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SPIRITUALITY, SOCIAL RESPONSIBILITY

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By

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Table of Contents

Introduction	3
Reflecting on Ethics, Values, Spirituality, and Social Justice.....	3
Foundational Principles for Ethics and Social Justice	4
Learning Ethics and Social Justice	5
Ethics and Social Justice: Followers and Leaders.....	7
Heart Condition and Leaders' Morality	7
Ethics, Values, Spirituality	8
Beastly Leadership vs. Servant Leadership	8
Cultivating Moral Leadership.....	9
Biblical Leadership Model of a Judge	9
Ethical Leadership and Constituency Meetings.....	10
Ethical Leadership for the Local Church	12
Corporate Responsibility.....	13
Social Responsibility	14
Social Responsibility—A Biblical Imperative.....	14
Truth and Social Justice.....	15
1. We must try to understand each other's journey.	15
2. We must be open to new ways of approaching issues.....	16
3. We must refrain from demonizing each other.	16
4. We need to refrain from making our own thinking as "sacred."	16
African Americans' Journey Within Adventism.....	16
SDA and the Refugee Crises.....	18
Working in an Unjust Environment	18
Conclusion	19
Bibliography.....	20

Introduction

The understanding and practice of ethics and social justice are truly foundational for a pastor, teacher, or church leader. These valuable tools are something students and parishioners expect to be present in the classroom and in the church. Of all places, people anticipate there to be fairness in an organization that claims to represent the Body of Christ. The apostle Paul encapsulates Christian ethics and social justice in His list of the fruit of the Spirit. Paul says this, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law” (Galatians 5:22,23 NASB). The attributes personify the character of Christ and therefore should be found abundantly in Christian churches and schools.

It is interesting that Harvard professor, Barbara Kellerman, in identifying hallmarks to bad leadership, lists incompetence, rigidity, intemperance, callousness, corruption, insulating, and evil (Johnson, 2018, pp. 3-5). In a very real way, the attributes are the antithesis of the fruit of the Spirit. Whether found in a secular or sacred environment, these traits only discourage, separate, and devastate a group of followers.

Reflecting on Ethics, Values, Spirituality, and Social Justice

In this paper, I reflect on two Andrews University leadership competencies: 1.2 Ethics, Values & Spirituality and 2.3 Social Justice. The ethics competency deals with being a leader who functions with a set of principles and standards that guide work and relationships.

The social responsibility competency focuses on leadership that understands social systems and accountability to others and endeavors to see that family,

Reflection Paper for Ethics and Social Responsibility

community, and environmental needs are met locally and, as appropriate, in global ways.

First, I review some of my basic beliefs and relevant theory about ethics, spirituality, and values in leadership, illustrating how these beliefs work out in my practices or have been influenced by my experiences. Next, I dive deeper into the ethics, values, and spirituality competency, talking about how I have practically applied theory and biblical principles in my leadership journey. Following afterward is my learning and experience path in social justice. Again, I will give specific examples of how both theory and biblical principles have shaped my leadership.

Foundational Principles for Ethics and Social Justice

As intimated earlier, I believe ethics and social justice were part of the character of God, which I see as the guiding principles in the creation story. This flies in the face of what some scholars such as Edward Wilson who see ethics and social justice as nothing more than a continuum of evolution. He believes when the need arises in society for a moral component, then evolution will provide it (Wilson, 1998).

Duane Covrig, in a lecture for Ethics 645, uses Proverbs 3:19-22 as a biblical foundation for understanding the genesis of ethics and social justice. He quotes, “The Lord by wisdom founded the earth, By understanding He established the heavens” NASB (D. Covrig, 2018b). In the same lecture, he also uses the Micah 7:9, “I will bear the indignation of the Lord Because I have sinned against Him, Until He pleads my case and executes justice for me. He will bring me out to the light, and I will see His righteousness” NASB (D. Covrig, 2018b). This, in light of the great

Reflection Paper for Ethics and Social Responsibility

controversy between good and evil, shows God's grace and justice at work in our world. This is not only foundational in my thinking about moral leadership, it also provides a platform on which to learn and grow. As a leader, I have found when you have a co-worker or subordinate who has a "good heart" and is committed to mission, they will always respond positively to both grace and instruction.

When I had the privilege to lead 80 or so young adults as a summer camp director, I dealt with a group of people who were still growing and learning about life. On one occasion, one of my counselors went beyond the boundaries we set for social behavior with his girlfriend. When I learned what he had done, I called him into my office and confronted him about his actions. According to our summer camp handbook, I could have fired him on the spot. He knew this, and I could see on his face the sorrow for his actions. I extended grace, and when I brought him "out to the light," as Micah 7:9 extolls, he responded beautifully and became one of my most dependable leaders at the camp.

Learning Ethics and Social Justice

My first foray into leadership came while in high school as the head R.A. for the men's dorm at Mt. Pisgah Academy. As a teenager with spotty judgment, at times, I did some very stupid things that could have (and maybe should have) gotten me kicked out. It was my dean who went to bat for me despite the fact he was the very one who I let down.

The truth was when I was caught, I already knew I was wrong in what I was doing, and the dean knew I knew this. He was looking to see how I would process my

Reflection Paper for Ethics and Social Responsibility

behavior and how I would relate to both him and the school's ethical principles. The grace and mercy he showed me caused me to never want to let him down again. As a result of how he dealt with me, the dean gained someone who desired greatly to do what was right. From that point on, I honored and supported him with greater integrity.

Titus 2:11,12 reads, "For the grace of God has appeared that offers salvation to all people. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age" NIV. This was the biblical principle at work with my dean. The grace he showed me caused me to "say 'no' to ungodliness and worldly passions, and to live a self-controlled, upright live. As the text reads, grace is a great teacher of how to "say 'no' to ungodliness and worldly passions," and I would say has been my greatest mentor.

Classes, such as Ethics 645, are also another great way in which we can learn and grow in our knowledge of Christian ethics and social justice. In this class, we are exposed to numerous methods for ethical decision-making, which gives one handles on which to grasp in the midst of challenging times. I resonated most with a method espoused by Lonergan and Baird. They give four easy-to-remember-steps to make ethical decision: be attentive, be intelligent, be reasonable, and be responsible (Johnson, 2018, pp. 94-97).

The study of Scripture, which is a revelation of God's character, is also another inexhaustible treasure for learning moral leadership. Verses like Micah 6:8, "He has told you, O man, what is good; And what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?" (NASB) is relentless, unwavering truth as to the way in which moral leadership can be practiced. The text points once again to the importance of grace and justice in our dealings with one another.

Ethics and Social Justice: Followers and Leaders

In the Christian community, one finds themselves as both a follower and leader. All are followers to be certain. We follow Christ, our Savior and King. We are to emulate Him in all we do.

In addition, we are leaders and followers to each other as well. A schoolteacher is the leader of his or her classroom, but is also a follower of the principal and/or the school board. Likewise, a pastor is the leader of the flock and, at the same time, answers to the conference leadership. Even a division president, while leading a large number of people in their division, answers to the General Conference leadership in their ministry. What this means is that ethical and social justice behavior is important for all.

Craig Johnson gives a helpful list of good moral behavior for followers. This list includes obligation, obedience, avoiding cynicism, knowing when and how to dissent graciously, and how to be truthful to leadership even when the news is not always positive (Johnson, 2018, pp. 8,9). I don't believe one can be an ethical leader without also being an ethical follower.

Heart Condition and Leaders' Morality

In the end, much of the development and growth of a moral leader boils down to a quote from Palmer Parker. He said, "A leader must take special responsibility for what's going on inside his or her own self, inside his or her consciousness, lest the act of leadership create more harm than good" (Johnson, 2018, p. 2).

I believe my ability to be a moral, ethical leader revolves around one thing: my walk with Jesus. As He is in me, then and only then can His character shine through with love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Reflection Paper for Ethics and Social Responsibility

Being in this frame of mind, I can bless my co-workers and the mission and reputation of my organization. This belief leads me to several daily practices to keep myself close to Jesus. Daily, I spend time in His Word to learn more about His character. I find that I must spend time praying, not just for my needs, my family, or my work but, also, for those who I find difficult and challenging with which to work. Most importantly, I try to find an occasion each day to go out of my way to serve someone I can bless by entering their lives armed with justice and kindness. This, I believe, helps me greatly in my journey to become a more Christ-like leader.

Ethics, Values, Spirituality

Beastly Leadership vs. Servant Leadership

Kuronen and Huhtinen wrote, “In order to understand the role of ethics and leadership more thoroughly, we need to relax the assumption of leaders being subjected to the same ethical criteria as their followers.... Our contribution to the shared understanding of leadership is the notion of desire that enables some leaders to be meta-ethical” (Thuomas Kuronen, 2016, pp. 92,93). The idea that a leader is not held to the same morality as the followers is the basis of their essay. They cite numerous leaders who got the job done but not by playing by the “rules.” This, of course, is polar opposite of a servant leader who “washes the feet” of their followers and sets an example of ethical behavior.

Covrig, in an essay, used the story of Pilate, who put before the people Barabbas and Christ from which to choose. Barabbas, who was a beastly leader who would use any tool necessary to beat back the Romans, ended up being chosen by the people, though

Reflection Paper for Ethics and Social Responsibility

manipulated by the Jewish leaders. Christ, on the other hand, was a servant leader. He used altogether moral and just practices to establish His kingdom (D. Covrig, 2000).

Beastly leadership has no place in the Christian leadership ethic.

Cultivating Moral Leadership

I have found in my leadership very few principles more important than the need to cultivate a moral environment in the workplace. Without this, an organization will experience a mission drift very quickly. Covrig, in a lecture for Ethics 645, gave five points, which I believe are hallmarks for cultivating a moral environment: being a faithful worker, positive social grooming, growing through crisis such as pain, death, and self-inflicted foolishness, studying biographies of moral leaders, and having a personal relationship with God (D. Covrig, 2018a).

In addition, a leader must be willing to deal with difficult people who are working against a moral environment and themselves set the tone of a moral workplace (Mango). In the end, as Yukl wrote in his essay, using various tools to measure the ethical growth in your organization is also important (Yukl, Mahsud, Hassan, & Prussia, 2013).

Biblical Leadership Model of a Judge

In a paper by Covrig, Ongo and Ledesma titled, “*Integrating Four Types of Moral Leadership*,” a great model for an ethical leader is formulated (D. M. Covrig, Ongo, & Ledesma, 2012). In this essay, the authors explore Allender’s three types of leaders found in Scripture: priestly, kingly, and prophet. They sum up the weaknesses of these three types of leaders by saying, “Sadly, the crisis, complexity, betrayal, loneliness, and

Reflection Paper for Ethics and Social Responsibility

weariness of leadership transform most prophets into troublemakers, most priest into dogmatists, and most kings into dictators.” Nevertheless, all of these models are found in scriptures and have their strong points as well.

The authors go beyond Allender’s model and parallel his leaders with the four groups into which Israel was organized as well as the four Gospels. They see the ox group corresponding with the Gospel of Mark and representing the priestly leader. The lion group they see corresponding with the Gospel of Matthew and kingly leadership. The face of man group goes with the Gospel of Luke and represents the prophetic leader. This leaves the eagle group of Israel, which they see corresponding with the Gospel of John and represents the leadership of a judge.

As the authors outlined the attributes of a judge as leader, I believe it was a beautiful blend of all the strong points of Allender’s three types of biblical leaders. I believe our world today is in great need of “judges” for leadership positions that understand the relationship of grace and justice.

Ethical Leadership and Constituency Meetings

One of the ways I have intentionally incorporated ethics into my leadership is by playing a key role in providing for ethical constituency sessions for local conferences. These sessions occur every three to five years, depending on the conference’s by-laws. At these regularly called meetings, the officers of the local conference are elected and usually most of the people who work in the various departments. As a Union leader, I believe providing for an ethical election process is one of my most important functions. Here is a list of ways in which I serve local conferences and provide for this important function.

Reflection Paper for Ethics and Social Responsibility

1. I work with the current local conference leadership to develop a survey to assess how the pastors, teachers, office staff, and key members of the constituency view their leadership.
 - a. This is normally best handled through a confidential, electronic survey, using such tools as SurveyMonkey.
 - b. The survey covers all aspects of their responsibilities and measures their timeliness and effectiveness. In addition, the survey covers the manner and character in which they serve.
 - c. I request that local conference leadership let the Union administration implement the survey to assure confidentiality and integrity in the process.
2. I work closely with the local conference leadership and the large committee, selected by the churches, to form a nominating committee. The process for creating the nominating committee needs to include guidelines to insure:
 - a. a broad geographical representation of the conference.
 - b. gender, age, and ethnic diversity.
 - c. pastoral, teacher, and lay representation.
 - d. it is constituted with people who have shown a commitment to the Seventh-day Adventist Church and its mission.
3. Meet with the elected nominating committee prior to the constituency meeting to:
 - a. go over the ethics of serving on the nominating committee, which include confidentiality, openness, and the spirit in which they will do their work.
 - b. go over the survey results of the leadership assessments that were returned.

Reflection Paper for Ethics and Social Responsibility

- c. cover the role and function of each position to be filled by the nominating committee.
 - d. provide a confidentiality and integrity for the committee during the process to vote on candidates.
4. At the session, along with the voted recording secretary of the nominating committee, share the nominations to bring for a vote and:
 - a. insure a confidential process in which the votes can be carried out.
 - b. provide opportunity to reconvene the nominating committee if someone from the floor of the session requests the nominating committee report to be sent back for reconsideration and further discussion.

Ethical Leadership for the Local Church

Another way I help with moral leadership is by presenting seminars to elders of local churches about leadership principles. These seminars have especially been focused on how to systematically work with bullies, utilizing effective redemptive church discipline.

After giving a seminar about bullies, the church, and redemptive discipline, at an elder's retreat, a pastor approached me and told the story about a bully who had controlled one of his churches for decades. He was a wealthy man who had given money to many members, in the church, and they felt beholden to him. He was a terror if anyone disagreed with him and, therefore, no one did. The church went on for years without seeing any growth at all and was presently declining because people just couldn't confront or challenge this bully.

Reflection Paper for Ethics and Social Responsibility

As conference officers, we worked closely with the pastor to develop a plan to hold the bully accountable to the church. All along, the plan was to be redemptive and hopefully see real changes in this person's attitude and actions. The pastor and the elders also worked tirelessly with this gentleman to see a positive outcome. Unfortunately, there was no change and, through a series of elders meetings, church boards, and business meetings, the bully was censured. It was a landmark moment for the church. It took much courage for the pastor and members to go through this process, but because they did it blessed their ability to be about their mission a hundredfold.

Corporate Responsibility

One of the most sobering roles I have is to sit on the Corporate Responsibility Committee for Adventist Health System (AHS). As a 10-plus billion dollar organization, they face constant moral challenges, dilemmas, and interesting ethical questions that must be answered. Areas such as HIPPA laws, the Stark Law—which was created to insure proper and ethical processes are in place for patient advocacy and payment reimbursements, and IT integrity and safety are just a few hot topics discussed regularly by this committee.

One area that is important for AHS on a moral and ethical level is how its 45-plus hospitals deal with the issue of abortions. As Adventist hospitals, the organization needs and wants to follow the Church's stance on abortion and the guidelines the Church provides.

Every year the Corporate Responsibility Committee receives a report from the chief medical officer about the abortions that took place in AHS hospitals. I am glad to report that after being on the board for more than 18 years, the only abortions performed

Reflection Paper for Ethics and Social Responsibility

at any of our hospitals happened only when the baby's life was not viable and the mother's life was in danger. Of around 33,000 births at AHS hospitals in a given year, the average has been less than 30 cases that fell into this category. To insure the integrity of each case, the chief medical officer individually reviews each case to ensure the system is practicing in a moral and ethical way.

Social Responsibility

The second competency I want to discuss in my work is social responsibility. Jonathan Thompson, in a scholarly book he edited about Ellen White and social justice, defines social justice as being “about assuring the protection of equal access to liberties, rights, and opportunities, as well as taking care of the least advantaged members of society” (Thompson, 2107, p. 92). Once again, the practice of the fruit of the Spirit will ensure this while Kellerman's list will hinder true social justice.

In this section, I first write about some key biblical foundations for social justice. Next, I review both theory and practice that can bring social justice to the workplace, and then end with practical ways in which I have applied these principles in my own leadership.

Social Responsibility—A Biblical Imperative

David Pleins, in his blog, brings out a great point that the Bible—the Old Testament in particular—is full of examples of people caring for the disadvantaged (Pleins). Christ Himself asks his followers piercing questions about what has been done for the poor, hungry, and naked. It is very clear God cares deeply how His children are treated and, therefore, as His disciples it should be of the utmost importance to us as well.

Reflection Paper for Ethics and Social Responsibility

While the disciples jockeyed for position and wondered who the greatest among them was, Christ was serving the poor, hanging out with the outcasts, and even ministering to the lepers. This, of course, didn't set well with the religious leaders of His day and, ultimately, was one of the reasons for their rejection of Him as their Messiah. It is clear the problems that existed in Christ's day continue today, even in His church. A little later in this paper, I share a few examples.

Truth and Social Justice

Jonathan Haidt quoted J.S. Mill in a lecture at Duke University: "He who knows only his own side of the case knows little of that. His reasons may be good, and no one may have been able to refute them. But if he is equally unable to refute the reasons on the opposite side, if he does not so much as know what they are, he has no ground for preferring either opinion" (Haidt, 2016). We must be open to another point of view or we will inevitably find ourselves lacking greatly when it comes to acting socially responsible. Here are some key principles Haidt lays out to be able to understand social justice issues.

1. We must try to understand each other's journey.

This is truly step one for social justice. Realizing we each bring to the table our own limited view of the world is paramount. If we are unwilling to do this, our own prejudices, points of view, and judgments will leave very little room for differences of opinions.

2. We must be open to new ways of approaching issues.

The old saying, “When in Rome...” applies well here. If leadership is trying to solve a problem at the Native American outreach center, La Vida Mission, it had better try to understand the Native American culture. If leadership does not, chances are it will create a greater problem than the one with which they started.

3. We must refrain from demonizing each other.

In an interview with Bill Moyer, Haidt made the point that society must stop “demonizing each other.” He continues by saying that “demonizing others is an effected tool to gain power...” (Moyers, 2012).

By demonizing each other, society effectively stops all dialogue, no longer listens to each other, and has very little hope of seeing social justice take place.

4. We need to refrain from making our own thinking as “sacred.”

In another video, titled “*Truth vs. Social Justice*” (Haidt, 2016), the point is made that people must refrain from making all its ideas “sacred.” If not, Haidt states, in this video, that the following problems will arise: 1) If our ideas are sacred, this means other ideas must be evil; 2) We can come to feel we have nothing to learn; 3) We can split or alienate groups unnecessarily; and 4) We can never see a compromise position because you can’t compromise with evil.

African Americans’ Journey Within Adventism

I am by no means an expert in understanding the journey of the African American within the Adventist Church. However, in 2013, when I became the Executive Secretary of the Lake Union Conference, I had an opportunity to learn some of their journey.

Reflection Paper for Ethics and Social Responsibility

The year I began in this role coincided with the 70th anniversary of the creation of the Lake Region Conference (LRC). To celebrate this milestone, the LRC set up four sites, around the conference, at which to talk about their journey and where the Lord has brought them. I was astounded at the stories I heard from people who were there 70 years earlier as the conference was organized. I heard stories ranging from patronizing attitudes to outright prejudice. I learned of quotas that were instituted in schools and dining halls that were off limits to the Black brethren. One moving story was from a man whose father was a departmental director for the LRC. He told how his family, on a number of occasions, spent the night in their car because the Lake Union Conference leadership had not bothered to book their meetings in a hotel where Blacks were welcome. The truth is I heard enough to wonder why the African American membership just didn't walk away. The LRC members chose to stay. As a result of their relentless effort, the Lake Region and other regional conferences represent some of the greatest success stories we have to share as a Church.

Soon after attending the four regional celebrations, Don Livesay, then Lake Union Conference president, and I were talking in his office. I asked Livesay if the Church had ever publically apologized for misdeeds the African American community had experienced. He wasn't aware of a formal apology, so a plan was formulated to openly confess for how the Church in the Lake Union Conference let this community down in the past with a pledge to do better in the days to come. Livesay wrote the speech. He then invited me to help edit the apology. The three Lake Union Conference officers stood together, at the 2014 LRC Camp Meeting, while Livesay publicly read the apology. It

Reflection Paper for Ethics and Social Responsibility

was a deeply moving moment for the officers and for the LRC members as well. In the artifacts, I include a link to the video of the apology given that day.

SDA and the Refugee Crises

Another crisis the Church must continue to address is that of the plight of the refugees who have flooded into our country. In many cases, the families are torn apart as they become victims of unscrupulous criminals. Without latching on to a church or other benevolent organizations, the refugees' children way too often end up in gangs, drug-related activity, and even human trafficking.

The Mid-America Union (Union) is quite active in doing what it can to find these families and begin to form relationships with them. The conferences within the Union have been very aggressive in outreach to the refugees and are seeing new churches and help centers popping up all across our Union. In the artifacts, I include a recent issue of *Outlook* (the Union magazine), which includes feature stories of the refugee ministries taking place within the Union.

Working in an Unjust Environment

In 2016, I was invited to talk to the Adventist pastors who minister in Israel and most of the Arab countries. To say the least, these pastors have to endure trials we can only imagine here in the States. The conference president asked me to present a series of talks about how to minister in an unjust society. Most of the pastors work in areas where it is a crime to proselytize its citizens. Included in the artifacts are outlines of the talks delivered to this group of pastors about how to work effectively and ethically in the environment of the Middle East.

Conclusion

There is an old hymn, written by James Rowe, which include the following lyrics: “Be like Jesus this my song, in the home and in the throng.” This is my personal mission statement when it comes to ethical and socially responsible leadership. Being a reflector of Christ’s character is the single greatest gift I can give to anyone I work with or lead.

To be a humble, moldable, listening, caring leader is my goal. Philippians 2:5-8 sets the stage for all those who want to enter the battle of servant leadership. Paul writes, “Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross” NASB. The only way this attitude will live out within us is to have Christ in us.

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