



DEPARTMENT OF INTERNATIONAL AND EUROPEAN STUDIES
MASTER OF ARTS IN INTERNATIONAL PUBLIC ADMINISTRATION

MASTER THESIS

**Leadership and Emotional Intelligence for Managers in Greek
Public Organizations and in International Organizations:
Aristotle's Relevant Legacy in *Nicomachean Ethics***

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Thessaloniki, November 2022

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EXECUTIVE SUMMARY

Due to the rising demand for human-oriented public organizations, many scholars aimed to modernize public management. Top managers are focused on the human factor and how their teammates can be productive and willing to work for organizational well-being. Organizational goals of effectiveness and efficiency do not monopolize public management plans, because they cannot be achieved if the public servants are not willing to work for them. Therefore, top managers should invest in their subordinates considering their needs and emotional reactions. They are advised to be good leaders with high levels of empathy, moderation, determination, and Emotional Intelligence (EI) became as important as Intelligence Quotient (IQ). Specifically, scholars focused on the importance of EI in public management and how top managers can develop it for the organizational benefit. There are plenty of books, articles and studies concerning the importance of EI in people's daily and working life and how it can improve working relationships in general. However, it is difficult to find studies about how the aforementioned can be applied to top managers in Greek and international public organizations. Finally, it is more difficult to find any studies mentioning that Aristotle in *Nicomachean Ethics (NE)* was the first who talked about the existence of EI and how people can find it deep into them and use it for an impact in their personal life.

The aim of this thesis is the study how public management has changed during the last decades. Which are the new demands that top managers are dealing with and how can they be good leaders for the sake of their team and organization as well? Furthermore, this thesis points out Aristotle's philosophical theory about ethics and how people can be moderate and control their emotions in their daily life. Specifically, this essay maintains the relation between *NE* and EI, and the reasons why top managers should be able to apply them in order for the organization to be competitive and adaptive to business and society's changes.

The first chapter presents the characteristics of New Public Management (NPM) which aims to the innovation in public administration turning public organizations into more competitive and adaptive to new challenges. Specifically, this chapter suggests how the characteristics of Management by Objectives and Total Quality Management must adapt to NPM's reforms so as public organizations to achieve the set goals.

The second chapter analyzes the role that managers have in public organizations. It presents the challenges that top managers are dealing with, trying to deliver efficiently the organizational goals. Both personal and organizational success depends on managers' ability to acquire leadership competences, which enable them to bring out the best in their

subordinates. Therefore, this chapter presents the competences that both managers and leaders should acquire and proposes how these can be combined to successfully develop skilled top managers.

The third and fourth chapters are devoted to Aristotelean philosophy and his legacy in *Nicomachean Ethics*. Specifically, in the third chapter, his philosophical background and his theories about human beings are analyzed for a better understanding of our readers. It is highlighted Plato's pivotal role in the development of Aristotelean philosophy about nature, human beings, science and politics. Additionally, in the same chapter, Aristotle's empirical philosophy is analyzed as the second part of his theory about the functionality of the world. Human beings are responsible for their actions which are the expression of their emotions and ethics. He is keen on human beings and how they are able to control their emotions through their ability to make the best possible decisions and acquire these habits that lead them to happiness and mediocracy.

Furthermore, various extracts from Aristotelean *Nicomachean Ethics* have been chosen to present that Aristotle indicates how people can be emotionally balanced by controlling their passions and emotions. He proves that human beings develop specific emotional reactions as a result of adopting specific habits. Consequently, they should be aware of the quality of their habits in order for them to be moderate and happy. We could say that this chapter suggests how Aristotelean Emotional Intelligence can be applied in working life and promotes the value of ethical virtue which should be a prerequisite for top managers and their teammates as well.

Finally, the fifth chapter talks about EI competences and how important they are for top managers' good performance. High levels of EI provide top managers with the ability to control themselves and the emotions of their teammates as well. Which are the EI advantages for top managers' performance? Does it help them to inspire their teammates to work for organizational well-being? Additionally, it is stated the high importance of EI in multicultural public organizations where the human resources demands are higher, because top managers should be able to cultivate a common organizational culture, and understand the needs and habits of a multicultural team.

INTRODUCTION

Over the last decades, society tends to invest more in human behavior, promoting that self-development entails societal, economic and cultural development. Public organizations started to focus on the human factor, because they believed that human beings are the keys to success. Productivity, efficiency and effectiveness can be achieved, only if the organizations invest in public servants as human beings by setting their characteristics at the center of every organizational plan. In other words, public organizations now work on how people's competences get affected by organizational culture and what kind of reactions they tend to expose under which circumstances.

Dealing with all these dilemmas, EI emerged as the most important competence that everyone should acquire in order to keep the balance in his personal and working relationships. And one of the most challenging issues is "EI and effective leadership" that is being developed in multinational literature worldwide. A high level of IQ is not sufficient for an effective leader/top manager, because he is advised to be able to control, firstly, his emotions and, afterwards, to become aware of the emotions and ethics of his teammates. Therefore, he should attain a balance between his IQ and EI in order to achieve the best possible team and organizational performance.

Many theorists and scientists discussed the reasons why EI is a very useful competence for top managers who desire to be effective leaders. However, Aristotle in *Nicomachean Ethics* (*NE*) talked about how human beings can achieve EI. Specifically, he provided us with a philosophical and human-oriented work concerning how human beings are able to attain a balance between ancient logic and their emotions or between their excessive expressions of them. Aristotle maintains that emotionally balanced people are able to preserve the balance in every sector of their life. Therefore, top managers should be aware of what empathy means and how they can avoid IQ prevailing their EI making them unable to be effective leaders.

Finally, it is very triggering to find a way to apply Aristotelean philosophy to New Public Management and understand that his legacy is still applicable in our modern world. Additionally, we should examine how Aristotelean human being succeeds in Greek public and international organizations and mostly, during the Covid19 pandemic. Undoubtedly, EI is required for an effective top manager in a demanding public sector where both public servants and citizens ask for an innovative and human-oriented public administration.

I. NEW PUBLIC MANAGEMENT

The term “*public*” comes from the Latin word “*populus*”, which means “*by the people*”, “*by the state*”, or “*done for the state*”. However, the foundations for the meaning and significance of this word were laid in ancient Greece’s Athens, where the democratic political system was introduced and flourished. At the time, the word “*δῆμος*” in ancient Greek meant “*the people*”, and “*Ἐκκλησία τοῦ Δήμου*” was the main organ of the public sector that convened publicly and democratically to make the most important decisions for the people of Athens. So, we are referring to the organ of the public sector that not only served the people, but was also consisted of the people, through the open conventions. It was founded by the people for the people, and it constituted the first formation of public administration.

Because New Public Management (NPM) is a series of reforms related to the culture, administration, and human resources management of any public organization, we should consider what are the main objectives and the predominant characteristics that should be preserved. Therefore, the first step towards finalizing the definition of the NPM, may be to identify and define the quality and quantity of the most important factors. Considering Herbert A. Simon’s statement, that “*management is the art of getting things done*” and that the management of a public or private organization is the applied science and art that focuses on organizing, managing and allocating personnel in the best possible way so as to achieve efficiency and effectiveness, the first questions arose. What is the procedure for completing tasks? What are the expenses? Are organization, management, and allocation of resources more valuable and important than the goal of good performance, or vice versa?

When it comes to the public sector, the last question is the most important to answer and keep updated in order to meet all the people’s demands. The cost that the public sector should bear in its pursuit of effectiveness and efficiency is at the heart of any proposal for public administration reform. On the one hand, there is the option of public management that strictly pursues the set objectives of productivity and effectiveness, relegating the human factor to the background either as an employee or as a “client”. On the contrary, management should be more adaptable and capable of establishing a series of goals that each contributes to the operational qualification of each level as well as the long-term effectiveness and efficiency of the organization in dealing with public issues. So, when we talk about the implementation of NPM, we should solve the aforementioned dilemma by meticulously studying the premises and statements of NPM.

The ultimate objective of NPM is to give public organizations a new direction that makes them more competitive and adaptable to the challenging and ever-changing business environment, because people – clients never stop looking for the best possible services and the fulfillment of their needs. Public sector organizations should be aware of developments in the business sector, or they will be unable to meet people's needs. Therefore, the primary goal of NPM is to make public organizations more business and market oriented by introducing the concepts of customer – orientation and cost – reduction. Specifically, the strategic goal of any organization should be to provide services that meet the needs of civilians-clients while reducing financial and time costs. But first, the functions, and especially the organizational structures of the public sector should change. Some of the key messages of NPM are decentralization, flexibility, less hierarchy, more experienced teams of experts open to any kind of collaboration, whether within the organization or with external institutions (including from the private sector), and the introduction of systematic monitoring and evaluation. As a result, a public sector organization should establish explicit goals and provide officials with clear performance indicators to be used in final evaluation and feedback. Finally, staff should be motivated by managers who have a dedicated team of experts to monitor and guide the achievement of each goal set.

1.1. Management by Objectives

Peter Drucker introduced Management by Objectives (MBO) in 1955 (Rammata, 2011) as an administrative system in which all the individual commissions of an organization should follow both strategical and operational goals to deliver adequate results. Specifically, in order for the organization to be effective and efficient, it must first establish clear objectives and then, adjust the management of human resources to them. However, in these modern times, NPM prevailed and changed the administrative procedures of the organizations, which are now on, more result-oriented than rule-oriented, because it is maintained that following the rules no matter the cost would be dysfunctional for public services. Consequently, the procedure of defining explicit performance for the upper levels of each organization and, afterward, the allocation of the general pursuits at the lower levels as specialized actions, is the adjustment of the reformations of NPM by MBO.

Moreover, an organization that implements MBO should set specific objectives with a view to work towards them and achieve specific results. In Greek public sector, the procedure of setting specific objectives occurs every year with the announcement of relevant regulatory

decisions in November or December, according to laws 3230/2004 and 4369/2016 (Rammata, 2011). After determining all the objectives that must be met by the end of the year, they should be allocated to the individual levels of the organization. This strategical allocation is a top-down approach beginning with the upper political level, where the strategical goals are established and communicated to various managers of the organization. It is the first and most important step in MBO. Specifically, the organization should decide and announce what will be done, namely which objectives will be pursued and which goals will be determined by various levels of the organization. Consequently, the next step provides the method for achieving the strategical goals by determining the operational goals. The latter should be tailored to each unit of human resources so as to be achievable in accordance with the overall strategical goals of the organization.

MBO as a managerial tactic (Sherwood, Page, 1976) advocates that the public servant is required to follow only the given guidelines in accordance with both strategical and operational goals and in a manner that is not obscured by any externalities. Each organizational level has a manager who is responsible for getting things done and decides which goals are specific, clear, rational, operational, achievable, and consistent for his team. Finally, the proper manager – leader should be determined, uncolored by the interdependence of the organization with both the internal and external environment, because MBO proposes that an organization is operational when its boundaries are defined, and it is closed to any external factors that may pressure and affect the set objectives (closed system) (Sherwood, Page, 1976).

1.2. Total Quality Management

Total Quality Management (TQM), which was introduced among others by Edward Deming, Kaoru Ishikawa, Philip Crosby, John Oakland and John Juran, approaches of public-sector organizations' management from a different perspective than the aforementioned MBO. Its primary objective is to achieve a long-term amelioration of organizational performance by employing both strict management to deliver strategical and operational goals and a soft policy with consideration of the human factor. Additionally, the quality should be preserved; otherwise it should be pursued at every organizational level that works as an autonomous functional part of the organization, and it is, also, implicitly connected with other levels in order to deliver the intended result. Specifically, every organizational level is efficient and effective, both as a unit and, as a component of the organization, since only the harmonious and excellent cooperation among the organizational levels can lead to continuous improvement

of produced services. Finally, the proper and sufficient service of civilians-clients is the most significant part of the intended result of any public organization (civilian oriented management) (Rammata, 2011).

TQM provides the public sector with an array of innovations based on the model of NPM. TQM's overarching concept is the pursuit of general quality on both organizational and operational level. Especially, it is highlighted that if an organization wants to minimize the cost of managerial action, it should gradually increase the quality, which entails that the various sectors will cooperate harmoniously under the umbrella of the organization. Only then each public organization will be able to achieve its ulterior goal of efficiently providing its services at the civilians or other organizations. Finally, TQM innovated by introducing human factor as the dominant tool of every organization, since managers and employees plan, implement, and assess the general performance of the organization. Consequently, training programs, continuous motivation provision, assessment, and commitment should be provided to human resources of each organization in order to invest in them, gradually improve their performance and, ultimately, minimize the cost of production. The managers collaborate extensively with their team by being trustworthy and open to everyone, communicating a vision, being determined, and providing motivation and empowerment so as to complete the right work, the "right way the first time" (Stupak, Harrison, 1993)

TQM is based on the concept of open organizations, consisting of participative groups, and structured horizontally. Only through the cooperation of different organizational groups can a problem be addressed, as the various facets of it can be examined. Every organizational level, even the lowest, is able to deploy its expertise and lead to the resolution of any problem that may arise (Stupak, Harrison, 1993). The fundamental concepts behind TQM are decentralization, visionary leadership, strategic planning, staff oriented, and client/civilian driven management. TQM believes that individuals in an organization should feel comfortable to utilize their skills to the fullest, make their own decisions and accept responsibility without fear of a possible bad assessment. Finally, public organizations should feel responsible to satisfy civilians-customers' needs because they are the most significant source of feedback, by indicating to them the achievement of a set goals or the possible changes that should be done for the services' amelioration.

To sum up, owing to civilians-customers' multiple and increased demands from the public sector, as well as the radical evolution of technology, public organizations are obligated

to proceed in managerial administrative reforms. According to NPM, the human factor is the key to success by achieving the three Es; economy, effectiveness, and efficiency. Given that the prioritized goals of public organizations are the use of new technologies, economy- and human-oriented management, the experts are advised to treat human resources strategically and use them as the main tools for success. Managers – leaders, according to NPM, invest in their staff by providing them with motivation, improvement, continuous training programs and support – either psychological or organizational.

Human-oriented, extroverted, and upgraded administration that has abandoned the impediment of bureaucracy and aims for quality without considering any short-term costs, is part of the modern reformed public sector. Public servants should be able to confront all the difficulties and demands that may arise, be open to new challenges, not avoiding assessment and, of course, always find reasons to improve themselves. So, the managers should be present for their employees to hear their personal goals and needs and motivate them for doing their best for themselves and for the organization.

In conclusion, the upper-level managers should express, summarize, and communicate the organization's vision, mission, goals and objectives in order for middle level managers to act correctly. Only then, the organization could accomplish both strategical and managerial goals, while being well organized, effective, and efficient. Putting the human factor first, public servants could accomplish their mission of serving the civilians with high quality at a low cost (both temporal and monetary), through continuous empowerment, motivation, and retention of working interest and recognition of their contribution in the success of the organization.

II. GREAT LEADERSHIP

2.1. Challenges for Contemporary Managers

Management and leadership competencies are the foundations of every higher civil servant in hierarchy that aims to accomplish the strategic organizational goals. In other words, public organizations should master the managerial and leadership skills since they play a pivotal role in achieving not only the sectorial goals and the operational function, but also the support and cooperation of the entire organizational levels. Therefore, the coordinators of every team should meet several skills and competencies without sidelining the human aspect of management to make the most out of every member of the team. Despite that public organizations have less chances for innovation compared to private sector, they try to invest in the excellent human resources management because civil servants could be the catalysts of innovation and development.

Hence, every manager should cultivate a range of specific competencies to lead a team effectively and adopt the right decisions by allocating the staff pertinently for the attainment of both the sectorial and organizational goals. However, the manager should take into account the human factor and especially, he should not neglect that every single public servant is unique concerning his skills and academic background. Consequently, the manager should search for operational solutions to achieve balanced cooperation among his subordinates. Another important factor is that the organization should follow and respond efficiently to the needs of civilians – clients regardless of their origin, their gender or their social background. Therefore, requisitions are getting more difficult to attain, since public servants should possess those competencies that make them apt to understand and serve people with significant cultural differences. By extension, the manager is advised to consider all these aforementioned factors a priori to firstly plan the proper allocation of the team members and resources, and secondly to set the operational goals (Rammata, 2011).

For the success to happen, managers and leaders should combine the purely strategic and business approach of organizational function with the meticulous study on the behavioral factor. Specifically, the manager is advised to pursue the successful delivery of three main criteria – cost, time, and quality – the so-called “golden triangular” (Atkison, 1999 in Rammata, 2011) and the satisfaction of civilians – clients following the flexible and adjustable management of human resources. Except for considering the aforementioned factors and after setting the foundations of the managerial plan, the manager should assume a lot of responsibilities that are critical in the attainment of organizational effectiveness and efficiency.

In other words, the manager should be a leader inspiring and motivating his team, communicating his vision to others in the best possible and articulate manner. He should allocate the various responsibilities to the team having, already, done a meticulous analysis of the skills and capabilities of each member with a view to every role corresponding to every member. Additionally, all members are advised to be prepared to face the pressure that bureaucracy and civilians' demands may impose, and, by extension, the manager should be certain of this and able to provide them with all the relevant tools and support. Furthermore, the goals need to be clear and divided into individual ones that are tailored to every member or team, since the manager should be concrete with the content of the goals, the timeframe and the appropriate distribution of roles and responsibilities. Moreover, the manager who is responsible for making the right decisions and managing any crises that may arise should encourage justified feedback, dialogue, and teamwork. Finally, every manager is responsible for the assessment of his team with the ultimate view to motivating and making the most of them for the benefit of both the organization and its staff (Rammata, 2011).

2.2. The Covid19 Pandemic Challenge

People's everyday life has changed radically after the Covid19 pandemic. Specifically, people have changed their social and personal life by avoiding any kind of social interaction that may cause any Covid19 effects. As a result, public organizations had to find new ways to serve the civilians by providing them with safety and the best achieved service delivery. However, we could argue that the most important factor determining the performance of public organizations that have been affected by the pandemic, is public servants' behavior within the organization.

The managers need to do a step back and try to review the new social circumstances that emerged by the Covid19 that have affected the organizational well-being. This is a big challenge since the managers should take into consideration that the organization should change or even be adjusted to new demands. The organizational culture cannot remain the same, because the factor of health is the key for the managers to successfully build a new plan.

Specifically, they are asked to keep the balance between rational and non-rational aspects of human social behavior (Simon in Simonsen, 1994) since social and working relationships became edgy and very demanding. They should be ready to face any challenge threatening their rational decision making. What should they do if the cases are getting

increased within the organization? In this case, they deal with two critical challenges. Firstly, they should find a solution to fill the gap caused by the absent public servants who are in quarantine, and secondly, they should decide if it is rational or non-rational to ask their subordinates to work from home in order to stop the virus from a spread in the organization. Dealing with the specific dilemma they need to make a list of all the alternatives that they have, define all the consequences that may occur and finally make the best decision with the less dangerous consequences for the organization (Simonsen, 1994). In other words, they need to discover Aristotelean mean in all the existing alternatives so as to be aware of the excessive behaviors that may arise.

Given that virus Covid19 has forced many organizations to follow the plan of “working from home” to eliminate the infections and raise the organizational productivity, the manager needs to reorganize his strategical plans and decide what is the most proper thing to do. This task is undeniably very challenging since the manager should be creative in finding new ways to handle this new reality. Especially, under quarantine and working from home conditions, the manager needs to have a clear sight of what he is able to do for the organization. The Aristotelean ethical values of “(a) *self-awareness (emotional self-awareness, accurate self-assessment, and self-confidence)*, (b) *self-management (emotional self-control, trustworthiness, conscientiousness, adaptability, optimism, achievement orientation, and initiative)*, (c) *social awareness (empathy, organizational awareness, and service orientation, and (d) relationship management (developing others, inspirational leadership, influence, communication, change catalyst, conflict management, building bonds, and teamwork and collaboration.*” (Offermann, Bailey, Vasilopoulos, Seal, Sass, 2004) are the key competences that the manager should possess to keep his team balanced, efficient and productive.

Hence, the manager should be very careful to develop his EI levels and ask his subordinates to do the same. Besides, it is widely accepted that social awareness and relationship management are essential for effective team performance. Civil servants high in these EI competences can be more open to discussing and finding solutions to any arisen issue, can understand easier what their colleagues are asking for and can be more balanced regarding their personal desires and dreams in the organizational context (Offermann, Bailey, Vasilopoulos, Seal, Sass, 2004).

So, the manager should focus on inspiring his followers to acquire these competences even by distance highlighting that EI competencies are the organizational chain that should not

be destroyed. Good performance can be achieved even if the team members do not work together when the manager is always there for his followers, talk with them, and understand their fears and impulses. Zoom meetings and motivational letters can help to reinforce their positive feelings giving their best for a good performance. Additionally, it is very important for the manager to keep the balance. He is not advised to provide his subordinates with a huge number of tasks, believing that working from home is easier and more convenient for everyone. On the other hand, he should be very careful to allocate the same number of tasks to his team and ask them to work the same hours as they would do if they were not at home.

2.3. Managerial Competencies

As mentioned above, management is an operational function that controls complexity and aims at the effective utilization of various resources and tools to facilitate the attainment of the organizational goals by converting the inputs to outputs. The environment within the organization should be coordinated horizontally and vertically in order to facilitate the process of achieving the shared goals, efficiency and effectiveness. The individuals who assume the latter responsibility are the managers of several organizational levels through a technical and social process. Firstly, management requires subjectivity, insightfulness and determination to allocate the public servants appropriately for the attainment of the organizational goals and perfection. Regarding the fact that management is an integral component of the social process, human resources should be controlled and monitored by appointed with the goal of achieving shared objectives. Specifically, managers need to find ways and solutions to manage their team and, generally, they ought to be able to monitor them without disregarding the significance of financial resources and the given deadlines. The demand for possessing specific skills, abilities, knowledge, expertise, and experience is indissolubly connected with the managerial role.

The allocation of the right people at the right positions contribute to the elimination of time and financial resources within the organization. Therefore, the latter does not lose money and time trying to overcome organizational dysfunctionalities, but it focuses on the attainment of the set goals. Essentially, the entire organization needs to see at the face of the managers an organized, calculative, and supportive person (Ravichandran, Nagabrahmam, 2000). Specifically, the manager's organizing-technical skills are identifying and planning the required activities to achieve the organizational goals. The manager should guarantee the prevalence of smooth and coordinated functions since he is responsible to fill up various

positions with the right individuals who have the right skills, training, and qualification. All assignments should be clear to everyone, and all the necessary resources should be provided (Ravichandran, Nagabrahmam, 2000). Additionally, the manager has as supreme personal goal – assigned by the organization – to sustain growth and achieve efficiency and effectiveness through innovations. This responsibility requires the manager to be technically able to calculate all the parameters that may affect either the procedure or the result of achieving the set objectives. Especially, in cases of increased environmental uncertainty, the calculative manager controls the imponderable factors, sustains the coordination of the unit, and leads it to the accomplishment of the objectives through balanced cooperation (Ravichandran, Nagabrahmam, 2000).

Finally, human skills are essential for the effective manager who should try to solve any problems that may arise within the unit in a beneficial way for both the unit and the whole organization. However, when discussing a supportive manager, it is more realistic to speak of a leader rather than a manager, because the skill of supportiveness tailors to the profile of a leader who cares for the unit, listens to their problems, and motivates them to improve their skills and be more productive, firstly, for their self-realization and, secondly, for the benefit of the organization as a whole. Consequently, the manager with leadership skills is compassionate (Ravichandran, Nagabrahmam, 2000) and he ought to work with his subordinates in a way of keeping them balanced individually and collectively through the deployment of an array of both technical and human skills.

2.4. Leadership Competencies

To analyze the skills of an effective leader, the notion that is inseparably connected with the manager's role (the head of a unit) should be set aside. It is very possible to meet an informal leader who is the potent member of a unit to master all the relevant skills. Leaders personify an interactive dynamic process through the organization since their decisions and actions influence everything from human resources to the final achievement of the set goals. It could be said that leaders work for and with their followers, because they focus on cultivating fruitful communication with them, shaping their behavior and emotions, and directing their efforts towards both personal and organizational objectives (Limbare, 2012).

Considering that every person who wishes to be an effective leader needs to consider the relevant circumstances the organization or the unit faces and, undoubtedly, the

organizational values that should be followed. Therefore, it would be more advisable to conclude at the most important leadership competencies bearing in our minds the various suggested leadership styles and, that leaders are advised to be present in an organization because they create its culture and foster a set of behaviors and values. The following is the combination of the eight different leadership styles that Reddin W. proposed in *Management Development* (1970):

1. Deserter leadership which proposes that the Leader is passive and chooses to avoid initiatives and problem solutions within the organization.
2. Missionary leadership according to which the leader is interested in keeping balance within the organization.
3. Autocratic management according to which the manager retains as much power and decision-making authority as possible, does not trust and show confidence in others and he produces a motivation environment by creating a structured set of rewards and punishments.
4. *“Compromiser style leader is a poor decision maker who is over influenced by the pressures of work, who minimizes immediate pressures and problems”* (Limbare, 2012).
5. Bureaucratic management according to which the leader manages “by the book” since everything should be done according to procedure or policy. He controls the issues that may arise according with rules and their conscientious enforcements.
6. Developer leader who provides his team with space and time to make decisions for the organizational good. His team is main part of the decision making since they are committed to the objectives and goals of the organization.
7. Benevolent leader is decisive and aware of how exactly he should manage his team in order to deliver all the set goals. The organizational issues get solved in his way because he knows what to expect from his team and how he can allocate the responsibilities.
8. Executive leader who *“is a good motivator who sets high standards, treats everyone differently, and prefers team management”* (Limbare, 2012). Emotional intelligence is one of his characteristics since he respects the differences among his team and, therefore, adjusts himself to the others’ character.

Additionally, the Theory X and Theory Y of McGregor in *Leadership and Human Behavior* (1957) and Taylor’s assertion in *Principles of Scientific Management* (1911) (Limbare, 2012) that *“Employees are maneuvered by the leader, therefore, the leader has to focus all his*

attention to the needs of the organization rather than on the needs of the individual”, help in the identification of the most significant skills that a leader needs to require. However, a genuine leader should not forget to focus on the proper delegation of work, transparent communication, empowerment, and effective feedback (Limbare, 2012).

Hence, the leader is advised to have the ability and willingness to instill a vision, pursue the achievement of the set goals and preserve the balance among the members of the unit or the organization. In other words, the explicit communication of a vision provides the followers with specific guidelines that need to be respected. In this way, the leader articulates the organizational values, and according to them the followers assume their roles and implement the group’s mission. Leaders should use their imagination and foresight to inspire the unit to achieve the mission outlined by the vision. It could be stated that the vision is an essential and value-based process for an organization because it represents both the organizational and followers’ values, thereby achieving the general internal balance and coordination of the organization¹. A charismatic leader should gain the loyalty of his followers and the belief that he is capable of achieving the articulated vision and he should inspire them that every decision and consequent action is for a worthy cause.

Furthermore, excellent leadership entails perseverance in accomplishing the task, attaining the vision, and delivering the desired results. The leader needs to show high commitment regarding the delivery of the set objectives and, simultaneously, inspires the unit to develop more their skills and commitment as well, in front of the balanced and effective cooperation. However, the leaders’ persistence in achieving every goal except for the prementioned results, demonstrates their confidence that their team can meet all the expectations and deliver whatever that may be asked (Ravichandran, Nagabrahmam, 2000).

Finally, the person who desires to assume the challenging role of the leader in an organization should not forget the significance of maintaining balance and peace through the several organizational sub-units. Given that a public organization consists of several sub-units (departments) its final objectives are divided into other sub-objectives for each department. This unavoidable situation generates differences among the sub-units, conflicting needs and in some cases a potential threat to the ultimate organizational goal. Consequently, a public organization needs a leader with the ability to instill in his followers a strong connection

¹ The leadership vision and the managerial long-term planning have some differences. On the one hand, the vision is imaginative, unique, informal, intuitive and value- oriented. On the other, long-term planning is rationalistic, common, formalized, result oriented and possess the logic of reasoning (Ravichandran, Nagabrahmam, 2000).

between the commitment of delivering the given goals and maintaining the organizational balance – coordination with honesty, fairness, and mutual respect. Since the leader monitors the unit to feel obligated to respect the organizational values, ideology and goals while making efforts to deliver its individual goals, the aforementioned connection should be articulated on both cognitive and emotional levels. Therefore, in a changing environment throughout the organization, the leader is advised to act complementary and contributes to the emergence of “*a culture of togetherness, shared membership and increased morale*” (Ravichandran, Nagabrahmam, 2000) through the cultivation of a specific behavior. This is important to happen because both the leader and his teammates will get used to specific actions and reactions resulting to the creation of common ethical code within the organization. We should not forget that Aristotle in *NE* was the first that talked about this way of living as the most important thing that people should pursue.

2.5. Managers vs Leaders

Public organizations should identify all the above mentioned competencies of both managers and leaders in order to achieve higher performance. Organizations, in particular, should be aware of choosing the individuals that have the potential to develop the managerial combined with leadership skills. By developing the appropriate competencies, the organizations achieve better alignment with their current and future needs, better human resources allocation and effective strategical planning. It is important to highlight that for managers to deliver all the assumed responsibilities successfully, they should make serious efforts to develop the skills of the perfect leader. In other words, perfect leadership complements perfect management, otherwise perfect management comes with perfect leadership because they are interconnected and create a new organizational direction.

Decision making, effective communications, problem-solving, planning, proper delegation of functions, and meeting management goals can only be achieved by a manager-leader. Consequently, the managers with leadership skills should be aware of preserving and respecting the organizational vision while implementing the strategic plan, taking the initiative to be innovative, taking risks and pursuing changes proportionally with the external environment.

Additionally, they should not be confined by the maintenance of the order and technical management, but they should be concerned with the dynamics of any given situation and should

be ready to proceed with an array of changes, even of the organizational culture, in order to achieve perfection. Empowerment, motivation, awarding system, character-based decisions and emotional intelligence are apparent for the proper management which, also, acts to attain positive results and overcome negative consequences. Furthermore, feedback is beneficial for a good performance not only of the unit members but also of the manager himself. All of them need to understand and cope with the given feedback with a view to realising their own strengths and weaknesses and to learn from their own mistakes. Only then will the entire organization adapt to the various needs and changes that may arise. Interconnection between the organizational units, extensive dialogue, interpersonal relationships, and the alignment of personal goals with organizational ones should be prioritized as significant opportunities for growth and innovation.

Finally, the managers should be part of their unit pursuing continuous general growth, supporting them, and promoting a culture of collectivity. The managers should work with and listen to their team so that every individual will try to improve their skills, and find ways to achieve the set goals. They should not focus on investigating what the members do and how they do it, because this attitude would cause a culture of fear, punishment, limited actions and an unwillingness for growth and improvement. On the contrary, they should let their followers feel free to express and develop their own ideas by allocating them demanding tasks and providing them with the means and liberty to deliver their work. Namely, they need to be as moderate as they can, because only then they will be able to understand the real needs of their teammates and organization as well. Aristotelean mediocracy and self-control should be the most important competencies for a manager who desires to be a good leader.

Consequently, it could be argued, that alternatively, leadership without management is establishing a new direction and vision for others to follow, without articulating the way of achieving them. On the other hand, management without leadership is a continuous control of maintaining the order and status quo so as the organizational action will not deviate from the established plans and set goals. The biggest difference between managers and leaders is in the way they motivate the people they work with, which is a decisive factor for the organizational performance.

To sum up, the challenges that the managers in public organizations are dealing with are very demanding. They need to find a mean in every decision they make to avoid excessive actions and bad performance of their team (Aristotle, *NE*). Taking into account that human

aspect should be at the center of their management, they should develop specific competencies that make them good leaders. Specifically, the managers are advised to follow and respond to the needs of both civilians-clients and their teammates. In other words, they should invest in human factor pursuing to deliver three main criteria of cost, time and quality. However, they should not sacrifice their inspirational and motivating role in order to successfully deliver the organizational goals.

We could propose that Aristotelean EI of mediocracy, self-management, self-awareness, self-assessment, empathy, and social-awareness are the key factors for the successful management. The managers who desire to be good leaders responding to the needs of their followers and civilian-clients, need to pursue Aristotelean ethical values of happiness and mediocracy as analyzed in *NE*. Besides, perfect management could come with perfect leadership and vice versa, because they are interconnected and together create a new organizational direction.

III. LEARNING FROM *NICOMACHEAN ETHICS* FOR CURRENT PUBLIC MANAGEMENT

3.1. Aristotle's Philosophical Foundations and its Relevance with Plato

Aristotle, who was born in 384 B.C. in Stagira of Halkidiki, was the first philosopher who attended the Plato's Academia for twenty years. This long period was very pivotal in developing his philosophical background because Aristotle apprenticed close to Plato, broadening his horizons, and laying the foundations of his philosophical theory. Given that Plato used to follow an educational system fostering his students to feel free to express their thoughts, philosophical theories, and doubts about the validity of Plato's ideas, Aristotle had the chance to freely develop his philosophical theories without being manipulated by his teacher's guidelines. Not only was he devoted to Plato but also, he was objective and critical of his teacher's ideas (Montanari, 2008).

This deep relation between Aristotle and Plato contributed to the development of a new philosophical theory about nature, human beings, politics, and science. Specifically, Aristotle being a teacher at Plato's Academia and, later in 335 B.C., at his Lycaeum or Peripatetic School was evidently influenced by Plato's philosophical subjects about ethics and politics and their contribution to metaphysics and sciences. Platonic philosophical method and theoretical examination of multiple problems and questions, such as the immortality of the soul, nature's disposition, why people should be fair and should try to find the ultimate truth, were a source of continuous research and concern for Aristotle (Hughes, 2013). These questions and problems can be solved only by setting the foundations of ethics and politics, because people should be able to find out the fundamental characteristics of the world through the meticulous examination of nature itself. Science and metaphysics should be studied through the lens of theoretical examination of life.

Plato uses the maieutic method (or Socratic dialectic) to determine his partners' guesstimates are tenable and true. Accordingly, Aristotle starts his research from generally acceptable opinions (“*ἔνδοξα*”) that most people or wise men have. He proposes that the truth can be found only by criticizing what the common sense or the philosophers claim regarding a given issue (Hughes, 2013). The consequent deconstruction of (“*ἔνδοξα*”) is a procedure of generating more questions, in-depth distinctions and dilemmas focusing on setting the ultimate and crucial question that will preoccupy the readers and lead them to their philosophical truth. Especially, Aristotle is not as dogmatic as Plato since he recognizes the truth of the ideas that most people claim. He prefers to create various dilemmas so as to sharpen the mind and the

perception of his readers because Aristotle highlights that the most significant part of finding the original truth is the deconstruction procedure, not the final concern regarding a philosophical-social-political issue. The introspection, the perception of how real life works and how a human being can achieve his goal, is at the center of Aristotle's philosophical theory. However, many commentators criticize Aristotle's ideas and dilemmas, claiming that the philosopher sometimes is not concrete and proposes contradictory things (Kalfas, Zografidis, 2006).

Another fundamental aspect of Aristotle's philosophical theory is the interdependence of the Ancient Greek language and reality. Especially, the philosopher is the first who argues that Rationality (“*Λογική*”) is the systematic use of Ancient Greek language leading to the definition of a system of general norms about the proper way of communication, thinking and argumentation about any issue (Kalfas, Zografidis, 2006) & (Vegetti, 2000). According to Aristotle, syntactical analysis of a sentence demonstrates that the subject and its predicate, which says something about the subject, are among the main terms, resulting in differentiation of the latest from the rest of the same category. Besides, the predicate has a *general* meaning, it attributes a characteristic to the subject which has *individual* meaning and converts it into a special and specific one. When people talk about a given person, thing, or animal, they naturally connect the *individual* meanings with the *general* ones. Accordingly, the categorization of beings is necessary for real-life since on the one hand, there is the category of specific human beings, animals and things which Aristotle calls individual (“*καθ' ἕκαστον*”). On the other hand, there is the category of various characteristics that can be used for the individual beings – this category is called general (“*καθόλου*”) (Kalfas, Zografidis, 2006) & (Vegetti, 2000).

Seemingly, the category of “*καθόλου*” plays the most decisive role in the definition of ethics since they are traits describing the behavior of the people. However, Aristotle rejects the supremacy of general meanings (“*καθόλου*”) because without the existence of individual meanings (“*καθ' ἕκαστον*”) are just descriptions. He points out that the essence (“*ουσία*”), which is one of the categories of the Aristotelean rationality, should be discovered only in individual beings of real life. Individual beings are the essence of everything because they can exist by themselves. Unlike, general meanings that cannot exist on their own, but they are supplementary to the essence which is a significant category of Aristotelean rationality. This kind of essence could be compared to the Platonic Idea concerning general and vague characteristics that are difficult to achieve and understand. Platonic Ideas are part of the supreme and unapproachable “Kingdom of Ideas” that is made only for the philosophers and

those that have found the supreme truth of our world. On the other hand, Aristotle criticizes – one could even say rejects the Platonic Ideas because they are not applicable to real life. According to him reality and its components provide people with the only truth and the reasons for shaping various behaviors. Finally, a sentence consists of other Aristotelean categories that define if a given information is true or false. The most basic of them are the followings: “how much”, “how”, “place of an act”, “period time”, “relation with the rest”, “acting” and “suffering”. Therefore, those factors determine the behavior that people decide to choose in real life since new conditions of action emerge according to the information given by the prementioned categories (Montanari, 2008) & (Kalfas, Zografidis, 2006).

In terms of the language he employs in his writings, Aristotle believes that each branch of science necessitates a unique vocabulary capable of expressing the relevant ideas and arguments with clarity, consistency and accuracy. Therefore, Aristotle prefers using special vocabulary and inventing new words for his philosophical ideas when the language of everyday life cannot express them. Consequently, his texts are densely written, hard to understand, and unsuitable for basic readers without any philosophical background. Should someone want to study and understand Aristotle’s texts, he needs to be aware of his former philosophical legacy otherwise, he could not be able to follow Aristotelean innovative thought (Kalfas, Zografidis, 2006). Concluding, Aristotle’s philosophical mindset demands special vocabulary being articulated since the philosopher tries to investigate people’s ethical and psychological backgrounds, as well as how they should lead their lives, be just and responsible for the common good, while following the rules of the ethical code. Biology determines the evolution of the human soul and its adaptation to the changing ethical order because everything that affects humanity should be considered as part of reality and not as something metaphysical due to the inconvenience that the majority of people deal with every time they try to explain human soul (Hughes, 2013).

3.2. Aristotle’s Empirical Philosophy

Every scientific field is unique and different from the others since special knowledge of its principles, method and language is required. People should not pursue to comprehend of the scientific world on common foundations since each scientific field, for example, biology, physics, or Aristotelean ethics, cannot be adjusted to the principles and way of thinking of the others. Aristotle believes in the uniqueness of each scientific field and proposes that people

should recognize it and prepare themselves sufficiently to achieve the supreme level of comprehension. Only then they will manage to enjoy the truth of everything around them (Kalfas, Zografidis, 2006). Besides, Aristotle supports that every scientific field is so well organized that can describe and explain thoroughly a specific part of real life.

Which is the best possible method to study Aristotelean Ethics? Of course, this is the one that Aristotle proposes in order to prepare his students and readers for a meticulous analysis of what we contemporary call as emotional intelligence. His ultimate goal is to arrive at generic ideas applicable to the majority of human beings. Therefore, he starts his investigation from specific cases of real- life which seem to be totally disparate and gradually he tries to find out generic principles and rules (Kalfas, Zografidis, 2006). This kind of scientific reasoning was called the “Aristotelean inductive method” which set the basis for any field of scientific investigation. According to this, every scientist is advised to rely on his senses since he should collect any kind of everyday life experience and facts that may be useful to him. If he is not able to collect the right and most useful ones, he will not manage to reach the supreme – generic principles. Moreover, Aristotle having a deep faith in the value of a humane soul and intellect, proposes that the scientist should not disregard his opinion and consciousness, should not forget that even the language can provide him with the ability to express his thoughts, and he must not underappreciate culture and common opinion. Especially, the last two parameters are the most valuable for Aristotle who does not miss any chance to give prominence to them since both define people’s ethical behavior (Montanari, 2008).

Additionally, the philosopher proposes three levels of scientific consciousness. The first level is “poetic” consciousness, the second level is “empirical”, and the third and supreme level is “theoretical” consciousness. People at the first – lowest level which use their experience and follow various rules, acquire an array of skills that help them to produce material things and activities (*Poetics* – “*Περὶ ποιητικῆς*”). The category of artistic activities is part of this level because it includes both artistic and constructing activities according to Aristotle and Ancient Greeks (Kalfas, Zografidis, 2006). The second category of “empirical consciousness” is the basic tool for the analysis of human attitude, community, and political system. Specifically, at this level of consciousness, takes place the study of human activity and how people behave on a personal, community and political level (ethical activity) (*Nicomachean Ethics* – “*Ἠθικὰ Νικομάχεια*”). Finally, the supreme level includes the categories of consciousness which are mathematics, physics and the “first philosophy”. This category is independent of any kind of

profit and aims at the investigation of truth and objective reality (*Metaphysics* – “*Μετὰ τὰ φυσικά*”) (Kalfas, Zografidis, 2006).

Aristotle got inspired by human beings and dedicated his writings about them. He was keen on people’s ethical values as social and political beings, and he believed that they are born able to adapt to mediocre life via ethical values and the right education. Therefore, he is not monolithic, he does not use elitist ideas, preferring the practical ones based on real-life facts. In particular, he rejects the absolute ethical values and elitist society model of Plato by landing his philosophy down to earth (Montanari, 2008). In other words, literary Realism came after Romanticism and brought literature back to “reality” by arguing that real life is not only made by idealized loves and human beings, or fights for unfulfilled loves, but is something original, authentic and doable. Literary Realism places human beings at the center and promotes the idea that life is a continuous fight against them and morality, in order to bring literature closer to the individuals and their “reality”. As a result, Aristotle’s practical philosophy focuses on human beings and how they make constant efforts to achieve happiness (“*εὐδαιμονία*”) and good (“*ἀγαθόν*”) in the context of Greek city-state. He states that the natural development of social and political life exhorts human beings to constantly chase their personal, ethical, and political progress.

How do people, finally, achieve mediocre and rational life? Aristotle supports that only wisdom (intellectual virtue) can provide human beings with the ability of making the right decision to prefer the right over the wrong. However, given that this practical theory depends on people’s actions and imponderable factors of real life, the philosopher highlights that every case is unique, and people should be ready to perceive the right moderation to be guided at the right way of living. The ethical virtues are supplementary to the intellectual one and they are called “means”. People who possess them are accustomed to mediocracy, self – control and the intellectual and ethical ability to choose means between exaggeration and deficiency. Not only do means lead people to a virtuous life, but also right education is pivotal in creating a specific state of life through specific habits (“*ἔξεις*” in *Nicomachean Ethics* – “*Ἠθικὰ Νικομάχεια*”) (Montanari, 2008) & (Kalfas, Zografidis, 2006).

Concluding, Aristotle expresses his empirical philosophy because he does not desire to define an entrenched state of living, but he focuses on defining a role model according to common sense and given circumstances. In Aristotle’s philosophical world nothing is absolute and unchangeable because everything is possible to happen. The human factor is the most

unpredictable one since it depends on time, place, emotions, quantity, actions, and passions. The role model should be the ideal human being who uses his wisdom in order to choose only the ethical way of living, namely the mediocre one (Montanari, 2008).

3.3. The Presence of Nicomachean Ethics in People's Social and Working Life

Human beings cannot exist outside the organized society and its political system. They are born to live with other humans in a way of pursuing a continuous balance of the society. If they stop thinking and acting as members of the wide societal team their survival will be put in peril. Although it is a fact that everyone should take for granted, the factors that lead to the attainment of the right societal attitude are not only plenty, but also impossible to be taken for granted. This is the most significant part of Aristotelean theory regarding the way people are advised to behave, both as individuals and as members of the widest team called organized society. That is why Aristotle set the foundations of, inter alia, an array of humanistic and societal sciences. Specifically, one of Aristotle's goals was the study of people's attitudes as organizations that can demonstrate feelings of passion and fear. How should people treat each other by trying to control their passions and desires? Are they capable of prioritizing and dealing with any kind of dilemmas that may arise? Which factor determines whether people make the right or wrong choice or a good and a bad decision? Many additional questions can easily arise if we take into consideration the plurality of real life. Therefore, Aristotle decided to write down a meticulous study, or according to some researchers a "manual" of how human beings can achieve a fulfilled life.

Balanced feelings and intellectual habits (“*ἔξις*”) are the main keywords in Aristotelean *NE*. According to the philosopher, every human being who is part of the organized society, should make continuous efforts to control his feelings and preserve his perceptiveness, which will make him responsible and able not only to perceive the most important factors for his choices and decisions but also to understand the reason why they are so significant for him. Generally, everyone should be able to acknowledge his responsibilities and make the right decisions after considering, on the one hand, the reasons that make him accountable and, on the other hand, the adequate skills and knowledge so that the right decisions are adopted. Aristotle, believes that every human being is responsible for his choices, whether right or wrong, since he proposes that someone cannot always make the right decisions just because he is a living human being with feelings and a logical mind. Those two factors have the power to

promptly change the internal balance of anyone making him unable to think with a clear mind and make the right decisions that lead him to the integration of life. However, the most important thing for someone, is not to decide the right over the wrong, but to choose either the right or the wrong one by having complete awareness of what he is going to do. Besides, anyone is potentially capable to do what is considered to be prohibited or not recommended. Why, under which circumstances, and what kind of consequences on a social and personal level these attitudes have, are the main issues thoroughly studied by Aristotle in *NE* (Hughes, 2013).

The language and the used way of writing in *NE* can be defined as informal, chaotic, and difficult to understand. The philosophical study gives us the sense that it was an actual part of Aristotle's oral teachings which were written down as his personal notes. For example, some of the topics continue from one book to the next one, while some other topics are analyzed in more than one no-subsequent book. However, these characteristics do not decrease the value of *NE* since it is commonly known that it was written while the relevant philosophical teachings were taken place possibly at Aristotle's Lyceum. This is the reason why it is believed that the typical division of *NE*² into two "books" and "parts" is not Aristotle's, but it was done by subsequent scholars.

Even though *NE* is a widely accepted study on human life with a global impact on various scientific fields, we should not forget that it was difficult for the philosopher to express all his thoughts and ideas with excellent coherence and cohesion since the analyzed issues are hard to understand. Moreover, the field of ethical behavior is confusing by itself because it includes a vast array of issues and different fields that, ultimately, are connected to and affected by each other. Although these difficulties that somebody can face, in case of trying to study *NE* and understand the overall, it is undeniable the fact that there is a basic structure and cohesion among the topics that can be followed by the researchers and lead them to various conclusions. Therefore, as G. J. Hughes notes in *Routledge Philosophy Guidebook to Aristotle on Ethics* (2013), before we proceed with the meticulous reading of *NE*, we need to define the topics' development as following:

1. The most significant thing in our life is to fully develop our special humane characteristics and live a life worth living. Should we desire to know which are these characteristics, we first recognize that the most humane trait of ours is the capability of

² *NE* was named after Aristotle's son, Nicomachos. Specifically, there are two possible theories regarding the given title of this study that either Aristotle devoted it to his son, or his son published the study by creating its final structure after his father's death.

thinking logically. Our mind and thinking capability give sense to both our intellectual and emotional intelligence.

2. We need to find out how our thoughts influence our characteristics that lead to a fulfilled life. Accordingly, which are these characteristics and how can we acquire them? How does our character affect the choices we are responsible for?
3. Are we totally responsible for our character and our attitude on a personal and social level?
4. The virtue of justice and its significant role can help us to better understand the above mentioned questions.
5. The proper and balanced character should be combined with the development of intellectual competencies which are necessary for us to make the right decisions. This kind of internal balance can lead to the achievement of a fulfilled life.
6. How people are responsible for wrong choices? Is that possible to happen on purpose? We need to find out the relation between good and bad choices, virtues, and evils. Pleasure possibly causes temptation.
7. Human beings cannot live alone, because they physically need to develop bonds and build friendships with others in order to survive.³
8. Friendship and its significance in our lives.
9. Pleasure is not a drawback since every human being should feel delighted and full by his choices and way of living. Therefore, the fulfilled life is a mixture of various ingredients that contribute to the right way of living on a personal and social level.⁴

The main point of Aristotle's in his arguments concerning the right way of living on both personal and social level, is that balanced feelings and intellectual habits provide us with the capability, on the one hand, to make the distinction between the significant and insignificant factors for our decisions and on the other hand, to internalize the foundations of our decisions and choices. Obviously, fulfilled life, according to Aristotle, is culmination of a long journey of self-examination and practice for the attainment of balance between the intellectual and emotional aspects of human's lives. In other words, Aristotle claims that success, on a personal and social level, is indissolubly linked with the absolute balance between IQ and EI. Besides, everything that we do in human life cannot be a conclusion of unilateral action, and it is always

³ Or to cooperate with their colleagues in order to be effective.

⁴ Working environment is part of people's social life since people there should develop friendships, personal relations and they should cooperate with each other.

a matter of point of view. So, people should bear in their minds that every action, decision, and choice to be made is totally different from the others and, accordingly, they need totally different “management”. Finally, it is important to be noted that every working environment is an illustration of Aristotelean society.

3.4. Nicomachean Ethics – Preamble

The first three chapters of *NE* are the preamble of Aristotle’s ideas.

“Let so much suffice by way of introduction as to the student of the subject, the spirit in which our conclusions are to be received, and the object that we set before us.”

“καὶ περὶ μὲν ἀκροατοῦ, καὶ πῶς ἀποδεκτέον, καὶ τί προτιθέμεθα, πεφροιμιάσθω τοσαῦτα.”

(*NE I. iii. 1095a8*)

Specifically, the philosopher gives some general guidelines concerning his conception of ethics, he defines the category of his best students/ listeners who can understand and process his ideas in the most proper way.

Firstly, he clarifies that everything that people choose to do is based on a specific reason. Given that ethics and political science are concerned with what people should do on a daily basis, Aristotle claims that every kind of human action is done because people aim at a specific goal/ Good.

“Every art and every investigation, and likewise every practical pursuit or undertaking, seems to aim at some good; hence it has been well said that the Good is that at which all things aim.”

“Πᾶσα τέχνη καὶ πᾶσα μέθοδος, ὁμοίως δὲ πράξις τε καὶ προαίρεσις, ἀγαθοῦ τινὸς ἐφίεσθαι δοκεῖ διὸ καλῶς ἀπεφήναντο τάγαθὸν οὗ πάντ’ ἐφίεται.”

(*NE I. i. 1094a1*)

Therefore, the most crucial question for all of us is “Why do we do anything on a daily basis?” because everyone needs to understand that there is always an ultimate reason for every choice/ action of ours that leads to the next step, which is more significant than the previous one. Especially, he points out that

“But as there are numerous pursuits and arts and sciences, it follows that their ends are correspondingly numerous: for instance, the end of the science of medicine is health, that of the art of shipbuilding a vessel, that of strategy victory, that of domestic economy wealth.”

“πολλῶν δὲ πρά- ἔξεων οὐσῶν καὶ τεχνῶν καὶ ἐπιστημῶν πολλὰ γίνεται καὶ τὰ τέλη: ἰατρικῆς μὲν γὰρ ὑγίεια, ναυπηγικῆς δὲ πλοῖον, στρατηγικῆς δὲ νίκη, οἰκονομικῆς δὲ πλοῦτος.”

(NE I. i. 1094a3)

Given that there is always a specific end for consecutive actions, and we choose to proceed with these actions for the sake of the specific end, it is obvious that this end is chosen for the sake of itself since there is nothing higher than this one. Thus, this end can be called Good (or even Supreme Good) and its role is pivotal for our life, way of thinking and attitude.

“If therefore among the ends at which our actions aim there be one which we will for its own sake, while we will the others only for the sake of this, and if we do not choose everything for the sake of something else (which would obviously result in a process ad infinitum, so that all desire would be futile be the Good, and indeed the Supreme Good. Will not then a knowledge of this Supreme Good be also of great practical importance for the conduct of life? Will it not better enable us to attain our proper object, like archers having a target to aim at? If this be so, we ought to make an attempt to comprehend at all events in outline what exactly this Supreme Good is, and of which of the sciences or faculties it is the object.”

“Εἰ δὴ τι τέλος ἐστὶ τῶν πρακτῶν ὃ δι’ αὐτὸ βουλόμεθα, τᾶλλα δὲ διὰ τοῦτο, καὶ μὴ πάντα δι’ ἕτερον αἰρούμεθα (πρόεισι γὰρ οὕτω γ’ εἰς ἄπειρον, ὥστ’ εἶναι κενὴν καὶ ματαίαν τὴν ὄρεξιν), δῆλον ὡς τοῦτ’ ἂν εἴη τἀγαθὸν καὶ τὸ ἄριστον. ἄρ’ οὖν καὶ πρὸς τὸν βίον ἢ γνῶσις αὐτοῦ μεγάλην ἔχει ροπήν, καὶ καθάπερ τοξόται σκοπὸν ἔχοντες, μᾶλλον ἂν τυγχάνοιμεν τοῦ δέοντος; εἰ δ’ οὕτω, πειρατέον τύπω γε περιλαβεῖν αὐτὸ τί ποτ’ ἐστὶ καὶ τίνος τῶν ἐπιστημῶν ἢ δυνάμεων.”

(NE I. ii. 1094a1-3)

If we achieve to internalize the Supreme Good and why we pursue it, we will accordingly understand how the rest of the things work together for leading us to the Supreme Good. After this “internal” attainment, we will be totally aware of why we choose to do something. According to Aristotle, this kind of personal achievement should be the supreme goal of every human being whose desire is to be a productive part of a society full of balanced behavior on a personal and social level. By extension, our personal life is controlled when we know why we react in a specific way on specific occasions and where these successive

reactions lead us. In case of being able to control our feelings or even our reactions by being aware of how we finally want to react to a specific fact, then we can adjust ourselves to various occasions and to the various reactions of the others (Emotional Intelligence).

However, is it possible to reach definite conclusions concerning how we should react at every possible occasion? Aristotle answers that question by claiming that:

“Now our treatment of this science will be adequate, if it achieves that amount of precision which belongs to its subject matter. The same exactness must not be expected in all departments of philosophy alike, any more than in all the products of the arts and crafts.”

“Λέγοιτο δ’ ἂν ἰκανῶς εἰ κατὰ τὴν ὑποκειμένην ὕλην διασαφηθεῖη τὸ γὰρ ἀκριβὲς οὐχ ὁμοίως ἐν ἅπασιν τοῖς λόγοις ἐπιζητητέον, ὥσπερ οὐδ’ ἐν τοῖς δημιουργουμένοις.”

(NE I. iii. 1094b1)

The philosopher suggests that nobody should look for exactness and definite conclusions in ethics simply because everything in ethics depends on given circumstances. Moreover, a well-educated reader of *NE* would be very superficial if expected to find certain answers for adopting certain attitudes in certain circumstances since ethical behavior is a matter of multiple and variable factors. Despite that the conclusions and truths in physics and mathematics are exact and should be followed by all the people worldwide, this is not the case for the field of ethics since there are plenty of different cultures and ethical codes around the world that create their own behavioral system (Hughes, 2013). Besides, Aristotle’s acknowledgement that almost everything in ethics is comparative, results in him not finalizing his argument by letting his readers believe that ethics cannot provide them with some natural limits about what is ethically right or not.

“We must therefore be content if, in dealing with subjects and starting from premises thus uncertain, we succeed in presenting a rough outline of the truth: when our subjects and our premises are merely generalities, it is enough if we arrive at generally valid conclusions. Accordingly we may ask the student also to accept the various views we put forward in the same spirit; for it is the mark of an educated mind to expect that amount of exactness in each kind which the nature of the particular subject admits. It is equally unreasonable to accept merely probable conclusions from a mathematician, and to demand strict demonstration from an orator.”

“ἀγαπητὸν οὖν περὶ τοιούτων καὶ ἐκ τοιούτων λέγοντας παχυλῶς καὶ τύπῳ τάληθες ἐνδείκνυσθαι, καὶ περὶ τῶν ὡς ἐπὶ τὸ πολὺ καὶ ἐκ τοιούτων λέγοντας τοιαῦτα καὶ συμπεραίνεισθαι. τὸν αὐτὸν δὴ τρόπον καὶ ἀποδέχεσθαι χρεῶν ἕκαστον τῶν λεγομένων” πεπαιδευμένου γὰρ ἐστὶν ἐπὶ τοσοῦτον τὰκριβὲς ἐπιζητεῖν καθ’ ἕκαστον γένος ἐφ’ ὅσον ἢ τοῦ πράγματος φύσις ἐπιδέχεται παραπλήσιον γὰρ φαίνεται μαθηματικοῦ τε πιθανολογοῦντος ἀποδέχεσθαι καὶ ῥητορικὸν ἀποδείξεις ἀπαιτεῖν.”

(*NE* I. iii. 1094b4)

Concluding, we are advised to consider that Aristotle’s goal is to provide his readers with all the needed information with a view to help them to become better friends, siblings, citizens, managers, employees etc. *NE* is not an educational book used for teaching people how they can ameliorate themselves, but it is a guidebook motivating people to acquire ethical habits that should be combined with their knowledge, which was gained from their parents and school. Aristotle’s purpose is to explain why people got used to specific habits and attitudes so as to improve their ability to control their personal and social life. Therefore, *NE* is the motivational force that enables people, not only to think out of their box, but also to get into others’ boxes and try to adjust themselves accordingly. Consequently, it is necessary to be patient while reading *NE* since Aristotle make serious efforts to be as concrete as possible and to apply his mentality to the reality of daily, social, and political life. Everything can be re-read and has dual reading since philosophy’s prerequisite is broad-mindedness and tolerance.

IV. LEADERSHIP AND EMOTIONAL INTELLIGENCE IN PUBLIC SECTOR THROUGH THE LEGACY OF ARISTOTLE

Having already talked about the competencies that the standard leader should acquire to manage the dynamics of the members of his, tackle any issues that may arise, and to ultimately achieve both efficiency and effectiveness for the organization, we are now ready to proceed with a meticulous study on what Aristotle said about the standard ethical behavior that every human being should demonstrate as a productive part of social and political life. Although Aristotle believes that ethics and political science are interconnected and that the epitome of ethical behavior can be developed only through the study on political life, we can acknowledge that the working environment is an illustration of Aristotle's political and ethical world. For that reason, we should find out Aristotle's useful ideas for the creation of a leader's role model.

4.1. Happiness – “Εὐδαιμονία”

As mentioned above, Aristotle starts *NE* by setting the indefinite question “What makes life worth living?”. Happiness (“εὐδαιμονία”) is the keyword because happiness leads people to a fulfilled life and a life full of happiness is the goal of ethics. However, it could be argued that the word “happiness” entails the definition of the feeling of happiness, which is something that Aristotle did not want to refer to. Aristotle's purpose is to state that happiness is always chosen for its own sake – never as a means to something else (Geis, 2013) – and enables people to live a fulfilled life. Passions and vain habits are not part of a happy – fulfilled life whose end is to always be happy.

“As far as the name goes, we may almost say that the great majority of mankind are agreed about this; for both the multitude and persons of refinement speak of it as Happiness, and conceive ‘the good life’ or ‘doing well’ to be the same thing as ‘being happy’. But what constitutes happiness is a matter of dispute; and the popular account of it is not the same as that given by the philosophers. Ordinary people identify it with some obvious and visible good, such as pleasure or wealth or honour — some say one thing and some another, indeed very often the same man says different things at different times: when he falls sick he thinks health is happiness, when he is poor, wealth. At other times, feeling conscious of their own ignorance, men admire those who propound something grand and above their heads; and it has been held

by some thinkers c that beside the many good things we have mentioned, there exists another Good, that is good in itself, and stands to all those goods as the cause of their being good.”

“ὀνόματι μὲν οὖν σχεδὸν ὑπὸ τῶν πλείστων ὁμολογεῖται” τὴν γὰρ εὐδαιμονίαν καὶ οἱ πολλοὶ καὶ οὐχ ἁπλῶς λέγουσιν, τὸ δ’ εὖ ζῆν καὶ τὸ εὖ πράττειν ταύτῃ ὑπολαμβάνουσι τῷ εὐδαιμονεῖν. περὶ δὲ τῆς εὐδαιμονίας, τί ἐστίν, ἀμφισβητοῦσι, καὶ οὐχ ὁμοίως οἱ πολλοὶ τοῖς σοφοῖς ἀποδιδόασιν. οἱ μὲν γὰρ τῶν ἐναργῶν τι καὶ φανερῶν, οἷον ἡδονὴν ἢ πλοῦτον ἢ τιμὴν, ἄλλοι δ’ ἄλλο---πολλάκις δὲ καὶ αὐτὸς ἕτερον, νοσήσας μὲν γὰρ ὑγίειαν, πενόμενος δὲ πλοῦτον. συνειδότες δ’ ἑαυτοῖς ἄγνοιαν τοὺς μέγα τι καὶ ὑπὲρ αὐτοὺς λέγοντας θαυμάζουσιν: ἔνιοι δ’ ᾤοντο παρὰ τὰ πολλὰ ταῦτα ἀγαθὰ ἄλλο τι καθ’ αὐτὸ εἶναι, ὃ καὶ τούτοις πᾶσιν αἰτιὸν ἐστὶ τοῦ εἶναι ἀγαθὰ.”

(NE I. iii. 1095a2-3)

Happiness is everywhere and in everything we do if we can recognize this, be ready to pursue this, and be broad-minded to accept and adjust ourselves to its requirements. Namely, the leader should be able to recognize the state of happiness that makes him on the one hand effective by achieving every organizational goal, and on other hand excellent role model for his teammates so as to motivate them to cooperate harmoniously in order to achieve every established goal. Of course, none of the above can happen if the leader in the public sector is unaware of the importance of pursuing virtue (“ἀρετή”). This word can be interpreted as either “excellence” or “virtue” in reference to the person that excels at his role as a leader of a team. In other words, the leader should be professionally performant and transform his excellence into his virtue. So, we can refer to plenty of virtues of a leader such as the virtue of patience, tolerance, emotional control, broad-mindedness, insightfulness, adaptability to other’s emotions, and the capacity to convert them into productivity.

Moreover, the leader should be respected by his team for his excellence in both serving the public organization and managing them in the best possible way. Respect as a fact is not enough for the fulfilment of a leader’s (working) life, since his team needs to acquire the proper knowledge to assess the leader’s decisions and managerial work. Contrary, the leader has to continuously improve his effectiveness with actions, assuming responsibilities rather than delegating them to the team members. So, his subordinates will have an array of examples not only to assess their leader and provide him with feedback, but also to be motivated by him for the sake of their and the organization’s improvement. If this conduct is achieved by the team, the leader should be happy (“εὐδαίμων”) enjoying one of the most precious rewards for his work, as Aristotle notes:

“[...] since it appears to depend on those who confer it more than on him upon whom it is conferred, whereas we instinctively feel that the Good must be something proper to its possessor and not easy to be taken away from him. Moreover men's motive in pursuing honor seems to be to assure themselves of their own merit; at least they seek to be honored by men of judgement and by people who know them [...].”

“[...]δοκεῖ γὰρ ἐν τοῖς τιμῶσι μᾶλλον εἶναι ἢ ἐν τῷ τιμωμένῳ, τὰγαθὸν δὲ οἰκεῖόν τι δυσσφαίρετον εἶναι καὶ μαντευόμεθα. ἔτι δ' εὐόκασι τὴν τιμὴν διώκειν ἵνα πιστεύσωσιν ἑαυτοῦς ἀγαθοὺς εἶναι: ζητοῦσι γοῦν ὑπὸ τῶν φρονίμων τιμᾶσθαι καὶ παρ' οἷς γινώσκονται, καὶ ἐπ' ἀρετῆ. [...].”

(NE I. v. 1095b4-5)

Additionally, the philosopher is right when he states that only when we do something for its own sake, we can be happy (“εὐδαίμονες”). It is not worth pursuing anything solely because it will help us achieve happiness; rather we should acknowledge its value and the reason for our decisions in order to gradually attain happiness. Besides, happiness is more an activity than a state because it requires actions that contribute to happiness as well as perfect leadership/ management by ethical virtue (Geis, 2013).

“If therefore among the ends at which our actions aim there be one which we will for its own sake, while we will the others only for the sake of this, and if we do not choose everything for the sake of something else (which would obviously result in a process ad infinitum, so that all desire would be futile and vain), it is clear that this one ultimate End must be the Good, and indeed the Supreme Good.”

“Εἰ δὴ τι τέλος ἐστὶ τῶν πρακτῶν ὃ δι' αὐτὸ βουλόμεθα, τᾶλλα δὲ διὰ τοῦτο, καὶ μὴ πάντα δι' ἕτερον αἰρούμεθα (πρόεισι γὰρ οὕτω γ' εἰς ἄπειρον, ὥστ' εἶναι κενὴν καὶ ματαίαν τὴν ὄρεξιν), δῆλον ὡς τοῦτ' ἂν εἴη τὰγαθὸν καὶ τὸ ἄριστον.”

(NE I. ii. 1094a1)

Extensively, proper leadership depends on setting specific and clear short-term and long-term goals that the entire team should focus on. Therefore, any external factor that possibly dispatches the civil servants from their personal and common responsibilities, loses its power and partially disappears. Moreover, both leader and his team control their emotions, demonstrate self-discipline which are adjusted at the given phase of the teamwork through common goal-orientation. They habituate to ethical and virtuous actions by internalizing the

organizational values that will lead them to maximize their own and the organization's potential. Both habit and reason bring virtue to the non-rational and rational part of the civil servants' soul (YU, 2012).

4.2. Ethic as a Virtue

What is exactly the ethical virtue according to Aristotle? How are ethical virtue and emotional intelligence connected? Does ethical virtue affect leadership? These questions are easily arise if someone desires to study *NE* meticulously and apply their content in contemporary working environments. Because human beings and their emotional-intellectual processes lie at the heart of *NE*, we could argue that finding many helpful Aristotelean ideas for leadership and human resource management in public organization is a simple task. How should leaders manage their teams? How should they invest in their ability to control and adjust both their emotional reactions and of their subordinates as well?

4.2.1. Emotional vs Intellectual Virtues

Aristotle defines that there are two categories of virtues that people can acquire, the emotional and intellectual ones. Each of them plays a different role in shaping people's attitudes and working with them so as to conquer ethical virtue. Namely, the human mind and emotions should cooperate harmoniously in a unique way, tailored to given managerial skills. Every day at work is unpredictable and different from the last, especially for those people who love and enjoy their jobs, and this fact demands the ability of both managers and their subordinates to become accustomed to facing any issue that may arise, any pressing external factor that probably causes them anxiety, and any kind of emotional disorder (positive or negative).

According to Aristotle:

“Virtue then is a settled disposition of the mind as regards the choice of actions and feelings, consisting essentially in the observance of the mean relative to us, this being determined by principle, that is, as the prudent man would determine it.”

“Ἔστιν ἂν ἄρα ἡ ἀρετὴ ἕξις προαιρετικὴ, ἐν μεσότητι οὕσα τῇ πρὸς ἡμᾶς, ὠρισμένη λόγῳ καὶ ὡς ἂν ὁ φρόνιμος ὀρίσειεν.”

(NE II. vi.1106b-1107a15)

For Aristotle, feelings include an intellectual component that provides people with ethical virtue when they are immersed in their emotional world. The logical mind plays a pivotal role in practicing ethical virtue since people need a settled disposition and logical mind to get used to a specific emotional reaction on specific occasions. In other words, reason and habit should be coordinated and if this is achieved, they may be led to emotional and behavioral balance. Accordingly, it is not enough for a manager of a public organization who aspires to be an authentic leader, to acknowledge that he should be, for example, fair with his team; but he should know why he should pursue fairness, objectivity and equality among his subordinates, as well as to get used to this kind of leadership and management. It is very easy to get inclined to adopt bad habits (“ἔξεις”) or even habits that do not promote a virtuous behavior. Therefore, he needs to be trained to adopt the adequate emotional reactions “good habits” (“ἔξεις”) that enable him to control himself at any similar issue. Every time he tries to apply a specific emotional reaction under specific circumstances, he aims at achieving a specific ethical virtue that is the most proper for the given situation.

“[...] we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts.”

“[...] οὕτω δὲ καὶ τὰ μὲν δίκαια πράττοντες δίκαιοι γινόμεθα, τὰ δὲ σώφρονα σώφρονες, τὰ δ' ἀνδρεῖα ἀνδρεῖοι.”

(NE II. i. 1103b4)

4.2.2. Ethical Virtues Derive from Habitual Actions

The acquisition of ethical virtues and their integration to managerial plan entails the level of emotional intelligence that the manager possesses, because being installed with the

understanding of the reasons why he is advised to follow a specific behavior for each given issue, he gains new routines. These routines enable him to take control of his emotions because he is aware of the main reasons causing them. Not only does he have awareness of his emotional state and reaction at any time, but he can understand the emotional situation of his colleagues or subordinates by taking into consideration all the factors that could affect them and sometimes by being able to anticipate what is about to take place next. Of course, emotional intelligence mostly depends on good routines/ habits (“ἔξεις”), because people need to get used to specific behaviors/ reactions and various ways for managing their emotions in order to apply them to a personal or working issue. Besides, according to Aristotle:

“[...] ethical virtue is the product of habit (ethos), and has indeed derived its name, with a slight variation of form, from that word. And therefore it is clear that none of the moral virtues is engendered in us by nature, for no natural property can be altered by habit. [...] The virtues therefore are engendered in us neither by nature nor yet in violation of nature; nature gives us the capacity to receive them, and this capacity is brought to maturity by habit.”

“[...] ἡ δ' ἠθικὴ ἐξ ἔθους περιγίνεται, ὅθεν καὶ τοῦνομα ἔσχηκε ἰκρὸν παρεκκλίνον ἀπὸ τοῦ ἔθους. ἐξ οὗ καὶ δῆλον. ὅτι οὐδεμία τῶν ἠθικῶν ἀρετῶν φύσει ἡμῖν ἐγγίνεται: οὐθὲν γὰρ τῶν φύσει ὄντων ἄλλως ἐθίζεται [...] οὐτ' ἄρα φύσει οὔτε παρὰ φύσιν ἐγγίνονται αἱ ἀρεταί, ἀλλὰ πεφυκόσι μὲν ἡμῖν δέξασθαι αὐτάς, τελειούμενοις δὲ διὰ τοῦ ἔθους.”

(NE II. i. 1103a1-3)

4.2.3. Defining Ethical Virtues'

Moreover, it is not enough for the manager to understand the emotional situation of his subordinates and control his emotions against any given situation, since he should not forget that everything depends on specific causes and conditions. Namely, he should evaluate the character and attitude of his colleagues by thinking about when they choose this specific reaction and for what reasons. For example, he cannot believe that one of his subordinates is irritable because he gets out of control very rarely, but he should take into consideration if he loses his self-control under situations of high pressure or not. Aristotle proposes three basic

factors that define someone's possession of a specific virtue in contrast with the possession of a specific skill whose value inheres in their results themselves⁵.

"[...] but acts done in conformity with the virtues are not done justly or temperately if they themselves are of a certain sort, but only if the agent also is in a certain state of mind when he does them. First he must act with knowledge; secondly he must deliberately choose the act, and choose it for its own sake; and thirdly the act must spring from a fixed and permanent disposition of character. For the possession of an art, none of these conditions is included, except the mere qualification of knowledge; but for the possession of the virtues, knowledge is of little or no avail, whereas the other conditions, so far from being of little moment, are all-important, inasmuch as virtue results from the repeated performance of just and temperate actions."

"[...] τὰ δὲ κατὰ τὰς ἀρετὰς γινόμενα οὐκ ἔαν αὐτὰ πως ἔχη, δικαίως ἢ ωφρόνως πράττεται, ἀλλὰ καὶ ἔαν ὁ πράττων πως ἔχων πράττη, πρῶτον μὲν ἔαν εἰδῶς, ἔπειτ' ἔαν προαιρούμενος, καὶ προαιρούμενος δι' αὐτά, τὸ δὲ τρίτον καὶ ἔαν βεβαίως καὶ ἀμετακινήτως ἔχων πράττη. ταῦτα δὲ πρὸς μὲν τὸ τὰς ἄλλας ἐχνας ἔχειν οὐ συναριθμεῖται, πλὴν αὐτὸ τὸ εἰδέναί· πρὸς δὲ τὸ τὰς ἀρετὰς τὸ μὲν εἰδέναί μικρὸν ἢ οὐδὲν ἰσχύει, τὰ δ' ἄλλα οὐ μικρὸν ἀλλὰ τὸ πᾶν δύναται, εἶπερ" ἕκ τοῦ πολλάκις πράττειν τὰ. δίκαια καὶ σώφρονα περιγίνεται."

(NE II. iv. 1105a – 1105b3)

4.2.4. Unmanageable Emotions

Emotions are uncontrolled and unconscious conditions that are generated by various actions and Aristotle believes that consciousness is hidden inside them. In other words, he

⁵ However, Aristotle in II. I. 1103b6-8 cites the similarities between virtues and skills concerning how people can possess both of them: "Again, the actions from or through which any virtue is produced are the same as those through which it also is destroyed — just as is the case with skill in the arts, for both the good harpers and the bad ones are produced by harping, and similarly with builders and all the other craftsmen : as you will become a good builder from building well, so you will become a bad one from building badly. Were this not so, there would be no need for teachers of the arts, but everybody would be born a good or bad craftsman as the case might be. The same then is true of the virtues. It is by taking part in transactions with our fellow-men that some of us become just and others unjust; by acting in dangerous situations and forming a habit of fear or of confidence we become courageous or cowardly. And the same holds good of our dispositions with regard to the appetites, and anger; some men become temperate and gentle, other profligate and irascible, by actually comporting themselves in one way or the other in relation to those passions. In a word, our moral dispositions are formed as a result of the corresponding activities. Hence it is incumbent on us to control the character of our activities, since on the quality of these depends the quality of our dispositions. It is therefore not of small moment whether we are trained from childhood in one set of habits or another; on the contrary it is of very great, or rather of supreme, importance."

maintains that virtues contribute to the control of emotions by leading people to get used to a specific emotional reaction. Ethical virtues include emotions because they are stable habits to certain emotions (Hughes, 2013). However, many uncontrolled emotions affect people's attitudes either in a positive or a negative way. Then, the manager of a public organization should be ready to face the uncontrolled emotions of his team, to make serious efforts to manage them and, finally, to make even more serious efforts to control himself. For example, a manager's colleague is very edgy and aloof because she got divorced a couple of weeks ago. Although she tries a lot to control herself, focus on her duties, and avoid any kind of friction with her colleagues, sometimes she is overreacting and cannot keep her mind clear and calm. Should the manager desire to be a leader, he should take into consideration all the aforementioned factors and try to find out a kind of solution to this difficult and unproductive attitude of hers. Bearing in his mind the woman's goodwill to control her excessive emotions that cannot always be controlled by her ethical virtues, he needs to be patient with her and find alternative ways to calm her down. For example, he should not pressure her a lot, he should give her time and place to think and tackle the obstacles that may arise, and he should discuss her problems and how they do not affect her at work.

4.2.5 Aristotelean "Mean" that Leads to Emotional Intelligence

"Mean" is the keyword for Aristotle, who elaborately develops his ideas concerning contemporary emotional intelligence. What is ethical virtue? In other words, how do people/managers develop emotional intelligence? We could claim that Aristotelean ethical virtue is the notion of contemporary emotional intelligence. So, ethical virtue/ emotional intelligence is mean:

"By the mean of the thing I denote a point equally distant from either extreme, which is one and the same for everybody; by the mean relative to us, that amount which is neither too much nor too little, and this is not one and the same for everybody."

"λέγω δὲ τοῦ μὲν πράγματος μέσον τὸ ἴσον ἀπέχον ἀφ' ἑκατέρου τῶν ἄκρων, ὅπερ ἐστὶν ἓν καὶ ταῦτόν πᾶσιν, πρὸς ἡμᾶς δὲ ὁ μήτε πλεονάζει μήτε ἐλλείπει' τοῦτο δ' οὐχ ἓν, οὐδὲ ταῦτόν πᾶσιν."

(NE II. vi. 1106a5)

"[...] excess and deficiency destroy perfection, while adherence to the mean preserves it [...]"

“[...]ὡς τῆς μὲν ὑπερβολῆς καὶ τῆς ἐλλείψεως φθειρούσης τὸ εὖ, τῆς δὲ μεσότητος σωζούσης [...]”

(NE II. vi. 1106b9)

“I refer to moral virtue, for this is concerned with feelings and actions, in which one can have excess or deficiency or a due mean. For example, one can be frightened or bold, feel desire or anger or pity, and experience pleasure and pain in general, either too much or too little, and in both cases wrongly; whereas to feel these feelings at the right time, on the right occasion, towards the right people, for the right purpose and in the right manner, is to feel the best amount of them, which is the mean amount — and the best amount is of course the mark of virtue. And similarly there can be excess, deficiency, and the due mean in actions.”

“λέγω δὲ τὴν ἠθικὴν- αὕτη γάρ ἐστι περὶ πάθη καὶ πράξεις, ἐν δὲ τούτοις ἐστὶν ὑπερβολὴ καὶ ἔλλειψις καὶ τὸ μέσον. οἷον καὶ φοβηθῆναι καὶ θαρρῆσαι καὶ ἐπι- θυμῆσαι καὶ ὀργισθῆναι καὶ ἐλεῆσαι καὶ ὄλωσ' ἡσθῆναι καὶ λυπηθῆναι ἔστι καὶ μᾶλλον καὶ ἥττον, καὶ “ἀμφοτέρω «οὐκ εὖ: τὸ δ' ὅτε δεῖ καὶ ἐφ' οἷς καὶ πρὸς οὓς καὶ οὗ ἕνεκα καὶ ὡς δεῖ, μέσον τε καὶ ἄριστον, ὅπερ ἐστὶ τῆς ἀρετῆς. ὁμοίως δὲ καὶ περὶ τὰς πράξεις ἐστὶν ὑπερβολὴ καὶ ἔλλειψις καὶ τὸ μέσον.

(NE II. vi. 1106b10-12)

“Virtue then is a settled disposition of the mind as regards the choice of actions and feelings, consisting essentially in the observance of the mean relative to us, this being determined by principle, that is, as the prudent man would determine it.”

“Ἔστιν ἂν ἄρα ἡ ἀρετὴ ἕξις προαιρετικὴ, ἐν μεσότητι οὕσα τῇ πρὸς ἡμᾶς, ὠρισμένη λόγῳ καὶ ὡς”
 ἂν ὁ φρόνιμος ὀρίσειεν.”

(NE II. vi. 1160b15)

Therefore, Aristotelean emotional intelligence is the ethical virtue that can be found in people pursuing the mean. However, we should not think that the Aristotelean mean is a stable and general condition that cannot be adjusted under any given circumstances. Personal point of view, emotions and rationality should be harmoniously combined in order for people to find the equidistant point from both extremes. Additionally, the state of the mean does not require people's mediocracy and inability to express their feelings, because the same emotion can be both right and wrong under totally different circumstances. Fortunately, there are plenty of examples that can prove that everything concerning emotional intelligence is not stable but

concomitant to the various exogenous and endogenous factors. For instance, Polynices in Aeschylus' tragedy *Seven against Thebes* (*Ἑπτὰ ἐπὶ Θήβας*) decides to fight against his brother Eteocles because the latest usurped the inherited throne. From Polynices' view, it is a matter of honor to claim the throne by challenging his brother, but for Eteocles' and the people of Thebe, Polynices betrays his own family. Accordingly, Antigone in Sophocles' tragedy *Antigone* decides to commemorate her dead brother Polynices by burying him against Creon's threats and commands. In other words, Antigone firmly believes that her decision to bury her dead brother is an ethical and virtuous action according to Gods' orders. On the other hand, Creon claims that Antigone's decision is illegal and blameworthy.

Consequently, a leader should take into consideration that everything is a matter of perspective and that he should always search for the mean, which is the adjustable solution on both sides. It is very important that a leader can use his rationality to assess both his emotions and consequent actions of his subordinates, so as to find out a triplet illustrating the extreme states and the mean of a given issue. Besides, Aristotle says that:

“There are then three dispositions — two vices, one of excess and one of defect, and one virtue which is the observance of the mean; and each of them is in a certain way opposed to both the others.”

“Τριῶν δὴ διαθέσεων οὐσῶν, δύο μὲν κακιῶν, τῆς μὲν καθ’ ὑπερβολὴν τῆς δὲ κατ’ ἔλλειψιν, μιᾶς δ’ ἀρετῆς τῆς μεσότητος, πᾶσαι πάσαις ἀντίκεινται πως.”

(NE II. vii. 1108b1)

So, the virtuous leader should be emotionally balanced, he should be capable of choosing the best way to manage his team or tackle any kind of issue that possibly arise. Moreover, the leader is advised to be able to inherently choose the right way to firstly control his emotions and secondly, to manage the attitudes and emotional reactions of his team. Obviously, we are referring to a very demanding duty that affects the efficiency and effectiveness of the public organization, but the virtuous leader should not mislead or even forget that the right thing to do is to choose the appropriate mean. **Aristotle advocates that if someone tends to be a virtuous man, he cannot choose anything else than implementing his ethical virtues since ethical decision making and ethical behavior are interrelated. Besides, someone who is emotionally stable and expresses specific emotions for specific facts can make right and ethical decisions.**

Monolithic opinions advocating that there should be specific behavioral rules that need to be followed in any case, do not exist in *NE*. Accordingly, managers should respect the different points of view of their colleagues and subordinates in order to achieve sustainability of the organization through the organization and achieve efficiency and effectiveness. Specifically, he should not forget that there is a general ethical code that everyone should follow, and he is advised to treat his team according to it. On the other hand, he should not forget that there are many more different factors constituting the ethical code of each civilization, sex, age range etc... We could say that these factors are most significant than the general ones because they are the pretty thin line that exists between respect and offence. At this point comes again the Aristotelean mean. Managers who pursue the mean daily can recognize that multicultural and unprejudiced working environments deliver the best results because they provide their members with the chance to work on their tolerance and build a better perception of what is ethically accepted firstly for the others and, secondly for themselves.

4.3. Ethical Decision Making

Both emotional intelligence and leadership, either as two different or interrelated cases, require a high level of decision making. However, how a leader can achieve the best of his decision making? Does ethical behavior affect the process of decision making? What do we call “ethical decision making”? Emotional intelligence and ethical virtue make leaders adopt the right behavior under specific circumstances according to the specific means. Personal balance and respect for the feelings and emotional conditions of others are the epitome of emotional intelligence. Having acquired these competencies leaders can make the right decisions under specific circumstances because they are used to ethical behavior and logical thought.

“Now the cause of action (the efficient, not the final cause) is choice/ and the cause of choice is desire and reasoning directed to some end. Hence choice necessarily involves both intellect or thought and a certain disposition of character [for doing well and the reverse in the sphere of action necessarily involve thought and character].”

“πράξεως μὲν οὖν ἀρχὴ προαίρεσις (ὄθεν ἢ κίνησις ἀλλ’ οὐχ οὐ ἔνεκα), προ- αἰρέσεως δὲ ὄρεξις καὶ λόγος ὁ ἔνεκά τινος· διὸ οὐτ’ ἄνευ νοῦ καὶ διανοίας οὐτ’ ἄνευ ἠθικῆς ἐστὶν ἔξωθεν ἢ προαίρεσις. [ἐὺπραξία γὰρ καὶ τὸ ἐναντίον ἐν πράξει ἄνευ διανοίας καὶ ἠθους οὐκ ἔστιν.]”

(NE VI. ii. 1139a4)

An effective manager should be aware of what he should do and for what reason⁶. He should be the example of thinking in the most proper way to achieve every set goal. Besides, the most valuable thing for Aristotle is that somebody’s priority should be to know how he can find the best means in order to achieve his personal (or working/ organizational) goals. This is Aristotle’s practical wisdom, which depends on someone’s capability to acknowledge his real goals and how he can achieve them, no matter if the results will be satisfactory or not. Namely, the virtuous man fully exercises the ability to think through the meaning of a proposed action, he delves into and articulates the desirable end excluding to regard this as an end in itself (Koehn, 1995). The exercise of theoretical understanding (*σοφία*) and practical wisdom (“*φρόνησις*”) motivates the exercise of character virtues with a view to pursuing the human good. As Gosta Gronroos in *Wish, Motivation and the Human Good in Aristotle* clarifies “*Practical wisdom is required to reach the correct decision (“προαίρεσις”) about the good thing to do is (NE 6.2, 1139a31-5; NE 6.13, 1144a2-6). In the first place, practical wisdom is required to turn the natural (φυσική) virtues into full (κυρία) virtues (NE 6.13, 1144b1-21). Full virtues, in turn, are dependent on the deliberative powers of practical wisdom in order to figure out what the good thing to do is.*” A high level of consciousness and responsibility should characterize every manager whose main duty is to develop ethical virtues and, afterwards, to apply the right ethical virtues to the right issues that may arise (emotional intelligence) (Hughes, 2013).

⁶ Human desire (“*βούλησις*”) contributes to decision making in accordance with the intellectual virtues of theoretical understanding (“*σοφία*”) and practical wisdom (“*φρόνησις*”). Contrary, wish as an unreasoned human desire motivates the pursuit of human good, but under the condition of disregarding what in fact is good (Gronroos, 2015).

4.3.1. Aristotelean Manager

The manager who gathers all the traits concerning the ethical behavior and emotional intelligence that have been introduced by Aristotelean *NE*, can be recognized as “Aristotelean manager”. Specifically, he should be unique and perfect “role model” for every future manager – leader. An Aristotelean manager does make ethically right decisions because they are ethically valuable and not because, they will bring good results. It is pivotal for the manager to assess a situation and see what is called for, analyze all the available choices, be aware of his emotional condition at that specific time (to prepare himself for the upcoming decision making and problem solution), know the reason why he chooses to proceed with the specific decision, and finally be sure that his decision is the most ethical one⁷. As Jiyuan Yu explains in *“Ethos” and Habituation in Aristotle* (2012) *“Choice itself involves two elements: desire and deliberation. Choice is “desiderative thought” or “intellectual desire”; and is also called “deliberative desire”. Choice grasps a practical truth that is “truth in agreement with right desire”. In correct choice, thought converges with desire, and what is affirmed coincides with what is pursued. Reason does not determine the good independently of emotion and desire. Together, they prescribe what to do.”* Stability is a keyword for the managerial character, namely the manager should form a stable behavior⁸ that enables ethical decision making against any kind of organizational issues. Besides, an unstable manager cannot inspire his team and make them feel safe and protected, due to the possible disagreements and conflicts among them. The manager is advised to be the person who can absorb all (or even most of) the disturbances, makes the most proper decisions, and overcome the difficulties by finding the means for himself and his team.

“Nor is Prudence a knowledge of general principles only: it must also take account of particular facts, since it is concerned with action, and action deals with particular things.”

“οὐδ’ ἐστὶν ἡ φρόνησις τῶν καθόλου μόνον, ἀλλὰ δεῖ καὶ τὰ καθ’ ἕκαστα γνωρίζειν” πρακτικῆ γάρ, ἡ δὲ πρᾶξις περὶ τὰ καθ’ ἕκαστα.”

(*NE VI. vii. 1141b7*)

Aristotle argues that Prudence is not enough for someone to make the best decisions because nothing in every day or working life can be tackled by theories. Specifically,

⁷ The ethical decision depends on manager’s ability to focus on the means.

⁸ Maybe we should not talk about stable behavior, but a stable way of thinking or even habits (“ἔξεις”) of the manager. However, this stability does not depend on consolidated ideas/ habits/ behavior, but it depends on a flexible – ethical character who can adjust his ideas/ habits/ behaviors to every possible issue.

knowledge needs deliberation and practical decisions to be applied and bring good performance, efficient leadership, and organizational balance. Therefore, should managers desire to be effective leaders, they should not hesitate to apply their emotional intelligence in order to cooperate harmoniously with their team. For example, a manager needs to find the best possible means to face a conflict emerging among his teammates. These means can have a double reading, a) he has to avoid extreme ideas by finding out the means (which is at the same distance from both extreme sides) regarding the given issue and b) he should deliberate which is the most proper way that will bring constructive results for the common organizational good “τὸ δύνασθαι καλῶς βουλευσασθαι⁹”.

“Also Prudence as well as Moral Virtue determines the complete performance of man’s proper function: Virtue ensures the rightness of the end we aim at, Prudence ensures the rightness of the means we adopt to gain that end.”

“ἔτι τὸ ἔργον. ἀποτελεῖται κατὰ τὴν φρόνησιν καὶ τὴν. ἠθικὴν ἀρετὴν” ἢ μὲν γὰρ ἀρετὴ τὸν σκοπὸν ποιεῖ ὀρθόν, ἢ δὲ φρόνησις τὰ πρὸς τοῦτον.”

(NE VI. xii. 1144a6)

Moral virtue entails people’s ability to control their emotions because they are used to specific habitual emotional reactions under specific circumstances. If people cannot be self-disciplined, they do not acquire any emotional virtue and, this entails their inability to make the right decisions. In other words, if managers are not emotionally stable and they cannot use any of the moral virtues, they do not have a clear and conscious mind to work on making the right decisions. Specifically, if moral virtue is missing, managers can easily be deceived by their goals, since their emotional instability alters their critical mind (Hughes, 2013). Moral virtues provide managers (or people in general) with the acknowledgement of what they should do and why they should do it. On the other hand, the absence of them leads to the consequent absence of emotional intelligence, because managers cannot control their emotions and they are not capable of finding the right ways to confront the organizational issues. Critical thought and the ability to acknowledge that desires are totally different from the things that should be logically done are absent when managers do not acquire moral virtues. According to Hughes moral virtues being part of emotional intelligence, have been figured according to the situations under which someone should work (or live). Hence, every time that one or even more of these

⁹ VI. v. 1140a5

specific situations arise, moral virtues warn the managers and provide them with various options of action. Our actions are motivated by our moral virtues¹⁰, in case of missing one of them, emotional intelligence cannot find fertile ground to be developed and managers lose their ability to preserve personal and organizational growth by inspiring and motivating their team.

Aristotle in *NE* highlights that ethical virtue is part of human conduct that finds space and time to develop all of its different components in everyday life (either personal or working). People get interested to follow and preserve ethical virtue because they seize every given chance to apply it, they repeat good actions, they acquire habits and, through them they develop the ability to acknowledge the morally good. Therefore, managers who are used to do and think morally good can avoid wrong by always doing the right. Specifically, as Robert Geis says in *The Moral Good and Normative Nature in the Aristotelean "Ethics"* (2013) "*Morally good man's actions and experience, embodying this intuition of the morally good, will provide for us then the guide to objectively good actions.*". We normally conclude that habits and ethical virtue are indissolubly connected, and together they are the start point for self-discipline and morally good leadership.

Concluding, the virtuous manager is habituated to desire to do only what is considered to be good and noble while he tries to attain conformity between right thinking and desire. He is able to identify working people who develop virtuous behavior within the organization and therefore can be settled as role models for the rest of public servants. Additionally, the virtuous manager does not confine himself to connect actions with particular situations since he acknowledges that past actions and decisions can be used as examples that the organization should avoid. So, he can predict any crisis that may come as a consequence of wrong decisions so as to intercept the relevant actions from the very first beginning. Furthermore, the manager motivates his team to act virtuously and contribute to the maintenance of a healthy working environment within the organization, because he can work only with a virtuous team. Besides, the people who love and pursue what is noble are pleased with the things that are naturally virtuous (Burnyeat, 2012). He inspires his team by treating them in a virtuous way which he continuously tries to adjust to the needs of his subordinates. This happens because behavioral excellence is always at the top of managerial goals. Finally, both virtuous managers and their team cultivate the notion that they are part of a whole – the organization – and therefore they

¹⁰ Namely moral virtue and practical wisdom are interdependent.

should respect the common goods and the fact that their decisions have either short-term or long-term affections (Koehn, 1995).

It is very important to acknowledge that Aristotle in *NE* set the foundations for what contemporarily is called EI. The philosopher delved into the humane soul and mind, inventing the way to harmoniously combine them. *NE* could be a manual for contemporary management, because we can understand that it provides the readers with plenty of useful instructions about self-discipline. Top managers in public organizations need to find the mean in every decision for action. Specifically, as Aristotle indicated, top managers should firstly find out the two excessive ends and understand why they should stay away from them. Afterwards, they need to acknowledge the mean and get used to it.

Therefore, we could suggest that Aristotle indicated people how they can manage their emotions without undermining the significance of their logical mind. The philosopher believed in emotional complexity, because he tried to explain how it works, he simplified it and proposed how to control it. Top managers who desire to be effective leaders, should pursue happiness (“*εὐδαιμονία*”) and ethical virtues, because they want to get accustomed to them and share their value with the rest teammates. They are not chasing rewards and perfect outcomes, but they desire to experience Aristotelean happiness and mediocracy. Obviously, outcomes can be perfect and lead the organization to effectiveness and efficiency.

V. EMOTIONAL INTELLIGENCE

How could we describe EI? Is EI an important factor in our daily life as IQ? Does EI influence working performance throughout the organization or IQ is the only factor that determines both the effectiveness and efficiency of public servants and their managers? How do the continuously changing working environment and its demands affect people's tendency to pay more attention to cultivating their EI levels? Is EI a natural characteristic that people cannot develop in their life and working experience? Some people believe that nature determines our ethical and emotional development through our personal and working life because it is a kind of supreme power that cannot change. In other words, they suggest naturalism as the most appropriate point for viewing lifelong changes as incidents already determined to happen by nature itself. However, it would be argued that it is unfair to believe that people cannot escape from their destiny and what their nature defines, because in this case they totally lose their unique ability to adjust themselves to any given condition and demanding situation. Despite ancient Greeks belief that faith was a divine power that no one can change, not even Gods, and no one can escape from what it was naturally determined to be, Aristotle invested in humane adaptivity. Namely, the philosopher talked about people's emotional and logical ability to cultivate specific attributes by getting used to specific ethics. However, we should highlight that logical ability is not relevant to people's IQ level, because IQ does not affect EI development.

Specifically, Goleman in his book *Emotional Intelligence – Why it can matter more than IQ* (pp. xi-xii) illustrates all the aforementioned arguments by mentioning that:

“This mapping offers a challenge to those who describe to a narrow view of intelligence, arguing that IQ is a genetic given that cannot be changed by life experience, and that our destiny in life is largely fixed by these aptitudes. That argument ignores the more challenging question: What can we change that will help our children fare better in life? What factors are at play, for example, when people of high IQ flounder and those of modest IQ do surprisingly well? I would argue that the difference quite often lies in the abilities called here emotional intelligence, which include self-control, zeal and persistence, and the ability to motivate oneself.”

Therefore, IQ should not be the be-all and end-all in people's personal and working life and EI should not be sidelined as an attribute that has nothing to provide people with. In many cases, EI sets the foundations for success and creates fertile ground for IQ development.

5.1. The Presence of Emotional Intelligence in People's Life

The “conflict” between mind and emotions and which of two should prevail in human behavior, is a challenging dilemma. Should human beings let their mind control their emotions, or should they let their emotions occupy their mind? Many people would argue that emotions do not provide them with the ability of clear thinking which is an advantage of a humane mind. On the other hand, the notion that a logical mind would be nothing without emotions seems to prevail if we take into consideration what Aristotle wrote in *Nicomachean Ethics* and what Daniel Goleman wrote in *Emotional Intelligence – Why it can matter more than IQ*. Specifically, emotions motivate human beings to choose one decision for action over another one. This happens because emotions are at the center of the human soul and guide people in specific decisions. A logical mind comes to moderate emotional thinking and helps people to make the right decision for the right issue under the right conditions. Besides, as D. Goleman notes in *Emotional Intelligence – Why it can matter more than IQ* (1995)

“All emotions are, in essence, impulses to act, the instant plans for handling life that evolution has instilled in us. The very root of the word emotion is motere, the Latin verb “to move”, plus the prefix “e-” to connote “move away”, suggesting that a tendency to act is implicit in every emotion.”

Therefore, managerial characteristics of decision making and empathy can be achieved only if logical mind and emotions cooperate harmoniously. Managers cannot let their minds prevail in difficult situations since they need their emotions to motivate and tell them how to react. They, also, need their emotions to understand how their colleagues and their subordinates feel, control their emotions and moderate any tendency for overacting, because emotions make them able to have a vision and adjust themselves to any given situation. Additionally, it is very important that EI connects sentiments, character and moral instincts concluding in the fact that EI delivers ethical attributes in everyday working life. Emotional intelligent managers can control themselves, be moderate and adopt moral decisions (Goleman, xii). So, they are used to thinking with their sentimental mind so as to be in their colleagues' shoes, filter these thoughts through their logical minds and translate them into actions.

IQ is not the most important attribute that somebody should acquire. A high level of IQ does not entail a high EI level, or a high EI level does not require high IQ level accordingly. Namely, there are many cases that people with high-level working performance cannot control their personal life. On the other hand, people with developed sentimental attributes can succeed

in their working life as much as in their personal relations. This fact proves the notion that EI does not depend on IQ despite they are working together in people's continuous try to be balanced, logical and full of empathy. Specifically, we should admit that people need to let their feelings be expressed either in personal or working relations because everyday life experiences can change, develop or even adjust humane emotions. Besides, we should not forget the Aristotelean theory that people are used to specific behaviors configuring their ethical traits accordingly (Aristotle, *NE*). Contrary, IQ is not affected by everyday life or working experience, because it is a static attribute that some people acquire or not.

People can develop and ameliorate their EI because they are provided with an array of opportunities to be emotionally intelligent. Some people are more capable to control and improve their feelings than others who are not so efficient. When we are talking about EI, namely control, development or even improvement of emotions, we focus on the actual results that these capabilities entail. In other words, we are trying to find out how these people can survive and even succeed in working and social environments despite their minor IQ. The majority of people would support that IQ is the best and most "powerful" tool for managers because they believe that a powerful mind leads to high managerial skills. However, it would be unfair to underestimate the power of humane emotions since facts of social and working life prove that people with developed EI tend to be more advantaged in their continuous efforts to succeed. These people are satisfied with their lives on every level because they seize any opportunity to understand not only their motives and emotional reactions but also the ones of their family, friends, colleagues, and subordinates.

Letting the emotions be expressed and provide the others with the opportunity to assess them and prepare their feedback, we automatically increase our perceptiveness being able to better understand any incident of personal, social or working life. It could be said that there are two EI aspects that should be developed the same by everyone and mostly by managers who desire to understand anything that is either expressed or not by their colleagues. The first one is that E. L. Thorndike proposed at a *Harper's Magazine* article (Thorndike in Goleman, 1996, 42) "[...] one aspect of emotional intelligence, "social" intelligence – the ability to understand others and "act wisely in human relations" – was itself an aspect of a person's IQ." Therefore, according to psychologist Thorndike EI leads to IQ because it helps people to succeed in life's practicalities, a fact that makes them wiser and more flexible. Of course, if EI is combined with IQ then the results are much more satisfying with regards to working effectiveness and productivity.

The second aspect is personal intelligence expressed by Salovey at *Emotional Intelligence* (Salovey in Goleman, 1996, 43-44) as a whole of separate capabilities that people should acquire:

1. *“Knowing one’s emotions. Self-awareness – recognizing a feeling as it happens – is the keystone of emotional intelligence. [...] the ability to monitor feelings from moment to moment is crucial to psychological insight and self-understanding. An inability to notice our true feelings leaves us at their mercy. [...]*
2. *Managing emotions. Handling feelings so they are appropriate is an ability that builds on self-awareness. [...]*
3. *Motivating oneself. [...] marshalling emotions in the service of a goal is essential for paying attention, for self-motivation and mastery, and for creativity. Emotional self-control – delaying gratification and stifling impulsiveness – underlies accomplishment of every sort. And being able to get into the “flow” state enables outstanding performance of all kinds. People who have this skill tend to be more highly productive and effective in whatever they undertake.*
4. *Recognizing emotions in others. Empathy, another ability that builds on emotional self-awareness, is the fundamental “people skill”. [...]*
5. *Handling relationships. The art of relationships is, in large part, skill in managing emotions in others. [...] These are the abilities that undergird popularity, leadership, and interpersonal effectiveness. [...]*

It is very important people work with their emotions and feel free to express them. Only if they recognize and understand their emotions, they will be able to control and change them. This ability plays a pivotal role especially when bad emotions are generated, and managers are triggered either to express or to calm them down. Controlling their passions means that they are aware of the reason causing the specific emotions and they can choose not to express them with a view to avoiding all the relevant ramifications. On the other hand, even if people are totally in the position to calm their passions, they should be able to choose how long it would take to externalize them. Even in this case, we can discuss the trait of self-awareness and emotional management since they order when to start and stop feeling these emotions.

Concluding, it is very important to mention that EI, namely the capability of some people to cultivate and develop their empathy, is tightly connected with the physical attitude. People

usually express their feelings through their physical motions, and this is the most characteristic element that most people who desire to be emotional intelligent should take into consideration. In other words, people should not ignore others' physical reactions, because the latest is the most significant proof of a given emotional situation (Goleman, 1996). Furthermore, the choice to act entails the externalization of someone's moral values. In other words, we configure our moral values by expressing our thoughts and emotions in a way being so flexible to adjust ourselves to social or working demands. This fact requires a high level of moderation and subjectivity with a view to making the best decisions and inspire our family, friends and colleagues.

In other words, people should not underestimate the significance of their emotions in their personal and working life. Specifically, they should not be afraid of acknowledging and expressing their emotions, because only then they will be able to manage them and find ways to combine them with their logical mind. Given that people's every day personal and working life is not stable, they need to be flexible and willing to adjust their emotions. Top managers in public organizations are advised to acknowledge and manage their emotions, motivate themselves, recognize the emotions in their subordinates, and efficiently handle their relationships on a personal and working level. It is very important for the managers to understand that they should let their minds harmoniously cooperate with their emotions in every challenging situation. So, they should feel free to express their emotions, because they need the latest to motivate and tell them how to react. Therefore, top managers need to develop EI as an important factor in their personal and organizational success.

5.2. EMOTIONAL INTELLIGENCE AND MANAGEMENT IN PUBLIC ORGANIZATIONS

5.2.1. Emotional Intelligence and Managerial Performance

Public organizations need effective managers who have the ability to control themselves as well as others in the context of delivering organizational goals. Good managers are advised to be good leaders inspiring and motivating their team to achieve the very best of them for the organizational good. However, managers should not disregard that chasing organizational good can easily marginalize the benefit of themselves as well as their team. They should not underestimate the value of personal happiness and control in the name of achieving the organizational effectiveness and efficiency, because human resources are the heart and the brain of each organization. If both stop working properly, the organization cannot survive. For that reason, the most valuable duty of the managers is to keep themselves and their team in balance by understanding and regulating behaviors.

The growth and development of the organizations depend on managerial performance and the implications that the latest entails. A manager has the power to cultivate a specific culture through the organization playing a pivotal role to the organizational performance and the value of the delivered services. And this happens because the manager creates his own team promoting specific values to follow in their way to the successful delivery of their duties. The manager needs to understand the deep factors that contribute to balanced cooperation amongst his subordinates and, if he does this, he can lead them to success and the organization accordingly to good performance. An emotionally intelligent manager has the advantage of recognizing and understanding subordinates' emotional states which are the main tools for delivering the organizational goals. This fact enables him to foresee the emotional reactions of his team by provoking their emotions in a way that he can control (Ganesh, Sharma, 2018). In other words, we could say that the emotionally intelligent manager can direct the emotional states of his team with a view to achieving the very best of them. This does not imply emotional manipulation, but the ability to manage the emotions of others for the good of the team and organization accordingly.

A manager with high levels of EI can predict others' emotions with results his ability to foresight organizational issues. It is very important for a manager to know what he should do when he must do it and for what reason and if that happens, he can cultivate a well-functioning working environment with high levels of mutual understanding and respect between the team members. The manager can interact smoother with his followers leading

them to the attainment of organizational goals (Ganesh, Sharma, 2018). So, an emotionally intelligent manager does not take what he wants from his team, because he is not selfish, arrogant, or autarchic, but he creates the most proper conditions to cultivate creative emotions and desirable reactions for the good of the organization. Accordingly, these conditions make him a real leader inspiring his team, taking their very best, providing with the needed space to express themselves and, finally, ameliorating the team performance.

Furthermore, the manager with high levels of EI tends to be more cheerful and optimistic, he trusts his team and the decisions they make just because he is able to set an organizational “regime” of open communication, empathy and common trust (Aloysius, 2010). He, also, provides the followers with space to tailor his working demands to their way of thinking, he inspires them and instils his enthusiasm with a view to extending the abilities of the whole team. Additionally, the emotionally intelligent manager is confident with his team, because he helps them to make the best possible decisions for the organizational wellbeing. Besides, a working team is not satisfied by a manager who continuously asks for justifications about everything since the team needs to feel that he trusts their work and their decisions. In that case, they get smarter, happier with their work and open to finding new ways to improve themselves for the sake of organizational wellbeing (Aloysius, 2010).

Specifically, according to Aloysius (2010, 4) EI (and factors of EI) is related to leadership effectiveness. Specifically, she argues that the main EI factors are:

- a) *“Self-awareness which means knowing one’s internal states, preferences, resources, and intuitions.*
- b) *Self-regulation which means managing one’s internal states, impulses, and resources.*
- c) *Self-motivation which means emotional tendencies that guide or facilitate reaching goals.*
- d) *Empathy which means awareness of other’s feelings, needs, and concerns.*
- e) *Social skills which mean adeptness at inducing desirable responses in others.”*

Effective leaders should be responsible to motivate and inspire their followers, to foster positive attitudes and produce a sense of commitment among their team to work for the sake of the organization (Palmer, Walls, Burgess, Stough, 2001). Additionally, they should focus on

getting the best out of their subordinates by stimulating their desire to work for the achievement of the best possible outcomes. Therefore, we could propose that the aforementioned managers should adopt a transformational style of leadership according to which the organizational good should be the supreme goal for the team. *“They encourage their subordinates to develop their full potential and to transcend their individual aspirations for the good of the organization. The four dimensions usually associated with this leadership style are: idealized influence, inspirational motivation, intellectual stimulation and individualized consideration.”* (Ganesh, Sharma, 2018). Namely, as Aristotle stated in *NE*, they try to find the reason why they should work for a good performance no matter the outcomes and rewards.

Transformational leadership requires developed EI since it depends on how the manager treats the emotions of his subordinates in order to make them feel comfortable with their abilities and committed enough to “fight” for the sake of the organization (Palmer, Walls, Burgess, Stough, 2001). This kind of leadership differentiates from transactional leadership, where the manager adjusts his decisions and management plan to subordinates’ conduct and performance (Ganesh, Sharma, 2018). The transactional manager does not try to realize the real needs of this team, but his managerial behavior depends on the subordinates’ positive or negative performance. He lets his logical mind to prevail over his emotions and applies an award system based on individualized performance. Obviously, we cannot talk about a non-profitable leadership plan, since it provides the followers with the motivation to have a good performance with a view to accepting positive feedback and awards. However, we should confirm that EI in transformational leadership comes to set the cubit high by ameliorating managerial performance in any given situation. It is very important for the organization to be managed by leaders who can invest their management plan in the attitude and emotions of their team.

EI provides the managers with the tendency to look for the sentimental situation of their subordinates because their managerial plan is based on emotions. Specifically, they believe that the key factor leading to organizational effectiveness and efficiency is individualized consideration. Namely, the managers *“pay special attention to the achievement and development needs of their subordinates”* (Palmer, Walls, Burgess, Stough, 2001). They should have already developed their EI levels in order to manage properly and effectively the needs and attitudes of their team. Understanding a priori the moment when a subordinate needs some time to be focused on his task or even he needs to get monitored to deliver a task, is an attribute that only managers with high levels of EI can acquire. These managers can also set a plan for

providing their team with feedback and assessment according to their needs. Emotionally developed managers are able to trigger specific emotions in their subordinates, individually creating a fertile environment for accepting any assessment and feedback (Palmer, Walls, Burgess, Stough, 2001).

So, does EI help managers to improve their work through the organizations? Does it provide them with an array of attributes and abilities that ameliorate and enrich their managerial plans? The answer can be only one. Of course, EI helps managers to better control themselves, their subordinates and their general work accordingly, because it enables them to apply their thoughts and emotions into actions with a view to tailoring them to the thoughts and emotions of their followers. This does not happen only in the case of not having high levels of IQ, namely as an alternative management plan, but it is supplementary to IQ and sometimes prevailing for the organizational well-being. Therefore, Aristotle maintained that people need their logical mind to acknowledge both excessive ends and find the value of the mean. The ability to distinguish good from bad behaviors leads them to ethical habitual actions – ethics (“*ἠθικὴ*”), which can be tailored to the needs of their team.

5.2.2. Emotional Intelligence in Intercultural Working Teams

Intercultural working teams are essential and very usual in contemporary organizations not only due to business globalization but also because diversity provides the values of creativity, adaption, broad perspective on issues, innovation and access to external networks. Namely, public organizations need to be aware of the existence and importance of workforce diversity by managing it efficiently with a view to achieving five main goals (Kinyanjui, 2013):

1. To improve productivity and remain competitive;
2. To form better working relationships among employees;
3. To enhance social responsibility;
4. To address legal concerns; and
5. To avoid internal conflicts.

Every manager needs to incorporate his management¹¹ into daily organizational life. In intercultural working teams, there are many differences among the members that should be absorbed and seen as an advantage for the achievement of good performance and organizational well-being accordingly. This can happen only if the manager standardizes some methods and adjust some others to the needs and potential of his subordinates setting as a priority the efficient communication among his team. Specifically, the members of intercultural teams need to communicate with each other efficiently in order for them to apply the manager's plan, discuss about arisen team and organizational issues and propose their own ideas for improving team performance. Probably, this fact requires good relations among the employees, mutual understanding, respect, and reliability when the manager and his team bear in their minds that all the aforementioned are the backbone of organizational productivity and success. Therefore, the manager's most significant goal is to establish common communication channels within his team mostly adjusted to the different communication preferences and habits of his followers (Kinyanjui, 2013).

So, the manager who deals with a multicultural working team should be flexible and creative in finding ways to overcome any communication problems that may arise within his team. Only if he tries to be in the shoes of his followers, he will understand their needs and way of thinking as these are affected by their cultural background. It is obvious that culture significantly affects the way of thinking, habits and attitude of human beings and given that people growing up in a specific cultural context, they acquire specific habits passing through the years. The manager should be the bridge, connecting any kind of communication gap that has emerged due to cultural differences. We could say that only an emotionally intelligent manager is able to overcome these gaps. After all, he is willing to improve his cultural perception because he can understand the significance of this matter for the organizational future. Willingness is the key factor for a manager to ameliorate the communication within his team.

The emotionally intelligent manager can understand that different people receive information differently and he can induct multicultural followers into the organization's

¹¹ "Management is a socio-technical activity in the sense that it implies dealing with people (the human or "socio" side) and with non-human resources (the technical side), as well as with the interaction between these two. Some kinds of management focus more on the human side – say, leading a football club; others more on the technical side – say, leading an air traffic control centre, but neither the technical nor the human component is ever completely absent. The technical side of management is less culture-dependent than the human side but because the two interact, no management activity can be culture-free" (Hofstede, 1984).

general culture with a view to being absorbed gradually. Additionally, he is able to inspire his native-born followers to respect their foreign colleagues, understand their cultural differences and give them some time to get acclimatized. The manager should try to keep the balance within the team by establishing an open-door communication where his followers feel free to externalize their concerns, ask for help, and guidance and share their thoughts about given organizational issues. It is very important for the manager to understand that jargon and slang do not help in a multicultural team and for that reason, he is advised to create or even inspire his team to create a common language by working together towards a single goal (Kinyanjui, 2013). Team working and empathy should be the managerial key factors for organizational success.

Additionally, the manager is advised to extract the full potential of all his subordinates to achieve the highest organizational performance. He needs to recognize the diversity of his team and only then, he will be able to create an inclusive and supportive environment for them based on their needs. He should provide every follower with equal opportunities to assume challenging assignments competing for a better job position. So, racism and stereotypes should not prevail, but openness, flexibility, respect, honor, and professionalism, which can be translated into Aristotelean ethical virtues, should be promoted within the organization. The manager should be broad-minded integrating the various characteristics of his followers by respecting and appointing them to the most suitable positions. They should come up with conditions that will enhance and will take advantage of workforce diversity (Kinyanjui, 2013). So, the manager should promote specific model behaviors about respect and recognition of cultural differences and mostly he should adopt training programs to reduce stereotypes, increase cultural sensitivity and develop skills required in a multicultural environment. Furthermore, the manager needs to share his vision with his team, inspiring them to work collectively¹² in a working environment where balance and equal opportunities prevail. It is very important for the manager to recognize and, accordingly, analyze the skills and habits of each subordinate with a view to allocating the right assignments to the right persons. Using his

¹² The keyword for the success of a multicultural environment is “collectivism”. According to Hofstede in “*Cultural Dimensions in Management and Planning*”, 83:

[...] “Collectivism, stands for a preference for a tightly knit social framework in which individuals can expect their relatives, clan, or other in-group to look after them in exchange for unquestioning loyalty (it will be clear that the word “collectivism” is not used here to describe any particular political system). The fundamental issue addressed by this dimension is the degree of interdependence a society maintains among individuals. It relates to people’s self-concept: “I” or “we”.”

EI can instill self-confidence in his team and the belief that everyone can contribute to the collective benefit no matter where he comes from (Kinyanjui, 2013).

Successful intercultural management depends on a shared responsibility within an organization. The employees should feel that they contribute to the development and implementation of the strategic plan of the organization. They should feel free to take initiatives, propose their ideas and communicate with their homologues and their managers no matter what their origin or no matter what their sex is. In other words, the manager is advised to share the responsibilities within the members of his team bearing in mind that everybody needs to have the opportunity to fully contribute to the organizational performance that demands a preliminary personal idea and a secondary collective consultation that continues with the shared success of the plan. And that is exactly the point where a balance between expectation for assimilation of teamwork and efforts to accommodate a workforce that is not homogeneous should be preserved by the manager (Kinyanjui, 2013). The employees who get used to working in teams forget their personal needs and work only for the organizational good. They pursue to keep the balance with both their colleagues and the manager and adjust their needs and habits to the ones of the team (Hofstede, 1984). The manager should be always there to remind them how important is their work for the organizational well-being and how important they are for the organizational success. Sexual, social and cultural discrimination must be rejected from any managerial plan because they must not determine the manager's decision making and allocation of the tasks within the organization.

However, personal relationships among the public servants should not be underestimated since human beings cannot disregard the instinct need for belongingness¹³. Specifically, the manager should promote personal relationships among the members of his team to be developed, because he will control his followers more efficiently. Inspiring his team to invest in personal relationships based on trust, develops the organizational culture of mutual understanding, cooperation and tolerance (Hofstede, 1984). EI competencies should prevail in order to find ways for the manager and his followers to adjust their individual needs and habits to a common organizational vision with a view to keeping the balance among them. The

¹³ “[...] *human needs follow a hierarchy, with physiological needs at the lowest level, followed by safety needs, belongingness needs, esteem needs (both self-esteem and esteem from others), and, at the highest level, “self-actualization”* (Maslow, 1970 in Hofstede, 1984, 86) [...] *The way the hierarchy works is that people are supposed to be motivated by the lower needs until these are reasonably satisfied, then the next higher need steps in. Self-actualization needs represent the top of the motivation pyramid and can never be fully satisfied.*” (Hofstede, 1984)

keyword for one more time is balanced relationships among the public servants. Namely, the manager should be emotionally capable to find the golden ratio and preserving the balance on a personal and organizational level. He should be ready to overcome any obstacle caused by different personalities, cultural diversity and individual goals. In other words, he should always try to think like his subordinates, make them feel free to express their personal goals and translate their dreams into a common organizational vision.

Concluding, EI plays a pivotal role to the development of skilled and highly efficient managers in public organizations. We could say that EI reinforces managers' hidden skills, because it makes them capable of feeling free to express and acknowledge their emotions. Human beings are deeply emotional beings, which continuously try to keep the balance between their logical mind and passions. **Aristotle in *NE* was the first who clearly defined the relation between logical mind and passions/ emotions.** Their cooperation leads to the ethical virtues and Aristotelean mediocracy, which can be translated as EI.

In this chapter, we concluded that EI is the motivating power for each public organization, because it contributes to the achievement of good performance. Emotional intelligent managers are optimistic, broad minded and open to discuss with their teammates. Specifically, they are not afraid of getting any feedback from them and, extensively, use it to understand the needs and demands of their followers. Finally, we understood that EI and how it has been presented by Aristotle in *NE*, enables the top managers to be effective leaders in multicultural working environments. In this context, they need to be moderate and mediocre in order to avoid excessive behaviors and get rid of racist and old-fashioned ideas.

CONCLUSION

EI competencies have been widely studied and promoted as key factors for the improvement of individual and collective performance in public organizations. The information selected for the accomplishment of the specific thesis suggests that top managers should pursue to acquire EI competencies which enable them to be good leaders. Specifically, in the first chapter that presented NPM reformations, it was examined that due to civilians-customers' multiple and increased demands from the public sector and the radical evolution of technology, public organizations are forced to proceed in managerial administrative reforms. Therefore, NPM invests in human factor which is the key to success by achieving the three Es; economy, effectiveness, and efficiency. The experts are focused on treating human resources strategically as the main tools for success, because they need to be innovative and more competitive in business sector. Therefore, NPM promotes that managers-leaders should invest in their staff by providing them with motivation, improvement, continuous training programs and support – either psychological or organizational.

Additionally, NPM's top managers should promote a culture of openness, respect, mutual understanding and flexibility, where the public servants feel free to express their ideas, talk about their emotions and ask for any feedback to improve themselves. Human-oriented, extroverted, and upgraded administration that abandoned the impediment of bureaucracy and currently, aims for quality without considering any short-term costs, is part of the modern reformed public sector. Public servants should be able to confront all the difficulties and demands that may arise, be open to new challenges and assessment to improve themselves. So, the managers should be present for their employees to hear their personal goals and needs, and motivate them for doing their best for themselves and for the organization as well.

In other words, the upper-level managers should express, summarize, and communicate the organization's vision, mission, goals and objectives in order for middle level managers to act correctly. Only then, the organization could accomplish both strategical and managerial goals, while being well organized, effective, and efficient. So, putting the human factor first, public servants could accomplish their mission of serving the civilians with high quality at a low cost (both temporal and monetary), through continuous empowerment, motivation, and retention of working interest and recognition of their contribution in the success of the organization.

In the second chapter that dealt with the competencies that a great leader should acquire and how they need to be combined with managerial ones, it was concluded that the challenges that the managers in public organizations are dealing with are very demanding. They need to find a mean in every decision they make to avoid excessive actions and bad performance. Taking into account that human aspect should be at the center of their management, they should develop specific competences that make them good leaders. Specifically, the managers are advised to follow and respond to the needs of both civilians-clients and their teammates. In other words, they should invest in human factor pursuing to deliver three main criteria of cost, time and quality avoiding to sacrifice their inspirational and motivating role for the successful delivery of the organizational goals.

Additionally, the impact of the Covid19 pandemic created more needs leading to radical changes in public management. Under the Covid19 pandemic, the top managers need to remain productive and find new ways to protect the health of their teammates and civilians at the same time. If the top managers are not willing to hear, understand and respect the fear and insecurity of the others, they are not able to reform the organizational plans. Therefore, they are advised to search for new excessive ends to this kind of new reality and, afterwards, they should discover its “means” based on what Aristotle stated in *NE*. No one could believe that this challenge is an easy one, since the top managers are called to test themselves in finding out their excessive ends and their “means” in the context of new organizational circumstances. Afterwards, they should get used to the specific “means” (according to Aristotle in *NE* to acquire habitual actions) so as to be able to have specific emotional reactions for specific cases. If they are not willing to adjust themselves and help their teammates to be adaptive as well, the organizational performance will be getting worse.

For that reason, it would be very helpful for every manager-leader to study on Aristotelean philosophy about ethical behavior and habits. Specifically, Aristotle in *NE* provided his readers with all the needed information to make them better friends, siblings, citizens, managers, employees etc. As analyzed in the third and fourth chapters of this thesis, Aristotelean EI of mediocracy, self-management, self-awareness, self-assessment, empathy, and social-awareness are the key factors for the successful management. The managers who desire to be good leaders responding to the needs of their followers and civilian-clients, need to pursue Aristotelean ethical values of happiness and mediocracy as analyzed in *NE*. Besides, perfect management could come with perfect leadership and vice-versa, because they are interconnected and together create a new organizational direction.

Additionally, Aristotle provided us with various arguments about how important the competencies of mediocracy and self-control are for personal and working relations. According to the philosopher, human beings should be able to adopt specific emotional reactions for specific reasons, because only then they can be purely happy and wise. Only if they are aware of the excessive ends of an emotional situation, they will be able to find the “mean” which leads to mediocracy and happiness. Specifically, he believes that human beings can develop specific behaviors, if they have specific habits. So, they should think about their choices and how often they make the same decisions, because they will get used to them. Hence, top managers should be flexible and aware of all the parameters of a given issue in order to adjust their decision making to every case separately.

Furthermore, it is very important to acknowledge that Aristotle in *NE* set the foundations for what contemporarily is called EI. **The philosopher delved into the humane soul and mind, inventing the way to harmoniously combine them.** *NE* could be a manual for contemporary management, because we can understand that it provides the readers with plenty of useful instructions about self-discipline. Top managers in public organizations need to find the mean in every decision for action. Specifically, as Aristotle indicated, top managers should firstly find out the two excessive ends and understand why they should stay away from them. Afterwards, they need to acknowledge the mean and get used to it.

Therefore, we could suggest that Aristotle indicated people how they can manage their own emotions without eliminating their logical mind. The philosopher believed in emotional complexity, because he was able to explain how it works, he simplified it and managed to control it. Top managers who desire to be effective leaders, should pursue happiness (“*εὐδαιμονία*”) and ethical virtues, because they want to get accustomed to them and share their value with the rest teammates. They do not chase rewards and perfect outcomes, but they desire to experience Aristotelean happiness and mediocracy. Obviously, outcomes that can be perfect and lead the organization to effectiveness and efficiency are still part of organizational goals.

Therefore, we can conclude that *NE* is not an educational book used for teaching people how they can ameliorate themselves, but it is a guidebook motivating people to acquire ethical habits that should be combined with their knowledge, which was gained from their parents and school. Aristotle’s purpose is to explain why people get used to specific habits and attitudes so as to improve their ability to manage their personal and social life. Therefore, *NE* is the motivational force that enables people not only to think out of their box but also to get into

others' boxes and try to adjust themselves accordingly. Consequently, it is necessary for somebody to be patient while reading *NE* since Aristotle made serious efforts to be as concrete as possible and apply his mentality to the reality of daily, social, and political life. Everything can be re-read and has dual reading since philosophy's prerequisite is broad-mindedness and tolerance.

In fifth chapter that dealt with EI and organizational performance, we concluded that EI plays a pivotal role to the development of skilled and highly efficient managers in public organizations. We could say that EI reinforces managers' hidden skills, because it makes them capable of feeling free to express and acknowledge their emotions. Human beings are deeply emotional beings, who continuously try to keep the balance between their logical mind and passions. Aristotle in *NE* was the first who clearly defined the relation between logical mind and passions/ emotions. Their cooperation leads to the ethical virtues and Aristotelean mediocracy, which can be translated as EI.

In this chapter, we concluded that EI is the motivating power for each public organization, because it contributes to the achievement of good performance. Emotional intelligent managers are optimistic, broad minded and open to discuss with their teammates. Specifically, they are not afraid of getting any feedback from them and, extensively, use it to understand the needs and demands of their followers. It is very important to mention that emotional intelligent top managers can be innovative in their strategic plans, because they invest in human beings. They do not sacrifice the emotional well-being of their subordinates for the attainment of good organizational performance, because they are more optimistic and insightful. Namely, top managers with high levels of EI do know that public servants are the main mechanism of the organization and, without them, the organization does not work. Only if top managers understand the value of their teammates as humans and not tools, they can understand how important the human factor is for the productivity, innovation and competition of the organization.

Human-oriented public management that focuses on how the public servants can improve their personal skills and the relationships among them, can lead public organizations to continuous improvement. Promoting the value of EI as a prerequisite for every top manager, the culture of mutual understanding and respect is cultivated, because they are open to working with their followers for the sake of their team. We could say that emotional intelligent managers, who can find Aristotelean mean and acquire ethical virtues, do not work for the

organizational good, because they motivate their subordinates to do this. They are not insecure and afraid of bad performance, because they are focused on improving the skills of each follower by providing them with feedback and the needed time and space to ameliorate their skills. Therefore, public organizations need top managers with the vision of a more human-oriented public administration, because people's needs are in the forefront of organizational performance.

Concluding, we should be aware that public management changes following the rapid social changes. It should not be thought of as a sector whose function is separated from the societal one. Specifically, public organizations grow up becoming wiser and open to applying any changes that lead them to innovation and success. For that reason, they need to focus on human beings, work on them and with them and have a priority to always be one step forward. We could say that public management should not stop changing, because society never stops changing as well. Therefore, top managers are advised to chase for teams consisting of public servants with high levels of EI and IQ as well, because according to Aristotle in *NE* logical mind needs passions to distinguish bad from good actions. Finally, we should not deny that Aristotle set the foundations for scientific research on EI, because he was the first who managed to simplify and apply humane logical mind and passions into decisions that people make in their daily life. In other words, Aristotle is still contemporary since his legacy can be re-read and applied in current trends of management of public organizations.

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