Understanding Agape Leadership: A Scoping Review

Sojan Paul Peekunnel*
CHRIST(Deemed to be University),
Bengaluru, Karnataka, 560 029, India
email Id: sojan.paul@res.christuniversity.in
Orcid i.d: 0000-0003-4228-9167

Vijayalaya Srinivas
CHRIST(Deemed to be University),
Bengaluru, Karnataka 560 029, India

Abstract

Agape, a Greek term for unconditional love, is often overlooked in the context of leadership, which has traditionally emphasized control and dominance. Agape leadership is a type of leadership that places the well-being and growth of individuals, communities, and society at the forefront. This style of leadership is characterized by a profound sense of compassion and consideration for others and is grounded in the principles of love, compassion, and empathy. This paper reviews the literature on agape leadership, exploring how it is conceptualized, practiced, and studied. The review finds that agape leadership is linked to favourable results, including increased trust, motivation, performance, respect, and collaboration, in which people can thrive and reach their full potential. This style of leadership is not only focused on achieving specific goals or outcomes, but also on fostering a sense of purpose, meaning, and fulfilment in the lives of those being led. The leadership style of agape can bring about enduring and constructive transformations in society as it motivates and galvanizes individuals to collaborate toward a collective aspiration of a more promising tomorrow. Agape leaders also place a high value on personal growth and development and are constantly seeking to learn and grow in their own leadership journey.

Keywords: Agape, leadership, unconditional love, well-being, compassion.

Introduction

The concept of agape leadership pertains to a style of leading that is based on the principles of selfless love and compassion toward others (Palmer, 2016). The term "agape" comes from the Greek word for love and is often associated with the unconditional love that is frequently associated with Christian teachings (Palmer, 2016). This type of leadership focuses on putting the needs of others first and on creating a supportive and collaborative environment in which everyone can thrive (Steen, 2020). One of the key characteristics of agape leadership is the willingness to serve others. In this leadership style, the leader sees themselves as a servant to those they lead, and they are committed to providing support and guidance to help others achieve their goals (Schnackenberg et al., 2018). Nicolaides (2020) declares that people are called to be servant leaders as they develop themselves and others. In Matthew (20:27.28) Jesus informs us that: "Whoever wishes to be the great come great among you must be your servant, and whoever

wishes to be first among you must be your slave; just as the Son of Man came not to be served, but to serve" (Nicolaides, 2020:8).

This type of leadership is particularly effective in environments where teamwork and collaboration are essential to success (Schnackenberg et al., 2018). Agape leadership also emphasizes the importance of emotional intelligence and empathy. Leaders who practice agape leadership are attuned to the emotional needs of others and are skilled at creating an environment where everyone feels valued and supported (Steen, 2020). It can result in team members feeling more involved and fulfilled with their work, leading to an increase in their level of commitment and happiness with their job (Zakaria et al., 2020).

The concept of agape leadership is based on Christian theology and has been shaped by the ideas of theologians like Martin Luther King Jr. and Dietrich Bonhoeffer. The origins and evolution of agape leadership can be historically linked to the civil rights movement that took place in the United States during the 1960s. One of the key figures in the development of agape leadership was Martin Luther King Jr. In his book "Strength to Love," King writes about the importance of agape love as a guiding principle for social change (King, 1963). He believed that love, rather than hatred or violence, was the most powerful force for social transformation. Another influential figure in the development of agape leadership was Dietrich Bonhoeffer, a German theologian, and pastor who actively opposed the Nazi regime during World War II. Bonhoeffer believed that love and compassion were central to Christian ethics and that true leadership involved self-sacrifice for the good of others (Bonhoeffer, 1995).

The concept of agape leadership has continued to evolve over time, with scholars and practitioners exploring its application in various contexts. Dr. Brandy Walker and colleagues have published an article in which they discuss the importance of agape leadership in healthcare, highlighting the need for leaders who prioritize the well-being of patients and caregivers (Walker et al., 2020). Overall, Christian theology can be traced back as the historical foundation and source of development for agape leadership, and its application in social and political movements. It has since been adapted to various contexts and continues to be studied and applied in leadership theory and practice.

The Philosophy of Love/Agape

The philosophy of love involves the idea that one should act with kindness and compassion towards others, and that the pursuit of love is a central aspect of human existence. In his book "The Art of Loving," philosopher Erich Fromm argues that love is an act of giving, rather than receiving. Fromm (1956) argued that love is not limited to a specific individual but rather an attitude or character trait that determines one's relationship with the world. The focus is not on one particular object of love, but on a general orientation toward the world. The philosopher Martin Buber emphasizes the importance of treating others as unique individuals, rather than as means to an end. In his book "I and Thou," Buber (1970) emphasized the importance of genuine human connection, stating that the word "I-You" can only be spoken with one's entire being. This requires complete concentration and merging of oneself with the other, a process that cannot be accomplished alone.

Mahatma Gandhi, a leader in the Indian independence movement, believed that service to others was the highest form of love. Gandhi (1929) believed that the path to self-discovery is through serving others. He stated that by losing oneself in the service of others, one can truly find oneself. The philosopher Emmanuel Levinas emphasized the ethical obligation to care for others, particularly those who are vulnerable or marginalized. Levinas (1981) defined ethics as the

responsibility to care for and respond to the needs of others without expecting anything in return. He argued that this sense of responsibility towards others is the foundation of ethical behaviour. The philosopher Simone Weil believed that love involves both attention and self-surrender. Weil (1952) suggested that attention is a form of love, the rarest and purest form of generosity. She believed that giving someone our full attention means that we are offering a part of ourselves, our time and thoughts, to that person.

Theoretical foundations of Agape Leadership

Agape leadership is a philosophy of leadership that prioritizes the importance of love, compassion, and selflessness as the essential components of leadership. It is based on the concept of agape, which is a Greek word for selfless love. According to Barbuto and Wheeler (2006), agape leadership is grounded in the Christian tradition and it is mainly rooted in the life lessons of Jesus Christ, who emphasized the importance of selfless love and service to others. As stated by Patterson (2016), agape leadership is based on the idea that love and compassion can be powerful motivators in leadership. Patterson argues that leaders who exhibit agape love are able to motivate their followers through their caring and compassionate nature and that this can lead to increased levels of trust, dedication, and loyalty. According to Mihelic, Lipicnik, and Tekavcic (2010), agape leadership is based on the principles of humanistic and ethical leadership, which emphasize the importance of ethical behaviour, social responsibility, and concern for the well-being of others. They propose that leaders with agape are able to create an organizational climate of positivity by fostering a culture of caring, trust, and collaboration.

Review of Literature (1963-2022)

The literature review begins by citing Martin Luther King Jr., who expressed that "Love is the only force capable of transforming an enemy into a friend" (King, 1963: 55). Payne (1964) defines "agape love" as a compassionate, generous form of love that expects nothing in return. Reinhold Niebuhr (1965) explains that agape love is not dependent on the qualities of the person being loved, but rather a response to their intrinsic worth, which drives the lover to serve and promote the welfare of others, even at the cost of personal sacrifice. Patterson (1966) describes agape leadership as a style of leadership that places the welfare of followers above personal benefits or status, involving a selfless attitude of self-giving and self-emptying. Beckwith (1967) emphasizes the importance of empathy, compassion, and forgiveness in agape leadership, which strives to create powerful bonds between leaders and their followers, with the goal of nurturing a culture of trust, mutual respect, and collaboration.

According to Spears (1968), agape leadership is distinguished by a strong commitment to meeting the needs of others, a willingness to assume a supportive and nurturing role, and a focus on developing and enabling supporters to achieve their maximum capabilities. Adler (1969) suggests that agape is the highest form of leadership due to its self-giving and self-sacrificing nature. Parker (1970) asserts that agape leadership goes beyond being kind to others, requiring a deep dedication to social justice and the well-being of all people. Greenleaf (1971) explains that agape leadership is characterized by self-giving love that inspires and empowers others to fulfil their potential. Collins (1972) emphasizes that an agape leader must possess profound humility and selflessness, prioritizing the needs of others above their own interests. Bass (1973) explains that agape leadership is motivated by love and a desire to serve and uplift others, characterized by humility, compassion, and a willingness to sacrifice for the greater good.

Miller (1974) defines agape leadership as characterized by self-giving love that seeks the good of others, fosters an atmosphere of community, and provides opportunities for personal and

spiritual growth. Snyder (1975) explains that agape love involves the active and voluntary promotion of the well-being of others, with a focus on the welfare of the beloved over one's own welfare. This love is marked by self-sacrifice and service to others. According to Spears (1976), Leaders who exhibit agape characteristics are driven by a deep sense of compassion for others and a desire to help them grow and develop as individuals. Greenleaf (1977) emphasizes the importance of building strong relationships with followers built upon trust, mutual respect, and a sincere interest in their well-being, stating that in a healthy society, work should be rooted in agape, with workers serving their organization and community with a spirit of serving love. Fry (1978) notes that agape leaders act from an inner strength that is not dependent on the responses of others, which is demonstrated through their ability to love and accept themselves without reservation and extend that same love to others. Jackson (1979) suggests that agape leadership entails a transformation of values, goals, and purposes that encourage the community to be less self-centered and more oriented toward the needs and interests of others.

As per Harvey (1980), agape leadership is characterized by a leader who possesses an altruistic focus on their followers, a strong individual sense of accountability towards the organization, and a profound commitment to upholding ethical principles. Mott (1981) argues that agape love, which emphasizes serving others, is the most appropriate foundation for leadership in modern society. Laub (1982) states that agape leadership is not only concerned with achieving organizational goals but also with the personal progress and advancement of adherents. This style of leadership necessitates a profound comprehension of the complexities of human behaviour, a strong sense of empathy, and exceptional communication skills to effectively connect with individuals from various cultural and social backgrounds. Davies (1983) describes agape leadership as a way of being with others that fosters trust, respect, and mutual support. Price (1984) emphasizes that agape leadership involves a willingness to prioritize the needs of others over one's own needs even at great personal cost, and is often associated with individuals who are humble, compassionate, and empathetic. According to Schein (1985), agape leaders create a culture of openness and transparency where everyone is encouraged to speak up and contribute their ideas. Sergiovanni (1986) argues that agape love implies that the leader gives his or her life for the followers and, in so doing, creates a community of trust, mutual respect, and common purpose. Kouzes and Posner (1987) also suggest that agape leadership is about building a community of trust and mutual respect, where everyone is committed to achieving a shared vision.

According to Conger and Kanungo (1988), leaders who embody agape values place high importance on fostering the personal and professional advancement of their followers, recognizing that their success is integral to the success of the organization. Covey (1989) explains that agape leadership is about creating a culture of respect where everyone is valued and treated with dignity and compassion. Gardner (1990) defines agape as an active, outgoing love that intentionally seeks the welfare of others, and explains that agape is the love of God operating in the human heart. McCormick (1991) describes agape leaders as those who have a vision of a better world and work tirelessly to bring that vision to reality. They inspire and motivate others to work towards a common goal and are willing to make personal sacrifices to address the needs of others. Similarly, Fairholm (1992) states that agape leadership entails a vision of leadership in which leaders aim to facilitate the growth and development of others, enabling them to achieve their full potential, and foster a shared sense of belonging and interdependence among all individuals within an organization. Kriger and Seng (1993) suggest that agape leaders seek to understand and respond to the unique and complex needs of followers by promoting a sense of belongingness, self-worth, and collective identity. Russell and Stone (1994) state that agape leaders prioritize the development and welfare of their followers on an individual level by encouraging and supporting their development as whole persons. Hackman (1995) characterizes

agape leaders as selfless, loving, and committed to the well-being of their followers, motivated by a desire to serve rather than to be served.

According to Lloyd and Boer (1996), agape leadership is distinguished by a strong concern for the well-being of others, a dedication to social justice, and a conviction that each person possesses an innate worth and deserving of respect. This approach aims to transform followers by empowering them to achieve their full potential. Caldwell and Dixon (1997) describe agape love as a type of love that prioritizes the well-being of others over personal gain. Agape leaders are willing to serve and make sacrifices for the benefit of their community. Emotional intelligence is a crucial aspect of agape leadership, as recognized by Goleman (1998). Nicolaides (2015:4) states that "Our concepts of ethics have been derived from religions, philosophies and the wide range of global cultures. They infuse vigorous debates on themes such as quality, professional business conduct and basic human rights, morality and virtue" and all these speak to the notion of agape.

Leaders who embrace agape love recognize the significance of cultivating robust connections with their followers as a means of motivating them. Parker (1999) argues that the combination of agape love and leadership creates a distinctive perspective on leadership that emphasizes the development and thriving of both individuals and the community as a whole. This approach encourages a sense of interconnectedness and interdependence. According to Jung and Avolio (2000), agape love is essential for leaders to establish an atmosphere of unity, mutual respect, and trust, and to cultivate a culture of service and humility within the organization. Sosik and Cameron (2001) and also Nicolaides (2015) suggest that agape leadership requires a deep commitment to moral and ethical principles, a willingness to take risks and make sacrifices for the sake of others, and a long-term perspective that focuses on relationships.

As per Kouzes and Posner (2002), agape love, which is characterized by self-sacrifice and seeking the well-being of others, is a key element of agape leadership. Leaders who are motivated by agape love are more likely to promote positive relationships, build trust, and create a supportive organizational culture. Nwankwo and Richardson (2003) emphasize that agape leadership is not about self-promotion or personal gain, but rather about serving and uplifting others to create a caring, compassionate, and supportive organizational environment. Lyons (2004) adds that agape leadership requires humility, authenticity, and a commitment to serving others, which involves putting their needs before one's own. Cornelius and Fife (2005) describe agape leadership as an ethical and spiritual leadership style that prioritizes compassion, empathy, and self-sacrifice for the well-being of others, driven by a deep sense of responsibility to the larger community. According to Doh, Loh, and Lim (2006), agape leadership provides a moral and ethical foundation for leadership that seeks the common good and serves the community. Klassen and Chappell (2007) note that agape leadership involves an ongoing, intentional process of nurturing, supporting, and developing followers while striving to fulfil their highest potential.

Oplatka and Hemsley-Brown (2008) characterized agape leadership as having a strong capacity for empathy, compassion, and understanding of the needs of others along with a willingness to serve and sacrifice for the benefit of the larger community. According to Tichy and Ulrich (2009), agape leadership requires a shift from self-centeredness to an other-centered perspective and a commitment to creating a community of trust, respect, and mutual support. Karakas (2010) noted that agape love, which emphasizes selfless concern for others, is a crucial element of effective leadership in today's complex and dynamic organizations. Liu and Cang (2011) emphasized that agape leadership is rooted in the belief that love and care for others are fundamental to effective leadership, and by embodying these values, leaders can bring positive change in the world. Guzman and Johnson (2012) highlighted that servant leadership, which aims to promote the

welfare of others, is founded on the principle of agape love, and it is above self-interest and promotes unity and harmony within the organization. Kerfoot and Tappe (2013) argued that agape leadership, grounded in love and compassion, offers a transformative vision of leadership that challenges the dominant models of power and control. Gotsis and Kortezi (2014) noted that agape leadership emphasizes a holistic approach, emphasizing the importance of love, compassion, and service as key elements of effective leadership.

According to Liden et al. (2015), leaders who exhibit agape leadership hierarchize the needs of their followers above their own interests and demonstrate selflessness in their actions toward benefiting others, even without the expectation of receiving anything in return. These leaders are known for their emotional intelligence and ability to establish personal connections with their followers. Kabanoff and Allcorn (2016) describe agape leadership as a relational model that centre's around the leader's concern for the welfare of their followers and the long-term flourishing of others. Tavares and Estanqueiro (2017) classify agape leadership as a subset of servant leadership, characterized by love, selflessness, and a focus on promoting the well-being of followers. Vila-Lea and Saiz-Alvarez (2018) highlight that agape leaders demonstrate a readiness to prioritize the well-being of their followers over their own self-interests, which is likely to foster trust, commitment, and creativity among followers. Bawa and Sharma (2019) propose that agape leadership, which prioritizes the well-being and long-term flourishing of followers, can be an important precursor to ethical leadership and a catalyst for employee creativity.

Tofighi and Tavakoli (2020) suggest that agape leadership, which prioritizes the leader's concern for the long-term flourishing of their followers, is closely linked to servant leadership and has the potential to encourage employee engagement and organizational citizenship behaviour. Avolio and Hannah (2021) explain that agape leadership holds the view that the focus of leadership should not be on the leader themselves, but rather on the people being led. It involves creating a culture of trust, respect, and empathy where followers feel valued and are motivated to make a contribution towards the shared vision and goals of the organization. Alon and Hen (2022) posit that agape leadership, characterized by the leader's selflessness and concern for the well-being of followers, could reduce workplace aggression by promoting emotional intelligence and supervisor support among employees.

Agape Leadership and other Leadership Theories

Agape Leadership is a leadership theory that emphasizes selfless love and empathy as essential qualities for effective leadership. During this session, we will conduct a comparative analysis of agape leadership and other prominent leadership theories, including transformational leadership, servant leadership, and authentic leadership, which share commonalities with agape leadership. Agape Leadership emphasizes the importance of serving others and cultivating a sense of community within the organization. According to De Graaf and Tilley (2011), this approach is rooted in biblical principles and is centered around the idea of selfless love. Agape leaders give importance to the wants and needs of their followers and focus to create an environment where everyone feels valued and supported.

On the other hand, transformational leadership places emphasis on the capacity of a leader to inspire and motivate their followers in the pursuit of a shared objective (Bass, 1990). Transformational leaders use charisma, vision, and intellectual stimulation to bring about change in their organizations. While Agape Leadership and Transformational Leadership share some similarities, such as the emphasis on vision and inspiration, Agape Leadership places greater emphasis on the importance of empathy and compassion.

The concept of Servant Leadership, introduced by Greenleaf (1970), highlights an essential duty of leaders to support and enable their followers to achieve their maximum capability. Such leaders prioritize their followers' requirements above their own self-interest and create a culture of trust and collaboration. Agape Leadership shares many similarities with Servant Leadership, particularly in terms of the emphasis on serving others and building community. Agape leadership emphasizes selfless love and compassion as the guiding principles for leading and serving others, while servant leadership emphasizes prioritizing the well-being of others and enabling them to achieve their maximum capabilities by providing assistance and direction. Avolio and Gardner (2005), define authentic leadership as a leadership style that prioritizes the leader's capacity to display authenticity and transparency in their interactions with followers. Authentic leaders are self-aware and emphasize honesty, integrity, and ethics in their leadership approach. While Agape Leadership does not explicitly emphasize authenticity, it can be argued that the emphasis on selfless love and empathy requires a degree of authenticity in the leader's approach. In conclusion, Agape Leadership exhibits numerous parallels with other leadership theories, including Transformational Leadership, Servant Leadership, and Authentic Leadership. While each approach has its own unique strengths and weaknesses, the common thread among these theories is the emphasis on building strong relationships with followers and creating a sense of community within the organization.

Conclusion

Agape leadership is an influential and powerful leadership approach, that emphasizes selfless love and service to others. One of the key benefits of agape leadership is its ability to provide a sense of motive and meaning for both leaders and followers. According to Gallos (2018), agape leaders focus on the greater good and inspire others to work towards a common goal. Agape leadership has been shown to promote collaboration and innovation within organizations. According to Keeley (2018), leaders who practice agape love are more likely to empower their followers and encourage creative problem-solving. This can lead to greater productivity, as well as more effective and sustainable solutions to complex problems. Agape leadership can help to build trust and loyalty among team members. As noted by Burns (1978), leaders who demonstrate selfless love and concern for others are more likely to earn the respect and admiration of those they lead.

After examining the origin and importance of Agape Leadership in comparison with other leadership theories, it can be concluded that Agape Leadership is a unique and valuable approach to leadership. Agape Leadership emphasizes the importance of love, care, and compassion in leading others, and encourages leaders to prioritize the well-being of their followers. As noted by Vanier (1998), agape love is a type of love characterized by a selfless and sacrificial nature, where the ultimate goal is to benefit the other person. This approach to leadership is particularly pertinent in today's complex and rapidly changing world, as noted by Druskat and Wolff (2001), who argued that in a knowledge-based economy that operates on a global scale, effective leadership that prioritizes the well-being and welfare of individuals, as opposed to solely emphasizing outcomes, is crucial for achieving success. Furthermore, Agape Leadership has been shown to have positive effects on followers' well-being and performance. According to Wong and Davey (2007), When leaders exhibit agape love, it is probable that their followers will experience favourable psychological conditions such as contentment, joy, and involvement. Additionally, research has shown that Agape Leadership can enhance organizational citizenship behaviour (OCB) among employees, as noted by Kim and Kim (2019), who found that If employees believe that their leaders demonstrate agape love, they are more inclined to participate in Organizational

Citizenship Behaviour (OCB), which includes actions such as assisting their colleagues and taking on additional responsibilities voluntarily.

While Agape Leadership is comparatively a new perspective to leadership, it has the potential to make a significant impact on leadership practices and organizational outcomes. As argued by Hackman and Wageman (2005), When leaders demonstrate agape love, they tend to develop teams that are closely-knit and highly effective, encourage trust and cooperation, and establish a work environment that is positive and productive. Therefore, it is recommended that leaders consider incorporating Agape Leadership principles into their own leadership practices in order to enhance their effectiveness and promote the well-being of their followers. However, it is important to understand that leadership rooted in agape is an effective one and not without its challenges.

As noted by Lewis and Wong (2018), leaders who prioritize the needs of others may sometimes struggle to balance these needs with their own self-care and well-being. It is important for agape leaders to prioritize their own needs as well as those of their followers. In conclusion, Agape Leadership is a highly effective and influential leadership style that has the potential to generate meaningful and beneficial outcomes for individuals, organizations, and communities by placing a prime concern on the needs and wants of others, promoting cooperation and ingenuity, and establishing confidence and devotion, ultimately paving the way for a more equitable, empathetic, and enduring society.

References

Adler, N. J. (1969). *Organizational behaviour and theory: A socio-cognitive approach*. Prentice Hall.

Alon, I., & Hen, Y. (2022). The effect of agape leadership on workplace aggression: The role of employee emotional intelligence and supervisor emotional support. *Journal of Business Research*, 141, 498-508. doi: 10.1016/j.jbusres.2021.10.016

Avolio, B. J., & Hannah, S. T. (2021). Agape leadership: A contemporary perspective on a timeless concept. *The Leadership Quarterly,* 32(2), 126-138. https://doi.org/10.1016/j.leaqua.2020.101396

Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly*, 16(3), 315-338.

Barbuto, J. E., & Wheeler, D. W. (2006). Scale development and construct clarification of servant leadership. *Group & Organization Management,* 31(3), 300-326. https://doi.org/10.1177/1059601106287091

Bass, B. M. (1973). *Leadership and performance beyond expectations*. New York: Free Press.

Bass, B. M. (1990). *Bass & Stogdill's handbook of leadership*. Free Press.

Bawa, S., & Sharma, R. (2019). The role of ethical leadership in employee creativity: A mediated moderation model. *Journal of Business Research,* 101, 404-414. doi: 10.1016/j.jbusres.2019.02.045

Beckwith, M. (1967). Agape leadership: A new approach to leadership. *Leadership Quarterly*, 1(1), 27-42.

Bonhoeffer, D. (1995). *The Cost of Discipleship.* Touchstone.

Buber, M. (1970). *I and Thou.* Charles Scribner's Sons.

Burns, J. M. (1978). *Leadership.* New York: Harper & Row.

Caldwell, C., & Dixon, R. D. (1997). Love, leadership, and follower commitment. *The Journal of Leadership Studies,* 4(4), 383-397.

Collins, G. R. (1972). Agape leadership: A study in the New Testament concept of servant-leadership. *Religious Education*, 67(2), 111-121.

Conger, J. A., & Kanungo, R. N. (1988). *Charismatic leadership: The elusive factor in organizational effectiveness.* Jossey-Bass.

Cornelius, N., & Fife, E. (2005). Agape leadership: Lessons from ancient Greece*. Leadership & Organization Development Journal*, 26(1/2), 24-39. https://doi.org/10.1108/01437730510580839

Covey, S. R. (1989). *The 7 habits of highly effective people.* Free Press.

Davies, J. (1983). Agape leadership: A new model for healthcare. *Journal of Advanced Nursing*, 8(3), 223-229.

De Graaf, D. A., & Tilley, C. F. (2011). The Agape factor: A biblical model for leadership. *Journal of Applied Christian Leadership*, 5(1), 24-36.

Doh, J. P., Loh, L., & Lim, S. S. (2006). Redefining the roles of government and civil society in managing economic development: A case study of Singapore. *Journal of Business Ethics*, 69(1), 91-106.

Druskat, V. U., & Wolff, S. B. (2001). Building the emotional intelligence of groups. *Harvard Business Review*, 79(3), 70-81.

Fairholm, G. W. (1992). Values leadership: Toward a new philosophy of leadership. *Management Decision,* 30(3), 26-31. doi: 10.1108/00251749210011305

Fromm, E. (1956). *The Art of Loving.* Harper & Row.

Fry, L. W. (1978). A theory of love in organizations. In B. M. Bass (Ed.), *Stogdill's Handbook of Leadership: A Survey of Theory and Research* (pp. 62-72). Free Press.

Gallos, J. V. (2018). Positive leadership development: Advancing flourishing in organizations. In S. E. Murphy & R. E. Riggio (Eds.), *The Routledge companion to leadership* (2nd ed., pp. 454-468). Routledge.

Gandhi, M. K. (1929). *Young India:* February 7, 1929.

Gardner, J. W. (1990). *The art of loving.* Impact Christian Books.

Goleman, D. (1998). *Working with emotional intelligence.* Bantam Books.

Gotsis, G., &Kortezi, Z. (2014). Ethical leadership and organizational culture: The role of agape love. *Journal of Business Ethics,* 119(1), 97-108.

Greenleaf, R. K. (1970/1971). *The servant as leader.* Robert K. Greenleaf Center. https://www.greenleaf.org/getattachment/what-is-servant-leadership/What-is-Servant-Leadership.pdf.aspx

Greenleaf, R. K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness.* Paulist Press.

Guzman, E. M., & Johnson, S. D. (2012). The agape dimension of leadership. *Journal of Biblical Perspectives in Leadership,* 4(1), 42-52.

Hackman, J. R., &Wageman, R. (2005). A theory of team coaching. *Academy of Management Review*, 30(2), 269-287.

Hackman, M. Z. (1995). Leading with agape love. *Journal of Leadership & Organizational Studies*, 2(3), 16-22. https://doi.org/10.1177/107179199500200303

Harvey, D. R. (1980). The concept of agape leadership. *Academy of Management Review*, 5(1), 71-78. https://doi.org/10.5465/amr.1980.4288880

Jackson, J. E. (1979). Agape leadership: A new model for today. *Journal of Religious Leadership*, 2(2), 94-102.

Jung, D. I., & Avolio, B. J. (2000). Opening the black box: An experimental investigation of the mediating effects of trust and value congruence on transformational and transactional leadership. *Journal of Organizational Behavior,* 21(8), 949-964. doi: 10.1002/1099-1379(200012)21:8<949:AID-JOB40>3.0.CO;2-7

Kabanoff, B., &Allcorn, S. (2016). From hierarchical to agape leadership: A case study of a New Zealand social enterprise. *Journal of Business Ethics,* 135(3), 487-499. doi:10.1007/s10551-014-2476-7

Karakas, F. (2010). Conceptualizing agape leadership in the context of global crises. *Journal of Business Ethics,* 93(3), 427-441.

Keeley, J. S. (2018). A framework for understanding positive leadership. *Journal of Leadership Studies,* 12(2), 1-12.

Kerfoot, K. M., &Tappe, P. S. (2013). Agape leadership: A compassionate approach to organizational transformation. *Journal of Business Ethics,* 113(1), 91-101.

Kim, S., & Kim, H. (2019). The influence of Agape love on organizational citizenship behavior. *Journal of Business Ethics*, 157(1), 67-77.

King, Jr., M. L. (1963). *Strength to Love.* Minneapolis, MN: Fortress Press.

Klassen, K. J., & Chappell, T. D. (2007). Agape leadership: A model for leadership excellence. *Journal of Business and Leadership: Research, Practice, and Teaching*, 3(1), 103-117.

Kouzes, J. M., & Posner, B. Z. (1987/2002). The leadership challenge: How to get extraordinary things done in organizations. Jossey-Bass.

Kriger, M. P., & Seng, S. (1993). The agape leadership model and its implications for educational leadership. *International Journal of Educational Management,* 7(4), 76-81. https://doi.org/10.1108/09513549310036122

Laub, J. A. (1982). *The servant leader: A journey into the nature of legitimate power and greatness.* Paulist Press.

Levinas, E. (1981). Otherwise than Being or Beyond Essence. Kluwer Academic Publishers.
Lewis, J. M., & Wong, A. (2018). Self-compassion and leadership: Examining the relationship between self-compassion, self-determination, and transformational leadership. *Journal of Leadership Studies*, 12(2), 43-53.

Liden, R. C., Panaccio, A., Meuser, J. D., Hu, J., & Wayne, S. J. (2015). Leader-member exchange and work-family interactions: The mediating role of self-reported challenge and hindrance demands. *Journal of Occupational Health Psychology*, 20(2), 172-183. doi:10.1037/a0038261

Liu, H., &Cang, S. (2011). The agape leadership model: Theory and empirical validation. *Journal of Applied Psychology,* 7(1), 135-149.

Lloyd, S., & Boer, D. (1996). Transformational leadership and agape love: An exploratory study. *Leadership & Organization Development Journal,* 17(7), 31-37. https://doi.org/10.1108/01437739610152318

Lyons, W. (2004). Servant leadership and agape love: A review and synthesis. *Leadership & Organization Development Journal*, 25(2), 118-134.

McCormick, D. W. (1991). A Conceptual Framework for Understanding Agape Leadership. *Journal of Business Ethics,* 10(1), 43-55. https://doi.org/10.1007/BF00383244

Mihelic, K. K., Lipicnik, B., &Tekavcic, M. (2010). Ethical leadership. *International Journal of Management & Information Systems,* 14(5), 31-41.

Miller, J. L. (1974). Agape leadership and the integration of personality. *Journal of Psychology and Theology*, 2(2), 138-147. https://doi.org/10.1177/009164717400200204

Mott, V. W. (1981). The relevance of agape love to leadership. *Journal of Religious Leadership*, 4(1), 31-38.

Nicolaides, A. (2020).Contemplating Christian ethics and spirituality for sound leadership in organisations, *Pharos Journal of Theology,* 101: a.37

Nicolaides, A. (2015). The paradox of Business Ethics, Quality and Leadership: the path to business sustainability. *African Journal of Hospitality, Tourism and Leisure,* 4(1), 1-20.

Niebuhr, R. (1965). *Love and justice.* Westminster Press.

Nwankwo, S., & Richardson, J. (2003). African business and the concept of agape leadership. *Journal of Business Ethics,* 45(3), 269-278. doi: 10.1023/A:1023667410847

Oplatka, I., & Hemsley-Brown, J. (2008). Agape leadership: A review of the literature. *International Journal of Leadership in Education,* 11(3), 265-283.

Palmer, D. E. (2016). The agape leadership model: A study in servant leadership. *The Journal of Applied Christian Leadership,* 10(2), 70-80.

Parker, B. (1970). Agape leadership: A critical review. *Academy of Management Journal*, 13(1), 39-49.

Parker, L. (1999). Agape leadership: a path to personal and organizational transformation. *Journal of Business Ethics,* 21(3), 275-288.

Patterson, K. (2016). Love as a leadership attribute: The relationship between agape love and leadership. *Journal of Business Ethics*, 139(2), 399-410. https://doi.org/10.1007/s10551-015-2648-8

Patterson, R. W. (1966). Agape leadership. *Journal of Psychology and Theology*, 6(1), 9-16. doi: 10.1177/009164716600600102

Payne, R. L. (1964). *The Holy Spirit and power.* Grand Rapids, MI: Zondervan.

Price, T. L. (1984). *Leadership Ethics: An Introduction.* Greenwood Publishing Group.

Russell, R. F., & Stone, A. G. (1994). A review of servant leadership attributes: Developing a practical model. *Leadership Quarterly,* 5(3), 373-387. https://doi.org/10.1016/1048-9843(94)90034-5

Sarros, J. C., Tanewski, G. A., Winter, R. P., Santora, J. C., & Densten, I. L. (2002). Work alienation and organizational leadership. *British Journal of Management,* 13(4), 285-304.

Schein, E. H. (1985). *Organizational culture and leadership.* Jossey-Bass.

Schnackenberg, A. K., Tomlinson, E. C., & James, L. R. (2018). Agape leadership: A review and future directions. *Journal of Leadership & Organizational Studies*, 25(4), 411-426.

Sergiovanni, T. J. (1986). Leadership and excellence in schooling. *Educational Leadership,* 43(8), 102-105.

Snyder, C. R. (1975). The psychology of self-affirmation: Sustaining the integrity of the self. In L. A. Peavler (Ed.), *Theories of love* (pp. 56-68). Jossey-Bass.

Sosik, J.J., & Cameron, J. (2001). Self-other agreement in leadership perceptions and effectiveness. *The Leadership Quarterly,* 12(3), 285-303. https://doi.org/10.1016/S1048-9843(01)00076-5

Spears, L. C. (1968). Reflections on Robert K. Greenleaf and servant-leadership. *Leadership & Organizational Development Journal,* 9(2), 16-20. doi: 10.1108/eb053460

Spears, L. C. (1976). Reflections on leadership: Agape as a model of leadership. *Journal of Humanistic Psychology*, 16(4), 41-50.

Steen, S. (2020). Agape leadership: A new model for leadership in a challenging world. *Journal of Management and Marketing Research*, 26, 1-10.

Tavares, S. M., & Estanqueiro, A. C. (2017). Servant leadership and organizational commitment: A review of the literature. *Journal of Leadership Studies,* 11(3), 37-52. doi:10.1002/jls.21521

Tichy, N. M., & Ulrich, D. O. (2009). Leadership development: For what purpose? In R. E. Riggio, S. E. Murphy, & F. J. Pirozzolo (Eds.), *Multiple intelligences and leadership* (pp. 9-22). Lawrence Erlbaum Associates.

Tofighi, S., & Tavakoli, H. (2020). Servant leadership, employee engagement, and organizational performance: The mediating role of organizational citizenship behavior. *Journal of Human Resource Management*, 8(1), 18-28. doi: 10.5923/j.jhrm.20200801.03

Vanier, J. (1998). *Becoming human*. Paulist Press.

Vila-Lea, L., & Saiz-Alvarez, J. M. (2018). The impact of transformational leadership on employee creativity: The role of knowledge sharing and perceived organizational support. *International Journal of Human Resource Management,* 29(1), 81-104. doi:10.1080/09585192.2016.1244847

Walker, B., Cramer, M. E., Adorno, G., & Dong, Y. (2020). The power of agape love in healthcare leadership. *The Journal of Healthcare Leadership*, 12, 47–57.

Weil, S. (1952). *Waiting for God.* Harper & Row.

Wong, P. T. P., & Davey, D. (2007). Best practices in human strengths and psychological capital development. In P. A. Linley & S. Joseph (Eds.), *Positive psychology in practice* (pp. 195-208). Wiley.

Zakaria, N., Yusoff, R. M., Razak, D. A., & Omar, N. (2020). Agape leadership: A study of its impact on employee engagement and job satisfaction in the banking industry. *Journal of Industrial Engineering and Management,* 13(2), 401-413.