

## **Turning America Around: Learning about Ethical Leadership from Hosea**

**Hershey H. Friedman**  
**Brooklyn College of the City University of New York**

*There are those who claim America is being torn apart by various issues ranging from race to income inequality. America does appear to be in trouble; the middle class has shrunk to 50% of the adult population. We are no longer the “land of opportunity” we think we are; a child born in the bottom quintile of income in the United States only has only 4% chance of rising to the top quintile. The number of corporate scandals ranging from irregular accounting to inversions to defective automobile parts continues unabated. This paper shows how one verse in Hosea provides the secret ingredients of success for both organizations as well as countries. Hosea was among the greatest prophets. Indeed, he had to undergo one of Scriptures most difficult torments, a personal suffering that paralleled God’s own distress. If America desires to continue in its role as leader of the free world, it has to follow the recommendations embraced by Hosea, the prophet of repentance.*

### **INTRODUCTION**

There are those who claim America is being torn apart by various issues ranging from race to income inequality. It is hard to believe, but Donald Trump, the G.O.P front runner is being compared to Adolf Hitler and Benito Mussolini (Crouch, 2015). Trump is hated all over the world for his bigoted statements. What is especially surprising is how well Donald Trump is doing with evangelicals. One would think that someone who owns a casino, been married three times, uses profanity, is arrogant, and insults the weak and the helpless should not do well with devout Christians. Indeed, many evangelical leaders are concerned about the movement’s support for Donald Trump (Gjelten, 2016).

Both Donald Trump and Marco Rubio, Republican candidates for president are maintaining that the American Dream is in serious trouble (Covert, 2016). There is truth to this view. One sign is the fact that the middle class has shrunk from 61% of the U.S. adult population in 1971 down to 50%. In 2015, 20% of Americans were in the lowest tier compared to 16% in 1971 (Pew Research Center, 2015). We are no longer the “land of opportunity” we think we are; a child born in the bottom quintile of income in the United States only has a paltry 4% chance of rising to the top quintile. There is more economic mobility in much of Europe and Canada (Kristof, 2015). The employment-population ratio, which is probably a more important measure than the unemployment rate, was above 63% before the Great Recession of 2008 (Hubbard & Kane, 2013). It is currently at 59.6% (<http://data.bls.gov/timeseries/LNS12300000> ); this does not bode well for the future.

According to the 2014 World Economic Forum study, young people are distraught over the lack of values displayed by leaders. Corporate leaders seem to be only concerned about finding ways to inflate their own salaries than in ensuring fair wages for employees. Top CEOs now make approximately 300 times more than the typical employee (Mishel & Davis, 2015). It appears that CEOs are reaping the

rewards when they have little to do with successful performance of their companies; chance or luck often has a greater effect on firm performance than the abilities of the CEO (Fitzg, 2013). Chance, in fact, may account for 70% of corporate performance. Of course, this does not stop CEOs from milking their firms. According to the World Economic Forum (2014) study:

Most people's understanding of a lack of values in leadership probably relates to the problem of leaders simply caring about their own interests, rather than being motivated by something more worthwhile. We expect leaders not to just stick to what they know, but to be driven by something that moves us forward and brings people together. And so, in reality, the concern is that there's not enough sharing of views, values and vision (World Economic Forum, 2014).

This paper posits that the solution to many of our problems lie in Scripture. Our problems began when we moved away from values such as compassion and caring for others to a "greed is good" philosophy. This paper will examine what one prophet, Hosea, had to say about what is needed to achieve success.

## **HOSEA**

Ward (1991: 215) asserts that from a theological point of view, "the book of Hosea is the most important of the Twelve Prophets." He feels that it compares favorably to Isaiah and Jeremiah as a pre-exilic book of prophecy. The Talmud (Babylonian Talmud, Pesachim 87a) claims that Hosea was even a greater prophet than Isaiah. Ward also feels that the imagery, allegories, and metaphors in this book are unparalleled. He is particularly impressed with the daring allegory which views Israel as the wife and child of God (Hosea 2).

At the time of Hosea's prophecies, ancient Israel was split in two and consisted of two kingdoms: the more powerful Northern Kingdom consisting of ten tribes and the Kingdom of Judea consisting of the two southern tribes of Judah and Benjamin. Hosea's prophecies were mainly for the Northern Kingdom. The Northern Kingdom did not heed his warnings and was conquered by the Assyrians in 723-722 BCE and disappeared as a nation. Assyria deported the conquered Israelites to other parts of the empire and brought people from other conquered nations to Israel (Kugel, 2007: 548). One of the mysteries of history is what happened to the ten tribes (Nova, 2000). The most likely explanation is that they assimilated and disappeared.

The book begins with Hosea commanded by God to "Go, take to you a wife of prostitution and [beget] children of prostitution, for the land has committed great prostitution, departing from the Lord" (Hosea 1:2). Hosea married Gomer, daughter of Diblaim. Scholars disagree as to whether Hosea actually had to marry a prostitute or whether the entire "marriage" was a metaphor that symbolized the relationship between the Israelites and God. The faithlessness of the Israelites to the Lord was similar to an adulterous, whoring wife's infidelity to her husband. Hosea's three children from Gomer were named by God: Jezreel (God will disperse), Lo-Ruchama (not an object of mercy), and Lo-Ammi (not my nation). Clearly, Hosea's marriage to a harlot demonstrates the total breakdown of the relationship between the Israelites and God. The Israelites were as unfaithful as a harlot by worshipping Canaanite deities such as Baal. Scherman (2012: 1331) observes that Hosea had to "undergo one of Scriptures most difficult ordeals, a personal torture that mirrored God's own anguish and loyalty."

The book ends on a positive note. Hosea (14:4) predicts that the people will say: "Assyria shall not save us; we will not ride on horses; and we will say no more, 'O Our gods' to the work of our hands. For it is in You the orphan finds mercy." This means that in the future the people will no longer rely on military might and recognize that God, as the defender of the weak and oppressed, cares about social justice. The book ends with the verse stating that the wise person understands that "the ways of the Lord are right; the righteous walk in them" (Hosea 14: 10).

## HOSEA'S MESSAGE

Hosea was concerned about various injustices committed against the weaker members of society and declared:

Hear the words of the Lord, O children of Israel! For the Lord has a grievance with the inhabitants of the land, because there is no truth, nor lovingkindness, nor knowledge of God in the land. There is swearing, lying, killing, stealing, and adultery; they break all bounds and bloodshed follows bloodshed (Hosea 4: 1-2).

Hosea's message is quite clear. Once people start breaking the law – laws of humans and God – there are no restraints. Matters get out of hand and people can justify anything, even murder. The problem was not only idolatry, but a total breakdown of law and order in ancient Israel.

And you shall return by your God; observe loving-kindness and justice, and always hope to your God. [But instead you are] A trader who has false scales in his hand; who loves to cheat. And Ephraim said: Surely, I have become rich; I have gotten power! In all my labors they cannot find in me iniquity or sin (Hosea 12: 7-9).

The name “Ephraim” does not only refer to the tribe named after Joseph's youngest son, it also often denotes all of the ten tribes. The Ten Tribes attributed their success and wealth to their own efforts. They certainly did not acknowledge God or even their own employees. They were dishonest but claimed they did not commit any iniquities or sins. This blindness to their own shortcomings and the foolish belief that their wealth would protect them made it inevitable that their kingdom was doomed.

Hosea, however, assured the people that the time would come when God says (Hosea 2: 21):

And I will betroth you to Me forever; yes, I will betroth you to Me in righteousness and with justice, and in loving kindness, and with mercy I will betroth you to me in faithfulness. And you shall know the Lord (Hosea 2: 21-22).

Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and they shall fear the Lord and His goodness at the end of days (Hosea 3: 5).

Johansen (1971) calls Hosea “the prophet of repentance” with a message of the persistence of God's love: “Unfaithful as Israel had been, and certain as was her doom, this fact did not obscure the divine love. God's love is constant; it is not canceled by human sin.” Hosea asserts that in the end the Israelites will be reunited with God in the Promised Land. The land will provide great wealth for all (Hosea 2: 24-25); God will have compassion on the people referred to as Lo-Ruchama. God will say to the people who were called Lo-Ammi, that you are My nation. The name Jezreel which means God will disperse will have a new meaning. The people will increase as seeds that are dispersed over the earth (Isaiah 2: 24-25). All it takes is sincere penitence and concern for righteousness, justice, loving-kindness and mercy (Hosea 2:21).

## LESSONS FOR TODAY

It is easy to fall into the trap and believe that Hosea's message has no relevance to modern man. After all, Hosea lived almost 2,800 years ago. This paper will demonstrate that the key to a successful organization or country is hinted at in Hosea. Hosea and the other prophets make it very clear what kind of empires collapse: those built on greed, corruption, and injustice. For those who feel that organizations today are not built on pagan philosophies, one should consider the damage done by the philosophy of maximizing shareholder value (MSV). This philosophy led to the “greed is good” approach to doing

business and destroyed many great firms and almost devastated the world economy. Yau & Brutoco (2012) state:

More shareholder value has been destroyed in the pursuit of profits in the name of shareholder value maximization than for any other reason. In fact, shareholder maximization not only failed to occur in the run-up to the Great Recession from 2008 to 2009, but shareholder value was destroyed on a massive scale while societal costs were created that will be borne by the next several generations (Yau & Brutoco, 2012).

Denning (2012) describes the ruinous economic effects of MSV and how it is actually counter-productive to its stated purpose:

Thus a focus on maximizing shareholder value leads the firm to do things that detract from maximizing long-term shareholder value, such as favoring cost-cutting over innovation that adds value to customers and builds the brand, pursuing “bad profits” that destroy brand equity, and excessive C-suite compensation. The net result can be seen in the disastrously declining ROA [Return on Assets] and ROIC [Return on Investment Capital] over the last four decades in large US firms as documented by Deloitte’s Shift Index. Shareholder value has many other drawbacks. It encourages hierarchical bureaucracy. It destroys employee morale: only one in five workers is fully engaged in his or her work. The sole focus on profit is anti-social in nature and has given business a bad reputation. It cripples job growth: according to a study by the Kauffman Foundation, large firms have created zero net new jobs over recent decades (Denning, 2012).

An organization or country that wants to thrive has to abide by the philosophy embraced by Hosea 2: 21-22): “And I will betroth you to Me forever; yes, I will betroth you to Me in righteousness (*tzedek*) and with justice (*mishpat*), and in loving kindness (*chesed*), and with mercy (*rachamim*). I will betroth you to me in faithfulness (*emunah*). And you shall know the Lord.”

#### **FOUR ATTRIBUTES TO ACHIEVE SUCCESS**

Let us examine these four attributes mentioned by Hosea.

##### **Mishpat**

*Mishpat* (justice) is the floor of ethics and means retributive justice (Sacks, 2005:33). A society or organization cannot function without justice. This kind of justice is administered by being impartial, detached, disengaged, and without emotion (Sacks, 2005: 33). Everyone is equal when administering retributive justice. However, a kind and caring society needs more than *mishpat*.

There is an interesting disagreement in the Talmud (Babylonian Talmud, Sanhedrin 6b) over the issue of compromise as a substitute for justice. Strict justice often leads to eternal hatred between the defendant and plaintiff. Compromise, on the other hand, may result in peace but is not justice. In fact, an injustice may be committed against both parties: a litigant that is entitled to something is giving it up and the other party is getting something s/he does not truly deserve. One opinion expressed in the Talmud is that a judge is prohibited from compromise and would be considered a sinner for doing this. The proponent of this view declares: “Let justice pierce the mountain.” The job of a judge is to dispense strict justice, not getting the litigants to compromise.

The opposing (and prevailing) view is that it is a *mitzvah* (good deed) for a judge to arbitrate a compromise. This is derived from a verse in Zechariah (8:16): “...truth, justice, and peace are you to adjudicate in your gates.” The Talmud (Babylonian Talmud, Sanhedrin 6b) asserts: “Where there is strict justice there is no peace, and where there is peace, there is no strict justice.” Compromise is seen as the only way to have justice with peace (Babylonian Talmud, Sanhedrin 6b).

The Institute of Internal Auditors (2012) states the following regarding the crucial need for auditors to create a corporate culture where ethical decisions are made. The job of auditors is to ensure that there is *mishpat*:

What rationalization does a company make to justify a corporate culture where ethics are ignored? In recent years, greed, fraud, and a lack of ethical conduct have led to the collapse of many organizations. A variety of internal and external pressures can lead companies down the wrong path. And once the first misstep is taken, it's a slippery slope to hurting stakeholders, the community, and your reputation.

The accounting industry has good reason to be concerned about business ethics: accounting and auditing irregularities contributed to numerous financial fiascoes including those at Enron, Lehman Brothers (the largest bankruptcy in history), Washington Mutual, WorldCom, and others. The accounting scandals continue, more recently at international institutions such as Britain's Tesco, the largest supermarket chain in the world; Japan's Olympus Corporation; the Vatican Bank; and Toshiba (Pullella, 2014; Infinit Accounting, 2014; Ito, 2015). The SEC filed 99 accounting-fraud investigations (a 46% increase from the previous year) in the fiscal year that ended September 30, 2014. This year, they started more than 100 investigations (Eaglesham & Rapoport, 2015).

There have been several scandals in the automobile industry demonstrating that companies are more concerned about profits than the health and lives of customers. These companies violated the law in the name of profit, i.e., did not even care about *mishpat*. These scandals include the GM ignition switch scandal, the Takata airbag scandal, the Toyota sticky gas pedal scandal, and the Volkswagen emissions-rigging scandal (Fraser, 2015). Quite a few people lost their lives thinking that their automobiles were safe. Rigging car emission tests results in the release of dangerous pollutants in the air which also kills innocent people. A new scandal involves a German supplier of an electronic component used in airbags that corrodes and can result in the airbag not deploying or deploying inadvertently. The defect was known for years but nothing was done by automakers such as Honda and Fiat Chrysler (Tabuchi & Jensen, 2016).

The big story in the news is about lead in the water supply of Flint, Michigan; 4.9% of children tested have elevated lead levels. The problem is much bigger than that. Today, according to the Centers for Disease Control and Prevention, 535,000 American children suffer from lead poisoning. This is due to greed on the part of the lead industry. They fought against several anti-lead programs (Kristof, 2016). It took years to get the lead out of gasoline and paint. Many older homes have peeling paint that contains lead.

## **Tzedek**

*Tzedek* (righteousness) is similar to Aristotle's idea of equity. Aristotle says the following about equity:

This is the essential nature of the equitable: it is a rectification of law where law is defective because of its generality..." Equity does not nullify the law. It upholds the law; it 'corrects' it; it refines it; it brings it closer to perfection. It does not contradict the law. Rather, it claims to fulfill the true intention of the legislator (Kirschenbaum, 1991: xxiv, xxxv).

*Tzedek* refers to distributive justice and is concerned about such issues as inequality, fairness, charity, and righteousness. Unlike *mishpat*, *tzedek* is not blind and without emotion. In effect it combines justice with charity. It should be noted that the Hebrew word for charity is *tzedakah*. Every human being has a right to a dignified life where one who works makes a decent living. Even the unfortunates of life (the biblical orphan, widow, and stranger) should be provided with assistance as part of *tzedek/tzedaka*. Those earning more than they need have an obligation to provide assistance for those who have less than they

need (Sacks, 2002: 114). Maimonides (Hilchot Matnot Aniyim 10: 7 -14) lists eight levels of *tzedaka* (charity). There is only one level above completely anonymous charity – providing a poor person with employment. Providing a job to an indigent person or giving him money in secret are the two best ways to preserve his dignity. One might also say that paying a higher wage than the official minimum wage would be considered *tzedek*. President Barack Obama view that “let’s declare that in the wealthiest nation on Earth, no one who works full time should have to live in poverty” (Yanklowitz, 2014) is about *tzedek*.

The public was incensed when Martin Shkreli, CEO of Turing Pharmaceuticals raised the price of Daraprim, a 62-year old drug, from \$13.50 a tablet to \$750. Valeant Pharmaceuticals has also been rebuked for raising the price of several old drugs; for example, the price of Isuprel, a heart medication, increased by 500% (Pollack & Huetteman, 2016). Raising prices of drugs is not illegal, but could be seen as a violation of the principle of *tzedek*. It is not what a righteous company does. Congressman Elijah Cummings, at a House hearing, asked Shkreli “The way I see it, you can go down in history as the poster boy for greedy drug company executives or you can change the system, Yeah you” (Pollack & Huetteman, 2016).

Everyone is upset with Pfizer’s \$160 billion merger with Allergan, an Irish drug company, in order to take advantage of the lower corporate tax in Ireland. Tax inversions may be legal but are not fair. Even Donald Trump said the deal was “disgusting.” However, we should not expect firms whose “real loyalty is to the bottom line” not to do this to lower their tax bills (Surowiecki, 2016). One can argue that there is no *tzedek* in a tax inversion. The Americans for Tax Fairness (2014) feel very strongly that tax inversions are not fair.

Companies that invert will continue to take advantage of the things that make the U.S. the best place in the world to do business – our educated workforce, legal and transportation systems, and federally funded research. And they will continue to be able to get government contracts and to sell products to millions of American consumers. But they will pay far less than their fair share for these services, passing on the cost to American taxpayers and to other companies. Companies should show gratitude to the countries from which they profit.

### **Chesed/Rachamim**

*Chesed* and *Rachamim* (lovingkindness and compassion) require “not detached rationality but emotional intelligence.” They exist “only in virtue of emotion, empathy, and sympathy” (Sacks, 2005: 51). *Chesed* is usually translated as deeds of lovingkindness. It goes beyond *tzedek* and indicates being unusually generous, beyond the requirements of the law. Showing kindness to a total stranger would constitute *chesed*. The word *Rachamim* which means compassion is related to *rechem*, womb. It is as strong and unconditional as a mother’s love. This is reminiscent of the theory of care ethics developed by Held (2006). Held believes that society cannot function properly if it is solely based on the profit-motive; it needs more than strict justice. Held (1993: 228-229) stated: “Many enterprises would gain if they resembled families more and groups of hostile strangers less.” She also felt that “the markets are unable to reflect and actively advance values beyond the economic, such as mutually shared care and concern” (Hawk, 2011). Thus, care ethics is about introducing compassion and caring into society.

Compassion is a trait that can help a company flourish. There is evidence that “compassion is good for the bottom line, it’s great for your relationships and it inspires lasting loyalty. In addition, compassion significantly boosts your health.” Moreover, “the more compassionate the workplace, the higher the performance in profitability, productivity, customer satisfaction and employee engagement” (Global Focus, 2016). Seppälä (2016), author of *The Happiness Track*, avers that “compassion is good for the bottom line, it’s great for your relationships and it inspires lasting loyalty. In addition, compassion significantly boosts your health.”

## **Emunah**

*Emunah* is faithfulness and steadfastness. Ideally, it is faith in God or at least in some kind of higher purpose in life. An organization has to be run on a loftier value than making a profit. Many mission statements include spiritual values such as corporate social responsibility (CSR) and encouraging diversity in their values. Research shows that millennials in particular are very concerned about CSR and 91% of them are very or somewhat likely to “switch brands to one that is associated with a good cause, given similar price and quality” (Cone Communications, 2015). Sacks (2015) believes that “Religion has returned because it is hard to live without meaning. That is why no society has survived for long without either a religion or a substitute for religion.” People get their sense of purpose from their jobs so it is not unreasonable to make sure that people are engaged in meaningful work. The senior vice president of Google has stated that a key reason people stay at their jobs has to do with feeling that their work is meaningful (Goudreau, 2015).

Neubert, et al. (2015) examined what they called spiritual capital measured by how subjects responded to statements such as “I feel the presence of God or Allah in my relationships” and “I feel a deep sense of responsibility to reduce pain and suffering in the world.” They surveyed subjects who had received microfinance loans in Kenya and Indonesia. They found a significant relationship between spiritual capital and innovativeness and success in business.

Johan Karlstrom, CEO of Skanska, a multinational construction and development company, believes that diversity and ethics are the keys to corporate success (Brzezinski, 2014). His company focuses on the “five zeros: zero accidents, zero ethical breaches, zero environmental incidents, zero losing projects, and zero defects.” It is not only about shareholder value but also about making the world a little bit better (Brzezinski, 2014).

Having spiritual values can provide a firm with a competitive advantage. Alex Brigham, executive director of the Ethisphere Institute, which uses a ratings system known as the *Ethics Quotient* to create a list of the “The World’s Most Ethical Companies,” states:

... studies show that employees increasingly want to work for an organization that aligns with their own personal values. They are more loyal to such organizations. In addition to providing a competitive advantage in workforce recruitment, many companies also display the designation in their marketing materials to attract customers, particularly in new markets, where the company may not be well-known (Smith, 2013).

There are now several firms that scrutinize companies for CSR. Just Capital, a new firm that is being started by billionaire Paul Tudor Jones II and Deepak Chopra, plans on rating corporations -- and making them available to the public for free -- on CSR, i.e., on how well they are treating their employees, the environment, and society (Stanley, 2015).

A number of CEOs feel the ideal way to grow a company is to understand that business is about considerably more than just maximizing shareholder value and making profits. Executives have to run their companies understanding that business has a higher purpose. The credo of conscious capitalists is at their website (<http://www.consciouscapitalism.org/>).

We believe that business is good because it creates value, it is ethical because it is based on voluntary exchange, it is noble because it can elevate our existence and it is heroic because it lifts people out of poverty and creates prosperity. Free enterprise capitalism is the most powerful system for social cooperation and human progress ever conceived. It is one of the most compelling ideas we humans have ever had. But we can aspire to even more.

... Conscious businesses are galvanized by higher purposes that serve, align, and integrate the interests of all their major stakeholders. Their higher state of consciousness makes visible to them the interdependencies that exist across all stakeholders, allowing them to discover and harvest synergies from situations that otherwise seem replete with

trade-offs. They have conscious leaders who are driven by service to the company's purpose, all the people the business touches and the planet we all share together. Conscious businesses have trusting, authentic, innovative and caring cultures that make working there a source of both personal growth and professional fulfillment.

...Conscious businesses will help evolve our world so that billions of people can flourish, leading lives infused with passion, purpose, love and creativity; a world of freedom, harmony, prosperity and compassion.

A CEO of Exxon was asked by an executive from another firm to consider building additional U.S. refinery capacity for security against possible supply disruptions. His response was, "I'm not a U.S. company and I don't make decisions based on what's good for the U.S." (Gore, 2013). This statement might be true for a firm that only cares about strict justice but would be wrong if righteousness, compassion, and a belief in a higher purpose played a role in decision making.

## DISCUSSION

President Obama said: "Education has always been the secret sauce, the secret to America's success." (Baskin, 2015). This statement is only partially true: education alone without the correct moral foundation will not help a country succeed. President Theodore Roosevelt got it right when he said: "A man who has never gone to school may steal from a freight car; but if he has a university education he may steal the whole railroad." The Global Recession of 2008 demonstrated what educated people can do when they have no moral compass. Moreover, there is evidence that higher education is increasing income inequality and has become a tool for widening the gap between the privileged and the underprivileged. Less than 25% of students from families making less than \$10,000 annually earned a bachelor's degree within 6 years vs. approximately 67% of those from families earning \$150,000 or more (Fischer, 2015).

Hosea provided the true secret sauce that would make an organization or country prosper. A company has to be built on the foundations of justice, righteousness, lovingkindness/compassion, and belief in a higher purpose for capitalism than making money. It is not only organizations that need this foundation. The nations that thrive are built on ethical values – righteousness, truth, justice, loving-kindness, and mercy. One of the core values of the Bible is tolerance and love of the stranger; this has been referred to as the "second Golden Rule" (Friedman, 2013). Compassionate people understand that ensuring that there are jobs for everyone who is willing to work is an obligation on all citizens, even if means paying a bit more in taxes. Actually, when examining all taxes combined (income tax, sales tax, property tax, etc.) most Americans paid less in total taxes in 2010 than in 1980. As far as share of income, about 31 cents per dollar goes for all taxes combined (Appelbaum & Gebeloff, 2012). The myth that immigrants take away jobs from American citizens has been used to stir up resentment against undocumented immigrants. The reality is that every new immigrant helps the economy by creating 1.2 new jobs (Yglesias, 2015).

Chua (2007) examined several of history's hyperpowers such as the Achaemenid Persian Empire, the Roman Empire, the Tang Dynasty, the Mongol Empire, the Spanish, Dutch, and the British Empires to see what made them so great. Her finding was that these societies were, at least for their times, quite tolerant and pluralistic. This enabled them to tap into the creative abilities and talents of various groups that were excluded in other countries. The secret of greatness is in attracting the best minds from all over the world. Thus, England was able to defeat France which, in 1689, had four times the population, a larger army, and military bases all over the world. What England had was access to the aptitudes and skills of the Jews, Huguenots, and the Scots (Chua, 2007: 194-207). In the 1830s, Great Britain abolished its lucrative slave trade which gave it the moral high ground (Chua, 2007: 208). Tolerance and love for the "stranger" are spiritual values that are important for any institution that wants to succeed. Diversity, pluralism and tolerance are also important for an organization that wants to succeed. Friedman, Friedman & Leverton (2016) maintain that the key to organizational success is creativity; thus, a company that wants to minimize groupthink and maximize innovation needs true diversity. This means ensuring that the spiritual values of tolerance and pluralism are what a company is all about.



What Hosea was concerned about was the lack of values in leadership. Brooks (2014) observes that “Capitalism on its own breeds people who are vaguely aware that they are not living the spiritually richest life, who are ill-equipped to know how they might do so...” Brooks concludes that capitalism without spiritual values such as ethics, integrity and compassion results in a corrupt, cruel and unforgiving society. This is what we are seeing today.

Hess (2013) studied effective CEOs and found that they tended to be servant leaders and cared about all stakeholders, not just shareholders, i.e., they had values and were concerned about more than making money.

These leaders were servants in the best sense of the word. They were people-centric, valued service to others and believed they had a duty of stewardship. Nearly all were humble and passionate operators who were deeply involved in the details of the business. Most had long tenures in their organizations. They had not forgotten what it was like to be a line employee. They believed that every employee should be treated with respect and have the opportunity to do meaningful work. They led by example, lived the “Golden Rule,” and understood that good intentions are not enough — behaviors count. These leaders serve the organization and its multiple stakeholders. They are servant leaders (Hess, 2013).

Can America be turned around? Definitely! All we have to do is follow the advice of Hosea.

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