

BUSINESS ETHICS AND THE RELIANCE ON HUMAN CAPITAL DEVELOPMENT

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ABSTRACT

Young adults arrive in the workforce as products of the training they received as children. Business leaders seeking a more ethical corporate culture implement business ethics training programs but are not sure what effect it has on the corporate culture. Children who are trained at an early age to understand the world through an ethical lens may be far inclined to bring their ethical behavior to the workforce. This paper explores the methods parents use to train children in ethical principles and how that training and parental influence, as well as other powerful influencers, can have implications for a more or less ethical people within the available workforce. An employee's ethical footprints may be determined by his or her previous developmental nurturing as reflected in the nature and realities of the various practices of parenting and training.

1.INTRODUCTION

Each time a significant business scandal erupts in corporate America, one factor that typically is identified as contributing to the problem is people's poor ethical judgment within the organization. While the CEO or CFO often ends up in legal trouble, with dire consequences, the people's cultural practices within the organization can continue suffering from a lack of ethics. "Following the occurrence and widespread publicity of

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ethical scandals and failures in a range of organizations (i.e., the Oil Industry, Banking, etc.) there has been a rapid growth in research and published literature on ethical leadership in order to better understand how the social sciences can be used as great tools with which to inform practice” (Midgen, 2015).

This has become a common theme. When a business experiences an ethical failure, responses include more training in business ethics for the industry affected and the required training can expand to many other sectors of the economy. While companies spend time, energy, and resources on ethical training for employees, they do not acknowledge a difference in the variations of ethical foundations that might exist in their diverse employee base.

If new employees arrived work-ready, including an ethical foundation, it might minimize the amount of training needed and result in more ethical organizations, possibly fewer scandals. If there was a blueprint for how parents raise children grounded in ethical principles, it might provide a path to more ethical organizations. Is there a common theme among parents who have successfully raised children who function with a strong moral compass? If these parents have prepared their children to be ethically competent adults, skilled in judgment and moral values, can their methods be shared with other parents who may not have the time, the tools, or the technique to develop ethical discipline in their children?

2. PURPOSE STATEMENT

The purpose of this study is to explore how intentional ethics training in human development can build more moral and ethical organizational leaders.

3. RESEARCH QUESTIONS

1. How is child raising relevant to leadership and business ethics?
2. How do parents intentionally teach ethics to children?
3. Can intentional focus on ethical human development improve organizational leadership?
4. Should employers teach employee ethics and how beneficial is it?

4. CONCEPTUAL FRAMEWORK

There is a fair amount of literature on business ethics and the important role of an ethical or moral leader. Leadership theory literature includes concepts of ethical leadership and, in contrast, the dark side of leadership. The field of psychology and human development includes plenty of literature on the development of children with literature connecting the importance of ethical training in parental responsibility. Some studies connect the moral development in children and business ethics in organizations, but more research on this connection might be interesting, and valuable to organizations struggling with moral decisions and behaviors.

Leadership studies literature includes the idea of ethics for leaders. A person in a position of authority, with ability to influence others, has an obligation to improve the lives that he or she has control over (Ciulla & Forsyth, 2011). Those who approach leadership with an ethical mindset, will work for the best interest of the collective group or mission while those without ethics may disregard the whole group in favor of implementing projects and plans that suit his or her own personal interest (Ciulla & Forsyth, 2011).

Leadership ethics is about decision-making. It is about making a choice when there are clearly different paths to select (Thornton, 2009). Leaders need to be able to make decisions and respond to questions, avoiding things that, while not illegal, may not be right or just from an ethical perspective (Thornton, 2009).

Ethical leaders should be consistent in how they approach problems seeking the best, most moral, outcome, not the outcome that results in their own enrichment. "Contemporary analyses similarly trace leaders' ethical integrity to their capacity to remain true to their chosen goals, procedures, and values, even in the face of strong social and external pressures" (Ciulla & Forsythe, 2011).

Ethical people may even be motivated to accept a leadership position just to protect a group, an organization, or a division, from the power of an immoral leader (Ciulla & Forsyth, 2011). This is just a sample, but there are far more works of literature documenting the importance of ethical behavior for leaders by leadership studies theorists.

Leaders generally begin at some level within the structure and then advance over time. The organization develops and evolves with the people that come and go within it (Byrne & Callaghan, 2014). Everyone in an organization interacts within the hierarchy and a social system evolves so each participant internalizes the normative culture (Byrne

& Callaghan, 2014). The normative culture has implications for each employee with a positive, negative, or neutral outcome. How people arrive in the work force, however, can make adaptation easy, or more difficult. It can also determine whether an employee will comply and accept unethical behaviors or have the courage to reject a directive or the fortitude to hold a firm, moral position. From the beginning of their career, their ethical footprint may be somewhat predetermined.

New entrants to the workforce start their career with the mantle of their childhood position and practices. Traits that identify good leaders often are traced to biology or early childhood development and training (Antonakis, 2011). Both the environment and genes play a role in individual differences (Antonakis, 2011). Some studies indicate that leadership emergence can be strongly linked to genetics (Antonakis, 2011) while ethics training is at least partially developed in childhood (Sinclair, 2011).

According to Amanda Sinclair (2011), how identity is constructed is related to leadership. She directly connects the development of children to their identity as a leader. She notes that some, particularly psychologists, have claimed that social forces and organizations and organizational power are strong influencers on ethics. The idea of the self and the development of the self becomes, “intricately crafted” in the role we eventually play as adults in organizations (Sinclair, 2011).

Lawrence Kohlberg developed a theory of moral development in children. The stages of development explain the evolution from a child blindly following authority to moral discernment (Walsh, 2000). Kohlberg (1989) developed a “cognitive developmental theory of moralization” (p. 10). His theory included stages of moral development that were age related. As the child gets older, his or her moral development grows, and the moral judgment improves. Through social relationships and emotion, such as attachment and love, the child develops as a moral being (Walsh, 2000).

“How each of us develops spiritually and morally, how each of us lives as a human being, expresses how, and how well, we are fulfilling the mission of human existence. By being good, by cultivating moral virtues like love and empathy, we develop our human potential for goodness” (Sherwin, 1998, p. 48). Making moral choices is a position of freedom. If morality were predetermined, it would be meaningless. Deciding to be moral is an individual choice. Some choose to wallow in their own misery and victimhood. Others take initiative, make decisions, and determine to live a good life, becoming a good and moral person (Sherwin, 1998).

Coles (1997) theorized that children develop, “moral intelligence”. He explains that moral intelligence does not develop by learning rules or following laws, but through interaction with others.

We grow morally as a consequence of learning how to be with others, how to behave in this world, a learning prompted by taking to heart what we have seen and heard. The child is a witness; the child is an ever-attentive witness of grown-up morality – or lack thereof; the child looks and looks for cues as to how one ought to behave, and finds them galore as we parents and teachers go about our lives, making choices, addressing people, showing in action our rock-bottom assumptions, desires, and values, and thereby telling those young observers much more than we realize (Coles, 1997, p. 5).

More recent studies indicate that parenting and the development of moral character are more strongly linked than any other influence (Ramos, Griffin, Neiderhise, and Reiss, 2017). The nurturing behavior of parents proved critically important in the Ramos et al. (2017) studies. “Taken together, parenting behaviors provide the building blocks for the development of virtuous character behaviors, which in turn impacts the youth’s ability to embody their character in the outside world as they move into adulthood” (Ramos et al., 2017, p. 117). The conclusion of the study indicated that parental influence had the most effect on virtuous development, but some traits developed through the practice of parenting and some were heritable (Ramos et al., 2017). Combining inborn traits, i.e., genetics, and parenting influence, would seem to indicate that a child’s moral development would be almost entirely dependent upon the home and family.

If inborn traits and parenting can determine ethical behaviors, then can those who were trained at a young age to be ethical, also be more likely to become ethical employees and, eventually, ethical leaders? If the connection starts at a young age, the attention to ethical development should influence organizations as organizations are comprised of people of a community or nation. While parenting may be the most important, if Sinclair (2011) is accurate, the family, the community, the church, the school, friends, and associates, may all have some level of influence at an early age.

What if the parental influence is wanting? Rather than completely abandoning the development of ethics, each of the other components of a child’s life should be

rigorously infused to compensate for the momentous loss of parental training or genetic traits. Some current research indicates that moral development does not stop entirely in childhood, but continues into adulthood (Dawson, 2002). If this is the case, the training ethics in the workplace may still have some impact on the development on individual employees and, consequently, value to the organization attempting to create an ethical culture.

A study conducted by the Fuqua/Coach K Center on Leadership and Ethics, along with Wiley and Sons, found that, “promoting an ethical environment” was the most important leadership skill (Thornton, 2009 p. 59). The researchers interviewed 205 Executives at public and private sector companies. While the study showed that Executives considered ethics critically important to leaders, the same leaders also did not invest heavily in ethics training for their staff (Thornton, 2009). Even more surprising was the finding that those that employed a Chief Learning Officer did not use that person to focus on ethics training for staff (Thornton, 2009). Part of the reason seems to be a lack of clarity on what ethics training for employees looks like or should look like. “So, we have an unclear topic that is in flux, on a subject that is, in itself, a gray area. We have a general discomfort in talking about the subject, and an off-the-shelf training program isn’t going to fix the problem” (Thornton, 2009, p. 59).

Ethical leadership can be viewed through the lens of human factor (Adjibolosoo, 2005).

The quality of the human factor is central to everything people do – be it good or bad” (Adjibolosoo, 2005, p. 48). Adjibolosoo (2005) explains that for a company to rely on mission statement, vision statement, or a list of ethical standards and principles serves no purpose. Until leaders become principle-centered, with a healthy human factor, they will never be able to improve their leadership abilities, or likely influence the culture of their organization or department... It can hardly be denied that personal integrity, trustworthiness, self-control, and loyalty are pertinent to the development and wealth creation process. When these relevant human qualities are lacking, we observe selfishness, greed, dishonestly, and deceitfulness. (Adjibolosoo, 2005, p. 64).

If ethics are those things taught by families and communities, then ethical leaders could be developed in greater numbers with more attention to the importance. Ciulla and Forsyth (2011) suggest that ethics are complex and involve a high degree of intelligence to discern outcomes and implications. If, as Ciulla and Forsyth (2011) suggest, ethics involve complex decision-making then it is logical to expect that ethical people must also have fairly honed skills in judgment and discernment. This would lead us to consider how children are raised and how much intentionality is offered to the development of ethical decision-making and foresight. Improved focus on ethics in the process of development and training of children could be extremely beneficial in leadership studies.

5. METHODOLOGY AND METHODS

This is a qualitative study using a pragmatic world view. As with most things I do, I am hopeful that this information might be helpful to someone at some point. As a pragmatist, I prefer to look at research within the context of social, historical, and political realities, and I like to ensure a purpose to the results (Creswell, 2014).

6. METHODS

The method I used to conduct this study is interview questions. I used semi-structured interview questions asking for specific answers, but I did not ask the exact same questions of all three of the participants. There may be some variation and I will not worry about not using the exact questions as the semi-structured method allows for some flexibility (Creswell, 2014). I created a list of interview questions that included information about childhood, raising children, and human development. The second set of questions involved business ethics and experience in the workplace and the third set of questions attempted to discover any connections between the work of parenting and the world of work.

7. PARTICIPANT SELECTION

I used purposive selection (Maxwell, 2014). I chose people who I am already acquainted with as I needed to know enough about them to select people who had raised children and who had significant experience in a business environment. Random

sampling would not be effective for this study, however, further studies in this area might benefit from a larger population sample. I have provided some basic demographic data of the three participants in table 1 below along with pseudonyms, so each participant's name is retained in confidentiality.

TABLE 1

Participant – Kay	Participant – Guy	Participant - Ruby
Female	Male	Female
White	White	White
Parents of 2 boys	Parent of 3 boys, 1 girl	Parent of 3 boys, 1 girl
Retired professional	Employed professional	Employed professional
Worked while raising children	Worked while raising children	Worked while raising children

The research started with an exceptional interview with outstanding insights and wonderful examples and stories. Participant, “Kay” painted a colorful picture and described things in a way that made it easy for me to understand her responses and descriptions. The participant was very articulate, passionate, and knowledgeable. She provided examples and shared stories that informed the study very well. With that initial interview providing so much valuable data, I also used that meeting to guide the subsequent interviews.

I thought it would be interesting to interview a father, as opposed to a mother for the second interview. I interviewed a man who has four children and also has a leadership role; balanced both roles throughout his career. His responses were more thorough in the business section, but he also indicated a significant involvement as a parent and specifically as it relates to ethics. The final interviewee is a mother of four children. She is younger than the other two parents I interviewed.

8. ANALYSIS

The main themes that evolved were the following. First, the participants all agreed that parents had the primary responsibility for raising ethical children. They each reiterated several times the importance of being involved as a parent. They explained the involvement necessary in school, in the neighborhood, with friends, and in the day-to-

day occurrences of their children. The importance of being involved meant one participant found ways to be a room mother or to assist the teacher with projects. She accomplished this by taking time off work and having a shorter schedule at work to accomplish the important task of being available in the classroom. All three participants spoke about the importance of involvement in the activities the children participated in. Participant “Kay” explained that she and her husband helped their sons’ sports teams. They managed the soccer team and made sure they attended the games. She said just ensuring that her presence was noticed had an impact on her sons. “Kay” said, “My son was in a singing role in a play. I was there. I came to the school book fair. Just to make sure my children saw my presence, so they knew it was important to me. They knew they were important to me.”

All three expressed a great deal of support for Scouting. Participant “Guy”, with three sons, was a leader in the Boy Scout organization, eventually working at a high level for the overall benefit of all children associated with scouting. He liked the values they taught his sons and he became more involved to ensure that more kids would have that exposure. They all mentioned the values of the Boy Scout program and the benefit of having their children interacting with other children from families who wanted their children to learn the teachings of the Boy Scouts. “Kay” said that Boy Scouts help teach kids about honesty and kindness.

Getting involved also means knowing the friends they make. Participant “Guy” expressed how much he and his wife intentionally met the entire family of any child their children interacted with. “Kay” said, “Some friends we had a concern about. We would watch them differently. Some friends inspired good behavior and we could use them as examples”. She explained that they could talk to their children about good things or bad things that a friend had done and that could be an opportunity for learning. She said they also kept an eye on their sons and how they treated others. “I watched their competitiveness - even when they were little,” Kay said. Again, the message was that parents need to know the friends and how they engaged with each other. All participants mentioned that other children had a dramatic impact on the behavior, attitudes, or activities of their own children so knowing their friends was particularly important. As a parent, it was another area they felt was important to be involved, aware, and engaged with.

School was mentioned briefly, but not as significantly as I would have thought. There was not a strong theme of school or teachers reflected in the interviews. One participant mentioned one significant event that impacted her child negatively.

Participant, “Kay” shared a story where her son was asked in an elementary school class to say what he was thankful for during a Thanksgiving Day project. His answer was that he was thankful for God. He was told that he could not include God. Her son was disturbed by his teacher’s rebuke of his answer. As “Kay” said, “This was elementary school and he could not include God in what he was thankful for? You really have to stay on top of what is going on in school to make sure about the values and ethics they are being taught. I realized I could not just assume”.

The second top theme was the importance of reading. All three participants spoke about the time spent reading with their children. They each gave different examples. The common thread throughout the examples was books rooted in biblical teaching. Participant “Kay” shared examples of books that she had read to her children when they were little. Each of them had a moral lesson such as, The Little Engine that Could and Chicken Little. These books are not considered, “religious”, but they teach valuable lessons and this participant said that her sons remembered the lessons and would even refer to the little engine when faced with challenges. They learned that if they tried hard, they could succeed. “Kay” said she read her children the “timeless classics” that she heard as a child because of the values they instilled.

Participant “Ruby” cited books including The Chronicles of Narnia, the series written by the famed Christian writer, C.S. Lewis. “Ruby” explained that those stories teach children about values in the fanciful stories with clearly a Christian foundation. The Book of Virtues, by William Bennett, was also cited as a great source for moral stories.

Another top theme was the importance of having discussions with your children. They talked about examples that occurred daily. One participant said each opportunity to see something, either good or bad, could result in a conversation where they would learn. She used occurrences from school, home and among friends to drive home a lesson. All three participants described consistent conversations and discussions on ethical matters with their children. “Seize the moment,” Participant “Kay” said. “You never know if that will be the most significant thing that child will remember.”

In terms of business ethics, there were strong opinions that the business was not going to be as successful in teaching adults as parents can be teaching children. As Participant “Ruby” said, it is really “too late” by that time. They all explained that companies need to hire ethical people, screen for ethics, and build their business with ethical people, rather than thinking you can make them. Participant “Guy” pointed out that many organizations are driven by profitability and, often, that takes priority over

ethics. Participant, “Guy” said, “When that happens, people are encouraged to do things that may not be ethical because the incentive is profit, not morality. People who are focused on increasing revenue and profitability, may not have any incentive in their organizations to behave in a more ethical manner”.

None of the participants stated that they thought teaching ethics in organizations was a complete waste of time, but they each seemed skeptical of the actual benefit and value. When considering the investment of time and money, the amount of gain may not be justified if the gain is minor. Participant “Ruby” was the most certain that the effort was wasted if the investment had not been prior by effective parenting and ethical teaching.

Participant “Kay” explained how she trained employees and noticed some of the challenges that most likely came from how they were raised. Some employees gave up easily and did not try to overcome challenges. They look for the easy way out and, as a result, Participant “Kay” said she often had to retrain or re-explain processes. Perhaps these employees did not have parents who read, The Little Engine that Could to them when they were young. Faced with a challenge, they look for someone else to help them.

The Ten Commandments, as Participant “Ruby” pointed out, or The Golden Rule, as “Guy” mentioned would have provided guidance employees and benefitted them in their career. Respect and consideration for others would have meant a different attitude for these employees in the workplace and could have helped them succeed. One participant talked about employees who refused to listen to managers or trainers. They were disrespectful and did not appreciate the time an older, experienced employee was giving them so they could learn and improve.

9. INTERPRETATION

My interpretation is that there may be many parents like the sample participants. Many parents do invest the time to ensure ethical character development in their children. There are likely also many parents who do not. When I asked the question of the participants if they thought all parents were intentional about training ethics with their children, all of them said no. Examples were provided about children who did not display good ethical behavior or exhibit moral decision-making. “Ruby” stated that she noticed that the children exhibited the same behavior as the parent. If the child had ethical issues, “Ruby” said, often the parent did as well. Participant, “Ruby” said,

“These parents would need training themselves before they can train their children.” Participant “Kay” said she was frustrated as a young Mother when she realized that not all parents were training their children with the same set of ethics.

Participant “Kay” said that some parents just do not have the time. She said that she was fortunate to be able to work with her boss to make arrangements to leave work to be at school events and participate in other activities with her children. Some parents either have no choice or they do choose to prioritize their job. She said her advice to these parents is to find a way, a creative way if necessary, to get involved with the kids. She said there were times when she was busy with work, but she would still offer to help the teacher with projects that she could do at home, at night. The kids knew she had done the project, so her presence was felt. Even when she could just stop by the school her presence was felt. She said, “You never know the impact that one time, that one thing, could have on that child.”

All the participants seemed somewhat skeptical of the value of business ethics training. They all had experience in the workforce, but they believed that the ethical foundation needed to be in place before being employed. Each of them described the screening or hiring efforts that might result in choosing an ethical employee. Participant “Ruby” stated that if the adult had not learned ethical behavior by the time they arrived at the work place, it would be, “an uphill battle” to teach them ethics. She explained that the culture works against efforts to train ethics. She said when working against a culture it takes a strong family and all the effort parents can invest to develop an ethically healthy child. All participants agreed that if parents were able to develop their children with a moral foundation, we would see an improvement in the ethical culture of organizations.

I think there are main points to interpret from this study. First, the importance of parents in the ethical training of children cannot be overstated. Each of the participants strongly emphasized the importance and recognized their role and responsibility. The brief literature review would support that notion. Another theme that seemed clear was the active involvement parents need to have on a day to day basis. Involvement in school, activities, and social engagement. Involvement with friends to the extent of knowing, and occasionally even excluding a potential companion. A third theme was the value of books with moral, ethical or religious tones and the benefit of reading to the children and talking to them about what they read. A theme in terms of organizations was the hiring process. One way to improve business ethics is simply to have a hiring process that screens candidates based on their ethical understandings.

Further study is needed on teaching children ethics or how to find resources that could replace the critical missing component of a parent when that scenario exists. How can working parents find sufficient time to read and talk to their children? How can working parents be more aware and involved in the lives of their children? What tactics could be used to teach children through other sources such as school and church? Can we create community learning pods for ethics-based training? Is there a way to learn from the different religious groups and find a common bond of moral teachings applicable regardless of denomination? Could churches work with parents to help in a more targeted manner when needed? Who else can play a role in the ethical teaching of children?

10. CONCLUSIONS AND FUTURE RESEARCH

When I first asked how important it was as a mother to teach her children ethics, participant “Kay” said, “That was my whole life when the boys were little. They were entrusted to me by God and I knew that he was counting on us to raise them. We had a great responsibility,” she said. While she embraced the joyous task of raising two children, she also cited the value of faith, a faith community, extended family, women mentors, and a school community as a support system.

Future research to explore a more diverse group and learning about their attitudes towards ethical training for children would be interesting. With a culture moving towards secularism, I wondered what impact that would have on raising ethical children since all three of my participants described faith, religion, the religious community, and God as an integral part of the process of educating children to be moral beings. Will secularism erode the underpinning particularly for children who do not have strong families to guide them? How do children stand a chance of competing, or even surviving in the world, if the most important teachers they will ever have is their parents and their parents are not willing or able to instruct them with ethical guidance? I would recommend future research on ethics training that could possibly compensate for a parent while incorporating some faith regardless of the secular world.

Research on business ethics will continue, but I am becoming even more confident that that research will be minimally useful if there are no more efforts around childhood development and ethics. A focus on a healthy human factor is necessary and preferably while children are young. My recommendation for improving organizational ethics is to improve the moral foundation and ethical teaching afforded to all children.

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