

1990

A comparison of male and female ethical leaders' opinions on ethical leadership and ethical leadership development

William J. Grace
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ethical leadership and ethical leadership development**

Grace, William J., Ph.D.

Iowa State University, 1990

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Ann Arbor, MI 48106**



A comparison of male and female ethical leaders' opinions on
ethical leadership and ethical leadership development

by

William J. Grace

A Dissertation Submitted to the
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1990

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DEDICATION

This dissertation is dedicated to:

MY FATHER (JOE GRACE)

whose commitment to education and his children
made all the difference

SANDY

whose love has set me free

NIC and BEN

the joy of my life and, together with all children,
my hope for the future

CHAPTER I. INTRODUCTION AND STATEMENT OF THE PROBLEM

Introduction

There is nothing more crucial to the renewal of a social system than the effectiveness and capacity, the quality and vitality of the human beings flowing in the system. These are chiefly the young people coming out of our schools and colleges to take their place in the adult world. They will be creators of the future (Gardner, 1990, p. 8).

These words from John Gardner serve to underscore the reasons why the preparation of moral leaders is an important and timely concern for Higher Education. This research examined the ways in which selected contemporary ethical leaders developed and lived out their moral character.

This dissertation is a descriptive study of ethical leadership and more specifically the difference (if any) between male and female ethical leaders. The objective of this study will be to discover the nature of ethical leadership and how it differs as the ethic of justice or the ethic of care.

Ethical leadership is a social behavior and, therefore, a qualitative approach to information gathering and analysis is preferred. Guba and Lincoln (1987) assert that findings in the area of social-behavioral inquiry are best determined through field research rather than quantitative techniques, and that field studies are best served by qualitative approaches.

This process began while the investigator was a graduate student at Iowa State University and read In a Different Voice by Carol Gilligan (1982a). At this point, the researcher began to speculate on the myriad

of implications of Gilligan's theory on the Student Development profession. One year later, the researcher became engaged in the development of a leadership and community service program at Seattle University. It was during the following two years of designing and teaching and conducting classes and workshops on leadership development that the researcher became concerned with the development of ethical leadership in students.

If leaders are to be the creators of a sustainable future, they must be grounded in ethical leadership and moral reasoning (Gardner, 1990). The implications for the link between moral development and ethical leadership are needed to respond to the shrinking global community, preservation of the earth, justice, equality, and peaceful relationships between humankind.

Definitions

LEADERSHIP: For the purpose of this research, Gardner's definition on leadership will be used (1990, p. 1):

Leadership as the researcher shall use the term is the process of persuasion and example by which an individual (or leadership team) induces a group to take action that is in accord with the leader's purposes or the shared purposes of all.

MORAL REASONING: Moral reasoning is the process by which a person resolves a moral dilemma, and moral dilemmas are the unavoidable territory of leaders as they engage in the resolution of conflicts. James MacGregor Burns connects the development of ethical leadership to moral development as follows:

. . . Sigmund Freud's theory of Oedipal conflict, as applied to

broader social processes; and Carl Jung's concern with ends, or purposes, are together most useful to students of leadership, for they make possible a concept of values forged through and by hardened conflict (Burns, 1978, p. 5).

ETHICAL LEADERSHIP: Ethical leadership is leadership that is guided, inspired, and directed by the principles of moral reasoning (Kohlberg, 1981; Gilligan, 1982a).

Moral Development Overview

In recent years, because of the research by Gilligan (1982a), Chodorow (1978), and Lyons (1983), moral development theory has been amended to suggest that there are two separate, equally valid developmental pathways that can be taken to develop the capacity for moral reasoning.

These differing approaches have been labeled by the specific ethical principle behind an ethical decision. The first is the ethic of justice popularized by Kohlberg (1981), and the second is the ethic of care and is primarily the work of Gilligan (1982a).

Ethic of justice vs. ethic of care

In order to distinguish between these two ethics, consider the following ethical dilemma, used at the Harvard Center for Moral Development, upon which much of Kohlberg's theory and Gilligan's alternative theory is based.

HEINZ AND THE DRUG. In Europe a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost to make. The druggist paid \$200 for the

radium and charged \$2000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$1000, which is half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said, "No. I discovered the drug, and I'm going to make money from it." So Heinz got desperate and began to think about breaking into the man's store to steal the drug for his wife. Should Heinz steal the drug?

The following examples of responses to this dilemma are the original responses of two eleven-year-old children (Jake and Amy). The differences in their responses are striking and illustrative.

Jake believes that Heinz should steal the drug. It is clear that Jake, like Kohlberg, perceives the dilemma as a conflict between the value of property and the value of life (Gilligan, 1982a). A portion of his responses is as follows:

For one thing, a human life is worth more than money, and if the druggist only makes \$1,000, he is still going to live; but if Heinz doesn't steal the drug, his wife is going to die. (Why is life worth more than money?) Because the druggist can get a thousand dollars later from rich people with cancer, but Heinz can't get his wife again. (Why not?) Because people are all different, and so you couldn't get Heinz's wife again (Gilligan, 1982a, p. 26).

Jake's response is a very clear and logical approach to the resolution of this dilemma, and his response is scored at a high level by Kohlberg. It's the logic of Jake's response that affords him the relatively high score. When asked, Jake admits being intrigued by the power of logic and suggests that truth is centered in math, "the only thing that is totally logical." He, therefore, considers the moral dilemma to be "sort of like a math problem with people" (Gilligan, 1982a, p. 26).

In contrast, Amy's response to the same dilemma is considered by Kohlberg to be at a lower level of moral development than Jake's response. Asked if Heinz should steal the drug, she replies:

Well, I don't think so. I think there might be other ways besides stealing it, like if he could borrow the money or take a loan out or something, but he really shouldn't steal the drug; but his wife shouldn't die either (Gilligan, 1982a, p. 28).

Amy's response is tentative and apparently absent of the type of logic used by Jake (Gilligan, 1982a). Amy's response, therefore, is perceived by the interviewer to be of lesser maturity, and she is scored a lower level on the moral development scale. When the interviewer asks her why Heinz should not steal the drug, she explains:

He might save his wife then, but if he did, he might have to go to jail; and then his wife might get sicker again, and he couldn't get more of the drug and it might not be good. So they should just really talk it out and find some other way to make the money (Gilligan, 1982a, p. 28).

Once again, Amy's response does not fit with what the interviewer perceives to be the issues involved in the dilemma (Gilligan, 1982a). Her response does not focus on the logic that life is more important than property, but rather on the effect that the dilemma is having, or may have, on the relationship between Heinz and his wife. Amy's tendency to place relationships at the center of the dilemma is what keeps her from being able to reduce the dilemma to a math problem involving humans (Gilligan, 1982a).

For women, the world is made up of relationships, and women work to maintain a "web of connectedness" (Gilligan, 1979) with all those who make up their world. This tendency in women has been related to child

rearing. From a psychoanalytic vantage point, both the pre-oedipal and the prepubertal stages are different for women than they are for men (Chodorow, 1978). In the prepubertal stage, in particular, there appears to be a spiraling cycle of increasing intensity in relationships between mother and daughter. The daughter during this stage feels pulled towards her mother (security) and away from her mother (independence). This tension is heightened by the mother's ambivalence, as her desire both to keep the daughter close and to push her away. This tension-filled, ambivalent relationship between mother and daughter leaves them both feeling that a break in the relationship could mean serious personal problems for each of them (Chodorow, 1978).

Her desire for relationships causes Amy to see the dilemma in a different light than does Jake. As our understanding of how women perceive the world is broadened, Amy's responses begin to make sense. Amy cites concerns for the relationship between Heinz and his wife, and is torn by the additional dilemma posed to her by herself: that she must resolve the druggist's concerns without jeopardizing the connection between Heinz and his wife.

Both Jake and Amy sought to resolve the dilemma--Jake through a system of law and logic, Amy through a network of relationships. However, because Jake's response is similar to the appropriate response in Kohlberg's rating system, Jake's response is rated higher than Amy's (Gilligan, 1982a). Gilligan suggests, however, that if researchers look at Amy's response from another perspective, expressions of maturity of a differing kind can be seen. The challenge is to rethink assumptions

concerning human development so that it becomes possible to see growth and maturity manifested in new and differing ways. The final element of this liberating discovery is to be able to see differences "without lining up these differences on a scale from better to worse" (Gilligan, 1982b).

Purpose

The purpose of this study is to examine the differing impacts, if any, of these differing patterns of moral development on ethical leadership development. This study specifically intends to examine the following questions:

1. What differences (if any) exist between men's and women's perceptions of ethical leadership?
2. How are men's and women's patterns of ethical leadership development similar and different?
3. How are men's and women's patterns of ethical leadership practice similar and different?
4. What are the implications of these similarities and differences for leadership development programs?

Limitations

This study is limited in several ways. The following is a listing of the limitations:

1. Number of subjects interviewed: Eight subjects were interviewed. This population size is small and, therefore, the findings may not represent more generalized patterns of ethical leadership

development.

2. Location: This study was limited to the northwestern United States. This specific geographical location may serve to further limit the findings of this study.

3. Interviewer bias: Even though pilot studies were done to further create the potential for objective interviews, interviewer bias may have impacted the study in some manner.

4. Judgment of the panel (this panel was selected to assist the investigator in identifying which ethical leaders would be interviewed): Efforts were made to choose informed observers who were objective and experienced in observing leadership; however, the panel members may not have been entirely objective in their selections.

5. Type and quality of questions: Questions were developed utilizing similar research designs; however, the type and number of questions may not have provided the ideal environment for interviewees' best response to emerge.

CHAPTER II. REVIEW OF LITERATURE

Procedure

This review focused on two unique bodies of knowledge. The first part of the review focused on moral development. After a historical analysis of the general theory and the development of moral education, two perspectives on the development of moral reasoning were compared and contrasted. The researcher recognizes that there is a long history of thinking and writing on ethics (of which moral reasoning is a part). However, this review of literature is limited to the mid to late 20th century authors, at which time women's voices regarding ethics first appear in the literature.

The second major part of the review focused on leadership development theory. This portion of the review traces the changes in leadership development theory over the past fifty years. Also, the review examined how moral development theory and leadership development theory combine to establish a framework of understanding for ethical leadership development.

The review of literature was conducted using a variety of types of information sources. The section on moral development came from articles that were identified primarily through E.R.I.C. searches and the Harvard Center for Moral Development. In the area of moral reasoning, the feminine perspective has received a great deal of attention, and numerous books have been written on this topic in recent years (Gilligan, 1982a). These books, along with the various articles that have been written with

the same focus (Chodorow, 1978; Lyons, 1983; Murphy and Gilligan, 1980), were primary sources.

Historical Perspective on Moral Development

There is considerable debate today concerning the theories of moral development. There appears to be more controversy than agreement in the field of moral development. However, as in all fields, current theorists, although differing, share common roots.

In reviewing modern education, Jean Piaget emerges as an important historical figure in the field of moral education. Although his work was more closely associated with the related study of intellectual development, his theories serve as the foundation for moral development research (Ginsburg and Opper, 1979).

Piaget's work distinguished between learning and development. Learning, in the narrow sense, meant the acquisition of new information, the use of which was restricted to specific situations. Conversely, learning, in the wider sense, that is development, meant the acquisition of general thought structures which could be applied in a variety of settings (Ginsburg and Opper, 1979). It is the "wider sense" or development that will be the subject of this review.

Piaget is a pioneer in the area of stage theory (Ginsburg and Opper, 1979). For Piaget, three basic criteria have to be met in order to claim that a developmental scheme exists. These criteria focus on the stages (or developmental steps) that occur within the broader concept of developmental growth. These three criteria are as follows:

1. There must be an invariant sequence of activities. In order for a person to get to point C, an individual must proceed from point A, then to point B before arriving at C.
2. There must exist underlying structures which control and predict the stage-related behavior.
3. Each preceding stage must pave the way for an individual's growth into the succeeding stage. Piaget called this the property of successive integrations.

Piaget (1948) uses this concept of stage theory to construct his theory of the development of moral judgment in children. In his research on moral judgment, he observed children at play. In particular, he was interested in how children conceived of the game and followed the rules. By his studies, he was able to distinguish three stages in the development of moral judgment in children.

1. Egocentric stage: during this stage, children don't understand the rules that govern play, although they believe they do. For children at this stage, winning means having a good time.
2. Incipient cooperation stage: during this stage, a child has a firmer understanding of the rules and play takes on a social character.
3. Genuine cooperation stage: at this stage, a child develops a mastery of the rules. In addition, the child develops a legalistic fascination with the rules.

Piaget's theory of moral development was the precursor to further research in moral development theory. Also, Piaget's interest in the

individual child's development gave way to a myriad of new approaches to education (Ginsburg and Opper, 1979). One of his most significant contributions was the notion that the child was different from the adult in many key ways, so that if education was to be effective for children, it should be "child-centered," focus on "activity," and involve "social interaction" (Ginsburg and Opper, 1979).

Piaget's developmental stages were further researched by John Dewey (1944). Dewey focused on the inclusion of pragmatism and democracy in education. For Dewey, pragmatism was the shift toward activity as a central part of education, and democracy an attempt to involve students in the process of education (Dewey, 1944). Dewey further advanced the work of Piaget by his research on the development of moral judgment. In Dewey's model, there were three stages (Kohlberg, 1981):

1. Premoral stage: In this stage, the child focuses on self. Also, as the name suggests, Dewey believed that judgments at this stage were not moral judgments because they only involved self.
2. Conventional stage: Judgments at this stage were considerably different as they included the concern for others in their resolution.
3. Autonomous stage: Principles and beliefs guide thinking at this stage. The person is concerned with self and others, but now she/he includes moral principles in the decision-making process.

The three stage schema continued to be further developed by Lawrence Kohlberg (1981). Kohlberg's elaborations and their rationale are best

understood in the context of moral education. The following section provides an overview and critique from Kohlberg's perspective on how to apply stage development theory in the educational process.

Moral Education

Since the time of Dewey, three major approaches have emerged in the field of moral education. They are the cultural transmission approach, the romantic approach, and the progressive approach (Kohlberg, 1981). The progressive approach is the work of Kohlberg and is a product of his critique of the previous two approaches. The following is an overview and critique of the cultural transmission, romantic, and progressive approaches.

Cultural transmission

The first approach, as its name implies, has as its goal the transmission of cultural values. The challenge in this approach is for an educational system to adopt and then promote a certain set of culturally held values. This approach has been labeled the "bag of virtues" approach to moral education. Because one engages in moral development by developing a list of virtues that students would be encouraged to strive to attain, Kohlberg calls this "the boy scout approach to moral education" (Kohlberg, 1981).

One of the earliest cultural transmission approaches to the study of moral development was the Hartshorne and May study (1928-1930). They studied moral character development and related it to a "bag of virtues" that included such traits as honesty, service, and self-control. Then

came the Havighurst and Taba study (1949), which took the Hartshorne and May study and added the virtues of responsibility, friendliness, and moral courage. In each case, the researchers took a prescriptive perspective in the study of moral education (Kohlberg, 1981). In particular, the prescription was sent from the school system to the student.

The moral educator's role was to create an environment in which students could develop the traits represented in the "bag of virtues" that the researchers created.

Kohlberg (1981) criticized the cultural transmission approach as, although well-intended, missing the central purpose of moral education. Its major drawback, according to Kohlberg, is that by nature it is culturally centered, instead of child-centered, and thereby it does not primarily focus on the developmental needs of the student. Furthermore, the virtues in any culture carry with them the biases of the researcher and his or her culture and, therefore, cannot be universally applied.

Romantic

The "romantic" approach has also been called the "value neutral" approach. In this approach, the student is the major focus, and the environment is managed in order to maximize personal freedom. Rules are relatively nonexistent in the "romantic" system and, in general, the educational environment is the antithesis of the "cultural transmission" approach. This approach is based, in part, on the Freudian philosophy that whatever comes from within the child is the most important aspect of

development (Kohlberg, 1981). The major goal of this approach is to design and develop a pedagogical environment that is permissive enough to let the inner "good" (abilities and social virtues) to unfold and the inner "bad" to come under control. The "romantic approach" is faulted by Kohlberg for three major reasons:

1. Romantics believe, as do maturational psychologists (e.g., Freud), that cognitive development is separate from socio-emotional development. Socio-emotional growth is believed to be a pre-patterned unfolding of self. Akin to Freud's theory of psychosexual stages, "romantics" believe the individual matures at his/her own rate and fashion.
2. Socio-emotional development is seen more as a biological phenomenon and is perceived as being unrelated to one's knowledge of the social world, and one's level of cognitive development.
3. Kohlberg also believes romantic value neutral approach is essentially not neutral. It merely replaces the previous virtues in the bag (e.g., self-control and responsibility) with the new virtues of self-expression and individual freedom. In the final analysis, it too is culturally biased.

In each of the previous approaches, these virtues are relative and, therefore, are meaningless in themselves. Individuals attach value to them as they label them virtues. Therefore, by using the "bag of virtues" approach, we do nothing more than promote certain value choices as more appropriate than others (Kohlberg, 1981).

Progressivism

"Progressivism", coined by Dewey in 1938, is founded in the pragmatic, functional-genetic philosophies of the late nineteenth and early twentieth centuries (Kohlberg, 1981). Progressives (like Kohlberg) see development as a progression through invariant ordered, sequential staging. The progressive educator's role is to create an environment that stimulates growth by presenting students with difficult and genuine, yet resolvable, conflicts.

Similar to the "cultural transmissions" model, the progressive model cites the importance of "knowledge." The difference is that "progressives" believe the new "knowledge" is reflected in the students' increasing skills in the ways they think, rather than in the acquisition of culturally accepted rules. "Progressives" also believe that cognitive and moral development are parallel phenomena. Cognitive and moral development are believed to occur in a parallel pattern because they are each affected by the structural changes that take place in an individual's method of thought. This linking of social and moral development is unique to the "progressive" theory of moral development (Kohlberg, 1981).

Stages and Sequential Development

The structural changes that take place in the cognitive process, with orderly, nonvarying sequences, are called "stages." Stages are best described within the context of the theory of "development." Development involves the individual in the process of transforming her/his cognitive

world on the level of organizational wholes and systems (Kohlberg, 1969). As a person moves from one stage to another, she/he is in the process of rethinking her/his entire universe. Developmental theories also suggest that a person (organism) matures as a natural process of interacting with their world environment. Affective and cognitive elements of a person are not viewed as distinct realms, but rather "progressives" believe they interact and affect each other (Kohlberg, 1969).

The energy for this model is presumed to come from an individual's desire for equilibrium. As the person interacts with her/his world, she/he is likely to encounter cognitive dissonance, is perceived as uncomfortable, and the individual then counters this by trying to set him/herself right with the world. In the process of seeking relief from the cognitive dissonance that they are experiencing, individuals are involved in the pursuit of equilibrium or stability. Stability is achieved as a person is able to restructure his/her concept of self and/or concept of the world in ways that reduce or eliminate the conflict. Developmental theorists contend that each new restructuring constitutes a step in the direction of increasing complexity. As a person is able to comprehend a more complex view of self, he/she in turn is capable of a more complex view of the world (Kohlberg, 1969).

Progressives believe that, as the level of cognitive development matures, so does a person's level on capacity for social development, because the individual is in an interactive relationship with the environment. Part of the environment is the presence of other people. As an individual meets other people, she/he begins to discover that

"others" are, in part, like oneself. The process of seeing the other in self is called "role taking" and is an essential part of the social maturation process (Kohlberg, 1969). It should be pointed out that the relationship between social development and cognitive development is parallel but not predictive (Kohlberg, 1969). A person may have the cognitive capacity for a certain level of social maturity, but may not be operating at that level because of inadequate role-taking experiences. However, in the end, developmental theorists believe each reconceptualization of the world that a person goes through represents the building block upon which progression through successive stages of development are based.

Cognitive stages, then, are the central theme of the "progressives" view of moral education. Cognitive stages have the following general characteristics (Kohlberg, 1969):

1. A stage implies qualitative differences in a person's mode of cognition.
2. Changes in modes of cognition can be placed in an invariable sequence in an individual's development. (It appears that cultural factors may impede development or stop it; however, the sequence always remains the same.)
3. Each of these sequential modes represents a distinctly different "structured whole" (Kohlberg, 1963). A given response not just represents the answer to a problem, but also a particular mode of formulating information and problem solving. These structured wholes represent the way in which a person perceives the world, not just a single problem or question.
4. Progressives believe that, as a person moves from one stage to another, she/he is in the process of integrating former stages into the latest mode of thought. Therefore, each stage represents in some fashion all the stages that came before it. Therefore, in the process of ontogeny, the person recapitulates her/his former perception of the world.

5. Finally, it is believed that people prefer the highest order of thinking available to them in the resolution of dissonance.

Kohlberg has utilized these parameters of stage theory in the construction of his stages of moral development. Kohlberg's theory is a blend of Piaget's and Dewey's models. Kohlberg's theory originally consisted of three levels, each of which consisted of two stages (Kohlberg, 1969). The following is an overview of the theory.

Preconventional level: At this level, the child is responsive to cultural rules and labels of good and bad, right and wrong, but interprets these labels in terms of either the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into the following two stages:

Stage 1. The Punishment and Obedience Orientation: The physical consequences of action determine its goodness or badness, regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right.

Stage 2. The Instrumental Relativist Orientation: Right action consists of that which instrumentally satisfies one's needs and occasionally the needs of others. Human relations are viewed in terms like those of the marketplace. Elements of fairness, reciprocity, and equal sharing are present, but they are always interpreted in a physical, pragmatic way. Reciprocity is a matter of "You scratch my back, and I'll scratch yours."

Conventional level: At this level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is one not only of conformity to personal expectations and social order, but of loyalty to it, of actively maintaining, supporting, and justifying the order and of identifying with the people or group involved in it. At this level, there are the following two stages:

Stage 3. The Interpersonal Concordance or "Good Boy-Nice Girl" Orientation: Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of what is majority or "natural" behavior. Behavior is frequently judged by intention. The judgment, "He means well," becomes important for the first time. One earns approval by being "nice."

Stage 4. Society Maintaining Orientation: There is an orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.

Postconventional, autonomous, or principled level: At this level, there is a clear effort to define moral values and principles that have validity and application apart from the authority of the groups or people holding these principles and apart from the individual's own identification with these groups. This level again has two stages:

Stage 5. The Social Contract Orientation: Right action tends to be defined in terms of general individual rights and in terms of standards that have been critically examined and agreed on by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis on procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed on, the right is a matter of personal values and opinions. The result is an emphasis on the "legal point of view," but with an emphasis on the possibility of changing law in terms of rational considerations of social utility (rather than phrasing it in terms of Stage 4, "law and order"). Outside the legal realm, free agreement and contract are the binding elements of obligation. This is the "official" morality of the American government and Constitution.

Stage 6. The Universal Ethical Principle Orientation: Right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative); they are not concrete moral

rules such as the Ten Commandments. At heart, these are universal principles of justice, of the reciprocity and equality of human rights, and of respect for the dignity of human beings as individuals.

Kohlberg's model of moral development represents "true" stages; therefore, Kohlberg believes that development is sequential invariant, and that each new stage represents a new structured whole. Another claim that Kohlberg makes is that this theory is universal, that it transcends cultural boundaries (Kohlberg, 1969).

The universality of Kohlberg's theory

Kohlberg studied male children between the ages of 10 and 16 in five different countries: United States, Taiwan, Mexico, Turkey, and Yucatan. The children represented a wide cross-section of cultural, social and religious backgrounds. In each case, although to varying degrees, there was a clear progression toward higher levels of moral development as the children got older. At age 10, Stage 1 moral reasoning was predominant in all cultures. At age 16, Stages 5, 4 and 3 gain ascendancy in three of the countries (United States, Taiwan, and Mexico). In the case of Turkey and Yucatan, conventional thinking increases steadily from age 10 to 16, although it does not achieve a clean ascendancy over pre-conventional thought.

Kohlberg asserts that the sequence of development is not significantly affected by these widely differing cultural, social and religious conditions. The rate appears to differ, but the sequences appear to be universally invariant (Kohlberg, 1981).

Continuities and discontinuities of Kohlberg's theory

An early assertion of Kohlberg's work was that the universal sequence of development was also a one-way development. In Kohlberg's model, a person would always be progressing towards increasing complexity (Kohlberg, 1969). However, contradictory data were discovered in a longitudinal study designed by Kohlberg and Kramer (1969) intended to focus on moral reasoning of subjects as they progressed from age 16-25.

What they discovered was a terminus point for moral development (Kohlberg and Kramer, 1969). In particular, they noted that age 25 appeared to be the age beyond which no significant level of moral development occurred. Furthermore, they reported that no significant increase in Stage 5 reasoning occurred between the senior year of high school and age 25. There were small increases in the percentage of the total population growth from Stage 5 to Stage 6 level of moral reasoning between the ages of 16 and 25, but not a significant level. In summary, they conclude:

. . . that Stage 5, moral reasoning, is born in adolescence, but that Stage 6, principled thought, tends not to become crystallized until the early 20's (Kohlberg and Kramer, 1969, p. 106).

At this point, they also distinguish between development and "stabilization." Whereas Kohlberg and Kramer assert that development (as defined earlier) appears to stop at age 25, "stabilization" increases. "Stabilization" is defined as the socialization or internalization of the conventional code (society's norms). Adult moral stabilization is defined by:

a higher degree of congruence between belief and social role rather than of novel integration of experience (Kohlberg and Kramer, 1969, p. 108).

This increased congruence is also reflected in an increased correlation between moral reasoning and moral action (Kohlberg and Kramer, 1969). These findings by Kohlberg and Kramer are consistent with earlier findings made by Kohlberg (Kohlberg, 1969).

The major finding in the Kohlberg and Kramer (1969) study suggested that there were discontinuities in moral development. Kohlberg and Kramer discovered that development appears to be sequential except for a period of apparent regression in the sophomore year in college. At this age level, they discovered that 20 percent of the sophomore population regressed from their combination Conventional/Postconventional (Stages 4 and 5) to Preconventional reasoning, predominantly Stage 2. Although their language was decorated with philosophic jargon in its form and content, the authors were clearly referring to hedonistic relativism or Stage 2 (Kohlberg and Kramer, 1969). Kohlberg and Kramer clarified this regression and suggested that this movement backwards is functional, not structural. In other words, the sophomores still have the capacity to reason at Stages 4 and 5, but, because of social pressure, they intentionally choose answers and behaviors at a lesser stage.

William Perry's (1970) work on intellectual development is helpful to clarify these discontinuities in the sophomore year. Perry suggests that at about this crucial year in college, a student has begun to discover the relativism in the world and in decision making. The student has moved away from a dualistic (black and white) view of the world

towards one that is more multiplistic (Perry, 1970). In the multiplistic stage, the student discovers that in life, there is more than one way of viewing the world. Like Perry, the student might be thinking the following:

This is hard; this is lonely business; this is scary. What if I'm wrong? What selves-I-might-have-been, neglected forever down the roads not taken? How can I be wholehearted in uncertainty? Flexible yet strong in my convictions. (Perry, 1970, p. 172)

Retgression from conventional reasoning to hedonism is a response to this newly discovered relativism. The challenge at this point is to integrate one's particular moral ideology within the context of moral diversity. As these students struggle with incorporating inconsistencies into a clear and consistent pattern in their thinking, they appear to be moving backward; however, this change is actually part of the step forward (Kohlberg and Kramer, 1969; Kohlberg and Gilligan, 1973). Students who retrogress to Stage 2 during their sophomore year return to Stages 4 and 5 reasoning in their early 20s.

A critique of Kohlberg's methodology

Kurtines and Greif (1974) provide a critique of Kohlberg's work. They suggest that Kohlberg has serious methodology problems which fall into four main areas. They are summarized as follows:

1. The scale developed to measure Kohlberg's stages of moral reasoning lacks standardization in both administration and scoring. This inconsistency makes it hard to compare results. Also, Kohlberg's unwillingness to make his scale generally available discourages independent research.
2. The reliability of the scale has not been demonstrated

during its 15 years of use. Evidence from experimental studies indicates great fluctuation in scores over short periods of time, causing a lack of reliability.

3. The relative nonexistence of correlations between moral reasoning and moral action raises concern over the predictive validity of the model.
4. Kohlberg's concept of invariant sequence between stages is open to question. The critique of invariant sequence is based on the results of a three year longitudinal study done by Holstein (1976). Her findings suggest that neither the cross-sectional longitudinal data nor sex difference data suggest invariant developmental sequence. In fact, Holstein documents the "skipping" of stages.

In response to these criticisms of Kohlberg's methodology, Rest developed an objective measure of moral reasoning. Rest believed that test reliability in several of Kohlberg's studies had been poor, and that the correlation between Kohlberg's model of scoring and other similar scoring models had been only moderate (Rest, Cooper, Coder, Masanz, and Anderson, 1974). Furthermore, Rest was concerned with the phenomenon of interviewer bias that was possible with the verbal, free-response interview that Kohlberg studies used exclusively (Rest et al., 1974). Therefore, Rest developed an objective measure of moral reasoning called Defining Issues Test (D.I.T.). According to Rest, the advantages of this objective measure are as follows (Rest, 1979):

1. It is a highly structural test so that information from subjects is comparable.
2. It minimizes variance in stage scores that are a product of a subject's verbal skills.
3. It can be objectively scored (by computer). Therefore, it saves time and reduces scorer bias.

Rest has further added to the field of moral development by separating out the moral reasoning process into four component parts. Rest (1979) believes that the four component model is useful because it separates out distinct elements in the development of moral behavior.

The components are as follows:

1. Moral sensitivity: the ability to perceive that there is a problem present in a situation.
2. Moral judgment: the ability to choose the most effective solution for a given dilemma. (Rest asserts this is where Kohlberg's work has centered.) This is also what the D.I.T. attempts to measure.
3. Moral motivation: the decision of whether or not a person will work towards their judgment.
4. Moral action: the question of whether or not a person has the level of ego strength necessary to do what they believe is best.

Rest believes that moral development research needs to be conducted in all areas. He is critical of Kohlberg for focusing on only one area (moral judgment). Furthermore, Rest suggests that Kohlberg is really doing research on justice and its role in moral reasoning rather than on moral reasoning itself (Rest, 1979).

Ethic of Justice

As mentioned earlier, the cultural transmission approach to moral education fails in that it creates "bags of virtue" that may not be appropriate for all time and in all places. There is also a fallacy in philosophical logic that supports the cultural transmission approach (Kohlberg, 1981). Kohlberg calls this the "naturalistic fallacy."

However, Kohlberg argues that justice (his basis for principled thinking) is not merely another virtue that causes one to commit the naturalistic fallacy. Rather, it is a principle that transcends cultural boundaries and is in essence timeless (Kohlberg, 1981).

Kohlberg believes that communities would be best guided by the principle of justice in the resolution of conflicting claims. Kohlberg also asserts that justice is not just another virtue for the "bag." Rather, justice is a way of thinking, a principle, that serves as a guide for choosing among behaviors, not a prescription for behavior. As such, it is free from culturally defined content; it transcends and subsumes particular social laws. Hence, justice is universal (Kohlberg, 1981). Therefore, according to Kohlberg, the role of the moral educator is to promote justice by teaching principled thinking.

Justice vs. benevolence

In his dissertation, Kohlberg (1957) cites two principles that are capable of serving as guides for thinking through resolutions to societal problems. One, as already noted, is justice; the other is benevolence. Benevolence is the kindly disposition to do good for the welfare of others. Kohlberg did not study benevolence. For the purpose of his study, he believed he could choose only one of the two principles. Benevolence, however, appears again as Gilligan cites an equally valid method for resolving dilemmas, and she calls this the ethic of care (Gilligan, 1979).

Ethic of Care

Sex roles in this culture have prescribed that women are predominantly responsible for child care. As a result, feminine personality comes to define itself in relation and connection to other people more than the male personality does (Gilligan, 1979). In particular, masculinity is defined through separation, while femininity is defined through attachment (Chodorow, 1978). Chodorow concludes that the logical continuation of this premise is that males will tend to be threatened by intimacy, while women will tend to be threatened by individuation. Women's failure to separate is then misperceived as a failure to develop (Gilligan, 1979).

Erikson's theory of development says that in men the attainment of identity precedes intimacy, but for women the sequence is a bit different. A woman holds her identity in abeyance as she prepares to attract the man by whose name she will be known, by whose status she will be defined, the man who will rescue her from emptiness and loneliness by filling "the inner space" (Erikson, 1964). On the contrary, Gilligan suggests that in women intimacy develops simultaneously with identity, as a woman comes to know herself and comes to be known in the context of relationships.

In the resolution of moral dilemmas, the moral problem is seen as the product of conflicting responsibilities rather than competing rights. Resolution of a moral dilemma requires a mode of thinking that is contextual and inductive rather than formal and abstract (Gilligan, 1982b). This different approach to the resolution of a dilemma is the

critical reason by women appear to fail to develop within the Kohlberg system (Gilligan, 1979).

The differences between Kohlberg's more traditional (male normed) view of moral development and the feminine perspective are summarized in the following excerpt (Grace, 1984):

TRADITIONAL (male normed)	FEMININE PERSPECTIVE
Moral Development Theory Beliefs	Moral Development Theory Beliefs
ego-identity develops from individuation with mother	ego-identity develops in on-going relationship with mother
identity emerges with denial	identity emerges with empathy
gender identity tied to attachment	gender identity through separation
play focuses on rule development	play focuses on relationships
identity precedes intimacy	intimacy linked with identity
identity forges in relation to world	identity forges in relationships with others
social orientation is positional	social orientation is personal
Morality of Rights	Morality of Responsibility
-concerned with fairness	-concerned with care
-ideal of perfection	-ideal of caring
-need to understand rules and rights	-need to understand responsibilities
-focus on separation	-focus on connections
-problems arise from competing responsibilities	-problems arise from conflict, rights
-concern: interference with others' rights	-concern: possibility of omission/failure to act
-resolution through formal abstract law	-resolution through contextual and narrative thought

-image of hierarchy of values in moral conflict

-image of network of communication and connection in moral conflict

TRADITIONAL PERSPECTIVE

FEMININE PERSPECTIVE

Morality is based on FAIRNESS AND RATIONALITY, tying moral development to the understanding of RIGHTS AND RULES.

Morality is concerned with the ethic of CARE, which centers moral development around the understanding of RESPONSIBILITY AND RELATIONS in context (each different).

Moral dilemmas are seen from the standpoint of LOGICAL DEDUCTION.

Moral dilemmas are problems of human RELATIONSHIPS that must be solved WITHIN THE CONTEXT of those relationships.

Morality is an ethic of JUSTICE which evolves from the premise of EQUALITY - everyone should be treated the same.

Morality is an ethic of CARE which evolves from the premise of EQUITY and non-violence - that no one should be hurt.

Identity and success are defined by SEPARATION, ACHIEVEMENT, AND RECOGNITION.

Identity and success are defined by CONNECTEDNESS, RESPONSIBILITY, AND CARE.

Strength comes from ASSERTION AND AGGRESSION.

Strength comes from NURTURANCE.

Relationships are dealt with in ABSOLUTE TERMS.

Relations are dealt with in RELATIVE TERMS (Grace, 1984).

In her work on comparing and contrasting the work of Kohlberg and Gilligan, Lyons (1983) developed a chart to distinguish between the ethic of justice and the ethic of care. For Lyons, the ethic of justice is denoted by an objective (separated) view of an ethical dilemma, while the ethic of care is characterized by a view of an ethical dilemma that is connected to self.

Relationships of reciprocity and relationships of responseThe Separative/Objective Self

Relationships are mediated through and grounded in
experienced in
terms of:

RECIPROCITY	RULES	ROLES
between separate individuals, that is, as a concern for others considering them as one would like to be considered, with objectivity and in fairness;	that maintain fairness and reciprocity in relationships;	which come from duties of obligation and commitment.

The Connected Self

*Relationships are mediated through and grounded in
experienced as

RESPONSE TO OTHERS IN THEIR TERMS	THE ACTIVITY OF CARE	INTERDEPENDENCE
that is, as a concern for the good of others' alleviation of their burdens, hurt, or suffering (physical or psychologically);	which maintains and sustains caring and connection in relationships;	which comes from recognition of or for the inter-connectedness of people.

(Lyons, 1983)

*Relationships - the ways of being with or towards others that all individuals experience but that may be experienced in differing ways.

To further emphasize and delineate the difference between the ethic of justice and the ethic of care, Lyons developed the following chart.

The Relationship of Conceptions of Self and of Morality to Considerations Made in Real-Life Moral Choice: An Overview

A Morality of Justice

<p>individuals defined as SEPARATE/OBJECTIVE in RELATION to OTHERS: see others as one would like to be seen by them, in objectivity; and</p>	<p>tend to use morality of Justice as Fairness that rests on an understanding of RELATIONSHIPS as RECIPROCITY between separate individuals, grounded in the duty and obligation of their roles;</p>	<p>moral problems are generally construed as issues, especially decisions of conflicting claims between self and others (including society); resolved by invoking impartial rules, principles or standards.</p>	<p>considering, 1) one's role-related obligations, duty, or commitments; or 2) standards, or rules, or principles for self, others, or society, including reciprocity, that is, fairness - how one should treat another considering how one would like to be treated if in their place;</p>	<p>and elevated considering: 1) how decisions are thought about and justified; or 2) whether values, principles, or standards are (were) maintained, especially fairness.</p>
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A Morality of Response and Care

<p>individuals defined as CONNECTED in RELATION to OTHERS see others in their own situations and contexts; and</p>	<p>tend to use a morality of CARE that rests on an understanding of RELATIONSHIPS as RESPONSE to ANOTHER in their terms;</p>	<p>moral problems are generally construed as issues of relationships or of response, that is, how to respond to others in their particular terms; resolved through the activity of CARE;</p>	<p>considering: 1) maintaining relationships and response, that is, the connections of interdependent individuals to one another; or 2) promoting the welfare of others or preventing their harm,</p>	<p>and evaluated considering: 1) what happened or how things worked out; or 2) whether relationships were/are maintained or restored.</p>
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(Lyons, 1983)

The Impact of Moral Development on Leadership Development

Research in moral development has applications to many fields of study. In this investigation, moral development theory will be used to examine the development of ethical leadership in men and women.

By definition, an ethical leader is one who has successfully integrated her/his moral reasoning into his/her leadership decision making. The following is an overview of leadership development theory.

Leadership Development Theory

Introduction

This review will trace the changes in leadership development and review the major theorists in leadership development theory in the last fifty years.

Early writing and research on leadership has been focused on a study of American business and management. Many theories have been developed to explain the emergence of leadership or the nature of leadership and its consequences (Bass, 1981).

Leadership development theory originally began as a study of trait theory, which was updated by psychoanalytic theory and the humanistic school of thought. Environmental theory was introduced and offered a differing perspective. The following is a brief overview of each of these theories.

Trait theory

Trait theory suggested that a leader is bestowed with certain superior qualities that distinguish them as a person qualified for

leadership. These qualities can be identified. If they are present in a person, he or she is a leader, and, if they are not present, he or she is a follower (Jenkins, 1947). Jennings (1960) further refined this thinking as the "great man" theory. This concept suggested that leaders possessed unique qualities that capture the imagination of the masses.

Psychoanalytic theory

This theory was advanced by Freud (1922), Fromm (1941) and Erikson (1964) and suggested that the leader was in actuality a "father figure," the embodiment of one's super ego. Leaders were perceived as authority figures and were revered and kept themselves at a distance.

Humanistic theory

Argyris (1964), Blake and Mouton (1964), McGregor (1966), Likert (1967), and Hersey and Blanchard (1972) all concerned themselves with the development of people in organizations. Situational leadership required the leader to become a source of information and support for subordinates (Hersey and Blanchard, 1972). This perspective marked a shift away from the focus on the leader, only to a focus on the leader and the development of effective followers and cohesive organizations (Likert, 1967; Hersey and Blanchard, 1972).

Environment theory

Time, place and circumstance are crucial factors that have affected the emergence of great leaders (Murphy, 1941). The leader had qualities that became fully used only if the time was right; the "stream of

history" crossed the path of Churchill just as England needed a strong, determined leader (Gardner, 1985).

Leadership theory criticized

All of the previously mentioned theories have been criticized for being too narrow, too one-dimensional, or too focused on the wrong elements (Lehr, 1987).

This narrow view of leadership suggested that the leader was only the leader of the status quo. The leader's goal was to get the most possible out of followers in organizations, with less concern for the direction and purpose of the organization (Zaleznic, 1977).

Burns concluded that we must broaden and deepen our views of leadership.

The crisis of leadership today is the mediocrity or irresponsibility of so many of the men and women in power, but leadership rarely rises to the full need of it. The fundamental crisis underlying mediocrity is intellectual. If we know all too much about our leaders, we know far too little about leadership. Moral leadership concerns me the most. . . . Moral leadership is not mere preaching, or uttering of pieties, or the insistence on social conformity. Moral leadership emerges from and always returns to the fundamental wants and needs, aspirations and values of followers. I mean the kind of leadership that can produce social change that will satisfy followers' authentic needs (Burns, 1978, p. 1).

Gardner further defines leadership as he distinguishes between leaders and managers with the following six points:

1. They think longer term--beyond the day's crisis, beyond the quarterly report, beyond the horizon.
2. They look beyond the unit they are heading and grasp its relationship to larger realities--the larger organization of which they are a part, conditions external to the organization, global trends.

3. They reach and influence constituents beyond their jurisdictions, beyond boundaries. Thomas Jefferson influenced people all over Europe. Ghandi influenced people all over the world. In an organization, leaders overflow bureaucratic boundaries--often a distinct advantage in a world too complex and tumultuous to be handled "through channels." Their capacity to rise above jurisdictions may enable them to bind together the fragmented constituencies that must work together to solve problems.
4. They put heavy emphasis on the intangibles of vision, values and motivation, and they understand intuitively the nonrational and unconscious elements in the leader-constituent interaction.
5. They have the political skill to cope with the conflicting requirements of multiple constituencies.
6. They think in terms of renewal. The routine manager tends to accept the structure and the processes as they exist. The leader or leader/manager seeks the revisions of process and structure required by ever changing reality (Gardner, 1986).

Two Types of Leadership

Transactional leadership (the earlier view of leadership) is described as an exchange that is set up between leaders and followers. The follower's needs are met if the follower's performance measures up to prescribed standards.

Transactional leaders were fine for an era of expanding markets and nonexistent competition. In return for compliance, they issued rewards. These managers changed little; they managed what they found and left things pretty much as they found them and moved on (Tichy and DeVanna, 1986, p. 27).

Transformational leadership is about change and innovation (Tichy and DeVanna, 1986). As noted in the following quote, transformational leadership is ultimately ethical leadership. For the purposes of this paper, the terms transformational and ethical are interchangeable.

Transforming leadership occurs when one or more persons engage with others in a way that leaders and followers raise one another to higher levels of motivation and morality. Transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led, thus having a transforming affect on both (Burns, 1978, p. 20).

Moss-Kanter (1983) cites the civil rights movement, women's movement, and the environmental movement as having given new meaning to leadership. Leadership, according to Adams (1986), has become a more systematic and purposeful search for change in which the leader and follower work together to find the common good.

Peters and Waterman (1982) were critical of business professionals' "bottom-line" mentality, that had become the focal point of American management. Peters and Waterman advocate a return to the focus on people (those who create goods and services and those who consume them) (Lehr, 1987).

Bennis and Nanus (1985) described the new leader as one who commits people to action and converts followers into leaders and change agents. Bennis and Nanus (1985) are also critical of past academic analysis of leadership, and have written the following:

Leadership is the most studied and least understood topic of any of the social sciences (Bennis and Nanus, 1985, p. 20).

Bennis and Nanus (1985) studied ninety successful Chief Executive Officers (C.E.O.s), who viewed themselves as leaders. Participants in this study were asked three questions: What are your strengths and weaknesses? Was there any particular event in your life that influenced your leadership philosophy? What were the major decision points in your

career, and how do you feel about your choices now?

As a result of this study, Bennis and Nanus (1985) have asserted that transformational leadership is being used successfully and effectively in the business setting. Furthermore, Bennis and Nanus believe that transformational leadership is knowable and measurable. The main points of their view of transformational leadership are as follows:

1. Attention through vision
2. Meaning through communication
3. Creatively getting everyone involved and caring
4. Trust in leader based on knowing their clear position and beliefs.

Another important characteristic was developed by Tichy and DeVanna (1986). They interviewed transformational leaders and found that these people commonly identify themselves as courageous change agents. This was accomplished because of their belief in people and their commitment to life-long learning and value-based decision making.

Real power

Linked to this rethinking of leadership, transformational leadership brings us to a redefinition of power. Hagberg (1984) concluded that "real power" is more than external power; that is, position power, material goods, control and authority are largely position power.

Personal power is the extent to which one is able to link the outer capacity for action (extended power) with the inner capacity for reflection (internal power) (Hagberg, 1984, p. xvii).

The following is Hagberg's six stage schema for personal power:

- Stage 1 Powerlessness
- Stage 2 Power by Association
- Stage 3 Power from Symbol

- Stage 4 Power by Reflection
- Stage 5 Power from Purpose
- Stage 6 Power through Gestalt

The second and third stages, according to Hagberg (1984), are forms of external power (organizational). The last three stages are internal or reflective power.

Hagberg believed that the last three stages also account for "real power," because power was bestowed upon the leaders from constituents. Constituents were willing to bestow power because of the way in which they were being led. "Real power" has integrity as its basic element. Integrity introduces a sense of ethics into the leader's decision making process. Ethics bring about in the leader a concern for relationships with followers, which is in large part responsible for the followers' loyalty and, therefore, their willingness to bestow power.

Real power and transformational leadership were easily linked, as evidenced by this quote from Burns (1978):

Leaders inspire followers to act for certain goals that represent values and motivations, wants and needs, and expectations of both leaders and followers (Burns, 1978, p. 19).

Leadership Development as a Part of Human Development

Maccoby (1976) reinforced Burns' thinking with his belief that the world in which we now live calls for collaboration more than competition. He believed collaborative kind of leadership was marbled by human understanding, ethical decision making and a concern for relationships that inspire trust. Harmon (1986) believed that humanistic psychology provided the salient values for this new form of leadership.

Transformational leadership and humanistic psychology have shared a common concern for trust, honesty, care and cooperation in relationships.

Gardner (1990) suggested that transformational leadership is necessary in the civic arena and is the cornerstone of democracy.

This age requires leaders who can delegate responsibility, who consult and listen, who have respect for human possibilities, who help us to help ourselves, and who help us to grow. We must have leaders who are enablers who help us remove obstacles to our effective functioning, who help us to see and pursue shared purposes (Gardner, 1990, p. 79).

Leadership development and moral development are seen as vitally connected. This world is in need of leadership that is morally based, according to Gardner (1990). If we look at the array of current and past societies, we cannot find an instance of a healthy society in which humans have not devised a framework of values, norms of conduct, a moral order. We must hope that our leaders will help us keep alive traditional values that are not so easy to imbed in laws--our feeling about individual moral responsibility, about caring for others, about honor and integrity, about tolerance and mutual respect, about individual fulfillment within a framework of shared values.

Leadership theorists have maintained that the new style of leadership cannot be taught, only learned. Theorists have contended that transformational leadership development can only come about through knowing oneself, learning from mentors and life experiences, and accepting leadership development as a "life-long process" (Adams, 1986).

A leader uses only one tool, him/herself. As with any other tool, the more we know the tool's potentials and limitations, the more

effectively we can use it. Leadership, therefore, is dependent on self-knowledge and awareness. Leadership entails self-development in the total and truest sense, intellectually, bodily, emotionally, and spiritually (Adams, 1986).

Summary

Leadership development and moral development theories have shifted from perspectives that are objective, impersonal and quantitative towards perspectives that are intentionally more subjective, caring and qualitative (Lehr, 1987).

In moral development research, Murphy and Gilligan (1981) discovered that the scores on moral development interviews of men and women significantly increased when they were dealing with real life (subjective) moral dilemma rather than Kohlberg's standard hypothetical (objective) dilemmas.

Murphy and Gilligan (1980) also concluded that, as a participant became more honestly and intimately involved in the dilemma, her/his reasoning changed. In particular, males and females concerned themselves with the ethic of care more often than the ethic of justice when solving a real life moral dilemma.

If moral development becomes more authentic in solving real life moral dilemma, then, what better arena than the myriad of moral dilemmas faced by leaders (Gardner, (1990).

CHAPTER III. RESEARCH METHODOLOGY

Overview

Qualitative methods of inquiry were used in this dissertation. In this inquiry method, a social phenomenon is studied through field research and acknowledgment of the researcher's frame of reference, personal values, and conceptual framework (Lehr, 1987).

Creative advances in knowledge often originate from outside the boundaries of the normal paradigm of the scientific method, that is, from different models, theories, or conceptions of fact (Johnson, 1978, p. 18).

Some qualitative approaches are described as heuristics, which have been described as the internal search to know. Clark Moustakas, President of the Center for Humanistic Studies, presents heuristics as an approach to human science research and defines it as follows:

Heuristics is a passionate and discerning personal involvement in problem solving, an effort to know some aspect of life through the self. The researcher respects their own questions, and uses a process that affirms the search of knowledge and understanding (Douglass and Moustakas, 1985, p. 40).

Heuristics is concerned with meaning, not measurement, with essence, not appearance, with quality, not quantity, and with experience, not behavior. As noted in the overview of this chapter, in heuristic inquiry there are no formal hypotheses, but rather initial beliefs or convictions regarding the theme or question, based on intuition, prior knowledge and experience (Lehr, 1987).

Douglass and Moustakas' (1985) work suggests a natural process in play when a person attempts to know something heuristically: (1) An Immersion in the theme or question, so that all experiences appear

relevant; (2) Acquisition of data involving expressions of and meaningful associations with the theme; (3) Realizations, growing out of experiential involvement in and reflection on the theme or question (Lehr, 1987).

Immersion involved a review of the literature in moral development and leadership development as well as reflection and observation by the researcher on leadership and ethical development. This was the preparation and incubation period during which the direction and focus of this paper was selected. As noted earlier, the purpose of this study was to interview ethical leaders in order to examine the nature and development of ethical leadership and the differences (if any) between men and women.

Subjects

Eight ethical leaders were interviewed for this study. The ethical leaders were chosen from two sectors of leadership, the community and the church. The scope of ethical leaders interviewed was limited to eight in order to have a reasonably sized pool for an in-depth investigation and analysis of the questions. The limited resources of the researcher precluded a broader (national or regional) study. Guba and Lincoln (1987) suggest the N is not the major criterion on qualitative research and that in-depth analysis is the critical issue. Two separate panels of eight informed observers for each area of leadership were identified and oriented individually to the process of selecting the ethical leaders to be interviewed in this study. Higher Education was not chosen as an area to be studied, because the geographical area for the study was limited to the Puget Sound, and the pool of potential leaders in Higher Education

was too small. Each panel of informed observers was made up of individuals from regulatory groups, interest groups, the media, peers and experienced participants. Panel members were chosen based on their knowledge and awareness of leaders within the church or community sectors. All members of the panel have resided in the Puget Sound area for a minimum of five years and are community leaders themselves. (See Appendix A for a listing of panel members and their vocations and the letters requesting their participation.)

Each panel member was contacted by mail and asked to name (in their opinion) the top ten ethical leaders in their specific area of expertise (church or community) in the Puget Sound area (King and Pierce Counties) in the state of Washington. Each informed observer was asked to work independently and to return their surveys by mail. After the informed observers had mailed their responses back, their individual listings were combined within each of the two categories (church leadership and community leadership). When an ethical leader was identified more than once, he or she was placed on a separate list with the person receiving the most nominations ranked highest. When the individual rankings were completed, they were tallied and the top two men and top two women in each of the two areas were selected as ethical leaders in their field to be interviewed as a part of this study.

Apparatus

The apparatus for this study was sixteen open-ended questions. This format was chosen to allow the subjects to explain possible unique

circumstances that might have impacted their ethical leadership development.

The interview questions were developed through an awareness of the interview methods employed by Kohlberg, Gilligan, Shapiro, and Lehr. Furthermore, interview questions were critiqued and modified by a group of individuals familiar with interview-based research. The model of open-ended questions was designed to elicit the special qualities and characteristics of ethical leaders and to discover how those qualities developed. The questions and their corresponding rationale are as follows:

1. How would you define ethical leadership?

To know if these persons think about their own or other's ethical leadership in a conscious way.

2. Think of a time recently in your professional role when you demonstrated ethical leadership as defined above.

To further draw out their ethical leadership definition through a description of actions or experiences.

3. What were the skills and competencies you had to draw on?

To understand the nature of ethical leadership competence, extracting from real situations and experience.

4. What qualities and characteristics do you feel are most important to your effectiveness as an ethical leader?

To discover the leader's view of essential elements of an ethical leader.

5. What is the importance of an underlying belief system?

To know if these persons were conscious of their own belief systems.

6. How did you learn to be the leader you are now?

To know if these persons were conscious of their own belief systems.

7. Name the most ethical leader you have interacted with in the past seven years.

To determine if there are role models that these people hold in common.

8. Think of a time when you observed unethical leadership. What impact did that have on your ethical development?

To determine the impact of negative role modeling on development of ethical leadership.

9. Given freedom, justice, order, and caring. Which do you value the most and why?

To determine the relative importance of these values to the person.

10. How would people who watch you lead describe your highest priority?

To determine the impact of negative role modeling on development of ethical leadership.

11. What were the experiences that have had the greatest impact on your ethical behavior?

To determine some of the influencing factors in their becoming ethical leaders.

12. What would you do if it were your role to develop ethical leaders and followers?

To gather ideas about how to develop ethical leaders and followers.

13. Do you have a metaphor for your own ethical leadership?

To allow the subject to describe ethical leadership in another way.

14. What other attributes are important to ethical leadership?

To provide an opportunity for the interviewee to raise important information that she/he was not able to up to this point.

15. In educational programs designed for ethical leadership development, what are the key factors or topics that should be included?

To seek the subjects' advice in the development of leadership programs.

16. Any other ideas or comments for this study?

To know what other leadership issues they considered salient. How close were these to the issues written about in the literature? And how related were they to the researcher's own thinking about leadership?

Prior to the initial interviews, pilot interviews were conducted to practice interview technique. In addition, the investigator was observed by two faculty members who were familiar with heuristic inquiry. During these sessions, the investigator received feedback on how to present questions and respond to answers in an objective manner.

Procedures

After the panel of experts determined the ethical leaders that were to be interviewed, the interview process began. Each ethical leader was contacted by a letter indicating that they had been identified as an ethical leader in their field (see Appendix B). They were informed that they would be called within one week to ask if they would grant an interview. During the follow-up phone calls, all participants agreed to be interviewed. Appointments were made and interviewees were notified of the Human Subjects Committee process (see Appendix B) at Iowa State University and agreed to participate in the study.

Each ethical leader was allowed to choose the setting for the interview. Some preferred their office, others their home, and still

others preferred local restaurants and coffee shops. Participants were given the questions just prior to starting the interview process with the exception of one male leader who requested the questions in advance. All interviews took longer than 2.5 hours, and none took longer than 3.5 hours. The variance in length of interview was directly related to the way in which the interviewee responded to the questions. All interviewees were asked all sixteen questions.

Each interview was tape recorded, and written notes were taken to record nonverbal responses of the interviewee. Each interview tape was transcribed onto the Wordperfect software system, along with handwritten notes as attachments.

After all interviews were conducted and transcribed, an analysis of the information was begun. The content analysis began by systematically reading the transcription of the interviews (approximately 30 pages each) several times. This was done in order to be immersed in the differences and similarities of the interviews. Qualitative research involves a holistic approach wherein the researcher attempts to identify divergent patterns and interrelationships in and between the data (Guba and Lincoln, 1987). This is the early stage of discovery during which patterns of findings begin to emerge. As patterns began to emerge, the researcher specifically examined them in light of masculine and feminine themes of moral development research (justice vs. care). The researcher examined the interviews for these predictable patterns, but also searched for nonpredictable patterns within and between gender groupings. The analysis of the data focused on the following:

1. How did the ethical leader's style develop? What were the significant influences?
2. In their performance as ethical leaders, what obstacles did they meet, and how did they work through them?
3. What motivated them to continue to do the hard work of ethical leadership?
4. How did they develop ethical leadership in others?

Finally, within each of these analyses, the similarities and differences in responses between men and women were examined.

CHAPTER IV. INTERVIEW SUMMARIES

Overview and Purpose

The primary purpose of this chapter was to provide a summary of the responses from ethical leaders to each of the sixteen questions. The format of the summary was designed to focus on questions one at a time, while listing each of the eight responses in the following order (please note abbreviations in parentheses).

Female Community Leader #1 (FC1)

Female Community Leader #2 (FC2)

Female Church Leader #1 (FH1)

Female Church Leader #2 (FH2)

Male Community Leader #1 (MC1)

Male Community Leader #2 (MC2)

Male Church Leader #1 (MH1)

Male Church Leader #2 (MH2)

Question #1: How would you define ethical leadership?

FC1: "Let me begin with an ethical leader because you've got me thinking along those lines. I think an ethical leader is someone who is able to help other people to be their best--to want to be their best, and to put aside some of the other concerns that they have and reinforce them in doing what is really important to them in the best sense . . . so that you just enable someone to do that, and I think that a lot of that has to do with personal interaction, but the great leaders, of course, have that ability to help everyone through the press or through the media also, or in large meetings to inspire people to really give their best to the world."

FC2: "Well, I believe that the term ethical leadership means to me the willingness to stand up for what you feel in your heart is right or wrong, no matter what the consequences. . . . It seems to me that a leader also has to have the ability to listen to other points of view and to be able to have some insight and understanding about

where the other person is coming from in his or her perspective."

FH1: "For me, ethical leadership is a style, but it's a style based on a set of beliefs and principles that make one authentic in carrying out value-oriented processes in and among and with people . . . so that I would place it in a category of value-based caring and enabling that others can live fully their own dignity."

FH2: "I have in recent years begun to describe myself in my particular capacity as a practicing ethicist. . . . But I think that what I see to be important about that or the nature that to engage ethical questions that people are struggling with in their daily lives that are fundamentally important to them or to the community, and to engage them in such a way that people are assisted in sorting and evaluating and making choices that fit for them, given their values and given their circumstances and commitments. . . . How are we to present that for ourselves and others?"

MC1: "Well, I guess there are a lot of possible ways of approaching that. I suppose the simplest one would be to say that, to use the phrase that you used, an ethical leader, or ethical leadership, would be the activity of a person who does, you know, exert influence on others, whether it's persuasion, or whatever form it may take. But who does so in accordance with a set of principles which that person has worked out for himself or herself."

MC2: "Seeing the vision and persuading others to your vision and moving toward it. Also, I've become concerned with the ethical necessity of constant re-examination of your vision."

MH1: "I guess I would say it was someone who consciously has a moral code and a set of moral values that they prize as of supreme importance to them, and they're in a position in regard to whatever their area of work is to make decisions according to that value pattern. That's what I think the main thing is, and I guess an ethical leader is one who has a value code and also acts upon it, makes his/her decisions in life."

MH2: "Well, it seems to me that you start out with a vision of society and a relationship among people and the environment and with the future that you have in mind that is desired and to be sought after. You look around and see the way things are and you realize that there is a lot to be desired; that things are out of whack. To me, the ethical leader is the one who is open to the information about his or her world and what's happening and really tries to understand that and then gauges that against the way things ought to be in a world of justice and parity and harmony and then responds by isolating the issues, by making a personal commitment to be involved in those areas. I think that what is critically

important is that it's not just a statement about things, but personal involvement."

Question #2: Think of a time recently in your professional role when you demonstrated ethical leadership as defined above.

FC1: "In terms of my experience, I think two major spans in my life, so to speak, are seeking better racial justice and understanding and a sense of community, and then a broader international world perspective and that I think you always have personal experiences that get you started with in a thing like that. . . . Then I remember when I was of high school age, I wrote a poem about the crosses at Verdun, the black for the Germans and the white for the French. Then I had the snow fall, and they were all white. . . . Then, I was in college; I worked as a volunteer in a community college in Cambridge. I never became more aware of what the Black community was experiencing. . . . I have had a lifelong friend from that experience."

FC2: "As a member of the Board of Regents, and dealing with students as we do on a fairly regular basis, we're receiving constant challenges from the students based on, for example, investment in companies who do business in South Africa, and so it has really given me an opportunity to think through issues of that kind and to be challenged on a very hard basis."

FH1: "I think probably the time that called for most public willingness to publicly express that kind of conviction in a way that was not violent, yet was very forceful, was during the Hunthausen situation in the area, where I, by reasonable availability as much as anything else, became one of the primary coordinators and one of the primary leaders in the effort to bring the Archdiocese of Seattle to the defense, as you will, of the character of the Archbishop."

FH2: "One of my biggest frustrations with the church is the failure of adult education in the church, and also the failure in children and youth education, but particularly for adults, of equipping our people to function ethically, to do the ethics in their own lives every day, to develop some mature sense of self in relation to ethical questions."

MC1: "You know, as an administrator you are involved in, let's say personnel decisions. Let's say whether or not to retain somebody in a position, and there I think you are frequently balancing the common good and the sort of personal good of the individual. I recall one situation in which it really became clear to me that this person should not be retained in a given position because I thought he had really lost interest in the position, had lost a

real desire and ability to do the job and, I think, it was hurting other people. In that particular case, I delayed probably 8-9 months in finally making the decision because the individual in question was going through some very, very difficult things personally. He was in a situation with a lot of personal pressure and turmoil, and so I really waited and waited and waited and finally had to act anyway. . . . But there was a real hesitation on my part because of the personal situation."

MC2: (There was no specific comment provided.)

MH1: "In my job, it is practically daily, but probably the most dramatic in the last five or six years was about two years ago my wife and I were arrested at the Trident Base (in Bangor, WA) for trespassing. . . . I see part of my leadership role is to act on my beliefs in such a way that it does give other people new hope in acting."

MH2: "Well, in one arena that I've been working at real hard recently, in the last two to three weeks, I've had a long relationship with inmates at the Washington State Reformatory. They brought suit, finally, on the "double celling" question, and I was not personally involved in that suit, but I had been on for 17 years so I supported them in the effort it took. A lot of their leaders had been picked off and sent to Walla Walla for instigating these things that would work toward a better situation and pushed the Department of Corrections to review. Well, anyway, they finally won the suit, and the Department of Corrections was ordered to bring the population down and much reluctantly and even some ways angrily was doing that from 'double celling' to 'single celling'."

Question #3: What were the skills and competencies you had to draw on?

FC1: Response is in the next section under answer to 3/4.

FC2: "One of the things which has been important to me at the University is to always be willing to sit down with the students, to listen to their point of view, to understand the background of their thinking and also to try to keep the line of communication open so that it isn't a matter of throwing stones at one another."

FH1: "I think--again based upon what I tend to define the parameters of it to be--the skills are more relational, people skills. . . . I think that the other thing is a recognition that no one of anybody that you are dealing with ever has the whole truth. . . . And so, in the relation skills, there is a real openness, and there is a risk of vulnerability, because it demands in a sense a mutual openness."

FH2: "Well, I guess one of the most important resources that someone

needs is an analysis and a commitment to analyzing the world or situation or whatever in the process of choosing and helping with their choices. . . . I really don't believe that there is such a thing as value-neutral anything. It is sort of a matter of whose values are going to get communicated . . . most people today unfortunately don't have a way of understanding or a way of interpreting their own experience--or even permission to look at their own experience with a critical eye. I think that is fundamental to any kind of ethical process . . . critical thinking, being willing not only to look, but to see I guess critically and dealing with some of that critical information that may challenge the illusions or mythology that we all feel safe and comfortable with, and I think that kind of willingness to act out that understanding and perception."

- MC1: "To have, at some point, reflected on, and identified, what it is that is of value to you. You know, it is an absolute consistency, it is sort of, you know, maximum efficiency; it is any of a dozen things. What, sort of, what are your principles? You know, "I will generally try to do WHAT?" and then sort of fill in the blank. So, I think you have to have a sense of that. Another habit, because again, this is what the scholastic roster sort of calls habits, kind of habits of the mind. Another habit which is very important for ethical decision-making is the insistence, on your own part, of getting good information."
- MC2: "Ethical leaders need to be able to sort ethical information from nonethical leadership. By knowing the source, purpose and concern behind all information. Ethical leaders need to be willing to do the hard work of digging for good information."
- MH1: "The competency I would be able to say, is self-knowledge of yourself and who you are, and being very aware of your own ethical code, your own background, and those things you value and realizing always that even though you're very insensitive to much that is going on in life, that you are sure about these particular values. . . . I know almost instinctively that I trust my value system, and it is rooted in my basic Christian belief; this is the nature of God and not the nature of reality."
- MH2: "In one way, first of all, you have to be credible and trusted by the group that you are going to be identified with, and that's a long, long process, especially in a special population like that [prisoners]. . . . I'm really careful about making my word good to them. So that, if I say, "I'll write you a letter for your parole board," or "I'll contact your wife about this problem that she's having with her pregnancy," I want to show them a model of someone who treats them with respect and responsibility. I think that is really important. Your question, again, was skills. . . . I

think, too, it's knowing some pressure points in a society. I'm favored with a lot of connections, politically, in this state and, partly because the church council has been very active, and so there is kind of a concert of pressure we can bring to bear. . . . And that is another skill, I think, to be willing to stand in an adversarial position without "blowing your cool" and being counterproductive."

Question #4: What qualities and characteristics do you feel are most important to your effectiveness as an ethical leader?

- FC1: "I think it is important to recognize that there is nothing that you are working for that you can accomplish alone. At first, there is the person who is suffering and often that person can't see beyond his own experience, can't communicate it. There has to be somebody who observes what that person is going through . . . who can draw attention to it . . . who can at least articulate it . . . who can describe it . . . who can analyze it . . . and create the strategic plan."
- FC2: "I have commitment to this community and a willingness to work very hard to make this the very best possible community in which to live and in the process, to not hurt others but to be a constructive force for good in the community. . . . I would like to think that there was help always available for people who need it whether it's in specific terms of food and housing, or whether it's counseling-- that there's a sense that there's someone nearby who can give assistance."
- FH1: "I guess for me it is almost tenacious, almost to a fault, expectation of myself that there be integrity. And I want to say the underlying value for me in relationships, in a host of ways, is integrity."
- FH2: "That's really tricky. I need to think hard about that. I think maybe things like persistence and patience, impatience, and probably there is something in there about a world view that is fundamentally optimistic. . . . This is certainly a tricky one for me because I am also fundamentally cynical about many things. I think that maybe what is supportive is the willingness to live out the tension of patience and impatience and optimism and cynicism, or what have you. . . . But I think fundamentally that the despair is really there, and it's every day there is bad news, so the question is, 'Is there any good news?'"
- MC1: "Pretty fundamental to me is the question of the common good. That when you have to make a decision between doing sort of 'X' and 'Y' or not doing something, or prohibiting something, or permitting it, all those sorts of things, I guess I would say that probably the

most fundamental issue is the common good in the sense of the good of the whole, whether it's the community or the institution or the organization. There is a second element that fits in there, and that is respect for the rights of individuals. There's a third dimension that's, for me, a particular quality of leadership and what I would consider to be ethical leadership, and that is a kind of consistency. That is to say, that I think there is a certain responsibility for, first of all, acting in a fairly consistent manner, but also then, being, if you will, sort of persistent about your decisions."

MC2: "I believe leaders need to know how to and be willing to re-examine their vision. They need to be capable of asking and hearing trusted questioning. These are matters of personal integrity. People need to be willing to stick their necks out, take a risk and be willing to make a mistake. Listen to your critics, listen hard, they could be right; you could be wrong."

MH1: "I think for me my ethical decision making and leadership role are not primarily my own individual 'I'm out there in the front' sort of thing, but it is to get the whole church involved in that, and that's my training and my leadership role. So there is the expectation in the system that I will lead. I will lead. I will take a few risks. I see it as my role in the church, so I do it. You could get by without doing it, but I not only see it as my role, but I also believe it."

MH2: "I think one thing is to see the connection between a personal life and the life of a larger community; how broadly do you identify? It is pretty important to say, 'What's that got to do with me?' Take Native American treaty rights, or even D5 Tritan II missiles. . . . I think that one critical point is seeing the connection to one's own personal stake and the larger or global issue. I think another quality is a quality to sense timing and priorities. That sense of prioritizing is another critical thing. I think a kind of anger that moves to expression, that motivates action."

Question #5: What is the importance of an underlying belief system?

FC1: "I think that as you build your beliefs and that should really create your personality too, that you have to have this sympathetic background and then people who care enough to question you and help you hone your thoughts before you meet the opposition. I think that we go through this process all our lives."

FC2: "I don't continue to follow Christian Science the same way that they [my parents] did, but the ability to affirm my own beliefs, the ability to find a quiet moment for reflection which was what we did as a family as I was growing up, those are the important things

that help me when I am troubled about issues and things which might have happened to me during the day. . . . It's here in this livingroom where we sit down and have a chance to share with any of our children, and we share our problems with them, too. It's wonderful. And that's a reason that I still miss my mother a lot, because she still served that role for me right up until she died a year and a half ago."

FH1: "God was not 'out there.' God was a very real entity. Not masculine, although I don't ever remember imagining God as Father, and I want to say probably because I never had a father figure. But God was never the long-bearded white male for me; yet I couldn't describe who God was, but that sense of indwelling was again--I want to say gift--I have no idea because religion was not talked about at home, but it was a very important part of my life. . . . And I need to be able to be vulnerable. Depending on how close at home the issue is, will often determine how readily vulnerable I really am. But for me, that is the fundamental option for the poor, is the fundamental option to be vulnerable. It has to do with economics, but very little. But it's how vulnerable am I? And I find that if in those kinds of dark and difficult times, especially if there is a relationship, if I can be vulnerable, then it opens the other person to being vulnerable as well."

FH2: "I am someone who has a lot of difficulties with the Christian faith in terms of the patriarchal nature and the history and tradition and contemporary manifestation of the church and all that, but I still find that kind of fulfillment. There is still something very important to me personally that is sustaining. I also make a distinction between the community of faith and the church. The community of faith is not always the church--sometimes they overlap, sometimes they don't. Definitely, the community of faith will be considered as part of that . . . it allows me to stand in relation to those things with some conviction and some sense of community. . . . The witness of the faith that God is standing beside the powerless and oppressed consistently and without question. . . . Those are the experiences, but we also see situations in which the only thing going is the belief that somehow God stands with these people. . . . And it is a cloud of witnesses which is very hard to deny."

MC1: "The other aspect, though, that I think would be significant is that your belief system, if it is of a certain nature, a certain quality, gives you a certain, I guess you could call it several things, a kind of "over-the-horizon" perspective. That is to say that, in a situation where you are making a decision or have made a decision and you come under a lot of criticism and pressure, and everybody is telling you that you are wrong, and you try to listen to that, examine, and you decide that they're wrong, that, as a

matter of fact, this is the them, I think to hang tough in that kind of a position and stay with your decision, normally, requires some kind of a point of reference outside of the immediate experience. And you have to say, well, even though these people tell me it's foolish to say, let's say, devote all my energy to some sort of service project, etc. etc., I really believe that it's not, in the long run, it'll turn out to be the best thing for me or for the school, or whatever it may be."

- MC2: "I spent three summers camping with my youngest brother, alone in the mountains; it made an absolutely inseparable linkage between us. He was then killed in World War II. I was devastated, and depressed for several months. Then my wife challenged me to move on and live a portion of my life in loving memory of my youngest brother."
- MH1: "Well, let me put it to you this way. There is one other experience in my life that has been very liberating which has, I think, given me that freedom. See, in the past I was always thinking about what was going to be the consequence of this. Who is going to stop their pledge? Who is going to stop their support? And that sort of thing. But about 19, almost 20 years ago when I was still in Portland, I found I had cancer of the bone marrow. It is a disease that takes you in 5 or 7 years; that's the normal time. But for some reason, my case was very sensitive to chemotherapy and radiation, and I've had some bouts, but I go along with my life. What that said to me, all of a sudden, although I wasn't giving up the leadership, but was real freeing about it was I realized, 'What am I waiting for?'"
- MH2: "I say that's absolutely critical. . . . There are just so many arenas where it's hard to have a short-term optimism or any kind of feeling that, and yet, the belief that I'm a part of that says that the end result, while you work for that and you take serious the human responsibility about it, that the more important thing is that you live with meaning and engage along the way. The tragic is a possibility in human history. . . . Whereas here, we're engaging need and there's a sense that we're working together to try and meet it. All those things, the belief system, you see, builds meaning around that and a sense of the transcendence in the afterlife."

Question #6: How did you learn to be the leader you are now?

- FC1: "I think that to have a firm base in your belief, that the early nurturing is very important, and to grow up in a situation where you are given some love and respect and of course care, and where your thoughts are received in a friendly way. . . . I feel that this is the greatest gift that I have in my life and the way it

began . . . but at some point there has to be another human being who is responsive to what you are thinking before you can really develop it."

- FC2: "Well, perhaps a significant factor, at least some might say so, is that I'm an only child . . . only children don't realize any limitations in their lives. Their parents have treated them as if they could do anything and everything. And, so perhaps that then they begin to feel that way about themselves."
- FH1: "My father was alcoholic and my mother and father separated when I was in the second grade. My mother never--and I want to say to her own pain, and to her own, probably, difficult situation--never, ever denigrated my father, not once that I can think of. . . . She never, in fact, colored our picture of him. She never negatively colored our picture. And I think that that unspoken reverence, that unspoken--we were never allowed and I mean really not allowed, to speak negatively of--Bellingham never had many racial mixtures--it was very Anglo-Saxon, Protestant, white--but somehow there was an inbred tolerance."
- FH2: "Probably the most important factors are people in my life and people that took the time to teach me what I needed to know and continued to do that. Usually not, but sometimes in a formal sense, but not always in a formal educational sense. My family certainly instilled basic values and sometimes pretty simplistic and straightforward. . . . My father and I used to sit after dinner, usually about half-way through dinner we would get into a discussion, and by the time dinner was over, the rest of the family would leave the table and we would stay there. We would go on and on and on, debating issues, ideas, and sometimes very heatedly. It was important to be in conversation and to be pushed and pulled and to struggle with the ambiguities and complexities, because none of it is going to be straightforward."
- MC1: (There was no specific response given.)
- MC2: "My wife and I found that a forthright acknowledgment of error, as long as it was accompanied by a reasoned understanding of why I was shifting ground, disarmed people and helped them to understand me. Also, most often as I look back, I can say with reasoned assurance that the struggle is worth the goal."
- MH1: "Well, when I was young, I was raised in a little town in southern Idaho. In our school--we had a high school of about 100 kids--and so I stood out in the student body. I was a big fish in a little pond. Although I wasn't very good in it, if I had gone to a big school, I never would have done that, or had a chance. So I was competent in that situation and felt good about myself. Although I

can be, I'm not a jubilant kind of personality--I like study, I like quiet, I like reflection, but I did feel good about myself. So that was important. . . . So I think we have to look for people and nurture leadership in the people, and let them fulfill their dreams and support them. My background is a fairly moralistic background. As Methodists, we didn't drink, smoke, dance, etc., etc., etc. . . . My mother was one who was always going to church--the church we belonged to in this little town--and was helping other folks, you know housing and feeding the people who came by during the Depression, and serving food. And, yeah, I had patterns of compassion in my life. . . . I think that's good. I personally believe that education about values comes out of doing. The basic principle of Jesus is that you give and you receive. That's a truth. . . . It's love and compassion and support that makes the world kind of what it is."

MH2: "So, I mean a connection between the public arena and faith was always pat and clear, here, and the question was, there's a lot of contention around what it meant from my socialist uncle who I revere and elevate to sainthood, my Uncle Ben, down at the Washington School of Social Work in St. Louis, to my other family. My mother was really a powerful woman in her own regard, national Mother of the Year at one time. . . . You were asking about key moments, and I think that I would have to say that going through the question of integration in our home church was a kind of a key beginning moment to see how ideas called you to stand at odds with what your perceived primary community is. To be willing to suffer a kind of fallout of those kind of friendships and intimate ties on behalf of that. To say there is something of deeper value, and to do that without hostility and all the rest. That was important."

Question #7: Name the most ethical leader you have interacted with in the past seven years.

FC1: "It is difficult for me to pick out an individual because so many of the things I have been working on have meant working with a group. I think it is the interaction of that group that has been inspiring, and our people have a sense of a common direction and reinforce each other."

FC2: "Well, _____ certainly ranks very high on my list of persons whom I admire. And I see _____ on a regular basis because we serve on a corporate board together, and I have so much admired his courage in caring for his ideas, for example, on the Convention Center and many earlier examples as well, but in this case in particular, he was really pilloried in the newspapers. There were community groups that were accusing him of all kinds of un-Christian-like behavior, and yet, he was very clear that these accusations were, in fact, not true, and that what he was doing was

for the greater good of the community."

- FH1: "I want to say the one name that comes immediately to me is _____. He is probably one of the most powerful influences in my own life. I haven't had that huge amount of encountered times; but I want to say that his example and the time that I have had with him, I would say he has had a tremendous influence."
- FH2: "Just off the top of my head in terms of recent experience, I went to hear _____ speak last weekend. I hadn't heard her for about five years. And I was reflecting on her leadership and her consistency over the years. And I think that in some ways she would illustrate some of the things I mentioned earlier, the clarity and willingness to bring to whatever issue or concern, that kind of clarity and analysis. So I find that I don't have to agree with her, but I trust her."
- MC1: "There is a fellow named _____ who was the president of a little college down in _____. I think _____ is a Baptist. _____ was the president of the National Association of Colleges. He was the Chairman of the Board when I was the Vice Chairman several years ago. Well, _____ was the President, and so he had to make the announcement to this guy (this guy was to be fired) and that really began months of, just sort of harassment and what I would call abuse and threats of legal action on the part of this guy, and it would focus largely on _____--I mean there were some other people also who got the benefit of the guy's vindictiveness--but it was primarily _____, and he stayed with that decision and with the effort to work it out and to try to do as little damage as possible to the organization. I think he did so out of a sense of responsibility and also a sense of fidelity."
- MC2: "An urban hero who helped stabilize a neighborhood in the Bedford Stuyvesant housing projects by bringing in an IBM factory. Believing in the people and himself, he hired the local inhabitants and brought work and dignity to the neighborhood."
- MH1: "One is _____. He's Pastor of Central Lutheran Church, comes from a long family of people whose mother was Sister _____--the _____ family of _____--and his mother was sister to the Governor _____ and Judge _____. His father is a Lutheran, Pastor, and _____ is a man of total commitment, of great ethical perception. The other person is Archbishop _____. The Archbishop is a man of pure heart, I'd say. Well, I guess he has a great sympathy for the suffering people. And I would guess for me that he is not what I would call a scholarly man in the sense of that. He is a pastor, and he responds to suffering in people."
- MH2: "_____ and _____. They, in a lot of ways, probably because

they are off to the side or even more marginal, and that's not to my, well, I'm more socially acceptable, and that's a critique of my problem I've accommodated more than they. Certainly, in our area, Hunthausen stands in a great way head and shoulders above. Then, there are people like _____. He had the Honeywell Project in Minneapolis, somebody who doesn't come at it from a faith perspective at all, kind of a general Marxist analysis, but really committed to nonviolence, and his life, from my point of view, is representative of the Jewish prophetic tradition."

Question #8: Think of a time when you observed unethical leadership; what impact did that have on your ethical development?

FC1: "When I think that recently I found that in some people in the civil rights and educational area where people were lacking in caring and consideration and respect for others . . . I saw it most recently in my younger daughter being swept off in a cult in New York. There is a lack of caring for other human beings and a very psychopathic, hedonist thing."

FC2: "There were a couple of occasions where persons on the Board attempted to demean others on the Board in order to move themselves ahead. . . . It really challenged the sense of trust that we all needed to have. It disrupted that sense of trust, and there was a lot of healing that needed to go on in order to recreate a situation where we could work together in a harmonious, trustful basis."

FH1: "I've observed unethical leadership very close at hand. . . . The leaders of the Sons of St. Peter, the leaders of the Catholics Against Marxist Theology. . . . I want to use the word 'vicious' chosenly, just as insidious. I look at the people that I have encountered in the Catholics United Against Marxist/Leninist Theology--I have no idea where that group germinated, except I know where its headquarters is. There is an insidiousness--and I would use the word evil--in that kind of stuff. And I think that is unethical. I am sure they would not see it that way. I look at the leadership in our own government structures, and say I think Ronald Reagan is an unethical leader, maybe not chosenly unethical, but dumb. And I think that there is a tremendous amount of unethical leadership in the structures of society."

FH2: (There was no specific comment provided.)

MC1: "Well, one of them would be the coherent relationship between the leadership activities of the individual and their personal activities. I mean, I think it's difficult to talk about real ethical leadership when you have somebody who may be doing a good job running the "home of abused families" if he's going home and

abusing his wife and children, and there's a sense of consistency there. The person is doing a very rigid, ethical job, let's say, of managing the trust fund at the bank, but then is irresponsible and gambling away his own money and depriving his own family of money. So, it's just that sense of a certain consistency between your public and private conduct. . . . Unethical leadership involves the use of power or authority for private gains. Whether somebody who was in a certain position of authority is really serving their own ends or maybe simply enhancing their own ends or maybe simply enhancing their own prestige where they're more concerned about their prestige and power than about the functioning of the group to which they belong."

- MC2: "When a leader places his opinion and actions based on where he feels people's emotions are or will be, it's not leadership--it's opportunism. These decisions that require only copying someone else's behavior are not ethically arrived-at judgments."
- MH1: "They know what is right, because it's usually quite simple, but they're afraid that--I don't know what they are afraid of. Many of them are not that secure in their job. Now, this particular case was real recent, and I'm not even sure of the details of it, but it appears to be an unwillingness to deal with the fact that the church frowns on it."
- MH2: "Well, I think I remember Ferrell had one great tradition and he said that the good is the chief enemy of the best. Not the diabolically bad that is patently unethical, but what masquerades as the good is the chief enemy of the best. I really have come to see that. It's near misses who, in the last analysis, cave in, who want order and neatness, in the last analysis, than justice."
- Question #9: Given freedom, justice, order, and caring. Which one do you value the most and why?
- FC1: "That is a hard thing to respond to because they are all important. I think that we spend so much time trying to hone things down to one in the world today. . . . You have left me like the donkey with the four bales of hay; I can't decide which way to go, because they all seem important. I think you have hit one of my weak points. I don't know if it is leadership, or maybe it is not. But I can always see the other side."
- FC2: "Certainly, care has to be one for me, and I'm sure that would be the female answer. . . . In terms of 'care' being a priority, my whole life focus has been around education. . . . Then, the caring now in the latter part of my career, I think, has become more of concern about future leadership."

FH1: "I read those in the questions, and I'm not sure I can separate the two. For me, the Biblical sense of justice--and I don't know how you are using the word justice--but the word justice is not distributed justice, so it is not in the sense that we speak of in this country when we talk about justice. But the Biblical sense of justice for me is the basis of truth, is the basis of righteousness, is the basis of peace. You can't have peace without justice . . . so justice with mercy, justice covered with mercy, is to me, that embodies all of it . . . that mercy permeates--that caring permeates and is the stuff that holds the whole sponge together."

FH2: "The one that stood out for me was justice. It is interesting, you know, to even think about that as a list of values. I guess, you see, there is a preceding value. I think it has to do with the fundamental well-being of any one person and all of those things are in service to that."

MC1: "Well, I would say that, at least in my ideal scheme of things, although people who deal with me might not always find it that way, there I think the highest value is freedom. And, obviously, created in a sense of one which is a, you know, a sort of an intelligent freedom, an educated freedom. . . . That, to even do the other things that you were talking about, again, justice or caring and so on, really requires that a person be free, if you really assert the whole area of love or caring or any value like that."

MC2: (There was no specific response to this question.)

MH1: "Well, I tell you there're two of them that vie in my thinking. I have a hard time separating them. One is caring, love, compassion. If a person doesn't have compassion. . . . And the other one is justice . . . it's this competition between compassion and justice."

MH2: "I think you'd have to start with care. That's the energy at the heart of creation. And justice is next, and really closest in the sense that it is the right relationships that care expresses itself in. But freedom is right alongside that too, in the sense that the dignity of the individual and that kind of joyful, creative, artistic, and the possibility for evil; freedom is the mystery of that."

Question #10: How would people who watch you lead describe your highest priority?

FC1: "I think that people find me quiet and laugh at things people say about me. They seem to listen to what I say, and I don't say too

much. I'm just talking a lot today. I think they give me the feeling that they are comfortable with me, that I'm not threatening to people. I think that maybe that helps people to be comfortable expressing things that they aren't too sure about, because they know they won't be cut down. . . . I think that it makes a more tolerant society."

FC2: "'Well, I haven't decided whether or not you're smart, but you certainly are willing to work hard.' I'll accept that description of myself. I think that's a good one. I think caring, concern about individual relationships, but not afraid to speak out for the issues which I really believe are important."

FH1: "I would think that I would consider myself honest and fair. These are all my interpretations, obviously, but they are going to also say that I'm enabling and open. I think that those would probably be the most significant."

FH2: "Well, I think that people would say that I say what I think in public, and I think also that there might be some misperceptions. Let me put this out, and you can do with it whatever you want to. I think that men's perception is--many men's perception--is that I am consistently raising painful and difficult issues that they don't want to talk about. . . . I think that is one of the differences in the terms in which people perceive men or women in leadership. And women get discounted for putting forth our concerns because those are trivial in some way. . . . When in the Carter administration he appointed a women's commission and Bela Abzug was one of the co-chairs, and they were supposed to take care of women's stuff. So they did, and they started looking at the defense budget and talking publicly about what they thought should be changed in the defense budget, and Carter fired them all, and said, 'No, no, no. You are here to do women's work. You weren't supposed to look at the Defense Department.' Basically, their point was that it is women's issues, and it is a reflection of the values of this culture that do not include our needs and our children, and so forth."

MC1: "I think people here in the community, some of my friends in the community, would see me as somebody who is interested in the well-being of this community and the ability of the community to provide, you know, an adequate setting for people. A life setting. Somebody who is interested in balance in the community. But it depends on who you are talking about. I think my friends, my personal friends, have a very different view of me than the people who have kind of seen from just the point of view--you know, they're a faculty member or they're a staff person or something, and they have seen me here at the University. I've got a lot of friends; my close friends would say that probably one of my real

high values is a sense of friendship and staying with relationships over a long period of time. . . . But that's not an aspect, you see, because I don't really believe though, and I know that this is a question more of leadership style than ethical leadership. I don't really need my friendship. I think that's a confusion of categories. That's not to say that I am unfriendly to people, but I think leadership demands something other than just personal persuasion and personal relationships, and that's why, when I'm in a situation, for example, where I need some counseling or I need some support, I wouldn't seek it within the university. I don't think that's fair to people who work at the university. I think you need a--every administrator, every person, certainly every leader needs some kind of support system, but I think it's got to be outside of the system because it's not fair for me to go to one of the Deans and say, 'Oh God, I'm feeling terrible about the financial situation of the university and I don't know what to do about this.' I think that's a confusion. . . ."

MC2: "A commitment to improve society and a willingness to constantly re-examine the ways and means of one's efforts."

MH1: "I support people and their work. Sometimes they come in off the street with a great idea. We have gathered around that person and come together around that person and bring the support of the church to help them carry that out. So they would see me probably as a pastoral, and facilitating and nondirective, but I help people to do their own work. . . . What I do is, I think you've got to have, you cannot be so ego-driven and so in need of being up front as a leader. Your job is not that. Your job is to support other people in leadership roles. . . . I get some of the greatest satisfaction out of seeing other people grow. . . . I find that if you give people confidence and we trust them, they will respond and blossom."

MH2: "Well, I think one of the things is that they see me as trying to be present to communities of need. I make it a personal commitment to be present and to lean into their experience. Why is mental illness their defense against the world? What does that have to say about the world and the need to establish those relationships? Or the mentally retarded? I found them a tremendous community. On Saturday, we have a group of mentally retarded that meets here."

Question #11: What were the experiences that had the greatest impact on your ethical behavior?

FC1: "In the summer of my sophomore year, I went on an interracial farm project to Hampton Institute. There were just five white and five black girls in it, one of them being Cuban who couldn't speak English, so we didn't have too much communication with her. She

got on the train in Florida, so the conductor told her she had to go to the back into a different car. . . . When we went to beaches, we had to swim at the black beach. Just all these little things that just kept reinforcing the experiences. . . . I think that because of those experiences, I came out here and got involved in the beginning of the civil rights movement here and the voluntary school transfer."

FC2: (There was no specific response given to this question.)

FH1: "Before I went to Central America in 1982, I was extremely influential in the city. I was involved in a number of both political and civic realities. . . . I mean, I had influence and I wielded it well. . . . But when I knew that I had a choice that I could either take that six months and go to the "wilderness" or risk not going and finding myself. . . . And so it isn't a choice between wisdom and power; it's a choice of an authentic choice to exercise power and to exercise influence all of that deep centeredness that puts me in touch with the very core of my being and, therefore, allows me to be in touch with the core of your being."

FH2: "I think that I grew up with a clear sense of the rules, and I think that the opportunities that I had allowed me to mature beyond that sort of understanding of ethics. But somewhere in there, the thing that carries with me was the sense of some things are just not right. . . . The Democratic Convention on television, and I was by myself, and we were sitting there watching the riots in the streets and the police beating the demonstrators and the coverage was just incredible. They just covered the whole thing, and it just went on and on and on. I remember sitting there crying, and I knew nothing from nothing--I mean politically--that was not a part of my awareness at that point. But I knew that there was something wrong about this. This should not be happening. I think that something, even beyond the fact that these people were physically hurt, that this whole scene, that there is something wrong about this. . . . 'It's not right to treat people like this.'"

MC1: "I think I came from a family background in the sense of a larger family, that is, aunts and uncles. There was a good solid family and pretty well integrated. I had these unusual, somewhat unusual situations--growing up without a father. My father died just about the time, just before my fourth birthday. I was fortunate in that I had a lot of aunts and uncles and grew up in a situation where they were always around and spent summers with them and so forth. The other influences, obviously very strong on me, were the fact that I ended up going to a Jesuit High School. I got involved in academics and I got involved in sports and debating, and it was just kind of the nature of the place. You were expected to do

well. You were expected to participate and then after that experience, I did, myself, decide to join the Jesuits and there I had an opportunity through the years to be in contact with some really great men, teachers primarily. And I think it was from them that I got that sense of knowledge as an instrument of service. . . . I mean, my uncles for me, when I was a boy, were models, the Jesuit teachers I had in high school were models, and later on, the others that I dealt with. So, whatever the filter it comes through, I think it is a whole process of modeling."

MC2: "The death of my brother and my desire to live part of my life for him."

MH1: (There was no specific response given to this question.)

MH2: (There was no specific response given to this question.)

Question #12: What would you do if it were your role to develop ethical leaders and followers?

FC1: "I think one of the things our education should be faulted for is putting kids on hold for such a long time in terms of community involvement. I think that from the age of eight on that children who have taken any responsibility at home are ready to move out into the community and learn more about the world of work and what people are doing."

FC2: "I think we have been talking about that in terms of trying to identify who potential leaders are, giving them affirmation by saying to them, 'We see that you have great potential to serve this community, and we want to help you. We want you to get a better understanding of what the concerns are so that you can choose, if you haven't already, an area that is important to you.'"

FH1: "I want to say, for me there are all kinds of classes I suppose one can take, and all kinds of things one can do, but for me I think it is teaching people to observe, providing an environment for observation, that is of the exercise of influence, of use of power, the sense of justice. . . . It's terribly important that people feel and recognize their own contribution. . . . If I never feel that I am worth anything, I can't allow anybody else to be worth anything either. So I think that healthy self-image, that healthy personal relation dimension is critical to good leadership."

FH2: (There was no specific response given to this question.)

MC1: "I think you have to work along several lines. Think there is an important function there in trying to help people to understand their values. Secondly, I think it's the issue of experience."

Nobody becomes a leader without going out on some limbs. It just, absolutely, doesn't happen. You've got to get into some responsibility situations, leadership situations, whatever you want to call them. Clearly, there is also that element of making them conscious of models and, I suppose, trying to bring them, to some extent, in contact with some models to the degree that you can. Then the other thing, and this is related more to experience, again I know you're real conscious of this, but the extremely important factor that, after in the sense of theory and some experience, there needs to be the reflection of the experience."

MC2: "I'd use case histories because I think people relate well to stories of events."

MH1: "I did teach a course about once a year. It's at an elementary school or elementary school level. It's used in a master of arts program theology. I don't lecture to them, but I set it up as a group process so that they learn together and let each person pursue their own area of interest in something that is of great importance to them. I think that out of a group process, in a kind of miniature community, that people do grow. It's not just an academic experience; it's a total group experience. It's a facilitating, enabling, supportive way. That's the way I see myself."

MH2: "Young people right from the start that have a larger element of care and concern for what's going on. So you have a sense for their own sensitivity, that this is a gift that they have. Other people have different gifts than that. And, secondly, that they are able to identify with others. That they not only care what's happening but that they can put themselves in other people's shoes. . . . They need to be exposed to that in a mature and profound way. Gain a critical consciousness. . . . We can come out of it with a point of view where it is all elevated and good and what happens when we find out that it isn't so, and also find out about, expose them through learning a different language, through learning culture exposures, that there are many different rules to different marble games. . . . At an early age to give them a sense of productive engagement. The most important nurture of that is the high an the thrill of being in community where you feel you're doing something and working toward that. When I see some of the great programs there, like bringing a bunch down to Mexico and working on something."

Question #13: Do you have a metaphor for your own ethical leadership?

FC1: "I'm on a globe, and I'm moving around from one interest to another in education, the environmental preservation, the international concerns, and just a variety of things, because I seem to be

interested in many issues. So then, you stay on this globe and you flow down into a sector into the globe. As your understanding and your experience grow, you go toward the center. Then you can move over into other areas. You can deal with people who are at that point in other interests somehow, but you are always going down toward this center of real understanding. You go down and you come up, and you run around the edge a little more as if you were eating."

FC2: "In the process of building, a house has to do with not just leadership, but life itself in terms of the fact that in the organization you want to accomplish something from the leadership perspective. You need to have your plans ahead, but then everything doesn't just go as you might hope, and the ability to adjust with changing conditions. In terms of a leadership project, maybe you don't have all the money that you thought you were going to have, so you try to adjust your goals to fit the resource that you have and the ability to keep moving despite discouragement and the fact that some folks in whom you placed your trust don't always come through in the same way that you might have expected, and here again you have the ultimate goal that you're seeking."

FH1: "I think that sense of justice cloaked with mercy, I guess, is the closest thing I can come to for a metaphor."

FH2: (There was no specific response given to this question.)

MC1: "You know, I've said to people in talking about leadership situations, you know, one of the things you find out on a sailboat is just about the time you get everything set and the boat is moving well, then the wind shifts. Then you got to change sails and go through that whole agonizing routine. Or then, you get everything set again, you get the thing tuned, and then the tide changes. Then you've got to readjust your course or you've got to readjust something. So there are at least some elements of leadership, without specifically saying ethical leadership, that some elements in leadership in my own mind, that kind of relate to how you get a boat moving and how you keep it moving."

MC2: (There was no specific response given to this question.)

MH1: "I think that one of the reasons that I trust my own perceptions is because I think I'm right in the middle of the Christian faith, and in the middle of American society, and I don't see myself as unique."

MH2: (There was no specific response given to this question.)

Question #14: What other attributes are important to ethical leadership?

FC1: "Although I taught, I never accepted a traditional teaching role. . . I didn't even know the word facilitate at that point; I was an enabler was what I thought of in helping children learn because there was such a tremendous diversity in their abilities."

FC2: "We didn't talk about energy. And that certainly is an important one. Because I am an energetic person, and I surround myself with basically energetic people, it's hard for me to even empathize with folks who are even committed to things but don't have the energy to carry out their beliefs."

FH1: (There was no specific response given to this question.)

FH2: "I really must say that I think a lot of that has to do with grace and, you know, the points at which the Holy Spirit sort of drags us kicking and screaming. 'Okay. All right. I get it.' 'You can't really not know,' and, once you know, it takes a lot of energy not to know. I guess I pray for, is to be troubled when I make a bad choice."

MC1: (There was no specific response given to this question.)

MC2: "Leaders, even well-intended leaders, need to be willing to acknowledge that even their best intended efforts can have bad effects and when they do, can we, are we willing to say, 'I didn't know this would happen,' and re-think their vision. I'm talking about someone who's not into being an ethical leader for a day, but who recognizes that ethical struggles are long-term."

MH1: "A good support community is real important and, for me, in my case, having a wife who is socially aware and very sensitive and self-motivated in generating. She's my primary critic, and all in the family. We are real close-knit, and that is a real great support. I often get myself (583) about Hunthausen. A big support community is his family in Montana. He meets with them regularly. He has a brother in Whitefish, and a sister in Browning, and a big family in Montana. I think one needs--you don't do these things by yourself in life; you do it only with support and aid of other people."

MH2: (There was no specific response given to this question.)

Question #15: In educational programs designed for ethical leadership development, what are the key factors or topics that should be included?

FC1: (There was no specific response given to this question.)

FC2: "Well, I think it is so important for students, for everyone, to

give, to volunteer time somewhere. Maybe it helps you with your career decision, because you have a chance to see whether or not if you volunteer as a teacher's aide, maybe you would see that you're really not cut out to be a classroom teacher. So I think that the whole issue of volunteering in order to find your right niche and to find something in this community that you care about--whether it's your church, your school, or whatever it is, the opera-- whatever you do, it's going to add a dimension to your life that you're not going to find in your workday or your family life."

FH1: "I would hope that students would be encouraged to do a lot of self-reflection on their own value system, and share that. What is the value base out of which they come? What are those values that are so deeply ingrained that it is their mode of operation? And to be in touch with those. And, then, I would invite a variety of differing opinions, even if those opinions were stated to convert, and encourage critical dialogue, critical analysis, exchange of views, and invite again reflection of the relationship between that person and the diversity."

MC1: (There was no specific response given to this question.)

MC2: (There was no specific response given to this question.)

MH1: (There was no specific response given to this question.)

MH2: (There was no specific response given to this question.)

Question #16: Any other ideas or comments for my study?

FC1: "I think that for ethical leadership, that having a balanced life is very important. I think that the society doesn't respect a lot of the things that are maybe more feminine qualities. For example, we don't give people time off from work to visit their children in school, and I think keeping close to a child's experience in school is very important. And that no time for friendship. There are so many things which get pushed out of the way because of the pressures of daily living and demands of our career. You have to fight that all the time. Just how you find your time is so important. It is very easy to get out of balance."

FC2: (There was no specific response given to this question.)

FH1: (There was no specific response given to this question.)

FH2: (There was no specific response given to this question.)

MC1: "I think there's a value there in the ethical dimension. That notion of service and caring. A man that, in a sense, had a big

influence on me was a French Jesuit, and I would cite him as an example of that, you know, for me kind of the knowledge in the service of truth, or knowledge in the service of good. The kind of person that was a great scholar and student and so on, but who used his knowledge for the well-being of the church and the service of others. One is kind of knowledge as a vehicle for service and Mother Theresa is more pure, straight-forward service."

MC2: "Leadership is connected to being placed or placing yourself in a position in which you can lead. Just being a concerned father/neighbor is a form of leadership."

MH1: (There was no specific response given to this question.)

MH2: "But I think, more than that, to also be in a working community where there's a collegiate atmosphere and an ability to grope through and say that this is an approximate answer and it may be wrong; it may not even be helpful, but let's try it. Those would be . . . and then, I think, to be able to have seasons, is another thing. If you just don't want to burn out, then you have to have seasons of involvement, seasons of nurture. We try to order our year that way. We take two months back in northern Minnesota, and that becomes a kind of retreat, as a family, from all over the world. Even in the larger way, I say I'm in it for the long haul and I may not do civil disobedience on the nuclear issue this year, but my commitment is there over the long haul, and I'm disposed to do whatever I can when it seems appropriate when the time arises. Ah . . . I was back to that metaphor issue again, I like metaphors sometimes, but when you're asked point blank for one. . . ."

CHAPTER V. ANALYSIS OF THE INTERVIEWS

Introduction

In this chapter, the investigator provides an interpretation of the interviews in relation to the four questions that were listed in Chapter III. These questions are again as follows:

- 1) What are the similarities and differences between men's and women's perceptions of ethical leadership?
- 2) What are the similarities and differences between men's and women's patterns of ethical leadership development?
- 3) What differences and similarities exist between women's and men's ethical leadership practice?
- 4) What are the implications and recommendations for leadership development programs?

Prior to an analysis of the interviews, it is necessary to establish the model by which the investigator examined and reported the results of this qualitative study.

Guidelines for Reporting Qualitative Research

This chapter provides an analysis and evaluation of the interviews. In qualitative research, findings are a combination of subjective and objective judgments. There are two distinctive types of judgments that may be applied. Merit refers to an intrinsic context-free value, while worth refers to an extrinsic context-determined value (Guba and Lincoln, 1987).

Assessments of merit are made in terms of criteria that are

relatively stable over time, while worth may alter rapidly with changing social, economic or other short-term conditions (Guba and Lincoln, 1987).

In addition to distinguishing between merit and worth, it is essential to determine the difference between formative and summative evaluation of research. The aim of formative evaluation is refinement and improvement, while the aim of summative evaluation is to determine the impact of outcomes of findings (Guba and Lincoln, 1987). This study is both formative-development (or merit), and formative-adoptive (or worth). It is formative-development because it will assist student development and leadership educators to link leadership education programs to the field of moral development research including differences between men and women. It is formative-adoptive in that it will serve as a model for further implementation and development of the leadership program at Seattle University and, thereby, other similar (church-related value-based) higher education settings.

Recent writing on qualitative or naturalistic inquiry suggests several formats for reporting results and making recommendations. The most frequently used type is case study. Case studies have developed broader meaning with the increased use of qualitative research techniques, which need not be limited to a person or enterprise. The field of a case study can be whatever bounded system is of interest; in this case, eight ethical leaders were studied (Guba and Lincoln, 1987).

There are four types of case studies chiefly defined by their purpose: to chronicle, to render, to teach, or to test (Guba and Lincoln, 1987). The major purpose of most case studies is to test and is

the purpose of this study. There are three components of the testing process: to examine facts, to relate theory, and to weigh judgments. Judging is the final and ultimate act of evaluation (Guba and Lincoln, 1987).

Finally, regarding the method for writing the dissertation, it appears that there is no one system for reporting qualitative research information. Therefore, what will follow is an analysis of the interviews within each of the four major questions which guided the study.

Analysis of the Data

Research question #1: Women's and men's perceptions of ethical leadership

based on the investigator's analysis, it appears that in general men and women agree on the definition of ethical leadership; however, some distinct differences were noted between these men and women.

The men and women interviewed all agreed that ethical leadership is value-based or principle-based choice-making and living.

FH1: Ethical leadership is a style based on a set of beliefs and principles that allows one to carry out value-oriented processes.

MC1: An ethical leader is one who has a value code and also acts upon it; makes his/her decisions in life.

Given this common premise of what ethical leadership is, men and women also differ significantly. Men tended to define ethical leadership as staying faithful to an ethical code. Women also spoke of faithfulness to a code, but in the context of an "other-oriented" vision.

MH1: I guess I would say it was someone who consciously has a moral code and a set of moral values that they prize as of supreme importance to them.

MC1: Ethical leadership would be the activity of a person who does, you know, exert influence on others . . . but does so in accordance with a set of principles.

In each of these cases, male leaders viewed ethical leadership as an individualized internal commitment to act consistently within a strongly held sense of values.

Women in this study described ethical leadership differently.

FC1: An ethical leader is someone who is able to help others to be their best . . . a lot of that has to do with personal interaction.

FH1: It's carrying out value-based action in and among people . . . so that I would have to place it in the category of value-based caring.

FH2: I think that what I see to be important . . . is to engage ethical questions that people are struggling with in their daily lives . . . and to engage them in such a way that people are assisted.

In this approach, ethical leadership is an "other-oriented" internal and/or a "group-oriented" external commitment to principles and people.

When women were asked to describe unethical leadership, the concept of how the "other" is treated emerged again as the primary "litmus test" for women defining something as ethical.

FC1: There is a lack of caring for other human beings.

FC2: There were a couple of occasions where persons on the board attempted to demean others. . . . It disrupted the sense of trust and there was a lot of healing that needed to go on. . . .

FH1: I've observed unethical leadership very close at hand. These leaders were vicious.

In each case, unethical leadership was ultimately defined by women as a

lack of caring.

Men described unethical leadership as follows:

MC1: [Unethical leadership] would be the incoherent relationship between the leadership activity of the individual and their personal activities. . . .

MH1: Knowing what is right . . . but they're afraid to act on it.

MH2: The chief enemy of the best is not the diabolically bad; that is patently unethical, but what masquerades as the good is the chief enemy of the best.

For the men in this survey, unethical behavior was less concerned with care and more concerned with authenticity. Authenticity, in this case, is the degree to which an individual lives within a held set of beliefs and principles, which Kohlberg (1981) determined was a justice-oriented ethic. This researcher cannot conclude, however, that all men define and act on ethical leadership in one way and women in another way. The following interview illustrates a variation in response by one of the men.

MH2: . . . to me, an ethical leader is the one who is open to information about his or her world and what is happening and really tries to understand that and then gauges that against the way things ought to be. . . . I think that what is critically important is that it's not just a statement about things but personal involvement.

This response from a male leader is, however, in keeping with the feminine perspective of moral reasoning as described by Gilligan (1982a). Gilligan notes, in the introduction to In a Different Voice, that differences in responses to ethical dilemmas are not strictly gender-based, but are based on how an individual is raised or educated, in addition to gender.

This research would suggest, however, that women who are ethical leaders tend to think more frequently within the frameworks of relationship than do men. On the other hand, relationship-centered ethical leadership is not the sole domain of women.

In question #9 of this research, leaders were asked to choose which of the following values was most significant for them: freedom, justice, order, caring.

For the women in this research, each answer (one respondent wouldn't choose) focused on care in some fashion.

FC2: Certainly care has to be the one for me. . . .

FH1: Justice; but the word justice is not distributed justice as we know it in this country, but justice covered with mercy . . . that permeates that caring and is the stuff that holds the sponge together. . . .

FH2: The one that stood out for me was justice. . . . I guess that is a preceding value. I think it has to do with the fundamental well-being of any one person. . . .

In the case of the first quote, the woman is very clear that care is the essential value. In the second or third case, justice is mentioned first; and without prompting from the interviewer, the respondents were internally driven to qualify, clarify and change their initial remarks in order to include the concept of care.

For the men (one male did not answer the question), there is a slightly more mixed response; yet, the theme of care is worth noting.

MC1: I think the highest value is freedom . . . an intelligent and educated freedom.

MH2: I think you'd have to start with care. That's the energy behind creation.

MH1: Well, I think there are two that vie for my thinking. . .
 . One is care--love; compassion. . . . And the other is
 justice; it's this competition between justice and care.

Research question #1: Summary (In this summary, and in each of
 the summaries following the corresponding questions, an analysis of the
 responses will be given.)

Men and women both mention care as the more important value. Of the
 three male responses noted above, two men mentioned care as an important
 ethic. Both are leaders in the church. This church leadership sector
 may have some degree of influence over their choice of the ethic of care.
 One of the central roles of the church is to share the love of God with
 others. Therefore, this theme of love or care in the church culture may
 have shaping effects on the values of those in the church.

These shaping effects would suggest that "feminine" and "masculine"
 characteristics can be developed in men and women in accordance with
 themes that are promoted within the developmental setting (family,
 church, school, university). Therefore, educational settings concerned
 with leadership development should intentionally examine the educational
 culture and change it as necessary to present equally valid "masculine"
 and "feminine" themes, models, and approaches to leadership.

Research question #2: Women's and men's patterns of
 ethical leadership development

There were very significant similarities between men and women in
 the area of ethical leadership development. It appears that there are
 some basic elements in a person's life that assist them in becoming
 ethical leaders. They are family influences, critical incidents, mentors

and role models, and transcendent view. Following are the interview comments related to each area.

Family influences Family experiences were both stable and unstable, but all provided an environment that supported or challenged and supported the individual in their development.

FC1: That early nurturing is very important. . . . I feel that this is the greatest gift I have had in my life . . . the way it began.

FC2: Well, perhaps a significant factor is that I'm an only child . . . only children don't realize any limitations in their lives.

FH1: My father was an alcoholic . . . my mother never, ever denigrated him. That unspoken reverence . . . we never spoke bad of anyone.

MH1: My mother was one who was always going to church . . . and was helping other people. . . . I had patterns of compassion in my life. . . . I think that's good.

MH2: My mother was really a powerful woman in her own regard, national mother of the year one time.

Families play a powerful role in the shaping of ethical leaders. The family has the potential to inspire, foster, encourage, demonstrate and role-model ethical behavior.

Critical incidents Each ethical leader seemed to face a critical incident in his/her life which caused their latent ethical leadership potential to be manifested.

FC1: In the summer of my sophomore year, I went to an inter-racial farm project at the Hampton Institute . . . (a black girl got on the train, so the conductor told her she had to go to the back into a different car). . . . I think because of those experiences I came out here and got involved in the civil rights movement.

FH2: The Democratic Convention was on television, and I was by

myself, and I was sitting there watching the riots in the streets and the police beating the demonstrators. . . . I remember sitting there crying . . . beyond the fact that these people were getting physically hurt . . . there [was] something wrong about this.

MC1: My father died . . . just before my fourth birthday. [We moved to be closer to my mother's family] and I ended up going to a Jesuit high school and after that experience, I decided to join the Jesuits.

MC2: The death of my brother and my desire to live part of my life for him.

These critical incidents were turning points for these leaders and added commitment, energy and focus to their ethical views.

Ego strength through role-models and mentors Family and critical incidents help to establish a pattern for individual ethical leadership development. Mentors and support systems seem to be very important sources of ongoing support and influence.

FH1: Probably the most important factors [in my leadership development] are people in my life and people that took the time to teach me what I needed to know and continued to do that.

MH1: In our school we had . . . about 100 students. I was a big fish in a small pond. I was competent in that situation and felt good about myself.

MC1: . . . I mean my uncles for me when I was a boy were models, the Jesuit teachers I had in high school were models, and later on the others that I dealt with. So, whatever the filter it comes through, I think it is a whole process of modeling.

Mentors and support systems are equally important for men and women. However, women appear to have a broader base of support than do men, but fewer mentors; while men have a narrower base of support (usually their spouse), yet appear to have more mentors (usually described as role-

models).

Transcendent view Finally, ethical leaders seem to have in common an ability to see beyond the contemporary (daily problems) to a greater purpose. For many of the leaders, this is a spiritual or faith-related commitment; however, one leader's transcendent view was grounded solely in human relationships. In either case, all ethical leaders interviewed spoke of the absolute necessity of the transcendent view.

FC2: I don't continue to follow Christian Science the same way they [my parents] did, but the ability to affirm my own beliefs, the ability to find a quiet moment for reflection . . . help me when I am troubled about issues and things which have happened to me during the day.

FH1: I couldn't describe who God was, but that sense of indwelling was--I want to say a gift--I have no idea because religion was not talked about at home, but it was a very important part of my life. . . . [It] will often determine how vulnerable I am willing to be.

FH2: I am someone who has a lot of difficulty with the Christian faith. . . . but . . . there is still something that is very important to me that is personally sustaining. It allows me to stand in relation to those things [ethical dilemmas] with some conviction and some sense of community.

MC1: The other aspect though that I think is . . . your belief system . . . gives you a certain kind of over-the-horizon perspective. . . . I think to hang tough in that kind of position [unpopular decision] requires some kind of reference outside of the immediate experience.

MH1: About 19 or 20 years ago . . . I found I had cancer of the bone marrow . . . but for some reason mine was really sensitive to chemotherapy and radiation and I've had some bouts but I go along with my life . . . all of a sudden [what] was real freeing about it was I realized what am I waiting for.

MH2: I say that's absolutely critical . . . there are just so many arenas where it's hard to have a short-term optimism. . . . The tragic is a possibility in human history . . . the belief system, you see, builds meaning around that and a sense of the transcendence in the after life.

The transcendent view was an important part of ethical leadership development for all leaders interviewed. Ethical leaders need the courage, vision, stability, and resilience that one's transcendent view (faith) provides. This need appears to be equally necessary for men and women. Also, a transcendent view can be developed as a child, as a gift from family, or occur as a by-product of having faced a life-crisis.

Research question #2: Summary Patterns of development in ethical leadership have several key components (family influences, critical incidents, role-models and mentors, and transcendent view) in common that appear not to be gender specific. These components appear in each leader's story (although the specific details vary between leaders) and, therefore, suggest the importance of these components or themes of development.

Research question #3: Women's and men's ethical leadership practice

Ethical leadership practice will be examined in the context of the four basic elements that make up all institutions. They are mission power structure and resources (Terry, 1983). Terry developed the "diamond model" (see Figure 1) to explain institutional racism. However, it is a model that may be used for examining ethical leadership, because it differentiates four distinct realms in which leaders can influence organizations.

Mission is that towards which an institution is moving (goals, objectives, vision, etc.).

For ethical leaders in this research, male and female, all were

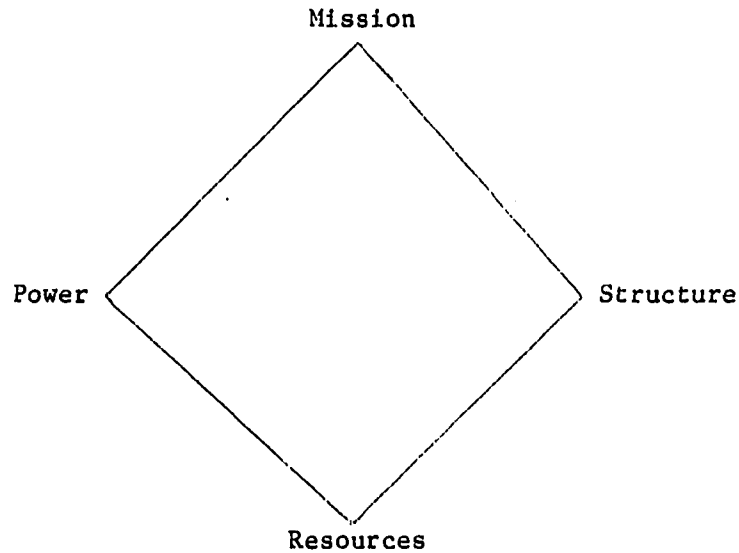


Figure 1. Terry's (1983) diamond model

concerned with how the world (city, community) ought to be different. Each leader was able to express a value-based future-oriented mission for their leadership.

FH2: I think I grew up with a clear sense of the rules, and I think that the opportunities that I had, allowed me to mature beyond that sort of understanding of ethics, but somewhere in there, the thing that carries with me was the sense of some things are just not right.

MH2: Well, it seems to me that you start out with a vision of society . . . and with the future you have in mind, that is desired and to be sought after.

Ethical leaders appear to have clearly examined their values in light of the contemporary world and to have a clear sense of moving from "what is" to "what ought to be." No significant differences were noted between men and women in this quality.

Power is that by which an individual moves toward his or her vision. Whereas vision is chiefly concerned with ends, power is concerned with means.

Women in this research described their power in terms of relationships.

FC2: . . . [it has been important to me] to always be willing to sit down with the students to listen to their point of view; to understand the background of their thinking and also to try to keep the lines of communication open.

FH1: The skills [of leadership] are more relational people skills. . . . And so in the relational skills there is real openness and there is a risk of vulnerability.

Men in this research describe their power in terms of their ability and access to good information.

MC1: Another habit which is very important for ethical decision-making is the insistence on your own part to get good information.

MC2: Ethical leaders need to be able to sort ethical information from non-ethical information by knowing the source, purpose and concern behind all information. Ethical leaders need to be willing to do the hard work of digging for good information.

Men and women tend to focus on different aspects of power; however, both aspects are equally important.

Structure is that through which a person moves toward his or her vision. In this study, structure is used to define the context in which the individual's ethical leadership emerges.

Women specifically refer to a relationship-centered context (self with others).

FC1: . . . there is nothing that you are working for that you can accomplish alone. At first there is the person who is

suffering . . . there has to be somebody who observes what the person is going through who can communicate it.

FC2: I have commitment to this community. . . . I would like to think that there was always help available for people who need it . . . a sense that there is somebody nearby who can give assistance.

Men consider relationships as part of the environment; however, their view of leadership places the individual more in the center of the activity (self for others).

MC1: I would say that the most fundamental issue is the common good . . . there is a second element that fits in here, and that's a respect for the individual's rights . . . and . . . a certain responsibility for acting in a consistent manner.

MH2: People need to be willing to stick their necks out, take a risk and be willing to make a mistake.

MH1: I think, for me, my ethical leadership role is not primarily my own individuality, "I'm out there in front" sort of thing; but it is to get the whole church involved. I will lead. I will take a few risks. I see it as my role in the church to do so.

Common within the structure of ethical leadership is a concern for "the other". This is true for both men and women. However, the importance of the role of "the other" is closer to the female ethical leader than to the male.

Resources are that with which a leader moves towards a vision. The resources of the ethical leader are mainly principles and people. Women in this study tended to be more concerned with relationships, while men tended to be concerned with justice.

FH1: I would consider myself honest and fair, but they [others] would say that I am enabling and open.

In this case, the woman leader sees herself as guided by principles

(honesty, fairness) but defined by the quality of her relationships (openness and enabling).

Men's public self is more justified by principles than by relationships. However, there is clear evidence that men also concern themselves with relationships.

MC1: As a leader, you are frequently balancing the common good and the sort of personal good of the individual. I recall one situation in which it really became that this person should not be retained in a given position, because I thought he had really lost interest in the position, and . . . it was hurting other people . . . and so I waited and waited and waited, and finally had to act anyway. . . . But there was real hesitation on my part because of the personal situation.

Research questions #s 1-3: Summary In all aspects of ethical leadership (perceptions, development, practice), men and women in this study both utilize a combination of principles and relationships as the significant elements in their decision-making. However, women leaders are more willing than men to engage in relationships as a legitimate part of their public leadership.

MC1: I've got a lot of friends. My close friends would say that probably one of my real high values is a sense of friendship and staying with relationships over a long period of time. . . . But that's not an aspect you see because I don't really need those friendships. I think it's a confusion of categories. That is not to say that I am unfriendly with people, but I think leadership demands something other than just personal persuasion and personal relationships, and that's why, when I'm in a situation, for example, where I need some counseling, or I need some support, I wouldn't seek it within the university.

A model program for ethical leadership development

Based on literature in the area of ethical leadership, the analysis of data in this study, and experimentation with two courses in the formal

curriculum at Seattle University, the following program has emerged designed to develop the constructs of ethical leadership in undergraduate students at Seattle University.

The ethical leadership program philosophy at Seattle University is comprised of the following components, which were identified by the researcher during the analysis of the information gathered for this study. The four components are value, vision, voice, and virtue. A more specific definition of each component follows.

Values: Ethical leadership is best pursued by the student who has developed an understanding of his/her values.

Vision: A student's vision begins to develop as he/she is challenged to encounter contemporary ethical dilemmas and/or social problems (homelessness, third world poverty) in the context of their values.

Voice: As students begin to shape their visions, they need encouragement, challenge and support in order to be willing to risk expressing their voice, so that they might encourage others to pursue their vision with them.

Virtue: Students need inspiration and guidance to develop and commit to values and vision that are in keeping with the common good and to strive for a future that is both uplifting and ennobling; the essential characteristic required for this is virtue. Without virtue, one could say that any leader (even Hitler) had values, vision and voice and thereby been seen as an ethical leader. Virtue, however, becomes a litmus test for the other elements of this philosophy. Leaders must ask,

are their values, vision and voice virtuous? In essence, do they promote the common good?

Based on this research, the investigator presents the following visual model (Figure 2). In Figure 2, value, vision, voice and virtue are placed on a triangle within a circle. The three points of the triangle are made up by value, vision, and voice, thereby signifying the equal relationship to each other. Virtue is placed in the middle of the triangle, indicating its centrality to the model. The circle signifies the "unifying whole" they create--the common good.

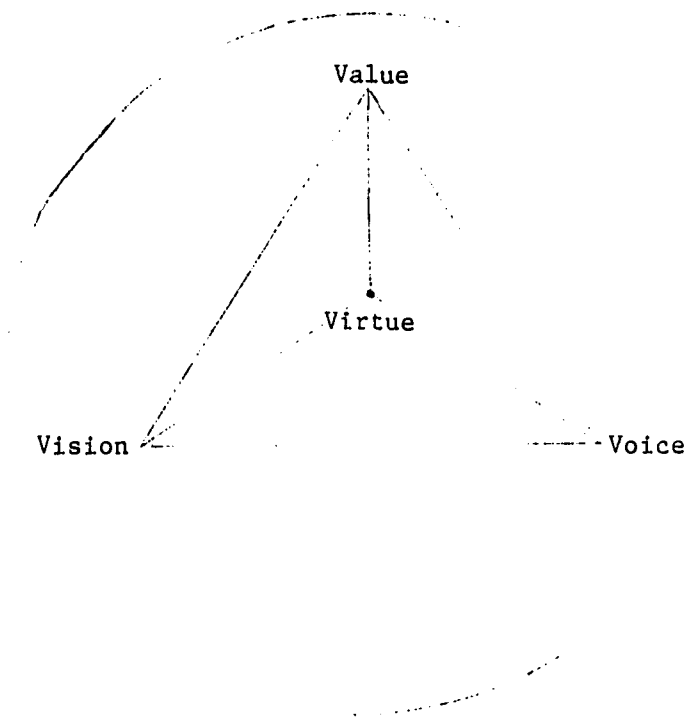


Figure 2. Ethical leadership development model

These philosophical components are directly related to the following program elements. The program elements--character development, community service, leadership practice, leadership skills, and mentor and role models--correspond with the philosophical components and are the vehicles through which the philosophies are implemented.

Character development: Whitely (1982) popularized this terminology in the early 1980s with his book Character Development in College Students, Vol 1. In this study, character development refers to elements of self-growth, integral to leadership formation. The major task of this component is values development; several of the sub-tasks include ego development, multicultural appreciation, global awareness and citizenship preparation.

Character development is the cornerstone upon which the student formulates his/her view of leadership. The essential question the student answers during this phase is "leadership development in my life, for what purpose?"

Community service: In this model of leadership development, community service is central to the thesis of leadership development. Service to others becomes a mutually transforming process; as the student reaches out for the benefit of others, he/she indeed becomes the beneficiary. During this exchange, two very important tasks of development are addressed. First, the student confirms his/her core values by working towards them. Second, the student views a social ill in close proximity. As students reflect upon this experience, they begin to imagine how the situation at hand could be different, better!

Students express the conviction that the situation at hand should be, or ought to be, different, oftentimes in order that the social ill would be transformed to be more in keeping with their values. As the student articulates how a contemporary situation might be improved, he/she is in essence beginning to shape his/her own vision for an enhanced tomorrow.

Leadership practice: The pedagogical principle behind this element is basic: Experience is the best teacher. At this point, students have gained experience in discovering shaping and living their values. Students are now encouraged to exemplify these values in the context of leadership positions. They soon discover that living and leading out of your values is a challenging proposition. During college, there is heightened interest in leadership skills as students tend to want skills, not simply for resume enhancement, but rather because they see the importance of leadership skills in relation to accomplishing their value-based (heart-felt) goals.

Leadership skills: There are a wide variety of leadership skills that can be included in this area. Many leadership programs focus on this domain solely and miss the context that gives these skills depth and meaning.

Skills can be organized under the following headings.

Interpersonal: The focus in this area is that collection of skills that are dependent upon the individual's interest solely to develop in this area. This includes, but is not limited to:

Time management

Budgeting

Intrapersonal: In this area, skill development is dependent on cooperation between at least two individuals. This includes but is not limited to:

- Assertiveness
- Listening
- Paraphrasing
- Feedback
- Nonverbal communication
- Attending behavior
- Conflict resolution

Intergroup: This area involves the skills necessary to facilitate healthy group interaction within a group and includes, but is not limited to:

- Group dynamics
- Motivation
- Planning
- Team building

Intragroup: This area involves the skills necessary to advance the work between groups and includes, but is not limited to:

- Negotiating
- Conflict resolution
- Collaboration

During this phase, it is easy for students to begin to feel that the tasks of leadership are overwhelming; there is a need to support and inspire students by connecting them to role-models and/or mentors.

Mentors and role-models: As students are connected to role-models and mentors, it is oftentimes a symbiotic phenomenon; however, it is important to distinguish between these relationships.

Role-models are individuals who the students view as inspiring for the way in which they lead/live out of their values. These individuals can be remote to the students' experience (historical, fictional, contemporary [but national or international in scope]) or close to the students' direct experience (parents, relative, teacher or friend).

Role-models are, in essence, heroes or "sheroes" that inspire the student to strive to do the hard work of living with integrity and authenticity.

Mentors are similar to role-models in that they represent individuals who are living and leading out of their values; however, unlike role-models, they are in actual relationship with the student. They provide an actual presence and personal commitment to challenge and support the student in his/her leadership development.

Both role-models and mentors are important additions of the leadership program, because ethical leadership development can oftentimes be perceived as an ethical and difficult process. Therefore, role-models and mentors provide an example of ethical leadership that is both tangible and manageable.

Question #4. Summary

This leadership program as described is based on an understanding of moral development theory, and a philosophical commitment to a value-based

approach to education. In addition, this leadership development model is based on the belief that, as students discover and confirm their values in the context of contemporary ethical dilemmas, they begin the process of shaping an ethical vision for their future leadership roles.

Having an ethical vision allows the student to aim his/her leadership efforts toward a generalized and/or specific purpose. The remainder of the leadership program then becomes more technical (skill building, practice, etc.).

Finally, the program teaches students that the development of ethical leadership is more a process than a product. In the classic book Don Quixote by Cervantes (1605), the hero, after spending a lifetime pursuing noble causes (slaying dragons), concludes that "in life it is better to travel hopefully than to arrive." In the final analysis, ethical leaders inspire hope, and the leadership program in its most basic goals aims to engender in all students a commitment to creating hopeful futures for the common good.

Conclusions

Arthur Levine (1980), in his book entitled When Dreams and Heroes Died, concluded that the students of the 1970s and early 1980s were embarking on an individualistic way of life. The "me generation" was not an anomaly, but was an outgrowth of a culture that had lost touch with the concept of "the other." It was not the fault of the youth that caused the emergence of this individualism, but rather the culture itself had neglected a more community-centered view of life.

Habits of the Heart by Robert Bellah (1985) further suggests that what the American culture needs is a transformation of "heart," that we ought to make an appeal to our affective side, and move from an individualistic approach to life and rekindle a communitarian perspective.

In order to accomplish this transformation, we need to re-examine the concept of hero. Joseph Campbell (quoted in Moyers, 1989) asserts that today's youth don't concern themselves with heroes as much as they do celebrities. Campbell distinguishes that celebrities are merely known, by a culture, famous. Heroes (sheroes) give themselves over to something (cause, belief) or someone, in essence to get beyond themselves. Compassion, then, is the indispensable characteristic necessary for students to begin to develop a broader communitarian view of life. Therein lies the indisputable importance of linking leadership development with a commitment to community service. Robert Greenleaf (1977, pp. 329-330) states in his book, "Servant Leadership,

Servant leaders differ from other persons of good will because they act on what they believe. Consequently, they "know experimentally" and there is a sustaining spirit when they venture and risk. To the worldly servant leaders may seem naive; and they may not adopt readily to the prevailing institutional structures. . . . Servant leaders may stand alone, largely without the support of their culture, as a remnant of those who care for both persons and institutions and who are determined to make their caring count--wherever they are involved.

This model for ethical leadership demonstrates the concepts of ethical leadership, communicated through the voices of a collective group of male and female leaders used in this study. They have exhibited those

traits identified by the informed observers through the program philosophy and components identified in the chapter. They serve as examples of how an individual can link moral reasoning to moral action.

Suggestions for Further Research

Research in the area of moral development and leadership development has a myriad of unexplored questions. This study raised further questions on the part of the investigator.

This research has explored the ways in which ethical leaders develop. Since the world is also led by unethical leaders, how do they develop? This may be important to research in order to understand more effectively the nature of competing forces in ethical leadership development.

This study compared and contrasted male and female ethical leaders and discovered that while men and women have much in common, they have noticeable and distinct differences. What portions of these differences are socialized rather than innately male vs. female? The answer to this question could have a sweeping impact on education in the United States.

All subjects in this study were Caucasian. This limitation raises questions concerning the cultural specific nature of these findings. Research on how ethical leaders of color have developed might demonstrate significant differences in both the process and content of this development.

In the development of the model, service appears to play a symbiotic role in ethical leadership; this relationship needs to be further

clarified and distinguished as collaborative programs are being developed. In this context, a longitudinal study on the impact of ethical leadership development on college students needs to be developed.

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APPENDIX A. PANEL MEMBERS AND LETTERS

Panel of Informed Observers

<u>Community Leadership</u>	<u>Church Leadership</u>
Dr. James Hogan Educator	Sister Rosaleen Trainor Educator
Ms. Jean Enerson Reporter	Mr. Don Hobbs Church Staff
Mr. John Davis Attorney	Dr. Bill Cate Director Church Council of Greater Seattle
Ms. Mary Mularkey Consultant/Business	Fr. William Sullivan S.J. Educator
Fr. Terry Shea S.J. Priest/Educator	Ms. Margaret Lead Educator
Ms. Kay Bullitt Benefactor (Civic Leader)	Ms. Erin Sweeney Educator
Mr. Steve Boyd Educator	Rev. Jerry Bongard Pastor
Dr. Beverly Forbes Educator/Consultant	Ms. Carol Ostrum Reporter

September 15, 1988

Dear

You have been selected by your peers to assist in my doctoral research. I would appreciate your support. (This should only require thirty minutes of your time.)

Specifically, I intend to interview the top four leaders in higher education in the Northwest; I would like your assistance in choosing who they are.

To assist in this effort, I'm asking you and five other individuals to, in your opinion, list in rank order the top ten ethical leaders in the Northwest. I'll compare your rank order with the five others and interview those four leaders who emerge at the top. (I'll actually be interviewing the top two males and top two females.)

Your input is invaluable as I will use your insights and judgments to determine who gets interviewed. I'll look forward to your timely response.

Sincerely,

Bill Grace

P.S. If you are unable to participate, please notify me. Thank you.

Please use this sheet to print or type your choices.
Also, please put your name in the space provided.

ETHICAL LEADERS LIST

	<u>Name</u>	<u>Address or Contact Point</u>
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____
6.	_____	_____
7.	_____	_____
8.	_____	_____
9.	_____	_____
10.	_____	_____

Your Name: _____

Phone #: _____

. THANK YOU!

February 4, 1989

Dear ^F1^,

Thank you for your willingness to participate in my dissertation as a member of the panel of informed observers. I have received the rankings from each of you, listing the top ethical leader in the Puget Sound area. (A listing of all leaders identified is included as an attachment). I'll be attempting to interview the top two males and females in each category.

For the purposes of my study there was considerable overlap in rankings in the areas of church leadership, and community leadership; however there was not sufficient overlap in the area of higher educational leadership to provide a distinguishable enough population to be interviewed.

Once again thank you for your assistance in my dissertation. Please feel free to contact me if you have any questions about these rankings or any of the methodology.

Sincerely,

Bill Grace, Director
Office for Student Leadership

APPENDIX B. HUMAN SUBJECTS APPROVAL FORM AND LETTERS
TO ETHICAL LEADERS

DEC 19 1989

INFORMATION ON THE USE OF HUMAN SUBJECTS IN RESEARCH
IOWA STATE UNIVERSITY

(Please follow the accompanying instructions for completing this form.)

111

1. Title of project (please type): A Comparison of Male and Female Ethical Leaders' Opinions on Ethical Leadership and Ethical Leadership Development

2. I agree to provide the proper surveillance of this project to insure that the rights and welfare of the human subjects are properly protected. Additions to or changes in procedures affecting the subjects after the project has been approved will be submitted to the committee for review.

William J. Grace 11/27/89 William J. Grace
Typed Name of Principal Investigator Date Signature of Principal Investigator
Seattle University 206 296-6040
Center for Leadership & Service Campus Telephone
Seattle, WA 98122
Campus Address

3. Signatures of others (if any) Date Relationship to Principal Investigator
[Signature] 11/27/89 Asst Professor

4. ATTACH an additional page(s) (A) describing your proposed research and (B) the subjects to be used, (C) indicating any risks or discomforts to the subjects, and (D) covering any topics checked below. CHECK all boxes applicable.

- Medical clearance necessary before subjects can participate
- Samples (blood, tissue, etc.) from subjects
- Administration of substances (foods, drugs, etc.) to subjects
- Physical exercise or conditioning for subjects
- Deception of subjects
- Subjects under 14 years of age and(or) Subjects 14-17 years of age
- Subjects in institutions
- Research must be approved by another institution or agency



5. ATTACH an example of the material to be used to obtain informed consent and CHECK which type will be used.

- Signed informed consent will be obtained.
- Modified informed consent will be obtained.

6. Anticipated date on which subjects will be first contacted:
Month Day Year
Anticipated date for last contact with subjects:
Month Day Year

7. If Applicable: Anticipated date on which audio or visual tapes will be erased and(or) identifiers will be removed from completed survey instruments: 12 01 89
Month Day Year

8. Signature of Head or Chairperson [Signature] 11/27/89 Department or Administrative Unit
Date

9. Decision of the University Committee on the Use of Human Subjects In Research:
 Project Approved Project not approved No action required
George G. Karas 12/14/89 [Signature]
Name of Committee Chairperson Date Signature of Committee Chairperson

Dear _____:

Thank you for agreeing to participate in my study of ethical leaders. As I indicated to you over the phone, you were selected by your peers as one of the top eight ethical leaders in the Puget Sound area.

Our interview is scheduled for Day; date at time , at location. The interview will take approximately three hours, and I thank you in advance for this significant contribution of time.

I'll look forward to meeting you and getting to know you better in the context of the interview. If you have any questions or concerns, please feel free to call me at 296-6040.

Sincerely,

Bill Grace