Bass and Bass, *The Bass Handbook of Leadership*, 872.

[38] Barbara Steinmann, Hannah J.P. Klug and Günter W. Maier, "The Path is the Goal: How Transformational Leaders Enhance Followers' Job Attitudes and Proactive Behavior," *Frontiers in Psychology* 9 (Nov 29, 2018): 2-3.

[39] Alfred Peza, "The Albanian State: A Century in Search of the Repatriation of National Hero's George Castriot- Skanderbeg Weapons," *Anglisticum Journal* 8, no. 3 (2019): 14.

Two additional important symbols are Skanderbeg's helmet and sword. The helmet displays a goat's head made of bronze, with gold plating. The bottom of the helmet is ringed by a copper strip inscribed with six syllables separated by rosettes: *IN*PE*RA*TO*RE*BT, which stand for "Iezus Nazarenus, Principi Emathie, Regi Albaniae, Terrori Osmanorum, Regi Epirotarum, Benedictat Te" (Jesus of Nazareth blesses thee, Prince of Mat, King of Albania, Terror of the Ottomans, King of Epirus).[40] Skanderbeg's primary weapon was a Turkish-style sword, shaped like an arrow, which weighs 3.2 kg and is 121 cm long, including the hilt. The sword is embellished with ornaments and has an inscription in Turkish: "Libehadur Allah Iskander beg," which means "God's Champion, Skanderbeg".[41] According to historians, this was the sword he used on the battlefield.[42] These items are noteworthy because of the symbolism of their inscriptions and because Albanians even today strongly identify with them as an important part of their national heritage, due to their close association with Skanderbeg.

The Importance of the Project

The Importance of the Project to the Researcher

Transformational leadership is important to the researcher because empowering others to become effective leaders is her passion. The researcher wants her students and others she mentors to realize that a transformational leadership style can work within the framework of Albanian culture and is more effective in bringing about transformation in the lives of people than the dictatorial leadership style they are most familiar with from

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[40] Peza, 14.

[41] Peza, 14.

[42] Peza, 14.

their upbringing. Although most Albanians are very knowledgeable about many aspects of Skanderbeg's history, this researcher wants leaders to become more familiar with Albania's Christian heritage, which predates by centuries the introduction of Islam through the Ottoman Turks.

Albania, a formerly communist country, has spent the past thirty years healing from the deep scars left by years of oppression. As an educator for thirty years, including the last ten years training others in a cross-cultural environment, the researcher has seen the damage caused by unhealthy paternalistic and authoritarian leadership styles in the lives of students and others she has encountered, resulting in stunted leadership growth. Unhealthy paternalistic and authoritarian leadership styles continue to dominate Albanian society at large. The researcher has sought to identify aspects of transformational leadership in the life of beloved national hero Gjergj Kastrioti, otherwise known as Skanderbeg, to promote the use of healthier and more life-giving leadership styles, based at least in part on his example.

The Importance of the Project to the Immediate Ministry Context

The project was very important for ministry within Albania because knowing how to lead teams effectively is crucial in today's multidimensional world. Paternalistic and authoritarian leadership styles still dominate many Christian ministries and churches in Albania, so promoting healthier leadership styles will strengthen the Christian community at large.

Paternalistic leadership is inherently authoritarian and may exhibit both positive and negative traits. Unfortunately, unhealthy paternalistic leadership still predominates within Albanian churches and Christian para-church organizations. Normally

paternalistic leaders show care and love for those they lead, yet this style of leadership reinforces power-distance, where the leader is clearly in control and team members are a step below, like children or servants. Their followers are encouraged to contribute their part to benefit the greater whole, but such leaders also tend toward a more distanced style of team management.

Authoritarian leadership is dictatorial in nature, and therefore ill-suited for leading effective teams in ministry. Authoritarian leaders treat people as servants whose task is to work for the benefit of the leader. People are merely cogs in a wheel who exist to promote the leader's goals and aspirations. Team members are not allowed the freedom to think creatively or to become active partners in the vision. Unfortunately, in Albania, this leadership style is very common, not only in the workplace and governmental circles but even in many churches, crippling progress and leaving people unable to make decisions for themselves. This is one of the unfortunate remnants of Albania's recent past under the communist rule of Enver Hoxha, a cruel and evil leader who starved his people physically, spiritually, and creatively.[43]

Today's authoritarian pastors and ministry leaders often shame their people if they have a different viewpoint or do not walk in lockstep with the views of the leader. They also fear challenges to their leadership and thus refuse to mentor or promote others to positions of responsibility and service. This has resulted in many young believers leaving local churches because they felt stifled and had lost any hope of finding a place of active service within the ministry of the church. In Albanian churches, personal agendas which harm the unity of both the ministry team and the congregation often become a

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[43] Bernd J. Fischer and Oliver Jens Schmitt, *A Concise History of Albania* (Cambridge: Cambridge University Press), 274-275, 279, 311-312, 323.

serious obstacle to that church achieving its goals and fulfilling its purpose. Ultimately, this results in an unhealthy spiritual environment within the church which can lead to stagnation, spiritual ineffectiveness, and ultimately irrelevancy. A divided church loses its prophetic voice and ceases to be the salt and light it was designed to be.

A key focus of transformational leadership is empowerment, reproducing oneself in those being led so they in turn can effectively train and raise up others. Transformational ministry leaders make it a priority to empower others by unleashing passion and uniting people behind a foundational truth. When people are empowered, their value increases as they are transformed into active change agents for Christ.

The Importance of the Project for Academia

While there are articles that focus on Skanderbeg's history as well as papers proving or disputing the legend and the lore that surrounds this great leader's life, the researcher could not discover any exploration of his leadership from a transformational leadership perspective, despite clear indications that his leadership had a monumental impact on Albanian national identity. Examining the transformational aspects of Skanderbeg's leadership could spark scholarly dialogue about the positive and negative leadership styles found in Albania today. This would be a significant academic contribution to an understanding of Skanderbeg as a transformational leader, especially since his leadership provides a potential model for Albanians to follow today.

CHAPTER TWO: BIBLICAL AND THEOLOGICAL BASIS

Jesus as Both Shepherd and Transformational Leader

Wise leadership is vital for the health of any government, organization, business, or church. This thesis seeks to empower both Christian and secular leaders in the nation of Albania to implement leadership principles derived from biblical models. An examination of both shepherd leadership and transformational leadership, as demonstrated by several key New Testament leaders, is therefore imperative. Both shepherd leadership and transformational leadership are constructive styles of leadership that promote positive change. This thesis introduces Jesus as a powerful leader who embodied both shepherd and transformational leadership. His influence was most evident in the lives of His closest disciples. Jesus' leadership was rooted in His spiritual relationship with God the Father, demonstrating both the human limitations of and the need for divine guidance and inspiration for effective leadership, thus providing a comprehensive vision for how to generate and promote spiritual transformation. Jesus is then introduced as the Good Shepherd and as the ideal model of a transformational leader. He showed compassion while inspiring and motivating others with His vision, challenging individuals to realize their full potential and contribute to the advancement of God's kingdom. Jesus passed on the mantle of both shepherd and transformational leadership to Peter and others, who in turn imparted it to their followers from generation to generation until the present day. The combination of shepherd and transformational leadership creates a supportive environment, empowering individuals toward positive

change. Jesus serves as a prime example of this dual role, mentoring his disciples, who, in turn, impacted others in a similar fashion.

Bernard Bass defines transformational leadership as the ability to motivate and inspire followers to rise above their personal interests and work towards achieving the greater good of the group, organization, or country.[44] Although transformational leadership as a modern concept was first promoted and defined by James MacGregor Burns, its foundations lie firmly in the model provided throughout Scripture, especially by Jesus Himself, but also by those He trained up to carry on the work after Him.[45] Jesus exemplified both the role of shepherd and that of transformational leader in the way He mentored His disciples. He provided them with spiritual guidance and modeled a life of service and selflessness. Jesus' teachings and actions inspired His disciples to embrace His vision and values and empowered them to carry on His work after He was gone. Through His leadership, Jesus transformed His followers into leaders who continued to spread His message and influence others to live according to His teachings.

The Bible uses the imagery of shepherding as a metaphor to convey spiritual truths. As Wilfred Tooley notes, the term "shepherd" helped to define the role of leadership and care in Jesus' relationship with His followers.[46] Thomas Golding notes that the Bible often uses metaphors for emotional impact and to help people fully grasp

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[44]   Bernard M. Bass, "From Transactional to Transformational Leadership: Learning to Share the Vision," *Organizational Dynamics* 18, no. 3 (1990): 21.

[45] Northouse, 164.

[46] Wilfred Tooley, "The Shepherd and Sheep Image in the Teaching of Jesus," *Novum Testamentum* 7, no. 1 (1964): 23.

its meaning.[47] The concept of a shepherd leader fit within the culture of the Old and New

Testament, since sheep were a significant part of the pastoral culture of the Jewish people

and played an important role in their religious life as animals used for ritual sacrifices.

Thus, the role of a shepherd as a protector and leader was understandable and valued by

the people. Reintroducing the concept of shepherd leadership in Albania serves a similar

role as it aims to provide a leadership model with cultural relevance and resonance in a

nation where herds of sheep, guided by a shepherd, are still a common daily sight along

rural roads and in villages. As Jesus applied this concept to leader-follower relationships,

he not only built on the foundation of Old Testament prophecy where God reveals

Himself as a Shepherd of His people Israel, but He used a metaphor easily understood

within the culture of His time, where spiritual leaders commonly had disciples whom

they led. And so, Jesus told Peter to feed his sheep (John 21), transforming and

commissioning him to follow in His footsteps as a shepherd of God's flock. Shepherd

leadership thus has not only biblical but also cultural relevance, both within biblical times

and in modern-day Albanian culture.

Jesus, a Powerful Shepherd who Brings Transformational Change

Golding more closely examines the metaphor of shepherds and sheep to describe

God's relationship with His people. God is depicted as a shepherd whose flock consists

of His people, for whom He provides all they need and whom He protects from harm.

This metaphor is also used to describe the leadership of human leaders, such as kings and

prophets, who are expected to fulfill a similar role in the lives of the people under their

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[47] Thomas A. Golding, "The Imagery of Shepherding in the Bible, Part 2" *Biblioteca Sacra* 163, (April-June 2006): 158.

care.[48] Thus, this image of the shepherd is vital to a full understanding of God's character and of man's relationship to Him.[49] In addition, it provides a leadership template for mankind to emulate.

The term "shepherd" is also applied to Jesus, the Good Shepherd who laid down His life for His sheep.[50] Jesus can be considered the most effective shepherd leader the world has ever known. Jesus' interaction with His disciples after the resurrection is indicative of His ability to transform despondent disciples into future world changers. Whereas transformational leaders invest themselves in a new generation of leaders for the benefit of the whole community, the gospel of John provides excellent examples of how shepherd leadership and transformation also go hand in hand.[51] Northouse notes that transformational leaders are change agents.[52] Jesus is the prime example of such a change agent: He had a clear and compelling vision for the future, inspired His followers to believe in God's plan to spread the gospel, empowered them to achieve God's will for their lives as they reach their full potential, and transformed their lives in the process.[53]

His leadership style has had a lasting impact, and His message of love, compassion, and service continues to transform His followers today. Robert Ball examines the biblical perspective of the metaphorical shepherd-sheep relationship as it

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[48] Thomas A. Golding, "The Imagery of Shepherding in the Bible, Part 1" *Biblioteca Sacra* 163, (January-March, 2006): 21.

[49] Thomas A. Golding, "The Imagery of Shepherding in the Bible, Part 1," 20-21.

[50] Timothy S. Laniak, *Shepherds After My Own Heart: Pastoral Traditions and Leadership in the Bible* (Leicester, England: IVP Academic, 2006), 207.

[51] McCloskey and Louwsma, location 396, Ch. 1, Kindle.

[52] Northouse, 192.

[53] Northouse, 191.

pertains to the pastor's role in leadership. He stated that ecclesial leaders also serve "as change agents in the lives of those whom they minister to."[54] Furthermore, Ball declares the ecclesial leader shepherds God's flock through the faithful and consistent exposition and explanation of God's Word. The ecclesial leader is a transformational leader.[55]

Skinner points out that shepherd imagery was a common theme in the classical literature of eastern cultures, and thus its prominence in both ancient Judaism and Christianity is in keeping with the cultural milieu of the region that gave them birth.[56] G. A. Van Den Heever further notes that this common familiarity with shepherd imagery made this particular metaphor such a powerful tool to convey the gospel message: Jesus, the Good Shepherd who sacrifices His own life for His sheep, eliciting a response of surrender and complete life reorientation from those who seek to follow Him.[57] Ball even argues that the shepherd metaphor is the richest metaphor in the entire Bible due to the intimate picture it conveys of the relationship between God and His people.[58] In the Old Testament, God is often depicted as a shepherd, with His people as His flock, and the leaders of Israel as the under-shepherds, accountable to God to lead the nation with pastoral care and guidance, while in the New Testament, shepherd imagery is applied to both Jesus and His followers.[59]

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[54] Robert Ball, "Biblical Shepherding and the Praxis of Ecclesial Leadership," *American Journal of Biblical Theology* 2, no. 4 (Oct-Dec, 2019): 18.

[55] Ball, 6.

[56] Christopher Skinner, "The Good Shepherd Lays Down His Life for the Sheep (John 10:11,15, 17): Questioning the Limits of a Johannine Metaphor," *The Catholic Quarterly* 80 (2018): 106.

[57] G. A. Van Den Heever, "Theological Metaphorics and the Metaphors of John's Gospel," *Neotestamentica* 26, 1 (1992): 99.

[58] Ball, 5.

[59] Skinner, 98.

Jesus as the Gate

John 9:35-41 compares the man who was previously blind to the spiritual

blindness of the Pharisees. The Pharisees claimed to be able to see but were unable to

recognize Jesus as the Messiah. John 10:12-18 further comments on why the Pharisees

were unfit to lead and contrasts Jesus with them. In this next section, Jesus presented

Himself as the gate for the sheep which would give them access to safety and

nourishment.[60] The shepherd enters the sheep pen through the gate, while a thief or

robber would not enter through this gate since he had no legal access but would seek to

gain entry illegally by crawling over the walls of the enclosure.

Craig Keener notes that while John often used the terms thieves and robbers

interchangeably and metaphorically, Jewish law made a distinction between the two, with

thieves breaking into homes and robbers accosting travelers.[61] Keener further explains

that robbers were particularly feared and hated because they endangered travelers and

sometimes murdered their victims. Officials who exploited the areas over which they had

responsibility were sometimes referred to as "robbers" or "plunderers."[62] In this passage

the Pharisees are being compared to thieves and outlaws who not only attempt to enter

the sheepfold illegitimately but also bring the sheep to harm.[63] Jesus described himself in

metaphorical terms to highlight the differences between Himself and the Pharisees. The

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[60] Karoline Lewis, "Shepherd, Sheep," in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin (Downers Grove: InterVarsity Press, 2013), 1936-1938.

[61] Craig S. Keener, *The Gospel of John: 2 Volumes*. (Grand Rapids, MI: Baker Academic, 2010), 803-804.

[62] Keener, 804.

[63] Marianne Meye Thompson, *John: A Commentary*, 1st ed. The New Testament Library. (Louisville, KY: Westminster John Knox Press, 2015), 220.

metaphors of Jesus as the "gate" for the sheep and as the "good shepherd" serve to illustrate His role as a leader and protector; The Pharisees, on the other hand, are depicted as blind, highlighting their spiritual ignorance.[64]

The shepherd knows the sheep by name and leads them out of the pen. As Keener points out, it was common for shepherds to become very familiar with their sheep. The practice of "calling by name" indicates a level of familiarity and even affection between a shepherd and his sheep. Shepherds in Middle Eastern cultures frequently give their sheep names based on their appearance, color, or other characteristics.[65] These names are typically carried by the animals throughout their lives, serve as a way for the shepherd to identify and call them, and indicate the shepherd's ownership of the sheep.[66] A true shepherd leader knows each of his followers by name, indicating an intimate and caring relationship between them not based on position, but rather on a personal connection. Knowing someone's name conveys more than just being able to identify someone. People in authority demonstrate true care and concern when they take the time to really get to know their followers, which knowing someone by name implies. Keener suggests that Jesus may have chosen this phrase to reference the Old Testament concept of God addressing the Israelites as His people through the Mosaic Law and through various prophets. This biblical idea of calling people by name recalls God's intimate covenant relationship with His people.[67]

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[64] Skinner, 101-102.

[65] Skinner, 104.

[66] Keener, 805.

[67] Keener, 807.

Jesus presented a clear contrast between Himself as the Good Shepherd and the Israelite religious leaders of His day as false (illegitimate) shepherds. In the ancient world, political and spiritual leaders were often referred to as shepherds.[68] Gerald Aranoff suggests that Abel, the first biblical example of a righteous shepherd, invested the shepherd symbol with nobility. He argued that the biblical emphasis placed on the fact that many biblical heroes were shepherds served as a way of categorizing them as holy individuals capable of bringing the right kind of offering to God.[69] Ayoub Al-Salim further proposes that in the Old Testament God often used the role of the shepherd to form His chosen leaders.[70] And Skinner takes this a step further by noting that the connection between leadership and shepherding is also made in Midrash Tanhuma where parallels are drawn between God's care for the Israelites and Moses' care for them. This midrashic understanding of the significance of shepherding was applied to the Patriarchs, as well as to Moses and David, both recognized as key national leaders during Israel's history.[71] The idea that shepherding was a noble and holy pursuit was therefore not limited to specific individuals, but rather represented a widespread belief in biblical times.

Jesus is a true, legitimate shepherd who enters in a way that is proper and prepared. Such a shepherd enters by the door and is admitted by the watchman. He has no

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[68] Laniak, 58.

[69] Gerald Aranoff, "Shepherding as a Metaphor," *Jewish Bible Quarterly* 42, no. 1 (2014): 37.

[70] Majda Ayoub Al-Salim, "Shepherd Leadership: A Review and Future Research Directions," in *Leadership*: *Advancing Great Leadership Practices and Good Leaders*, ed. by Joseph Crawford, Intech Open (London, 2022), 3.

[71] Skinner, 101.

need to climb over the wall of the enclosure, since he is known to the doorkeeper and his sheep recognize and respond to his voice. John 10:3 implies that several flocks were kept in one enclosure and that each legitimate shepherd attended to his own flock of sheep.[72] In fact, it was common for different shepherds to share the same sheepfold for a night. Separating the sheep the next morning was simple, since each flock would respond only to the voice of their own shepherd.[73]

Sheep are defenseless animals that need protection from both external predators and other sheep. The imagery of Jesus as the gate highlights His authority and desire to give life.[74] Skinner points out that for a Middle Eastern shepherd, external threats from thieves and wild animals were a common challenge, and thus the sheep pen, a vulnerable and exposed area, required a capable and diligent shepherd.[75] Good shepherds would not flee from danger or tolerate the presence of bandits whose only goal was to steal or kill members of their flock. When Jesus declared "I am the gate for the sheep" (John 10:7), His "I am" statement denoted both security and abundant supply. Though the sheep enclosure had neither roof nor door, thorns along the top of the rock walls would provide some protection from wild animals, while the shepherd himself would block the entrance with his body. In essence, he was a human gate, his body a doorway to the sheep.[76] So when Jesus declared Himself to be the gate to the sheep, He was emphasizing not only

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[72] Jo-Ann A. Brant, *John:* Paideia: Commentaries on the New Testament (Grand Rapids, MI: Baker Academic, 2011), 160.

[73] Ball, 11.

[74] Thompson, 220.

[75] Skinner, 103.

[76] Skinner, 103.

His readiness to protect His sheep from attack, but also His willingness to sacrifice His own body for the sake of the sheep.

Jesus made this image even clearer by contrasting His sacrificial service with the cowardly abandonment of the sheep by those controlled by self-interest. According to Skinner, a hired hand with no vested interest in the well-being of the flock would often become careless in fulfilling his duty as protector, leaving room for thieves to enter, and for the flock to fall prey to their advances.[77] In addition, this hired hand failed to provide the necessary protection when faced with an imminent attack by wolves. Skinner also suggests that in Jesus' narrative, the wolf may have symbolized the predatory nature of the Pharisees.[78] The image of the sheep gate conveys two aspects of a shepherd's role. He is a barrier of protection for his sheep, but he also represents a door, a passageway to a place of blessing and ample supply. Jesus declared Himself to be the gate, the doorway to salvation and abundant life. The life that Jesus gives is unique because it is eternal, and He gives this life to those He has personally redeemed through his sacrifice on their behalf (John 10:9).

The Good Shepherd

As Jesus had described Himself as a gate to the sheep enclosure, He continued by extending this metaphor in declaring Himself to be the Good Shepherd who calls together, guards, and sustains His human flock.[79] Jesus' characterization as the Good Shepherd emphasizes His role as a protector and guide. The Pharisees, on the other hand,

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[77] Skinner, 108.

[78] Skinner, 108.

[79] Skinner, 107.

are portrayed as hirelings who lack understanding and care for the sheep. Through this next section of the discourse, Jesus demonstrated the transformative power of compassion and community. Within His protection, He fed His sheep, called them by name, and gathered them together into His flock. The Good Shepherd nourished His flock with life. The "I Am" statements in this passage are two of seven such statements found in the gospel of John, each harkening back to God's revelation of His Name as "I Am" to Moses on Mount Sinai. As such, these proclamations point to Jesus' unique, divine identity and purpose. The Greek word *kalos* translated as "good" denotes an innate goodness and righteousness.[80] This goodness is both inward, in terms of character, and outward, in terms of appearance. In the minds of Jesus' contemporaries, this statement would have been understood as a claim to divinity: He was not just "a" good shepherd among many, but "the" Good Shepherd. Jesus was alluding to God's own revelation of Himself as Israel's Good Shepherd throughout the Old Testament.

In the Old Testament, the primary point of reference for the role of a shepherd was God Himself. As Kelebogile Thomas Resane points out, numerous references in the Old Testament describe God's actions toward His people using the language of shepherding: He gathered His flock in His arms (Isa. 40:11), bandaged those who were hurt (Ezek. 34:16) and led His flock to a place of refreshment (Ps 23).[81] But then, this God who shepherds His chosen people also delegated this same shepherding authority to various religious and political leaders He called to represent Him, to care for His people

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[80] Zummy Anselmus Dami, "Informal Teacher Leadership: Lessons from Shepherd Leadership," *International Journal of Leadership in Education* (2021): 8.

[81] Kelebogile Thomas Resane, "Servant Leadership and Shepherd Leadership: The Missing Dynamic in Pastoral Integrity in South Africa Today," *HTS Teologiese Studies/Theological Studies* 76, no.1 (2020): 5.

the same way God Himself cared for them. As Zummy Anselmus Dami observes, the title

"shepherd" as used by God Himself, was then applied secondarily to those installed by

Him to lead His people, and finally, to prophets He sent to judge and correct those who

failed in their divine mandate as shepherds.[82] For example, Jonathan Friedman notes that

in Ezekiel 34, God contrasted Himself as a shepherd who cares for His flock, with those

Israelite leaders who failed to fulfill their duty as shepherds over God's people.[83]

Metaphorically, Isaiah, Jeremiah, Ezekiel, and others fulfilled the role of a shepherd as

they corrected and cared for God's people by speaking to them on God's behalf.

When Jesus declared himself to be the Good Shepherd, He was referencing God

as the Chief Shepherd and Himself as the One sent to shepherd God's flock. He is God

the Son, sent by God the Father, to fulfill God's promise of a perfect eternal shepherd. As

Laniak notes, an emphasis on self-sacrifice permeates this passage which foreshadows

Jesus' purpose to be the Passover Lamb that would take away the sin of the world.[84] The

image of the Good Shepherd laying down his life and saving the sheep is significant

because by this act He protected His followers, even if it meant sacrificing Himself. The

concept of the shepherd taking the role of a sacrificial lamb was first explored in Isaiah

53; Jesus the Good Shepherd becomes the lamb of sacrifice, purposely giving His own

life in place of His sheep, who were in danger of an eternal death.[85] And yet, He was no

victim. Instead, He demonstrated His power not only by actively choosing to die for His

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[82] Dami, 7.

[83] Jonathan Friedman, "Shepherd's Instruments," *Jewish Bible Quarterly* 49, no. 2 (2021): 118.

[84] Laniak, 207.

[85] Laniak, 209.

sheep, but also in rising from death to continue forever in His role as the shepherd of God's flock.

Jerome Neyrey explores the idea that Jesus' death was honorable by referencing Aristotle and ancient Greek oratory.[86] He noted that the Greek adjective used to describe the shepherd in this passage, typically translated as "noble," "ideal," or "good," evokes the cultural language of honor and shame, rather than the sphere of good and evil. Neyrey suggested that Jesus is the "noble" shepherd for three reasons: He lays down His life for the sheep, He knows His sheep, and His self-sacrificial death is intentional. These characteristics all reflect the idea of a "noble death" as understood in the Hellenistic world of Jesus' day, one characterized by self-sacrifice, self-offering, and voluntary death.[87] The "noble" shepherd in John 10:11-18 is thus a metaphor for Jesus and His death, which is seen as an act of supreme self-sacrifice and self-offering. Through His sacrifice, Neyrey argued, Jesus further defines an honorable death: it is a voluntary heroic death for the benefit of others to fulfill or demonstrate justice, thus producing honor and glory and advancing His reputation through His death, which is itself a victory rather than a defeat.[88]

The Shepherd as a Warrior

Jesus is often thought of as the compassionate shepherd who leads His flock to safety. However, He was also a warrior, defending His flock from danger. Despite being seen as a simple leadership style in modern times, shepherd leadership can be

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[86] Jerome Neyrey, "The Noble Shepherd in John 10: Cultural and Rhetorical Background," *Journal of Biblical Literature* 120, no.2 (2001): 268, 276.

[87] Neyrey, 268.

[88] Neyrey, 277.

challenging, as it requires a leader to not only provide for the needs of their flock but also to protect their flock from dangers even at great personal risk. Shepherds in ancient Palestine were often targeted by robbers, so they had to be prepared for combat at a moment's notice, having only the tools of their trade and the aid of their dog to fend off an attack.[89] Friedman notes that shepherds kept various such tools to manage and protect their flocks. These included a staff, a sling to fend off robbers and predators, a sheepdog, and some musical instruments. Flutes and lyres were used to calm the flocks, and horns were sounded to alert fellow shepherds, and to frighten off human or animal intruders.[90]

Throughout the Bible there are many examples of shepherds taking on the role of a warrior in protecting their flocks, experiences which God used in forming them into His chosen leaders for His people.[91] In the book of Psalms God is frequently referred to metaphorically as a warrior who protects and delivers Israel.[92] Martin Klingbeil states,

> while Yahweh remains the warrior fighting from heaven, he nevertheless does that on a universal scale, ultimately bringing peace and prosperity, first to Palestine (Psa 65), but beyond that to the whole earth (Psa 46). We would suggest that the notion of Yahweh fighting from heaven on behalf of Israel lies at the core of the God of heaven and warrior metaphors, but the imagery is not limited to this notion, and often goes beyond it in a surprising fashion. Yahweh as the warrior from heaven is always depicted as being in ultimate control, and his supremacy is continuously emphasized. He is not engaged in a struggle against the chaos or the enemy, but his victory is an anticipated fact and his dominion over the chaotic forces a fait accompli.[93]

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[89] Keener, 804.

[90] Friedman, 119-120.

[91] Brian Wright, "Chaplain, Pastor, Leader: A Biographical Study of Leadership Transitions In the Life of Chaplain (Colonel) James E. Wright" (DMin thesis, Bethel University, 2015), 53.

[92] Wright, 24.

[93] Martin Klingbeil, "Yahweh Fighting from Heaven: God as Warrior and as God of Heaven in the Hebrew Psalter and Ancient Near Eastern Iconography," *Orbis Biblicus et Orientalis* 169 (1999), 306.

Brian Wright contends that the Gospel of John paints a picture of Jesus as a warrior shepherd: strong and courageous, protecting and laying His life down for the flock He loves.[94] Wright further noted that "the role of God as a divine warrior is carried into the New Testament as Jesus comes to engage not in physical but spiritual combat."[95] Jesus called Himself the Good Shepherd who cares and protects His sheep. As Jesus battled and challenged the Pharisees and other religious leaders, exposing their pride, their self-righteous attitudes, their lack of compassion for the poor, and their hypocrisy, He fulfilled the role of a warrior shepherd. Jesus demonstrated His zeal and courage through His actions and teachings and inspired fierce loyalty in His followers, including the original disciples, all but one of whom were martyred for their faith.

Jesus the Good Shepherd as Quintessential Transformational Leader

Ball suggests that the concept of transformational leadership has biblical roots, drawing a comparison between church leadership and the metaphor of shepherding; The shepherd's all-encompassing aspiration and work involve motivating and developing the followers of Christ.[96] Bass uses the four I's of transformational leadership to define such leadership more specifically. The first I represents idealized influence, which refers to a leader's ability to inspire and motivate their followers by setting a strong example of moral and ethical behavior.[97] The second I, intellectual stimulation, involves encouraging followers to think creatively and challenge the status quo.[98] The third I, inspirational

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[94] Wright, 31-32.

[95] Wright, 30.

[96] Ball, 16.

[97] Bass, "Does the Transactional-Transformational Leadership Paradigm Transcend?," 133.

[98] Bass, "Does the Transactional-Transformational Leadership Paradigm Transcend?," 133.

motivation, focuses on inspiring followers to work towards a shared vision and goals, while the fourth I, individualized consideration, emphasizes providing personalized support and guidance to each follower.[99] Jesus' leadership style demonstrated all four of these key components of transformational leadership. He served as a role model for His followers and inspired them to follow in His footsteps, showcasing His ability to influence others. He was adept at inspiring and motivating people towards a common goal, promising them eternal and abundant life, a powerful incentive to follow Him. He also challenged His followers to question the status quo and challenge traditional beliefs and practices, demonstrating intellectual stimulation. Additionally, He demonstrated individualized consideration by treating each of His followers as an individual and seeking to understand their unique needs and motivations. Jesus' leadership style serves an exemplary model of transformational leadership and continues to have a profound impact on the world, with His teachings still inspiring and motivating people to this day.

Jesus demonstrated idealized influence by serving as a role model for His followers and inspiring them to follow in His footsteps. Cornelis Bennema suggests that the Greek term for influence used in John's gospel does not directly correspond to the modern concept of the capacity to have an effect on someone or something; Nevertheless, Bennema notes that Jesus' impact on His twelve disciples was apparent in their reactions to Him.[100] Jesus' leadership style showcased His ability to influence others, most notably in the lives of His disciples. Throughout the Gospel of John, Jesus modeled

[99] Bass, "Does the Transactional-Transformational Leadership Paradigm Transcend?," 133.

[100] Cornelis Bennema, "Jesus' Authority and Influence in the Gospel of John: Towards a Johannine Model of Leadership," *Scriptura* 115 (2016): 5.

transformational leadership by consistently displaying absolute integrity and moral character. He practiced what He preached, and His actions aligned with His words. Rather than simply instructing people on how to live, Jesus led by example, inspiring His followers to emulate His conduct. Jesus not only proclaimed himself to be the Good Shepherd, thereby revealing the divine truth about Himself and God in terms of their identity, relationship, and mission, He lived this consistently in His daily interaction with those who followed Him (John 3:31-36, 10:11).

Jesus' leadership also displayed inspirational motivation, as He continuously inspired and motivated those who followed Him toward a common goal. Jesus' use of metaphorical language, describing Himself as the "Good Shepherd" and His disciples as the "sheep" who heard and followed His voice demonstrated this aspect of His leadership, as it formed a powerful image in the minds of His followers, portraying Jesus as a leader who cared for them and protected them from harm. Through this imagery, Jesus inspired trust and allegiance in His followers. Furthermore, Jesus also demonstrated inspirational motivation through His vision for His followers. This vision of the establishment of an eternal and ever-advancing spiritual Kingdom extended beyond this life into life in the hereafter. By communicating this vision to His followers, Jesus inspired them to follow Him with all their hearts and to work together towards its achievement.

Jesus' personal example also served as a source of inspiration for His followers. He modeled the behaviors and attitudes He expected from them, such as love, compassion, and selflessness. By living out these qualities, Jesus inspired them to emulate Him and become more like Him in the process. His personal example thus

motivated and inspired not only outward adherence but inner transformation. Bennema emphasizes Jesus did not use His authority to urge His disciples towards the common goal; instead, Jesus sought to influence His disciples through His teachings and personal example.[101] He possessed a clear vision of His mission on earth, and communicated this vision to His followers in a manner that inspired them to follow Him. Boekestein notes that, empowered by the Holy Spirit, Jesus and His followers revolutionized the world. Throughout His ministry, Jesus employed positive leadership skills, such as grounding His leadership in love rather than fear, warning against domineering leadership (Matt. 20:25-28) and avoiding all forms of spiritual bullying.[102]

Jesus frequently challenged His followers intellectually, leading them to examine their presuppositions and to think more deeply about the Scriptures, and causing them to challenge traditional beliefs and practices that ran counter to God's purposes. He frequently employed questions to stimulate their thinking and to help them see things from a new perspective. In addition, He was always receptive to new ideas and unafraid to challenge conventional wisdom.

The Gospel of John records numerous examples of how Jesus used intellectual stimulation with His disciples. For example, He challenged His followers to think critically about their relationship with God by declaring, "I am the gate; whoever enters through me will be saved. They will come in and go out and find pasture" (Jn 10:9). He also encouraged them to think about His role as shepherd in their lives, and what that would mean for them as they sought to emulate His example. He proclaimed, "I am the

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[101] Bennema, 1.

[102] William Boekestein, "Positive Leadership: Leading like Jesus (Not Rehoboam)," *Puritan Reformed Journal* 8, no. 2 (2016): 143.

good shepherd. The good shepherd lays down His life for the sheep" (John 10:11), inspiring His followers to ponder what such self-sacrificial leadership would look like for them in the future, when they would be called upon to carry on His work. Jesus also encouraged His followers to take risks and explore new ideas, such as when He declared, "I have come that they may have life, and have it to the full" (Jn 10:10), motivating them to live life to the fullest and seize new opportunities.

Individualized consideration, defined as a leader's ability to take a personal interest in the well-being and development of their followers, was a hallmark of Jesus' leadership style. He demonstrated this quality by treating each follower as an individual and seeking to understand their unique needs and motivations. Throughout His ministry, Jesus exhibited compassion and empathy towards those around him, and was willing to listen to people empathically and offer words of encouragement and support. As Keebler notes, Jesus' concern for His followers extended beyond their spiritual development and included their physical and emotional well-being.[103] Jesus spoke of Himself as the good shepherd who knew His sheep by name and was willing to lay down His life for them.

As Jesus interacted with people, He recognized everyone as unique and valuable, with their own set of needs and concerns. He took time to listen to their stories, empathize with their struggles, and offer personalized guidance and support. This approach was particularly evident in His interactions with the sick, the marginalized and the oppressed, groups who often received little attention or care from others. One of the most powerful examples is Jesus' healing of the man who had been blind from birth (John 9). Rather than simply restoring the man's sight, Jesus engaged him on a personal

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[103] Daniel Keebler, "Leadership of Jesus Revealed in the Gospel of John," *Journal of Biblical Perspectives in Leadership* 8, no. 1 (Fall 2018): 91.

level, asking him what he wanted and how he felt. He then explained the significance of the healing and offered further spiritual guidance. This level of personalized care and attention was characteristic of Jesus' approach with every person He encountered, demonstrating a deep and abiding love for humanity, and setting an example for His disciples to follow.

Jesus was an extraordinary transformational leader who exhibited all four I's of transformational leadership. He acted as a role model for his followers, inspired and motivated them towards a shared vision, encouraged creativity and innovation, and took a personal interest in their well-being and development. His leadership style has had a profound impact on the world, and his teachings continue to inspire and motivate people to this day.

Mentoring as a Transformational Leader

Jesus' Relationship with Peter

Ron Belsterling points out how the gospel of John depicts Jesus' approach to mentoring the twelve disciples. In the context of a committed mentoring relationship, Jesus communicated a life vision, taught through verbal instruction and experiential learning, maintained an intimate personal connection with each disciple which allowed them to have input in the direction of the teaching, and fostered an enduring bond with them.[104] Though he eschewed the language of mentoring, Ball describes biblical shepherding quite similarly.[105] The personal shepherding relationship Jesus had with

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[104] Ron Belsterling, "The Mentoring Approach of Jesus as Demonstrated in John 13," *Journal of Youth Ministry* 5, no. 1 (2006): 78.

[105] Ball, 15.

Peter played a foundational role in Peter's own mentoring of church elders toward

shepherding God's flock based upon Christ's example.

Jesus modeled how a true shepherd guides his flock in the context of everyday

life, leading by example and giving encouragement and correction as needed to help His

followers grow and develop into the future leaders He envisioned they would become.

Through His own life of service, Jesus modeled what it means to be a citizen of

God's kingdom for His disciples. Then, after His ascension, His followers, empowered

by the Holy Spirit, continued to live and teach what Jesus had imparted through His

words and example. Transformational leaders today, like Jesus in the gospels, understand

they are part of something bigger than themselves and thus seek to correct behavior in

their followers that does not align with either their own or the community's greater

purpose.[106]

The following interaction between Jesus and Simon Peter in the Upper Room

prior to Jesus' arrest, trial and crucifixion is recorded in the gospel of Luke:

> Simon, Simon, Satan has asked to sift all of you as wheat. But I have prayed for
> you, Simon, that your faith may not fail. And when you have turned back,
> strengthen your brothers. But he replied, Lord, I am ready to go with you to prison
> and to death. Jesus answered, I tell you, Peter, before the rooster crows today, you
> will deny three times that you know me. (Luke 22:31-34, NIV)

Peter was convinced that his loyalty to Jesus and to the rest of the disciples meant he

would remain faithful in the face of danger, persecution, and death, yet he failed to live

up to his own high expectations mere hours later, when he denied Jesus three times, even

as Jesus had predicted. As David Shepherd notes, Peter denied being a disciple; he did

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[106] McCloskey and Louwsma, location, 1136-1144, Chapter 3, Kindle.

not deny Jesus as Lord.[107] The context in which the denials take place, with Jesus on trial

and facing execution, would have been a highly tense and fear-inducing situation.

Overall, while the text does not explicitly state the reason for Peter's denial, the evidence

suggests that fear for his own safety was likely a significant factor.[108] This blow, not only

to his ego but to his own sense of himself, could have become a tremendous obstacle to

the future ministry in the early church for which Jesus had been grooming him, so his

restoration to active and respected status in the community of faith was an indispensable

step in that direction. Yet there could be no restoration without active repentance, which

requires humble acknowledgment of fault and a firm desire to "sin no more" in the same

way.

One instance where Jesus' transformational power is on full display is found in

chapter 21 of John's gospel. On the shore, Jesus and Peter engage in honest dialogue

about the love Peter has for Jesus. The gospel of John records the follow-up conversation

between Jesus and Peter after the resurrection where Jesus pointedly asked Peter if, after

all that has ensued, he still thinks he loves Jesus more than the other disciples, echoing

Peter's earlier statement. That declaration by Peter had revealed the pride in his heart,

which even as Proverbs 16:18 warns, preceded his "fall": his failure to stand faithfully

with Jesus the day of His trial.

> When they had finished eating, Jesus said to Simon Peter, Simon son of John, do
> you truly love me more than these? Yes, Lord he said, you know that I love you.
> Jesus said, Feed my lambs. Again Jesus said, Simon son of John, do you truly
> love me? He answered, Yes, Lord, you know that I love you. Jesus said, Take care
> of my sheep. The third time he said to him, Simon son of John, do you love me?
> Peter was hurt because Jesus asked him the third time, Do you love me? He said,

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[107] David Shepherd, "Do You Love Me? A Narrative-Critical Reappraisal of
Αγαπάω and φιλέω in John 21:15-17," *Journal of Biblical Literature* 129, no. 4 (2010): 785.

[108] Shepherd, 785.

Lord, you know all things; you know that I love you. Jesus said, Feed my sheep (John 21:15-17).

In this encounter on the shores of the Sea of Galilee, Jesus led Peter through an experience designed to remove the stain and heal the pain of his three-fold denial. Since Peter had denied Jesus three times, Jesus gave Peter an opportunity to declare his love three times as well. With each positive response, Jesus then reaffirmed Peter's original calling as a shepherd leader among the believers, communicating both his forgiveness and his restoration in simple, yet unmistakable terms.

The dialogue between Jesus and Peter in John 21:15-17 has been interpreted in various ways by scholars over the centuries, as Shepherd observes, especially regarding the change of verbs translated as "love" (from *agape* to *phileo*).[109] Typically *agape* is understood to mean unconditional love whereas *phileo* refers to brotherly love. Scholars disagree on how to interpret John's use of these two words for love in this passage.[110]

One camp insists that John uses *agape* and *phileo* to draw a distinction between Jesus' perfect love for Peter versus Peter's less perfect brotherly love for Jesus.[111] Others assert that no distinction in meaning is intended, and John is simply using a stylistic variation.[112] Each side provides convincing arguments to make its case. Some scholars have argued that the conversation's focus is on Peter's rehabilitation after his denial, while others have felt its emphasis is more on Jesus' entrusting Peter with an authoritative commission to lead others. As Sean Seongik Kim notes, Peter's threefold

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[109] Shepherd, 777.

[110] Shepherd, 777-778.

[111] Shepherd, 777-780

[112] Shepherd, 780.

denial of Jesus serves as a reminder of his weakness, bringing awareness to his need for a

subsequent restoration before he could effectively love and shepherd God's people.[113]

Keebler views the interaction between Jesus and Peter as going beyond reconciliation

with Jesus to its primary purpose: a commission for leadership, where Jesus entrusted

Peter with the responsibility of leading and caring for his followers.[114] Jesus also

displayed His leadership and authority in many of His other interactions with the

disciples, repeatedly demonstrating His omniscience and His role as the Good Shepherd

who lays down His life for His sheep. Shepherd further notes that the phrase "feed my

lambs" constitutes deliberate use of pastoral language, reminiscent of the imagery Jesus

used in His "Good Shepherd" discourse in John 10.[115] Overall, the use of such language

in this passage serves to emphasize the self-sacrificial nature of true leadership and love,

as exemplified by the Good Shepherd. At the same time, this imagery served as a

powerful reminder of the responsibilities of those in leadership within the early Christian

community, even as it continues as a testimony to God's expectations of His designated

leaders to this day.

Kim considers the *agape* dialogue in this passage to be a "love conversation"

rather than a confrontation that naturally followed the *agape* meal and encouraged Peter

to confess his love for Jesus.[116] The purpose of Jesus asking Peter if he loved Him was

not to give Peter an opportunity to repent or to test his willingness to lay down his life,

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[113] Sean Seongik Kim, "The Delayed Call for Peter in John 21:19," *Neotestamentica* 51, no. 1 (2017): 54-56, 60.

[114] Keebler, 92.

[115] Shepherd, 790.

[116] Kim, 56.

but to help Peter shift the foundation of his loyalty from himself to Jesus. Peter's repeated

response of "you know that I love you" indicated that he now trusted in Jesus alone rather

than in his own good intentions and commitment. Jesus realized that verbally confirming

one's love is only the first step. Love must be put into action through a willingness to

serve, so Jesus renewed Peter's commission as a leader among the believers by answering

each of Peter's three affirmations with the repeated command feed my sheep. As Paul

Minear points out, love for Jesus was seen as an indispensable prerequisite for someone

called to care for Jesus' spiritual flock.[117]

The chief qualification for a shepherd was that he would defend the sheep with his

life, if necessary, and Jesus saw self-sacrifice as an essential character trait for those who

wished to follow Him.[118] Jesus assured Peter that he has been restored to the ministry of

caring for God's flock and followed by asking Peter for what amounts to a lifetime

commitment to sacrificial service. This encounter marked a watershed moment in Peter's

life, as he finally came to the full realization of Jesus' identity and the implications this

would have for Peter's own future. With this encounter, Peter's occupation changed

forever from fisherman to shepherd of God's flock. While for Peter (and the other

disciples) the years with Jesus prior to the crucifixion had been ones of training and

preparation, through this very personal and intimate interaction, Peter had been fully

"ordained" into his future ministry. In a spiritual sense this was the moment he left

childhood behind and became a man, taking an enormous new step out of his impetuous

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[117] Minear, 94.

[118] Paul Minear, "The Original Functions of John 21," *Journal of Biblical Literature* 102, no. 1 (1983): 94.

youth and into his new adult identity as Peter "the Rock." And with it, his relationship

with Jesus deepened and grew. Peter was forgiven and finally began to understand the

significance of Jesus' words about death and resurrection and their vital meaning for

every believer. Out of this crucible of failure and restoration, Peter emerged as the

shepherd leader who would guide and transform the lives of all he touched.

Keener notes that just as this encounter in which Jesus restores Peter was nearing

its conclusion, Peter saw John nearby and inquired about John's future. Jesus replied by

essentially telling him that this was not to be Peter's concern.[119] Peter's focus had to

remain on his own relationship with Jesus, and on faithfully doing the work Jesus had

given him, irrespective of what might happen in the lives of other believers, and what

assignments Jesus might give them. As Jesus did with Peter, Christians continue to

encourage one another along the path of discipleship, which is characterized by a life of

servanthood and an attitude of humility and love, rather than of criticism and judgment

(John 21:20-24). According to Boekestein, Jesus was the quintessential transformational

leader because he did not just rule; He led positively and empowered those who followed

Him.[120] Jesus based His leadership on empowerment, not fear. He never used spiritual

intimidation or manipulation and warned against domineering leadership; people

followed Him because they felt drawn to Him, not through coercion or enticement (John

6:44). His message and actions exuded compassion (Matt. 20:25-28).[121] The way Jesus

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[119] Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2014), 313.

[120] Boekestein, 144.

[121] Boekestein, 149.

corrected Peter in John 21 is just one example among many found throughout the gospels.

Succession of Leadership

Karoline Lewis explains that the Gospel of John in particular focuses on Jesus' identity as the Good Shepherd, a role He then asked Peter to fill after His ascension (John 21:15-19).[122] Jesus was the quintessential transformational leader, preparing His disciples to pick up His mantle, to follow His example and to later impart these same leadership principles to others. Furthermore, Spencer notes that after his restoration, Peter stepped into the role of a "pre-eminent church leader."[123] Jesus left His disciples a legacy that continues to be passed down through the generations.

Maria Michael Felix considers the main purpose of Jesus' interaction with Peter to be about a transfer of leadership.[124] Charles Talbert and Perry Stepp suggest that Jesus' interaction with Peter follows the conventional progression and form of other succession accounts found in Mediterranean Antiquity.[125] These stories often involved an older leader transferring their authority to a younger successor. The transfer of leadership was typically accompanied by a ceremony or ritual, as well as the passing on of wisdom and instruction from the older leader to the younger successor. While there is no mention of a

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[122] Lewis, 861.

[123] Patrick E. Spencer, "Narrative Echoes in John 21: Intertextual Interpretation and Intertextual Connection," *Journal for the Study of the New Testament* 75 (1999): 64.

[124] Maria Micheal Felix, "Jesus' Transfer of Leadership: A Reading of John 21:15-17" in the *Light of Leadership Succession in Mediterranean Antiquity,* ed. Joshy Pazhukkathara (Bengaluru, India: Dharmaram Publications, 2019), 223.

[125] Charles H. Talbert and Perry L. Stepp, "Succession in Mediterranean Antiquity, Part 1: The Lukan Milieu," in *Society of Biblical Literature Seminar: Part One*, (Atlanta: Scholars Press, 1998), 148-168.

specific ceremony or ritual in Jesus' interaction with Peter, Jesus did instruct Peter and share wisdom with him. However, if this conversation between Jesus and Peter is considered to represent a transfer of leadership, there is no indication this transfer is exclusive, and that it precludes a similar succession of leadership to other disciples.[126]

Overall, this interaction between Jesus and Peter is an important moment in the Gospel of John, as it reveals Jesus' intention to pass on His leadership and responsibilities to His disciples as He prepares to depart and ascend to His Father. This transfer of leadership was essential for the continuation of Jesus' ministry and message, and it served as a model for leadership succession in the early Christian community.

It is of note that Jesus questioned Peter three times and followed each of Peter's affirmative answers with the repeated directive that Peter should feed or tend to Jesus' "sheep." Felix postulates that in this exchange, Jesus was bequeathing leadership of the Jerusalem church to Peter.[127] Jesus, acting as a transformational leader, helped Peter move past the guilt of his earlier denials and reestablished him as a trusted disciple and leader. Felix further suggests that Jesus' asking Peter to affirm his love may be seen as a symbolic transfer of leadership, with the precondition being Peter's love for Jesus.[128] Such an idea is unique when seen in the context of the succession stories found in other literature of that era, as love was not typically a condition for the transfer of leadership. The succession was confirmed through acclamation by others or through the repetition of the predecessor's actions by the successor. In the gospel of John, Jesus is depicted as a

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[126] Felix, 224-227.

[127] Felix, 234.

[128] Felix, 234.

successor to John the Baptist and to the Old Testament prophets. He is presented as the one who fulfills their roles and continues their work, while also bringing a new dimension to their ministry through His death and resurrection. And Jesus Himself saw the ongoing ministry of Peter and the other apostles as a continuation of His own (John 14:12).

People look to their leaders for guidance and direction when faced with difficulty or hardship. As Keener notes, wise and godly leadership is essential during such times, as the example offered by a leader has the power to either encourage or dishearten.[129] Transformational and shepherd leaders pay attention to the interests of their constituents and effectively promote the purpose and mission of the group, thereby empowering followers to smoothly integrate themselves into it, and earning their respect and trust in the process.[130] Peter continues to be an extraordinary example of a shepherd leader who, motivated by God's call on his life, pursued that purpose despite difficulties and opposition. Peter engendered that level of respect and trust by connecting with church leaders and reminding them of their calling to shepherd or mentor others. Elders in the church provide other believers with instruction, direction, discipleship, and protection. As John Elliot observes, in most churches being a church elder has little to do with chronological age, but is an office typically given to mature believers with experience in leading their own homes and businesses successfully.[131]

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[129] Keener, 696.

[130] Bass, *Leadership and Performance Beyond Expectations*, 21.

[131] John Elliot, "Elders As Leaders in 1 Peter and the Early Church," *HTS Theological Studies* 64, no. 2 (2008): 685.

Throughout the Old Testament, God reveals Himself as a shepherd who cares for His flock, the people of Israel.[132] Isaiah 40:11 declares that God "will feed His flock like a shepherd." Peter uses similar imagery to paint a vivid picture of elders taking care of God's flock. James Dunn and John Rogers note that Jesus is referred to as the Great Shepherd in only two places in the New Testament, in 1 Peter 5:4 and Hebrews 13:20, and that church elders serve as shepherds of their spiritual flocks, ministering on behalf of Jesus, the Chief Shepherd.[133] Elders have the immense responsibility of leading with both wisdom and humility, providing guidance and encouragement through their Christlike example. Peter shows concern for how church leaders care for and govern the flock, providing three guidelines for effective service: lead with a willing heart rather than out of compulsion, pursue service rather than personal gain, and lead with compassion and humility rather than from a position of superiority and pride. Such leadership reflects the example Jesus modeled throughout His own ministry.[134] Effective shepherds lovingly care for and guide their spiritual flocks. They remember that the flock is not theirs to control (1 Pet 5:2a) and that it is God who has entrusted these sheep into their care (1 Pet 5:3). They lead by example rather than by force, as caretakers, not as dictators.[135] Faithful elders serve with humility, never forgetting they work for the "Great Shepherd" who will hold them responsible for how they lead the flock and will

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[132] James G. Dunn and John W. Rogerson, *Eerdmans Commentary of the Bible* (Grand Rapids, MI: W. B. Eerdmans Publishing, 2003), 3538.

[133] Dunn and Rogerson, 3538.

[134] Keener, 696.

[135] Elliot, 690.

reward them for their service upon His return (1 Pet 5:4).[136] Peter dedicated his life to helping and shepherding others. Transformational leaders possess a passion for a cause that is larger than they are. When both the mentor and those being mentored pursue transformational change together, such change becomes inevitable.

<div align="center">Peter as a Transformational Leader</div>

The shepherd metaphor in Scripture as applied to spiritual leaders is a multifaceted one, with roots in the Old Testament and complexities in the interpretation of its use in the New Testament. There is disagreement among scholars about the function or role of a pastor in relation to that of overseer or bishop and whether New Testament writers even intended a separate pastoral office.[137] This is further complicated by the fact that the term "pastor" is rarely used in English translations of the New Testament.

Quentin Kinnison discusses this metaphor as it relates to community and communal leadership in both the Old and the New Testaments, specifically exploring the narrative of Moses as the shepherd-leader of Israel and the themes of power and authority in leadership. He also examines the use of the shepherd metaphor in the Psalms and its connection to kingship, as well as its use in describing God's relationship with Israel.[138] The New Testament view of the pastor as a shepherd builds on the Old Testament model but also transforms and subverts it. The pastoral role in the New Testament is also closely

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[136] Gert Breed, "Diakonia in the New Testament and A Vision for a Biblically Based Ministry Plan," *In die Skriflig* 53, no. 1 (2019): 5.

[137] Quentin P. Kinnison, *Transforming Pastoral Leadership: Reimagining Congregational Relationships for Changing Contexts* (Eugene: Oregon, Pickwick Publications, 2016), 36.

[138] Kinnison, 36-37.

linked to the image of the Good Shepherd, who lays down His life for the sheep, connecting it to the themes of suffering, sacrifice, and self-giving love.

Gary Yukl and William Gardner note several characteristics essential to a transformational leader's lasting impact on their followers, which include articulating a clear and appealing vision, explaining how that vision can be achieved, demonstrating confidence and optimism, utilizing symbolic actions to emphasize key values, and leading by example.[139] They further observe that transformational leaders help followers become more aware of the value and importance of their work and inspire them to work for the sake of the organization.[140] This was the case in Jesus' interaction with Peter and the other disciples, imparting into them the DNA of transformational leadership. As a result, 1 Peter 5 reveals Peter as a transformational leader within the early church, one who encouraged local leaders to lead by example, rather than using their authority to dominate or lord over their followers. Their leadership, modeled on that of Jesus himself, but also demonstrated more immediately by Peter, should promote trust, admiration, loyalty, and respect towards their leader, as well as inspire followers to exceed their own expectations.

The history of the early church illustrates how Jesus' mentoring impacted both Peter and those Peter later mentored. Jesus exemplified all these characteristics in His interactions with His disciples and was, therefore, both a shepherd leader and a transformational leader. Peter's own approach to leadership was modeled after the

[139] Gary Yukl and William L. Gardner, *Leadership in Organizations*, 8th ed. (Harlow, England: Pearson Education, 2013), 323-326.

[140] Yukl and Gardner, 323-326.

process Jesus used in training His disciples, a process he not only witnessed but experienced himself. Peter's letters reveal the apostle as a transformational shepherd leader who, motivated by God's call on his life, pursued that purpose despite difficulties and opposition. According to Bass, both success and failure can be equally assessed based on the leadership style a leader employs during challenges as well as triumphs.[141] In addition, as Northouse so aptly points out, transformational leaders consistently engage with their followers to raise them to their highest potential, and this was clearly the case with Jesus in the life of Simon Peter.

Effective transformational leaders make the development and advancement of team members a key goal of leadership, generating a bond that enables them to better understand the abilities, needs, and goals of followers, empowering them to achieve their full potential. Peter modeled this in his role as a transformational shepherd leader by mentoring the younger leaders in a non-authoritarian style. Brian Ruffner and Russell Huizing notes that this type of transformational leadership was largely foreign to a Greco-Roman culture that venerated honor and power, yet Peter, inspired by the example of Jesus, urged young leaders to demonstrate submissiveness and humility to their elders (1 Pet 5:5) while living and serving within a culture dominated by other values.[142]

According to Northouse, leading with an unclouded vision for the future is a key characteristic of transformational leadership.[143] Peter understood the vital importance of the God-given vision to his own effectiveness as a leader, and so he, in turn, articulated

[141] Bass, "From Transactional to Transformational Leadership, 24.

[142] Brian Ruffner and Russell L. Huizing, "A Trinitarian Leadership Model: Insights from the Apostle Peter," *Journal of Applied Christian Leadership* 10, no. 2 (2018): 42.

[143] Northouse, 192.

that vision in his counsel to church leaders in his epistles. Keener notes that Peter considered himself a fellow leader who provides guidance and encouragement to other, less-seasoned leaders.[144] Thus, as he addressed church elders in his first epistle, Peter expressed solidarity with them by identifying himself as a fellow elder.[145] His own experiences backed up the words he wrote in 1 Peter 3:9-17. He himself had shepherded his own spiritual flock through seasons of unjust treatment and suffering at the hands of persecutors, and even when faced with making difficult, and at times unpopular, decisions, Peter had kept his focus, refusing to be deterred from his purpose.

The challenge of how to respond to unjust suffering is the predominant theme in this passage, which Peter wrote to encourage Christians to stand firm even while suffering persecution. Miller argues the letter was written to a mixed group of believers, made up of Gentile converts as well as Jewish Christians who had been driven out of Jerusalem and scattered throughout Asia Minor. Nero was ruling the Roman Empire and was known for cruelly persecuting those who didn't worship him or the pagan gods he supported. Followers of Jesus were frequently imprisoned, tortured, and sometimes even executed. Christians who were slaves were at the mercy of their masters' every whim and often faced ill-treatment for their faith, whereas Christian women with non-believing husbands were subject to being dishonored and even dismissed without cause. Suffering and oppression were part of life for many first-century Christians, who faced persecution by the authorities as well as their fellow citizens simply for their allegiance to and faith in Jesus Christ.

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[144] Keener, 696.

[145] Chloe Lynch, "In 1 Peter Who Are the Diakonia and What Is Said About Their Role," *The Expository Times* 123, no. 11 (2012): 530.

In 1 Peter 3:9-17, the apostle included specific instructions regarding how believers are to respond to persecution, whether this takes the form of evil actions against them or something more subtle, such as insults or slander. In either case an uncompromising Christlike response leads to spiritual blessing, even if the persecution and suffering persists or increases. Paul Achtemeier notes that Peter's views on Christian suffering, though also expressed elsewhere in the letter, are uniquely concentrated and summed up in this passage.[146] Peter was drawing on what Jesus had taught him, such as in the Sermon on the Mount, and on what he had observed in Jesus' own response to suffering, specifically at the hands of Roman soldiers and of Jewish religious leaders. Timothy Miller notes that Peter used all three elements from Matthew 5:10 – persecution, righteousness and blessing – but declared that the promised blessing only applies to those who respond to suffering correctly, even as Jesus had done.[147] As Jesus' example had a transformative effect on Peter himself, it would have a similar effect elsewhere, providing a living testimony to Christ even in the midst of suffering and injustice.

Lewis Donelson proposes that Peter drew on Isaiah 8:12-13 when encouraging Christians not to fear (1 Pet 3:14) but adapted the exhortation for his own purposes. Fear of man must give way to a reverent fear for Christ as Lord.[148] Additionally, Fika Van Rensburg and Steve Moyise suggest that fearing persecution in fact cedes "lordship" over

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[146] Paul J. Achtemeier, *1 Peter: A Commentary on First Peter*, Hermenia: A Critical and Historical Commentary on the Bible. (Minneapolis, MN: Augsburg Fortress Publishers, 1996), 229.

[147] Timothy Miller, "The Use of 1 Peter 3:13-17 for Christian Apologetics," *Bibliotheca Sacra* 174, no. 694 (2017): 199.

[148] Lewis R. Donelson, *I & II Peter and Jude: A Commentary,* New Testament Library, 1st ed. (Louisville, KY: Presbyterian Publishing Corporation, 2010), 102.

the lives of believers to persecutors.[149] In other words, fear, panic or worry only undermine trust in the Lord. Peter admonished his readers to be ready with a response testifying of their faith whenever an opportunity presented itself. Peter was concerned with helping his audience to maintain a proper Christ-like attitude when enduring suffering, thereby maintaining their integrity as believers.

Scholars refer to 1 Peter as a "diaspora letter," written as a single circular epistle addressed to the Christian communities which had formed in various cities of Asia Minor after many early believers who had been expelled from Jerusalem settled throughout a widely dispersed region. According to Dunn and Rogers, this epistle conveys a comprehensive message that would have been especially relevant to Christians living throughout this region.[150] Keener notes that its content reflects an awareness of events affecting the church in Rome during that time, where Christians were suffering severe persecution, and that Peter expected those hardships to spread into Asia Minor.[151] However, as Karen Jobes observes, the suffering of Christians in Asia Minor at that time was as yet of a more subtle variety, often involving social ostracism, slander and gossip, posing a destabilizing threat to relationships and to personal honor within local communities.[152]

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[149] Fika J. Van Rensburg and Steve Moyise, "Isaiah in 1 Peter 3:13-17: Applying Intertextuality to the Study of the Old Testament in the New," *Scriptura* 80 (2002): 281.

[150] Dunn and Rogers, 3516.

[151] Keener, 685.

[152] Karen Jobes, *1 Peter,* Baker Exegetical Commentary on The New Testament (Grand Rapids, MI: Baker Academy, 2015), 78.

Transformational Shepherd Leadership from Jesus and Peter for Today

Jesus' transfer of leadership to Peter is depicted using shepherding language in John 21:15-17. This transfer includes a caution for Peter not to act as if the sheep are his possession and an invitation for him to adopt Jesus' leadership style. The use of the shepherd metaphor suggests that Jesus expected Peter to lead others in a similar manner to how Jesus himself had led the disciples throughout His ministry. The truths Peter later offered his readers in terms of encouragement, direction, and solace are equally applicable today. Church leaders in the 21st century, like their 1st-century counterparts, are still called by God to serve as shepherds of His flock, following the example of Jesus, the "Chief Shepherd", guiding church members as they seek to access God's help and to remain faithful to Him (1 Pet 5:1-4). These aspects of Peter's teachings closely correlate with transformational leadership.

Like the shepherding described by Peter in this epistle, transformational leadership is others-focused, geared toward empowering those being led, with the goal of raising them to their highest potential in development and performance. Like the spiritual shepherds described by Peter in his first epistle, the transformational leader's goal is to help others grow and advance, thereby enriching their lives. Such leadership is based on impartation, release, and empowerment through service to others.

Jesus Christ is considered by many as an excellent transformational shepherd leader, as his teachings and actions demonstrate the principles of both transformational and shepherd leadership. Through his teachings and actions, he inspired and motivated his followers to grow and transform into better versions of themselves, while also providing guidance, protection, and care like a shepherd would for his flock. The Gospel

of John, specifically chapter 10 and chapter 21, provides examples of how Jesus embodied both transformational and shepherd leadership.

In John 10, Jesus uses the metaphor of a shepherd to explain how he leads his followers. He says, "I am the good shepherd. The good shepherd lays down his life for the sheep." This statement highlights the selflessness and sacrificial nature of a shepherd leader. Jesus led by example, as he was willing to give up his life for his followers. Additionally, he knew his followers intimately, as a shepherd knows his flock, and was willing to protect them from harm. His followers trusted him because they knew he had their best interests at heart.

Jesus was an excellent transformational shepherd leader, as evidenced by his teachings and actions in the Gospel of John. He embodied the principles of transformational leadership by inspiring his followers to growth and transformation. He embodied the principles of transformational leadership, which include idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration and he demonstrated the principles of shepherd leadership by providing guidance, protection, and care. As a shepherd leader Jesus showed qualities such as empathy, humility, and self-sacrifice. Jesus inspired others to have a deeper faith and trust in God's power. Furthermore, He provided His disciples with a clear vision of their purpose and the mission they were to undertake.

Peter's transformational shepherd leadership was heavily influenced by the mentoring he received during those formative early years traveling and working alongside Jesus, together with the other disciples. By training Peter and the others to be transformational shepherd leaders, Jesus ensured that His legacy of love and care for

others would continue long after His physical presence on earth had ended. Jesus demonstrated the principles of both transformational leadership and shepherd leadership while mentoring Peter, which influenced Peter to model these same qualities in his own leadership within the early Christian community.

As Jesus instructed Peter to "feed my sheep," a call to share the gospel and to care for others, much like a shepherd cares for his flock, Peter also emphasized the importance of caring for the needs and serving as examples for the flock, being clothed in humility, just as Jesus had done with him. Peter encouraged his leaders to "be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing" (1 Pet 5:2). This embodies the principles of empathy and self-sacrifice that were central to Jesus' transformational shepherd leadership.

Both Jesus' and later Peter's leadership style empowered followers to become better versions of themselves, and their sacrificial nature and love for their followers earned their trust and loyalty. Jesus' and Peter's example continues to show how empathy, humility, and self-sacrifice, as well as idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration can inspire and empower others to reach their full potential. These principles continue to inspire and guide leaders today, as they strive to lead with integrity, purpose, and compassion.

Jesus empowered Peter to become an effective transformational shepherd leader in his own right. Peter's leadership, in turn, influenced countless others in the early Christian community and has continued to inspire leaders throughout history and into the present. Even now, believers draw strength and encouragement from Peter's words, and effective Christian leaders continue to fulfill their leadership responsibilities with

humility before God and other believers, carefully tending their spiritual flock and raising up disciples who will model that same shepherd transformational lifestyle for others. In this way, they represent and embody the example of Jesus and thereby reflect God's glory before the world.

The following chapter will explore three further leadership styles beyond those of transformational and shepherd leadership, namely paternalistic, transactional, and authoritarian leadership, as these have relevance for modern-day Albania, where they are commonly practiced in all aspects of society. These styles were present in biblical times as well, but since the emphasis of this project is to reintroduce positive forms of leadership within an Albanian cultural context, the researcher has chosen to focus only on these two forms of leadership in the biblical background section of this study.

Both transformational and shepherd leadership, found deeply rooted in biblical narratives, also resonate strongly in Albania's history, specifically in the example of Skanderbeg, who left his mark on the soul of a people, helping them become a united nation, rather than merely a collection of tribes, leading them much like a shepherd guiding his flock to success in battle with a vision for a more prosperous future where they could live in freedom and prosperity. Therefore, these leadership styles, while largely absent from modern-day Albania, nevertheless resonate with the people in the context of the example of their greatest historical hero.

CHAPTER THREE: REVIEW OF RELATED LITERATURE

Five Styles of Leadership

This literature review will focus on five styles of leadership that relate to Albania's past, present, and future: transformational, transactional, paternalistic, shepherding, and authoritarian. Paternalistic and authoritarian leadership currently predominate in Albanian society and are ingrained into the fabric of the culture, due to centuries-long Ottoman rule and the communist dictatorship of the more recent past. However, they have proven inadequate for inspiring and transforming a new generation of Albanians toward investing themselves into building a different and more successful future.

The intent behind incorporating three additional leadership styles in Chapter Three, namely transactional, paternalistic, and authoritarian, alongside shepherd and transformational leadership, introduced in Chapter Two, is twofold. First, one of the purposes of this thesis is to provide a basis for designing and developing leadership courses which provide an understanding of both current and desired leadership styles and practices. Secondly, it seeks to explore these leadership styles within the academic literature and in their current use within Albania. It is crucial for both current and future leaders to identify these five leadership styles and understand their defining traits, particularly as they undertake leadership roles within communities and churches.

History of Transformational Leadership

Transformational leadership was first described by American historian and political scientist James MacGregor Burns in his book *Leadership* where he placed a strong emphasis on followers' needs, values, and morals.[153] According to Burns good leaders inspire followers to higher standards of moral responsibility.[154] Bernard Bass outlined transformational leadership as a leadership style that promotes autonomy and challenging work, both essential elements for the leader as well as the team. He expanded on this theory in 1985 by defining four new aspects of transformational leadership: idealized influence, intellectual stimulation, inspirational motivation, and individualized consideration.[155] Idealized influence involved the leader setting a strong moral and ethical example that inspired followers to emulate their behavior.[156] Intellectual stimulation encouraged followers to think creatively and challenge the status quo.[157] Inspirational motivation focused on inspiring followers to work towards a shared vision and goals, while individualized consideration emphasized providing personalized support and guidance to each follower.[158]

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[153] James MacGregor Burns, *Transforming Leadership: Theory and Practice* (New York: Atlantic Monthly Press, 2003), 15-16.

[154] Burns, 213.

[155] Bernard M. Bass, "Two Decades of Research and Development in Transformational Leadership," *European Journal of Work and Organizational Psychology* 8, no. 1 (1999): 10.

[156] Bernard Bass, *Leadership and Performance Beyond Expectations,* 62-71.

[157] Bass, *Leadership and Performance Beyond Expectations*, 97-118.

[158] Bass, *Leadership and Performance Beyond Expectations,* 86-118.

Bass' transformational leadership theory was one of the most influential theories of leadership in the 20th century. The theory posited that leadership was not just about managing tasks, but also about inspiring and motivating followers to achieve their full potential. Bass believed that transformational leadership had significant benefits for both leaders and followers. Leaders who embraced this style were more likely to create a sense of trust and loyalty among their followers, which, in turn, led to increased motivation and productivity. Followers, on the other hand, were more likely to feel a sense of personal growth and fulfillment under transformational leaders.

Overall, Bass' transformational leadership theory continues to significantly influence leadership development and training programs. The theory's emphasis on personal growth, ethical behavior, and individualized consideration has helped shape a new generation of leaders focused on creating a positive impact in their organizations and communities. These concepts promote a culture of interaction where followers feel free to share input, which empowers them to grow as individuals and eventually become leaders themselves. Mark McCloskey and Jim Louwsma developed the 4-R model, which presents a graphic representation of how results, responsibilities, roles, and relationships work in the context of transformational leadership.[159] The 4-R model also incorporates use of the acronym DICE which stands for dynamic determination, intellectual flexibility, courageous character, and emotional maturity.[160]

Transformational leadership is conducive to effecting positive change and achieving an organization's goals. This process depends on the leader's initiative in

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[159] McCloskey and Louwsma, location 708, Ch. 2, Kindle.

[160] McCloskey and Louwsma, location 708, Ch. 2, Kindle

exerting influence on his or her followers. While the focus in this leadership style is on what will most benefit the organization, rather than on team members and their personal development, this approach frequently does motivate them as they become positively engaged in the collaborative process of reaching the organization's goals.

Transformational leaders invite others to embrace a purpose bigger than themselves, which can be inspirational and empowering.[161] Transformational leaders exhibit transparency, impart vision, and empower followers to perform in ways that create meaningful change. They foster an awareness of and appreciation for the gifts their employees bring to the organization.[162] They lead by example, demonstrating high moral standards and faith in themselves and others, while being aware of their own strengths and weaknesses. Such leaders believe in the importance of collaboration between leader and follower where both embrace an ongoing learning process.[163] A leader's active participation through their approval, influence, and personal involvement are essential to this process. Transparency engenders trust whereas vision is a blueprint for the future that guides all involved toward desired goals and gives life purpose and value while providing motivation and inspiration to overcome obstacles along the way.[164] Confident leaders empower by investing in followers' growth and development. They avoid using power selfishly, recognizing that mutual empowerment grows out of the bond of trust created

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[161] Justin Irving, "Empowering Models of Leadership, PowerPoint Presentation" (lecture, Bethel University, St. Paul MN, February 19, 2022).

[162] Justin Irving and Mark Straus, *Leadership in Christian Perspective: Biblical Foundations and Contemporary Practices for Servant Leaders* (2019), 91.

[163] Larry Osborne, *Lead Like a Shepherd: The Secret to Leading Well* (Nashville, TN: Thomas Nelson, 2018), 123.

[164] Burns, 167.

through inspiring others.[165] A renewed focus on personal investment in the lives of others would be a positive development for Albanian leadership on all levels.[166]

Although even secular transformational leaders have a strong sense of purpose, Christian transformational leaders begin with a sense of calling, of knowing where God wants them to serve.[167] The Bible uses the role of a shepherd in defining godly, life-changing leadership, which is "all about the sheep" and not about the leader's own career advancement.[168] Secular transformational leaders do take an interest in the care and growth of followers, but often as more of a means to an end, as their focus tends to be on achieving the organization's desired outcome.[169]

Transformational leaders function as effective agents of personal change and corporate growth. This happens when they inspire personal growth in others, help people transform from "renters into owners", empower others to change from spectators into committed members, undergo the same transformation they envision for those they lead, and embody the change they wish to see in the world.[170] Such leaders create a vision for their followers through inspiration and motivation. Transformational leadership has proven to be a model that stands the test of time. It creates an environment in which everyone involved in a venture is empowered to become their best self and to reach their

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[165] Burns, 26-27.

[166] Alba Dumi, Eliza Bodo, Elsa Bega, and Alketa Dupi, "Social Effects and Leadership in Albania: The Analyze of the Social Influences in Albanian Administrative Developing," *Mediterranean Journal of Social Sciences* 3, no. 6 (March 1, 2012): 115.

[167] Osborne, 43-44.

[168] Osborne, 44.

[169] Irving and Strauss, 11.

[170] McCloskey and Louwsma, location 625-639, Ch. 1, Kindle.

highest potential. This engenders loyalty and strengthens the bonds of community for united action and the reaching of shared goals, which proves to be highly profitable for all stakeholders from the top all the way down. A transformational leader is an effective leader and reproduces himself or herself in those they lead.

Criticisms of Transformational Leadership

While transformational leadership theory has many strengths, there are also criticisms and drawbacks associated with this leadership style. Joanne Ciulla observes that scholars' discussions on transformational, charismatic, and servant leadership indirectly or directly revolve around ethics.[171] Leadership in America carries positive moral connotations, which may explain the prevalent focus on charismatic, transformational, and authentic leadership in numerous articles.[172] One evident characteristic of this relationship is that leaders typically possess greater or different types of power and influence compared to followers; this power may stem from their position, expertise, personality, or charisma.[173] Leaders exert influence through persuasion, personal or political networks, coercion, or rewards.

In 2015 Ciulla engaged in a dialogue with James MacGregor Burns to delve into the ethical considerations inherent in transformational leadership. In their discourse, Ciulla and Burns examined the original theory of transformational leadership proposed by Bernard Bass, noting its lack of emphasis on the influence the followers may have upon leaders. The focal point of Bass' work resided in the realm of psychology, exploring

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[171] Joanne Ciulla, "The State of Leadership Ethics and the Work That Lies Before Us," *Business Ethics* 14, no. 4 (October 2005): 324.

[172] Ciulla, "The State of Leadership Ethics and the Work That Lies Before Us," 325.

[173] Ciulla, "The State of Leadership Ethics and the Work That Lies Before Us," 326.

the dynamics of transformational and transactional leadership through the measurement of individualized consideration, intellectual stimulation, inspirational motivation, and idealized influence.[174] Ciulla and Burns observed that Bass' initial theory of transformational leadership did not address the element of inherent values, though it assumes that a transformational leader embodies goodness in both moral and practical terms. Ciulla claimed that Bass had subsequently revised his theory to incorporate ethical and unethical leaders, introducing the notions of transformational (ethical) and pseudo-transformational (unethical) leaders in response to criticisms surrounding the ethical dimension of transformational leadership.[175]

Charles O'Reilly and Jennifer Chatman proposes that transformational leaders might possess a charismatic and persuasive nature, which could potentially lead to the manipulation or exploitation of followers.[176] O'Reilly and Chatman further discusses some similarities between transformational and grandiose narcissistic leadership. Grandiose narcissistic leaders possess charismatic qualities and the ability to inspire followers, aspects which align with the positive elements of transformational leadership. The authors note, however, that these leaders are primarily driven by self-interest, seeking personal validation and power, and can engage in destructive behaviors that undermine organizational performance and well-being.[177]

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[174] Ciulla, "Conversations and Correspondence with Burns on the Ethics of Transforming Leadership," *Leadership and the Humanities* 3, no. 1, (2015): 28.

[175] Ciulla, "Conversations and Correspondence with Burns on the Ethics of Transforming Leadership," 28.

[176] Charles O'Reilly and Jennifer Chatman, "Transformational Leader or Narcissist? How Grandiose Narcissists Can Create and Destroy," *California Management Review* 62, no. 3 (2022): 8.

[177] O'Reilly and Chatman, 6.

Transformational leadership theory posits that empowerment involves providing individuals with the necessary confidence, skills, autonomy, and resources to make decisions independently.[178] However, such empowerment can potentially have both positive as well as negative consequences. Empowerment can be defined as the act of giving somebody more control over their own life, the situation they are in, or the authority to do something. [179] As a result, when individuals or groups experience empowerment, their interaction with those in positions of power undergoes a transformation, as they now share common objectives. However, empowerment may create various ethical challenges, ranging from its purpose to the manner in which power is wielded. Richard Couto explains how empowerment is sometimes misused in leadership. In empowering others, a leader can achieve at least one of the following objectives: helping individuals recognize their existing power, restoring power that they once possessed but lost, or granting them power they never had before. Couto also made a distinction between two forms of empowerment. The first, known as psycho-political empowerment, involves enhancing individuals' self-esteem and bringing about changes in the distribution of resources or the actions of others. Such empowerment provides individuals with the confidence, motivation, and capability to effect substantial change.[180] This is what typically comes to mind when people think of empowerment. Couto also addresses psycho-symbolic empowerment, which primarily focuses on raising

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[178] Richard Couto, "Community Coalitions and Grassroots Policies of Empowerment," *Administration and Society* 30, no. 5 (Nov 1998): 577-578.

[179] "Empowerment," Oxford Dictionary, accessed on May 26, 2023, https://www.oxfordlearnersdictionaries.com/definition/english/empowerment?q=empowerment.

[180] Couto, 578.

individuals' self-esteem or their ability to cope with unchanged circumstances.[181] Leaders frequently promise or appear to promise the first form of empowerment but end up providing only the second. Ciulla asserts, however, that genuine empowerment requires honesty between leaders and followers.[182]

Another potential danger that transformational leaders face is when the leader's vision and influence so overshadows the critical thinking and independent decision-making among followers that the first negates the effectiveness of the second.[183] Multiple scholars have argued that transformational leaders may be more concerned with achieving their vision and goals than with the well-being and autonomy of their followers; Ciulla contends that transformational leaders may inspire a short-lived sense of elation among employees through their hyped-up goals which raise the expectation among employees that will be enriched and empowered. However, after goals are achieved, everything remains the same, which may leave some followers feeling manipulated.[184] This can lead to a disregard of ethical principles and a focus on achieving results at any cost. Ciuella further notes a growing workplace trend focused on team-building and the promotion of group dynamics, which has the potential of creating an environment where followers feel pressure to conform to the leader's vision, thereby stifling creativity and innovation.[185]

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[181] Couto, 579.

[182] Joanne B. Ciulla, "Leadership and the Problem of Bogus Empowerment," in *Ethics, The Heart of Leadership* (Westport, CT: Praeger Publishers, 1998), 332.

[183] Gary Yukl, "An Evaluation of Conceptual of Weakness in Transformational and Charismatic Leadership Theories," Leadership Quarterly 10 no. 2 (1999): 292.

[184] Ciulla, "Leadership and the Problem of Bogus Empowerment," 341.

[185] Ciulla, "Leadership and the Problem of Bogus Empowerment," 337.

Gary Yukl explains that, although theories of transformational and charismatic leadership offer valuable insights into effective leadership, they often suffer from conceptual weaknesses that hinder their ability to fully explain the nature of such leadership.[186] While many scholars have extensively explored the positive aspects of transformational leadership, there has been a notable lack of thorough examination regarding the theoretical weaknesses also associated with these leadership styles.[187] Additionally, as Yukl also notes, another possibility emerges when a leader begins to genuinely believe in their own exceptional qualifications to shape the destiny of their followers. Some leaders may then fall for the temptation of fostering a cult of personality which often leads down a path of increasing autocracy, manipulation, and a diminishing tolerance for disagreement. Hence the leader is no longer transformational, which may pose a significant threat to the organization's long-term success.[188] Also, the emphasis on inspiring followers to transcend their own self-interest can lead to a lack of accountability and an over-reliance on the leader's charisma.[189]

History of Transactional Leadership

Transactional leadership theory is a well-established leadership model that has been a topic of interest for scholars and researchers for decades. The roots of transactional leadership theory can be traced back to the early 20th century, when it was

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[186] Yukl, 285.

[187] Yukl, 286, 301.

[188] Yukl, 300.

[189] Yukl, 299-300.

first introduced as a leadership style by Max Weber, a renowned sociologist.[190] Weber

called it bureaucracy and defined it as the use of knowledge to exercise control. This

approach relied on rational-legal hierarchical power, with bureaucratic leaders serving as

its embodiment.[191] These leaders earned their positions through strict adherence to

normative rules and regulations, emphasizing discipline and systematic control.

Followers obeyed based on rational values, rules, and established agreements.[192]

Transactional leadership theory has been studied and applied in various

organizational contexts. However, it was not until the 1970s that transactional leadership

theory became more prominent in the field of organizational behavior and management

as a result of contributions by James MacGregor Burns and Bernard Bass. In the early

stages of the development of transactional leadership theory, Burns introduced the

concept of transactional leadership as a contrast to transformational leadership.

Transactional leadership, as defined by Burns, represents a focus on the exchange of

resources between leaders and followers.[193] In this framework, leaders use rewards and

punishments to encourage followers to achieve specific goals under the assumption that

followers are primarily motivated by self-interest and will perform tasks to gain rewards

or to avoid punishment. On this basis, Bass further defined a transactional leader as one

who uses a reward-and-punishment system, whereby followers are motivated through

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[190] Srđan Nikezić, Sveto Purić and Jelena Purić, "Transactional and Transformational Leadership: Development Through Changes," *International Journal for Quality Research* 6, no. 3 (2012): 285.

[191] Max Webber, *The Theory of Social and Economic Organization*, trans. A. M. Henderson & Talcott Parsons. (NY: The Free Press, 1947), 339.

[192] Webber, 339.

[193] James MacGregor Burns, *Leadership* (New York, NY: Harper Collins, 1978), 4.

either the promise of a desirable outcome or the threat of negative consequences. In such

a leadership paradigm, the follower is given a "carrot" for meeting expectations and

standards or "beaten with a stick" for failing to perform as expected.[194]

Transactional leadership can be an effective way to achieve short-term goals but

may not be sustainable in the long term.[195] Burns distinguished between the verbs

"change" and "transform," stating that while change involves the substitution of one

thing for another, true transformation involves a radical shift in form or character. In this

sense, transforming leadership is capable of fostering change on a broader and more

profound level than transactional leadership.[196] According to Bass, the most effective

leaders incorporate elements of both leadership styles in their role as leader.[197] While the

transactional leader is known for working within the constraints of an organization, the

transformational leader works to bring change to the organization. Karl W. Kuhnert and

Philip Lewis asks this thought-provoking question: "Can transactional leaders be

effective in motivating subordinates whose organizing processes are more developed and

encompassing than their own?" They concluded that multiple elements factor into the

relationship between leader and subordinate, revealing the need for leaders to adapt their

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[194]Bass and Bass, *The Big Book of Bass*, 872.

[195] Burns, 24.

[196] Burns, 24.

[197] Bernard Bass, "Does the Transactional-Transformational Leadership Paradigm Transcend Organizational and National Boundaries?," *American Psychologist* vol. 52, no. 2 (1997): 132.

methods accordingly to remain effective.[198] The best leaders therefore find ways to supersede the limits of the transactional reward-punishment exchange relationship.[199]

In transactional leadership, leaders emphasize the importance of their team members' contributions to the team's goals. By making team members aware of their value and contributions, transactional leaders motivate them to perform to the best of their abilities.[200] Over the years, transactional leadership theory has undergone several refinements and modifications. For example, Bass began to explore the concepts of contingent reward and management by exception.[201] Contingent reward involves setting clear expectations and providing rewards to followers who meet those expectations, while management by exception involves monitoring performance and taking corrective action when followers deviate from expectations.[202] These became core elements of transactional leadership theory and highlighted the importance of establishing clear expectations and providing feedback to followers.

Some leaders also arrange rewards for individual members' exceptional contributions to the team's success. Mustafa Macit notes that managers frequently define performance criteria and check an employee's performance by these criteria to determine not only if standards are being met but to identify those whose work exceeded

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[198] Karl W. Kuhnert and Philip Lewis, "Transactional and Transformational Leadership: A Constructive/Developmental Analysis," *Academy of Management Review* 12, no. 4 (1987): 655.

[199] Bass, "Does the Transactional-Transformational Leadership Paradigm Transcend Organizational and National Boundaries?," 132.

[200] Bass, *Leadership and Performance Beyond Expectations,* 12-13.

[201] Bass, *Leadership and Performance Beyond Expectations,* 121-122.

[202] Bass, *Leadership and Performance Beyond Expectations,* 121-122, 135.

expectations.[203] Transactional leadership seeks to make the benefits of participating in the

team outweigh the costs. This leadership style can discourage free-riding and social

loafing.[204]

Bass collaborated with Bruce Avolio in an empirical study which mapped the

dominant leadership styles of managers and commanders. They located the two

categories (transformational and transactional leadership) on a continuum and created

more stages at the passage between those two leadership styles. This model is called

"The full range of leadership" and uses the "Multifactor Leadership Questionnaire"

(MLQ) to attain a comprehensive result.[205] The study implies that every leader exhibits

both transactional and transformational factors, although each leader's profile leaned

more toward one of the two. The leaders whose followers were more satisfied with their

leadership and who demonstrated higher effectiveness were characterized by a higher

degree of transformational leadership and a lower degree of transactional leadership.[206]

Criticisms of Transactional Leadership

Although this style of leadership provides clear expectations and feedback to

followers, there are also potential drawbacks to transactional leadership.[207] Rather than

inspiring and motivating followers to achieve their full potential, transactional leadership

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[203] Mustafa Macit, "Leadership and Bass Transactional and Transformational Leadership Theory," *Sosyal Ekonomik Araştırmalar Dergisi* 3, no. 5 (Jun 1, 2003): 94.

[204] J. A. Sheppherd, "Remedying Motivation and Productivity Loss in Collective Settings," *Current Directions in Psychological Science* 4 no. 5 (1995): 131.

[205] Bernard Bass and Bruce J. Avolio, "Transformational Leadership and Organizational Culture," *Publication Administration Quarterly* 17, no. 1 (Spring 1993): 220.

[206] Bass, *Leadership and Performance Beyond Expectations,* 11.

[207] Bernard Bass and Paul Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," *Leadership Quarterly* 10 no. 2, (1999): 184.

can have a negative impact on innovation.[208] Transactional leaders focus on maintaining

the status quo and adhering to established procedures and policies, rather than

encouraging their followers to think outside the box and find new and creative solutions

to problems. This stifles creativity and innovation, leading to a lack of progress and

growth. Yukl argued that transactional leadership consists of a diverse collection of

behaviors by a leader which lack any clear commonality and prove to be mostly

ineffective.[209] These behaviors include contingent reward, passive management, and

active management. Contingent reward behavior involves an impersonal exchange

process, but it also includes providing recognition to subordinates, which is considered a

distinct type of behavior.[210] Passive management is a poor example of leadership because

the leader waits until performance problems become serious before responding to

them.[211] Conversely, active management addresses mistakes immediately to eliminate

their recurrence and seeks to vigorously enforce rules to avoid them altogether.[212] Yukl

proposes all three of these behaviors rely on rigorous checks throughout a company's

operations and involve motivating and directing followers primarily through appealing to

their own self-interest.[213]

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[208] Jun Liu, Xiaoyu Liu and Xianju Zeng, "Does Transactional Leadership Count for Team Innovativeness? The Moderating Role of Emotional Labor and the Mediating Role of Team Efficacy," *Journal of Organizational Change Management* 24 no. 3 (2011): 285.

[209] Yukl, 288.

[210] Yukl, 289.

[211] Yukl, 289.

[212] Yukl, 289.

[213] Yukl, 289.

Burns also enumerated some drawbacks to transactional leadership. One is its focus on a systematic exchange of rewards and punishments based on the follower's performance which may lead to transitory relationships between leaders and followers.[214] McCleskey concurs and notes that these relationships frequently remain superficial which can result in resentment.[215] Additionally, the focus on rewards and punishments can create a culture of fear or anxiety, which can negatively impact employee well-being and mental health. Transactional leadership has also been criticized for its lack of adaptability and flexibility. Jun Liu, Xiaoyu Liu and Xianju Zeng investigate the relationship between transactional leadership and team innovation, and how what they termed "emotional labor" as well as team efficacy play a role in this relationship. Their information is kept from followers, which confirmed that this type of leadership had an overall negative impact on team innovativeness.[216] This lack of adaptability frequently results in ineffective leadership and a failure to meet the evolving needs of the organization.[217] Moreover, transactional leadership often does not address the challenges encountered within the realm of modern leadership.[218] Bass considers additional elements within transactional leadership that could be detrimental, such as the practice of nepotism, or the abuse of authority.[219] While transactional leadership may have its place in certain

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[214] Burns, 19.

[215] Jim Allen McCleskey, "Situational, Transformational, and Transactional Leadership and Leadership Development," *Journal of Business Studies Quarterly* 5, no. 4 (2014): 122.

[216] Liu, Liu, and Zeng, 282, 292-293.

[217] Yukl, 289.

[218] McCleskey, 125.

[219] Bass, "Ethics, Character, and Authentic Transformational Leadership Behavior," 192.

situations, it is important for leaders to consider its limitations and be aware of alternative leadership styles that may be more effective in promoting growth, development, and success in organizations.

Today, transactional leadership theory remains a popular model for understanding leadership in organizations. While it is not without its detractors, particularly due to its emphasis on control and compliance, transactional leadership continues to be a useful framework for understanding how leaders can motivate followers to achieve specific goals and objectives.[220] It remains an important research subject for scholars and practitioners interested in leadership and organizational behavior.

History of Paternalistic Leadership

Irving and Strauss states throughout ancient history, the notion of remarkable leadership predominantly featured a hierarchical structure in which followers were compelled to abide by their leaders' every directive. Leaders from this epoch were often celebrated for their conquests and subjugation of peoples.[221] The concept of paternalistic leadership can be traced back to several different sources and cultures and it is not attributed to a single individual founder. Paternalistic leadership is highly favored in traditional, hierarchical, and collectivistic Eastern cultures.[222] It is a common belief that paternalistic leadership fosters a sense of community and belonging among followers in Eastern cultures.[223] Leaders who take a fatherly personal interest in their followers may

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[220] McCleskey, 122.

[221] Irving and Strauss, 5.

[222] Juliana Mansur, Filipe Sobral, Rafael Goldszmidt, "Shades of Paternalism," *Journal of World Business* 52 (2017): 702.

create a positive and supportive work environment. This may lead to increased

collaboration and teamwork, as well as a greater sense of cohesion and mutual respect

among team members.[224]

Conversely, this type of leadership is viewed unfavorably in "egalitarian,

industrialized, and individualistic Western cultures."[225] In these contexts, it is seen as a

"benevolent dictatorship" that results in "non-coercive exploitation."[226] Max Weber

argues that charismatic leaders often embody paternalistic qualities. Weber's perspective

on charismatic authority differs from the prevailing usage of the term charismatic leader.

Rather than viewing it as inherent traits possessed by the leader, Weber understands

charismatic authority as the relationship between leaders and their followers.[227] He

further argues that paternalistic practices would gradually become outdated with the

increasing reliance of organizations on bureaucratic systems, characterized by rules and

the protection of individual rights. Weber observes that within a paternalistic system,

obedience to the leader is owed solely based on their position, and he categorizes

paternalism as one of the most fundamental forms of traditional domination.[228]

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[223] Simon Chan, Xu Huang, Ed Snape, and Catherine K. Lam, "The Janus Face of Paternalistic Leaders: Authoritarianism, Benevolence, Subordinates' Organization-Based Self-Esteem, and Performance," *Journal of Organizational Behavior* 34, no. 1 (January 2013): 108-109.

[224] Chan, Huang, Snape, and Lam, 108-109.

[225] Mansur, Sobral, and Goldszmidt, 702.

[226] Grace E. Goodell, "Paternalism, Patronage, and Potlatch: The Dynamics of Giving and Being Given To," *Current Anthropology*, 26 (1985): 252.

[227] Weber, 341.

[228] Webber, 341.

Paternalistic leadership style is often used in hierarchical organizations, where the leader plays a critical role in guiding and mentoring their subordinates.[229]

Erin Pellegrini and Terri Scandura find that paternalistic leadership has garnered significant attention in the indigenous leadership research field over the past thirty years. According to these scholars there has been an exponential increase in research productivity in this area since the turn of the century, indicating paternalistic leadership as the leading indigenous leadership research area.[230] However, other scholars, such as Maryam Rehman and Bilal Afsar, writing only four years later, claim that this area remains neglected overall and continues to receive limited attention from scholars.[231]

Moreover, they argue that paternalism encompasses not only a leadership style but also cultural characteristics. It is not merely a paradigm that indicates the quality of the relationship between responsibilities and duties.[232] The authors contend that there is great potential for fruitful research on Eastern culture and its implications for business due to globalization.[233]

Patriarchalism was a common feature of traditional societies in both China and the eastern world, particularly those within the Mediterranean culture.[234] Jiing-Lih Farh

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[229] Webber, 341.

[230] Ekin K. Pellegrini and Terri A. Scandura, "Paternalistic Leadership: A Review and Agenda for Future Research," *Journal of Management* 34, no. 3 (2008): 568.

[231] Maryam Rehman and Bilal Afsar, "The Impact of Paternalistic Leadership on Organization Commitment and Organization Citizenship Behavior," *Journal of Business Management and Applied Economics* 5 (2012): 156.

[232] Rehman and Afsar, 150.

[233] Rehman and Afsar, 156.

[234] Aycan, 445.

and Bor-Shiuan Cheng find that differences in the sources of patriarchal power and historical development account for why patriarchalism has persisted in China while it has declined sharply in the West over the last three centuries.[235] Paternalistic leadership and philosophy have also been widely observed in Asian businesses and governments, and remain common in Chinese family businesses.[236] Farh and Cheng define paternalistic leadership as "strong discipline combined with authority, fatherly benevolence and moral integrity couched in a 'personalistic' atmosphere."[237] Juliana Mansur, Filipe Sobral, and Rafael Goldszmidt note that Farh and Cheng's definition of paternalistic leadership combines three distinct aspects: authoritarianism, benevolence, and morality. Each aspect is measured as an independent leadership style, and each style is associated with a specific response from subordinates.[238] Balázs Heidrich, Nick Chandler, and Krisztina Nemeth further note that paternalistic leadership is a "humanistic type" of authoritarian leadership which may exhibit both positive and negative traits.[239] The characteristics of paternalistic authoritarianism are associated with leader behaviors that assert authority and control, while the benevolence paternalistic characteristics pertain to an individualized concern for the well-being of subordinates.[240] This understanding is

[235] Jiing-Lih Farh and Bor-Shiuan Cheng, "A Cultural Analysis of Paternalistic Leadership," in *Chinese Organization, Indigenous Psychological Research in Chinese Societies* (London: Palgrave Macmillan, 2000), 100.

[236] Farh and Cheng 84.

[237] Farh and Cheng, 94.

[238] Juliana Mansur, Filipe Sobral, Rafael Goldszmidt, "Shades of Paternalistic Leadership Across Cultures," *Journal of World Business* 52 (2017): 703.

[239] Balázs Heidrich, Nick Chandler, and Krisztina Nemeth, "Protect and Be Served? The Revival of Paternalistic Leadership in the Light of Family Businesses," *Lim ogisztika Informatika Menedzsment* 3 (2018): 5.

[240] Pellegrini and Scandura, 567.

widely utilized among paternalistic leadership researchers, and although various authors across different times and cultures have described this style differently, recent research generally agrees on this definition.[241]

Rehman and Afsar conducted a study that emphasized the significance of paternalistic leadership in promoting organizational citizenship behavior and organizational commitment. They recognized the importance of employee motivation not only for enhancing in-role performance but also for encouraging engagement in citizenship behaviors that contribute to the overall well-being of the organization. For this survey data was collected from 350 individuals working in various small and medium-sized enterprises (SMEs) throughout Pakistan. Their findings demonstrate that paternalistic leadership has a positive impact on enhancing employees' commitment and fostering citizenship behaviors within small and medium-sized Pakistani businesses.

In Eastern Europe and in Middle Eastern countries the family metaphor applies in paternalistic leadership, as organizations see the boss in the context of a "father figure who controls and protects."[242] Formerly communist Balkan countries have their own unique challenges with changing leadership styles. Shyqyri Llaci, Mimoza Kasimati, and Vasilika Kume remark that leadership effectiveness is crucial in comprehending the ongoing reality and transformation within former communist countries.[243] These nations grapple with the challenge of transitioning from the lingering effects of a failed system

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[241] Pellegrini and Scandura, 567.

[242] Zeynep Aycan, "Human Resources Management in Turkey: Current Issues and Future Challenges," *International Journal of Manpower* 22, no. 3 (2001): 253.

[243] Shyqyri Llaci, Mimoza Kasimati, and Vasilika Kum, "What About the Leader in Albanian .Reality?," *Journal of East European Management Studies* 8, no. 4 (2003): 362.

while navigating unfamiliar territory, such as market economies and new leadership

theories. Claudia Feichtinger and Gerhard Fink observe that the transition process in

Eastern Europe has often led to a collective cultural shock for societies with a communist

heritage. Unlike the typical experience of culture shock associated with traveling abroad,

this version is triggered by changes in the existing social and cultural framework.[244] As

the demand for capable leadership intensifies, achieving stability, economic prosperity,

and social success becomes imperative for effective leaders, especially in complex and

uncertain transitions. Llaci, Kasimati, and Kume note that Albania, one of the many

Eastern European countries to emerge out of a communist past in the early 1990's,

experienced a violent and abrupt change rather than a gradual transition.[245]

Albanian leadership today still frequently reflects the paternalistic influence of its

history and previous leaders. One of those influences is the Kanun, a written collection

and categorization of Albania's ancient customary laws which is still recognized and

utilized in many parts of Albania today.[246] It is focused on positive cultural values such as

the concept of honor, hospitality, besa (oath-keeping, the value of one's promise) and

most importantly, family. On the other hand, the Kanun also remains the basis for blood

feuds, which still negatively impact parts of northern Albania. Llaci, Kasimati, and Kume

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[244] Claudia Feichtinger and Gerhard Fink, "The Collective Culture Shock in Transition Countries: Theoretical and Empirical İmplications," *Leadership and Organization Development Journal* 19 no. 6 (1998): 303.

[245] Llaci, Kasimati, and Kume, 362.

[246] Robert Elsie, "Kanun of Lekë Dukagjini," in. *Historical Dictionary of Kosovo,* ed. Robert Elsie (Lanham, MD: Scarecrow Press, 2004), 91-92.

observe that while the Kanun was never governmental law, it is nevertheless a written code recognized by many as authoritative and binding.[247]

Albanian family life is characterized by efforts within the family for the well-being of every member, and the priorities in meeting everybody's needs are decided by the head of the family, typically the oldest male.[248] The patriarchal concept of no competition within the family was strongly embraced by the communist mentality.[249] Even in contemporary business practices, traces of a preference for family-like organizational structures can be observed, reflecting the Eastern perspective of paternalistic leadership. Examples of paternalistic leadership in business are reflected in a study of management in Albania conducted by Shyqyri Llaci, Vasilika Kume and Bujar Leskaj. The scholars received feedback from a questionnaire examining management challenges in Albanian businesses, encompassing 160 cases. Their findings revealed business managers believe that a sense of loyalty permeates their organizations. This tendency is particularly pronounced with business owners who adopt a top-down delegation of authority approach, while the remainder rely on closely supervising their subordinates, exemplifying the influence of paternalistic oversight.[250] Moreover, when asked about the presence of consultation in the decision-making process between managers and their subordinates, approximately sixty percent of the respondents answered negatively. Thirty percent indicated a limited degree of consultation, while ten

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[247] Llaci, Kasimati, and Kume, 365.

[248] Llaci, Kasimati, and Kume, 365.

[249] Llaci, Kasimati, and Kume, 365.

[250] Shyqyri Llaci, Vasilika Kume, and Bujar Leskaj, "Business and Management in Albania," *Journal of East European Management Studies* 7, no. 4 (2002): 421.

percent claimed that there was adequate involvement. Moreover, when specifically inquired about decisions pertaining to company policies, a staggering ninety percent responded that all decisions were made solely by the managers/owners. This data highlights the exclusion of lower-level management employees from the decision-making process.[251]

Andri Koxhaj observes that the leadership style of managers in Albania is rooted in a centralization which emphasizes hierarchy. A prevailing belief among some managers is that workers not only accept but actually require control. In their view, workers tend to shy away from hard work and only achieve goals when pressured. Thus, managers fail to train their subordinates in autonomous decision-making and do not involve them in the assigning of responsibilities. However, such a negative paternalistic leadership style frequently leads to challenges in the motivation of workers. To address this deficiency, some have shifted their approach, moving from individualistic tendencies to fostering a more collaborative approach.[252]

Criticism of Paternalistic Leadership

Paternalistic leadership, as a leadership style, has both advantages and disadvantages. On the positive side, paternalistic leaders tend to be supportive and protective of their followers, which can lead to increased job satisfaction and loyalty. However, this leadership style also comes with some potential disadvantages. Western scholars even question the benevolent intent in the relational aspect of paternalistic

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[251] Llaci, Kume, and Leskaj, 420.

[252] Andri Koxhaj, "The Nature of Leadership and Management in Albania," *Journal of Entrepreneurship and Innovation* 3 (2011): 9.

leadership. One of the main criticisms of this leadership style is that it can foster a culture of dependence and lack of autonomy among followers.[253] This can limit the creativity and innovation of team members, as well as their ability to take initiative and make decisions. Normally paternalistic leaders show compassion and assist employees who show unquestioning obedience and loyalty, and followers are encouraged to contribute their part to benefit the greater whole.[254] But such leaders also tend toward a more distanced style of team management, with high power-distance between leader and follower, where the leader is clearly in control and team members are a step below, like children or servants.[255] Laub believes this can lead to an unhealthy transactional leadership where followers comply with the leader's wishes but lack true individual motivation.[256]

Northouse asserts that paternalistic leadership has increasingly received negative attention in Western management literature. As noted earlier, western perceptions of paternalism frequently describe it as "benevolent dictatorship." The use of the term "dictatorship" is revealing because in the western mind this term is heavily burdened with negative connotations that the addition of the word "benevolent" does not remove.[257] Furthermore, Northouse defines paternalistic leadership as one which acts graciously

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[253] Justin Irving, Servant Leadership of Teams Part 1, (lecture, Bethel University, St. Paul MN, February 20, 2021).

[254] Irving, Servant Leadership of Teams Part 1 (February 20, 2021).

[255] Irving, Servant Leadership of Teams Part 1, (February 20, 2021).

[256] Jim Laub, "From Paternalism to the Servant Organization: Expanding the Organizational Leadership Assessment (OLA) Model," *The International Journal of Servant-Leadership* 1, no. 1 (2005): 166.

[257] Northouse, 78.

toward others but, only does so for the purpose of goal accomplishment.[258] Another

potential disadvantage of paternalistic leadership is that it can lead to favoritism and

unfair treatment of certain individuals or groups. Paternalistic leaders may prioritize the

needs of some team members over others, which can create tension and divisions within

the team.[259] Additionally, paternalistic leaders may be more focused on maintaining their

own power and status than on the well-being of their followers.[260]

Overall, the effectiveness of paternalistic leadership may depend on the specific

context and the individual leader. On the one hand, it can be an effective leadership style

in certain contexts, such as in eastern cultures where paternalism "is rooted in indigenous

psychologies."[261] Those who welcome paternalistic leadership see the many positive

benefits such as creating a family atmosphere in the work place, "developing close

relationships with subordinates, and getting involved in the non-work sphere of people's

lives."[262] However, it may not be the best fit for every team or organization as a

leadership style to be utilized long-term, especially within those teams who have a

western mindset and see paternalistic leadership negatively and as an invasion to their

privacy, autonomy, self-reliance and independence.[263] As with any leadership style, it is

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[258] Northouse, 78.

[259] Northouse, 78.

[260] Northouse, 78.

[261] Aycan, 445.

[262] Aycan, 449.

[263] Aycan, 451.

important for leaders to be self-aware and adaptable, and to recognize the strengths and weaknesses inherent in their own leadership style.

History of Authoritarian Leadership

Authoritarian leadership is a dictatorial management style wherein one person controls all the decisions and allows little feedback from others.[264] History books chronicle leaders who have ruled their people with an iron fist and sought to control their followers from antiquity to the present day. However, authoritarian leadership theory as a prominent concept has its roots in the early 20th century. The theory suggests that leaders who exert control over subordinates and are highly directive in their leadership can be very effective in achieving goals. An in-depth study of this type of leadership was first undertaken by German psychologist Kurt Lewin in the 1930s and later expanded upon by social psychologists such as Theodore Adorno and Erich Fromm. During the 1930s and 1940s, authoritarian leadership was gaining popularity in political contexts. Leaders such as Adolf Hitler, Joseph Stalin, Mao Zedong, and Enver Hoxha became known for their authoritarian leadership styles, and their successes in achieving their political objectives led to an increased interest in a study of this style of leadership.[265]

Bass notes that Erich Fromm further developed the idea through a survey of German workers. The Frankfurt School of Critical Theory in the 1930s and the emergence of the Nazi movement also played significant roles in shaping the influence of

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[264] Meghan Rivers, "Autocratic, Paternalistic, and Charismatic Leadership in Three Collectivist Cultures," *Emerging Leadership Journeys,* 12, no. 1 (2019): 70.

[265] Anita Pisch, *Stalin in Soviet Posters, 1929–1953: Archetypes, Inventions & Fabrications* (Australia: ANU Press, 2016), 54.

this concept.[266] Consequently, authoritarian leadership theory transitioned beyond the realms of politics and psychoanalysis and found its place within the field of social psychology. Adorno, along with Else Frenkel-Brunswik, Daniel Levinson, and Nevitt Sanford proposed the existence of an authoritarian personality type.[267] This type was characterized by "political and religious conservatism, emotional detachment, a desire for power, animosity towards minority groups, resistance to change, and opposition to humanitarian values."[268] To quantify authoritarianism and evaluate the authoritarian personality, this group of theorists introduced the F Scale. The F Scale is a personality test aimed at measuring the "authoritarian personality" and assessing prejudice and anti-democratic tendencies at the individual level. This personality inventory, created in California in 1947, consists of 30 questions and serves as a tool to gauge an individual's antidemocratic personality structure, primarily characterized by authoritarian traits.[269] The F Scale received criticism for its psychometric weaknesses since all statements on the survey were framed in power-oriented terms and its connection to social behavior was inconsistent.[270]

Lewin's research on authoritarian leadership revealed that highly directive leaders who exert complete control over subordinates can achieve organizational goals effectively. However, he also discovered that this leadership style often resulted in negative outcomes, such as decreased motivation and job satisfaction among

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[266] Bass and Bass, *The Big Book of Bass,* 235.

[267] Bass and Bass, *The Big Book of Bass*, 235.

[268] Bass and Bass, *The Big Book of Bass,* 236.

[269] Bass and Bass *The Big Book of Bass*, 236.

[270] Bass and Bass, *The Big Book of Bass*, 236.

subordinates.[271] In his analysis of organizational management styles and cultures, Lewin

categorized leadership climates into three types: authoritarian, democratic, and laissez-

faire work environments.[272] Kurt Lewin, Ronald Lippitt, and Ralph White conducted a

study that examined the effects of different leadership styles on schoolchildren.

Participants were placed within one of three groups: authoritarian, democratic, and

laissez-faire. The study conclusively showed that democratic leadership outperformed

both authoritarian and laissez-faire leadership.[273] These significant findings sparked

extensive research into various leadership styles. Authoritarian environments are

characterized by leaders who establish policies and techniques for work tasks, as well as

dictate the division of labor. Despite these conclusions by Lewin, Adorno, and Fromm,

authoritarian leadership remained popular in political and organizational contexts

throughout the 20th century.

Although authoritarian leadership is often seen as negative, one of the benefits of

authoritarian leadership is that it can be effective in situations where decisions need to be

made quickly and efficiently.[274] In a crisis, for example, a leader who can make quick

decisions and issue clear directives can be essential to ensuring the safety and well-being

of their team. Additionally, authoritarian leaders can provide a clear sense of direction

and purpose for their team, which can provide motivation for some individuals.

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[271] Moshe L. Miller, "Lewin, Kurt," *in Encyclopedia of the History of Psychological Theories*, edited by Robert W. Rieber, 638. Vol. 1 (New York, NY: Springer, 2012): 637-639.

[272] Miller, 638.

[273] Kurt Lewin, Ronald Lippitt, and Ralph K. White, "Patterns of Aggressive Behavior in Experimentally Created Social Climates," *Journal of Social Psychology* 10, no. 2 (May 1939), 271-273.

[274] Irving, Servant Leadership of Teams, lecture, (June 20, 2021).

Criticisms of Authoritarian Leadership.

While this leadership style has proven effective in some contexts, it also has its drawbacks. Laub defines an authoritarian leader as one who uses their power and authority to exert control, demanding absolute obedience from followers.[275] One of the main concerns with this leadership style is that it can lead to a lack of creativity and innovation among subordinates; when individuals have no opportunity to contribute their own ideas and perspectives, they may become dissatisfied with their work, leading to disengagement and a lack of inspiration.[276] Additionally, authoritarian leadership can create a culture of fear and intimidation, with team members feeling hesitant to speak up or challenge their leader's decisions. Authoritarian leadership is not suited for the directing of effective teams. Under such leaders team members are treated as little more than cogs in a wheel, who exist to promote the leader's goals and aspirations and have no freedom to think independently or become active partners in the vision.[277] This leadership style promotes distrust, results in low morale, and stifles creativity, while reflecting a lack of respect for the contributions of employees, often leading to attrition and a reduction in the overall effectiveness of a business or organization.[278] Another potential drawback of authoritarian leadership is that it can be associated with high levels of turnover and burnout.[279]

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[275] Laub, 156.

[276] Irving, Servant Leadership of Teams, lecture, (June 20, 2021).

[277] Irving, Servant Leadership of Teams, lecture, (February 23, 2022).

[278] Irving, Servant Leadership of Teams, lecture, (February 23, 2022).

[279] Irving, Servant Leadership of Teams, lecture, (February 23, 2022)

Authoritarian leadership, characterized by the centralization of power and control within a single individual or a small group, has been a subject of scholarly scrutiny for its impact on organizations and societies. Northouse, Irving, Laub, and other scholars emphasizes the importance of promoting more participative and inclusive leadership styles that foster empowerment, trust, and engagement among employees, thus cultivating a healthier and more productive organizational environment. Comprehending the potential pitfalls of authoritarian leadership, organizations and leaders can endeavor to adopt more balanced and effective leadership approaches that align with the principles of democratic governance, shared decision-making, and respect for individual rights and dignity.

Leadership Styles of Enver Hoxha

Paternalistic Leadership of Enver Hoxha

Enver Hoxha was a Marxist-Leninist politician who ruled Albania from 1944 until his death in 1985.[280] He ushered in Albania's communist era in 1944 as he created the socialist People's Republic of Albania. Hoxha's path to power began in 1941 when he was chosen as the secretary of the Albanian Communist Party's Central Committee.[281] Over the following years, he gradually increased his power within the party and, by 1948, had emerged as the undisputed leader of the Albanian Communist Party, a position he held until his death.[282]

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[280] "Enver Hoxha," My Albanian Studies, accessed August 2, 2023, https://albanianstudies.weebly.com/enver-hoxha.html.

[281] Bernd Fischer and Oliver Schmitt, *A Concise History of Albania* (Cambridge: Cambridge University Press), 246, 275.

[282] Fischer and Schmitt, 246.

Enver Hoxha's leadership style was characterized not only by authoritarianism but also by a paternalistic approach. Hoxha believed that the state had a responsibility to take care of its citizens and provide for their basic needs, and he saw himself as a father figure who would guide and protect the Albanian people.[283] Hoxha's paternalistic leadership involved a complex mix of coercion and benevolence, with the state using its vast resources to provide for its citizens while at the same time severely limiting their freedoms and controlling their lives.

One of the key elements of Hoxha's paternalistic leadership was the extensive social welfare programs implemented by his regime. Hoxha's government provided free healthcare and education to all Albanian citizens and made significant investments in infrastructure and public services.[284] These programs were intended to improve the living standards of Albanians and promote the idea of a caring, socialist state. However, they also served to create a sense of dependence on the state, with many Albanians reliant on government handouts to meet their basic needs.

Hoxha's paternalistic leadership also involved a significant degree of state control over the economy. Hoxha believed that the state had a responsibility to manage the economy in the interests of the Albanian people, and he pursued policies of industrialization and collectivization aimed at creating a self-sufficient, socialist economy.[285] The state owned and controlled most major industries, and individual initiative and entrepreneurship were severely restricted. While these policies did result in

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[283] Fischer and Schmitt, 309.

[284] Fischer and Schmitt, 302.

[285] Blendi Fevziu, *Enver Hoxha: The Iron Fist of Albania*, trans. by Robert Elsie, and Majlinda Nishku (London: I.B. Tauris, 2016), 154, 238.

some economic growth, they also stifled innovation and led to inefficiencies and shortages.

At the same time, Hoxha's paternalistic leadership involved a significant degree of coercion and repression. The state controlled all media and communication channels, and political opposition was ruthlessly suppressed.[286] Hoxha's secret police and security forces maintained a pervasive surveillance network, monitoring the activities of citizens and punishing those who were deemed to be a threat to the regime.[287] This meant that Albanians were largely unable to exercise any political rights and freedoms, and were forced to rely on the state for protection and guidance.

<p style="text-align:center;">*Authoritarian Leadership of Enver Hoxha*</p>

Hoxha initially had a close relationship with the Soviet Union. In the years following World War II, Albania became increasingly aligned with the Soviet Union, and Hoxha was able to leverage this connection to consolidate power within Albania. Fred Abrahams observes that this relationship allowed Hoxha to receive significant amounts of military and economic aid from the Soviet Union, which he used to bolster his own position within Albania as he used these funds to improve infrastructure such as the electrical grid, education, and health care.[288] Hoxha's ability to suppress dissent was also instrumental in his consolidation of power. Blendi Fevziu notes that Hoxha's regime was

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[286] Fred C. Abrahams, *Modern Albania: From Dictatorship to Democracy in Europe* (New York: New York University Press, 2015), xi, 6-7.

[287] Fischer and Schmitt, 286.

[288] Abrahams, 18.

marked by mass purges, arbitrary arrests, and the brutal suppression of any form of

opposition.[289] Fevziu further observed about Hoxha's regime,

> It had been a nightmare of tragic dimensions: in his 46 years of rule, 5,037 men
> and 450 women were executed; 16,788 men and 7,367 women were convicted
> and sentenced to three to 35 years of imprisonment, terms which were often
> extended by reconvictions in jail; 70,000 people were interned; and 354 foreign
> nationals were executed by firing squad, of whom 95 were Albanians from
> Kosovo.[290]

The regime's tactics were particularly effective in suppressing dissent, as the state's

control of media and communication made it difficult for opposition groups to organize

or gain support. During his rule, Hoxha implemented an authoritarian leadership style,

which he used to consolidate power and maintain control over Albania's political,

economic, and social systems.[291] Hoxha's authoritarian leadership was characterized by a

ruthless suppression of dissent and the implementation of policies aimed at creating a

self-sufficient, socialist state.[292] His plan was to establish a new Albania as a model for

an idealized communist world. Hoxha's authoritarian leadership also involved the

creation of a cult of personality around himself. [293] He portrayed himself as the sole

guardian of the socialist revolution and promoted his image as a wise and fatherly,

infallible leader.[294] Hoxha's image was ubiquitous throughout Albania, since every public

place had to display a statue or a picture of him and every home had to maintain a shelf

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[289] Fevziu, 347.

[290] Fevziu, 347.

[291] Fischer and Schmitt, 274.

[292] Fevziu, 154, 238.

[293] Fischer and Schmitt, 309.

[294] Abrahams, 19.

displaying his books. Hoxha craved god-like adulation and utilized his propaganda machine to convince the population that he was their eternal protector. In reality, Albanians lived in constant fear and felt like prisoners in their own nation. Over the course of Hoxha's rule, Albania became increasingly isolated, with the entire nation enslaved and devastated by his abusive leadership. Hoxha's authoritarian leadership was also marked by his uncompromising approach to political opposition. He believed that any challenge to his rule was a threat to the socialist revolution in Albania and responded to any sign of dissent with brutal force.[295]

During the fifty years under this extreme communist regime, Albania first aligned itself with the Soviet Union throughout the 1950's, followed by a shift in affiliation to Mao's China during the mid-1960's (lasting until 1976), which led to Albania's version of a cultural revolution. Hoxha was a ruthless, paranoid dictator who believed neighboring countries Greece and Yugoslavia, as well as the United States and various Soviet allies, all wanted to invade Albania.[296] This fear led Hoxha to install 173,000 steel-reinforced cement bunkers throughout the nation, most of which remain even today.[297] Some have been repurposed as museums, storage rooms, shelters for goats and sheep, and in one instance, a tattoo parlor. Hoxha and his political allies portrayed the country as being in a constant state of siege.[298]

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[295] Miranda Vickers, *The Albanians: A Modern History* (New York, NY: I.B. Tauris and Co Ltd, 2014), 286.

[296] Fischer and Schmitt, 312.

[297] Fischer and Schmitt, 274-275, 312-313.

[298] Vuka, 70.

During the final years under communism, Albania entered a period of extreme

isolation, as Hoxha implemented a policy of economic and political self-reliance.

Hoxha's brutal treatment of Albanian citizens, and his policies of demanding

unquestioning obedience, encouraged neighbors to report any deviation from the "party

line," undermining trust. Missionaries who came to Albania after communist rule ended

with the introduction of democratic reforms found the population grossly undernourished,

their physical stature stunted from the lack of proper nutrition.

In 1965 Hoxha declared Albania to be the world's first atheist state and outlawed

not only all religious practice but even any mention of God.[299] He wanted to rid Albanian

society of "the poison of religion."[300] Hoxha ordered religious buildings demolished or

repurposed, confiscated the property of both Christian and Islamic groups, persecuted

religious leaders, and punished anyone who persisted in religious practice.[301] In its place,

Hoxha promoted the idea of "Albanianism" as proposed by the Albanian poet Vaso Pasha

in the 19th century,[302] where people find their primary identity in being Albanian rather

than in their religious identification, their profession, or their social status.

Hoxha's paranoia even bled into everyday life. To assure that religion was rooted

out and replaced by Albanianism, every book, along with every other piece of literature,

as well as all news reports, and even music were examined and closely monitored for

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[299] Ibrahim Karataş, "State-Sponsored Atheism: The Case of Albania During The Enver Hoxha Era," *Occasional Papers on Religion in Eastern Europe* 40 no. 6 (2020): 95.

[300] Valbona Bezati, "How Albania Became the World's First Atheist Country," *Balkan Insight*, August 28, 2019. https://balkaninsight.com/2019/08/28/how-albania-became-the-worlds-first-atheist-country/.

[301] Karataş, 94.

[302] Brackob, 26.

content that deviated from the party line.[303] Even religious names were replaced.[304]

Despite their meager salaries, all Albanians were forced to buy Hoxha's books. After the

fall of communism, Albanian vendors often used the pages of books written by Hoxha as

paper to "wrap bloody meat and goat cheese."[305] Albanians were fed constant lies and

thus did not realize how poor they were in comparison with Western nations. The

economy served to enrich Enver Hoxha and his inner circle, while the general population

remained in poverty.

<div align="center">Atrocities of Enver Hoxha</div>

Bernd Fischer and Oliver Jens Schmitt note that Enver Hoxha's dictatorship in

Albania was marked by numerous atrocities, including the imprisonment, torture, and

execution of political opponents, the establishment of labor camps, and the forced

displacement of entire communities.[306] The regime's brutal tactics were aimed at

maintaining control over Albania's political, economic, and social systems, and at

suppressing any opposition to Hoxha's rule.

One of the most notorious atrocities committed by Hoxha's regime was the use of

labor camps.[307] These camps were established to punish those seen as a threat to the

regime, including political dissidents, religious figures, and intellectuals. Prisoners in the

camps were subjected to grueling physical labor, poor living conditions, and frequent

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[303] Karataş, 94-95.

[304] Fischer and Schmitt, 312.

[305] Abrahams, 312.

[306] Fischer and Schmitt, 274, 287.

[307] Fischer and Schmitt, 286.

torture. Many died from malnutrition, disease, or injuries sustained during their work.

During World War II, as Hoxha was consolidating his rule, he sent orders to General Dali

Ndreu, who oversaw clean-up operations in the north of the country, after the departure

of German occupation troops.[308]

> Set up prisons and concentration camps and imprison all those charged with serious offences, high treason and open collaboration. Do not show mercy to anyone who collaborated with the occupiers; execute them on the spot. Assemble all prisoners in concentration camps; try to avoid mass arrests because such actions will frighten people. Be careful. Stop, arrest and execute influential individuals, make them an example for others. This is sure to have an impact on people.[309]

Another of Hoxha's atrocities was the execution of political opponents, which was

carried out on a massive scale.[310] The regime's secret police, known as "Sigurimi," and

its security forces were used to track down and capture those deemed to be a threat to the

regime, and many were executed without trial.[311] It is estimated that as many as 100,000

Albanians were imprisoned or killed during Hoxha's reign, with some suggesting the

figure may be even higher.[312]

While Hoxha's regime did provide significant social welfare programs and made

investments in infrastructure and public services, these positive effects were

counterbalanced by severe restrictions on individual freedom and widespread repression.

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[308] Fevziu, 146.

[309] Enver Hoxha, *order no. 96 to General Dali Ndreu* (Central State Archives, November 17 1944).

[310] Fischer and Schmitt, 318-317.

[311] Fischer and Schmitt, 286.

[312] Fevziu, 346.

Enver Hoxha's paternalist and authoritarian leadership styles in Albania were characterized by a ruthless suppression of dissent, the establishment of a cult of personality, and the implementation of policies aimed at creating a self-sufficient, socialist state. Hoxha's regime was marked by a disregard for individual rights and freedoms, with the state wielding enormous power over the lives of its citizens. While Hoxha's regime was able to maintain control over Albania for over four decades, the legacy of his paternalistic and authoritarian leadership has had a lasting impact on the country's political, economic, and social systems even to this day.

How Paternalistic and Authoritarian Leadership Affect Albanian Leaders Today

After the introduction of democracy, Albania quickly shed its communist-era centralized economy, but has struggled to fully adapt to the unique demands of a capitalistic market economy.[313] Shyqyri Llaci and Adem Zogjani note that one reason for this is the continuing prevalence of an authoritarian leadership style, along with the belief that strong leaders micromanage every detail of a project, prompting, scolding and checking on team members to make sure tasks are completed correctly.[314] Albanian leaders tend to lead in an authoritarian manner, which manifests itself in limited tolerance for dissent or questions, as well as poor communication between leaders and their followers or employees.[315] Albanian leadership today still frequently reflects the

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[313] Shyqyri Llaci and Adem Zogjani, "Confrontation of Albanian Leaders with Global Crises and Their Characteristics," *European Scientific Journal* 9, no. 13 (November 2013): 325-326.

[314] Adem Zogjani, Shyqyri Llaci, and Erida Elmazi, "The Role of Power in Effective Leadership and Followership: The Albanian Case," *Romanian Economic and Business Review* 9, no. 1 (Apr 1, 2014): 94.

[315] Dritan Shoraj, Shyqyri Llaci and Adam Zogjani, "Confrontation of Albanian Leaders with Global Crisis and Their Characteristics," *European Scientific Journal* (November 2013): 326.

influence of factors such as the Kanun, various past foreign occupations, as well as the authoritarian and paternalistic leadership style that is a vestige of Albania's recent communist history.[316]

Though communism fell in 1990, leadership in Albania continues to mirror the ingrained values of that system. Most Albanians identify with and intuitively accept and embrace such authoritarian leadership. Leaders are expected to be strong and to give orders or directions, rather than empowering those they lead toward growth.[317] Once they attain a position of power or authority, it is almost expected that leaders use that power to first benefit themselves or their immediate circle of family or associates, rather than seeking to use that power for the good of all.

In Albania authoritarian and paternalistic leaders are everywhere, not only in the workplace but also in many churches, crippling progress and leaving people unable to make decisions for themselves. Yet, these autocratic and self-protective leadership styles tend to keep the team subservient and weak and do not reflect the biblical example of shepherd and transformational leadership modeled by Jesus. To this day, most Albanian Christian leaders continue to allow such cultural norms to dictate how they lead local churches, Christian organizations, or even their own family, instead of embracing a more biblical leadership model.

Andri Koxhaj argues that the majority of leaders in the Albanian workforce still use an authoritarian, repressive style to exercise control and ensure work is done

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[316] Matilda Pajo, "Consequences of the Totalitarian Past on the Post-Communist Society," *European Journal of Multidisciplinary Studies* 3, no. 1 (December 1, 2016): 183.

[317] Andri Koxhaj, "Rethinking Interpretative Patterns of Leaders: Albanian Leadership between Myth and Reality," *Romanian Economic Business Review* 6, no. 1 (2011): 168-170.

properly.[318] These leaders believe that micromanagement, pressure and mandates are essential for motivating workers who otherwise become lazy and avoid work.[319] An empirical and theoretical analysis of the relationship between transactional, transformational, and laissez-faire leadership styles and organizational effectiveness in the secondary banking sector in Albania was conducted by Dritan Shoraj and Marionela Memetaj. Shoraj and Memetaj assert that Albanian society, in terms of economic and socio-cultural aspects, remains in a transitional phase, making it challenging for Albanian business organizations to align with a specific model of organizational success.[320] The transition of Albanian society from totalitarianism to a market economy was evidently accompanied by both positive and negative consequences. However, their study showed among the three leadership styles examined, transformational leadership exhibited the most significant impact on both organizational effectiveness and leadership.

Matilda Pajo discusses Albania's journey from a totalitarian regime to a democratic one and provides an explanation for the recent delays in achieving a consolidated democracy. To fully understand this process, it is crucial to examine not only the transition period but also the lasting impact of oppression on Albanian society during the totalitarian era. This research aims to establish a link between bad governance and the anti-democratic nature of governance in Albania.[321] Pajo declares that the greatest

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[318] Koxhaj, "Rethinking Interpretative Patterns of Leaders: Albanian Leadership between Myth and Reality," 168-176.

[319] Irving, Servant Leadership of Teams, lecture, (February 23, 2022).

[320] Dritan Shoraj and Marionela Memetaj, "Impact of Leadership Versus Organizational Effectiveness in the Secondary Banking Sector in Albania," *European Journal of Economics and Business Studies* 3, no. 2 (May-August 2017): 234.

[321] Pajo, 182, 185.

hope for the future of Albania lies with a new generation that has experienced freedom and will be determined to protect and safeguard that freedom.[322]

Similarly, in a comparative analysis, Asiya Validova and Erna Pulaj explored leadership approaches in Albania and Russia, which share a common political and economic background, where the development of leadership and entrepreneurship grew within the confines of a controlled market, rather than allowing them to flourish organically in the "natural habitat of a free market."[323] These two countries embraced a shared communist ideology that became deeply rooted and left a lasting legacy for the future. The primary objective of the study was to explore whether the shared political, economic, and cultural background of Albania and Russia still influences their present leadership styles. To achieve this, the researchers formulated three questions, each addressing different aspects of leadership in these two countries. To gather relevant data, the researchers conducted a survey targeting MBA students. This group was chosen because they represent a transitional phase, equipped with Western academic knowledge acquired through their college education, but experiencing the autocratic leadership styles prevailing in the labor market. The results of the survey indicated Albania and Russia both share a tendency toward autocratic leadership styles in the workforce. Also, the study revealed that the career paths chosen by students show their preference for a more transformational leadership approach.[324]

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[322] Pajo, 185.

[323] Asiya F. Validova and Erna Pulaj, "Leadership Styles in Transitional Economies," *Academy of Strategic Management Journal* 15 (2016): 1.

[324] Validova and Pulaj, 6-7.

Joner Nikolla observes the existing literature on Albanian leadership is scarce, as only a limited number of relevant studies have been conducted.[325] Validova and Pulaj also conclude that Albania, as a nation, has received limited attention in academic discussions regarding leadership. Its exploration in the realm of academic discourse remains relatively uncharted, particularly concerning leadership topics.[326] Scholarly material that addresses how paternalistic and authoritarian mindsets affect the church today is practically non-existent. Further research is necessary to explore the aforementioned leadership styles and their correlation with past, present, and future contexts in leadership.

Zogjani, Llaci, and Elmazi also suggest that the topic of power and leadership has received limited attention, citing the dearth of data in the extant literature.[327] To help bridge this gap, these researchers conducted a study in Albania to examine the perception of power among leaders and followers. They aimed to shed light on the actual dynamics of power utilization within organizations, observing that Albania has inherited the influence of authoritarian leadership, where open expression of thought is discouraged, and individuals are expected to comply and humble themselves.[328] These researchers recognized the significance of understanding how followers perceived power, the types of power they predominantly utilized, their requirements for enhanced effectiveness, and

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[325] Joner Nikolla, "Leadership in Albania: Today and Tomorrow," (BA diss., Aalto University, 2021), 28.

[326] Validova and Pulaj, 3.

[327] Zogjani, Llaci, and Elmazi, 89.

[328] Adem Zogjani, Shyqyri Llaci, and Erida Elmazi, "The Role of Power in Effective Leadership and Followership: The Albanian Case," *Romanian Economic and Business Review* 9, no. 1 (Apr 1, 2014): 90.

their assessment of the power exercised by their leaders. To measure the distribution of power, they conducted a survey among 200 respondents from various age groups working in 30 different companies located in Tirana, Albania. Zogjani, Llaci, and Elmazi note that a pivotal correlation exists between power and vertical hierarchy in determining an individual's influence within an organization.[329] In other words, the position one holds within a company or institution significantly impacts their level of authority and their ability to wield influence over others.

Further interesting observations from this study included the fact that the delegation of power is generally not encouraged in organizational structures, and that followers tend to accept the existence of inequalities in the distribution of power.[330] The research also revealed that most leader respondents were male, while subordinates were predominately female.[331] Lastly, the study confirmed the hierarchical structure prevalent within Albanian society. The influence of the earlier communist regime on cultural norms continues to have a significant impact on the cultural development of the population. Consequently, the study revealed a connection between this communist inheritance and the hierarchy which still predominates within Albanian business leadership structures.[332]

Andri Koxhaj examines Albanian leadership and proposes that effective leadership is not contingent on techniques, but rather on categorical values. He notes that in Albania, leadership often prioritizes image over responsibility and actual work.[333] As

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[329] Zogjani, Llaci, and Elmazi, 96.

[330] Zogjani, Llaci, and Elmazi, 98.

[331] Zogjani, Llaci and Elmazi, 95.

[332] Zogjani, Llaci and Elmazi, 94.

[333] Koxhaj, "The Nature of Leadership and Management in Albania," 2.

Koxhaj observes, the fundamental issue lies in the prevailing mentality that prioritizes image over substance, which can be characterized as speculative; this critique extends beyond Albanian businesses to include the marketing and advertising of international business.[334] To improve the situation, he suggests a reevaluation of the traditional dichotomy between management and leadership. Additionally, Koxhaj addresses McGregor's two management styles, namely authoritarian (Theory X) and participative (Theory Y). He argues that most managers in Albania believe that workers not only welcome control but also require it, as they perceive workers to be less productive without strict supervision. This managerial perspective leads to a leadership style based on centralization and hierarchy, which aligns with McGregor's Theory X, which holds that followers require strict control and suppression from their leaders. In Albania, this leadership approach prevails due to a lack of shared organizational values and vision.[335]

Culture and Worldview

Being aware of culture and worldview enables individuals to work in harmony. Hofstede, Hofstede and Minkov refer to culture as mental software which is programmed early in life; This mental software is a learned behavior among a group of people who share a common language, habits, customs, and social organization – those characteristics that give them an identity and distinction from the many thousands of other peoples of the world.[336] Northouse defines culture as the distinct set of beliefs, values, and customs

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[334] Koxhaj, "The Nature of Leadership and Management in Albania," 3.

[335] Koxhaj, "The Nature of Leadership and Management in Albania," 10.

[336] Hofstede, Hofstede, and Minkov, 4-7.

of a particular group of people that determine how they think, feel, and behave.[337] Culture

is dynamic, changing over the course of time. No human culture ever remains in a

permanent state.

According to Georges, an understanding of the concept of worldview is essential

for functioning in cultural harmony within a diverse society.[338] Worldview is the way a

person sees themselves and their purpose in life, as well as their understanding of the

world, especially regarding issues such as politics, philosophy, as well as God and

religion.[339] This intertwining of beliefs, values, and customs make up a person's

worldview. It is the deepest level of people's inner being which forms the basis of their

lives. Worldview lies at the heart of a culture. From this worldview come the beliefs and

values of that culture, which in turn influence behavior. If any significant change is to

take place, it has to happen here, at the core or heart of the culture.

Culture is multi-faceted, has rich diversity and espouses unique characteristics.

Subsequently, globalization impacted cultures across the globe, fostering cross-cultural

exchanges and transformations. Globalization is the process through which different

cultures and economic systems around the world have become interconnected largely

influenced by large multinational companies and improved communication.[340] This

interconnectedness has led to significant economic and social transformations, shaping

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[337] Northouse, 434.

[338] Jayson Georges, *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures* (Place of publication not identified: Timē Press, 2017), 11.

[339] Georges, 11.

[340] Hayat Kabasakal, Ali Dastmalchian, Gaye Karacay, and Secil Bayraktar, "Leadership and Culture in the MENA Region: An Analysis of the GLOBE Project," *Journal of World Business* 47 (2012): 520.

the modern world. Managers faced with the challenge of dealing with people from diverse cultures due to the rise in international trade, needed to cultivate cross-cultural sensitivity to ensure their effectiveness. Therefore, understanding how actions are perceived and interpreted by individuals from different cultural backgrounds became crucial for managers seeking success in this globalized environment.

The GLOBE research project founded by Robert J. House and edited by Paul J. Hanges, Mansour Javidan, Peter W. Dorfman and Vipin Gupta examined culture through the study of practices and values. It aimed to understand how culture relates to societal, organizational, and leadership effectiveness. The project involved 170 investigators from 62 different cultures who tested 27 hypotheses. They collected data from 17,300 managers in 951 organizations.[341] The researchers developed instruments by consulting with members of the relevant cultures, using techniques like focus groups and drawing from existing literature. The project provided valuable insights into the connections between culture and various outcomes.[342] The primary objective pursued by the GLOBE initiative was to cultivate an empirically grounded theory that could aptly delineate and forecast the impact of specific cultural variables on leadership and organizational dynamics, along with evaluating the overall effectiveness of the processes. To this end, the study sought to address fundamental queries that encompassed the following areas:

> 1. Are there leader behaviors, attributes, and organizational practices that are universally accepted and effective across cultures? 2. Are there leader behaviors, attributes, and organizational practices that are accepted and effective in only some cultures? 3. How do attributes of societal and organizational cultures affect

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[341] Robert J. House, *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* eds. Paul J. Hanges, Mansour Javidan, Peter W. Dorfman and Vipin Gupta (Thousand Oaks, CA: Sage Publications, 2004), xv.

[342] House, xv.

the kinds of leader behaviors and organizational practices that are accepted and effective? 4. What is the effect of violating cultural norms relevant to leadership and organizational practices? 5. What is the relative standing of each of the cultures studied on each of the nine core dimensions of culture?[343]

House and his colleagues put forward six global leadership behavior definitions. These include charismatic leadership, team-oriented leadership, participatory leadership, human-oriented leadership, autonomous leadership, and self-protective leadership behaviors.[344]

The GLOBE study's findings indicated that within Eastern European culture, participatory leadership emerged as a less significant type of leadership compared to countries in the Anglo-Saxon, German European, and Northern European groups.[345] This suggests that Eastern European cultures tend to adopt "less participatory and more centralized, autocratic-oriented leadership styles."[346] Notably, the Eastern Europe cluster scored comparatively high on the dimensions of in-group collectivism and power distance.[347] House reported self-protective leadership, which has been regarded negatively by the other GLOBE clusters ranked the highest in Eastern Europe, specifically in Albania.[348] This leadership style is characterized by traits such as self-

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[343] House, 10.

[344] House, 6-7.

[345] Nizamettin Dogar, "A Cultural Perspective to Leadership Practices in Balkans," *Academicus International Scientific Journal* 12, no. 23 (2021): 117.

[346] Nizamettin Dogar, "A Cultural Perspective to Leadership Practices in Balkans," *Academicus International Scientific Journal* 12, no. 23 (2021): 117.

[347] "Eastern Europe," GLOBE, accessed, August 1, 2023 https://globeproject.com/results/clusters/eastern-europe?menu=cluster#cluster.

[348] "Eastern Europe," GLOBE, accessed, August 1, 2023 https://globeproject.com/results/clusters/eastern-europe?menu=cluster#cluster.

centeredness, elitism, status consciousness, narcissism, and a propensity to create

conflicts with others.[349] The Eastern European cluster was ranked as one of the highest

for self-protective leadership.

Albania was clustered with the Eastern European countries which included

Georgia, Greece, Hungary, Kazakhstan, Poland, Russia, and Slovenia.[350] Data collected

from each country was analyzed and compared to create a score for each country. The

scores helped provide insights into how the country functions in different areas compared

to the rest of the world. It highlights strengths and weaknesses in a particular culture, in

its leadership, and its overall organization, and can be used to understand and improve on

various aspects of that culture and its business practices.

Nizamettin Dogar notes that based on the previously mentioned research, it is

evident that leadership behaviors in today's global landscape need to be approached with

a global perspective. However, it is crucial to acknowledge that cultural differences play

a significant role in shaping leadership behaviors, and as a result, priorities and orders of

importance may differ accordingly.[351] Hayat Kabasakal, Ali Dastmalchian, Gaye Karacay,

and Secil Bayraktar observe that global leadership differs significantly from domestic

leadership, as strategies and approaches that prove effective in one region may not yield

the same results in another part of the world.[352] Effective leaders must take into account

the cultural norms prevailing in business, encompassing relationships, hierarchies, ethics,

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[349] House, 7.

[350] "Eastern Europe," GLOBE, accessed, August 1, 2023
https://globeproject.com/results/clusters/eastern-europe?menu=cluster#cluster.

[351] Dogar, 113, 119.

[352]Kabasakal, Dastmalchian, Karacay, and Bayraktar, 520.

and risk patterns, to ensure their effectiveness.[353] Moreover, these scholars acknowledge

that, while there is extensive literature on effective leadership models and practices from

the Western perspective, limited research has been conducted on effective leadership

models from the Eastern perspective.[354]

Dogar draws attention to two important points when conducting research about

leadership within the Balkans. "In the Balkans, academic studies about modern

management in general and leadership in particular started to be seen since the beginning

of 2000s, and quality and field studies based on regional studies were only started after

2010, and a lack of empirical data to cover the entire geography of both periods."[355] He

also points out that the limited available empirical data for both periods can be attributed

to the fact that, with the exception of Greece, all the nations in the region have a

communist past or adhered to socialist ideologies characterized by authoritarian

leadership. Even after the fall of Communism, paternal and authoritarian leadership still

impact all aspects of life which hinders the development of leadership styles other than

the Soviet-style autocratic approach to management and leadership.[356] Dogar further

explains that the overthrow of communist governments resulted in utter chaos in the areas

of leadership and authority.[357] In these nations, the absence of institutional infrastructure

during their transition to a new era is evident, as the state previously had complete control

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[353] Kabasakal, Dastmalchian, Karacay, and Bayraktar, 520.

[354] Kabasakal, Dastmalchian, Karacay, and Bayraktar, 520.

[355] Dogar, 118.

[356] Dogar, 118.

[357] Dogar, 118.

over everything. Many political leaders recognized the importance of salvaging the remnants of the collapsed system before embarking on the task of rebuilding.

Culture shock is an unpleasant experience felt by individuals when they move to a new country, or encounter a new culture, or otherwise unfamiliar surroundings.[358] It encompasses psychological and physical reactions resulting from confrontation with a foreign culture, leading to feelings of uncertainty, confusion, or anxiety. This cultural adjustment is considered normal and occurs when individuals are confronted with an unfamiliar environment. However, such reactions are not only limited to the individual, but can also manifest on the level of society as a whole. Claudia Feichtinger and Gerhard Fink introduce the concept of collective cultural shock, a phenomenon similar to culture shock. In Eastern Europe, a brusque change of the political system influenced the cultural context, and the phenomenon of collective cultural shock was birthed.[359] However, in this context culture shock was not induced by a geographical move but rather by a sudden change that upended the existing social and cultural system.[360] Eastern Europe went through a rapid transition from communist and socialist values to capitalist Western values. These changes brought friction and it took the population time to adjust to the new political and economic reality.[361] Such insights offer valuable clues about how changing from a communist worldview to a more open one is more complicated than merely introducing democratic governmental structures, and that an old, ingrained way of

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[358] Feichtinger and Fink, 303.

[359] Feichtinger and Fink, 303.

[360] Feichtinger and Fink, 303.

[361] Feichtinger and Fink, 303.

thinking rooted in communism continues to affect the prevailing leadership style in the Balkans, including Albania.

Erin Meyers explains the importance of being aware of how "cultural patterns of behavior and belief frequently impact perceptions (what is seen), cognitions (what is thought), and actions (what is done)."[362] As a starting point the author uses eight different parameters for classifying cultures and depicts how each culture can be charted across a spectrum to show its relative similarity or difference from every other culture, based on each of these parameters. Meyers then offers strategies for successful engagement in cross-cultural settings. Both leaders and co-workers can encourage smooth interaction on cross-cultural teams by fostering a healthy appreciation for the cultural differences present within the team.

It is natural to measure experiences based on one's own culture, since worldview is ingrained in an individual from earliest childhood. Georges discusses how missiologists classify all cultures according to three overarching worldview categories: guilt/innocence, shame/honor, and fear/power.[363] These three broad spectrums characterize how people interact with and interpret the world around them.

A guilt and innocence mindset characterizes most individualistic societies. Independence is strongly encouraged, while dependence is frowned upon.[364] Georges proposes that the idea of right and wrong is deeply ingrained within this guilt and

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[362] Erin Meyer, *The Culture Map: Breaking through the Invisible Boundaries of Global Business*, 1st ed. (New York, New York: Public Affairs, 2014), 14.

[363] Georges,10-11.

[364] Georges, 16-17.

innocence mindset.[365] Consequently laws and rules are used to define right and wrong behavior and to determine individuals' innocence or guilt.[366] According to this way of thinking, everyone is responsible for their own actions, with the law applying equally to all.

Newell indicates that shame and honor societies are found within collectivistic cultures where community approval and family honor are emphasized over individual rights.[367] Within such cultures, individuals will seek honor and value reputation above everything else. Doing good things in the community brings honor both to the community and to one's family. Shame in such a culture is to be avoided at all costs. When one does something dishonorable, or if something dishonorable happens to an individual, their entire family or community is shamed as a result, and honor must be restored in order for those affected to recover their good standing.

Power and fear cultures are animistic and tend to be collectivist in nature. Fear is the dominant factor which impacts all of life. Decisions are based on the perception of the presence of spirits who must be appeased to preserve harmony and health. Fear of spirits is the motivation for nearly every action or decision.[368] In the 3D Gospel, Georges discusses how these three mindsets define how individuals see their world. An awareness of these mindsets helps prevent misunderstandings in a cross-cultural setting.[369]

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[365] Georges, *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*, Ch. 2, Kindle.

[366] Georges, *14-18*.

[367] Marvin Newell, *Crossing Cultures in Scripture: Biblical Principles for Mission Practice* (Downers Grove, IL: InterVarsity Press, 2016), 52.

[368] Marie Hofmann, "World Views: Power and Fear" (lecture, Christ for the Nations Albania, Buçimas, Albania March 5, 2018)

[369] Georges, 11, 15-16.

Power and Leadership

When considering aspects of leadership, the exercise of power comes to mind. Power can be defined as "control, authority, or influence over others."[370] McCloskey explains that poor leadership may show tendencies toward abuse of power and position.[371] A title does not make that person a leader. Positional power is the power a person derives from their title or rank in an organization. Leaders derive power from having higher status than their followers. Bass expounds on the idea of power and leadership effectiveness. Leaders who base their leadership on power and push their agenda through offering special rewards for compliance, while meting out punishments for those who resist may reach desired goals in the short term but create an unsatisfactory and demotivating work environment in the process.[372] Conversely, effective leadership involves an ability to inspire people to work together toward a shared goal without the need for coercion or force. A leader's credibility is an essential aspect of their ability to lead. Leadership involves the constructive exercise of power. However, the converse is not necessarily true, as power can also be exercised by those without leadership skills to force people to follow a certain course of action.

Kessler asserts that every leader must have power in order to lead.[373] Power, when utilized constructively, causes those under it influence to flourish, inspires creativity and

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[370] "Power," Merriam Webster, accessed August 1, 2023, https://www.merriam-webster.com/dictionary/power?src=search-dict-box.

[371] McCloskey and Louwsma, location 415, Ch. 1, Kindle.

[372] Bass, "Does the Transactional-Transformational Leadership Paradigm Transcend Organizational and National Boundaries?," 133.

[373] Volker Kessler, "Leadership and Power," *Koers* 75, no. 3 (2010): 529.

positively shapes environments.[374] Furthermore, Kessler acknowledges that God gave

mankind lordship and power, therefore as God's representative leaders should exercise

this power with responsibility toward God.[375]

How Power-Distance Affects Leadership

Another factor in effective cross-cultural interaction is recognizing how members

of the other culture relate to and interact with leadership. There are major differences

between cultures in what they consider to be proper in this regard. Hofstede, Hofstede

and Minkov introduce the concept of power-distance as a way to define how people in a

society relate to each other on a hierarchical scale.[376] Khatri argues that power-distance is

important because it influences employee behaviors. Moreover, he states members from

the same culture share certain mindsets and are likely to see things similarly, whereas

people from differing cultures have different mindsets and will therefore most likely

interpret the same situations differently.[377] A culture that gives great deference to a

person in authority is a high power-distance culture, while a culture that values the equal

treatment of everyone is a low power-distance culture.[378]

High power-distance societies give the greatest power to those who are in

authority while regular members of that society have little or no say-so in directing their

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[374] Andy Crouch, *Playing God: Redeeming the Gift of Power* (Downers Grove, IL: InterVarsity Press, 2013), 18.

[375] Kessler, 534

[376] Hofstede, Hofstede, and Minkov, 61.

[377] Naresh Khatri, "Consequences of Power Distance Orientation in Organizations," *VISION-The Journal of Business Perspective* 13, no. 1 (January-March 2009): 2.

[378] Hofstede, Hofstede, and Minkov, 116.

lives. Both leaders and followers assume (and accept) that the leader has more authority and respect than others. The leader has the right to make unilateral decisions that are to be obeyed without question.[379] According to Northouse high power-distance societies accept the uneven distribution of power and display a willingness to submit to authorities.[380]

Conversely, Hofstede states a culture that places emphasis on the equal treatment of everyone is a low power-distance culture.[381] Governments that are formed and govern based on the outcome of elections (via gaining a majority of votes) are seen as low power-distance.[382] Another tell-tale sign of a low power-distance society is that the religions and philosophical systems that predominate in these countries tend to stress equality.[383] Leaders in low power-distance cultures prefer input from those they lead before making decisions.[384] Power is delegated to team members, and many times a vote is expected.[385] If these governments resort to the use of force to impose their will, this is considered a sign of weakness and is perceived as a profound failure. Interdependence between those who are in power and those who are not is seen as fruitful. Leaders encourage independent thought and contributions to problem-solving. In these societies it is acceptable for those under authority to ask questions or give input in decisions.

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[379] Newell, 103-104.

[380] Northouse, 438.

[381] Hofstede, Hofstede, and Minkov, 45-46.

[382] Hofstede, Hofstede, and Minkov, 45-46.

[383] Hofstede, Hofstede, and Minkov 45-46.

[384] Hofstede, Hofstede, and Minkov 45-46.

[385] Newell, 104.

Individuals are encouraged to express themselves freely.[386] In universities open discussions are welcomed and students express their opinions freely with professors. The cultures of Northern Europe, Great Britain, the United States, New Zealand, Australia, and some Latin American countries value low power-distance.[387]

Collectivist and Individualistic Societies. Both collectivism and individualism include beliefs, attitudes, norms, roles, values, and behaviors that function together to form and shape a particular culture.[388] Distinctions among these factors can be used to analyze cultural differences in social behavior.[389] Leadership in both individualistic and collectivist societies is clearly shaped by the culture in which it functions.

Georges discusses how these mindsets define the way individuals see their world. Worldview is how a person sees themselves and their purpose in life, as well as their understanding of the world, especially regarding issues such as politics, philosophy, as well as God and religion.[390] This intertwining of beliefs, vales and customs make up a person's worldview. It is the deepest level of people's inner being which forms the basis of their lives. Worldview lies at the heart of a culture. From this worldview come the beliefs and values of that culture, which in turn influence behavior.[391] In Albanian culture

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[386] Stephen Parker, Diana L. Haytko, and Charles M. Hermans, "Individualism and Collectivism: Reconsidering Old Assumptions," *Journal of International Business Research* 8, no. 1 (2009): 130.

[387] Hofstede, Hofstede, and Minkov, 116.

[388] Harry Triandis, "Individualism-Collectivism and Personality," *Journal of Personality* 69, no. 6 (December 2001): 908.

[389] Parker, Haytko, and Hermans, 128.

[390] Georges, 11.

[391] Georges, 11.

and society, a collectivist way of thinking has been deeply ingrained into the people's psyche for centuries.

Triandis explains how collectivist societies are interdependent within their groups and focus on the well-being of the community. Loyalty and self-sacrifice for the sake of other group members is seen as virtuous. People within such groups have extremely deep bonds with other group members, and in times of trouble they look to family and close friends to help them solve difficulties.[392]

In collectivist groups the leader generally assumes supreme status and wields great influence on the general public. This comes from the fact that in eastern cultures such leaders are often elevated to God-like status irrespective of their worth. According to Llaci, Kasimati, and Kume, Albania has a collectivist culture like many other former communist countries, as evidenced through how easily dictators were able to use coercion to force consensus.[393] Zogjani, Llaci, and Elmazi believe that in Albanian companies, power distribution is unequal, with leaders enjoying more privileges than their followers.[394] Bardhoshi describes Albania as a collectivist society with a focus on the family rather than on the individual. The power of elders to make collective decisions regarding blood feuds, property, marriage, and other family issues remains in force in large segments of Albanian society.[395]

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[392] Triandis, 909.

[393] Shyqyri Llaci, Mimoza Kasimati and Vasilika Kume, "What about the Leader in Albanian Reality?," *Journal for East European Management Studies* 8, no. 4 (2003): 362.

[394] Adem Zogjani, Shyqyri Llaci, and Erida Elmazi "The Role of Power in Effective Leadership and Followership: The Albanian Case," *Romanian Economic and Business Review* 9 no. 1 (April 1, 2014): 90, 100.

[395] Nebi Bardhoshi, "Albania Communism and Legal Pluralism: The Question of Kanun Continuity," *Ethnologia Balkanica* 16, (2012): 109.

Newell indicates that shame and honor societies are found within collectivist cultures where community approval and family honor are emphasized over individual rights.[396] Within such cultures, individuals will seek honor and value reputation above everything else. Doing good things in the community brings honor both to the community and to one's family. Shame in such a culture is to be avoided at all costs. When one does something dishonorable or if something dishonorable happens to an individual, their entire family or community is shamed as a result, and honor must be restored for those affected to recover their good standing.

Individualistic societies on the other hand emphasize autonomy and focus on the value and uniqueness of each human being.[397] They are characterized by the belief that all people should be treated equally as much as possible and are taught to strive to be all they can be in personal achievement.[398] Individualistic societies commonly take the concept of equality more seriously and a leader is considered an individual like any other, not above or greater than any member of the general public.[399] Leadership styles vary greatly but leaders normally are not placed on a pedestal as they are in collectivist cultures.

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[396] Newell, 52.

[397] Newell, 17.

[398] Newell, 17.

[399] Triandis, 909.

CHAPTER FOUR

Data and Methodology

Nature of the Research

This project sought to address the lack of a transformational leadership model for Albanian leaders through a study of the historical example of the leadership styles utilized by Gjergj Kastrioti Skanderbeg (1405-1468), Albania's great national hero. In response to the problem, the researcher conducted a qualitative interpretive biography, a sub-category of narrative inquiry. The researcher tackled this issue through a threefold approach. First, an examination of Jesus and Paul's transformational and shepherd leadership was conducted with an emphasis on how their style of leadership impacted those they mentored. Subsequently, the researcher delved into relevant literature concerning five styles of leadership that impact Albania today. The final aspect involved a qualitative interpretive biographical study of Skanderbeg's leadership style. The primary tools utilized were content analysis and field notes. The objective was to comprehend the inclination of Albanian leaders toward malevolent and authoritarian leadership styles rather than more positive ones. Another aspect involved scrutinizing Skanderbeg's leadership styles to discern the reasons for the widespread admiration Albanians have for him. The researcher aims to create leadership courses inspired by Skanderbeg's approach, emphasizing that leaders utilizing shepherd, transformational, and benevolent paternalistic leadership styles can be strong, relevant, and robust leaders capable of influencing and positively transforming Albania.

Valerie J. Janesick identifies a biography as a written account of a person's lived experience. The researcher examines the person's life through written records and historical documents if the person is deceased.[400] Norman Denzin explains that an interpretive biographical method utilizes personal experiences, self-stories, and personal histories.[401] John Creswell clarifies that a well-written narrative inquiry includes some of the following facets:

1. Focus on a single individual

2. Collecting stories about a significant issue related to this individual's life

3. Development of a chronology that connects different phases or aspects of a story

4. Telling a persuasive story in a literary way

5. A possible exploration of themes that build from the story as part of a broader analysis

6. A reflexive approach to the study by the researcher[402]

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[400] Valerie J. Janesick, "Oral History, Life History, and Biography," in *Reviewing Qualitative Research in the Social Sciences* edited by Audrey A. Trainor and Elizabeth Graue (New York, NY: Routledge, 2013), 152.

[401] Norman J. Denzin, *Interpretive Interactionism* (Newbury Park, CA: Sage 1989), 142.

[402] John W. Creswell, *Qualitative Inquiry and Research Design*, 2nd ed., (Thousand. Oaks, CA: Sage 2007), 214-215.

Data

Primary Data

Primary data included the use of (a) content analysis and (b) field notes.

Secondary Data

Secondary data included (a) biblical, theological, and secular literature dealing with issues relevant to the problem of this project and (b) relevant documents and artifacts accessed through on-site visits to museums, as well as information gleaned from some media, including but not limited to examples of transformational leadership utilized in those settings.

Project Overview

The first step was to conduct a biblical/theological assessment exploring biblical examples of shepherd and transformational leadership, including Jesus' restoration of Peter (Jn 21), how Peter later drew on this personal experience in mentoring other leaders. (1 Pet. 5:1-10).

The second step was to engage in a review of relevant literature regarding leadership styles, specifically transformational, transactional, paternalistic, and authoritarian. This provided an overview of current knowledge, allowing the researcher to identify relevant theories, methods, and gaps related to the focus of the project.

The third step was to conduct qualitative interpretive biographical research to uncover information on Skanderbeg's leadership. The research utilized content analysis and field notes when examining literature, museums exhibits, and films.

The fourth and final step was to develop a model that categorized instances in which Skanderbeg acted as a transformational leader. The categories included (a)

idealized influence, (b) intellectual stimulation, (c) inspirational motivation and (d)

individualized consideration.

Research Instruments

The next step in the research process was to identify the leadership styles used by

Skanderbeg by creating five research instruments. These tables were developed and

utilized as content analysis templates for analyzing speeches and letters found in

literature and media. The objective was to gather data through reading biographies of his

life and examining his speeches and letters to obtain a comprehensive image of

Skanderbeg's distinct leadership techniques and traits through the lens of qualitative

interpretive biographical study.

Data from Skanderbeg's speeches and letters was gathered and then presented in a

chronological format, which included details about the setting or context of his

experiences, while identifying themes or categories that emerge from his story. Janesick

so aptly described how the process of collecting data provides an avenue for delving into

an individual's personal life story and capturing a comprehensive glimpse of it.

> They do not rely on statistics as such although they often employ demographic
> date to round out the cases or portraits of the lives under study. Here the
> touchstones rely on qualities related to investigating the researcher's and
> participant's subjectivities. Likewise, when using any of these genres it is already
> assumed that we embrace subjectivity, and we honor the description and
> explanation of all the messiness of human life. We welcome the opportunity to
> deconstruct the contradictions, vulnerabilities, complexity, and problems of
> participants. We take in the story being told with openness to the whole person,
> body, senses, soul, spirit, and cognition.[403]

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[403] Janesick, 154-155.

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Paul Leedy and Jeanne Ormund recommend collecting the data before analyzing it, assigning codes based on one's research problem and questions.[404] The researcher collected data, noting significant patterns and relationships within the data based on the codes that were identified.[405] There are numerous ways in which the data regarding Skanderbeg might be examined and a plethora of leadership theories that could be applied in that examination. This research, however, restricted analysis of the data to an examination based on shepherd, transformational, transactional, paternalistic, and authoritarian leadership theories. The reason for selecting these five leadership styles as the filter through which data would be analyzed was due to their potential for providing insights into Albania's history with different leadership styles. Over 500 years ago, Skanderbeg was able to transform a group of feuding tribes into a unified nation and to inspire many who followed him or interacted with him. Since authoritarian and paternalistic styles of leadership are so prevalent within Albanian society today, the researcher wanted to explore which leadership principles Skanderbeg employed, especially to what extent he may have functioned as a transformational and shepherd leader during his fight for an Albania free from Ottoman domination. Each research instrument represented one leadership theory and was coded and sub-coded by the different characteristics that define that particular style of leadership.

The First Research Instrument was Shepherd Leadership

Society is in need of compassionate and caring leaders in various organizations. Majda Ayoub Al-Salim states that there is a lack of understanding and implementation of

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[404] Paul Leedy and Jeanne Ormrod, *Practical Research: Planning and Design*, (New York, NY: Pearson, 2016), 349-350.

[405] Leedy and Ormrod, 349-350.

compassionate care, or shepherd leadership, in sectors such as education, religious organizations, healthcare, and in business.[406]

Shepherd leadership is widely practiced in churches and is characterized by a leader who communicates and cares for their flock while also teaching them self-sufficiency; faith-based shepherd leaders attribute their success to God and do not take credit for the accomplishments of their flock.[407] Additionally, Ayoub Al-Salim affirms that a shepherd leader is one who leads by example and yet knows how to delegate. This is an important aspect of shepherd leadership, and leaders should aim to equip, empower, and inspire their followers.[408] Shepherd leadership comes from the heart and includes a genuine desire to serve others.

The first research instrument was designed to detect if there was any shepherd leadership evident in Skanderbeg's leadership. It included ten criteria or sub-codes that corresponded to the characteristics of shepherd leadership based on Psalm 23 and John 10, material addressed in Chapter Two. Other resources included research conducted by Majda I. Ayoub Al-Salim, Zummy Anselmus Dami, Kelebogile T. Resane, and Martin Klingbeil on the different aspects of shepherd leadership. See Appendix A for a copy of the instrument used to assess characteristics of shepherd leadership.

The first criterion the researcher examined was data that indicated whether or not Skanderbeg respected boundaries. Every relationship is defined and preserved by boundaries. Breaching boundaries damages or destroys relationships.

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[406] Ayoub Al-Salim, 1.

[407] Ayoub Al-Salim, 4.

[408] Ayoub Al-Salim, 5.

The second criterion of shepherd leadership involved discerning how well Skanderbeg listened to others. Effective leaders take time to listen and take a keen interest in their followers' lives, and they make a commitment to listening intently to their team.

Trustworthiness is the third criterion and this is earned over a period of time from the consistent and caring treatment of the "sheep by the shepherd." A leader needs to cultivate a deep sense of trust within those he or she leads.

The fourth criterion was provision. Did Skanderbeg provide healthy environments and livable wages? A shepherd leader acts in a way that enhances life and knows his followers are more important than profit.

Sacrifice is the fifth criterion. Since Skanderbeg asked his men to go to war and potentially sacrifice their lives, did Skanderbeg live a sacrificial life as well?

The six criterion was personal investment. Did Skanderbeg's personally invest in those he led?

Protection was the seventh criterion. Shepherd leaders protect those whom they lead. Did Skanderbeg take steps to offer his followers protection and safety?[409]

Next, the researcher looked to see if Skanderbeg was relational. This is the eighth criterion. A true shepherd leader takes the time and energy to build solid and genuine relationships with those he or she leads. Such leaders do not view followers as mere employees, servants, or objects. Instead, each is known and treated as an "image of God."

The ninth criterion was being visionary. Did Skanderbeg have a vision for the future and live for the fulfillment of that vision?

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[409] Klingbeil, 306.

And the tenth and final criterion was healing. This characteristic relates to the emotional health and "wholeness" of people and involves supporting them both physically and mentally. Did Skanderbeg have an eye for the emotional and physical well-being of his followers?

The Second Research Instrument was Transformational Leadership

Transformational leadership, the next instrument utilized, was defined on the basis of Bernard Bass' theory of the Four I's of transformational leadership which are idealized influence, intellectual stimulation, inspirational motivation, and individualized consideration.[410] Building on this foundation, Bass and Steidlmeier further elaborate that "the transformational leader treats each follower as an individual and provides coaching, mentoring and growth opportunities."[411] This leadership fosters motivation, innovation, and personal growth, ultimately leading to better team performance and organizational success. One can see this dynamic within the relationship between Jesus and Peter. Jesus, through his teachings, mentoring, and actions, inspired, motivated, and transformed Peter, shaping him into a shepherd and transformational leader who would later transform the lives of others. Jesus' mentorship empowered Peter with a sense of purpose and a deepened understanding of his own gifts and talents. Peter, consequently, became a mentor to others, passing on the life-giving lessons he had learned from Jesus. This cascading effect exemplifies the effect of transformational leadership, where the initial

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[410] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 184-189.

[411] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 189.

leader's mentorship extends beyond direct interactions to impact and shape the lives of others.

The researcher primarily explored how Skanderbeg influenced religious clergy, foreign dignitaries, as well as his loyal followers. This links with both Chapter Two and Chapter Three. See Appendix B for a copy of the instrument used to assess characteristics of transformational leadership.

Idealized Influence. Did Skanderbeg inspire and motivate followers through exemplary moral and ethical behavior? Was he highly respected for setting a strong moral example, fostering a clear vision, and cultivating a sense of belonging, motivating individuals to embrace organizational goals and pursue personal objectives?[412]

Intellectual Stimulation. Did Skanderbeg encourage his followers to think creatively and challenge the status quo? Did he foster an open and diverse environment, pushing others to innovate and question assumptions, thus facilitating creative problem-solving? This style of leadership plays a crucial role in change and strategic planning.[413]

Inspirational Motivation. Did Skanderbeg focus on inspiring followers to work towards shared vision and goal? Did he improve performance by boosting team morale through motivational techniques, effectively communicating expectations, and gaining commitment to shared beliefs?[414]

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[412] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 187.

[413] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 188.

[414] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 188.

Individualized Consideration. As Skanderbeg led his followers, did he emphasize personalized support and guidance for each follower? Did he treat each follower as an individual, offering coaching, mentoring, and growth opportunities? Did he actively create a diverse, supportive environment, valuing individual differences, and actively listen to their team members' concerns and needs, acting as mentors and coaches to develop future leaders? This individualized effort is pivotal for achieving optimal results.[415]

The Third Instrument was Transactional Leadership

The third instrument was developed for looking at transactional characteristics in Skanderbeg's leadership. It delineated seven criteria based on Bass and Steidlmeier's study of ethics, character, and authentic transformational leadership behavior and the research of Jun Liu, Xiaoyu Liu and Xianju Zeng on transactional leadership and team innovativeness. Transactional leadership focuses on the role of supervision, organization, and group performance. Unlike transformational leadership, it is neither inherently a negative nor a cultivating power for innovation.[416] It depends on the situation. Transactional leaders can intentionally encourage creativity by using rewards and managing exceptions, but their effectiveness depends on the emotional effort needed for the job.[417] Leaders who implement this style focus on specific tasks and use rewards and

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[415] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 189.

[416] Liu, Liu, and Zeng, 292.

[417] Liu, Liu, and Zeng, 292.

punishments to motivate followers.[418] This links with Chapter Three. See Appendix C for a copy of the instrument used to assess characteristics of transactional leadership.

Extrinsic Motivation. Did Skanderbeg motivate his team through external stimuli like monetary rewards, recognition, or commendation?[419]

Practicality. Did Skanderbeg exhibit pragmatism in his approach, earnestly considering all practical constraints and obstacles?

Resistance to Change. Transactional leaders rely heavily on order and can develop resistance to change. Did Skanderbeg have a single-minded focus on attaining objectives, sometimes preferring to maintain the status quo rather than embracing new approaches to thinking or working?[420]

Inflexibility. Did Skanderbeg discourage autonomous decision-making to alleviate risk? In transactional leadership empowerment of employees is not taken into consideration. Fear of punishment can create stress and undermine trust. Did Skanderbeg foster mistrust among his followers?[421]

Performance Orientation. Transactional leaders closely monitor employee performance against predefined goals and targets.[422] Did Skanderbeg promptly recognize

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[418] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 184.

[419] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 184.

[420] Jun Liu, Xiaoyu Liu and Xianju Zeng, "Does Transactional Leadership Count for Team Innovativeness?," *Journal of Organizational Change Management* 24, no. 3 (2011): 284.

[421] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 207-208.

[422] Liu, Liu and Zeng, 284.

and reward accomplishments while being equally aware of subpar performance, resulting in the withholding of rewards or even disciplinary measures?

Passive Leadership style. Transactions in transactional leadership may be short-term. Did Skanderbeg address issues as they arose rather than proactively seeking solutions, mitigating risks, or identifying new opportunities?[423]

Structured. Transactional leaders place significant importance on organizational structure, hierarchical charts, and rule adherence.[424] Did Skanderbeg prioritize adherence to rules and structure over consideration for his followers?

The Fourth Instrument was Paternalistic Leadership

Paternalistic leadership aims at promoting or protecting a person's good but involves interference because it restricts a person's liberty or autonomy without his consent.[425] The researcher created five criteria taken from Zeynep Aycan's research on paternalistic leadership which measure whether Skanderbeg incorporated any of these characteristics in his leadership style. Ideally, paternalistic leaders are benevolent, demonstrating individualized concern for the familial well-being and needs of employees. This links with Chapter Three. See Appendix D for a copy of the instrument used to assess characteristics of paternalistic leadership. The following aspects are found in such paternalistic leadership:

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[423] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 18.

[424] Liu, Liu and Zeng, 292.

[425] Aycan, 449.

Creating a family atmosphere. Did Skanderbeg behave in a father-like manner with his followers? Did he provide fatherly advice for their professional as well as personal lives.[426]

Establishing close and individualized relationships with subordinates. Was Skanderbeg genuinely concerned with his followers' welfare? Did he take a personal interest in their professional as well as personal lives.[427]

Getting involved in the non-work domain. "Paternalistic leaders attend important events (e.g., wedding and funeral ceremonies, graduations, etc.) of his subordinates as well as their immediate family members, providing help and assistance (e.g., financial) to subordinates if they need it, acting as a mediator between an employee and their spouse if there is a marital problem."[428] Did Skanderbeg get involved in the personal lives of his soldiers or colleagues, providing material or other assistance when needed?

Expecting loyalty. "Paternalistic leaders demand loyalty and commitment from subordinates, expecting employees to immediately attend to an emergency in the company even if this requires employees to do so at the expense of their private lives."[429] What level of loyalty did Skanderbeg expect from his followers?

Maintaining authority/status. Did Skanderbeg give importance to status differences (position, rank), and expect his soldiers and followers to behave accordingly;

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[426] Aycan, 449.

[427] Aycan, 449.

[428] Aycan, 449.

[429] Aycan, 449.

believing that he knew what was best for them and their careers; and not allowing anyone to challenge his authority?[430]

The Fifth Instrument was Authoritarian Leadership

This fifth instrument was created to determine if Skanderbeg had any authoritarian leadership tendencies. The researcher devised seven criteria, derived from the works of Bernard and Ruth Bass. The work of P.D. Harmsa, Dustin Wooda, Karen Landaya, Paul B. Lesterb, and Gretchen Vogelgesang Lesterc was also considered in evaluating whether Skanderbeg's leadership style encompassed any of these characteristics. The fifth instrument links to Chapter Three. These criteria are delineated as follows: Authoritarian leadership is characterized by individual control over all decisions and little input from group members. Such leaders typically make choices based on their ideas and judgments and rarely accept advice from followers. Characteristics of authoritarian leadership include public ridicule, angry tantrums, inconsiderate actions, favoritism, unjust punishment, and coercion. Such leaders are primarily concerned with gaining and maintaining control through methods that create fear and intimidation. They put their own needs before all others, show inflexibility, or treat others as their servants.[431] These characteristics make up the criteria for the fifth instrument. Did Skanderbeg demonstrate any of these characteristics in his interaction with his followers? See Appendix E for a copy of the instrument used to assess characteristics of authoritarian leadership.

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[430] Aycan, 449.

[431] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 208.

Analysis of the Data

The last step was to synthesize the coded data and to identify recurrent themes among the leadership characteristics Skanderbeg demonstrated throughout his lifetime. Hsiu-Fang Hsieh and Sarah E. Shannon propose that the coding process in content analysis involves the consolidation of extensive text into a smaller set of content categories, which represent patterns or themes that can manifest as single words, phrases, sentences, paragraphs, or entire documents, either directly expressed within the text or inferred through analysis. Subsequently, researchers seek to identify relationships among these categories.[432]

Step-By-Step Process Utilized During the Research Analysis

The researcher used a consistent approach to arrive at the findings. These unveiled a clear picture of the combination of leadership characteristics utilized by Skanderbeg in leading his people.

Step One: The researcher began by carefully reading the entire collection of Skanderbeg's public communication, which encompasses 22 speeches and seven letters.

Step Two: Next, the researcher considered all of Skanderbeg's communication to discern and define common themes. This led to a grouping of all the communication into four categories based on audience or recipients: (1) a mixed audience of soldiers and townspeople, (2) the troops under his command, (3) dignities and clergy, and (4) Turkish sultans. The communication with his soldiers was divided into two categories because the tone of Skanderbeg's speeches varied based on whether the audience was mixed or not.

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[432] Hsiu-Fang Hsieh and Sarah E. Shannon, "Three Approaches to Qualitative Content Analysis," *Qualitative Health Research*, 15 no. 9 (November 2005): 1285.

Step Three: For ease of organization and coding, each letter and speech was labeled and numbered chronologically, based on where it fits into Skanderbeg's historical timeline. The speech or letter was labeled as Skanderbeg addressing a certain group of people or individual, with the location, occasion and date included, if known. In one example, "Speech Four: June 29, 1444. Skanderbeg Addresses His Men at the Battle of Torvioll", the label indicates Skanderbeg was speaking to his soldiers just before they entered into a battle near the town of Torvioll in Lower Dibra (modern-day North Macedonia) and the date shows that it happened in 1444, fairly early in the timeline of Skanderbeg's leadership (1443-1468).

Step Four: Then, the researcher took each speech and broke it down into sections of paragraphs, based on the subject matter being addressed. When a shift in subject matter could be discerned, the subsequent paragraphs were grouped as a new section.

Step Five: Each section was then examined for evidence of leadership characteristics relating to each of the five leadership styles covered in this project: transformational, shepherd, paternalistic, transactional, and authoritarian. The Criteria Guide for Skanderbeg Leadership styles (see Appendices A-E), a research tool listing the characteristics of each leadership style (based on the scholarly literature examined in Chapter Three), along with a corresponding code, was used to determine the category (leadership style) and subcategory (specific characteristic of that leadership style) in evidence within that section of the speech or letter.

Step Six: Each occurrence of that characteristic was tallied using the Criteria Guide (given a value of one), with the total number of occurrences of leadership characteristics added together and used to arrive at percentages of the leadership style in evidence within

each individual communication, within each grouping (based on the audience) and finally based on the overall sum of all instances where leadership characteristics could be discerned within the entire canon of Skanderbeg's communication.

In creating the Criteria Guide for Skanderbeg Leadership, the researcher assigned a code to each characteristic defined within the scholarship for the leadership style in question. The letters refer to the category (leadership style) and the number to the subcategory (specific characteristic of that leadership style). For example, transformational leadership had four subcategories: idealized influence, intellectual stimulation, inspirational motivation, individualized consideration. Assigning a code of TF1 to a particular section of a speech meant the researcher determined that Skanderbeg was demonstrating an aspect transformational leadership in that section, particularly the characteristic of idealized influence. This determination was made by asking the following two questions, based on the definition of idealized influence found within the scholarship in Chapter Three: First, did Skanderbeg inspire and motivate followers through exemplary moral and ethical behavior? Secondly, was he highly respected for setting a strong moral example, fostering a clear vision, and cultivating a sense of belonging, motivating individuals to embrace organizational goals and pursue personal objectives? This process was utilized consistently by the researcher to assign leadership styles and subcategories to each section of paragraphs to arrive at the final percentages, which reveal an overall picture of the leadership style Skanderbeg used to lead his followers.

Summary

The purpose of this study was to particularly identify elements of transformational leadership in Skanderbeg's life by means of an examination of his oral and written communication. The researcher also examined Skanderbeg's speeches and letters for any characteristics identified with shepherd leadership, as well as the transactional, paternalistic, and authoritarian leadership styles so prevalent in present-day Albania. A qualitative interpretive biography was the main method utilized, while the researcher conducted content analysis and field research to acquire the data. A study of relevant biblical and contemporary literature focused on the themes of leadership characteristics and how the leadership of Jesus, Peter, Skanderbeg, and Enver Hoxha affected society during their respective era. The steps the researcher used to obtain data from the field included primary data collection through accessing various scholarly authorities on the life of Skanderbeg, which led to the researcher's development of the research instruments. These instruments, which deeply probed into Skanderbeg's leadership style, gave the project validity.

In Chapter Five, the researcher analyzed the data obtained from Skanderbeg's interactions with various individuals, including popes, kings, enemies, and soldiers, with a focus on the narratives within these interactions. In line with narrative research principles, the researcher collected, interpreted, and derived meaning from this information.[433] The primary objective was to identify Skanderbeg's transformational leadership attributes and to assess the frequency with which he employed any of the other

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[433] John W. Cresswell, *Qualitive Inquiry and Research Design: Choosing Among Five Approaches*, (Thousands Oaks, CA: Sage Publications, 2007), 76-77.

four leadership styles. Subsequently, the researcher presented conclusions reached based on this analysis.

In the conclusion statement at the end of Chapter Five, the data analysis would likely highlight key findings regarding Skanderbeg's leadership style, particularly focusing on elements of transformational leadership. Here's how the analysis might be expanded upon:

Identification of Transformational Leadership Attributes: The analysis would start by emphasizing the identification of specific attributes and behaviors that align with transformational leadership in Skanderbeg's interactions. This could include traits such as inspirational communication, charisma, vision-setting, and empowerment of followers.

Frequency of Other Leadership Styles: The researcher would likely discuss the frequency with which Skanderbeg employed other leadership styles, such as transactional, paternalistic, and authoritarian. By comparing instances of these different styles within Skanderbeg's interactions, the researcher would offer insights into the dominant leadership approach he adopted.

Narrative Research Principles: The analysis would discuss how narrative research principles were applied to collect, interpret, and derive meaning from Skanderbeg's interactions. This could involve examining the stories and narratives embedded within his speeches, letters, and historical accounts to gain deeper insights into his leadership style and its impact on those around him.

Impact of Skanderbeg's Leadership Style: The researcher would likely explore the implications of Skanderbeg's leadership style on various stakeholders, including popes, kings, enemies, soldiers, and society as a whole. This could involve assessing how his

transformational leadership attributes influenced decision-making, inspired loyalty, and fostered resilience among his followers, as well as how it shaped the outcomes of historical events.

Integration with Literature and Theory: The analysis would integrate findings from the study with relevant biblical and contemporary literature on leadership characteristics. By drawing parallels between Skanderbeg's leadership and that of other historical figures, such as Jesus, Peter, and Enver Hoxha, the researcher would provide a broader context for understanding his leadership style and its significance in the historical and cultural context of Albania.

Overall, the data analysis in the conclusion statement would aim to synthesize findings from the study's qualitative interpretive biography, content analysis, and field research to offer comprehensive insights into Skanderbeg's leadership style, with a particular emphasis on his transformational leadership attributes and their impact on society.

CHAPTER FIVE

Data Treatment and Analysis

This study explored the transformational leadership of Skanderbeg and how understanding the leadership qualities he demonstrated might lead to a more positive model for leadership in Albania today. The research design for this study used a qualitative methodology to explore Skanderbeg and his different leadership styles. The analysis and interpretation of the data led to an identification of Skanderbeg's leadership styles while interacting with his troops, with townspeople, with dignitaries and clergy, and with the Sultans of the Ottoman Empire. The templates utilized in the data analysis identified five different leadership styles, which were then used to analyze his speeches and his letters for content relating to his leadership. Yan Zhang and Barbara Wildemuth point out that qualitative content analysis "goes beyond merely counting words or extracting objective content from texts to examine meanings, theme, and patterns" that may be evident or concealed within a specific text. Instead, "it allows researchers to understand social reality in a subjective but scientific manner."[434]

The research component of this thesis project was carried out using a qualitative research design. The data collection process was created for the express purpose of gathering data from Skanderbeg's speeches and letters, as well as information from three authors, and a historical documentary film series. The goal was to arrive at conclusions

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[434] Yan Zhang and Barbara Wildemuth, "Qualitative Analysis of Content" in *Applications of Social Research Methods to Questions in Information and Library Science,* ed. Barbara Wildemuth (Westport, CT: Libraries Unlimited, 2016), 318.

regarding the need, and the approach to use, for devising and implementing a model for

transformational leadership and other positive leadership styles that could be developed

for Albanian leaders today working within both spiritual and secular contexts.

The researcher used qualitative analysis to examine the content. This involved a process

calculated to consolidate raw data into categories and themes using custom-designed

templates. The data was drawn from the works of three authors (A. K. Brackob, Nelo

Drizari, and Mark Palnikaj), as well as a documentary film series about Skanderbeg

produced by Children of the Eagle.[435] Through use of inductive reasoning, leadership

themes began to emerge as the researcher carefully examined and compared the data

provided through the works of these authors and the documentary films.[436] Although the

researcher included each of these sources within the template, only Drizari was ultimately

used in the analysis since his work was published in English, while also providing the

most comprehensive record.

Each of the speeches was analyzed in their entirety, conveniently separated into

paragraphs. Both Brackob and the documentaries included only some of the speeches and

reproduced only portions or excerpts. Palnikaj, on the other hand, published photocopies

of eight letters written by Skanderbeg in their entirety, the originals of which are located

in Italian archives in Naples and the Vatican, each accompanied by a transliteration of the

Italian text and a translation into Albanian. While the researcher speaks conversational

Albanian, accessing these documents solely in this language is beyond her capabilities.

She relied on the Google Translate App on her smartphone to access the letters in

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[435] Zhang and Wildemuth, 319.

[436] Zhang and Wildemuth, 319.

English, before having a native speaker of Albanian check her translations for accuracy. Thus, Drizari was the primary source for the templates, with the researcher crosschecking Skanderbeg's original letters using Palnikaj's publication to confirm accuracy and credibility. See Appendices F-J for the crosschecks.

Introduction

Skanderbeg was a dynamic communicator, whether in the urgency of the spoken word prior to battle or in the careful and thoughtful expression found in written correspondence. In his speeches he used the adaptability of language to serve different communicative needs, whether inspiring and motivating troops to defend their country or addressing dignitaries to raise funds for efforts against the Ottoman Empire. Skanderbeg's letters allow for a more nuanced and introspective exploration of his thoughts, as they foster a connection between sender and recipient through carefully chosen words.

The researcher analyzed each communication by applying the research content analysis template paragraph by paragraph to decipher which leadership styles Skanderbeg utilized within each communication. Then the researcher combined the paragraphs into groups to identify possible patterns. Since there were 22 speeches and nine letters, the researcher grouped them by audience or recipients using the following categories: a mixed group of soldiers and followers, the troops under his command, dignities and clergy, and Turkish sultans. The communication with his soldiers is divided into two categories because the tone of Skanderbeg's speeches varied based on his audience. When Skanderbeg addressed only his soldiers, he used a martial tone, while his speeches were more motivational and inspirational when the audience was a mixed group, which

included ordinary townspeople alongside the soldiers. Subsequently, the data was analyzed to determine the proportions of various leadership styles within each category, with the results documented and computed for each discovery, highlighting variations in Skanderbeg's communication based on his audience. The templates and percentages illustrated these distinctions. Finally, the amalgamation of all this information allowed the researcher to reach some conclusions regarding Skanderbeg's overall leadership style.

Findings

Finding One: Skanderbeg's Speeches to His Soldiers and Followers

Speech One: November 28, 1443. Skanderbeg Addresses His Soldiers and the People of Krujë

In this, Skanderbeg's inaugural speech, given on the occasion of his taking over the helm of leadership from his recently deceased father, Skanderbeg sought to convince his followers of his faith in Christ, his love for his country, and his determination to free Albania from Islam and the Ottoman Empire.[437] This oration set the stage for an era lasting more than 24 years, during which he, as the Albanian people's prince and ruler, successfully drove out and repelled foreign forces from his homeland.

Paragraphs 1-4.

Shepherd Leadership: Skanderbeg's use of phrases like "I willingly and freely take delight" and "by all manner and means of affection and duty lead me to this charge" suggest a shepherd-like approach.[438] Skanderbeg expresses gratitude for the guidance and support received for being accepted as their leader. He talks about their commitment to

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[437] Brackob, 58.

[438] Drizari, 1.

their country and its freedom, implying that he is leading the people towards this goal.

Skanderbeg mentions "the recovery of our people's liberty," which implies that

Skanderbeg is interested in his people's emotional health and wholeness.[439] He supports

them both physically and mentally. Skanderbeg is acquiescing to their desire to lead

them.[440] As he accepts this commission, he confirms his commitment to listening intently

to his followers.

Transformational Leadership: Skanderbeg fosters a clear vision and cultivates a

sense of belonging, motivating individuals to embrace their common goals and pursue his

personal objectives. The emphasis on a shared commitment to the country, and the

mention of "your desires, your vows, and your wishes were in effect one and the same

with mine" allude to a transformational leadership style.[441] Skanderbeg inspires and

motivates the people by speaking about the ancient worthiness of the nation and by

reminding his followers about his own love and courage. He articulates a vision that lines

up with the collective identity and values of the people, fostering a sense of unity and

shared purpose.

Transactional Leadership: Skanderbeg's statement about "the state of our affairs

were then of such quality and disposition that they required execution rather than

consultation" reflects a transactional approach.[442] Skanderbeg perceived a need for action

and execution, indicating a focus on clear structures and tasks rather than prolonged

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[439] Drizari, 1.

[440] Drizari, 1.

[441] Drizari, 1.

[442] Drizari, 1.

discussions. This style focuses on exchanging rewards for performance, and Skanderbeg seems to be acknowledging the people's contributions and offering gratitude in return.

Authoritarian Leadership: The admission that "it was necessary to restrain you rather than to spur you on" suggests an authoritarian leadership style.[443] Skanderbeg acknowledges a deliberate decision to limit the freedom or ideas of the people, indicating Skanderbeg's authority and control as he addresses the current state of affairs.

Paragraphs 5-8.

Shepherd Leadership: Skanderbeg guides his people away from premature actions that might lead to negative consequences. He practically repeats what he said earlier when he states that, "it was necessary to restrain you rather than to spur you on to the recovery of your liberty."[444] However, in this context such guidance implies a shepherd-like role, where he takes on the responsibility of protecting his followers from harm by steering them in the right direction.

Transformational Leadership: Skanderbeg declares the need for "force and violence" to achieve freedom which reflects a transformational leadership style, as it implies a willingness to break from the status quo and take bold, transformative actions.[445] Skanderbeg attempts to inspire the people by highlighting the fortitude required for the pursuit of freedom.

Transactional and Paternalistic Leadership: Skanderbeg explains, that "the state of our affairs were then of such quality and disposition that they required execution rather

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[443] Drizari, 1.

[444] Drizari, 1.

[445] Drizari, 2.

than consultation."[446] The emphasis on the necessity for restraint rather than rushing into

battle indicates a transactional approach.[447] Here Skanderbeg seems to view the

relationship with his followers as transactional, where compliance is sought through

control and limitation rather than inspiration. Skanderbeg reveals a paternalistic stance by

justifying the concealment of information as a means of ensuring the safety of his people.

This style suggests a protective and guiding role, where Skanderbeg believes he knows

what is best for his followers.

Paragraphs 9-12.

<u>Transformational and Transactional Leadership</u>: The transformational aspect is

evident in Skanderbeg's ability to inspire and motivate his people toward a common goal.

Skanderbeg speaks of being chosen by the Albanians for their deliverance, "But it pleased

you, and it may be God would have it so, that you should attend to your deliverance

rather with me than to seek out others or by your own virtue alone to gain it," indicating a

shared vision that goes beyond immediate self-interest.[448] The emphasis on trust and the

belief that Skanderbeg's followers could have selected someone else, yet chose him

suggests he has built trust while inspiring and motivating them.[449] The transactional

element is subtly present in the acknowledgment of Skanderbeg's assistance. There is an

implicit understanding of a give-and-take relationship. Skanderbeg recognizes and

appreciates the contributions of the followers, creating a sense of mutual benefit.

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[446] Drizari, 1.

[447] Drizari, 2.

[448] Drizari, 3.

[449] Drizari, 3.

Paternalistic Leadership: Skanderbeg's description of living together as a family with his nephew Hamza and others, "sharing the same table, and breathing jointly with one soul" reflects a paternalistic leadership style.[450] Skanderbeg is not just a guide but an integral part of the followers' lives, fostering a familial atmosphere. This style is characterized by a protective, caring relationship, where the leader takes on a paternal role in the lives of followers.

Paragraphs 13-16.

Shepherd Leadership and Transformational: Skanderbeg's expression of hope that his followers will view him positively, despite their still being held in subjection by the Ottoman Empire shows he was trying to build trust and close relationships with his people. Skanderbeg expresses a sense of care and attachment, emphasizing a deeper connection with his followers' perceptions and emotions. Skanderbeg shares, "You overwhelmed me with so many demonstrations and proof of your exceeding joy and gladness, that, in my opinion, the humbleness and duty wherein I stand bound me unto you. It is no less the liberty which 1 have gotten and gained with you."[451] Skanderbeg inspires a shared vision and encourages his followers to envision a future free from Ottoman domination, fostering a sense of collective aspiration.

Transactional and Paternalistic Leadership: While the transactional style is not as pronounced, there are elements of reciprocity. Skanderbeg acknowledges the overwhelming "joy and gladness" demonstrated by the followers upon his return.[452] The

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[450] Drizari, 2.

[451] Drizari, 3.

[452] Drizari, 3.

mention of a sense of duty and humility suggests a transactional dynamic, where there is an understanding of mutual obligations and a give-and-take relationship between the leader and the followers. Skanderbeg's description of his followers rushing to meet him with "exceeding joy and gladness" also reflects a paternalistic influence, as it is a portrayal of himself as a father-like leader who elicits strong positive emotions.[453] Skanderbeg presents himself as a caring and protective authority figure, much like a father.

Paragraphs 17-20.

Shepherd and Transformational Leadership: Skanderbeg's shepherd leadership style is present in his acknowledgment that "it is not I who has given you this Nation and superiority. It is not I who has given you this city. It is you who have given them unto me."[454] This recognition of the followers' contributions to Skanderbeg and their active role as followers reflects a shepherd-to-flock relationship, where the leader values and guides the efforts of followers. Skanderbeg shares a vision of success and unity, emphasizing the accomplishments and rallying the followers for the challenges ahead. He also discusses the recapture of the country from the enemy and recognizes the need for discovering a strategy and solution together as a team, indicating an open atmosphere for creative ideas.[455]

Transactional Leadership: Skanderbeg's transactional style is reflected in his recognition of his followers' faith and diligence as he acknowledges "you have put the

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[453] Drizari, 3.

[454] Drizari, 3.

[455] Drizari, 4.

scepter in my hands."[456] There is a sense of reciprocity and mutual commitment, suggesting both parties contribute to the success of the mission.

Paternalistic Leadership: Skanderbeg describes his followers as "loyal teachers and guardians ordained by my father."[457] This suggests a protective and caring paternal approach, where Skanderbeg sees his followers entrusted with a significant responsibility.[458]

Paragraphs 21-26.

Transformational Leadership: Skanderbeg urges his followers to develop creative strategies, as he encourages them to "let us try, therefore, by all means: by art, cunning and strategy, by pains and toil, by patience and the sword" in a collective effort toward achieving a first victory.[459] Skanderbeg fosters a sense of shared vision and encourages his followers to strive for excellence. The focus on making the first victory a turning point for future success aligns with intellectual stimulation.

Paternalistic Leadership: Skanderbeg makes a bold declaration that "if this place is not taken…we must never think of ever returning to our homes."[460] This paternalistic guidance suggests a protective role, while outlining the consequences of failure. It implies a sense of responsibility and care for the well-being of the followers, emphasizing the significance of achieving the set objective for the group's overall success.

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[456] Drizari, 3.

[457] Drizari, 4-5.

[458] Drizari, 3.

[459] Drizari, 4-5.

[460] Drizari, 4.

Authoritarian Leadership: An authoritarian leadership style emerges as

Skanderbeg instructs his followers to "remove all pity or compassion," should they need

to take Petrelë by force.[461] The directive tone and the emphasis on achieving victory no

matter the cost indicates a more authoritative approach. Skanderbeg establishes a clear

mandate for behavior in the pursuit of the goal, highlighting the need for absolute

obedience.

Table 1: Speech One: Skanderbeg's Speech to His Soldiers and the People of Krujë

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Skanderbeg's inauguration speech is to his soldiers and to the Albanian people living in Krujë on November 28, 1443. In this first oration, he convinces his followers of his faith in Christ, his love for his country, and his determination to free Albania from Islam and the Ottoman Empire.	S10, S3, S8, TF1, TF3, TF3	Paragraphs 1-4	Bk/Author Drizari, p. 1	9/26/23
	S7, TF2, TSA4, TSA7, P1	Paragraphs 5-8	Bk/Author Drizari, p. 1-2	9/26/23
	TF1, TF3, TSA1, TSA5, P1	Paragraphs 9-12	Bk/Author Drizari, p. 2-3	9/26/23
	S3, TF1, TSA1, TSA5, P1, P2	Paragraphs 13-16	Bk/Author Drizari, p. 3	9/26/23

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[461] Drizari, 5.

	S3, S8, S9 TF1, TF3, TSA5, P4, P5	Paragraphs 17-20	Bk/Author Drizari, p. 3-4	9/26/2 3
	TF2, P2, P5, A1, A2, A7	Paragraphs 21-26	Bk/Author Drizari, p. 4	9/26/2 3

In summary, the leadership styles reflected within this speech reveal the following

percentages (See Table 2): Shepherd 22.86 percent, Transformational 25.71 percent,

Transactional 20 percent, Paternalistic 22.86 percent, and Authoritarian 8.57 percent.

Table 2: Skanderbeg's Leadership Styles in Speech One

Types of Leadership		Tally	Percentage
Shepherd	S1 Boundaries		
Shepherd	S2 Listening		
Shepherd	S3 Trustworthiness	3	8.57
Shepherd	S4 Provision		
Shepherd	S5 Sacrifice		
Shepherd	S6 Personal Investment		
Shepherd	S7 Protection	1	2.86
Shepherd	S8 Relational	2	5.71
Shepherd	S9 Visionary	1	2.86
Shepherd	S10 Healing	1	2.86
Transformational	TF1 Idealized Influence	4	11.43
Transformational	TF2 Intellectual Stimulation	2	5.71

Transformational	TF3 Inspirational Motivation	3	8.57
Transformational	TF4 Individualized Consideration		
Transactional	TSA1 Extrinsic Motivation	2	5.71
Transactional	TSA2 Practicality		
Transactional	TSA3 Resistance to Change		
Transactional	TSA4 Inflexibility	1	2.86
Transactional	TSA5 Performance Orientation	3	8.57
Transactional	TSA6 Passive Leadership Style		
Transactional	TSA7 Structured	1	2.86
Paternalistic	P1 Creating a Family Atmosphere	3	5.71
Paternalistic	P2 Establishing Close and Individual Relationships with Subordinates	2	5.71
Paternalistic	P3 Getting Involved in the Non-Work Domain		
Paternalistic	P4 Expecting Loyalty	1	2.86
Paternalistic	P5 Maintaining Authority/Status	2	5.71
Authoritarian	A1 Individual Control	1	2.86
Authoritarian	A2 Only Listen to their Own Ideals	1	2.86
Authoritarian	A3 Public Ridicule		
Authoritarian	A4 Angry Tantrums		
Authoritarian	A5 Inconsiderate Actions		
Authoritarian	A5a Favoritism		
Authoritarian	A5b Unfair Punishment		
Authoritarian	A5c Coercion		

Authoritarian	A6 Fear and Intimidation		
Authoritarian	A7 Inflexibility	1	2.86

Speech Two: Christmas Eve, 1444. Skanderbeg Again Addresses His Soldiers and the People of Krujë.

After establishing his headquarters in Krujë, Skanderbeg successfully liberated Petrelë, Stellusa, and Perralba, before returning home in triumph. Before allowing his troops to take a break for the holiday season, Skanderbeg delivered what Drizari considers his second most important speech.[462]

Paragraphs 1-4.

Transactional Leadership: Skanderbeg recognizes and rewards his soldiers and the people of Krujë by saying "I am at a loss, my comrades, whether I should first or last praise and commend you for your virtues or for your good fortune."[463] Extrinsic motivation is an aspect of transactional leadership.

Paragraphs 5-9.

Shepherd Leadership: Although not explicitly stated, there is a sense of Skanderbeg guiding his followers as he publicly thanks "God for causing our enemies to deliver into our hands and possession of so goodly and strong fortresses without any slaughter or bloodshed."[464] This suggests he is acting as shepherd, guiding and protecting his people, while demonstrating how to show the proper gratefulness to God for their victory.

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[462] Drizari, 6.

[463] Drizari, 6.

[464] Drizari, 6.

Transformational Leadership: Skanderbeg praised the people's patience and endurance in "overcoming hardships and dangers during a severe winter."[465] Skanderbeg remarks, "Retire, therefore, victorious at a good and happy hour to refresh yourselves. Then shall you return more gallant, strong and lusty, in a season more temperate, to new services and expeditions."[466] This suggests that Skanderbeg is inspiring and motivating the people to achieve their noble goals and to become better versions of themselves.

Transactional Leadership: Skanderbeg tells his comrades "You shall receive your pay which you have now so well deserved."[467] This suggests extrinsic motivation, where Skanderbeg rewards the followers for their good performance.

Paternalistic Leadership: Skanderbeg honors his people by recognizing they "never flinched until their noble thoughts and desires long since conceived in their hearts were fully satisfied."[468] This suggests that Skanderbeg views his audience as family, motivating them to develop new skills and work towards the good of the country. He also encourages them to care for their physical well-being and "retire victorious at a good and happy hour to refresh themselves."[469] In other words Skanderbeg wants them to celebrate their success, unwind, and take time to relax and rejuvenate.

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[465] Drizari, 6.

[466] Drizari, 6.

[467] Drizari, 6.

[468] Drizari, 6.

[469] Drizari, 6-7.

Paragraphs 10-12.

<u>Shepherd Leadership</u>: Skanderbeg tells his troops "we will then decide in the field of battle against the enemy as to how and in what manner we are to proceed and to conduct ourselves against him."[470] This suggests that Skanderbeg is asking his men to potentially join him in sacrificing their lives.

<u>Paternalistic and Authoritarian Leadership</u>: Skanderbeg acknowledges the likelihood of the Sultan declaring war on them and warns his troops to be ready; "For if the Ottoman sits still and does suffer us to wage war without disturbances as we have done already, then will we overrun, sack, burn the tyrant's country, and assay upon some of the neighboring garrisons."[471] He demands personal loyalty and commitment from his troops even at the potential cost of their lives. At the same time, he also displays authoritarian leadership in commanding his soldiers to attack Sfetigrad (modern-day Kodžadžik, North Macedonia) without seeking their input.

Paragraphs 13-14.

<u>Paternalistic Leadership</u>: Skanderbeg turns protective as he assumes a more paternalistic role in expressing his concern for the well-being and morale of his army. He suggests that it is

> necessary at this time that we temporize for a season for fear lest we attempt with too great obstinacy the destruction and ruin of Sfetigrad. If the action should turn out to be vain and our attempt frustrated, we should retire with shame as overcome and vanquished and the enemy, growing insolent, would learn in a short time to condemn our forces.[472]

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[470] Drizari, 7.

[471] Drizari, 7.

[472] Drizari, 7.

Skanderbeg also notes that certain ancient military leaders faced significant criticism for losing substantial armies primarily due to logistical challenges rather than the enemy's weaponry and strength and declares his intent to proactively avoid a similar fate.[473]

Paragraphs 15-16.

Shepherd Leadership: Skanderbeg calls for restraint and reflection on Christmas Eve and reminds his army to give thanks to God for their family, for liberty, and for their deliverance from the Ottoman Empire. He shares his belief that no one should "deprive anybody of his life at a time wherein we ourselves have received life and were brought into the light."[474] Skanderbeg shows his concern for the overall well-being of his people and demonstrates a personal investment in the lives of those he led.

Paternalistic Leadership: Skanderbeg views his people like a family, encouraging them to give thanks to God "in all respects for our liberty, for our estate and Nation, for our wives, for our children, for ourselves, who have been recovered and freed from the bondage of our enemies."[475] This suggests a paternal role, as he expresses care for his followers' welfare.

Paragraphs 17-19.

Transformational Leadership: This portion of the speech aligns with transformational leadership, as Skanderbeg emphasizes his belief in "these excellent pledges of gallant youths. You have honored me with so many valiant and gallant

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[473] Drizari, 7.

[474] Drizari, 8.

[475] Drizari, 8.

commanders, whose company is very agreeable and acceptable to me."[476] Skanderbeg inspires and motivates his troops, both leaders and followers alike, by showing faith in their potential to make a difference. He also invites them to share their thoughts and ideas with him, indicating an open and diverse environment which fosters creative problem-solving.[477]

Transactional Leadership: Skanderbeg mentions his men's great service, and how he feels "forever bound" to them. His troops should never "be wanting in me" which suggests a transactional leadership style, where his own performance as their leader may be held up to a standard of full commitment and engagement on their behalf.[478]

In summary, considering Skanderbeg's leadership as revealed within this speech, the following is reported: Shepherd 22.58 percent, Transformational 22.58 percent, Transactional 19.35 percent, Paternalistic 32.26 percent, and Authoritarian 3.23 percent.

Speech Seventeen: Skanderbeg Comforts His People after Hearing Pope Pius II has Died.

In August 1464, Skanderbeg defeated Sermet Pasha and his 15,000 men cavalry at Ohrid.[479] Shortly after this victory Skanderbeg received news of the death of his faithful supporter and benefactor Pope Pius II. The Pope had recently organized a crusade of volunteers to drive the Turkish armies out of Europe and considered Skanderbeg and his troops as the spearhead of this effort.[480] When Pope Pius unexpectedly passed away at

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[476] Drizari, 8.

[477] Drizari, 8.

[478] Drizari, 8.

[479] Drizari, 75.

Ancona on August 14, Skanderbeg, himself overcome with shock and sorrow, issued a philosophical message aimed at comforting his grieving people.

Paragraphs 1-5.

Shepherd Leadership: Skanderbeg begins this speech by saying, "God, the ruler of our days and all eternity, does sometimes frustrate the wishes and desires of mortal men and does not suffer them always to enjoy these according to their own will and contentment."[481] In these first five paragraphs Skanderbeg primarily discusses the role of God. However, he also uses this oration to console the people and to warn them of the dangers of infighting.

Paragraphs 6-11.

Transformational Leadership: This portion of the text leans more toward transformational leadership. Here Skanderbeg emphasizes the potential dangers of internal divisions and conflicts. Skanderbeg invites his people to find creative ways to overcome "impiety, ambition, rancor, and divisions."[482] He describes the Ottoman Empire in a negative light and suggests it will crumble due to its internal corruption. In summary, in examining Skanderbeg's leadership as reflected within this speech the following is reported: Shepherd 66.67 percent, Transformational 33.33 percent, Transactional 0 percent, Paternalistic 0 percent, and Authoritarian 0 percent.

Combining all data for Finding One, which included Skanderbeg's orations to his troops and the townspeople, the following totals are reported: Shepherd 23.94 percent,

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[480] Brackob, 10.

[481] Drizari, 75.

[482] Drizari, 76.

Transformational 25.35 percent, Transactional 18.31 percent, Paternalistic 25.36 percent,

and 7.04 Authoritarian percent.

Table 3: Percentage Totals of Skanderbeg's Leadership Styles for Finding One

Types of Leadership		Tally	Percentage
Shepherd	S1 Boundaries	1	1.41%
Shepherd	S2 Listening		
Shepherd	S3 Trustworthiness	3	4.23%
Shepherd	S4 Provision		
Shepherd	S5 Sacrifice	2	2.82%
Shepherd	S6 Personal Investment	1	1.41%
Shepherd	S7 Protection	3	4.23%
Shepherd	S8 Relational	3	4.23%
Shepherd	S9 Visionary	1	1.41%
Shepherd	S10 Healing	3	4.23%
Transformational	TF1 Idealized Influence	7	9.86%
Transformational	TF2 Intellectual Stimulation	3	4.23%
Transformational	TF3 Inspirational Motivation	7	9.72%
Transformational	TF4 Individualized Consideration	1	1.41%
Transactional	TSA1 Extrinsic Motivation	4	5.63%
Transactional	TSA2 Practicality		
Transactional	TSA3 Resistance to Change	1	1.41%
Transactional	TSA4 Inflexibility	2	2.82%
Transactional	TSA5 Performance Orientation	5	7.04%

Transactional	TSA6 Passive Leadership Style		
Transactional	TSA7 Structured	1	1.41%
Paternalistic	P1 Creating a Family Atmosphere	6	8.45%
Paternalistic	P2 Establishing Close and Individual Relationships with Subordinates	5	7.04%
Paternalistic	P3 Getting Involved in the Non-Work Domain	2	2.82%
Paternalistic	P4 Expecting Loyalty	2	2.82%
Paternalistic	P5 Maintaining Authority/Status	3	4.23%
Authoritarian	A1 Individual Control	2	2.82%
Authoritarian	A2 Only Listen to their Own Ideals	2	2.82%
Authoritarian	A3 Public Ridicule		
Authoritarian	A4 Angry Tantrums		
Authoritarian	A5 Inconsiderate Actions		
Authoritarian	A5a Favoritism		
Authoritarian	A5b Unfair Punishment		
Authoritarian	A5c Coercion		
Authoritarian	A6 Fear and Intimidation		
Authoritarian	A7 Inflexibility	1	1.41%

Finding Two: Skanderbeg's Speeches to His Soldiers

Speech Four: June 29, 1444. Skanderbeg Addresses His Men at the Battle of Torvioll

Skanderbeg led his troops into battle against Sultan Murad II's Ottoman army.

The Ottoman leader's cavalry was far more numerous than Skanderbeg's own modest

cavalry and guerrilla battalions.[483] Many of Skanderbeg's men lacked the professional military training of their Ottoman counterparts and were gripped with fear when they realized their numerical disadvantage.[484] On the day before the Battle of Torvioll, Skanderbeg, sitting on his warhorse and wielding his sword, delivered a passionate speech to rally his troops.[485] As he addressed them he declared that anyone overcome by fear should "immediately depart for home."[486] At the same time, he asserted that those who would allow fear to rule their actions were "not deserving of the name and sword they carried and, in fact, unworthy of the very air they breathed."[487] Skanderbeg's strong call to arms before the Battle of Torvioll highlights the courage and conviction of Skanderbeg, inspiring his troops to stand firm and determined in defense of their cause.

Paragraphs 1-4

Transformational: Skanderbeg inspires his soldiers by acknowledging their sacrifices "as a general who sees his soldiers covered with blood."[488] He also shows vulnerability and builds trust with his soldiers by declaring he "must disclose [his] own affairs."[489] Skanderbeg garners trust and rapport by revealing his own vulnerabilities and concerns with his soldiers, while commending them for their sacrifices.

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[483] Raymond Ibrahim, "Skanderbeg: The Albanian Braveheart" in *Defenders of the West: Christian Heros Who Stood Against Islam* (New York, NY: Bombardier Books, 2022), 309.

[484] Ibrahim, 309.

[485] Drizari, 14.

[486] Ibrahim, 309.

[487] Ibrahim, 309.

[488] Drizari, 14.

[489] Drizari, 14.

Transactional Leadership: Skanderbeg discusses reparation with the soldiers, as he tells them: "I would not spare myself in compensating you for your toils, hardships and dangers and for the blood of the enemy which until now you have so valiantly shed." This aligns with a transactional approach using extrinsic motivation for reward based on performance and actions.[490]

Authoritarian Leadership: As a commander, Skanderbeg makes unilateral decisions and acknowledges: "I must be the cause of your pains rather than of your tranquility and rest." His decisions could cause challenges for his soldiers, which aligns with an authoritative leadership style.[491]

Paragraphs 5-7.

Transformational and Authoritarian Leadership: Skanderbeg motivates his troops by highlighting the goal of driving "the enemy from our soil, so that afterwards we may rejoice in a more happy kind of life and in a durable and lasting liberty."[492] He acknowledges that "words do not increase the strength of men who are courageous… you bearing arms ought to know of yourselves".[493] Skanderbeg inspires his people to fight for their freedom and lives. At the same time Skanderbeg issues a clear call to arms and stresses the importance of taking action.[494] This aligns with authoritarian leadership, where decisions are often made unilaterally, and immediate compliance is expected.

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[490] Drizari, 14.

[491] Drizari, 14.

[492] Drizari, 14.

[493] Drizari, 14.

[494] Drizari, 14.

Paragraphs 8-15.

Shepherd Leadership: Skanderbeg spent his youth being trained in the Ottoman military and learning the Turks' war strategies. Now he is the guide who imparts that knowledge for the benefit of his troops. The use of imagery like "take up arms" and "sharpen your swords" is similar to a shepherd guiding and preparing his flock for a collective endeavor.[495] Skanderbeg reminds his army that they have chosen him as their general and makes a promise that he will not run away from danger.[496] In these paragraphs Skanderbeg demonstrates trustworthiness, inspires his troops by his example of self-sacrifice, and offers them protection, all while providing them with a vision for an Albania liberated of Islam and Ottoman rule, characteristics that fit the mold of a shepherd leader.

Transformational Leadership: Transformational leadership is also evident as Skanderbeg inspires his troops with hope and opportunities, referring to "the love of country, which contains all love" and "the honor and nobility of our kinsfolk."[497] Skanderbeg paints a vivid picture of a liberated homeland which transcends the immediate challenges and taps into their collective sense of identity and purpose.

Transactional and Paternalistic Leadership: Skanderbeg mentions the "recovering of Krujë," and a promise of the "elevation of yourselves to great and high fortunes," which implies a transactional element in which his army would receive a reward or gain in exchange for their loyalty and actions.[498]

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[495] Drizari, 15.

[496] Drizari, 15.

[497] Drizari, 15.

Skanderbeg sees himself as protector and defender of Krujë, making decisions on behalf of his followers with their best interest at heart, which suggests a paternalistic approach. Skanderbeg emphasizes the need for his troops to "take up arms," and uses a transactional approach in weighing the benefits of fighting for freedom against the sacrifices and dangers of war.[499] As a father-like figure he warns his troops about the hatred, wrath, and driving obsession of the Ottoman army to kill all who oppose their plans for European dominance.[500]

Authoritarian Leadership: Skanderbeg also demonstrates authoritarian leadership as he acts decisively in leading his troops into battle and in making decisions for the group without their input. The urgency conveyed by phrases like "take up arms" and "sharpen your swords," leaves no room for discussion or disagreement.[501] Skanderbeg's overarching concern for the recovery of territory lost to the enemy hints at inflexibility. There is an unmistakable directive to "take up arms" and "shed your blood if need be," accentuating a top-down approach.[502]

Paragraphs 16-20.

Paternalistic Leadership: In the next six paragraphs, Skanderbeg speech warns the soldiers of how "Murad will resort to his wiles, tricks and subtleties" and of the negative consequences of defeat, advising his troops to remain particularly vigilant and

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[498] Drizari, 15.

[499] Drizari, 15.

[500] Drizari, 15.

[501] Drizari, 15.

[502] Drizari, 15.

cautious.[503] In this section he speaks in the manner of a benevolent father figure, providing advice and giving a stern warning to his troops.

Paragraphs 21-26.

<u>Transformational Leadership</u>: These paragraphs contain some elements of transformational leadership as Skanderbeg inspires and encourages his troops. His speech serves as a stern call to action, challenging the soldiers to demonstrate their bravery on the battlefield and warning them against their "courage waxing cold through cowardice" or overestimating the enemy's strength.[504]

<u>Transactional Leadership</u>: Skanderbeg also expresses his desire to give the troops an opportunity to earn commendation or face criticism. Before the battle, Skanderbeg declares that "at this time, I don't think it necessary either to praise or berate any man. For what judgment can be made of a soldier who is only showing bravery within his own camp?"[505] Skanderbeg defines clear goals and targets to motivate his army, while promising rewards and commendations for those who fight bravely and warning of consequences for those who show cowardice. He would judge their courage based on seeing their "swords smoking with the blood of the Turks."[506] Skanderbeg continues to warn his army of the deceitful tactics of the Ottoman Empire and of the consequences of surrendering to them.

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[503] Drizari, 16.

[504] Drizari, 16.

[505] Drizari, 16.

[506] Drizari, 16.

Authoritarian Leadership: Skanderbeg gives orders to his soldiers and expects them to obey and fight for their land. He urges them to endure the difficulties of war in their struggle for their freedom and their nation.

Paragraphs 27-30.

Shepherd, Transformational, and Transactional Leadership: Skanderbeg demonstrates shepherd-like leadership by stating, "If we overcome our enemy and be victorious, have no doubt but all things hereafter will be in your favor."[507] Skanderbeg asks his men to be willing to sacrifice their lives for the sake of their country, even as he boldly leads them into battle as a shepherd leading his flock.

Skanderbeg also motivates them to rekindle their courage, embrace their heroic spirits, and focus on victory as a unifying goal.[508] He inspires and motivates the soldiers to fight for their freedom and country. In addition, he promises to reward the soldiers for their bravery and to judge them based on their actions in battle, which encourages the soldiers to perform at their best.[509]

In summary, based on the elements of Skanderbeg's leadership style contained in this speech, the following is reported: Shepherd 21.43 percent, Transformational 25 percent, Transactional 17.86 percent, Paternalistic 3.57 percent, and Authoritarian 32.14 percent.

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[507] Drizari, 17.

[508] Drizari, 17.

[509] Drizari, 17.

Speech Five: Congratulatory Speech after the Victory over Ali Pasha

After thoroughly defeating Ali Pasha's Ottoman army in battle, Skanderbeg allowed his weary men to rest for two days. Then he assembled them at the battlefield's edge and addressed them, congratulating them on their victory.[510]

Paragraphs 1- 5.

Transformational Leadership: Skanderbeg inspires the soldiers by pointing out their achievements and the demoralization of the enemy, motivating them to feel proud of their valor and contributions, thereby boosting their morale.[511] By emphasizing their "own prowess and valiant deeds" Skanderbeg fosters a sense of shared identity and motivates them to take pride in their achievements and continue performing at a high level.[512]

Transactional Leadership: Skanderbeg praises his soldiers for their bravery and service to their country. He acknowledges their hard work and the sacrifices they made during the battle. He also encourages them to continue in their profession and recounts their accomplishments in defeating the enemy.[513] These actions are proof of their loyalty to Skanderbeg as their leader, as well as to each other as comrades in arms. He also assures them that "other goods, with which to reward your honor and valor, I do not have at this time. But hereafter, when I shall have things in abundance to dispose of, assure yourselves that I will give them to you bountifully."[514] There is an implicit understanding

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[510] Drizari, 18.

[511] Drizari, 18.

[512] Drizari, 18.

[513] Drizari, 18.

[514] Drizari, 18.

of exchange. The soldiers have fought for the Skanderbeg, and now they are expected to continue fighting in future battles, with the promise of rewards to come.

Paragraphs 7-9.

<u>Transformational Leadership</u>: In these next three paragraphs Skanderbeg repeats his praise to his troops for their bravery and service. "I do very well conceive in my mind the commendations and praises due to you all both in general and individually."[515] He acknowledges their hard work in making the enemy's territory defenseless and builds their morale.[516]

<u>Transactional Leadership</u>: Skanderbeg promises the soldiers honor and glory as reward for their victory and encourages them to "charge and load yourselves with the prey and spoils, which are left and abandoned to your pleasure and discretion the spoils of war from the enemy's territory."[517] Skanderbeg motivated his team through the promise of both internal and external rewards which aligns with transactional leadership.

Paragraphs 10-12.

<u>Transformational Leadership</u>: Skanderbeg motivates the soldiers by emphasizing the honor and benefits that will result from their victory. He encourages them to take pride in their accomplishments and to envision a "returning home joyous and triumphant" to their homeland.[518]

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[515] Drizari, 18.

[516] Drizari, 18.

[517] Drizari, 18-19.

[518] Drizari, 19.

Transactional Leadership: The soldiers are being rewarded for their service with the opportunity to "serve on horseback as Men at Arms."[519] There is a clear exchange in view, linking their efforts with the benefits they will receive.

Authoritarian Leadership: Skanderbeg issues clear orders "that the infantry shall take the horses of the slain enemies."[520] This demonstrates an authoritative approach to leadership.

Paragraph 13.

Transformational Leadership: Skanderbeg acknowledges God's grace. He wholeheartedly encourages his troops to follow him "cheerfully so that we may go on and reap the most acceptable and gladsome fruits of your perfect and full merit."[521] He appeals to their sense of honor and virtue, inspiring them to perform at their best.

Transactional Leadership: The soldiers benefit from the spoils of war as payment for their service. There's a clear exchange between their efforts and the expected rewards.

In summary, considering the leadership elements contained within this speech, the following is reported: Shepherd 0 percent, Transformational 38.46 percent, Transactional 46.15 percent, Paternalistic 0 percent, and Authoritarian 15.38 percent.

Speech 6: Late May 1447. Skanderbeg's Speech to His Troops prior to Entering into Battle

Sultan Murad II sent out his army with the express goal of defeating Skanderbeg. The Turkish forces were split into two groups, one commanded by Ali Feriz Pasha and

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[519] Drizari, 19.

[520] Drizari, 19.

[521] Drizari, 19.

the other by Mustapha Pasha. In late May 1447, Ali Feriz Pasha's cavalry secretly moved

through Macedonia toward Dibër and Krujë.[522] Skanderbeg received intelligence reports

about Feriz Pasha's movements and set a trap for him in the Mokra Mountains,

ambushing the Turkish forces taking about 1,000 of the enemy captive.[523] Meanwhile,

Mustapha Pasha had surreptitiously moved his troops into the Mokra Valley, forcing

Skanderbeg to adjust his strategy to confront this new threat. Prior to meeting the second

Turkish force in battle, he delivered this speech to his troops.[524]

Paragraphs 1-4.

Transformational Leadership: Skanderbeg is initially hesitant to "give counsel and

to set down the course and order of our affairs" or make decisions without his colleagues

and comrades-in-arms.[525] However, the situation has now changed, and Skanderbeg

quickly revises his strategy.[526] Skanderbeg suggests a collaborative and transformational

approach by urging his colleagues to work together and address the situation as a team.[527]

He also challenges them to think outside the box and take action based on a shared goal.

Transactional Leadership: Skanderbeg provides a clear order and direction for the

mission, emphasizing the goal "of our proceeding against our enemy."[528] Skanderbeg

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[522] Drizari, 30.

[523] Drizari, 30.

[524] Drizari, 30.

[525] Drizari, 30.

[526] Drizari, 30.

[527] Drizari, 30-31.

[528] Drizari, 30.

exhibits matter-of-factness in his approach, earnestly considering all practical constraints and obstacles.

Paragraphs 5-8.

<u>Paternalistic Leadership</u>: Skanderbeg acknowledges the valuable input of the scout and urges his colleagues to be cautious of Mustapha and his troops due to their experience and cunning.[529] He encourages them to "conduct yourselves with more caution and with a better deliberation against our enemies than you were determined to do."[530] Skanderbeg assumes a protective and guiding role, emphasizing the need for caution and deliberation.

Paragraphs 9-13.

<u>Transactional and Paternalistic Leadership:</u> Skanderbeg provides specific instructions to his troops about how to engage the enemy and how to avoid shame and dishonor.[531] He warns against the negative consequences of greed and looting. Skanderbeg further cautions the soldiers to "be careful that the avarice and desire of pillage do not carry you away in the sacking and spoiling of the enemy camp."[532] His focus is on setting clear expectations and consequences for his soldiers' actions. Skanderbeg assumes a protective role by advising his troops on the potential dangers of greed and impulsive actions.

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[529] Drizari, 31.

[530] Drizari, 31.

[531] Drizari, 31-32.

[532] Drizari, 31.

In summary, looking at Skanderbeg's leadership styles from this speech the following is reported: Shepherd 0 percent, Transformational 33.33 percent, Transactional 11.11 percent, Paternalistic 55.56 percent, and Authoritarian 0 percent.

Speech 7: Battle of Dayna, July 23, 1448. Skanderbeg's Speech to His Forces.

The war with the Republic of Venice grieved Skanderbeg. Venice had seized the village of Dayna, near Shkodër, after the death of its previous leader, a friend and ally of Skanderbeg, and so he felt he had no choice but to attack and regain this lost territory.[533] Before the battle Skanderbeg addressed his men in preparation for their engagement against the enemy.

Paragraphs 1-5.

Transformational and Paternalistic Leadership: Skanderbeg demonstrates transformational leadership by appealing to the higher moral values of his soldiers, emphasizing the importance of conscience and justice in their cause.[534] Skanderbeg declares, "I shall be well pleased and I shall not stop you," allowing each of them to make their own decision regarding their participation in the war.[535] At the same time, he exhibits paternalistic leadership by showing care and understanding for his troops' well-being, making it clear that he won't compel them to fight against their will.[536] Skanderbeg's approach seeks to inspire and guide the soldiers while also considering

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[533] Drizari, 33.

[534] Drizari, 33.

[535] Drizari, 33.

[536] Drizari, 33.

their welfare and individual choices. It promotes a sense of shared purpose and ethical

conduct while respecting the autonomy of his troops.

Paragraphs 6-10.

<u>Transformational and Paternalistic Leadership:</u> Skanderbeg explains the issue and

appeals to their sense of justice.[537] He demonstrates transformational leadership in

emphasizing their role in safeguarding the right cause, thereby inspiring and engaging his

troops toward a shared vision. Skanderbeg tells his army they have every reason to be

invested in this cause, declaring that allowing another nation to seize Albanian

possessions without a fight would be shameful and dishonorable: "nothing can be more

reproachful to a noble mind… than to suffer by timidity and cowardice his right to be

usurped by another."[538] Skanderbeg also refers to the memory of the late Lech Zacharia,

whose death the Venetians had taken advantage of to seize this territory, to create a sense

of shared destiny and commitment among his followers.[539]

Paragraphs 11-15.

<u>Transformational Leadership:</u> Skanderbeg wants his commanders to know that his

intentions are honorable and that the conflict has been forced upon them.[540] "But we do it

not with such an ill intention as they imagine. Neither are we led into it either by a greedy

desire for   power or aggrandizement. Nor do we delight in murder and bloodshed."[541] He

shows remorse for fighting against fellow Christians and former allies but explains the

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[537] Drizari, 34.

[538] Drizari, 33-34.

[539] Drizari, 34.

[540] Drizari 34.

[541] Drizari, 34.

moral grounds for the battle at hand. Skanderbeg assures the troops that his intentions are not motivated by a selfish desire for power or expansion. Additionally, he makes it clear that he doesn't find joy in killing or causing bloodshed. Skanderbeg also aspires to validate his actions through reason, appeals to his men's sense of belonging, and motivates them to fight for a noble cause.

Paragraphs 16-20.

Transformational and Paternalistic Leadership: Skanderbeg offers a father-like warning to his troops not to see Dayna in terms of potential material rewards. Instead, he encourages them to focus of the importance of "honor and reputation."[542] At the same time, Skanderbeg adopts a transformational approach by encouraging and inspiring his troops to not be alarmed by the fact that they are outnumbered by the Venetians.[543] Skanderbeg believes they will win due to the justice of their cause and he motivates them by reminding them of their past successes in similar circumstances and of the honor associated with those victories.[544]

Paragraphs 21-25.

Transformational Leadership: Skanderbeg asks his army "what advantage have they over us in being numerically greater than we are?" and reminds them that other factors are in fact in their favor.[545] Skanderbeg notes that the Venetian forces are made up of soldiers from various nations speaking a diversity of languages with differing

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[542] Drizari, 34-35.

[543] Drizari, 35.

[544] Drizari, 35.

[545] Drizari, 35.

perspectives, all of which make it difficult for this force to remain focused and united in the heat of battle. He motivates his soldiers by reminding them of their own past achievements in defeating the Turks and envisions for them a victory over this new enemy.[546]

Paragraphs 26-28.

Paternalistic Leadership: Skanderbeg advises his troops to "use better moderation and less fury and, being inclined to mercy and clemency, try to have them as prisoners than to have them slaughtered in the field of battle."[547] Skanderbeg emphasizes that they are dealing with fellow Christians. In this speech, he acts as a protector and guide, advising his soldiers toward a show of compassion and toward upholding their ethical standards even in the midst of conflict.

In summary, in examining Skanderbeg's leadership, as revealed within this speech, the following is reported: Shepherd 0 percent, Transformational 64.29 percent, Transactional 0 percent, Paternalistic 35.71 percent, and Authoritarian 0 percent.

A Summary of Skanderbeg's Speeches 8-10 and 12-16:

In these additional speeches where Skanderbeg addressed his soldiers in a similar context, he continued to demonstrate his effectiveness as a leader and exhibited a consistent mix of leadership styles. Skanderbeg's cohesive and effectual leadership approach remained evident throughout these speeches, showcasing his shepherd and transformational leadership skills, while also revealing paternalistic tendencies. The cumulative totals of the leadership styles evident within these eight speeches are reported

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[546] Drizari, 35.

[547] Drizari, 35.

as Shepherd 28.21 percent, Transformational 39.74 percent, Transactional 6.41 percent, Paternalistic 20.51 percent, and Authoritarian 5.13 percent. (Please see Appendix C.)

Speech 18: Skanderbeg's Speech at the First Battle of Vaikal.

Sultan Mehmed II enlisted his best general, Ballaban Pasha Badera, like Skanderbeg an Albanian trained in Constantinople, to outwit and defeat Skanderbeg.[548] Ballaban Pasha and his troops would confront Skanderbeg in the first Battle of Vaikal (near Ohrid). In preparation for the battle Skanderbeg addressed his army, acknowledging the intimidating reputation of his adversary but expressing confidence they would emerge victorious.[549]

Paragraphs 1-9.

Transactional and Authoritarian Leadership: Skanderbeg instructs his soldiers to shift the location of the camp and to "take heed, I say, that you do not enter within the mouth of the strait of Valcalia. But stop your course and do not pass farther forward."[550] The implied transaction is safety in exchange for following Skanderbeg's directions which, if executed successfully, will allow them to carry out a surprise attack and avoid the enemy's frontal assault.[551] Skanderbeg makes decisions unilaterally, deciding on the relocation of the camp without input from the soldiers.[552] There is an expectation of obedience due to the dangerous situation, which aligns with authoritarian leadership.

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[548] Drizari, 77.

[549] Drizari, 77.

[550] Drizari, 77-78.

[551] Drizari, 77-78.

[552] Drizari, 78.

In summary, looking at Skanderbeg's leadership styles from this speech the following is reported: Shepherd 0 percent, Transformational 0 percent, Transactional 50 percent, Paternalistic 0 percent, and Authoritarian 50 percent.

Speech 19: Skanderbeg's Speech at the Second Battle of Vaikal.

Although Skanderbeg won the initial Battle of Vaikal, it proved to be a costly victory. Eight of his top commanders were captured and later publicly executed in Constantinople, including his second in command.[553] Ballaban Pasha regrouped and was soon joined by the forces of Iagup Arnaut, another Albanian renegade fighting for the Ottomans.[554] This speech was given ahead of this second confrontation with Ballaban Pasha to encourage and spur on his soldiers.

Paragraphs 1-9.

Transformational Leadership: Skanderbeg inspires his soldiers by connecting their current actions to a historical context of triumphs, advising them to draw strength from their "ancestors' noble deeds and their own honorable exploits."[555] The speech aims to instill a sense of purpose and courage in the soldiers.

Transactional Leadership: Skanderbeg explains the challenges in defeating the enemy in this confrontation, emphasizing the goal of an "honorable end to your wearisome toils and to the shedding of your blood."[556] He accentuated the importance of their admirable endeavors, using language which honored and praised them.

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[553] Drizari, 79.

[554] Drizari, 79.

[555] Drizari, 79-80.

[556] Drizari, 80.

Paternalistic Leadership: Skanderbeg encourages his troops that the enemies, though native to Albania, pose no significant threat. In fact, Skanderbeg is convinced they will win this battle and reminds the soldiers to "remember the course of twenty years of triumphs and victories" they had won.[557] There is a fatherly, protective, and reassuring tone, aiming to alleviate any fears among the soldiers.

Authoritarian Leadership: Skanderbeg takes an authoritative tone, commanding the soldiers to "you need not have any doubt or fear of such people who are traitors to God and their country, the worms whose conscience is ever tormenting their souls, men who cannot possibly be able to do you any great harm."[558] He reminds his men that the leaders of the enemy army are traitors without conscience, so they should rally themselves courageously, press upon the enemies, and march forward.[559] There's a clear expectation of obedience to the leader's commands.

In summary, looking at Skanderbeg's leadership styles from this speech the following is reported: Shepherd 0 percent, Transformational 12.5 percent, Transactional 12.5 percent, Paternalistic 50 percent, and Authoritarian 25 percent.

Speech 20: Skanderbeg's Victory Speech to His Army between the Second Battle of Vaikal and the Battle of Kashar.

In mid-August 1465, three days after Skanderbeg defeated Ballaban Pasha's army at the second battle of Vaikal, he again addressed his troops.[560] He celebrated their

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[557] Drizari, 79.

[558] Drizari, 80.

[559] Drizari, 80.

[560] Drizari, 80.

victory, while preparing them for their upcoming encounter with the other Ottoman forces under Iagup Arnaut. Although both Balaban Pasha and Arnaut were well acquainted with Skanderbeg's military skills, he managed to emerge victorious from each of these confrontations, with Arnaut himself being killed in the battle of Kashar.[561]

Paragraphs 1-9.

Transformational and Transactional Leadership: Skanderbeg congratulates his soldiers for their victory. He considers it a momentous triumph, attributing it to God's help and the soldiers' courage.[562] With tongue-in-cheek Skanderbeg talks about the new battle they are facing: "yet even now Iagup Arnaut, a noble and bountiful banqueter, has come to invite us to a new feast."[563] Skanderbeg presents this new battle as a personal invitation to dine with the enemy and devour them.[564] He highlights the inferiority of Arnaut's forces and says Arnaut's men are a "handful of men in comparison to those with Ballaban."[565] Skanderbeg inspires and motivates his troops to the common vision of ridding Albania of Ottoman forces.

Skanderbeg describes the rewards his troops might expect from the upcoming battle, saying that Arnaut "offers us goodly presents: That is, he offers us his troops and squadrons so that you may dispose of them at your pleasure."[566] Not only can this speech be seen as transformational, it also fits into the category of transactional leadership.

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[561] Drizari, 79.

[562] Drizari, 81.

[563] Drizari, 81.

[564] Drizari, 81.

[565] Drizari, 81.

[566] Drizari, 81.

Skanderbeg expects total victory and promises the troops rewards that are there for the taking.

In summary, considering the leadership styles evident in this speech the following is reported: Shepherd 0 percent, Transformational 27.27 percent, Transactional 18.18 percent, Paternalistic 27.27 percent, and Authoritarian 27.27 percent. When combining all data for Finding Two from Skanderbeg's orations to his troops, the following is reported: Shepherd 21.27 percent, Transformational 29.85 percent, Transactional 14.55 percent, Paternalistic 22.39 percent, and Authoritarian 11.94 percent.

Table 4: Finding Two: Skanderbeg's Speeches with His Soldiers

Type of Leadership		Tally	Percentage
Shepherd	S1 Boundaries	6	2.24%
Shepherd	S2 Listening	1	0.37%
Shepherd	S3 Trustworthiness	8	2.99%
Shepherd	S4 Provision		
Shepherd	S5 Sacrifice	7	2.61%
Shepherd	S6 Personal Investment	4	1.49%
Shepherd	S7 Protection	14	5.22%
Shepherd	S8 Relational	8	2.99%
Shepherd	S9 Visionary	5	1.87%
Shepherd	S10 Healing	4	1.49%
Transformational	TF1 Idealized Influence	34	12.69%
Transformational	TF2 Intellectual Stimulation	11	4.10%
Transformational	TF3 Inspirational Motivation	34	12.69%

Transformational	TF4 Individualized Consideration	1	0.37%
Transactional	TSA1 Extrinsic Motivation	15	5.60%
Transactional	TSA2 Practicality	1	0.37%
Transactional	TSA3 Resistance to Change	2	0.75%
Transactional	TSA4 Inflexibility	2	0.75%
Transactional	TSA5 Performance Orientation	15	5.60%
Transactional	TSA6 Passive Leader Style		
Transactional	TSA7 Structured	4	1.49%
Paternalistic	P1 Creating a Family Atmosphere	24	8.96%
Paternalistic	P2 Establishing Close and Individual Relationships with Subordinates	13	4.85%
Paternalistic	P3 Getting Involved in the Non-Work Domain	5	1.87%
Paternalistic	P4 Expecting Loyalty	7	2.61%
Paternalistic	P5 Maintaining Authority/Status	11	4.10%
Authoritarian	A1 Individual Control	15	5.60%
Authoritarian	A2 Only Listen to their Own Ideals	14	5.22%
Authoritarian	A3 Public Ridicule	1	0.37%
Authoritarian	A4 Angry Tantrums		
Authoritarian	A5 Inconsiderate Actions		
Authoritarian	A5a Favoritism		
Authoritarian	A5b Unjust Punishment		
Authoritarian	A5c Coercion		
Authoritarian	A6 Fear and Intimidation	1	0.37%

Authoritarian	A7 Inflexibility	1	0.37%

Finding Three: Skanderbeg's Letters and Speeches to Dignitaries and Clergy

Letter 1: Skanderbeg's Letter to Ladislaus, King of Hungary and Poland

This letter is a response to King's Ladislaus letter to Skanderbeg. In his letter the king had urged Skanderbeg to redress past wrongs and injuries perpetrated by the Turkish Sultan and highlighted the opportunity to unite Christian forces against a common enemy.[567]

Paragraphs 1-4.

Transformational Leadership: Skanderbeg expresses his "joy and contentment" upon receiving the king's letter.[568] He goes on to say, "This in the National Assembly of my people I have caused to be read. Without a dissenting vote, everybody present was of the opinion that so just a cause of war as you have offered was forthwith to be joyfully embraced."[569] Furthermore, Skanderbeg states that his people would be willing to take up arms and sacrifice their lives for the defense of the Christian religion.

Paragraph 5.

Shepherd and Transformational Leadership: "If it shall please God that our forces may once meet and join together in so happy a war, shall the Christian commonweal have any cause to be grieved by the issue and event of our fortune."[570] Skanderbeg's concern

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[567] Drizari, 20, 23.

[568] Drizari, 23.

[569] Drizari. 23.

[570] Drizari, 24.

for the welfare of the Christian community and his willingness to protect it reflects shepherd leadership.

Skanderbeg exhibits transformational leadership by sharing a vision that the outcome would be favorable for the Christian community. Skanderbeg expresses his thoughts by saying, "To tell the truth, even if there were no question of religion or of the common danger, who would refuse so just and lawful a war for such a King?"[571] This passage demonstrates a commitment to joining forces in a united effort. Skanderbeg is focused on motivating and uniting people for a shared cause and expressing a strong commitment to the success of the endeavor.

In summary, looking at Skanderbeg's leadership styles from this speech the following is reported: Shepherd 50 percent, Transformational 50 percent, Transactional 0 percent, Paternalistic 0 percent, and Authoritarian 0 percent.

Letter 5: October 31, 1460. Skanderbeg's Letter to King Ferdinand of Naples

The prince of Taranto wrote a letter to Skanderbeg to address a conflict, urging him to reconsider his actions and offering a diplomatic resolution.[572] Skanderbeg responds two weeks later, on October 31, 1460 by writing two letters. The first was a reply to the prince of Taranto in which he rejects the prince's suggestions and affirms his loyalty to King Ferdinand.[573] He challenges the prince's position, while offering a

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[571] Drizari, 23.

[572] Drizari, 60-61.

[573] Drizari, 61-64.

counterproposal for a united front against common enemies. [574] The other letter is to King

Ferdinand, in which Skanderbeg also encloses a copy of the prince's letter.[575]

Paragraphs 1-4.

Shepherd Leadership: Skanderbeg writes King Ferdinand "It would be in

unnatural bad taste for men who wait to be called upon whenever their master or friend or

relative is in dire need of help… For that reason, I took hold of certain galleys which

transported some of my footmen and cavalry to Apulia."[576] Skanderbeg's willingness to

offer support and assistance, even without being explicitly called upon, reflects the

protective and caring qualities of a shepherd leader. The commitment to stand by

principles and morality aligns with the ethical guidance that shepherd leaders often

provide. Skanderbeg positions himself as a protective and supportive figure, looking out

for the well-being of his ally as well as of his own people, which aligns with paternalistic

leadership traits.

In summary, when considering the leadership styles evident in this letter, the

following is reported: Shepherd 100 percent, Transformational 0 percent, Transactional 0

percent, Paternalistic 0 percent, and Authoritarian 0 percent.

Speech 3: March 1, 1444. The Formation of the League of Lezhë

At a discreet assembly held in Lezhë, Albanian leaders and princes had convened

in response to Skanderbeg's summons. At this assembly Skanderbeg delivered a

passionate and momentous speech urging the assembled leaders to join together in a

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[574] Drizari, 61-64.

[575] Drizari, 64-65.

[576] Drizari, 64.

formal bond. The result was the formation of the League of Lezhë, which represented the first time that most of Albania was united under a common banner, fundamentally changing how Albania fought against the Ottoman Turks.

Paragraphs 1-5.

Paternalistic Leadership: Skanderbeg shows concern for the well-being and protection of the nation, expressing his fury with the Ottomans. "I would that their infidelity more than barbarous may from this instant be made more open and manifest unto us."[577] In the first five paragraphs the focus is more on conveying grievances and disillusionment with the Ottomans and their deceit. Skanderbeg expresses concern for the welfare of his people, warning them against the deceitful tactics used by their enemy. The focus is on protecting and guiding the audience rather than issuing orders or displaying transformational leadership characteristics

Paragraphs 6-8.

Paternalistic Leadership: Skanderbeg expressed concern for the welfare and strength of the people, warning against underestimating the enemy. He questions whether Epirus (Southern Albania) should be made subject to the Ottoman Empire.

> Shall Epirus then, being so invincible, so flourishing in arms, so replenished with princes and valiant men, with so many warlike and brave people, so united and agreeing within themselves: shall Epirus, I say, only through our credulity here be made the subject of his courage?[578]

Skanderbeg was astounded by the Ottoman Empire's audacity, implying that Epirus need protection from the Ottoman Empire.

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[577] Drizari, 9.

[578] Drizari, 10.

Paragraphs 9-12.

<u>Shepherd and Paternalistic Leadership</u>: Here Skanderbeg utilizes a blend of paternalistic and shepherd leadership styles. He expresses concern for the well-being and potential challenges faced by the people, acknowledging their fears and worries. While not explicitly directive, the speech conveys a sense of guidance and consideration for the audience's concerns.

Paragraphs 13-16.

<u>Shepherd Leadership</u>: Skanderbeg is not driven by personal gain but by a desire to preserve liberty and the common good. The use of language like "preserver of their liberty" suggests a willingness to put his own life on the line for the safety of his people. This characteristic of self-sacrifice and dedication is often associated with shepherd leaders.[579]

<u>Transactional Leadership</u>: Skanderbeg mentions a willingness to yield to Murad II, if the assembly should not accept his proposal. "lf my counsel, worthy princes and lords, seems not good and not to your liking… I will be ready and willing to yield to Murad both Croya [Krujë] and all relics of this unfortunate Kingdom."[580] This willingness to negotiate and make decisions based on conditions aligns with the principles of transactional leadership. The text implies that there is a quid pro quo approach, where the leader is open to changing their course of action based on the approval and interests of the people.

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[579] Drizari, 10.

[580] Drizari, 11.

Paternalistic Leadership: The statement, "I cannot think without horror, as a new author of wars and of perils and of bloodshed and murder" suggests a paternalistic concern for the well-being and safety of the people, almost in a protective manner.[581] Skanderbeg expresses a desire to provide for the safety of the people, indicating a paternal sense of responsibility and care.

Paragraphs 17-20.

Shepherd and Paternalistic Leadership: Skanderbeg expresses concern for the well-being and safety of the people, acknowledging their sacrifices, and conveying a protective and caring attitude. He is concerned with "miserable condition of my people and the innocent blood my countrymen have shed as a sacrifice to the enemy. This they have done without a leader, without a governor."[582] The focus is on guiding and protecting his listeners rather than issuing orders or displaying transformational leadership characteristics. Skanderbeg acts like a concerned paternalistic leader who has witnessed the mistreatment of his people.

Paragraphs 21-25.

Transformational Leadership: Skanderbeg encourages the audience to take action and unite against a common enemy. "Let me entreat you not to stay and await these extremities. Do not delay and tarry so long… or let us be the first upon him and invade his territories."[583] Skanderbeg emphasizes the need for change and the importance of joining forces. Transformational leaders inspire their followers to achieve a common

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[581] Drizari, 11.

[582] Drizari, 11.

[583] Drizari, 12.

vision, and the speaker is trying to do just that by motivating the audience to confront the enemy.

Transactional Leadership: There are some aspects of transactional leadership in the text. Skanderbeg calls for immediate action and suggests "let us be the first upon him and invade his territories" will yield specific outcomes, such as potentially changing the enemy's intentions or preventing their victory.[584] Transactional leaders often focus on rewarding or punishing based on performance and results, which can be seen in the urgency and potential consequences mentioned in the speech.

Authoritarian Leadership: Skanderbeg issues a strong call to action and urges the assembled leaders to act swiftly and decisively. Authoritarian leaders tend to make decisions unilaterally and expect immediate compliance, and this is evident in the tone and urgency of Skanderbeg's words.

Paragraphs 26-29.

Transformational Leadership: Skanderbeg motivates the other leaders to act and emphasizes their ability to change the course of future events. He inspires them to unite and fight against their oppressors and paints a picture of a better future. "Up then, noble and most Catholic Princes, let us not delay even for a moment. Let us summon the Nation. …And let us make known unto all ages to come that we are men worthy of a Christian Nation."[585] His words aim to lead the group towards a common purpose, which aligns with transformational leadership.

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[584] Drizari, 12.

[585] Drizari, 13.

Transactional and Authoritarian Leadership: Skanderbeg mentions the strategic use of a "better kind of policy" to achieve the goal, which implies a transactional approach of weighing costs and benefits.[586] Additionally, there's a call to muster soldiers, which aligns with transactional leadership as it involves planning and organization to achieve specific objectives.

Skanderbeg urges the assembled leaders to follow his lead and join forces with him to fight against the enemy. He is taking a decisive and commanding stance, urging his audience to take immediate action and rally the nation. This aligns with the authoritarian style of leadership, which often involves making unilateral decisions and expecting prompt compliance.

In summary, looking at Skanderbeg's leadership styles from this speech the following is reported: Shepherd 36.36 percent, Transformational 15.15 percent, Transactional 12.12 percent, Paternalistic 24.24 percent, and Authoritarian 12.12 percent.

Speech 21: Skanderbeg's Speech to Pope Paul lI and the Consistory of Cardinals

Skanderbeg journeyed to Italy to negotiate with King Ferdinand of Naples and with Pope Paul II regarding support for the Albanian cause in late 1466. Sultan Mehmed II had led an army of over 200,000 against Skanderbeg's much smaller defense forces in June of the same year.[587] Ballaban Pasha, with 80,000 men, besieged Krujë for nearly eleven months.[588] Skanderbeg, disguised as a poor, old traveler, was able to pass through the enemy's blockade and sail to Rome with a small cavalry entourage. At St. Peter's

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[586] Drizari, 13.

[587] Drizari, 83.

[588] Drizari, 83.

Cathedral, Skanderbeg, still attired in rags, addressed Pope Paul II and the cardinals.[589]

After receiving a symbolic sword and the "blessed robe of a crusader," Skanderbeg

passionately appealed for immediate aid.[590] Unfortunately, due to inter-Italian rivalries,

the prospect of launching a united crusade against the Ottoman Empire was

abandoned.[591]

Paragraphs 1-4.

Shepherd Leadership: Skanderbeg articulates his wish to be able to focus simply

on praising the virtues of the pope but that "the infinite perils wherein both I and my

people are plunged and drowned in blood more than any other nation in Christendom do

not permit me to enjoy the sweet pleasure and benefits of your perfections."[592]

Skanderbeg begins his speech by explaining the dire situation and the devastation faced

by his nation at the hands of the Ottoman sultan. One can discern anguish and desperation

in his words as he petitions for help.

> The Turkish Prince, following in the footsteps of his ancestors,…Every day he does invade your flock, does dismember and persecute our people. Not being satisfied with so many murders, rapines and atrocities which he has committed in Asia and Europe, he now strives with all his overwhelming power to suppress and destroy me and my people, with our poor Realm being left as the last objective of his cruelty.[593]

Skanderbeg's concern for the well-being of his people is evident in this plea for help. He

seeks to secure freedom and protection for his countrymen.

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[589] Ibrahim, 332.

[590] Ibrahim, 333.

[591] Ibrahim, 333.

[592] Drizari, 83.

[593] Drizari, 83.

Paternalistic Leadership: Also, with his opening statement Skanderbeg strikes a

paternalistic tone as he seeks help from the pope, the "holy Father", and emphasizes the

devastating impact on the nation and its people, whom he labels as "your flock".[594]

There's a sense of a strong, take charge, fatherly leader pleading for intervention by

another, higher "Father" to protect and guide the vulnerable nation.

Paragraphs 6-11.

Shepherd Leadership and Paternalistic Leadership: Skanderbeg seeks urgent aid to

protect and guide his people from the imminent threat posed by Sultan Mehmed II. He

divulges the atrocities Mehmed has left in his wake and reveals that the Albanian people

have been worn down by "the long continuous wars and the many battles, which… have

eaten up and consumed our forces."[595] Skanderbeg reminds Pope Paul II how funding

their fight against the Ottomans will help stop Islam overtaking Europe, but swift action

would be needed.

> He (Sultan Mehmed) has already inflicted upon the Christian people all the cruel
> examples of inhumanity which can possibly be imagined. He has all ready seized
> two Christian empires. The greater part of Asia is in slavery under him. The
> Greeks are in a manner destroyed. The Bulgarians and the Serbs and the
> Thracians are brought under his subjection. Croatia is subdued under his forces.
> Morea is in servitude. And almost all of Macedonia and Epirus are burned and
> sacked by his fury and outrage.[596]

There is a shepherd-like concern for the well-being of all Christians threatened or already

subdued by the Ottoman forces, and a call for assistance to curb the violence and fury of

the enemy. Skanderbeg portrays a paternalistic tone, expressing the ongoing struggles,

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[594] Drizari, 83.

[595] Drizari, 83.

[596] Drizari, 84.

battles, and losses faced by his nation, emphasizing the shared hardships and the need for support.

In summary, looking at Skanderbeg's leadership styles as evidenced within this speech the following is reported: Shepherd 66.67 percent, Transformational 0 percent, Transactional 0 percent, Paternalistic 33.33, percent, and Authoritarian 0 percent.

Speech 22: Skanderbeg's Farewell Speech

At the age of 63, Skanderbeg suddenly became ill with a severe fever, which turned out to be malaria. Skanderbeg, exhausted by ceaseless battles spanning twenty-four years, recognized that his death was imminent. Sensing the magnitude of the moment, he summoned his wife Donica, his only son and heir, John Kastrioti II, and the League members to his bedside, before delivering his farewell oration. Skanderbeg uses his words in an attempt to leave a legacy that would continue to impact his people long after his death.

Skanderbeg died on January 17, 1468. His people grieved his death deeply and the news of his passing shocked Europe. The body of Gjergj Kastrioti, known as Skanderbeg, was laid to rest in the Cathedral of St. Nicholas in Lezhë, Albania.

Paragraphs 1-4.

Shepherd and Transformational Leadership: Skanderbeg recognizes that his death is near. As a true shepherd leader, Skanderbeg gives directions to "worthy princes and beloved comrades."[597] Before breathing his last breath Skanderbeg tells his friends to "reverence, serve, and adore God the most high and omnipotent in justice, sanctity, and piety. And next, not only to love dearly and have continuous care and regard for our

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[597] Drizari, 86.

country but, if need be, even to give our lives and to shed our blood for our country's preservation and safety."[598] Skanderbeg stressed the significance of genuine devotion to God and a steadfast commitment to safeguarding the nation.[599] He motivates others toward a greater purpose, emphasizing their shared concern for Albania's well-being. Motivating others aligns with transformational leadership.

Transactional Leadership: Skanderbeg highlights continuous care for the country and a readiness to sacrifice "their lives and blood for their country."[600] In this Skanderbeg reflects a transactional approach with clear expectations and potential rewards.

Paternalistic Leadership: Skanderbeg summarizes the final 25 years of his life, recounting the blessing of his escape from the "unclean hands of Murad, the Turkish King."[601] He imparts paternal guidance regarding their relationship with God and the commitment to protect their Kingdom. Despite approaching the end of his life, he seeks to ensure the establishment of a lasting legacy for future generations to embrace and emulate.

Paragraphs 5-8.

Shepherd Leadership: Skanderbeg expresses concern for the well-being and unity of the group. "However, before my soul departs from my body and before I leave you… I find it necessary to admonish you and to plead with you…All things, I can assure you, will fall out happily for you as long as you continue steadfastly united and as long as you

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[598] Drizari, 86.

[599] Drizari, 86.

[600] Drizari, 86.

[601] Drizari, 86.

put the public and common good above personal interest."[602] Skanderbeg is exhibiting

the protection characteristic of shepherd leadership here, reminding his followers to

remain united, as any rift within their ranks would give their Ottoman enemies an

opportunity to divide and conquer them.

Transformational Leadership: With this farewell speech, Skanderbeg utilizes a

transformational approach that inspires vision and a commitment to a higher purpose. He

encourages his listeners to embrace a vision centered on the "safety and dignity of our

Christianity and country."[603] Here Skanderbeg is again providing inspiration to his

people, even to his dying breath.

Transactional Leadership: Skanderbeg informs his followers he had a crucial

admonition and plea he wished to convey. Throughout his lifetime, they had endured

suffering for the sake of the Christian faith and their country, earning them "the favor,

honor and admiration of all the princes of Christendom."[604] Skanderbeg urges them to

persist in this noble cause even after his passing. He assured them that by remaining

united and prioritizing the common good over personal interests they would be successful

in repelling every threat.[605] This mentality reveals transactional qualities with clear

expectations and potential rewards.

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[602] Drizari, 87.

[603] Drizari, 87.

[604] Drizari, 87.

[605] Drizari, 87.

Paragraphs 9-12.

<u>Shepherd and Transformational Leadership</u>: Skanderbeg accentuates the importance of them to "join together as brothers and friends, and live with each other in perfect love and harmony."[606] He emphasizes that only in unity would they find success and safety. With this wise counsel Skanderbeg displays a shepherd leadership style as he guides them in how to best protect themselves against external threats. His vision of lasting security and happiness through unity also points to a transformational approach, with its appeal to a higher joint purpose.

<u>Transactional Leadership</u>: Skanderbeg warns of external threats and the potential harm caused by internal discord. "But have no doubt whatsoever that the Ottoman tyrant will seek to cause disunity among you, to divide your forces. He will use many plots and devices to turn you one against the other."[607] In this, Skanderbeg also exhibits transactional qualities by setting clear expectations and emphasizing the rewards of unity.

<u>Paternalistic Leadership</u>: A paternalistic tone is evident in Skanderbeg's words as he urges the leaders to embrace his son Gjon as his heir. "I do recommend and commit and dedicate and leave him to your faith and loyalty and to your singular virtue."[608] In this he shows a fatherly concern and trust in their faith and loyalty.

Paragraphs 13-16.

<u>Shepherd Leadership</u>: Skanderbeg demonstrates a shepherd leadership style by expressing concern for his son Gjon, due to "his tender years and the innocence of his

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[606] Drizari, 87.

[607] Drizari, 88.

[608] Drizari, 88.

age."[609] The emphasis is on the need for providing him wirth protection and preservation against impending danger.

Transformational Leadership: Skanderbeg's selfless dedication to the well-being of his followers is evident in his declaration that he has "so labored day and night that I have not spared myself any pains for your sake".[610] This observation aligns with transformational qualities in his leadership.

Paternalistic Leadership: Skanderbeg also adopts a paternalistic tone in entrusting Gjon to the group and requesting that the "faith and affection" previously directed toward him be transferred to his son.[611] This reflects a sense of paternal authority with a genuine concern for the successor's well-being. Also, Skanderbeg describes his continuous care for the welfare of the group, treating them not merely as soldiers but as brothers and companions. The implicit expectation is that the care given will be reciprocated.

Authoritarian Leadership: Skanderbeg designates Gjon as "Vicar and Lieutenant for me and in my stead."[612] In this he exhibits an authoritarian approach, making a decisive, centralized decision about his successor, with no input from his followers. The group is instructed to simply transfer their loyalty to Gjon, reinforcing a clear chain of command.

In summary, in considering Skanderbeg's leadership styles from this speech, the following is reported: Shepherd 43.33 percent, Transformational 20 percent, Transactional 3.33 percent, Paternalistic 26.67 percent, and Authoritarian 6.67 percent.

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[609] Drizari, 88.

[610] Drizari, 88.

[611] Drizari, 89.

[612] Drizari, 89.

A Summary of Skanderbeg's Letters 3, 4 and 6, and Speech 11

An examination of the leadership styles utilized by Skanderbeg within these three letters and this speech yielded the following results: Shepherd 19.23 percent, Transformational 46.15 percent, Transactional 3.85 percent, Paternalistic 19.23 percent, and Authoritarian 11.54 percent.

Combining all data for Finding Three the following is reported: Shepherd 40.2 percent, Transformational 22.55 percent, Transactional 5.88 percent, Paternalistic 22.55 percent, and Authoritarian 8.82 percent. (Please see Appendix D.)

Table 5: Finding Three: Skanderbeg's Letters and Speeches to Dignitaries and Clergy

Type of Leadership		Tally	Percentage
Shepherd	S1 Boundaries	6	5.88%
Shepherd	S2 Listening	1	0.98%
Shepherd	S3 Trustworthiness	3	2.94%
Shepherd	S4 Provision	3	2.94%
Shepherd	S5 Sacrifice	3	2.94%
Shepherd	S6 Personal Investment	7	6.86%
Shepherd	S7 Protection	7	6.86%
Shepherd	S8 Relational	7	6.86%
Shepherd	S9 Visionary	4	3.92%
Shepherd	S10 Healing		
Transformational	TF1 Idealized Influence	10	9.80%
Transformational	TF2 Intellectual Stimulation	2	1.96%
Transformational	TF3 Inspirational Motivation	10	9.80%

Transformational	TF4 Individualized Consideration	1	0.98%
Transactional	TSA1 Extrinsic Motivation	4	3.92%
Transactional	TSA2 Practicality		
Transactional	TSA3 Resistance to Change	1	0.98%
Transactional	TSA4 Inflexibility		
Transactional	TSA5 Performance Orientation		
Transactional	TSA6 Passive Leader Style		
Transactional	TSA7 Structured	1	0.98%
Paternalistic	P1 Creating a Family Atmosphere	9	8.82%
Paternalistic	P2 Establishing Close and Individual Relationships with Subordinates	5	4.9%
Paternalistic	P3 Getting Involved in the Non-Work Domain	2	1.96%
Paternalistic	P4 Expecting Loyalty	4	3.92%
Paternalistic	P5 Maintaining Authority/Status	3	2.94%
Authoritarian	A1 Individual Control	4	3.92%
Authoritarian	A2 Only Listen to their Own Ideals	4	3.92%
Authoritarian	A3 Public Ridicule		
Authoritarian	A4 Angry Tantrums		
Authoritarian	A5 Inconsiderate Actions		
Authoritarian	A5a Favoritism		
Authoritarian	A5b Unjust Punishment		
Authoritarian	A5c Coercion		
Authoritarian	A6 Fear and Intimidation		

| Authoritarian | A7 Inflexibility | 1 | 0.98% |

Finding Four: Skanderbeg's Letters to the Turkish Sultans

Letter Two: July 1445. Skanderbeg's Letter to Murad II, Sultan of the Ottoman Empire

Murad II wrote a letter to Skanderbeg, expressing his anger at Skanderbeg's desertion from the Turkish army and what he considered Skanderbeg's treason in now fighting against the Ottoman forces. His letter included implied threats of retaliation, warning of consequences, a reminder of past conflict, and a demand for Albanian territory to be returned. Skanderbeg replied by rebuking him for making baseless accusations and for proposing unfavorable conditions for peace.

Paragraphs 1-5.

Shepherd Leadership: Skanderbeg's response to Murad's letter demonstrates the characteristics of a shepherd leader. He does not allow Murad's threats to goad him into anger and to make unwise decisions. Instead, Skanderbeg's replied "your letter and your messenger… have caused me greater occasion for smile than anger… I have not set down myself to contend with you in foul and unbecoming language, but with Arms and the just fury of War."[613] This response shows a leader full of wisdom. Skanderbeg places boundaries and seeks protection for the well-being of his people in leading his people out of Ottoman oppression, akin to a shepherd guiding a flock to safety and freedom.

Transformational Leadership: Skanderbeg displays transformational leadership by challenging the status quo as he fights for liberty and independence from the Ottoman

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[613] Drizari, 28

Empire, which had kept the Albanian people in servitude and subjugation. He calls out

Murad's accusations and questions him on why Murad complains against him before God

and man?[614] Since Murad had previously taken Albania by force, how does that make

Skanderbeg the villain?[615] Skanderbeg is motivated by a vision of liberty shared by his

people, and together they are willing to confront Murad's tyranny to achieve that vision.

Paragraphs 6-10.

Shepherd Leadership: Once again, Skanderbeg displays a shepherd leadership

style in his firm and uncompromising stance against Murad's threats and manipulations.

He lets Murad know he is setting boundaries and seeking protection for his people. He

rejects the idea of heeding Murad's advice in suing for peace and asserts his leadership of

the Albanians with determination and authority.[616] Skanderbeg has assumed the role of

warrior and protector for his people and takes this role seriously. He is motivated by his

faith in God, and by a belief in his people's right to freely worship God instead of being

forced into Islam. Skanderbeg is convinced of the righteousness of his cause and of his

role as Albania's leader in the face of adversity.

Transformational Leadership: Skanderbeg demonstrates his transformational

leadership by emphasizing his determination, resolve, and unwavering commitment to

free Albana from the tyranny of the Ottoman Empire. Furthermore, Skanderbeg questions

Murad's grievances. Murad claims he treated Skanderbeg well, Skanderbeg reminds him

of the atrocities Murad committed in taking Skanderbeg's father's kingdom by force and

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[614] Drizari, 28

[615] Drizari, 28

[616] Drizari, 28.

in murdering Skanderbeg's brothers. All along Murad had lied to him and his people, acting deceitfully and killing the Albanians who dared to oppose his demands to give up their lands and faith.[617] Skanderbeg asserts that his actions are a response to the cruelty he has endured. He questions why Murad should be surprised by his desire for liberty and his need to break free from such oppression.[618]

In summary, Skanderbeg motivates his followers by appealing to their shared purpose and faith in achieving victory with God's help, while Murad forces everyone to do his bidding. Skanderbeg's leadership style is more aligned with transformational and shepherd leadership, emphasizing a vision of freedom and the well-being of his people. Murad, on the other hand, displays authoritarian and somewhat transactional leadership by imposing his rule through force and expecting loyalty in return for past favors. When considering Skanderbeg's leadership styles as revealed in this letter, the following is reported: Shepherd 80 percent, Transformational 20 percent, Transactional 0 percent, Paternalistic 0 percent, and Authoritarian 0 percent.

Letter 7: May 1461. Skanderbeg's Letter to Mehmed II, Sultan of the Turks

Sultan Mehmed was stunned by his repeated defeats in Albania and attempted to achieve peace through diplomacy. So, he sent Mustapha Pasha to Krujë with a letter addressed to Skanderbeg. Skanderbeg wrote a letter in reply, sending it back with Mehmed's messenger.

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[617] Drizari, 29.

[618] Drizari, 29.

Paragraphs 1-4.

Shepherd Leadership: Skanderbeg is respectful but firm in his refusal to allow Mehmed's armies to pass through his kingdom, prioritizing the alliance with the Venetians and upholding his values.[619] Additionally, Skanderbeg remembers his own experiences and considers his son's well-being when making the decision to refuse Mehmed's demand that he surrender his son Gjon as a hostage.

Paragraphs 5-8.

Paternalistic Leadership: Again, Skanderbeg takes a fatherly approach, prioritizing the welfare of his son and his people's well-being over his personal desires. Skanderbeg's response is diplomatic yet firm. While he is willing to allow Turkish merchants access to Albanian markets, he refuses to betray his allies the Venetians or surrender his son into Turkish hands. After this exchange, warfare between Albania and the Ottoman Empire ceased for a short period until it was violated by Mehmed's actions in again attacking Albania.

Upon consideration of Skanderbeg's leadership styles as revealed in this reply to the Mehmed, the following is reported: Shepherd 50 percent, Transformational 0 percent, Transactional 0 percent, Paternalistic 50 percent, and Authoritarian 0 percent.

In combining all data for Finding Four the following is reported: Shepherd 71.43 percent, Transformational 14.29 percent, Transactional 0 percent, Paternalistic 14.29 percent, and Authoritarian 0 percent.

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[619] Drizari, 69.

Table 6: Finding Four: Skanderbeg's Letters to the Turkish Sultans

Type of Leadership		Tally	Percentage
Shepherd	S1 Boundaries	3	42.86%
Shepherd	S2 Listening		
Shepherd	S3 Trustworthiness		
Shepherd	S4 Provision		
Shepherd	S5 Sacrifice		
Shepherd	S6 Personal Investment		
Shepherd	S7 Protection	2	28.57%
Shepherd	S8 Relational		
Shepherd	S9 Visionary		
Shepherd	S10 Healing		
Transformational	TF1 Idealized Influence		
Transformational	TF2 Intellectual Stimulation	1	14.29%
Transformational	TF3 Inspirational Motivation		
Transformational	TF4 Individualized Consideration		
Transactional	TSA1 Extrinsic Motivation		
Transactional	TSA2 Practicality		
Transactional	TSA3 Resistance to Change		
Transactional	TSA4 Inflexibility		
Transactional	TSA5 Performance Orientation		
Transactional	TSA6 Passive Leader Style		
Transactional	TSA7 Structured		

Paternalistic	P1 Creating a Family Atmosphere	1	14.29%
Paternalistic	P2 Establishing Close and Individual Relationships with Subordinates		
Paternalistic	P3 Getting Involved in the Non-Work Domain		
Paternalistic	P4 Expecting Loyalty		
Paternalistic	P5 Maintaining Authority/Status		
Authoritarian	A1 Individual Control		
Authoritarian	A2 Only Listen to their Own Ideals		
Authoritarian	A3 Public Ridicule		
Authoritarian	A4 Angry Tantrums		
Authoritarian	A5 Inconsiderate Actions		
Authoritarian	A5a Favoritism		
Authoritarian	A5b On-Contingent punishment		
Authoritarian	A5c Coercion		
Authoritarian	A6 Fear and Intimidation		
Authoritarian	A7 Inflexibility		

Conclusions

Combining all data for Findings One through Four the following totals are reported: Shepherd 26.78 percent, Transformational 27.23 percent, Transactional 12.95 percent, Paternalistic 22.77 percent, and Authoritarian 10.27 percent.

Table 7: Skanderbeg's Overall Leadership Totals

Type of Leadership		Tally	Percentage
Shepherd	S1 Boundaries	16	3.57%

Shepherd	S2 Listening	2	0.45%
Shepherd	S3 Trustworthiness	14	3.13%
Shepherd	S4 Provision	3	0.67%
Shepherd	S5 Sacrifice	12	2.68%
Shepherd	S6 Personal Investment	12	2.68%
Shepherd	S7 Protection	26	5.80%
Shepherd	S8 Relational	13	4.02%
Shepherd	S9 Visionary	10	2.23%
Shepherd	S10 Healing	7	1.56%
Transformational	TF1 Idealized Influence	51	11.38%
Transformational	TF2 Intellectual Stimulation	17	3.79%
Transformational	TF3 Inspirational Motivation	51	11.38%
Transformational	TF4 Individualized Consideration	3	0.67%
Transactional	TSA1 Extrinsic Motivation	23	5.13%
Transactional	TSA2 Practicality	1	0.22%
Transactional	TSA3 Resistance to Change	4	0.89%
Transactional	TSA4 Inflexibility	4	0.89%
Transactional	TSA5 Performance Orientation	20	4.46
Transactional	TSA6 Passive Leader Style		
Transactional	TSA7 Structured	6	1.34%
Paternalistic	P1 Creating a Family Atmosphere	40	8.93%
Paternalistic	P2 Establishing Close and Individual Relationships with Subordinates	23	5.13%

Paternalistic	P3 Getting Involved in the Non-Work Domain	9	2.01%
Paternalistic	P4 Expecting Loyalty	13	2.90%
Paternalistic	P5 Maintaining Authority/Status	17	3.79%
Authoritarian	A1 Individual Control	21	4.69%
Authoritarian	A2 Only Listen to their Own Ideals	20	4.46%
Authoritarian	A3 Public Ridicule	1	0.22%
Authoritarian	A4 Angry Tantrums		
Authoritarian	A5 Inconsiderate Actions		
Authoritarian	A5a Favoritism		
Authoritarian	A5b On-Contingent punishment		
Authoritarian	A5c Coercion		
Authoritarian	A6 Fear and Intimidation	1	0.22%
Authoritarian	A7 Inflexibility	3	0.67%

Summary

As noted earlier, the field research conducted was a qualitative biographical research on Skanderbeg's leadership style using content analysis and field notes. Relevant literature on five styles of leadership: shepherd, transformational, transactional, paternalistic, and authoritarian, was thoroughly applied to examine Skanderbeg's 22 speeches and seven letters. The field research findings have unveiled several significant themes derived from an analysis of Skanderbeg's communication, utilizing the leadership instrument crafted by the researcher.

In finding one Skanderbeg emerged as a transformational leader, scoring 27.23 percent in this category, as he served as an inspiration and motivation to his people. Finding two noted that Skanderbeg scored 26.78 percent in shepherd leadership, trailing narrowly behind that of shepherd leadership. A comprehensive examination of the data also uncovered that Skanderbeg achieved a score of 22.77 percent for paternalistic leadership. Skanderbeg often blended transformational, shepherd, and paternalistic leadership styles in his approach to leading others. In the transformational aspects of Skanderbeg's leadership, he concentrated on inspiring and motivating followers to achieve collective goals through vision and empowerment.[620] Skanderbeg's shepherd leadership emphasized guiding and nurturing individuals towards growth and development, often with a strong emphasis on a father-like relationship, which created a trusting atmosphere.[621] His paternalistic leadership, on the other hand, prioritized a protective and caring stance, blending father-like authority with benevolence to foster loyalty and unity within the group.[622] While transformational and shepherd leadership emphasize empowerment and guidance, paternalistic leadership adds an element of protection and support, creating a comprehensive context for effective leadership.

In findings four and five Skanderbeg's use of transactional and authoritarian leadership styles was found to be relatively low, in comparison to the other styles. His transactional leadership score was 12.95 percent, while that for authoritarian leadership was a mere 10.27 percent. Based on an analysis of his speeches and letters, Skanderbeg

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[620] Northouse, 163.

[621] Aycan, 449.

[622] Northouse, 78.

was a leader more interested in inspiring and motivating others while creating close relationships, though he did use transactional leadership to reward his troops for fighting battles and risking their lives for the common good. His troops remained loyal to him because of the close personal relationship he fostered with them. Also, their relationship was not based solely on rewards or on the fear of punishment. Rarely did Skanderbeg demonstrate authoritarian characteristics in his interaction with his followers, the exception being a few instances during moments of crisis or emergency. Based on the analysis of his speeches and letters, Skanderbeg geared authoritarian declarations toward his enemies rather than his own people.

The data presented in this chapter is discussed in light of the information gleaned from the theological review found in Chapter Two of two biblical examples of transformational and shepherd leaders (Jesus and Peter) based on John 10 and 1 Peter 5. The ongoing analysis of all three data streams consistently reveals Skanderbeg as a dynamic leader, predominantly employing positive leadership styles that played a transformative role in shaping his nation. The emergence of shared themes which can be incorporated into a curriculum of teaching on positive leadership styles will be elaborated upon in the next chapter, where the researcher will discuss providing Albanian leadership training which includes the development of classes, seminars and conferences centered on exploring the leadership styles of Skanderbeg for application in a modern context.

CHAPTER SIX: EVALUATION AND DISCUSSION

Evaluation of Project Design and Implementation

Overview

As mentioned in the preceding chapters, the researcher collected data from three primary streams: (a) it explored two biblical examples of transformational leaders (Jesus and Peter), (b) it reviewed relevant literature on five styles of leadership: transformational, paternalistic, authoritarian, shepherd, and transactional, and (c) it conducted qualitative biographical research on Skanderbeg's leadership style using content analysis and field notes. The qualitative study was carried out by using content analysis and field notes to create five research instruments. These instruments were then utilized to gather relevant data from Skanderbeg's speeches and letters, as well as information from works by three authors, as well as from a historical documentary film series. The goal was to arrive at conclusions regarding the need, and the approach to use, for devising and implementing a relevant model for transformational leadership and other positive leadership styles for Albanian leaders today working within both spiritual and secular contexts.

Modifications to Approach

The research project underwent only one notable modification. As briefly discussed in Chapter Four, the researcher initially sought to explore themes of leadership through art, media, and literature focused on Skanderbeg. There are over 65 significant works of art created over the centuries depicting his life and work. Many artists portrayed Skanderbeg using a variety of materials. There are maps, engravings, lithographs,

paintings, sculptures, mosaics, coins, medals, and postage stamps with his image. However, in most cases, there are no explanations provided by the artist to explain the meaning of the work of art. Most are portraits of Skanderbeg's face, of him on his horse, or of him riding into battle. Thus, it proved impossible to analyze his leadership style through an examination of these works of art. However, in a few cases, individual pieces of artwork do communicate a specific meaning. And in a few others, data could be collected from literature based on a famous battle or event that was depicted in art. The researcher decided to shift the focus of study to an analysis of Skanderbeg's speeches and letters. This change unveiled a new, rich vein of relevant data, which allowed for a comprehensive analysis of Skanderbeg's leadership through his public communications. This analysis yielded deep insights into his overall leadership profile, including the styles of leadership he utilized in various contexts. The research methods remained consistent without any other noteworthy alterations.

Research Strengths

The primary strength of the research lay in the relevance of the object of study, and in the compelling and noteworthy story the research unveiled. Skanderbeg left behind an incredible and significant Christian and transformational leadership legacy that, if rediscovered, has the potential for transformational impact, first within Albania and the greater Albanian cultural region (which includes Kosovo, as well as parts of Montenegro, North Macedonia and Serbia), but then even beyond its borders throughout the entire Balkan region. Skanderbeg was such an impactful leader, that his part in history is still recognized and celebrated today. Although somewhat unknown in certain Western contexts, Skanderbeg's legacy still extends beyond the borders of Albania, with his story

being told in scholarly articles, historical documentaries, and in history classes in schools. Scholars recognize that he united Albania and was a great warrior and statesman. His military achievements and the resistance he led have been studied and recognized by historians and other scholars as part of broader discussions on the Ottoman Empire and European history. Skanderbeg's leadership inspired subsequent generations of leaders. His resilience, determination, and commitment to the cause of freedom have served as a source of inspiration for those who aspire to lead in the face of adversity. The research established a cultural connection, highlighting the Albanian roots of transformational, shepherd, and benevolent paternalistic leadership styles, and thus their relevance for a new generation of Albanian leaders.

The second strength of the research was its unique contribution to an understanding of Skanderbeg's leadership. No other study had previously been conducted, which focused on the leadership styles Skanderbeg utilized in leading his people. This study of Albania's beloved national hero also placed his historical leadership within the context of Albania's more recent history, focusing on the lessons which can be learned from it to promote more positive and transformational leadership in today's Albania.

The third strength of the research was the precision of the research instruments employed. These instruments identified key aspects of each leadership style included in the study (shepherd, transformational, transactional, paternalistic, and authoritarian) and consistently applied them during an analysis of the data. This allowed for the identification of patterns and themes associated with Skanderbeg's leadership. These

research tools proved effective in obtaining these findings, not only conferring objective value to the research but also allowing for application in other contexts.

The fourth strength of the research was the fact that its subject has immediate resonance with an Albanian audience. Skanderbeg's resistance against the Ottomans forms a key chapter in Albanian history, encapsulating the nation's struggle for independence and sovereignty, and the formation of its cultural and national identity. Skanderbeg's historical legacy continues to play a crucial role in shaping Albania's understanding of its own past. This legacy is preserved in historical records, museums, and monuments dedicated to Skanderbeg, serving as a constant reminder of the nation's historical roots. Thus a study focused on Skanderbeg opens the door to imparting a new understanding or even new concepts of leadership to an Albanian audience, which offer a positive, culturally relevant alternative to the authoritarian leadership with which Albanians are so familiar.

The fifth strength of the research was the researcher's data itself and all the information the application of the research tools provided. All three data streams yielded coherent and relevant themes that aligned with the researcher's inquiry about Skanderbeg's leadership styles and provided positive insights for application not only in church and parachurch ministry contexts, but within society at large. Thus the data provides a foundation for subsequent research as well as for ministry initiatives utilizing the findings of this study.

Research Weaknesses

One potential weakness of the research worth noting is that the literature accessed, especially Marin Barleti's book on the life of Skanderbeg, while the best extant source for the data in question, comes with its own inherent weaknesses. Barleti's work

forms the basis for the book by Nelo Drizari, utilized by the researcher, which includes a transcription in English of all the speeches and letters in their entirety. The researcher encountered challenges in locating other scholarly articles and books that provide transcriptions of Skanderbeg's speeches and letters. Unfortunately, most of Skanderbeg's original preserved written communication is in Latin, Old Ottoman, and other dead languages, and is located in difficult-to-access Vatican archives, as well as in other locations outside of Albania. Additionally, these languages were transcribed in a variety of scripts and alphabets, including Cyrillic, Ottoman Arabic, Greek, and even various regional alphabets no longer in use. Skanderbeg utilized Italian, Latin, Turkish, Arabic, Greek, Latin, Shqip (Albanian), and several other languages in his communication. Since the original sources are all in languages the researcher does not speak or read, and would thus have difficulty translating, translations found in other scholarly works were utilized in place of these original sources.

The closest thing to a primary source on the speeches given by Skanderbeg is Barleti's book, published shortly after Skanderbeg's death. Barleti knew some of the noblemen and warriors who interacted with Skanderbeg, though it appears doubtful Skanderbeg and Barleti ever met personally. Although Barleti wasn't personally present to hear Skanderbeg's words, he had access to primary sources such as eyewitnesses and written accounts of those present. Drizari observes that,

> From records of the Roman Catholic Church itself, from chaplains with Scanderbeg's forces in the battlefields, from his own notes as a searching reporter, as well as from cavalry and guerrilla commanders and soldiers, he was able to compile his precious biography. Also, as a trained scholar, he had access to other reliable sources such as were found in the libraries and archives of Rome, Venice, Naples, Ragusa, and Croya.[623]

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[623] Drizari, xiii.

David Hosaflook, a scholar of Albanian history, adds the following about Barleti's book:

> The availability of Barleti's work in six languages in the sixteenth century reflects not only the literary and historical merits of the work itself, but also the significance of the book in the genesis and evolution of Scanderbeg historiography. This significance is evidenced by the fact that, even today, serious works on Scanderbeg begin with Barleti, even if they point out that Barleti's witness contains inaccuracies and exaggerations, being a hybrid work of both history and panegyrical literature, typical of its era.[624]

The challenge with depending on Barleti as a primary source was that scholars continue to be divided in their opinion of his work. An Albanian himself, Barleti wrote down Skanderbeg's speeches and letters from his own perspective as a highly-educated, scholarly priest, with the goal of inspiring other Albanians to resist Islam. Palnikaj notes that, "from a careful reading of Barleti, it is completely clear that he relied on archival documents to share even though he did not mark the sources."[625] Palnikaj further explains in great depth where Barleti's documentation differs from others. Some scholars argue Barleti's 800-page book may include some embellishments along with Skanderbeg's words, but to conclude with absolute certainty what is factual (i.e., what he actually said) and what may have been added by the author remains an ongoing topic of discussion and debate.[626] With that being said, this paper refrains from passing a verdict on Barleti's historical credibility. Hosaflook reminds others of Barleti's significant contributions as the primary source that has propelled Skanderbeg studies for centuries; he highlights the paradox wherein some contemporary historians may discredit Barleti on one front but

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[624] David Hosaflook, "Introducing Scanderbeg to an English Readership, 1596," *Shkupi Për Vitin e Skënderbeut 1468–2018 (2018)*: 165.

[625] Mark Palnikaj, *Skenderbeu, Letërkëmbimi Me Sulltanët: Tete letra nga Arkivi i Bibliotekës Kombëtare të Napolit dhe nga Arkivi Sekret I Vatikanit* (Tiranë, Albania: Fast Print, 2018), 6.

[626] Palnikaj, 6-9.

still refer to his work, either directly or indirectly.[627] Furthermore, Hosaflook states, "It is impossible to be a Skanderbeg expert without knowing Barleti well, despite one's estimation of him."[628] Over the centuries many studies, books, novels, plays, biographies, etc., have been written in over twenty languages to the present moment.[629]

A second weakness of the research is that due to language constraints, the researcher had to depend on translations of Skanderbeg's speeches and letters instead of being able to access them in their original languages.

A third potential weakness of the research is that the researcher herself is not an Albanian yet has developed tools on leadership geared toward Albanians. At her core, the researcher will always view things from the standpoint of an outsider, even in seeking to fully immerse herself in the culture. Some may consider her effort to teach Albanians about their own national hero to be presumptuous. Others may critique and seek to dismiss her study as the work of an outsider whose perspective on leadership is biased toward western models and theories.

A fourth weakness of the research is that it focused solely of Skanderbeg's own public communication (both oral and written) to form a profile of his leadership. Due to the limitations of the source material, other data such as the testimony of his family or close associates, or of his other interactions within the private sphere was not considered or examined.

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[627] David Hosaflook, "Historia e Skënderbeut' e Marin Barletit Në Anglisht, 1560 Dhe 1596," (Acts of the International Albanological Conference on the Occasion of the 550th Anniversary of the Death of George Castriot Scanderbeg, Tirana, Albania, November 1-3, 2018): 1.

[628] Hosaflook, "Historia e Skënderbeut' e Marin Barletit Në Anglisht, 1560 Dhe 1596," 1.

[629] Edlira Dhima and Ismail Qemal, "Skanderbeg, an Emblem in World Literature," *European Scientific Journal* 9, no. 2 (2013): 165.

Discussion of Findings

This research was designed to address the lack of a transformational leadership model for Albanian leaders based on the example of Gjergj Kastrioti Skanderbeg (1405-1468). The researcher began this study with the assumption that paternalistic and authoritarian leadership tend to be negative styles of leadership that stifle creativity, a positive work ethic, and ingenuity. Effective leaders seek to positively empower others as they lead and transform communities around them. Albania as a nation was profoundly influenced by a leader whose leadership proved transformational to this people's national identity, inviting an effort to rediscover, own, and exhibit these qualities. This endeavor is anchored in the remarkable persona of Skanderbeg, a towering historical figure still widely acknowledged and celebrated more than 500 years after his death. As observed, Skanderbeg embodied leadership characteristics similar to the biblical individuals Jesus and Peter in terms of transformational and shepherd leadership styles. The information gleaned from the three data streams associated with this research is organized into the following leadership categories: (1) Transformational (2) Shepherd, (3) Paternalistic, (4) Transactional, and (5) Authoritarian.

Finding One: Transformational Leadership

The theological review found in Chapter Two examined Jesus and Peter as transformational leaders. Jesus mentored Peter, who, in turn, applied transformational leadership principles in guiding other leaders under his care. These texts can be found in John 21 and 1 Peter 5. Chapter Three explored relevant literature concerning transformational leadership. Bernard Bass' theory of the Four I's of transformational leadership which are idealized influence, intellectual stimulation, inspirational

motivation, and individualized consideration is evident in all three leaders, Jesus, Paul, and Skanderbeg.[630] All three leaders treated "each follower as an individual and provides coaching, mentoring and growth opportunities."[631] The information concerning transformational leadership, which was obtained during the field research segment of the investigation aligned well with both these elements. Contemporary leadership theories offered a rich framework for examining the complexities of these historical leaders. The outcomes were compelling, indicating a notable presence of transformational elements in the leadership of all three leaders: Jesus, Peter, and Skanderbeg. "The transformational leader treats each follower as an individual and provides coaching, mentoring and growth opportunities."[632] Jesus empowered his disciples, entrusting and inspiring them to share His vision. In particular, He encouraged Peter to take on a leadership role similar to His own (John 21:15-17). The fact that Peter did so is apparent in his letters, which clearly reveal him as a leader who sought to mentor others. Peter inspired a shared vision as he passed on the teachings of Christ and helped build the early Christian community (Acts 2:14-41). He used intellectual stimulation as he challenged followers to think critically and deeply about their faith, encouraging growth and understanding (2 Pet. 3:1-2). Like Jesus, Peter demonstrated individualized consideration as he addressed the needs and concerns of specific individuals (1 Pet. 5:1-4).

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[630] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 184-189.

[631] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 189.

[632] John Wilson, "Jesus as Agent of Change: Leadership in John 21," *Emerging Leadership Journeys* 3, no. 1 (2010): 12.

Skanderbeg exhibited qualities similar to both Jesus and Peter in terms of transformational leadership. His leadership style bore a resemblance to the inspirational and transformative aspects embodied by Jesus and the influential characteristics demonstrated by Peter. Together, these parallels highlight Skanderbeg's notable use of several key principles of transformational leadership. These line up with Chapter Three.

Skanderbeg also modeled a strong faith and unwavering commitment to God. He reminded the Albanians that,

> God was never destitute of most excellent spirits, whom you might have made the author of your liberty and who might thereby have more advanced your cause and courage. But it pleased you, and it may be God would have it so, that you should attend to your deliverance rather with me than to seek out others or by your own virtue alone to gain it.[633]

On Christmas Eve, before releasing his troops for the holidays Skanderbeg addressed them with a reminder that, "we must thank God for causing our enemies to deliver into our hands and possession of so goodly and strong fortresses without any slaughter or bloodshed."[634] Skanderbeg's commitment to God is clearly evident, as he sends them to celebrate with their families.

Skanderbeg began his transformational leadership journey by building a common identity with a "steely backbone composed of peasants, farmers, highlanders and shepherds" trained for "lightening assaults and defensive warfare" which allowed them to repeatedly defeat and ultimately drive out the Ottoman invaders from their lands.[635] Skanderbeg prioritized meeting his people's needs, created a sense of belonging, and

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[633] Drizari, 3.

[634] Drizari, 6.

[635] Drizari, xix.

provided mentorship and guidance for personal and professional development. Skanderbeg motivated and inspired his followers through both his words and his actions, instilling a sense of purpose and pride while also providing support and security as much as possible. This gave them motivation and inspired an intense loyalty among his followers.

Skanderbeg rebelled against Sultan Murad, who had taken him from his father as a child, and returned home to Krujë, ready to lead his people against their Ottoman overlords. Speaking to his followers, Skanderbeg gave a speech to the people of Krujë as he nurtured a distinct vision and cultivated a feeling of inclusion, inspiring individuals to adopt mutual goals while advancing his personal aspirations. The focus on a collective dedication to the nation, coupled with the statement "your desires, your vows, and your wishes were in effect one and the same with mine," demonstrates a style of leadership characterized by transformational qualities.[636] Skanderbeg serves as a source of inspiration and motivation for the people. Overall, Skanderbeg scored the highest in transformational leadership (27.23 percent) based on an analysis of his communication using the leadership instrument created by the researcher (see Appendix A for transformational leadership and for Appendices A-E for the entire leadership guide). The most common subcategories of transformational leadership found in Skanderbeg's communication were Inspirational Motivation (11.38 percent) and Idealized Influence (also 11.38 percent). Through articulating a vision which aligned with and reinforced their shared identity and values as a people, he cultivated a feeling of unity and a shared sense of purpose.

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[636] Drizari, 1.

Skanderbeg was a skilled and effective communicator, finding just the right words to connect with the hearts of people. He possessed a combination of emotional intelligence and interpersonal skills. These gifts not only enriched his personal relationships but extended to Skanderbeg's professional and social interactions. Although modern leadership concepts had not been defined during Skanderbeg's lifetime, some of these principles can be readily discerned in his leadership style. Skanderbeg's leadership showcased the timeless relevance and effectiveness of these transformational leadership principles, which he utilized to bring about transformative changes within his community.

Finding Two: Shepherd Leadership

The ten distinct traits of a shepherd leader were derived from an analysis of John 10 and an exploration of contemporary leadership materials focused on shepherd leadership. Jesus was often referred to as the "Good Shepherd" who cares for His flock. He demonstrated care and compassion through His healings, His teaching, and His personal interactions with people. Jesus frequently provided guidance both in public interactions with groups and in private personal interactions with His disciples and others He encountered, and He symbolically saw Himself as the Shepherd who protects His sheep, emphasizing the concept of spiritual protection. Jesus' ultimate act of sacrifice of Himself on the cross is a core element of His shepherd-like leadership, as He gave His own life so those who believe in Him receive salvation.

Peter, one of His closest disciples, inherited and embodied the principles of compassionate and guiding shepherd-like leadership modeled by his Master. Thus, the legacy of shepherd leadership, embodied to perfection by Jesus, found continuity in

Peter's stewardship, ensuring the extension and perpetuation of shepherd leadership within the Christian community.

Ayoub Al-Salim proposes that a good shepherd leader "is a spiritual leader who displays an honest character and demonstrates good moral behavior as he/she holds high respect for human dignity."[637] Skanderbeg also embodied the essence of a shepherd leader, skillfully demonstrating the principles of compassionate and protective leadership and leaving behind a legacy that echoes the timeless virtues of providing guidance and care for his people.[638] Throughout Skanderbeg's life he displayed elements of shepherd leadership, but those are most evident as he was guiding his troops or acting as an intermediary for his people. Skanderbeg's use of shepherd leadership elements aligns with the biblical background for such leadership, as examined in Chapter Two.

When combining instances where Skanderbeg demonstrated any of the ten traits that reflect shepherd leadership, the research revealed that he ranked second in the use of this leadership style with a total of 26.78 percent (see Appendix B). The most common subcategories found were Protection (5.8 percent), Relational (4.02 percent) and Boundaries (3.57 percent).

Protection

Skanderbeg especially exemplified the protective facet of shepherd leadership, a quality particularly conspicuous in his interactions with the sultans. Skanderbeg believed breaching boundaries damaged or destroyed relationships. His relationships are defined and preserved by boundaries. This quality became notably evident in his diplomatic

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[637] Ayoub Al-Salim, 5.

[638] Ayoub Al-Salim, 5.

engagements and especially so in his confrontations with the Sultans as they constantly provoked battles motivated by the desire to gain more territories.

Skanderbeg's plea to Pope Paul II for funds to combat the Ottoman Empire further underscored his embodiment of the protective aspect of shepherding, ensuring the safety of his people from external threats. Skanderbeg outlined the gravity of Albania's circumstances and the widespread devastation inflicted upon his nation by the Ottoman sultan. In his plea for assistance, one can perceive a profound sense of anguish and desperation conveyed through his words.

> The Turkish Prince, following in the footsteps of his ancestors,…Every day he does invade your flock, does dismember and persecute our people. Not being satisfied with so many murders, rapines and atrocities which he has committed in Asia and Europe, he now strives with all his overwhelming power to suppress and destroy me and my people, with our poor Realm being left as the last objective of his cruelty.[639]

Skanderbeg consistently demonstrated a shepherd's protective instinct, safeguarding the safety and well-being of his people amid political and military challenges. This commitment to his people's welfare is evident in his plea for assistance, where he earnestly strove to secure freedom and protection for his countrymen.

Relational

Skanderbeg was a master at cultivating longstanding relationships. When the Prince of Taranto wrote Skanderbeg, he urged him to consider a diplomatic resolution to a conflict between the prince and King Ferdinand, a Skanderbeg ally, which would involve a change in allegiance by Skanderbeg.[640] Skanderbeg rejected this suggestion outright and affirmed his loyalty to King Ferdinand, despite the fact that such loyalty

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[639] Drizari, 83.

[640] Drizari, 60-61.

might prove costly.[641] Skanderbeg exhibited the relational aspect of shepherd leadership

by emphasizing the importance of loyalty and gratitude to benefactors, notably King

Ferdinand.

> Now we will do our best to support and defend King Ferdinand. In the event he
> does not emerge victorious, we will exceed our obligations and help him to the
> utmost of our ability and power until he is victorious. As to your exhortations that
> I should withdraw my men and return them home in order to fight against the
> Turks for greater honor and glory, here is my answer: We do not need any
> exhortations or counsel from you. We have not sent our troops to be recalled but
> to aid King Ferdinand until he fully regains his realm. Besides, my men are
> soldiers who, if need be, prefer death in support of His Majesty's cause. But those
> troops we have already sent are small compared to what may be sent later if he so
> requests of us. If necessary, I will go over myself and lead them in battle not only
> to regain Apulia but, with God's help, also to fully restore that unfortunate
> region to its former self.[642]

While rejecting the prince's request, he offered a counterproposal for the formation of a

united front against their mutual enemy, the Ottoman Turks. [643]

> In your case, it would be good for your soul if you should instead wage war
> against the Turks. As an old man, and much closer to the Turks than other princes,
> you could hardly spend your years and your money more gloriously than to fight
> against them. I assure you that, if you do that instead of what you are doing now
> against your own, you will have my full support. I urge you to desist from warring
> against the King to whom both you and I are obligated.[644]

Skanderbeg also wrote to King Ferdinand, enclosing a copy of the prince's letter and

affirming his support of the king's cause.[645] He assures the king of his loyalty and sincere

friendship.

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[641] Drizari, 61-65.

[642] Drizari, 63-64.

[643] Drizari, 61-64.

[644] Drizari, 63-64.

[645] Drizari, 64-65.

I have received a letter from the Prince of Taranto, a copy of which together with my answer are herewith enclosed, I am well aware of it. He has used some unkind words in his letter and urges me to desist from helping Your Majesty. May God protect you from any harm. Be assured that, regardless of what others say, I will be on the side of right and virtue, not on the side of fortune. Meanwhile, if Your Majesty will see whether or not my men have been of any help. Let me know if 1 should send more troops and just how many. As I informed you a while ago, I am holding two thousand fully equipped and battle-ready horsemen and waiting for your request to send them over.[646]

Time after time Skanderbeg demonstrated his ability to build deep personal relationships. He actively prioritized the cultivation of such relationships, recognizing their impact in both the personal and the professional aspects of life. As a shepherd leader Skanderbeg understood the value of being relational and fostering connections that promote mutual growth and fulfillment.

Boundaries

This characteristic was most pronounced during Skanderbeg's dealings with the Turkish rulers. Skanderbeg received a letter from an angry Murad II, where the sultan listed his grievances against Skanderbeg. The contents of the letter included threats, unrealistic demands, and warnings of consequences if Skanderbeg didn't submit. In response, Skanderbeg reprimanded Murad for his unsubstantiated accusations. Instead, Skanderbeg's replied "your letter and your messenger… have caused me greater occasion for smile than anger… I have not set down myself to contend with you in foul and unbecoming language, but with Arms and the just fury of War."[647] Skanderbeg's reply exemplifies the traits of a shepherd leader as he set down clear boundaries for what was acceptable. If Murad continued to make threats of war Skanderbeg was ready to defend

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[646] Drizari, 64-65.

[647] Drizari, 28.

his people and country. Skanderbeg asserted his commitment to conflict through "arms and the just fury of war" and "you be well beaten with your own rod" if the sultan crossed the line.[648] Skanderbeg's reaction demonstrates his shrewdness, as he set limits for what he would tolerate and gives the utmost priority to safeguarding the welfare of his people. In guiding his people out of Ottoman oppression, Skanderbeg assumed the role of a shepherd leading a flock to safety and freedom.

Finding Three: Paternalistic Leadership

Much of the data demonstrated that Skanderbeg frequently behaved in a father-like manner with his followers. He provided fatherly advice for their professional as well as personal lives and established close and individualized relationships with subordinates. Zeynep Aycan's in-depth research describes the characteristics that make a benevolent paternalistic leader.[649] Skanderbeg meets these criteria. This connects to the research reviewed in Chapter Three. An overall analysis of the data revealed that Skanderbeg scored 22.77 percent for paternalistic leadership (see Appendix D for the criteria). The two paternalistic subcategories most evident in Skanderbeg's leadership were Creating a Family Atmosphere (8.93 percent) and Establishing Close Relationships (5.13 percent).

Creating a Family Atmosphere

In Skanderbeg's opening statement at St. Peter's Cathedral, he adopted a paternalistic tone as he implored the "holy Father," Pope Paul II, for assistance, emphasizing the devastating impact on the nation and its people, whom he referred to as

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[648] Drizari, 28-29.

[649] Aycan, 449.

"your flock."[650] The address revealed a powerful and paternal leader, akin to a caring father, beseeching intervention from another, higher "Father" to protect and guide the vulnerable nation.[651]

Establishing Close Relationships

Skanderbeg reassured his troops before the battle with Ali Feriz Pasha. Skanderbeg's men were concerned because Ali Feriz Pasha had challenged Skanderbeg to a personal duel. His soldiers' attempts at dissuading him not to fight demonstrated he had truly established close relationships with these men.

> Reserve, therefore, your good reasons for some other season when you shall see me aged and stricken in years, when my limbs begin to fail, and when I shall assure myself that my strength does fade away. But you ought to have a care lest, while you show yourselves too careful of my life you do envy my honor and reputation.[652]

In another instance, Skanderbeg wrote a letter to Francesco Sforza, the Duke of Milan on behalf of Prince Stephen, leader of Serbia, who had been forced out of his country by Ottoman forces.[653] Skanderbeg conveyed personal concern and went above and beyond to secure provision for his ally.

> I come before Your Highness with a recommendation, and am ready to act in accordance with your wishes. Please bear in mind how Stephen, the illustrious Despot of Serbia and son of the late Despot George of Serbia, was driven out of his country by the Turk simply because of his love for the Christian faith. He is now living among us. And, according to the best of our ability, we have given him sufficient aid from our wealth and possessions. Whatever message Despot

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[650] Drizari, 83-85.

[651] Drizari, 83-85.

[652] Drizari, 41.

[653] Drizari, 67.

Stephen has sent to Your Highness by his personal emissary, please give it your gracious attention and keep him in your good will.[654]

While both paternalistic and shepherd leadership are relational, the former tends toward a more authoritative relational approach. Skanderbeg exemplified the relational aspect of paternalistic leadership, as he showcased his authority while providing fatherly, caring counsel to those who followed him. He did not view followers as mere employees, servants, or objects. Instead, he invested time and energy to build solid and genuine relationships with those he led, showing a personal interest in their professional development and their personal well-being.

Finding Four: Transactional Leadership

Skanderbeg frequently motivated his people through external stimuli like monetary rewards, recognition, and commendation.[655] This links with the research in Chapter Three on this style of leadership. Although Skanderbeg used Extrinsic Motivation and Performance Orientation, he wasn't primarily a transactional leader. Bass emphasizes that "leadership must go beyond the transactional reward punishment exchange relationship."[656] Skanderbeg certainly succeeded in doing this. His followers were loyal to him not because of rewards or fear of punishments but because he was a great leader. In fact, through application of the leadership instruments to Skanderbeg's communication, the transactional aspects of leadership only ranked fourth. His overall score for transactional leadership was 12.95 percent. The most common subcategories

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[654] Drizari, 67.

[655] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 184.

[656] Bass, "Does the Transactional-Transformational Leadership Paradigm Transcend Organizational and National Boundaries?," 131.

were Extrinsic Motivation (5.13 percent) and Performance Orientation (4.46 percent).

Percentage results in the other subcategories were minuscule and in the subcategory of

Passive Leadership the percentage was zero. Skanderbeg knew how to blend a few

transactional elements with the transformational, shepherd, and benevolent paternalistic

leadership styles which predominate in his leadership.

Skanderbeg used transactional leadership principles successfully. His troops

believed in his vision and were ready to fight for their nation despite the possibility of

losing their lives instead of gaining the rewards a hard-fought battle might bring them.

Skanderbeg mentioned collecting the spoils of war after a battle, a potential materialistic

reward for their engagement.[657] Sometimes the rewards he offered were immediate, while

at other times the reward had to be delayed because there wasn't enough in his

treasury.[658] In one instance Skanderbeg addressed his troops after winning a battle over

Ali Pasha. He praised his soldiers for their bravery and service to their country and

acknowledged their hard work, as well as the sacrifices they had made. He encouraged

them to continue fighting bravely in future engagements and recounts their

accomplishments in defeating the enemy.[659] Skanderbeg considered their actions as

ample proof of their loyalty to him as their leader, as well as to each other as comrades in

arms. He also assured them that "other goods, with which to reward your honor and

valor, I do not have at this time. But hereafter, when I shall have things in abundance to

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[657] Bass, "Does the Transactional-Transformational Leadership Paradigm Transcend Organizational and National Boundaries?," 133.

[658] Bass, "Does the Transactional-Transformational Leadership Paradigm Transcend Organizational and National Boundaries?," 133.

[659] Drizari, 18.

dispose of, assure yourselves that I will give them to you bountifully."[660] There was an implicit understanding of exchange. The soldiers have fought for Skanderbeg and can expect not only further battles but also material and financial rewards in the future. Not only did Skanderbeg offer material rewards to his troops, he often praised them publicly for their valor and bravery. On another occasion, Skanderbeg showcased his humor as he delivered a victory speech to his army between the second battle of Vaikal and the battle of Kashar. With tongue-in-cheek Skanderbeg talked about the new battle they were facing: "yet even now Iagup Arnaut, a noble and bountiful banqueter, has come to invite us to a new feast."[661] Skanderbeg presented this new battle as a personal invitation to dine with the enemy and devour them.[662] He highlighted the inferiority of Arnaut's forces, calling them a "handful of men in comparison to those with Ballaban."[663] Skanderbeg described the rewards his troops might expect from the battle, saying that Arnaut "offers us goodly presents: That is, he offers us his troops and squadrons so that you may dispose of them at your pleasure."[664] This communication fits into the category of transactional leadership because Skanderbeg expected total victory and motivated his troops with the promise of spoils that were there for the taking.

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[660] Drizari, 18.

[661] Drizari, 81.

[662] Drizari, 81.

[663] Drizari, 81.

[664] Drizari, 81.

Finding Five: Authoritarian Leadership

When the seven criteria which made up the fifth research instrument were applied to Skanderbeg's speeches and letters, the results revealed he only demonstrated authoritarian leadership characteristics 10.27 percent of the time (see Appendix E for these leadership criteria). Of these criteria, the two with the most frequent occurrence were Individual Control (4.69 percent) and Listen to Own Ideas (4.46 percent). Authoritarian leaders are primarily concerned with gaining and maintaining control through methods that create fear and intimidation.[665] They put their own needs before all others, show inflexibility, or treat others as their servants.[666] These characteristics of authoritarian leadership were explored earlier in Chapter Three. Skanderbeg did not demonstrate any of these characteristics in his interaction with his followers, based on an analysis of his speeches and letters. He did use Individual Control and Listen to Own Ideas in a few instances when leading his people in moments of crisis or emergency. One instance occurred when Skanderbeg addressed his troops at the First Battle of Vaikal. In preparation for the battle, Skanderbeg instructed his soldiers to shift the location of the camp and to "take heed, I say, that you do not enter within the mouth of the strait of Valcalia. But stop your course and do not pass farther forward."[667] Skanderbeg unilaterally decided on the relocation of the camp without input from the soldiers and expected absolute obedience to his command.[668]

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[665] Laub, 156.

[666] Bass and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 208.

[667] Drizari, 77-78.

[668] Drizari, 78.

Another instance where Skanderbeg shows authoritarian leadership is prior to the Battle of Torvioll, when he addressed his troops, declaring that anyone overcome by fear should "immediately depart for home."[669] As a commander, Skanderbeg at times had to make unilateral decisions and acknowledged: "I must be the cause of your pains rather than of your tranquility and rest."[670] His decisions created challenges for his soldiers, who did not always understand the reasons for his commands. The urgency is conveyed by phrases like "take up arms" and "sharpen your swords," which leaves no room for discussion or disagreement.[671] Skanderbeg's overarching concern for the recovery of territory lost to the enemy hints at inflexibility. There is an unmistakable directive to "shed your blood, if need be," accentuating a top-down approach.[672] Skanderbeg gives orders to his soldiers and expects them to obey and fight for their land.

Leadership Development for Albania

Proposed Steps for Leadership Development

Within the Evangelical Christian community in Albania, some initiatives are actively promoting positive leadership. Equip, a ministry birthed out of John Maxwell's desire to develop and activate Christian leaders within their sphere of influence, is active within Albania with materials translated into the local language. In addition, various parachurch ministries organize periodic leadership conferences, and Bible schools and seminaries within Albania offer leadership development courses every year to their

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[669] Ibrahim, 309.

[670] Drizari, 14.

[671] Drizari, 15.

[672] Drizari, 15.

students. But what is missing in such training is an approach that is uniquely geared for Albania, one that combines a solid Biblical foundation with a consideration of Albania's Christian cultural heritage, a study that is the particular focus of the work of Dr. Hosaflook. The researcher seeks to provide this missing element through several future initiatives. This analysis of Skanderbeg's leadership and its continued relevance to modern leadership can provide a key anchor to such culturally relevant leadership training. The researcher plans to develop leadership tools that are firmly biblical while drawing on Albania's history for relevant positive examples, especially that of Skanderbeg, who was himself a committed and vocal Christian.

Develop a List of Resources

In exploring the realm of leadership resources and themes, the researcher would suggest a diverse selection of materials that encompass both Christian perspectives and secular resources that align with Biblical truths. These resources delve into various leadership styles and address important attributes. Specifically, the researcher recommends works that illuminate the concepts of shepherd leadership, transformational leadership, servant leadership, and cross-cultural leadership. These themes provide a comprehensive understanding of effective leadership approaches.

The recommended books, scholarly articles, and lectures should not only emphasize leadership strategies but also delve into character-related issues. Topics such as integrity, honesty, and the prevention of bribery are crucial aspects that contribute to the development of ethical and impactful leaders. The researcher intends to add more resources to this list as they become available. Additionally, the researcher would like to explore a collaboration with Dr. David Hosaflook, who currently serves as the executive

director of the Institute for Albanian and Protestant Studies in Tirana, Albania. He has written many articles and lectures that address Albanian's Christian heritage.

Funding for Translation

The scarcity of good leadership materials in the Albanian language necessitates this next step. Securing funding for the translation of influential leadership books into Albanian is crucial, especially considering the substantial cost involved in such projects. The researcher, a missionary professor, plans to actively seek grants or financial contributions from individuals or other interested parties to support this initiative.

Develop a Course on Leadership for Albanians utilizing the Findings of this Study

The researcher will modify her teaching on leadership to Albanian audiences, especially highlighting the results of this study on Skanderbeg. The Albanian educational system is geared more toward a traditional rote learning style, rather than classroom interaction or discussion. Creativity and analytical thinking have not been encouraged and many students struggle to adjust to such learning. Although the researcher teaches on a bachelor's seminary level, the reality is that the students she teaches come from a variety of educational backgrounds. Some struggle to learn on this academic level, and so the challenge is to make the course interesting for all students, including those with academic deficiencies.

The course on Skanderbeg as a Transformational Leader will be conducted over a five-week period, with one a three-hour class session weekly. Each class session will include both lecture and class discussion portions, with a brief break after each hour in the classroom.

Pre-class Assignment. Due to time constraints, the researcher will assign pre-class materials for students to read. The content will include material on the following leadership styles: Shepherd, transformational, servant, transactional, paternalistic, and authoritarian. The material will include summarized information, definitions and a list of pros and cons associated with each style. It will be a requirement for the students to be familiar with this material before the first session of the course.

Class Time 1. Introducing Positive Leadership Theories. After a brief introduction, the researcher will hand out a short quiz of the pre-assigned reading materials. This ensures students have completed the assignment and reinforces what they have already learned. After the quiz, the researcher will briefly review the pre-assigned reading. Although servant leadership is not one of the leadership styles addressed in this thesis, it will be important to include it among the leadership styles addressed in the course. For most, thinking of a leader serving others in a secular arena will be a new concept, while that of pastors serving their congregations may be a more familiar idea to some. Typically, even among some Christians, transformational and servant leadership are viewed as weak leadership. It is believed those who practice these types of styles don't know how to lead effectively or how to properly exercise authority.

Class Discussion 1. The researcher will pass out a discussion handout to the students and give them ten minutes to answer the questions on it. The class will then break up into groups of three or four people to discuss their answers. After giving the groups 15 minutes of time for discussion, the researcher will ask a representative from each group to present their results to the entire class (see Appendix L).

Class Time 2: Theological and Biblical Lecture Session. It is important to show how these leadership styles can be supported biblically, so the researcher would provide biblical examples to illustrate each of these leadership styles and concepts, including Jesus as the Good Shepherd, and Peter as he shepherded those whom he mentored.

Class Discussion 2: The researcher will pass out a discussion handout to the students and give them ten minutes to answer the questions on it. Then the researcher will open the floor for class discussion.

Class Time 3: Theological and Biblical Lecture Session. This particular class time will involve lecture for all three class sessions. The subject of transformational and servant leadership will be new concepts for most students, and some will likely balk at the idea of someone in authority acting as a servant leader. Biblical examples to be considered will include Jesus and Peter as transformational leaders, as well as Jesus and Barnabas as servant leaders. In this session a homework assignment will be given. Students will be asked to pray about what they learned about transformational and servant leadership styles and listen to what God speaks to their hearts.

Class Time 4: Theological and Biblical Lecture Session. The first and second hour of class session 4 will structured as lectures. The third hour will involve a class discussion. Concepts to be explored with include soul care versus self-care, rest and sabbath rest, burnout and how to avoid it, as well as how to recover and find restoration after going through crises connected with these concepts. Moses will be used as a biblical example of a leader who applied these principles in his leadership.

Class Discussion 4: The class session will start with an opportunity for students to share about what God spoke to their hearts concerning transformational and servant

leadership (ten minutes). Next the class will divide into groups of three to four people and have a discussion time (20 minutes) regarding the concepts presented during class. The goal is for the Albanian students to really own these new concepts. Students begin to lose focus if there is too much lecturing. A discussion with their peers allows them to interact with the material in an active way. As the class reconvenes, a representative from each group would share a summary of the discussion on behalf of the others. The time allotted for this presentation would be anywhere from 15-20 minutes, depending on the size of the class and the number of groups.

Class Time 5: Skanderbeg's Leadership. Finally, the researcher would invite open class discussion and ask the students what kind of leadership styles they thought Skanderbeg employed to lead his followers (10 minutes). This allows for another opportunity for the students to connect with what they had previously learned. It also helps open the door for new concepts. The researcher would go over the Criteria Guide for Skanderbeg's Leadership Styles and explain how he applied aspects of transformational, shepherd, and benevolent paternalistic leadership styles to transform his nation (see Appendices A-E) Using the research instruments, the researcher would go over a few of the speeches or letters Skanderbeg gave and explain how and why transformational, shepherd, and benevolent paternalistic leadership had such a transformative effect on those who followed him. The researcher would point out that Skanderbeg used elements of transactional and authoritarian leadership styles only in rare instances and explain why he did so in those case.

Class Discussion 5. Since Albania is a collectivistic society, students are comfortable collaborating on projects and assignments. The class will break into groups

and the researcher will hand out different speeches or letters of Skanderbeg to each group, along with the Criteria Guide to use for assessing Skanderbeg's Leadership, asking them to fill out the template together (see Appendix A-E). The time limit would be around 30 minutes.

Conclusion. The researcher would then provide a time for open class discussion and invite the students to ask questions (see Appendix L). The course would conclude by going over the homework assignment the students must complete. The assignment is to identify and explain the leadership styles evident in Skanderbeg's farewell speech.

Modifications. This course set up can be modified for various types of leadership classes, for seminars or even for use within a secular context. As mentioned earlier, a majority of Albania's population is nominally Muslim, though religious tolerance is the norm and there is freedom of religion. The researcher would keep this in mind and be sensitive to the audience, while retaining biblical references even in addressing groups or classes made up people from diverse religious backgrounds.

Study Application Beyond Albania. On an international level the researcher can teach this course in an academic setting, or in a condensed and modified version at seminars or conferences, especially when the audience includes members of the Albanian diaspora living in Germany, Switzerland, Greece, Italy, and France. Albanians as well as nationals from these countries with a heart for the Albanian people would come together periodically to get renewed and refreshed at regional conferences. The Skanderbeg leadership class or seminar can provide new leadership perspectives to both the Albanians and the nationals. These lessons can then be applied within their own leadership as well as taught in other settings. The nationals would gain a deeper understanding of how

Albanians think in terms of leadership and how they function in society, which in turn would help them become more effective in reaching out and developing deeper personal relationships with Albanians.

Also, the research can be implemented on a more global scale, should the researcher travel to other nations beyond those with a significant Albanian presence, where she could employ the storytelling method to share about Skanderbeg's leadership legacy, which illustrates the impact a transformational leader can have on a society far beyond their own lifespan, while continuing to use the biblical lessons in teaching about leadership. In addition, others could utilize the leadership templates and methodology developed by the researcher to study other heroic transformational leaders from history, or to explore the Apostle Paul's leadership style by studying biblical and other sources.

Connecting leadership studies with historical and beloved leaders within a culture is vital for several reasons. First, this resonates deeply with people's cultural identity, building a sense of ownership and pride in their history. In addition, positive leadership styles are recognized not only as applicable strategies but also as vital components of their cultural heritage. Furthermore, grasping the historical context associated with these leadership styles can instill confidence and motivation among individuals to adopt and apply them in their own leadership endeavors, thereby continuing a cycle of cultural connection.

Write A Book examining Skanderbeg's Leadership Style, geared for an Albanian Audience

In the near future the researcher would like to publish a book about Skanderbeg's leadership styles in an easy-to-read format. The researcher has already spoken with an

Albanian historian about this possibility. He provided encouragement, but also warned that even experts on Skanderbeg's history have only just begun to unearth everything there is to know about this influential historical leader.

Leadership Resources written by Albanians for Albanians

Lastly the researcher would encourage her students to do their own in-depth research on the topic of leadership in Albania to add to the overall academic knowledge on this long-neglected topic. In addition, she would encourage them to write their own biblically sound leadership books for an Albanian audience, books which endorse and promote positive leadership styles, such as shepherd, transformational, servant, and benevolent paternalistic leadership.

Areas for Further Study

This study about Skanderbeg's leadership is so rich and deep. Although the researcher spent two years on this project, there remains so much more to explore and discover about this man's leadership skills and legacy. An area of further study could be Skanderbeg's relationship with his family members in terms of leadership and mentoring, in comparison of his leadership of his troops. An interesting fact is that Skanderbeg, a well-respected leader, was largely beloved by his people, yet faced betrayal several times, notably from his nephew Hamza Kastrioti. The betrayal stemmed from an inheritance dispute, as Skanderbeg's son Gjon was set to receive all of Skanderbeg's titles and land, which prior to Gjon's birth would have reverted to Hamza as the next closest relative. This act of betrayal, providing a contrast to Skanderbeg's widespread support, exemplifies the challenges he encountered within his own family and in some of his interactions with others. For the theological review section to accompany this study, a consideration of the story of Joseph could be linked to illustrate this theme.

Another area that could be addressed in greater depth is Skanderbeg's

relationships with King Ferdinand, King Alphonso V and popes Callixtus III, Pius II and

Paul II. This could be linked to instances of shepherd leadership in the Old Testament

with an emphasis on the concept of a warrior-shepherd leader or Biblical shepherd

references such as Micah 2:12-13, and Ezekiel 34:11-12 and 23.

Conclusion

The historical example of Skanderbeg's leadership stands in stark contrast to the

leadership prevalent within Albania today, which is predominately characterized by

authoritarian and malevolent paternalistic tendencies and does not lead to positive

transformative results. Skanderbeg's leadership provides a positive, culturally relevant

example for how there is another way to be a strong effective leader. The prevailing

Albanian mindset continues to associate strength with authoritarian leadership, where the

leader dictates tasks, methods, and timelines, often stifling creativity, eroding confidence

in the leader, and leading to resentment, anger, and frustration among workers.

Throughout the years Skanderbeg consistently demonstrated effective

transformational and transgenerational leadership. When Pope Pius II died, Skanderbeg

comforted his people by saying, "God, the ruler of our days and all eternity, does

sometimes frustrate the wishes and desires of mortal men and does not suffer them

always to enjoy these according to their own will and contentment."[673] Not only does he

also use this oration to console the people, Skanderbeg also warns them of the dangers of

infighting and invites them to find creative ways to overcome "impiety, ambition, rancor,

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[673] Drizari, 75.

and divisions."[674] Demonstrating his skill in utilizing every opportunity to teach and guide his people, Skanderbeg not only consoles them in their grief but dispenses wise counsel to help them move forward.

Four years later, as Skanderbeg lay on his deathbed, he gave a transformational and transgenerational farewell address. In it, Skanderbeg inspired his listeners toward dedication to a higher purpose for future generations. He encouraged his audience to adopt a vision centered on the "safety and dignity of their Christianity and country."[675] Skanderbeg's selfless commitment to the well-being of his followers becomes evident as he declares, "I have so labored day and night that I have not spared myself any pains for their sake."[676] This statement also reflects the transformational qualities in his leadership. He issues a warning about external threats and the potential harm resulting from internal discord. "There is no doubt that the Ottoman tyrant will seek to sow disunity among you, aiming to divide your forces. He will employ various plots and schemes to foster discord among the people."[677] Once again Skanderbeg warns his people of possible threats to their unity, revealing an extraordinary leader imparting valuable insights to his people.

Skanderbeg's ability to unite various Albanian feudal princes and factions against a common enemy continues to make him a symbol of national unity. This theme of unity, as demonstrated by Skanderbeg, has resonated throughout Albanian history, and continues to be emphasized in discussions of national identity and cohesion. Skanderbeg

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[674] Drizari, 76.

[675] Drizari, 87.

[676] Drizari, 88.

[677] Drizari, 88.

is integral to Albania's cultural identity. His enduring impact, influence, and historical significance is a legacy deeply ingrained in the collective consciousness of the Albanian people, and his story continues to be passed down through generations both in schools as well as in Albanian homes. The cultural significance of Skanderbeg continues to be reflected in many forms, including literature, art, music, and folklore, where he is depicted as a heroic figure who fought for the independence and cultural distinctiveness of the Albanian people.

Skanderbeg's ability to inspire and lead effectively is evident in his remarkable record of winning 25 out of 27 battles despite facing significant numerical disadvantages in almost every instance. Drizari notes the transformation of townspeople into warriors under Skanderbeg's influence.[678] Skanderbeg recognized that success transcends mere numbers; the internal cohesion, belief, and unity within a team are pivotal factors. The invisible elements, such as shared goals and internal motivation, played a crucial role in their superiority over the Ottoman army, which had greater resources, training, and numerical strength.

The lessons contained in Skanderbeg's leadership are significant for leadership in a variety of modern contexts: success isn't solely about financial resources or the bottom line. Effective leaders tap into the inner strengths of their team members, fostering unity, shared goals, and self-belief. Motivating individuals with intrinsic factors, such as a common purpose, leads to greater productivity than relying on extrinsic rewards or punishments. Skanderbeg's achievements underscore the idea that looking beyond

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[678] Drizari, xix.

immediate constraints and harnessing the inner resources of a team can lead to seemingly impossible accomplishments.

Skanderbeg's leadership strategy was deeply rooted in appealing to the honor, integrity, and love of country and family among his followers. He was a consistently effective leader over a span of 25 years. Trained in Turkey's military schools, he was equipped for war and possessed an insider perspective and insights into the enemy's mentality, as well as their plans and battle strategies. In contemporary leadership, effectiveness hinges on accessing relevant training to think strategically and utilize all available resources toward a goal.

Leadership training, as exemplified by Skanderbeg, enables thinking beyond the obvious and employing a strategic approach. Skanderbeg's ability to think outside the box and leverage knowledge to his advantage can find application in various fields, including church leadership, parachurch ministries, business, education, and government. Drawing from his life and leadership, leaders can apply similar strategies to achieve concrete and meaningful results in their respective fields. True transformative change cannot be achieved through coercion and forcing people to action against their will, while neglecting their personal well-being. Instead, effective leaders view individuals as stakeholders and co-workers who own and genuinely embrace the vision.[679] According to McCloskey, internal motivation is crucial for sustained commitment to the vision.[680] Inspiring and harnessing inner motivation and creativity is key to effective leadership. Good leaders instill a sense of ownership and commitment in their team members

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[679] McCloskey and Louwsma, location 396, Ch. 1, Kindle.

[680] McCloskey and Louwsma, location 249, Ch. 1, Kindle.

towards the shared goals and vision. By fostering this connection, leaders can eliminate their reliance on coercion, manipulation, and fear, recognizing that fear is not a sustainable motivator. Skanderbeg's approach was particularly effective because he appealed to the higher qualities of his followers, making them feel good about themselves and their noble contribution to saving their country.

Why is it that Skanderbeg's story retains its deep impact on the hearts of the Albanian people? He remains so deeply linked to their identity as a people because he helped them to discover who they are and to harness and direct that knowledge toward a positive direction. He imparted a vision which they embraced, and which continues to inspire them to this day. Skanderbeg is in many ways unique among historical leaders in that he was more than a mere military strategist, effective political leader, or skilled diplomat. He was a leader that touched the hearts of the nation and inspired them to unprecedented heights. Skanderbeg's legacy encompasses his military achievements, cultural impact, and enduring symbolism as a national hero and leader. His story continues to resonate, shaping perceptions of history and inspiring those who value the principles of resistance, independence, and leadership.

CHAPTER SEVEN: REFLECTIONS

Personal Growth

Academic Growth

In the initial stages of my academic journey, the research projects I knew lay ahead of me filled me with some trepidation and even the crafting of a thesis proposal seemed a daunting task. Undeterred, I embarked on a deliberate learning process. I sought out academic resources and engaged with peers and mentors who provided invaluable guidance. These initiatives were instrumental in equipping me with the necessary tools to navigate academic writing. The more I wrote, the more I witnessed a noticeable progression in my skills and confidence. Moreover, the process of finding my scholarly voice was truly transformative for me. I transitioned from a cautious and uncertain expression to a more assertive and informed voice. Some moments in this journey, I struggled with imposter syndrome, especially when it came to writing about Skanderbeg. Since I am not Albanian and did not receive the benefit of learning about him earlier in life through stories, songs, and in school history books, I experienced doubt about what I, a foreigner to this culture, could legitimately contribute to an understanding of their national hero. However, through prayer, and encouragement from my thesis advisor and others, a profound sense of confidence began to grow within me. I feel called to teach about more positive leadership styles and to show how negative leadership derails goals in various settings. My scholarly voice in my writings matured, reflecting a deeper understanding of leadership and a growing confidence in my own intellectual

contributions. As a professor, not only do I have the experience and now the credentials to teach about leadership, but I also have expertise in the arena of intercultural leadership.

My time at Bethel has been invaluable, and my thesis project has expanded the horizons for my ministry here in Albania and even beyond. I've gained so much through this project that is helpful to me both personally and professionally, as it relates to my teaching of leadership but also to the way I lead in diverse contexts. God has begun to open the doors so I can teach about leadership in countries where pastors and leaders don't always have a chance to get a higher education. The journey of learning and growth in the areas of leadership and intercultural studies that this thesis (and program at Bethel) has promoted will continue to be strengthened in my life and ministry going forward.

Spiritual Growth

God's presence in my life has always been a deeply intimate and transformative experience. Even today God is guiding my every step. However, as I reflect upon my doctoral journey, I see God's hand at work through numerous instances of provision and guidance. Many times, in moments of uncertainty, God provided clarity and direction, revealing His purpose after I prayed and guiding me toward opportunities for growth and fulfillment. One particular course, ML826 The Transformed and Transforming Leader, with Dr. Justin Irving, was particularly impactful for me. The course involved an introspective exploration of our self leadership and how that impacts others. My husband and I were experiencing some stages of burnout during that time, the result of a combination of factors, including unspoken and unrealistic expectations by others, ongoing stress from cultural misunderstandings, and not being able to attend the funerals of several loved ones who passed away during a span of three years. Through this course

God spoke to me about letting go of anger, becoming more assertive, and about the power and freedom in saying no.

As missionaries or people in full-time ministry, we are often asked by God to make sacrifices, but we are not called to sacrifice our lives, our families, or our well-being on the altar of ministry for the ministry's sake, or for our leaders' every whim or desire. This course was instrumental in helping me begin to heal from burnout. Changes in my thinking and attitude allowed me to become spiritually healthier. The power of prayerfully saying no set me free inwardly. As I took steps toward a proper balance of work, family time, quiet time with God, and personal time for myself, my burnout symptoms lessened and I began to heal. This process has also had a profound positive impact on my effectiveness in mentoring and leading others.

The biggest highlight of my doctoral studies at Bethel also involved this class, particularly the research project I conducted in connection to it, a 6-week course I taught to 22 South Asian pastors via Zoom, concerning leadership styles, soul care, burnout, and restoration. My project was devised to help cross-cultural missionaries and full-time Christian workers, such as these pastors, practice soul care, including Sabbath rest, and to become mindful about preventing burnout. As the participants listened, many began to realize their need for finding a better balance between work and rest. As a doctoral student and missionary, I could relate to the pastors in their high workload. They were very transparent during discussions, with some sharing that during many years of ministry, they had never once taken a vacation. This revelation inspired me to develop further classes on the importance of soul care and on preventive measures to avoid burnout.

I was amazed by how quickly and eagerly the pastors applied these lessons in their personal lives and ministry settings. During the servant and transformational leadership section of the classes, one of the pastors noted that in their culture pastors generally expect their congregations to serve and respect them. He had never previously been exposed to the concepts of servant and transformational leadership and was quite moved by the lessons. A female pastor shared how in her village an elderly woman had no one to assist her with personal care, and so this pastor, in response to the lessons learned in my class, went to the home of this lady to help her, even assisting her in bathing, to the amazement of the entire village. As story after story was shared, and the pastors discussed their experiences, I struggled to hold back tears, awed and greatly encouraged by how God had touched these leaders through my teaching and my own experience with burnout. It showed me how vital and transformative these lessons are, and how much I desire to teach transformational leadership to many others. Throughout my doctoral journey, my appreciation for this opportunity to study toward a doctoral degree has only deepened and increased, especially through this experience.

Professional Growth

Here in Albania my heart remains deeply affected by the overall lack of quality education, especially in the area of leadership training, which would empower the current generation of up-and-coming leaders to bring fundamental changes to the leadership structures of this culture and nation, as well as the entire Balkan region. Communism fell in 1991, and while the nation has taken many positive steps to move past its oppressive past, one can still see the wounds left by the dictatorship that refused people's right to

faith, to making independent decisions, and to relating openly and without fear to one another and the world at large.

Through my doctoral studies in Transformational Leadership at Bethel, I have gained insights and strategies to help Albanian Christians transform their post-communist society into a healthier, more productive one. My involvement in leadership training is already benefiting from these studies, as I have become a better, more effective leader, mentor, and teacher. Even as I internalize the principles of transformational and servant leadership, I am introducing these concepts to audiences with little or no background in this area, both here in Albania and abroad.

One thing that Albanians and their culture have taught me, along with my research for this thesis, is to see some leadership styles with which I am personally not comfortable in a different light, especially paternalistic leadership. This kind of leadership is characterized by a hierarchical relationship where those in authority adopt a parental role, feeling an obligation to provide support and protection to their subordinates. In return, subordinates reciprocate by displaying loyalty, deference, and compliance. Within collectivistic cultures such a relationship is viewed very positively, while in individualistic cultures where personal autonomy and privacy are emphasized, a paternalistic leader's involvement in an employee's personal and family life is seen as intrusive and as a violation of privacy.[681] Due to bias stemming from my own Western perspective and individualistic mindset, I personally never valued paternalistic leadership and viewed it exclusively in a negative light, as being exploitative and tending toward abuse, while stifling creativity and freedom of choice.

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[681] Aycan, 445-446.

However, as a missionary professor I know how to adapt to life in another society without forcing my own cultural values on the nationals. As a leader who trains others, I realize that the "failure to recognize cultural difference when developing leaders results in ineffective training."[682] Such an oversight tends to force leaders into culturally foreign leadership paradigms which become a hindrance to the goal of developing effective culturally relevant leaders. The more I researched benevolent paternalistic leadership the more it made sense that this type of leadership works well in Eastern, collective societies. Through my research, I began to understand the differences in perspectives between Eastern and Western scholars. These differences often result from socio-cultural factors, with collectivistic and high-power distance cultures being more receptive to paternalistic leadership.

One significant factor contributing to my greater acceptance of paternalistic leadership is my realization that there are different types of paternalism. I found that benevolent paternalism is more effective in eliciting higher follower satisfaction and organizational commitment compared to exploitative paternalism.[683] Exploitative paternalism on the other hand is negative and as a Christian, I cannot accept or endorse such leadership. Benevolent and exploitative paternalistic leadership are both common in Albania today. Albania tends to be a collectivistic culture, where individuals prioritize group harmony and interconnectedness, and so, benevolent paternalistic leadership is readily embraced. Most things get done through reciprocal relationships one cultivates with relatives or friends. Skanderbeg himself successfully blended transformational and

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[682] Evelyn Hibbert and Richard Hibbert, *Multiplying Leaders in Intercultural Contexts: Recognizing and Developing Grassroots Potential* (Littleton, CO: William Carey Publishing, 2023), 23.

[683] Aycan, 445-446.

paternalistic leadership styles in inspiring this nation to unite and stand up for their religious freedoms.

Recommendations for Future Research

This study of Skanderbeg's leadership styles can easily form the basis for additional research both of Skanderbeg himself and of other historical figures, whose leadership proved transformational and may serve as a basis for modern application. One obvious subject for a similar study would be the Apostle Paul, as the biblical record provides significant historical content, augmented by additional contemporary historical data available for study. In addition, the New Testament contains numerous speeches and other oral communication (in the book of Acts), as well as many of Paul's letters to Christian communities (churches) and individuals with varying relationships to him. The letters, in particular, provide valuable insights into Paul's leadership style, allowing for a comprehensive understanding of how he led and the elements incorporated into his leadership approach. The templates created for this study of Skanderbeg can thus easily be applied to the biblical and historical record to reveal an in-depth view of Paul's leadership in light of modern leadership theories, unveiling the intricacies of his leadership style. Such a study would be a valued addition in academic circles to a historical understanding of this giant of early Christian history. While the template can be applied to some extent to figures like Peter with historical information contained in the gospels and letters (as the biblical study in Chapter Two suggests), the richness of Paul's written and oral communication offers a particularly compelling and worthwhile study.

One example of how such research can provide a great benefit to the body of Christ is to look at how Paul promoted positive biblical leadership that not only

strengthened the early church but helped it grow into the grassroots Christian movement that "turned the world upside down" (Acts 17:6). Such a study might reveal insights into how to empower Christian leaders in unreached geographical regions with leadership training that may prove similarly transformative for their communities and beyond. In addition, an examination of Paul's leadership based on the templates created for this thesis project can be utilized in a more general sense as a basis for training or mentoring pastors and Christian leaders. Similar to the approach used with Skanderbeg, these templates, when applied to Paul, can be employed to study how Paul dealt with personal conflicts, with varying challenges, with changing circumstances, and with disappointment and failure. In the historical record found in Acts, as well as in extant data that provides background for Paul's letters, a thorough examination can reveal how Paul handled various situations, data that can be used in leadership training.

Conclusion

I initiated this study to uncover the reasons behind the scarcity of transformational leaders in Albania, and to explore whether the historical example of Skanderbeg might provide leadership insights which could form the basis for a new targeted, culturally specific training curriculum for Albanians serving in leadership roles within all spheres of society. In a process conducted over a two-year period, I pursued this inquiry using a systematic step-by-step approach. First, I examined biblical examples of transformational leaders, focusing my study specifically on Jesus and Peter, to provide this inquiry with a biblical foundation. Then I reviewed the relevant literature concerning five specific styles of leadership (transformational, paternalistic, authoritarian, shepherd, and transactional) to provide a theoretical basis for a study of Skanderbeg's leadership. Next, I conducted

qualitative biographical research, using content analysis and field notes to uncover Skanderbeg's leadership style by drawing on Skanderbeg's history, letters, and speeches.

All relevant data was collected and then systematically analyzed to identify patterns and themes, revealing an overall picture of Skanderbeg's approach to leadership throughout his career. The results showed a complex leader who utilized various positive leadership principles to motivate and inspire his followers, as well as to influence his contemporaries toward collaborative effort in a common cause. The research led to many valuable insights which can be applied and utilized in developing positive leadership training aimed at an Albanian audience, thus successfully achieving the intended goals of this project.

My aspiration, however, is that the impact of this study extends beyond merely becoming a valuable tool in leadership training. I desire to see Skanderbeg's extraordinary leadership rediscovered and appreciated for what it continues to offer us today, moving beyond the legendary image of a remarkable warrior hero, to a more thorough understanding of a leader who knew how to use the tools at his disposal to inspire and transform a nation. His use of shepherd, transformational, and benevolent paternalistic leadership principles still have the potential to positively influence and shape both Christian and secular leadership in Albania as well as the entire Balkan region.

Skanderbeg's leadership impacted all who knew him. He transformed farmers and villagers into warriors, left a lasting impression on friends and allies, including kings, princes, and popes, boldly confronted his enemies in both word and deed, and in the process completely transformed and united a nation.[684] Skanderbeg's story impacted me

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[684] Drizari, xix,

personally as well. I discovered that benevolent paternalistic leadership can be very effective and have a positive, even transformational impact, especially in collectivist societies. As a leader in a collectivist culture, I can combine transformational leadership principles with elements of paternalistic leadership to craft a hybrid leadership approach that fosters inspiration, individual development, and a caring, family-like. supportive environment, while taking an interest in each individual, not only in a limited professional sense, but even in addressing issues that touch the heart and thus the non-work domain.

APPENDIX A: CRITERIA GUIDE FOR SKANDERBEG'S SHEPHERD LEADERSHIP

S1 Boundaries: The first criterion the researcher examined was data that indicated whether or not Skanderbeg respected boundaries. Every relationship is defined and preserved by boundaries. Breaching boundaries damages or destroys relationships.

S2 Listening: The second criterion of shepherd leadership involved discerning how well Skanderbeg listened to others. Effective leaders take time to listen and take a keen interest in their followers' lives, and they make a commitment to listen intently to their team.

S3 Trustworthiness: is the third criterion and this is earned over a period of time from the consistent and caring treatment of the "sheep by the shepherd." A leader needs to cultivate a deep sense of trust within those he or she leads.

S4 Provision: Did Skanderbeg provide healthy environments and livable wages? A shepherd leader acts in a way that enhances life and knows his followers are more important than profit.

S5 Sacrifice: is the fifth criterion. Since Skanderbeg asked his men to go to war and potentially sacrifice their lives, did Skanderbeg live a sacrificial life as well?

S6 Personal Investment: The six criterion was personal investment. Did Skanderbeg's personally invest in those he led?

S7 Protection was the seventh criterion. Shepherd leaders protect those whom they lead. Did Skanderbeg take steps to offer his followers protection and safety?

S8 Relational: Next, the researcher looked to see if Skanderbeg was relational. This is the eighth criterion. A true shepherd leader takes the time and energy to build solid and genuine relationships with those he or she leads. Such leaders do not view followers as mere employees, servants, or objects. Instead, each is known and treated as an image of God.

S9 Visionary: The ninth criterion was being visionary. Did Skanderbeg have a vision for the future and live for the fulfillment of that vision?

S10 Healing: The last and tenth criterion was healing. This characteristic relates to the emotional health and "wholeness" of people and involves supporting them both physically and mentally. Did Skanderbeg have an eye for the emotional and physical well-being of his followers?

APPENDIX B: CRITERIA GUIDE FOR SKANDERBEG'S TRANSFORMATIONAL LEADERSHIP

TF1 Idealized Influence: Did Skanderbeg inspire and motivate followers through exemplary moral and ethical behavior? Was he highly respected for setting a strong moral example, fostering a clear vision, and cultivating a sense of belonging, motivating individuals to embrace organizational goals and pursue personal objectives?

TF2 Intellectual Stimulation: Did Skanderbeg encourage his followers to think creatively and challenge the status quo? Did he foster an open and diverse environment, pushing others to innovate and question assumptions, thus facilitating creative problem-solving? This style of leadership plays a crucial role in change and strategic planning.

TF3: Inspirational Motivation: Did Skanderbeg focus on inspiring followers to work towards shared vision and goal? Did he improve performance by boosting team morale through motivational techniques, effectively communicating expectations, and gaining commitment to shared beliefs?

TF4: Individualized Consideration: As Skanderbeg led his followers, did he emphasize personalized support and guidance for each follower? Did he treat each follower as an individual, offering coaching, mentoring, and growth opportunities? Did he actively create a diverse, supportive environment, valuing individual differences, and actively listen to their team members' concerns and needs, acting as mentors and coaches to develop future leaders? This individualized effort is pivotal for achieving optimal results.

APPENDIX C: CRITERIA GUIDE FOR SKANDERBEG'S TRANSACTIONAL LEADERSHIP

TSA1 Extrinsic Motivation: Did Skanderbeg motivate his team through external stimuli like monetary rewards, recognition, or commendation?

TSA2 Practicality: Did Skanderbeg exhibit pragmatism in his approach, earnestly considering all practical constraints and obstacles?

TSA3 Resistance to Change: Transactional leaders heavily rely on order and can develop resistance to change. Did Skanderbeg have a single-minded focus on attaining objectives, sometimes preferring to maintain the status quo rather than embracing new approaches to thinking or working?

TSA4 Inflexibility: Did Skanderbeg discourage autonomous decision-making to alleviate risk? In transactional leadership empowerment of employees is not taken into consideration. Fear of punishment can create stress and undermine trust. Did Skanderbeg foster mistrust among his followers?

TSA5 Performance Orientation: Transactional leaders closely monitor employee performance against predefined goals and targets. Did Skanderbeg promptly recognize and reward accomplishments while being equally aware of subpar performance, resulting in the withholding of rewards or even disciplinary measures?

TSA6 Passive Leadership Style: Transactions in transactional leadership may be short-term. Did Skanderbeg address issues as they arose rather than proactively seeking solutions, mitigating risks, or identifying new opportunities?

TSA7 Structured: Transactional leaders place significant importance on organizational structure, hierarchical charts, and rule adherence. Did Skanderbeg prioritize adherence to rules and structure over consideration for his followers?

APPENDIX D: CRITERIA GUIDE FOR SKANDERBEG'S PATERNALISTIC LEADERSHIP

P1 Creating a family atmosphere: Did Skanderbeg behave in a father-like manner with his followers? Did he provide fatherly advice for their professional as well as personal lives.

P2 Establishing close and individualized relationships with subordinates: Was Skanderbeg genuinely concerned with his followers' welfare? Did he take a personal interest in their professional as well as personal lives.

P3 Getting involved in the non-work domain: "Paternalistic leaders attend important events (e.g., wedding and funeral ceremonies, graduations, etc.) of his subordinates as well as their immediate family members, providing help and assistance (e.g., financial) to subordinates if they need it, acting as a mediator between an employee and their spouse if there is a marital problem." Did Skanderbeg get involved in the personal lives of his soldiers or colleagues, providing material or other assistance when needed?

P4 Expecting loyalty: "Paternalistic leaders demand loyalty and commitment from subordinates, expecting employees to immediately attend to an emergency in the company even if this requires employees to do so at the expense of their private lives." What level of loyalty did Skanderbeg expect from his followers?

P5 Maintaining Authority/Status: Did Skanderbeg give importance to status differences (position, rank), and expect his soldiers and followers to behave accordingly; believing that he knew what was best for them and their careers; and not allowing anyone to challenge his authority?

APPENDIX E: CRITERIA GUIDE FOR AUTHORITARIAN LEADERSHIP

A1 Individual Control: Control over all decisions and little input from group members.

A2 Only Listen Their Own Ideas: Authoritarian leaders typically make choices based on their ideas and judgments and rarely accept advice from followers.

A3 Public Ridicule

A4 Angry Tantrums

A5 Inconsiderate Actions

A5.a Favoritism,

A5.b Unfair Punishment, and

A5.c Coercion

A6 Fear and Intimidation

A7 Inflexibility

These characteristics make up a seven criterion for the fifth instrument. Such leaders are primarily concerned with gaining and maintaining control through methods that create fear and intimidation. They put their own needs before all others, show inflexibility, or treat others as their servants. Did Skanderbeg demonstrate any of these characteristics in his interaction with his followers?

APPENDIX F

Finding One: Skanderbeg's Speeches to His Soldiers and Followers

Please see page 147 for Table 1: Speech One: Skanderbeg's Speech to His Soldiers and the People of Krujë.

Table 8: Speech 2: Skanderbeg Speaking to his Fighting Men and to the People of Krujë Christmas Eve 1443

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
After establishing his headquarters in Krujë, Skanderbeg successfully liberated Petrelë, Stellusa, and Perralba, before returning home in triumph. Before allowing his troops to take a break for the holiday season, Skanderbeg delivered what Drizari considers his second most important speech.[685]	TSA	Paragraphs 1-4	Bk/Author Drizari, 6	09/26/23
	S5, S7 TF3, TF4 TSA1, TSA5, P1 P2, P3	Paragraphs 5-9	Bk/Author Drizari, 6-7	10/24/23
	S1, S5 TSA3 TSA4 P4, P5 A1, A2	Paragraphs 10-12	Bk/Author Drizari, 7	10/24/23
	P1, P2	Paragraphs 13-14	Bk/Author Drizari, 7	10/24/23
	S6, S7, S10, TF1 TF3, P1, P2, P3	Paragraphs 15-16	Bk/Author Drizari, 8	10/24/23
	TF1, TF3 TSA1 TSA5	Paragraphs 17-19	Bk/Author Drizari, 8	10/24/23

Table 9: Speech 17: Skanderbeg Comforts His People after Hearing Pope Pius II has Died.

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
In August 1464, Skanderbeg defeated Sermet Pasha and his 15,000 men cavalry at Ohrid.[686] Shortly after this victory Skanderbeg received	S8, S10	Paragraphs 1-5	Bk/Author Drizari, 75	11/8/23
	TF2	Paragraphs 6-11	Bk/Author Drizari, 75-76	11/8/23

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[685] Drizari, 6.

[686] Drizari, 75.

news of the death of his faithful supporter and benefactor Pope Pius II. The Pope had recently organized a crusade of volunteers to drive the Turkish armies out of Europe and considered Skanderbeg and his troops as the spearhead of this effort.[687] When Pope Pius unexpectedly passed away at Ancona on August 14, Skanderbeg, himself overcome with shock and sorrow, issued a philosophical message aimed at comforting his grieving people.[688]				

[687] Brackob, 10.

[688] Drizari, 75.

APPENDIX G

Finding Two: Skanderbeg's Speeches to His Soldiers

Table 10: Speech 4: June 29, 1444. Skanderbeg Addresses His Men at the Battle of Torvioll

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Skanderbeg led his troops into battle against Sultan Murad II's Ottoman army. The Ottoman leader's cavalry was far more numerous than Skanderbeg's own modest cavalry and guerrilla battalions.[689] Many of Skanderbeg's men lacked the professional military training of their Ottoman counterparts and were gripped with fear when they realized their numerical disadvantage.[690] On the day before the Battle of Torvioll, Skanderbeg, sitting on his warhorse and wielding his sword, delivered a passionate speech to rally his troops.[691] As he addressed them he declared that anyone overcome by fear should "immediately depart for home."[692] At the same time, he asserted that those who would allow fear to rule their actions were "not deserving of the name and sword they carried and, in fact, unworthy	TF1, TF3 TSA1 A1, A2	Paragraphs 1-4	Bk/Author Drizari, 14	10/28/23
	TF1, TF3 A1, A2	Paragraphs 5-7	Bk/Author Drizari, 14	10/28/23
	S3, S5, S7, S9 TF3 TSA5 A1, A2	Paragraphs 8-15	Bk/Author Drizari, 15	10/28/23
	P1	Paragraphs 16-20	Bk/Author Drizari, 16	10/28/23
	TF1 TSA5 A1, A2, A6	Paragraphs 21-26	Bk/Author Drizari,16-17	10/28/23
	S5, S7 TF1 TSA1, TSA5	Paragraphs 27-30	Bk/Author Drizari, 17	10/28/23

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[689] Raymond Ibrahim, "Skanderbeg: The Albanian Braveheart" in *Defenders of the West: Christian Heros Who Stood Against Islam* (New York, NY: Bombardier Books, 2022), 309.

[690] Ibrahim, 309.

[691] Drizari, 14.

[692] Ibrahim, 309.

of the very air they breathed."[693]				

Table 11: Speech 5: Congratulatory Speech after the Victory over Ali Pasha

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
After thoroughly defeating Ali Pasha's Ottoman army in battle, Skanderbeg allowed his weary men to rest for two days. Then he assembled them at the battlefield's edge and addressed them, congratulating them on their victory.[694]	TF1, TF3 TSA1, TSA5	Paragraphs 1- 6	Bk/Author Drizari, 18- Bracob, 74-75	10/2923
	TSA1, TSA5 A1, A2	Paragraphs 7-9	Bk/Author Drizari, 18-19	10/29/23
	TF1 TSA1 A1, A2	Paragraphs 10-12	Bk/Author Drizari,	10/29/23
	TF1, TF3 TSA1	Paragraph 13	Bk/Author Drizari,	10/29/23

Table 12: Speech 6: Late May 1447. Skanderbeg's Speech to His Troops Prior to Entering into Battle

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Sultan Murad II sent out his army with the express goal of defeating Skanderbeg. The Turkish forces were split into two groups, one commanded by Ali Feriz Pasha and the other by Mustapha Pasha. In late May 1447, Ali Feriz Pasha's cavalry secretly moved through Macedonia toward Dibër and Krujë.[695] Skanderbeg received intelligence reports about Feriz Pasha's movements and set a trap for him in the	TF1, TF2, TF3	Paragraphs 1-4	Bk/Author Drizari, 30-31	11/1/23
	P1, P2, P3	Paragraphs 5-8	Bk/Author Drizari, 31	11/1/23
	TSA5, P1, P2	Paragraphs 9-13	Bk/Author Drizari, 31-32	11/1/23

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[693] Ibrahim, 309.

[694] Drizari, 18.

[695] Drizari, 30.

Mokra Mountains, ambushing the Turkish forces taking about 1,000 of the enemy captive.[696] Meanwhile, Mustapha Pasha had surreptitiously moved his troops into the Mokra Valley, forcing Skanderbeg to adjust his strategy to confront this new threat. Prior to meeting the second Turkish force in battle, he delivered this speech to his troops.[697]				

Table 13: Speech 7: Battle of Dayna, July 23, 1448. Skanderbeg's Speech to His Forces.

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
The war with the Republic of Venice grieved Skanderbeg. Venice had seized the village of Dayna, near Shkodër, after the death of its previous leader, a friend and ally of Skanderbeg, and so he felt he had no choice but to attack and regain this lost territory.[698] Before the battle Skanderbeg addressed his men in preparation for their engagement against the enemy.	TF2 P2	Paragraphs 1-5	Bk/Author Drizari, 33	11/1/23
	TF1, TF3 P4,	Paragraphs 6-10	Bk/Author Drizari, 33-34	11/1/23
	TF1, TF3	Paragraphs 11-15	Bk/Author Drizari, 34	11/1/23
	TF1, TF3 P1	Paragraphs 16-20	Bk/Author Drizari, 34-35	11/1/23
	TF1, TF3	Paragraphs 21-25	Bk/Author Drizari, 35	11/1/23
	P1, P4, P5	Paragraphs 26-28	Bk/Author Drizari, 35-36	11/1/23

Please go to Appendix J to see the summary of Skanderbeg's speeches 8-10 and 12-16

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[696] Drizari, 30.

[697] Drizari, 30.

[698] Drizari, 33.

Table 14: Speech 18: Skanderbeg's Speech at the First Battle of Vaikal.

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Sultan Mehmed II enlisted his best general, Ballaban Pasha Badera, like Skanderbeg an Albanian trained in Constantinople, to outwit and defeat Skanderbeg.[699] Ballaban Pasha and his troops would confront Skanderbeg in the first Battle of Vaikal (near Ohrid). In preparation for the battle Skanderbeg addressed his army, acknowledging the intimidating reputation of his adversary but expressing confidence they would emerge victorious.[700]	TSA5, TSA7 A1, A2,	Paragraphs 1-9	Bk/Author Drizari, 77-78	11/9/23

Table 15: Speech 19: Skanderbeg's Speech at the Second Battle of Vaikal.

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Although Skanderbeg won the initial Battle of Vaikal, it proved to be a costly victory. Eight of his top commanders were captured and later publicly executed in Constantinople, including his second in command.[701] Ballaban Pasha regrouped and was soon joined by the forces of lagup Arnaut, another Albanian renegade fighting for the Ottomans.[702] This speech was given ahead of this second confrontation with	TF1 TSA1 P1, P2, P4, P5 A1, A3	Paragraphs 1-9	Bk/Author Drizari, 79-80	11/9/23

[699] Drizari, 77.

[700] Drizari, 77.

[701] Drizari, 79.

[702] Drizari, 79.

Ballaban Pasha to encourage and spur on his soldiers.				

Table 16: Speech 20: Skanderbeg's Victory Speech to His Army between the Second Battle of Vaikal and the Battle of Kashar.

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
In mid-August 1465, three days after Skanderbeg defeated Ballaban Pasha's army at the second battle of Vaikal, he again addressed his troops.[703] He celebrated their victory, while preparing them for their upcoming encounter with the other Ottoman forces under Iagup Arnaut. Although both Balaban Pasha and Arnaut were well acquainted with Skanderbeg's military skills, he managed to emerge victorious from each of these confrontations, with Arnaut himself being killed in the battle of Kashar.[704]	TF1, TF2, TF3 TSA1, TSA5 P1, P4, P5 A1, A2	Paragraphs 1-9	Bk/Author Drizari, 81-82	11/9/23

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[703] Drizari, 80.

[704] Drizari, 79.

APPENDIX H

Finding Three: Skanderbeg's Letters and Speeches to Dignitaries and Clergy

Table 17: Letter 1: Skanderbeg's Letter to Ladislaus, King of Hungary and Poland

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
This letter is a response to King's Ladislaus letter to Skanderbeg. In his letter the king had urged Skanderbeg to redress past wrongs and injuries perpetrated by the Turkish Sultan and highlighted the opportunity to unite Christian forces against a common enemy.[705]	TF1, TF3	Paragraphs 1-4	Bk/Author Drizari, 23	11/1/23
	S7 TF1, TF3	Paragraph 5	Bk/Author Drizari, 24	11/1/23

Table 18: Letter 5: October 31, 1460. Skanderbeg's Letter to King Ferdinand of Naples

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Synchronously, Skanderbeg composed a letter addressed to King Ferdinand and sent a copy of what he had written to the Prince of Taranto.[706]	S1, S3, S4, S5, S6, S7, S8	Paragraphs 1-4	Bk/Author Drizari, 61	11/8/23

Table 19: Speech 3: March 1, 1444. The Formation of the League of Lezhë

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
At a discreet assembly held in Lezhë, Albanian leaders and princes had convened in response to Skanderbeg's summons. At this assembly Skanderbeg delivered a passionate and momentous speech urging the assembled	P1	Paragraphs 1-5	Bk/Author Drizari, 9 Brackob, 62 Palnikaj, 21-23, 69-73 Video C.O.T.E.	9/26/23

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[705] Drizari, 20, 23.

[706] Drizari, 61.

			S. #1	
leaders to join together in a formal bond. The result was the formation of the League of Lezhë, which represented the first time that most of Albania was united under a common banner, fundamentally changing how Albania fought against the Ottoman Turks.[707]	P1	Paragraphs 6-8	Bk/Author Drizari, 10	10/28/23
	P1 S1	Paragraphs 9-12	Bk/Author Drizari,10	10/28/23
	S1, S5, S7 TSA1, TSA3 P1, P2, P5	Paragraphs 13-16	Bk/Author Drizari, 10-11	10/28/23
	S1, S2, S3, S5, S6, S7, S8, S9 P1, P2, P3	Paragraphs 17-20	Bk/Author Drizari, 11	10/28/23
	TF1, TF3 TSA1 A1, A2	Paragraphs 21-25	Bk/Author Drizari, 11-12	10/28/23
	TF1, TF2, TF3 TSA7 A1, A2	Paragraphs 26-29	Bk/Author Drizari, 12-13	10/28/23

Table 20: Speech 21: Skanderbeg's Speech to Pope Paul II and the Consistory of Cardinals

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Skanderbeg journeyed to Italy to negotiate with King Ferdinand of Naples and with Pope Paul II regarding support for the Albanian cause in late 1466. Sultan Mehmed II had led an army of over 200,000 against Skanderbeg's much smaller defense forces in June of the same year.[708] Ballaban Pasha, with 80,000 men, besieged Krujë for nearly eleven	S6, S7	Paragraphs 1-5	Bk/Author Drizari, 83-84 Ibrahim, 331-333	11/10/23
	S1, S7 P1, P4	Paragraphs 6-11	Bk/Author Drizari, 84 Ibrahim, 332	11/10/23

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[707] Drizari, 9-11.
[708] Drizari, 83.

months.[709] Skanderbeg, disguised as a poor, old traveler, was able to pass through the enemy's blockade and sail to Rome with a small cavalry entourage. At St. Peter's Cathedral, Skanderbeg, still attired in rags, addressed Pope Paul II and the cardinals.[710] After receiving a symbolic sword and the "blessed robe of a crusader," Skanderbeg passionately appealed for immediate aid.[711] Unfortunately, due to inter-Italian rivalries, the prospect of launching a united crusade against the Ottoman Empire was abandoned.[712]

Table 21: Speech 22: Skanderbeg's Farewell Speech

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
At the age of 63, Skanderbeg suddenly became ill with a severe fever, which turned out to be malaria. Skanderbeg, exhausted by ceaseless battles spanning twenty-four years, recognized that his death was imminent. Sensing the magnitude of the moment, he summoned his wife Donica, his only son and heir, John Kastrioti II, and the League members to his bedside, before delivering his farewell	S6, S8, S9 TF3 TSA1 P1, P2, P4	Paragraphs 1-4	Bk/Author Drizari, 86-87 Video C.O.T.E.	11/10/23
	S4, S6, S8 TF1, TF3	Paragraphs 5-8	Bk/Author Drizari, 87 Video C.O.T.E.	11/10/23
	S6, S8, S9, S10 TF1, TF3 P1, P2, P4	Paragraphs 9-12	Bk/Author Drizari, 87-88 Video C.O.T.E.	11/10/23

[709] Drizari, 83.

[710] Ibrahim, 332.

[711] Ibrahim, 333.

[712] Ibrahim, 333.

| oration. Skanderbeg uses his words in an attempt to leave a legacy that would continue to impact his people long after his death. Skanderbeg died on January 17, 1468. His people grieved his death deeply and the news of his passing shocked Europe. The body of Gjergj Kastrioti, known as Skanderbeg, was laid to rest in the Cathedral of St. Nicholas in Lezhë, Albania. | S6, S8, S7, S9, TF4 P1, P2, P4 A1, A2 | Paragraphs 13-16 | Bk/Author Drizari, 88-89 Video C.O.T.E. | 11/10/23 |

Please go to Appendix K to see the summary of Skanderbeg's Letters 3, 4 and 6, and Speech 11.

APPENDIX I

Finding Four: Skanderbeg's Letters to the Turkish Sultans

Table 22: Letter 2: July 1445. Skanderbeg's Letter to Murad II, Sultan of the Ottoman Empire

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Murad II wrote a letter to Skanderbeg, expressing his anger at Skanderbeg's desertion from the Turkish army and what he considered Skanderbeg's treason in now fighting against the Ottoman forces. His letter included implied threats of retaliation, warning of consequences, a reminder of past conflict, and a demand for Albanian territory to be returned. Skanderbeg replied by rebuking him for making baseless accusations and for proposing unfavorable conditions for peace.[713]	S1, S7 TF2	Paragraphs 1-5	Bk/Author Drizari, 28 Palnikaj, 29-39	11/1/23
	S1, S7	Paragraphs 6-10	Bk/Author Drizari, 29	11/1/23

Table 23: Letter 7: May 1461. Skanderbeg's Letter to Mehmed II, Sultan of the Turks

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Sultan Mehmed was stunned by his repeated defeats in Albania and attempted to achieve peace through diplomacy. So, he sent Mustapha Pasha to Krujë with a letter addressed to Skanderbeg. Skanderbeg wrote a letter in reply, sending it back with Mehmed's messenger.[714]	S1	Paragraphs 1-4	Bk/Author Drizari, 69-70 Palnikaj, 45-49	11/8/23
	P1	Paragraphs 5-8	Bk/Author Drizari, 70	11/283

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[713] Drizari, 28.

[714] Drizari, 69.

APPENDIX J: SUMMARY OF SPEECHES 8-10 AND 12-16

Table 24: Speech 8: Skanderbeg Signing a Treaty with Venice

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Skanderbeg signed the peace treaty with the delegation at his castle in Krujë. He expressed regret for having been forced to war with an ally.	TF1, TF3	Paragraphs 1-3	Bk/Author Drizari, 37 Brackob, 83	11/1/23
	S3, S8, S9, S10, TF1, TF2, TF3	Paragraphs 4-6	Bk/Author Drizari, 37	11/1/23
	TF1, TF3	Paragraphs 7-9	Bk/Author Drizari, 38	11/1/23

Table: 25 Speech 9: Skanderbeg's Speech at Sfetigrad

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Skanderbeg inspired his men to fight Sultan Murad and Ali Feriz Pasha on May 14th, 1449. The battle took place at Sfetigrad.	TF1, TF3, TSA5	Paragraphs 1-3	Bk/Author Drizari, 39	11/2/23
	TF3 P1, P5	Paragraphs 4-6	Bk/Author Drizari, 39	11/2/23
	TF3	Paragraphs 7-9	Bk/Author Drizari, 39-40	11/2/23
	TF1	Paragraphs 10-13	Bk/Author Drizari, 40	11/2/23

Table 26: Speech 10: Before the Duel with Ali Feriz Pasha

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Ali Feriz Pasha challenged Skanderbeg to a duel. Skanderbeg killed him with the first strike of his lance.[715]	S3, S8 P1, P2, P5	Paragraphs 1 -3	Bk/Author Drizari,40-41 Ibrahim, 317	11/3/23
	TF1, TF3	Paragraphs 4-7,	Bk/Author Drizari, 41	11/3/23

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[715] Drizari, 40.

Table 27: Speech 12: Skanderbeg's Speech at the Siege of Berat

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
	TF1, TF3	Paragraphs 1-3	Bk/Author Drizari, 48 Ibrahim, 323. Brackob, 103-105.	11/4/23
	TF3	Paragraphs 4-6	Bk/Author Drizari, 48	11/4/23
	TF1	Paragraphs 7-9	Bk/Author Drizari, 48-49	11/4/23
	TF3	Paragraphs 10-12	Bk/Author Drizari, 49	11/4/23

Table 28: Speech 13: Skanderbeg's Second Speech at the Siege of Berat

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
	P1, P2, P5	Paragraphs 1-9	Bk/Author Drizari, p.49-50	11/5/23

Table 29: Speech 14: Skanderbeg's Philosophical Oration to His Own 11, 000 Warriors

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
	TF1, TF3	Paragraphs 1-5	Bk/Author Drizari, p. 51	11/5/23
	S3, S6, S7, S8 TF2	Paragraphs 6-10	Bk/Author Drizari, p. 51-52	11/5/23
	S7 TF3 P1	Paragraphs 11-15, p. 52	Bk/Author Drizari,	11/5/23
	S7, S8, S9 TF2, P1	Paragraphs 16-20	Bk/Author Drizari, p. 52-53	11/5/23

Table 30: Speech 15: Skanderbeg's Reprimand to Meseit Beg

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
	S1, S7	Paragraphs 1-3	Bk/Author Drizari, p. 53	11/6/23
	S1, S7, P1, P2 A1, A2	Paragraphs 4-6	Bk/Author Drizari, p. 53-54	11/6/23

Table 31: Speech 16: Skanderbeg's Speech to His Elite Troops in Barletta, Itlay

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
In August 1461, Skanderbeg with his 2,000 men cavalry departed from Durrës and made a stopover at Ragusa for additional military supplies. Skanderbeg had a friendly relationship with the Republic of Ragusa. Upon their arrival at Barletta, Itlay Skanderbeg gathered his elite troops and delivered this speech.	S6, S7 TF1, TF3	Paragraphs 1-5	Bk/Author Drizari, p. 65	11/6/23
	S7, S9 TF1, TF3 P1	Paragraphs 6-11	Bk/Author Drizari, p. 65-66	11/7/23
	S5, S7, TF1, TF2, TF3 TSA1, TSA2, TSA5, TSA7 P1, P4, P5 A1, A2	Paragraphs 12-15	Bk/Author Drizari, p. 66	11/7/23

Table 32: Percentage of Each Leadership Style

Type of Leadership		Tally	Percentage of Exact Type
Shepherd	S1 Boundaries	2	2.56%
Shepherd	S2 Listening	0	0%
Shepherd	S3 Trustworthiness	3	3.65%
Shepherd	S4 Provision	0	0%
Shepherd	S5 Sacrifice	1	1.28%
Shepherd	S6 Personal Investment	2	2.56%
Shepherd	S7 Protection	7	8.97%
Shepherd	S8 Relational	4	5.13%
Shepherd	S9 Visionary	2	2.56%
Shepherd	S10 Healing	1	1.28%
Transformational	TF1 Idealized Influence	12	15.38%
Transformational	TF2 Intellectual Stimulation	4	5.13%
Transformational	TF3 Inspirational Motivation	15	19.23%
Transformational	TF4 Individualized Consideration	0	0%
Transactional	TSA1 Extrinsic Motivation	1	1.28%
Transactional	TSA2 Practicality	1	1.28%
Transactional	TSA3 Resistance to Change	0	0%
Transactional	TSA4 Inflexibility	0	0%
Transactional	TSA5 Performance Orientation	2	2.56%
Transactional	TSA6 Passive Leadership Style	0	0%
Transactional	TSA7 Structured	1	1.28%

Paternalistic	P1 Creating a Family Atmosphere	8	10.26%
Paternalistic	P2 Establishing Close and Individual Relationships with Subordinates	2	2.56%
Paternalistic	P3 Getting Involved in the Non-Work Domain	0	0%
Paternalistic	P4 Expecting Loyalty	2	2.56%
Paternalistic	P5 Maintaining Authority/Status	4	5.13%
Authoritarian	A1 Individual Control	2	2.56%
Authoritarian	A2 Only Listen to their Own Ideals	2	2.56%
Authoritarian	A3 Public Ridicule	0	0%
Authoritarian	A4 Angry Tantrums	0	0%
Authoritarian	A5 Inconsiderate Actions	0	0%
Authoritarian	A5a Favoritism	0	0%
Authoritarian	A5b Unfair punishment	0	0%
Authoritarian	A5c Coercion	0	0%
Authoritarian	A6 Fear and Intimidation	0	0%
Authoritarian	A7 Inflexibility	0	0%

The total of findings for the percentage of leadership styles are: shepherd 28.21 percent, transformational 39.74 percent, transactional 6.41 percent, paternalistic 20.51 percent, and authoritarian 5.13 percent.

APPENDIX K: SUMMARY OF LETTERS 4-6 AND SPEECH 11

Table 33: Letter 4: October 30, 1460. Skanderbeg's Letter to the Prince of Taranto

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Skanderbeg addressed the Prince of Taranto and convey his loyalties and support belong to King Ferdinand.	S1, S3, S7, S8 TF1 P1, P5 A1, A2, A7	Paragraphs 1-11	Bk/Author Drizari, 61-64 Video C.O.T.E. S. #5	11/7/23

Table 34: Letter 5: Victory Over Ali Pasha

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
After Ali Pasha's army had been completely defeated, Skanderbeg, two days later when his battle-weary men had rested sufficiently, assembled his victorious army at the battlefield's edge and delivered a triumphant address.	TF1, TF3, TSA1, TSA5	Paragraphs 1-6,	Bk/Author Drizari, 18	10/29/23
	TSA1, TSA5 A1, A2	Paragraphs 7-9,	Bk/Author Drizari, 18-19	10/29/23
	TF1 TSA1 A1, A2	Paragraphs 10-12,	Bk/Author Drizari, 19	10/29/23
	TF1, TF3 TSA1	Paragraphs 13,	Bk/Author Drizari,19	10/29/23

Table 35: Letter 6: September 10, 1461. Skanderbeg's Letter to Francesco Sforza, Duke of Milan

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
In Lezhe September 10,1461. Skanderbeg asks for aid on the behalf of Despot Stephen.	P1, P3	Paragraphs 1-3,	Bk/Author Drizari, 67	11/7/23

Table 36: Speech 11: Skanderbeg's Speech to Influential Princes, Lords, and Military Commanders About Steps Against Complacency

Who/Where/When/How/Why	Code	Location	Media Type	Data Collected
Following his wedding to Princess Donica Comment-Araniti on April 26, 1451, Scanderbeg perceived a growing complacency among his countrymen. The victory over Sultan Murad the previous year had introduced his people to the comforts of peace. He was concerned that even his army was losing its edge and becoming soft and slothful. To address these concerns, later in the same year, he hosted a modest banquet at the White Castle. His guests included the most influential princes, lords, and military commanders. During this event, he delivered the following speech:	TF1, TF3	Paragraphs 1-4	Bk/Author Drizari, 43	11/3/23
	S9 TF1, TF3	Paragraphs 5-8,	Bk/Author Drizari, 43-44	11/3/23
	TF1,TF2 TF3	Paragraphs 9-12,	Bk/Author Drizari, 44	11/3/23
	TF1, TF3, P5	Paragraphs 13-16	Bk/Author Drizari, 44-45	11/3/23

Table 37: Percentage of Each Leadership Style of Letters 4-6 and Speech 11

Type of Leadership		Tally	Percentage of Type
Shepherd	S1 Boundaries	1	3.85%
Shepherd	S2 Listening	0	0%
Shepherd	S3 Trustworthiness	1	3.85%
Shepherd	S4 Provision	0	0%
Shepherd	S5 Sacrifice	0	0%
Shepherd	S6 Personal Investment	0	0%

Shepherd	S7 Protection	1	3.85%
Shepherd	S8 Relational	1	3.85%
Shepherd	S9 Visionary	1	3.85%
Shepherd	S10 Healing	0	0%
Transformational	TF1 Idealized Influence	6	23.08%
Transformational	TF2 Intellectual Stimulation	1	3.85%
Transformational	TF3 Inspirational Motivation	5	19.23%
Transformational	TF4 Individualized Consideration	0	0%
Transactional	TSA1 Extrinsic Motivation	1	3.85%
Transactional	TSA2 Practicality	0	0%
Transactional	TSA3 Resistance to Change	0	0%
Transactional	TSA4 Inflexibility	0	0%
Transactional	TSA5 Performance Orientation	0	0%
Transactional	TSA6 Passive Leader Style	0	0%
Transactional	TSA7 Structured	0	0%
Paternalistic	P1 Creating a Family Atmosphere	2	7.69%
Paternalistic	P2 Establishing Close and Individual Relationships with Subordinates	0	0%
Paternalistic	P3 Getting Involved in the Non-Work Domain	1	3.85%
Paternalistic	P4 Expecting Loyalty	0	0%
Paternalistic	P5 Maintaining Authority/Status	2	7.69%
Authoritarian	A1 Individual Control	1	3.85%
Authoritarian	A2 Only Listen to their Own Ideals	1	3.85%

Authoritarian	A3 Public Ridicule	0	0%
Authoritarian	A4 Angry Tantrums	0	0%
Authoritarian	A5 Inconsiderate Actions	0	0%
Authoritarian	A5a Favoritism	0	0%
Authoritarian	A5b Unfair punishment	0	0%
Authoritarian	A5c Coercion	0	0%
Authoritarian	A6 Fear and Intimidation	0	0%
Authoritarian	A7 Inflexibility	1	3.85

The total of findings for the percentage of leadership styles are shepherd 19.23 percent, transformational 46.15 percent, transactional 3.85 percent, paternalistic 19.23 percent, and authoritarian 11.54 percent.

APPENDIX L

Discussion Questions

Class Discussion 1

Please break into groups of 3-4 people and discuss these questions amongst your group.

1. Using the pre-assign reading assignment describe what kind of leadership is prevalent in Albanian and why.

2. What kind of leader do you think Skanderbeg was?

3. Please describe your favorite leader. Please define why this person is a great leader. What are some characteristics that you admire. You may use historical leaders, modern or someone you know personally.

4. Using the pre-assign reading assignment pick one or more leadership styles that describes you best as a leader. Which one would you like to become with God's help?

Class Discussion 2

Open classroom discussion

1. Why is perspective important? Why is important to have a God's perspective in our lives? How do we get God's perspective?

2. Please read Psalm 23. Why does God compare us to sheep? Think of God's characteristics as shepherd. How does this type of leadership style help us to understand God's and His relationship with us?

3. How did Jesus' perspective change Peter when He told Peter to feed my sheep? How did that influence Peter later as a church leader?

4. Please discuss something that touched you or something that you learned after hearing about Jesus through the lens of shepherd leadership.

5. Looking at the six types of leadership, which mostly describes how you currently influence (direct) others, whether your children, your neighbors, subordinates, followers, congregation or others you know?

7. Do you see servant leadership as a strong or weak style? Why? Please read John 13:12-17 and share your thoughts.

8. Do you employ Sabbath rest or practice a personal rest day once a week or a scheduled amount of time? Why or why not?

Class Discussion 4

1.How often do you take a regular rest break? One day off a week? Why or why not?

2. Why do you think it is important to God we remember the Sabbath?

3. Why is important to rest?

4. Have you ever experienced any symptoms of burnout?

Class Discussion 5

Open classroom discussion

1. How was Skanderbeg like a shepherd leader?

2. How did Skanderbeg show transformational characteristics in his leadership?

3. Did Skanderbeg benevolent or malevolent leadership? Please explain how and why?

4. How did Skanderbeg use transactional leadership when leading his followers?

5. In what ways is authoritarian leadership helpful?

6. Please share your thoughts about what kind of leader do you think Skanderbeg was.

APPENDIX M

Homework Assignment

Please read Skanderbeg's farewell speech. After reading it, use the Criteria Guide for Skanderbeg's Leadership Styles and break the speech into four paragraphs. Next, decide what leadership categories fits best with each set of four paragraphs. The first four paragraphs have been done for you as an example to follow.

Location	Codes	Why
Paragraphs 1-4	S6, S8, S9 TF3 TSA1 P1, P2, P4	**Shepherd and Transformational**: Skanderbeg recognizes that his death is near. As a true shepherd leader, Skanderbeg gives directions to "worthy princes and beloved comrades." Before breathing his last breath Skanderbeg tells his friends to "reverence, serve, and adore God the most high and omnipotent in justice, sanctity, and piety. And next, not only to love dearly and have continuous care and regard for our country but, if need be, even to give our lives and to shed our blood for our country's preservation and safety." Skanderbeg stressed the significance of genuine devotion to God and a steadfast commitment to safeguarding the nation. He motivates others toward a greater purpose, emphasizing their shared concern for Albania's well-being. Motivating others aligns with transformational leadership. **Transactional Leadership**: Skanderbeg highlights continuous care for the country and a readiness to sacrifice "their lives and blood for their country." In this Skanderbeg reflects a transactional approach with clear expectations and potential rewards. **Paternalistic Leadership:** Skanderbeg summarizes the final 25 years of his life, recounting the blessing of his escape from the "unclean hands of Murad, the Turkish King." He imparts paternal guidance regarding their relationship with God and the commitment to protect their Kingdom. Despite approaching the end of his life, he seeks to ensure the establishment of a lasting legacy for future generations to embrace and emulate.

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