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**Practical Wisdom: A Virtue for Leaders.
Bringing Together Aquinas and Authentic Leadership**

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ABSTRACT

This article analyzes in detail the virtue of practical wisdom as described by Thomas Aquinas, and on this basis it develops a comprehensive framework to enrich *Authentic Leadership* theory, establishing the virtue of practical wisdom as foundational for the authentic leader's behavior and character development, and highlighting shortfalls that may stem from vices opposed to it. The goal of the article is twofold: First, it seeks to fill a void on the role of virtues –and in particular practical wisdom– in leadership studies; second, it aims to show how cultivating the virtue of practical wisdom as described by Aquinas promotes the development of exactly those traits that are characteristic of an authentic leader, offering a set of propositions delineating these correlations.

Keywords: Practical Wisdom; Virtue Ethics; Aquinas; Authentic Leadership; Leadership; Prudence.

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1. INTRODUCTION

“In leadership, we see morality and immorality magnified, which is why the study of ethics is fundamental to the study of leadership” (Ciulla, 2012, p. 508).

The financial crisis and the many corporate scandals that rocked the first decades of the new millennium have placed an unequivocal emphasis on the frailty of a modern and global economic system that is characterized by the short-sightedness of profit at-all-costs (Nielsen, 2010) together with a lack of moral integrity among financial agents (Santoro & Strauss, 2012) and business leaders (Crossan et al., 2017; Antonacopoulou & Bento, 2018). This system might also be the product of managerial education (Akrivou & Bradbury-Huang, 2015; Podolny, 2009), which has a tendency to set apart and tolerate actions performed in a company setting that would be considered deplorable in the normal behavioral sphere (Haran, 2013).

Many business schools prepare their students for leadership roles with an uncritical or narrow pursuit of managerial technique, looking to the natural sciences to explain certain organizational behaviors (Bennis & O’Toole, 2005; Ghoshal & Moran, 1996) at the expense of good judgment and moral responsibility (Mabey, Egri, & Parry, 2015; Morrell & Learmonth, 2015; Pettigrew & Starkey, 2016; Rocha & Ghoshal, 2006). The moral dimension underlying business practices has been neglected in most of the academic research (Tsoukas, 2017). Similarly, the predominant economic theories emphasize individual freedom understood as the freedom to choose from available options, and conceive of individuals as profit-maximizing actors neglecting their capacity and responsibility to reflect on the purposes and goals of their actions (Moosmayer et al., 2018; Calderón et al. 2018).

Given their narrowness in approach, these leadership theories developed by researchers and taught to students and executive audiences have been brought to trial: many would argue that such theories at the very least failed to prevent the crisis and may have even contributed to it at its root (Assländer, Filo, & Kaldis, 2011; Antonacopoulou & Bento, 2018). A lively debate among those who teach business ethics has ensued, concerning questions of wisdom, practice, context, and complexity (Egri, 2013; Feldman & Worline, 2016; Grint, 2007; Statler, 2014).

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In particular, the role of practical wisdom and good judgment in decision-making has emerged as a central topic in business (Bachmann, Habisch, & Dierksmeier, 2018; Cicmil, Gough, & Hills, 2017; Cunliffe, 2009; Mabey et al., 2015; Tsoukas, 2017). The importance of practical wisdom in decision-making is in its potential for analyzing complex situations, detecting their moral content and implications (Roca, 2008; Díez-Gómez & Rodríguez-Córdoba, 2019), aiming at doing the right thing given a set of particular circumstances, and effectively safeguarding the inherent moral good relevant to the situation (Melé, 2010, 2012). Moreover, practical wisdom aids in understanding what purposes are worth pursuing, choosing the best means to achieve an already-established end in accordance with the human good (Morales-Sánchez & Cabello-Medina, 2013). It is often referred to as the mother of all virtues, or, as MacIntyre puts it, it “is not only itself a virtue, it is the keystone of all virtue. For without it one cannot be virtuous” (MacIntyre, 1973[1966], p. 74). Consequently, practical wisdom is pivotal in the virtue ethics tradition as a central dimension of character (Crossan et al., 2017).

There is a relatively abundant collection of literature on practical wisdom in business (Bachmann et al., 2018); this article, though, is going to look at the philosophical roots of practical wisdom: our point of departure is the definition given by Thomas Aquinas in his *Summa Theologiae*. While Aristotle is considered the father of virtue theory, it was Aquinas who in the middle ages took Aristotle’s thought and translated it into the Latin medieval culture of his day. Aquinas extends the work of “The Philosopher,” building on Aristotelian concepts to construct one of the most complete action theories ever written. Thomas Aquinas is arguably the greatest pre-modern thinker in the Aristotelian tradition of virtue ethics (Foot, 2002), yet most of contemporary virtue ethics overlooks his works (Ferrero & Sison, 2014). In management literature, there are a handful of studies on Aquinas’ framework specifically focusing on practical wisdom (Grassl, 2010; Melé, 2009; Morales-Sánchez & Cabello-Medina, 2013; Pellegrini & Ciappei, 2015), but the topic is underdeveloped, even more so regarding its applications to leadership studies (Sison & Ferrero, 2015; Antonacopoulou & Bento, 2018). Therefore, we see a need for offering a full framework of practical wisdom, interpreting its managerial and leadership implications according to Aquinas’ master work the *Summa Theologiae* (Aquinas, 1964; from now onwards “ST”), including the study of the acts of practical wisdom (ST II-II, qq. 47-48) and its subjective parts (ST II-II, q. 50), its

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minor or sub-virtues, which consist in integral parts (ST II-II, q. 49) and potential parts (ST II-II, q. 51), and, finally, various vices opposed to it (ST II-II, qq. 53-55).

Following the insight of Ciulla (2012) referenced at the outset, this article aims to retrieve the ethical foundations of one of the major streams of literature on leadership, i.e. Authentic Leadership (Luthans & Avolio, 2003), by taking the behaviors and characteristic traits of this type of leader, rooting them in the full range of parts and virtues of practical wisdom as outlined by Aquinas, and showing how the development of this virtue boosts the traits of an authentic leader.

The contribution of the article is thus twofold: First, it helps to fill the void identified by many scholars on the role of practical wisdom in management scholarship (Mabey et al., 2015; Moberg, 2007; Morrell & Learmonth, 2015; Pettigrew & Starkey, 2016; Weaver, 2006), responding also to the request for more works on the application of this virtue to business leadership (Avolio, Walumbwa, & Weber, 2009; Ciulla, Knights, Mabey, & Tomkins, 2018; Crossan, Mazutis, Seijts, & Gandz, 2013; Crossan, Vera, & Nanjad, 2008; Dinh et al., 2014; Dyck & Wong, 2010; Hernandez, Eberly, Avolio, & Johnson, 2011; McKenna, Rooney, & Kenworthy, 2013; Shotter & Tsoukas, 2014). Second, this article shows how cultivating the virtue of practical wisdom as described by Aquinas promotes the development of the traits characteristic of an authentic leader. Following a philosophical analysis of practical wisdom, we reinforce the theoretical elaboration of Authentic Leadership, expanding the network of relations and variables related to this leadership theory, as developed by leading scholars (Gardner, Coglisser, Davis, & Dickens, 2011). We put forth a set of propositions that delineate the correlations between practical wisdom and authentic leadership, opening a discussion on how virtuous behaviors are antecedents to the traits of authentic leaders. This discussion is innovative in the context of traditional leadership studies because it highlights potential shortcomings among leaders (de Colle & Freeman, 2020; Kaptein, 2017) by considering behaviors or vices that may hinder the development of Authentic Leadership. In addition to that, we try to respond to the critique made by some scholars that this theory has been too broadly defined in terms of mechanisms of functioning, applications, and results (Lemoine, Hartnell, & Leroy, 2019), and consequently, we propose a specific set of managerial indications.

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The article is divided as follows: Section 2 explains the way in which Aquinas defines and describes the virtue of practical wisdom, with a particular emphasis on its integral and potential parts. Section 3 reviews the literature on Authentic Leadership, extracting the most relevant and characteristic elements of this approach, which in Section 4 are connected to Aquinas' framework, building a solid bridge between the two approaches and rooting Authentic Leadership in the virtue of practical wisdom as set out by Aquinas. Finally, section 5 enriches the framework developed throughout the article with an often-forgotten aspect in leadership theories that is the “dark side” of leadership (Lin, Scott, & Matta, 2018). For this reason, always referring to Aquinas' concepts, we include a discussion on vices opposed to practical wisdom and how these facets may oppose the full flourishing of an authentic leader. The conclusion reports the main outcomes of this article as well as a proposal for future research.

2. PRACTICAL WISDOM IN AQUINAS' *SUMMA THEOLOGIAE*

In general terms, Thomas Aquinas defines virtue as a good operative habit (ST I-II, q. 55, aa. 1-4), that is, a virtue disposes us to reason well about the good, making it easier – even enjoyable – for us to choose and to do the right thing. The virtues occupy a central place in the Second Part of Aquinas's *Summa Theologiae*, where he dedicates ten questions specifically to practical wisdom (ST II-II, qq. 47-56). For Aquinas, practical wisdom (*prudentia* in Latin, *phronesis* in Greek) is “right reason in action” (ST II-II, q. 47, a. 2); it is the virtue that enables a person to choose the best means to attain a good end (ST II-II, q. 47, a. 7).ⁱ Practical wisdom guides us in choosing the right thing to do in the here and now, in the million varied, complex, messy situations we find ourselves in on a day-to-day basis, and it “produces an alignment among right thinking or perception, right desire and right action; it creates harmony among reason, sensibility or emotions and behavior” (Sison & Ferrero, 2015, p. S87). It entails knowing “the universal principles of reason” and applying them to singular, concrete matters (ST II-II, q. 47, a.3), but this application is nothing like a neat, clean mathematical formula where each life situation comes with a moral rule that the wise person simply selects from a list based on the task at hand (Hibbs, 2001, p. 98). Practical wisdom is an art: developing and enacting it is anything but simple; it is composed of

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various stages or acts and depends on myriad other virtues to work well, as will be shown in what follows.

Aquinas lists this virtue among the cardinal (from the Latin, *cardo*, *cardinis*, “hinge”) virtues – alongside justice, temperance, and fortitude – named such because other virtues and human excellence in general hinge on these four. These virtues guide the human being in the achievement of different kind of goods (Sanz & Fontrodona, 2019): Justice preserves the “good that is right and due;” fortitude provides the “good of being firm in holding to the good;” temperance protects “the good of curbing the passions -especially those passions which are most difficult to curb, viz. the pleasures of touch;” and, finally, practical wisdom helps to “command or reason” (STh I–II, q. 61, a. 3). Practical wisdom is unique among the other cardinal virtues in that it is intellectual, and unique among the other intellectual virtues in that it is not *only* intellectual. Practical wisdom is an intellectual virtue in that it perfects our reason, in particular our practical reason (as the name would imply), that is, our ability to reason about what to do. However, reasoning well about action “is not done without a right appetite” (ST II-II q. 47, a. 4), which means we also need to have moral virtues, and because these two (practical wisdom and the moral virtues) are so closely connected – mutually dependent even – Aquinas deems practical wisdom both an intellectual and a moral virtue, that is, the kind of virtue that makes us into a good person.

Authentic moral virtue requires practical wisdom; without the reason–guided orientation to the good that practical wisdom provides these virtues remain “natural virtues” or merely natural dispositions (Robson, 2015), which may in reality lead us astray. Practical wisdom completes and unifies the virtues in and through directing all the actions of the individual towards the true human good (Morales-Sánchez & Cabello-Medina, 2015) and even toward the common good of the community (Moore, 2015). The connection between practical wisdom and the moral virtues is a mutually beneficial means-ends relationship: the latter establish the general moral ends or goals we are seeking with each action (e.g. bravery, justice, etc.), and the former leads us to the best, most effective means to bring these about in the here and now (Sanz & Fontrodona, 2019). Is giving that employee a second chance an example of patience, or is it an injustice to the rest of his teammates who are pulling their weight and suffering because of his problems? It is the developed

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virtue of practical wisdom that will answer these kinds of questions. The moral virtues point us in the general right direction: practical wisdom does not do us much good if we are going the wrong way. In fact, practical wisdom is not practical wisdom at all if we are not pursuing an end that is truly good; it degenerates into a vice, a counterfeit form of practical wisdom (see section 5), which employs many of the same “tools” as practical wisdom, but in pursuit of a bad end—one need only scan the headlines of the business and finance section of a newspaper to find prime examples of crafty corporate fraud schemes. So, the moral virtues make possible the exercise of practical wisdom, setting us off in the right direction, and then practical wisdom hones us in on the best path to get there, without which we too easily wind up wandering like well-intentioned fools.

This interdependence creates a “virtuous circle” between practical wisdom and the other moral virtues: As we grow in one, we grow in the others (Moore, 2015), and vice-versa. It also means the opposite: one cannot pretend to possess practical wisdom if he or she is not also just, temperate, patient, honest, etc., as will be seen more patently in the section on the vices. That being said, the possession of the cardinal virtues is not an all-or-nothing affair; their development is a gradual, life-long process. As Aristotle observed, “though the young become proficient in geometry and mathematics, and wise in matters like these, they do not seem to become practically wise” (Aristotle, 1984, *Nicomachean Ethics*, 1142a), because practical wisdom requires life experience, as well as a host of finely-tuned sub-virtues, which will be considered now.

The Parts and Acts of Practical Wisdom

In his descriptions of the cardinal virtues, Aquinas includes what he calls subjective, integral, and potential parts (ST II-II q. 48, a.1). The subjective parts (ST II-II q. 50) are different species of the virtue; they are the virtue as it is directed to distinct ends – different goods or different people. In the case of practical wisdom, Aquinas distinguishes between individual practical wisdom and that of the leader, who uses this virtue to lead or govern others, taking into account the good of the whole community.

The integral parts of a cardinal virtue are sub-virtues that are indispensable to the act of the cardinal virtue. Practical wisdom has eight (ST II-II, q. 49), a complexity that makes it apt for the

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kinds of situations an individual – especially a manager or leader – will encounter. The first, memory (*memoria*, q. 49, a.1), explains Aristotle’s observation of the lack of practical wisdom in the young: this virtue is based on life experience, in particular an intentional, careful reflection on and learning from the past. Second, understanding (*intellectus*, q. 49, a.2) entails a grasp of general moral principles and the ability to recognize those relevant in the present situation. Next there are two that help us to arrive at the best conclusion: docility, or perhaps better, active receptivity (*docilitas*, q. 49, a.3) is the openness to seek out advice and learn from others, while shrewdness (*solertia*, q. 49, a. 4) is one’s own ability to properly size up a situation. Reason (*ratio*, q. 49, a. 5), in this context, means making good use of our reason: researching, comparing alternative strategies and solutions, etc. Foresight (*providentia*, q. 49, a. 6) looks to the future, considering how possible future outcomes might bear on the present situation, while circumspection (*circumspectio*, q. 49, a. 7) focuses on the present, looking around and taking in all the relevant circumstances to make sure that this act, which might be good in other circumstances, is actually the best thing to do here and now. Finally, caution (*cautio*, q. 49, a. 8), in Aquinas’s language, is not shying away from risk, but being careful to avoid evil, especially when it is masked as good. These eight integral parts are not isolated aspects: they are rather interrelated and mutually sustaining. The more a person exercises one of the parts, the more all the others are developed and strengthened. In the application of these eight integral parts of practical wisdom to Authentic Leadership theory, the interconnection will be particularly evident.

Lastly, Aquinas delineates the *potential parts* of practical wisdom, which are considered potential because they are linked not to this virtue as a whole, but to the first two of its three acts (ST II-II q. 47, a. 8), which are not the principal act of practical wisdom. The first act is counsel: after we have determined an end or goal, we begin to consider possible means to bring this about. To this act corresponds the sub-virtue *euboulia*, the capacity for good deliberation (ST II-II q. 51, aa. 1-2). The second act, judgment, whereby we judge which means is best, is aided by two sub-virtues: *synesis* (q. 51, a. 3), which helps us to judge well according to moral precepts in ordinary cases, and *gnome* (q. 51, a. 4), which is the ability to judge well in exceptional cases that do not seem to fit into established moral norms. Finally, the third and principal or proper act is command, which is the application to action of what has been deliberated and judged. If all the effort

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undertaken to think through the best plan of action is never put into practice it remains a well-intentioned theory. A right action can occur only if the action is rightly executed, rendering command the indispensable and principal act of practical wisdom (Cessario, 2002).

The following table (Table 1) summarizes the aforementioned classification

INSERT TABLE 1 HERE

3. AUTHENTIC LEADERSHIP

As premised, the aim of this study is to take the framework Aquinas developed for the virtue of practical wisdom and consider its consequences for leadership style and behaviors. In recent decades many scholars have begun a lively debate about the proliferation of leadership theories, their validity, and autonomy (Banks, McCauley, Gardner, & Guler, 2016; Cooper, Scandura, & Schriesheim, 2005). One of these theories, Authentic Leadership, comes from the application of Positive Psychology to the management and organization field, introduced by Luthans and Avolio (2003) with the clear intent of developing a “positive approach to leadership and its development that we call authentic leadership” (2003, p. 242). In their own words, they were motivated to confront “ever-advancing technology” and to find a remedy for “times of swirling negativity” (2003, p. 241). As Rego et al. (2013) highlight, “The apparent degradation in the quality of the ‘overall moral fabric of contemporary leadership’ creates a need for new theories that, like Authentic Leadership focus on promoting what is right rather than focusing only on ‘results at whatever cost’ to the exclusion of ethical considerations” (Rego, Vitória, Magalhães, Ribeiro, & e Cunha, 2013, p. 62).

In spite of a significant amount of literature raising “serious concerns with fundamental issues such as theoretical foundations, empirical evidence and construct overlap” (Alvesson & Einola,

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2019, p. 384), Authentic Leadership has established itself as an independent field of research in the wider panorama of positive leadership theories (Hoch, Bommer, Dulebohn, & Wu, 2016; Rego et al. 2013), receiving increasing empirical attention (Braun & Peus, 2016; Laschinger & Fida, 2014; Peus, Wesche, Streicher, Braun, & Frey, 2012; Wang, Sui, Luthans, Wang, & Wu, 2014; Wong & Laschinger, 2013). In the recent comparative study of leadership theories of Banks et al. (2016), Authentic Leadership was considered one of the most promising theories, which beckons further development.

This theory of leadership is especially fitting for the present study because it was originally conceived of as “ethically embedded” (Crossan et al. 2013; Dinh et al., 2014; Meus et al., 2016; Sidani & Rowe, 2018). Authentic Leadership implies that a leader’s excellence and development is not only pursued for personal flourishing and gain, but also for the common good of the larger organizational context (Luthans, 2002; Meyer, Sison, & Ferrero, 2018). Michie and Gooty (2005) assert that authentic leaders have self-transcendent goals and a pronounced sense of benevolence, i.e. concern for others with whom I am in contact, as well as a universalism, i.e. concern for the welfare of all people and of the common good. This is the specific reason why this theory is generally defined as intrinsically moral and a value-based approach, setting it above more traditional theories as well as others in the realm of positive leadership (Avolio & Gardner, 2005; Luthans & Avolio, 2003).

Authentic leaders lead by example but without a heavy reliance on moral management, imposing rules to regulate followers’ behaviors, a practice that in turn may undermine openness to ethical influences (Pircher-Verdorfer & Peus, 2020). Central to Authentic Leadership are the positive qualities of individuals (Cameron, Mora, Leutscher, & Calarco, 2011; Kristjánsson, 2013), their moral standards and the related striving for excellence, and the outstanding results and behaviors obtainable (Luthans & Avolio, 2003; Spreitzer, Porath, & Gibson, 2012). In organizational settings, this perspective can be translated into the study of how human and organizational practices may lead to individual excellence, and in turn how this excellence may stimulate (or constrain) behaviors of collaborators and the personal flourishing of all involved

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(Avolio & Gardner, 2005; Avolio et al., 2009; Ilies, Morgeson, & Nahrgang, 2005; Spreitzer, 1995).

The conceptual core of Authentic Leadership is authenticity. This concept is based first of all on the actor's understanding of his or her true self, and once this awareness is established, acting accordingly, staying true to oneself in behavior and in thought (Harter, 2002; Luthans & Avolio, 2003). Authenticity implies acting congruently with one's deep and ethical values (Steckler & Clark, 2019). In these definitions, elements of originality, genuineness, reliability and trustworthiness clearly emerge (Özkan & Ceylan, 2012), and for this reason Authentic Leadership "results in both greater self-awareness and self-regulated positive behaviors on the part of the leaders and associates, fostering positive self-development" (Luthans & Avolio, 2003, p. 243).

In the seminal work of Luthans and Avolio (2003), authenticity was essential in establishing the boundaries of Authentic Leadership, delineating what exactly this style of leadership is (Lemoine et al., 2019). However, for a full development of the field, later studies re-framed and re-designed Authentic Leadership's characteristic components (Avolio & Gardner, 2005; Gardner, Avolio, Luthans, May, & Walumbwa, 2005; Ilies et al., 2005). The study conducted by Walumbwa et al. (Walumbwa, Avolio, Gardner, Wernsing & Peterson, 2008) was especially important, as it concentrated many of the previously considered elements into four main characteristics for the authentic leader, which constitute the current standard across the field (Gardner et al. 2011; Dinh et al., 2014; Meuser et al., 2016):

1. *Self-awareness* is brought about by reflecting upon one's personal values, goals, knowledge, beliefs, sense of purpose, talents, strengths, and weaknesses (Avolio & Gardner, 2005). This component is also developed through exposure to and in relation to others, perceiving one's impact on others.
2. *Relational transparency* is a matter of being genuine and straightforward with one's collaborators. Authentic leaders are not only true to their values, they are direct and open in sharing them, always in a manner appropriate to the given context. Leaders who exhibit this trait will also effectively manage communication processes to share information, thoughts, and emotions (Lemoine et al., 2019).

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3. *Balanced processing* relates to the way an authentic leader manages information. According to Gardner et al., “the leader does not distort, exaggerate, or ignore externally based evaluations of the self nor internal experiences and private knowledge that might inform self-development” (Gardner et al., 2005, p. 347). Authentic leaders do not make impulsive decisions; they evaluate the information objectively, consider other options and viewpoints, and encourage others to challenge their ideas.
4. *Internalized moral perspective* is a process of self-regulation connected to the leader’s ethical core that makes possible an alignment between belief, intentions, and actions. This aspect is also related to the strength of will to actually carry out the actions deemed proper and right. In other words, these leaders lead by example, acting on their word (Sison & Ferrero, 2015). It is important to note that this variable was one of the most debated in the development of the concept of Authentic Leadership (Walumbwa et al., 2008). An ethically neutral connotation of this theory (as in Shamir & Eilam, 2005), though, was strongly rejected (Gardner et al., 2005; Hoch et al., 2016), as the high standard for the leader’s character and conduct is the defining element that distinguishes Authentic Leadership from other inspirational, charismatic, or even narcissistic types of leadership (Gardner et al., 2011; Walumbwa et al., 2008). The appeal of authentic leaders to followers is obtained through moral development and ethical values (Sidani & Rowe, 2018). Thus, without an internalized perspective authentic followership could not exist (Gardner et al., 2011).

Table 2 summarizes the four characteristics of the authentic leader just described:

INSERT TABLE 2 HERE

All of these components allow leaders to achieve and exhibit authentic behavior, such that their actions will be a free, natural, and honest expression of their values regardless of the morally complex situations that may arise. Authentic leaders are self-concordant, meaning that thanks to a deep self-awareness and an internalized moral perspective, they do not have to emotionally regulate since their behaviors are in line with their inner way of being: they are authentic (Avolio & Gardner, 2005; Sison & Ferrero, 2015).

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In addition to developing these characteristics within the leader, Authentic Leadership extends beyond the leaders themselves, entailing also authentic follower development (Sidani & Rowe, 2018), instilling trust and enthusiasm in collaborators, driving them to success, and engaging them in becoming leaders as well (Gardner et al., 2005). As a consequence, when all of these components are in place, Authentic Leadership creates positive psychological capital, the very core of the positive psychology aspect of this theory, as well as financial returns and economic outcomes, although these are secondary (Meyer et al., 2018).

Authentic Leadership is not the only ethically grounded leadership theory (Meuser et al., 2016): Ethical Leadership (Treviño, Hartman, & Brown, 2000) and Servant Leadership (Greenleaf, 1970) are also ethically grounded, though their philosophical approaches are quite different. The Ethical style promotes appropriate conduct to comply with ethical precepts and rules (Brown, Treviño, & Harrison, 2005; Pircher-Verdorfer & Peus, 2020), emphasizing compliance, and resembling a deontological approach in the Kantian tradition (Lemoine et al., 2019), while the Servant style promotes leadership as a tool to provide benefits to the stakeholders, both internal and external (Neubert, Hunter, & Tolentino, 2016), recalling the moral calculus utilized in the utilitarian approach or at least a general consequentialist approach (Lemoine et al., 2019). Authentic Leadership focuses on the leader's self and on his or her inner way of being; this focus on authenticity and internalized moral perspective aligns with a virtue ethics approach (Lemoine et al., 2019). To become an authentic leader, a manager does not have to imitate or try to conform to a standard set of characteristics; rather, the focus is the development of the true self and character of the actor (Özkan & Ceylan, 2012). This means that those who strive to become the best versions of themselves are capable of becoming authentic leaders. And this is precisely the virtuous life: striving every day to be the best version of oneself, and, as was explained above, in this process practical wisdom plays an essential role.

4. CONNECTING AQUINAS' FRAMEWORK OF PRACTICAL WISDOM WITH AUTHENTIC LEADERSHIP

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As explained in the previous section, Authentic Leadership is well-suited to a virtue ethics approach (Lemoine et al., 2019). The aim of this article, in particular, is to focus on Aquinas' framework of practical wisdom, considering how it might further the development of the traits of an authentic leader. The parts of practical wisdom articulated by Aquinas will be linked to facets of authentic leaders. In doing so, the central foundations of this theory, which, according to some scholars, have been too broadly defined in terms of mechanisms of functioning, applications, and results (Lemoine et al. 2019), will be further boosted with a specific set of managerial indications. We propose that virtuous behaviors are antecedents to the defining traits of Authentic Leadership. To illustrate this relationship, each trait of the authentic leader will be analyzed separately, with specific propositions regarding the influence of practical wisdom in the leader.

Self-awareness: This foundational trait of authenticity centers on the leader's relationship with himself or herself. All parts of practical wisdom are involved in composing one's self-awareness, but memory, understanding, and reason can be highlighted in particular. These three parts of practical wisdom help in having awareness about what happened in the past (memory), what is happening in the present, especially the relevant moral components (understanding), and how to combine these and other sources of knowledge (reason). If one does not know who he or she is, it would be nearly impossible to make a balanced and wise decision about what to do or where to go. Indeed, to be practically wise, the actor's understanding and development of self is a central element (George, 2003; Özkan & Ceylan, 2012). The minor virtue of reason, in particular, with its ability to balance sources of knowledge, is prominent in structuring behavior, suggesting the correct course of action. This helps to develop one's character in general and thus to aspire to preferable ends, and in this way the leader can appreciate how the pursuit of noble or superior ends provides higher levels of satisfaction (Grant, Arjoon, & McGhee, 2018). With understanding and its ability to make sense of reality, practical wisdom preserves the leader's self-awareness, safeguarding it from becoming delusional (Bachmann et al., 2018; Nonaka, Chia, Holt, & Peltokorpi, 2014; Yeung & Shen, 2019). Finally, in our globalized and plural modern world, memory, with its ability to seriously reflect on the past so as to shed light on the present, shows that practical wisdom in self-awareness is also able to transmit the leader's cultural heritage (Bachmann et al., 2018). This aspect is important for leadership in general and Authentic

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Leadership in particular since the success stories of the leader can guide the followers in the proper manner (Avolio & Gardner, 2005; Sternberg, 2008). Thus we can summarize that:

Proposition 1a. *Memory -the ability to evaluate and learn from one's experiences- is positively related to the leader's self-awareness.*

Proposition 1b. *Understanding -the ability to correctly frame a situation and grasp its moral components- is positively related to the leader's self-awareness.*

Proposition 1c. *Reason -the ability to think critically- is positively related to the leader's self-awareness.*

Relational transparency: The relationships of the leader with other people are part of relational transparency. Among the parts of practical wisdom as described by Aquinas, docility and shrewdness are particularly important for relationships with others. Docility is the distinctive trait of those who are open to learning from other people's experience, while shrewdness is one's own ability to analyze a situation. Looking reflectively to others' behaviors enables the leader to draw inferences (Grant et al., 2018), and if they are considered relevant the leader may adjust his or her own actions accordingly. While docility is the sub-virtue that at first glance seems to be more directly related to relational transparency, shrewdness also plays a key role. In fact, docility and shrewdness can be considered two sides of the same coin: it is important for a leader to be open to others' suggestions, but without a good internal mechanism for analyzing a situation for oneself, the leader has no way to gauge the opinions acquired from others. The two operate together in the exercise of practical wisdom, and their joint operation is especially related to relational transparency in its affective or others-related dimension (Ardelt, 2004; Pellegrini & Ciappei, 2015; Lyubovnikova, et al. 2017). This is also quite in line with the positive leadership theory where a strong component of these behaviors is outbound-oriented and dedicated to the development of others (Avolio et al., 2009) without patronizing them (Kaptein, 2017). With the complexity of the modern world, however, this relational transparency also needs to be adjusted to the differences that can occur in organizational settings in terms of beliefs, backgrounds, values, preferences, experiences etc. (Bachmann et al., 2018). This sensitivity to diversity is particularly fostered by the

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docility that renders leaders more human and less calculating (Grassl, 2010; Antonacopoulou & Bento, 2018). In this line, practical wisdom should also enable one to promote his or her own heritage without harming or trampling on others' convictions and beliefs. For these reasons we can say that:

***Proposition 2a.** Docility -active receptivity to others' opinions and experiences- is positively related to the leader's relational transparency.*

***Proposition 2b.** Shrewdness -one's own internal ability to size up a situation- is positively related to the leader's relational transparency.*

Balanced processing: This trait seems to be the closest to the definition of practical wisdom as a whole (ST II-II, q. 47, a. 8). It should be recalled that leaders' decisions and actions are the result of their character and their capacity to handle themselves and take others into consideration in complex situations (Sternberg, 1998). From authenticity (in relation to oneself and to others) comes the proper exercise of balanced processing. This trait most directly touches on the cognitive dimension of practical wisdom (Grassl, 2010; Pellegrini & Ciappei, 2015), and circumspection, caution, and foresight are the integral parts of this virtue that particularly contribute to that. These parts take into account circumstances and obstacles and possible outcomes or consequences of an action so as to arrive at a decision. Specifically, evaluating all the possible circumstances pertains to circumspection, pondering potential obstacles and threats pertains to caution, and future effects and consequences are considered by foresight. Virtuous leaders are known for finding the best means to obtain worthy outcomes (Grassl, 2010; Melé, 2010) and for dealing with contextual contingencies (Sternberg, 1998, 2008; Díez-Gómez & Rodríguez-Córdoba, 2019). They are able to do this because they have a well-developed sense of caution, circumspection, and foresight, along with the ability to prioritize and balance internal and external goods (Grant et al., 2018), which enables them to calibrate the proper intensity of a virtuous behavior, thus without deficiencies or excesses (Kaptein, 2017) for the survival and prosperity of their organization. For these reasons, balanced processing relates to the ability conferred by practical wisdom to unravel the complexity of reality and its multi-layered facets (Bachmann et al., 2018) thanks to a deeper and more accurate sense of discernment; indeed, this is one of the main characteristics indicative

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of the wise person (Ardelt, 2004; Sternberg, 1998). In this Authentic Leadership trait, all three minor virtues mentioned above are clearly involved. In relation to this central stage of the cognitive-deliberative phase, however, it is important to recall that this act is perfect only if all other “preparatory” steps to deliberate are equally well-performed, i.e. the ability to lay out the available alternatives (counsel) and critically reflect on and evaluate them (judgment) (Grassl, 2010). Thus before making a final decision, leaders also need to consider the various means available with the virtue of *euboulia* (ST II-II, q.51, a.1-2) and then judge among them with the virtues of *synesis* and *gnome* (ST II-II, q.51, a.3, a.4). As Pellegrini and Ciappei (2015) show, *synesis* and *gnome* differ in relation to the circumstances faced by the actor: ordinary circumstances are dealt with according to common practices and extraordinary circumstances require innovative considerations. Thus, thanks to these virtues, the deliberation phase, with a meticulous plan about concrete actions, contributes to the realization of prospective behavior taking into account the complexities and difficulties of the context (Cessario, 2002). Again, for this function, all integral and potential parts of practical wisdom are concerned. Opposite to a balanced process, we could counterpoise grandiose delusions, when leaders lose their sense of reality thus praising themselves for more than is necessary (de Colle & Freeman, 2020; Kaptein, 2017; Yeung & Shen, 2019) or when they underestimate actual contingencies (Díez-Gómez & Rodríguez-Córdoba, 2019; Nonaka et al., 2014). To sum up:

Proposition 3a. *Circumspection -considering all the relevant contingencies of the present circumstance- is positively related to the leader’s balanced processing.*

Proposition 3b. *Caution -being able to ponder obstacles, avoiding morally bad outcomes- is positively related to the leader’s balanced processing.*

Proposition 3c. *Foresight -being able to envision future consequences- is positively related to the leader’s balanced processing.*

Proposition 3d. *Euboulia –the capacity to deliberate well- is positively related to the leader’s balanced processing.*

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Proposition 3e. *Synesis and gnome -being able to judge well and fairly- are positively related to the leader's balanced processing.*

Internalized moral perspective: This is the defining trait for Authentic Leadership as a moral/value-based theory, and is thus the unifying element for rooting this framework in practical wisdom. On the basis of the internalized moral perspective authentic leaders are able to unify and integrate all the aspects of their personal and professional life, giving proper direction to action. This element, therefore, is not only a question of the concrete paths available to the authentic leader (the best means), but also offering purpose in seeking the best ends (Melé, 2010). Having a challenging and clear direction is a motivational push for the leader and also creates engagement in the followers and ignites their own personal development as well (Gardner et al., 2005; Rego et al., 2013; Sternberg, 2008; Walumbwa et al., 2008). The real strength of authentic leaders is their ability to maintain their leadership position without compromising their moral standpoint in order to move up the career ladder or to better their reputation (Grant et al., 2018). They are firmly grounded in their moral perspective, and this trait assures that all their actions are coherent within this perspective. Practical wisdom is led by moral ends and this is the *quid* that perfects all other virtues as well as practical wisdom itself.

Putting this aspect in the forefront sidesteps a common error attributed to the application of the virtue ethics paradigm. This common misinterpretation asserts that the absence of *ex ante* rules and normative precepts opens the door to moral relativism, with each action based solely on personal moral interpretations (Lemoine et al., 2019). Indeed, practical wisdom translated into an internalized moral perspective is the ability of the leader to stay true to himself or herself but at the same time striving for (moral) excellence (Sison & Ferrero, 2015), enjoying and experiencing positive other-related emotions, such as gratitude and goodwill, reinforcing the authentic behavior.

Thus, authentic leaders – consciously or unconsciously – cultivate the virtue of practical wisdom, which helps them in every situation to choose the best means to achieve a good end, according to their values, and to perform the action chosen, being consistent with their moral standpoint. Practical wisdom plays an essential role in this process, informing the decision, and facilitating the action through the act of command, which is the principal act of this virtue (ST II-

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II, q.47). Without the determination, order and constancy in commanding and acting righteously, the leader would not be able to act authentically since the moral values are not translated into actual behaviors.

Therefore, practical wisdom encompasses many, if not all features associated with Authentic Leadership: Practical wisdom acts from an internalized moral perspective through the performance of righteous actions that are also authentic, other-concerned, and well-pondered. In relation to self-awareness, an internalized moral perspective urges the self to persevere towards high moral values that lead to excellence; for the relational transparency, this moral perspective avoids exploitative or manipulative behaviors that attempt to win others over to the actor's side. Finally, considering the balanced processing, an internalized moral perspective proposes higher moral standards to assess the situation, never employing a mere calculative a-moral evaluation.

In terms of leadership studies, this analysis indicates that an internalized moral perspective is a prerequisite for or antecedent to all other Authentic Leadership dimensions. Indeed, as already explained, without high moral standards this leadership theory would not differ significantly from other types of leaderships (Gardner et al., 2005, 2011; Walumbwa et al., 2008); moreover, an authentic followership would not be possible (Sidani & Rowe, 2018). All of this, however, is mediated by virtuous behavior. Therefore, in addition to having high moral standards and values, authentic leaders should also be at ease in acting on them, that is, in living them out.

We can summarize this in the following way:

Proposition 4. *The relationship between the internalized moral perspective and self-awareness, relational transparency, and balanced processing is mediated by practical wisdom's act of command.*

The following table (Table 3) summarizes all the propositions explained above

INSERT TABLE 3 HERE

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Do Authentic Leaders Exist?

At this point, the reader might rightly ask: Do authentic leaders exist? Theories are useful, but can this particular theory be embodied, and if so, what might that look like? In the field of authentic leadership, a few scholars have attempted to find and offer concrete examples, most notably Bill George, former CEO of Medtronic, who collected insights and practical suggestions on how to become an authentic leader in several books (George, 2003; George, McLean, & Craig, 2008; George & Sims, 2007). In *True North* (George & Sims, 2007), he interviews 125 of today's top leaders to collect information on authentic leadership in action. In their article, May et al. (May, Chan, Hodges, & Avolio, 2003) show how Warren Buffet embodies some of the traits of an authentic leader, and in this same contribution, they observe an interesting reality: "there are more leaders who had the intention to act authentically than the numbers who actually end up acting authentically" (May et al., 2003, p. 247). Similarly, Ciulla (2016) makes an interesting observation about the lived reality of authentic leadership: Putting forth Nelson Mandela as an example of an authentic leader, she points out that "iconic leaders may not fit well under the guise of a mainstream leadership theory like authentic leadership" (Ciulla, 2016, p. 187). "In the case of Mandela, and perhaps other iconic leaders, he seems to have an excessive amount of some qualities, such as tenacity and moral commitment to the cause, and a deficiency of others, such as relational transparency. There was something almost out of balance about Mandela that seems to be the key to his leadership. Social scientists look for regularities in leaders, whereas history and biography reveal the interesting irregularities about them. Leadership studies need to understand both" (Ciulla, 2016, p. 195).

These observations show that authentic leadership is an ideal, but lived realities are always much more complex: most authentic leaders will more strongly demonstrate some traits while being weaker in others; and, of course, things are always easier said than done, that is, one can have every intention of being an authentic leader but translating that desire into practice, into concrete actions, is difficult. And here again we can see how practical wisdom can contribute to lived authentic leadership: First, as explained previously, practical wisdom forms a virtuous circle together with

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the moral virtues and the development of one's character. While one might excel in one virtue more than another, ultimately they rise and fall together; one grows in practical wisdom by growing in the moral virtues and vice-versa, and the growth of one virtue strengthens the others. This unity and synergy, which is both a prerequisite to and a fruit of the exercise of practical wisdom, will in turn encourage a more unified development of the corresponding traits in the authentic leader, at the very least avoiding a complete disregard for any one of the traits. Second, it is recalled that the primary act of practical wisdom is command. While the other acts are an important part of the process, they are for nothing if one does not follow through. As we will see in the following section, Aquinas warns against this very thing in the vice of negligence. The conscious development of practical wisdom, then, will not only help the authentic leader come up with creative solutions and identify the best course of action, but it will also ensure that these are *enacted*, that Authentic Leadership not remain a theory but a dynamic lived reality.

5. FAILURES OF PRATICAL WISDOM AND AUTHENTIC LEADERSHIP

The study of the vices opposed to practical wisdom is a fairly unexplored field (Kaptein, 2017). We argue that attention to this aspect of Aquinas' theory could help to expand the application of virtue ethics in practice, since one needs not only positive models and examples of the kind of behavior one should aim for (Roca, 2008; Tsoukas, 2017), but also negative examples, which are beneficial to leadership studies that often overlook the kinds of wrong-doing that tends to stem from some leadership styles (Bernacchio, 2019; de Colle & Freeman, 2020; Lin et al., 2018; Tourish, 2013).

Aquinas lists and describes the vices related to practical wisdom (ST II-II, qq. 53-55). The vice opposed to practical wisdom as a whole is imprudence (q. 53, a. 1). Vices opposed to the acts or parts of practical wisdom are: precipitation (q. 53, a. 3), thoughtlessness (q. 53, a. 4), inconstancy (q. 53, a. 5), and negligence (q. 54). Vices opposed by way of resemblance, which can be termed "counterfeit forms of practical wisdom" are: prudence of the flesh (q. 55, a. 1), cunning or craftiness (q. 55, a. 3), guile (q. 55, a. 4), fraud (q. 55, a. 5), over-anxiousness for material goods (q. 55, a. 6),

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and over-anxiousness concerning the future (q. 55, a. 7). He also identifies covetousness as the root of these vices or counterfeits (q. 55, a. 8).

Vices Opposed to the Acts of Practical Wisdom

We recall that Aquinas identifies three acts of practical wisdom (ST II-II, q. 47, a. 8): Counsel, which is perfected by *eubolia*; judgment, which is aided by *synesis* and *gnome*; and command, which is the principal act of practical wisdom. In the realm of counsel, the one who lacks *euboulia*, i.e. the capacity for good deliberation, falls into the vice of *precipitation* (q. 53, a. 3). Precipitation is a lack of reflection before deciding to act. This person is thoughtless and instinctive, does not learn from the past or heed others' advice, and does not stop to consider the consequences, or only focuses on short-term advantages and loses sight of the long-term. In the realm of judgment, whether it be in ordinary or extraordinary situations—the former is perfected by *synesis* and the latter by *gnome*—the corresponding vice is *thoughtlessness* (q. 53, a. 4). As the name would imply, this person does not give much thought to his or her conclusions; important elements and necessary steps in good judgment are skipped over.

Finally, command is the principal act of practical wisdom, which, as we have repeated throughout the article, means that the rest of the steps involved in the complex dynamic of practical wisdom are for nothing if one does not follow through with action. Thus, one who has successfully avoided falling into precipitation and thoughtlessness could still fall into the vices of *inconstancy* (q. 53, a.5) and *negligence* (q. 54). The “inconstant” person cannot commit to making a decision; he or she identifies the best means, but abandons the idea for another course of action, usually one that is easier or more pleasing in the short-term. Constancy, the virtue opposed to this vice, is therefore integral to the full realization of the virtue of practical wisdom as well as to Aquinas's articulation of the overall structure of virtue ethics (Robson, 2015). The negligent person, on the other hand, identifies the best means and sticks to that decision, but lacks follow-through; he or she cannot translate this willingness into action.

Counterfeit Forms of Practical Wisdom

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The vices opposed to practical wisdom by way of resemblance, or false or counterfeit forms of practical wisdom employ some of the “tools” or parts of authentic practical wisdom but lack or twist other elements, turning the virtue into one of six vices (ST II-II, q. 55). Three counterfeit forms of practical wisdom go astray in the ends they seek or in the measure in which they seek them: *Prudence of the flesh* (q. 55, a. 1) employs all the tools of practical wisdom, but uses them to seek out bodily or material goods as though they were the ultimate good. In this case, the person seeks out an apparent good rather than an authentic good. *Over-anxiousness for material goods* (q. 55, a. 6), in a similar vein, can lead one to seek legitimate material goods at the expense of higher goods, or to seek legitimate material goods, but over-anxiously so, creating errors in judgment. Finally, *over-anxiousness concerning the future* (q. 55, a. 7) takes a positive element of practical wisdom—foresight and solicitude about the future—and pushes it too far, often causing one’s worries about the future to overshadow what needs to be done here and now.

The other three vices or counterfeit forms of practical wisdom go astray in the *means* by which they seek out an end: *Craftiness* or *cunning* (q. 55, a. 3) is using one’s intelligence (and thus many of the tools to authentic practical wisdom) to devise evil or deceptive means to achieve an end. *Guile* (q. 55, a. 3) and *fraud* (q. 55, a. 4), then, are the vices that put these devised means into action, in word or deed, often resorting to deception, lying, and cheating. Finally, Aquinas identifies *covetousness* at the root of these vices, though it does not take an advanced degree in philosophy to connect the dots between greed and all the counterfeit forms of wisdom just outlined; the world of business and finance has unfortunately offered us many cases-in-point.

With this extended framework, it is possible to more fully map out the virtue of practical wisdom as Aquinas understands it (Table 4).

INSERT TABLE 4 HERE

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The vices constantly lurking in the corner seeking to distort and falsify authentic practical wisdom are the same obstacles facing authentic leaders: They can become greedy (covetousness), leading to disordered priorities and extreme profit-orientation (prudence of the flesh, over-anxiousness about material goods), a hunger to obtain advantages at any cost (cunning, guile, fraud), and become overly anxious and myopic in their pursuit of these goals (over-anxiousness about material goods and about the future) (Cooper et al., 2005; de Colle & Freeman, 2020; Melé, 2010; Morales-Sánchez & Cabello-Medina, 2013). Similarly, a leader can struggle in general to gauge a situation and identify the best course of action (imprudence, thoughtlessness) (Díez-Gómez & Rodríguez-Córdoba, 2019), and can either jump the gun (precipitation) or be overly hesitant and lack commitment (inconstancy) or follow-through (negligence) (Calderón et al. 2018; Kaptein, 2017).

Specifically, in relation to the traits of Authentic Leadership, when leaders lack self-awareness it affects their entire personal sphere; they are apt to be completely at the mercy of their emotions or unbridled temperament (precipitation) or they neglect necessary reflection (thoughtlessness). Leaders may also fail to be consistent in their actions (inconstancy), which will be perceived by collaborators (Gardner et al., 2005), or they can be lazy or fail to act appropriately (negligence) (Cameron, Dutton, & Quinn, 2003). These behaviors are opposed to wise management and are probably rooted in a cynical and/or material approach to reality (covetousness in general, or prudence of the flesh in particular), considering others as mere instruments in the pursuit of their own goals (Crossan et al., 2008; de Colle & Freeman, 2020). The trait of relational transparency is related to the creation of a positive climate that fosters sharing and challenging ideas (Cameron et al., 2011; Lyubovnikova et al. 2017); however, this can only exist if collaborators feel appreciated and trust their leader, which is hindered by a deceitful leader who takes credit for others' ideas (craftiness, guile, fraud) (Avolio & Gardner, 2005). Finally, rushing decisions (precipitation) is directly opposed to the Authentic Leadership's balanced processing, bypassing the confrontation that refines the decision-making process and produces better ideas and solutions (Morales-Sánchez & Cabello-Medina, 2013). As already explained, the moral internalized perspective blends all other elements and thus all vices can affect it indirectly.

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6. CONCLUSIONS

This article analyzes in detail the virtue of practical wisdom as described by Thomas Aquinas in his *Summa Theologiae* (ST II-II, qq. 47-56). Section 2 emphasized the integral parts (memory, reason, understanding, docility –active receptivity–, shrewdness, foresight, circumspection, caution) and potential parts (*euboulia*, *synesis*, *gnome*) of this virtue. Section 3 described the main characteristics of Authentic Leadership, individuating four traits specific to this kind of leadership (self-awareness, relational transparency, balanced processing, and internalized moral perspective). This helped to establish a clear connection between the detailed description offered by Aquinas and the traits of Authentic Leadership as described by the recent existing literature and presented in Section 4. This section shows how the parts of practical wisdom are antecedent to and “boost” the characteristic traits of Authentic Leadership, the results of which are summarized in Figure 1. Section 5 looks at the opposite end of the spectrum, considering the “dark side” of leadership, the obstacles to authentic leadership, which are closely connected to the vices or counterfeits of practical wisdom.

The bringing together of these two lines of thought first shows the relevance of practical wisdom for Authentic Leadership studies: If the human person can develop a virtue that perfects the decision-making capacity, choosing the best means to pursue a good end, this virtue should be the essential habit of an authentic leader. Specifically, the great heritage left to us by Aquinas has much to offer on the subject: His acumen and depth make him an up-to-date source for understanding the profound processes that a person faces when he or she wants or needs to make a decision while in a leadership role. The present article is meant to open a discussion, identifying the fitting relationship between virtue ethics and Authentic Leadership, delineating correlations between the two, and offering new insights about virtuous behaviors connected to practical wisdom that are antecedents of the traits of authentic leaders (Gardner et al., 2011). Future research will be able to test these hypothesized relationships in empirical studies to confirm the validity of the theoretically inferred model, and further studies should assess how the parts or sub-virtues of practical wisdom can be translated in an organizational setting.

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TABLE 1: Outline of Practical Wisdom –Prudence– as Described by Thomas Aquinas

PRUDENCE (ST II-II, qq. 47-56)		
Definition of prudence, qq. 47-48		
Acts of prudence	Acts linked to prudence	Counsel/deliberation Judgment
	Principal act of prudence	Command
Parts of prudence	Integral q. 49	<ol style="list-style-type: none"> 1. Memory 2. Understanding 3. Docility –active receptivity– 4. Shrewdness 5. Reason 6. Foresight 7. Circumspection 8. Caution
	Subjective q. 50	<ul style="list-style-type: none"> - Personal - Leader
	Potential q. 51	<ul style="list-style-type: none"> - <i>Euboulia</i> - <i>Synesis</i> - <i>Gnome</i>

TABLE 2: The Four Characteristics of the Authentic Leader

Self-awareness The leader’s relationship with himself or herself.	Relational transparency The leader’s relationship with others.
Balanced processing	Internalized moral perspective

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The leader’s relationship with organizational processes and decisions.	The leader’s relationship with the values he or she holds.
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TABLE 3: The Propositions Describing the Relation between the Parts and Acts of Practical Wisdom and the Four Characteristics of the Authentic Leader

Propositions	Parts and Acts of Practical Wisdom	Relation	Characteristics of Authentic Leadership
1a	Memory	are positively related to	<i>Self-awareness</i>
1b	Understanding		
1c	Reason		
2a	Docility	are positively related to	<i>Relational transparency</i>
2b	Shrewdness		
3a	Circumspection	are positively related to	<i>Balanced processing</i>
3b	Caution		
3c	Foresight		
3d	Euboulia		
3e	Synesis and Gnome		
4	Command	mediates	The relationship between <i>internalized moral perspective</i> and the other traits of AL

TABLE 4: Vices Opposed to Practical Wisdom –Prudence

Vices opposed to prudence	Vices opposed to the acts of prudence (qq. 53-54)	To prudence in general: - Imprudence
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		<p>To the acts of counsel, judgment, and command:</p> <ul style="list-style-type: none"> - Precipitation - Thoughtlessness - Inconstancy - Negligence
	<p>Counterfeit forms of prudence (q. 55)</p>	<p>Connected to the ends pursued:</p> <ul style="list-style-type: none"> - Prudence of the flesh - Over-anxiousness for material goods - Over-anxiousness concerning the future <p>Connected to the means pursued:</p> <ul style="list-style-type: none"> - Cunning or craftiness - Guile - Fraud <p>Root of these vices:</p> <ul style="list-style-type: none"> - Covetousness

ⁱ *Prudentia* is often translated as “prudence” in English; however, prudence as it is used in common parlance does not correspond to *prudentia* as it is understood in Aquinas’ thought. To avoid these misconceptions, we prefer to use the term “practical wisdom,” though the term prudence will occasionally appear in the article, especially when quoting other authors’ works.