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JOURNAL OF VALUES-BASED LEADERSHIP*

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Editor-in-Chief:

Elizabeth Gingerich, J.D.
Valparaiso University
College of Business Administration
1909 Chapel Drive, Office 207
Valparaiso, Indiana 46383, USA
(o)01-219-464-5044
(f) 01-219-464-5789
elizabeth.gingerich@valpo.edu
www.valpo.edu/cob

International Contributing Editor:

Olen Gunnlaugson, MA., Ph.D.
Université Laval, Department of Management
Pavillon Palasis-Prince
2325, rue de la Terrasse, Office 1505
Québec, Québec GIV 0A6, CANADA
(o)01-418-656-2131, ext. 5308
(f) 01-418-656-2624
olen.gunnlaugson@fsa.ulaval.ca
www.fsa.ulaval.ca

JOURNAL OF VALUES-BASED LEADERSHIP

The Journal Of JVBL Values Based Leadership

Special Acknowledgement

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The mission of the *JVBL* is to promote ethical and moral leadership and behavior by serving as a forum for ideas and the sharing of "best practices." It serves as a resource for business and institutional leaders, educators, and students concerned about values-based leadership. The *JVBL* defines values-based leadership to include topics involving ethics in leadership, moral considerations in business decision-making, stewardship of our natural environment, and spirituality as a source of motivation. The Journal strives to publish articles that are intellectually rigorous yet of practical use to leaders, teachers, and entrepreneurs. In this way, the *JVBL* serves as a high quality, international journal focused on converging the practical, theoretical, and applicable ideas and experiences of scholars and practitioners. The *JVBL* provides leaders with a tool of ongoing self-critique and development, teachers with a resource of pedagogical support in instructing values-based leadership to their students, and entrepreneurs with examples of conscientious decision-making to be emulated within their own business environs.

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The *JVBL* invites you to submit manuscripts for review and possible publication. The *JVBL* is dedicated to supporting people who seek to create more ethically and socially-responsive organizations through leadership and education. The Journal publishes articles that provide knowledge that is intellectually well-developed and useful in practice. The *JVBL* is a peer-reviewed journal available in both electronic and print fora. The readership includes business leaders, government representatives, academics, and students interested in the study and analysis of critical issues affecting the practice of values-based leadership. The *JVBL* is dedicated to publishing articles related to:

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3. Balancing the concerns of stakeholders, consumers, labor and management, and the environment; and
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…from the editor

> *The first step in the evolution of ethics is a sense of solidarity with other human beings.* — Albert Schweitzer

"WALKING THE TALK" – a phrase so often used by so many to incite action and inspire thought, yet seemingly rarely put into play.

The authors included in this issue provide various translations and applications of this common idiom — the critical call to conform actions to words and to set ethical standards of leadership. Those who do set the example possess the necessary fortitude to assume substantial personal risk in articulating, disseminating, and abiding by their beliefs and passions; continuously engage in self-questioning to identify and understand those influences which affect their decision-making processes; instill in others a desire to seek the truth; and readily admit to failings, demonstrating full and unadulterated accountability.

It is these principled leaders who understand how easily the unfettered quest for power, reputation, and acquisition of wealth can compromise goodness, genuineness, and respect. In values-based decision-making, the authentic leader refrains from excuse and myopic thinking; accepts responsibility for the consequences of his or her decisions with reason, dignity, and equity; and embarks on creating a new paths where warranted. This display of courage may ignite controversy and temporarily set back organizations, curtail profits, generate negative feedback and public vitriol, and even cause political-social-economic ostracization. These are the accepted risks, however, of this brand of leadership.
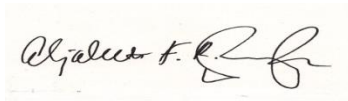
"Treating others as you would have them treat you" – another well-known idiom grounded in the same genre of values-based phraseology – is not only interpreted similarly across all faiths and non-faith based ideologies alike, but serves as an integral component of ethical decision-making. Ostensibly, whether one acts in a principled manner is subject to a certain degree of relative analysis. However, relegating "ethics" wholly to subjective interpretation should not thwart a general conceptualization of principled reasoning.

Principled decision-making must be viewed as a process of identifying and analyzing all significant factors which have influenced and shaped an individual's actions and thought processes. Neglecting to fully comprehend the impact of country, culture, family, friends, peers, spirituality, and workplace may result in the misunderstanding of an individual's actions since they may indeed be viewed in various ways. These spheres of influence

should never be discounted as primary motivators and shapers of attitudes and beliefs. Only by comprehensively identifying these elements can one understand his or her own motivations and areas which may be positively affected by change.

Dogmatism, power struggles, and religious fervor all serve to thwart a leader's ability to self-analyze and be receptive to critique by others. And in an ever-increasing global society, garnering feedback from those different from us may prove to be exceptionally difficult and laden with obstacles. One's set of values cannot, and arguably should not, relegate all human behavior — especially as the dominant values of a particular society have been shaped by history in different ways and at different times. Yet, there are commonalities present in a true leader's ability to actively engage in ethical decision-making. He or she must always be mindful and respectful of all cultures and civilizations; actively solicit critique and feedback from stakeholders; and be open to change.

Understanding the various evolutionary levels of decision-making will assist in an authentic leader's inclusion of other opinions and perhaps produce a consensus of what is "ethical" for that particular company, society, or culture.

— Elizabeth F. R. Gingerich, Ed.

contents

Articles

Authors Lumpkin and Doty explore the various delineations of fundamental core values of principled leadership as expounded by well-known ethicists, researchers, and academics. These core values are then applied to the particular environment of intercollegiate athletics in an attempt to prevent abuse of a multi—billion dollar system where the lives, scholastic goals, professional futures, and moral development of young athletes are at stake.

Developing an Inter-University Partnership: The Importance of Relationally-Connected Leaders

DR. JENNY FERRIER-KERR
UNIVERSITY OF WAIKATO
HAMILTON, NEW ZEALAND

DR. PAUL HAXTON
UNIVERSITY OF CENTRAL OKLAHOMA
EDMOND, OKLAHOMA

Abstract

We have been involved in an inter-university partnership that supports, contributes to, and influences our own and others' thinking and actions. As we have collaborated on teaching, learning, and research in the field of educational leadership, we recognise that we have developed our own leadership practice and created opportunities for others to do so. The partnership in which academics and students from the University of Central Oklahoma and the University of Waikato have been participating has evolved as a flexible and innovative endeavor over an eighteen-month period. In this relatively brief time, we have discovered there are considerable possibilities for the partnership to be developed in a number of ways that will benefit academics, students, and our respective institutions.

In this paper, we examine and discuss the findings generated by our initial inquiry as we seek to make sense of our inter-university partnership in order to sustain and progress it. Our leadership during the initial phases of the partnership appears to have been a key element in its success. We have found that the presence of a relational connectedness has influenced and enhanced our own leadership practice and subsequently the quality of the partnership. It has enabled us to facilitate the growth of a community of practice and generate academic collaboration.

Introduction

The purpose of inter-university partnerships is usually considered as being to strengthen the efforts of universities in globalising their programmes to help academics, students, and their faculties become more competitive in global markets (Etling, 2005). This requires the "breaking of barriers amongst countries around the world and building ties" (Khalifa & Sandholz, 2012, p. 344) and requires universities to collaborate on

educational and research initiatives. Academic collaboration and cooperation have the potential to increase the capacity of both individuals and their institutions in sustainable ways. Significant economic benefits frequently arise from inter-university partnerships and are usually crucial for maintaining them. Carey, Howard, Goldmon, Roberson, Godley, and Ammerman (2005) point out, however, that while "financial incentives may be sufficient to lead to collaboration" between universities, they do not "assure a successful collaboration" (p. 1042). It becomes incumbent upon academics, therefore, to assume the mantle of leadership in the search for new and different ways to reach out and collaborate. Furthermore as the directions of our academic institutions shift in both composition and mission, it is imperative to recognise the importance of inter-university collaborations based upon the ethical guidelines of valuing and understanding cultures different from our own, and to engage in dialogue with potential and actual partners in ways that reflect an informed understanding and appreciation of the people involved.

Many universities use the memorandum of understanding (MOU) to develop partnerships although as Etling (2005) has emphasised, the use of a standard format can mean limited flexibility and a less effective approach. Indeed, our experiences to date have demonstrated that in the absence of a MOU and the constraints it might impose, an inter-university partnership such as the one discussed in this paper can increase the opportunities to shape and sustain a strong and purposeful partnership. Nevertheless, we have found Webber and Robertson's (2003) partnership development experiences useful for our "future thinking." These authors found that a formal partnership agreement was essential to "achieve the vision" (p. 19) of their partnership and that they "needed a full partnership agreement" between their two universities to enable the "exchange of faculty members, students, and papers" (p. 19). Thus we acknowledge that in time a partnership agreement may be required to further our endeavours.

The inter-university partnership discussed herein resulted from the desire for new and different ways to collaborate, but has not been formally recognised as discussed above by any formal agreement between our two universities. The essence of the partnership from its inception was embedded in the shared goals, values, and visions of two universities' educational leadership programmes as well as those of the participants who wanted to share their knowledge, understandings, reflections, practices, and research. Notably, as the partnership has evolved, we have become aware that our leadership has contributed to, and influenced, its development in this early phase.

Freyerheim (1994 as cited in Connelly, 2007) has pointed out that collaborations must nurture the "fluidity of leadership" (p. 1244), that leadership must be shared, and that they must be understood as "evolutionary" (p. 1244). This perspective is an important one for our thinking about how to sustain and enhance our inter-university partnership. Understanding and being realistic about the "fluidity" and temporary nature of leadership in the partnership will be crucial to its success and longevity. Hence, a critical understanding for us at present is that our inter-university partnership must be nurtured to ensure the success of our current and future endeavours.

The four organising aspects of leadership in inter-organisation collaborations described by McCaffrey, Faerman, and Hart (1995 as cited in Connelly, 2007) have affirmed our leadership focus in the development of the partnership. While the first three aspects

involve structural factors that "favor or inhibit collaboration" (p. 1241), it is the fourth aspect that aligns with and is most pertinent to the topic of this paper. This fourth aspect focuses on leadership capacity and style and states that leaders must be capable and prepared to make a collaboration work. It was this aspect that motivated us to further examine our leadership in the development of partnership. Our initial inquiry has revealed that a relational connectedness is fundamental to our leadership practice in the partnership — it is evident in the praxis of the partnership and has contributed to its success thus far. For us, exploring relational connectedness as a core element of our leadership practice has been both timely and inspirational.

Background

The Partnership

The partnership was initially conceptualised by Paul as the development of an international, professional relationship between two universities where those involved in the leadership and facilitation of educational leadership programmes would have key roles. Paul's strong conviction that pooling our respective knowledge and understandings about educational leadership would prove beneficial to our institutions, academics, and students was articulated in a recent paper:

> *We live in a shrinking world, a world that can be seen in many avenues of life, including culture, communication, travel, the economy, our similarities and our differences. One of the most apparent structures of a shrinking world is seen in education. As educational leaders, we are called to make our programs, our ideas, and our goals reflective of this shrinking world (Haxton, Evans, & Webster (2012, p. 3).*

Paul conducted initial research to identify an educational leadership programme located in a New Zealand university with a vision similar to that of the University of Central Oklahoma (UCO). Four universities were identified and each of the four contacted early in 2011. Two of the four universities responded and showed interest in pursuing and establishing a relationship. With this interest serving as a seminal point, Paul contacted both universities with the aim of arranging an exploratory trip to New Zealand. Paul travelled to New Zealand in November 2011 to meet with key people at both universities. While the meetings were productive, it was apparent that seeking to build an international relationship between the education faculties at UCO and University of Waikato (UOW) had the potential to provide both with a number of professional opportunities for both academics and students.

At UOW Paul met with five members of the university's administrative and leadership team and it was agreed that Paul and Jenny begin to investigate the possibilities for developing an inter-university partnership. A number of potential activities was discussed and included study tours for educational leadership students, a faculty academic

exchange, and the possible development of exchangeable online courses. Subsequently, educational leadership students at UCO were polled to gauge their interest in participating in a study tour to UOW in New Zealand for which four key purposes were identified:

- *Learn about the curriculum of the Educational Leadership Programme at UOW;*
- *Learn about New Zealand primary (elementary) and middle schools;*
- *Learn about the Māori culture and how it is embedded in diverse New Zealand education contexts; and*
- *Collaborate and share international experiences (Haxton, et al., 2012).*

Paul and his colleagues sought to offer UCO's educational leadership students who were also practicing teachers and school leaders an "unusual opportunity, an opportunity that would set our candidates apart from others, an opportunity to learn, and an opportunity that might come along only once in a lifetime" (Haxton et al., 2012, p. 5) through academic study and school observations in a New Zealand education context. While Paul was more advanced in his thinking about the possibilities of such a partnership when his initial approach was made to UOW, it was evident that UCO's aims in progressing it were aligned with those of UOW's — hence the potential for a reciprocal study tour was also a part of the planning conversations.

A key aim of the partnership was to enable academics and students who were teaching and learning in educational leadership at both UCO and UOW to experience diverse educational contexts and to critically examine these from their unique leadership perspectives. This was especially important in light of each university's strategic plan to prioritise globalisation, further described as "… the increased inter-connectedness and inter-dependence of people and countries …" (World Health Organization, n.d. as cited in de Lourdes Dieck-Assad, 2013). UCO lists global and cultural competencies as one of its *Central Six* strategies, with an emphasis on "transformative experiences so that they may become productive, creative, ethical and engaged citizens and leaders contributing to the intellectual, cultural, economic and social advancement of the communities they serve" (University of Central Oklahoma, n.d.). And UOW's planning framework calls for "a plan for the achievement of the University's strategic goals to international connectedness" and is exemplified in Goal 3 of its strategic plan which states, "With an international perspective, contribute to the educational, social, cultural, environmental and economic development of our region and nation" (University of Waikato, 2009). Ultimately, it was the "convergence of several important factors" (Hamrita, 2012, p. 5) that enabled this partnership to evolve.

Webber and Robertson's (2003) comment that is vital for there to be at least one academic at each university "who is willing to promote the arrangement within her or his university" (p. 23) has proven to be true for us. It has also been about our shared as well as diverse values, beliefs, and vision, which aligns with Robertson and Webber's (2000) view that "emotional engagement with learning, development of a critical perspective, movement beyond self, and development of agency" (p. 328) must be an outcome for all participants in a successful inter-university partnership.

The Study Tour

Ten students committed to the tour and subsequently participated in a rigorous preparation process. UCO's Educational Leadership master's programme prepares educators for administrative positions in schools. The capstone course in the programme is titled *Principalship/Internship* and includes 130 hours of performance activities consisting of administrative experience over and above candidates' regular job requirements. To meet the formal requirements of their study, UCO's Department of Advanced Professional and Special Services requested that 65 of the required hours be applied to the study tour experience. Thus, in March 2012, the ten students and two UCO faculty members departed for Aotearoa[1] New Zealand.

The Programme

On arrival at UOW, the UCO group was welcomed with a pōwhiri on the university's Te Kohinga Mārama Marae.[2] Pōwhiri is a central part of Māori protocol and is a ceremony of welcome involving speeches, singing, sometimes dancing and hongi.[3] For the first four days, the group was based on the UOW campus in the city of Hamilton during which time students attended workshops facilitated by UOW faculty and their school-based colleagues to learn about New Zealand culture and its education system. Additionally, they became immersed in a purposefully designed UOW educational leadership programme. A critical part of the programme involved visits to the UOW's partnership schools — primary (elementary) and middle schools — and opportunities to dialogue with school principals in order to examine theory in light of existing practices. It is important to emphasise that we were fortunate to have the excellent support of a UOW international development officer and an educational leadership administrator prior to and during the group's time on campus. Both provided crucial support as the programme took shape and activities to support UCO's inaugural study tour were designed.

On the completion of their university-based programme, the group travelled south to the city of Rotorua where they experienced further facets of New Zealand culture and concentrated specifically on aspects of Māori and European heritage. Finally, their journey took the group east to Tauranga, where they spent three days in that city's schools with a specific focus on school leadership.

Growing the Partnership

Led by a small group of academics within each university's educational leadership programme, the partnership that has developed since the inaugural study tour, while as stated earlier is not defined by a formal agreement, has in its current form received wholehearted support and encouragement from the respective faculty deans. Those involved have recognised its potential to contribute substantially to the learning of academics and students, and to ultimately contribute in diverse ways to their universities. It has been vital, therefore, that we research, evaluate, and critically reflect upon the partnership in order to be alert to the rhetoric and the reality of it. Further, by identifying the strengths and barriers (Robertson & Webber, 2000), the factors that

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[1] Name given by pre-European Māori to New Zealand which means "land of the long white cloud."

[2] Traditional Māori meeting place.

[3] Literally means the sharing of one's breath. Traditional Māori greeting involving the pressing together of noses and foreheads.

appear to be contributing to its success can be drawn upon as we aspire to enhance the partnership and ensure its longevity.

In the next section the research methodology, method, and findings generated by our initial inquiry are presented.

The Inquiry

Research Methodology and Method: Professional Conversations

An inquiry about the partnership was an action we deemed critical to be able make sense of, reflect upon, sustain, and progress the partnership. In this initial inquiry about the partnership, professional conversation emerged as both research methodology and method. Our thinking and experiences are supported and affirmed by Feldman's (1999) view that conversation can be a research methodology in which the "sharing of knowledge and the growth of understanding occurs through meaning-making processes" (p.1). Hollingsworth's (1994) assertion that collaborative conversations transcend informative chats and become a "place for research in which transformative processes occur" (p. 2) is also reflective of our thinking at this time. The growth and sharing of knowledge, the generation of shared understandings of each other and our institutions, and the partnership's purpose have led to the development of a "relational knowledge" that has become "clarified in action" (Hollingsworth, 1994, p.78).

We have taken something of a "hindsight" approach in our identification of a methodology and method for our initial inquiry. It was not until the partnership was established and we discovered a richness and depth to our conversations worthy of more urgent investigation that we discovered professional conversation methodology and method were the most appropriate facets. The sharing of knowledge, understandings, and experiences, as well as our reflections on them and the linking to our respective educational contexts to date have been typical of, and resonated with, Feldman's (1999) claims about professional conversation as methodology. Hence we have come to view conversation as a legitimate methodology and method for our initial and future inquiries.

We have found that professional conversation has the potential to lead us to action. Through this "intermingling of conversation and action" (Feldman, 1999, p. 9) we can see that our practice as academic collaborators in a partnership has been influenced and enhanced, although we have yet to explore the effect on our work with students. Importantly, being cognisant of this methodology and method has allowed us to be more deliberate in shaping further inquiry about the partnership.

Initial Findings and Discussion

Relational Connectedness

In our professional conversations, we have examined our experiences and endeavoured to make sense of the developing partnership. It is clear to us that relationships are central to and highly valued in the partnership (Giles, 2008). As it has grown, we believe we have identified that a relational connectedness is present in our leadership practice which has led us to lead and guide the partnership in specific ways. This relational connectedness comprises what Gibbs (2006a) has termed "intra-connectedness" and

"inter-connectedness." Intra-connectedness requires a deep and "meaningful connectedness with self" and comprises an "awareness of, and sense of harmony and relationship with oneself and one's identity" (p. 78). Inter-connectedness concerns "forming deep, meaningful connectedness with others and with the world around us, including time and place" (p. 78). While we acknowledge that for the most part we are self-reporting, our professional conversations support our view that as leaders in the partnership we have brought a strong sense of knowing "who we are" to the joint venture and that we have formed a deep level of connectedness with others. Our interactions consistently reveal a reciprocity, appreciation, and respect for others (Gibbs, 2006a).

Gibbs (2006a) and Palmer (1998) have both emphasised the importance of a further spiritual level, which for Gibbs (2006a) is extra-connectedness and concerns "relatedness of self with the spiritual aspects of life" (p. 78). Palmer (1998) describes it as an authentic spirituality that does not "dictate where we go but trusts that any path walked with integrity will take us to a place of knowledge" (p. xi). From both authors' perspectives, however, (although paraphrased using Palmer's words) spirituality involves welcoming diversity and conflict, tolerating ambiguity, and embracing paradox (p. xi). This is a level we have yet to explore, but we have become aware of its presence in our conversations and other interactions as we extract and expose deeper levels of understanding about our evolving partnership, the relationships within it, and our leadership of it. We are interested in and motivated by Cowan's (2010) assertion that "spirituality may be a significant variable in equations of leadership effectiveness and organizational performance" (p. 4). It is our belief that it will be beneficial in the near future to consider this spiritual level of relational connectedness to provide further insights about our leadership and the life of the partnership.

Forming an authentic identity is the result of the multi-connectedness (Gibbs, 2006a) discussed above. As we have engaged in the partnership, we have seen evidence of this in all participants' "self- awareness, self-acceptance, and authentic actions and relationships" (Gardner, Avolio, Luthans, May, & Walumbwa, 2005, p. 345). We see that authenticity as one of the three "foundational virtues" (Starratt, 2004, p. 3) of ethical leadership, together with responsibility and presence, have formed through the relational connectedness in our leadership practice, demonstrated by the behaviours that align with our espoused personal values and beliefs. Furthermore, we have observed that "trust and credibility" as a result of "being genuine and true" to our beliefs (Wilson, 2013, p. 3) have been established. Most notably, the characteristics of authentic leadership are evident in our desire to empower the participants in the partnership (several examples are discussed below) and in our commitment to "building enduring relationships with people" (p. 12). As George (2003) so eloquently stated, we are as "guided by the qualities of the heart, by passion and compassion" as we are "by qualities of the mind" (p. 12).

To explore the presence of a relational connectedness and hence authenticity in a further inquiry, we aim to facilitate deliberate professional conversations in order to be more articulate about our vision and purpose for the partnership and the values and beliefs participants bring to it.

Rather than the more "taken for granted" expectations of leaders that can so easily permeate collaborations such as ours, we consider that a more focused inquiry about

the ways that authentic leadership can contribute to the success of a an inter-university partnership is necessary. Generating data will not be a simple task, as authenticity cannot be measured quantitatively due to reliance upon self-reporting (Harter, 2002). Yet, we believe that our ongoing professional conversations will be a suitable tool in any future inquiry. Nevertheless, it will be crucial to employ research methods that have the potential to provide empirical evidence and we will investigate the possibilities in due course. Further inquiry will have the potential to deepen our understandings of authentic leadership and increase our understandings of the partnership from an international point of view.

We see that a relational connectedness is evident in our leadership practice in the ways that we have made "meaningful dynamic connections with others...with who they are... "(Gibbs, 2006b, p.1) and created opportunities for others to do so. We see too that the presence of the elements of care, expertise, insight, communication, commitment, shared values, and special efforts are shifting "the attention from the functionality of the space *between* people to an inherent connectedness that is integral to relationships" (p. 4). Evidence of these elements has been found in two key actions in the partnership: *communities of practice* and *academic collaboration*.

Communities of Practice

Communities of practice can exist in any kind of organisation and are most often based on participation rather than being bound by organisational structures. According to Wenger (1998), communities of practice are vital to the effective performance of organisations, which need to acknowledge and support them, but more so to the participants who view them as places for the generation of knowledge and developing understanding.

In our inter-university partnership, several communities of practice have formed enabling those participants who share a common set of experiences and problems to "systematically share their knowledge, expertise and tools in order to improve their practice and the performance of their organizations by interacting on an ongoing basis" (Wenger, McDermott, & Snyder, 2002, p. 4). One community of practice comprises those interested in, and committed to, growing the partnership while another comprises academics and students who are researching and publishing together. A further community has been created for students to gather together to discuss educational leadership and other issues.

As a number of authors have pointed out, a wide range of characteristics is present in any successful community of practice (Bolam, McMahon, Stoll, Thomas, & Wallace, et al., 2005; Eaker, DuFour, & DuFour, 2002; Ferrier-Kerr et al., 2008/2009) and we see strong evidence of these (as indicated in italics below) in those that have developed in our partnership. A *shared vision and sense of purpose* have led to the taking of *collective responsibility* in building the partnership, which, in turn, has helped to sustain participants' motivation and commitment. *Reflective professional inquiry* is a further characteristic that encourages professional conversations about educational issues as well as the seeking and sharing of knowledge. In addition, *collaboration* (note that this characteristic has also been identified as a key action and is discussed later) has been exemplified in participants' willingness to dialogue on the professional activities of the

partnership – working together as a team, reflecting and building on each other's knowledge and understandings, and identifying future needs (Elliott, 1995).

By putting our collective energies to work in our first communities of practice, we have been able to draw on what Giles and Hargreaves (2006) term the "collective power" of our "shared vision" (p. 126) in relation to the partnership our respective educational leadership programmes, the work we do in education with children and colleagues, and our own academic development. We have also recognized the need to *analyse and evaluate* the partnership and other elements of it as it gains momentum. Hence, throughout communities of practice, we have begun to investigate the impact of the partnership on our learning, teaching, research, and leadership, and will in time research the impact of our professional activities (Eaker & Keaton, 2008) within the context of our broader university contexts.

Wenger's (1998) claim that the development of communities of practice "ultimately depends on internal leadership" resonates with us and affirms our experience that leadership is "diverse and distributed and can take many forms" (http://www.co-i-l.com/coil/knowledge-garden/cop/lss.shtml). Inspirational leadership, day-to-day leadership, interpersonal leadership, institutional leadership and cutting-edge leadership (formal and informal), delineate several forms of leadership as identified by Wenger (1998). In juxtaposition, Wenger stated that "in all cases, leadership must have intrinsic legitimacy in the community" (http://www.co-i-l.com/coil/knowledge-garden/cop/lss.shtml).

We have found that the interactions involved in the partnership and our increasingly more complex collaborative partnership activities are reliant on relevant and timely forms of leadership, and importantly leadership that can draw people together through the facilitation of professional relationships where trust and credibility are present. Interestingly, the leaders of them seem to naturally draw on a distributed, non-hierarchical leadership style which Clarkin-Phillips (2011) found plays a significant role in building strong communities of practice. That is a strength permeating our current communities of practice, however we know that as additional communities develop for different purposes in the future, leadership over these organisations will occur in ways that best suit the purpose of each. Our communities of practice have been positive and rewarding actions thus far as they have developed around topics that are important to the people in them (Wenger, 1998).

Academic Collaboration

Academic collaboration has been a second important action in our partnership. Collaboration appears to have come naturally despite Kezar's (2005) suggestion that this is not usually the case because higher education institutions tend to "reward individualistic endeavors over collaboration" (p. 1). We have observed, too, that context (resources, assistance, environment) and interpersonal factors (respect, open communication, trust, connectedness) have been key elements affecting the various phases of our academic collaboration.

To help us understand the "mechanisms that influence academic collaboration" (Sargent & Waters, 2004, p. 308), we have drawn on the process framework developed by those authors. This framework, which consists of four specific phases – *initiation, clarification,*

implementation, and completion – in what is a linear kind of framework, has been influential in helping us to make sense of our evolving partnership. In this partnership however, we have found that the phases of our collaboration are cyclical rather than having a discrete beginning and end. Hence we are aware, therefore, that the potential exists for us to eventually develop a framework that could be a better "fit," and offer the flexibility to guide the further development of our own and similar partnerships.

Sargent and Waters' (2004) *initiation phase* focuses on the motivation for participants' involvement. In our partnership, this phase can be clearly seen in the ways that our complementary skills, specific knowledge and expertise, thinking about career development, and more intrinsic aspects such as enjoyment of working together and building friendships have been valued from the beginning of the partnership. Evidence of the *clarification phase* can be found in participants' engagement in professional conversations to clarify issues related to the length, scope, and goals of the partnership; develop research and teaching collaborations; and hone agreements on the purposes of the various communities of practice. We have now entered an *implementation phase*. In this phase, roles and responsibilities have been identified and action is being taken. In most collaborations however, these are typically articulated from the outset but we have found they vary depending on the types of activities in which participants are engaged. The fourth phase of *completion* refers to "how collaborators rate the success of their project in terms of objective outcomes (e.g. publications), subjective outcomes (e.g. satisfaction with the experience of collaborating) and learning outcomes (e.g. broadening content knowledge)" (Sargent & Waters, 2004, p. 315). For us, this phase is not equated with completion wherein an end to the collaboration is achieved and a formal requirement to measure its success satisfied. Instead, it concerns engaging in critical reflection and evaluation through conversations about the partnership and its various activities in order to move the partnership forward. These important conversations have led us to make a commitment to the possibilities for future collaborations in the partnership.

Drawing on the phases discussed above to increase our understandings of academic collaboration has led us to see more clearly the influence of relational connectedness in our leadership in the partnership. It is present in our actions in each phase. Hargreaves' (2000) assertion that "no one factor can be regarded as the crucible of collaboration" (2000, p. 163) reminds us, however, that out of the larger collaboration — which is our partnership — will come more diverse, complex, and multiple collaborations and that these are the actions that will sustain and enrich our partnership.

Conclusion

The literature that addresses the technicalities of forming partnerships between universities in different countries is not extensive, but the literature on other kinds of partnerships (i.e., business, academic, and inter-organisational) has been relevant and useful (Etling, 2005) in shaping our understandings and guiding our journey to this point. What we do know from the literature is that developing and maintaining an inter-university partnership is complicated (Robertson & Webber, 2000) and requires effective leadership. As Stephens and Boldt (2004) have stated, "it will not be until the collaboration has started that the partners will know what particular challenges each will

face" (p. 1). To that end, we have taken careful note of the advice proffered by Webber and Robertson (2003): it is critical for a partnership to have credible champions "willing to promote the arrangement in his or her university" (p. 23). Our aim to create a unique partnership — one that has the potential to create new knowledge, understandings, and pathways — has so far provided us with the motivation and resilience to address the challenges encountered.

The partnership has taken considerable time and energy to establish and sustain, and at times there have been tensions. Our initial findings suggest that a relational connectedness which guides leadership practice and leads to robust professional relationships is integral and underpins our partnership. It seems that our relationally-connected leadership style has been a significant influence in the early life of the partnership. It has led us to explore the possibilities for the partnership and to research our leadership practice in ways that "harmonise with the interests, values, and complexity of teachers, learners, cultures and communities" (Gibbs, 2006b, p. 4) participating in the partnership. We have become aware that each person's authentic identity is linked to and has been formed further in the context of the partnership as well as observed the ways that an intra and inter-connectedness in our leadership has enabled the establishment of meaningful connections among people and with "existing and new concepts" (Gibbs, 2006a, p. 77).

Working in relationally-connected ways has enabled us to dissect and organise the diverse and innovative actions comprising the different kinds of collaborations we intend to form which will contribute to research-led teaching and learning in our two universities. While we are agreed that the work and ideas need not always be the same (Robertson & Webber, 2000), they do need to contribute to our common purposes. For us this means being aware of how we can be supportive of, contribute to, and inspire each other's endeavours (Gibbs, 2007).

Although our history is brief, our shared vision for the partnership remains an integral strength in its life. As the partnership progresses, we know that we will need to take account of the fluctuations that will inevitably occur as people enter and exit, as change is experienced in our respective institutions, and as research and teaching initiatives are re-prioritised. Once the urgency that we are presently experiencing subsides however, the reality of the work required to sustain the partnership will need to be reflected upon and issues addressed. Furthermore, we do not see such fluctuations as barriers; rather, we hope we can view them as challenges with the potential to move the partnership to a deeper level for a better understanding of each other's beliefs, values, and views of the world (Gold, 1989). Central to this, we believe, will be a relationally-connected style of leadership.

In this first inquiry, we have reflected on relational connectedness as a key element of the effective leadership that has contributed to the development of a successful partnership. In future inquiries, we intend to examine leadership further as the partnership continues to grow. We know that we have built positive relationships and found ways to involve and stretch our own and our colleagues' thinking. Trust has been built by delivering what we said we would and we have offered colleagues leadership opportunities as they have arisen because we have recognised that each person can bring specific expertise to the partnership to broaden the knowledge, understandings,

and practice of both students and academics (Day, Harris, & Hadfield, 2001). In time, we are certain to work ourselves out of a job as we deliberately construct different roles in the partnership to draw upon and balance individual strengths (Gold & Evans, 1998). It is timely, then, for those of us participating in this partnership to acknowledge the existing leadership roles, but to also assume them, with the ultimate aim of being able to create new knowledge, new communities of practice, and new methodologies (Christianakis, 2010).

As academics, we recognise that we are frequently called upon to rethink our strategies, beliefs, and values in light of change (Khalifa & Sandholz, 2012). Hence, we are alert to the need to not only reflect on and re-think our approaches, but to re-examine our beliefs as the partnership grows so that we are open to new possibilities. This inter-university partnership is in the early stages of becoming a powerful professional collaboration. Although the path has seemed occasionally formidable, we have found ourselves participating in a partnership characterised by a relational connectedness. We are hopeful that this mutual endeavour will light not just one, but many paths for others to follow.

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About the Authors

Jenny Ferrier-Kerr is a Senior Lecturer in the Professional Studies in Education Department, Faculty of Education at the University of Waikato. She teaches in the faculty's initial teacher education undergraduate programme and the educational leadership programme (coaching and mentoring specifically). She has written about relationships in the teaching practicum, mentoring new teachers and monitoring their professional development, and assuming the critical role of coaching conversations in developing educational leadership. Her participation in a national research project

concerning teachers' responses to the revised New Zealand Curriculum resulted in a number of publications with multiple authors. Jenny's current research includes her PhD on the topic of tertiary educators' experiences of being mentored for teaching pedagogy, and several other small projects comprising an investigation about teachers' experiences of professional change and educational leaders' perspectives on collaborative practices. Ms. Ferrier-Kerr may be reached at jfk@waikato.ac.nz.

Paul R. Haxton, Ed.D., from Perry, Oklahoma, is a three-time graduate of Oklahoma State University, Stillwater, Oklahoma. He earned his Bachelor of Science degree in Health, Physical Education and Recreation, his Master of Science in Educational Administration, and his Ed.D. in Educational Administration. He also has a B.S. in Accounting from the University of Science and Arts of Oklahoma, Chickasha, Oklahoma and is a Certified Public Accountant. Dr. Haxton has 19 years of experience in the public schools of Oklahoma as a teacher, principal, and superintendent of schools. He also spent 12 years in the accounting profession with Halliburton Services. Currently, Dr. Haxton is an assistant professor of Educational Leadership at the University of Central Oklahoma, beginning his fifth year of service with Advanced Professional and Special Services in the fall 2013 semester. He and his wife Judy, a career elementary school teacher (retired), have two children, a son Geoff and his wife Jennifer, and a son Chris and his wife Courtney. He has two grandchildren, Cameron and Perry. Dr. Haxton may be reached at phaxton@uco.edu.

It's Time to Stop Talking, and Start Taking Action about Ethics in the Military

RITCH K. EICH, PHD	**PAUL GROSSGOLD, US NAVY, RET. CPT.**
EICH ASSOCIATED, PRES.	**VENTURA CTY. GEN. SER. AGENCY, DIR.**
THOUSAND OAKS, CALIFORNIA, U.S.	**CAMARILLO, CA, U.S.**

Whether in business, politics, or entertainment, we are so inundated by scandals; many of us no longer even pay attention. Yet when a breakdown of ethics occurs in the military — in the form of a scandal — we justifiably stand up and take notice. Along with the pride we feel about the dedication and tremendous sacrifice of the men and women of our armed forces, we maintain lofty expectations of their personal character. As Admiral Charles Larson, USN (ret.), said: "There is no feeling of outrage equal to that of a public shocked by scandal when members of the military fall short of the high standards expected of them." Unfortunately, scandals in the military — at all levels — have been on the rise. Our goal with this article is to explore why this is occurring, and make recommendations for changes that need to be implemented in order to stop unacceptable behavior (Larson, 1998).

Emblematic of this ethical descent is the now well-known — and sordid — behavior of Army General David Petraeus. He was already out of the military when the story broke, but his infidelity destroyed the career and reputation of one of the most capable and respected leaders of our time. His resignation as Director of the CIA in 2012 demonstrated both the personal and public ramifications of scandal. Unfortunately, too many high-ranking officials think success includes being exempt from the rules and regulations that others, including subordinates, must follow.

All the scandals plaguing the military are troubling, embarrassing, and even dangerous, leaving not just blemishes in their wake, but oftentimes lasting scars. Consider allegations of cheating on proficiency examinations and illicit drug use among air force nuclear missile launch officers (ICBM force) and allegations of cheating among naval nuclear propulsion staff. Misappropriation of travel funds, bribery, and the release of classified information in the issuing and execution of naval port contracts across Asia, as well as other forms of unacceptable behavior, have led to several top military officials being relieved of their commands. But the most egregious are those that involve sexual misconduct — one in three military women, some studies show, is raped by either a peer or commanding officer. Needless to say, this is criminal, abhorrent, and must not be tolerated.

In a 2003 article published in the <u>American Journal of Industrial Medicine</u> entitled, *Factors Associated with Women's Risk of Rape in the Military Environment*, authors A.G. Sadler, et al. describe a troubling study that concludes with the following: "*Given the serious health consequences of rape and sexual violence, consistent rates of rape*

across eras of service and findings of repeated rapes indicate that violence towards military women remains a serious public health concern." Not surprisingly, they also state *"Appropriate officer leadership apparently plays an important role in determining the military environment and safety of women."* More than ten years later, little has changed even as women take on a larger role in the military (Sadler, et al, 2003).

The disturbing rise in the number of sexual assaults in our society is alarming. As a microcosm of our nation's population, this trend also puts the morale, unit cohesion, and trust among the ranks of our military fighting forces at risk. Sexual assaults not only present a major ethical and legal challenge for the military — they also weaken our country's national security by distracting critically required attention from missions, creating dissension, and a loss of faith in our leaders.

Many of us are familiar with increased awareness of assaults being reported on college and university campuses, so we shouldn't be surprised by its increased incidence in all branches of the military.

To their credit, many people now recognize this growing threat to the values — the demise of ethics and respect — that define our country. The media has accelerated its reporting on this issue in the last few years and should be praised for raising the national consciousness by aggressively publicizing actual cases. Its vigilance has helped to encourage other sexual assault victims to come forward. However, more must be done with regard to the military. In the May 2013 Department of Defense (DOD) study on sexual assault, for example, there were 26,000 cases of sexual assault with 62% of military victims reporting being retaliated against after revealing their particular incidents to their superiors. While such conduct may potentially track the rate of occurrence in our overall society, it is nevertheless inexcusable. We hold the men and woman serving in uniform to a higher standard — no soldier should ever have to worry about being the victim of the unethical or illegal actions of others. And they certainly should not have to worry about retaliation if they step forward (DOD Annual Report on Sexual Assault, 2013).

Historically, aggressive accounting of alleged cases of sexual assault in the military has been seriously lacking. A culture too tolerant of off-duty indiscretions, while focused on overcoming adversity to get the job done, has contributed to the lack of actionable change. The military needs to work with local communities who rely on off-base businesses in order to ensure such businesses do not encourage inappropriate behavior by the soldiers who patronize them. Multiple deployments to Iraq and Afghanistan, during more than a decade of war, have also taken their toll though that is never an acceptable excuse for misconduct or illegal actions, including sexual assault.

The need for heightened information and education, stronger laws, more vigorous enforcement as well as assurances of providing greater safety and justice are essential to reversing the startling increase in sexual assaults. In our view, while female members of the armed forces are the most egregiously affected, this is not exclusively a women's issue. It is the product of a systemic, deeply-rooted problem that will require an appreciable change in thinking and a major cultural shift.

The vast majority of senior military officers are male. And, unfortunately, there have been numerous instances when they too have been accused or found guilty of committing or

condoning sexual assault in their commands. Military justice must be applied evenly across the ranks. It is incumbent on us as a society to make sure that no one is ever too important or high-ranking to be held accountable for his or her actions. When a leader, regardless of rank, commits a crime including sexual assault, the conduct and resulting punishment must be exposed publicly in other to maintain good order and discipline. Nothing will rot the core of the military faster and more severely than our soldiers, sailors, and air force personnel losing faith in their leaders. When sexual assault allegations are made, they must be investigated immediately and vigorously, and if proven, the punishment should be swift, severe, and public.

In order to discourage this type of behavior among military personnel, we recommend a level of zero tolerance and encourage the military to set up a system that allows victims to file charges without the threat of retribution.

Unsatisfactory Leadership – The Common Denominator

These acts — both lapses in judgment and criminal offenses — suggest a decline in leadership competence and diligence which have resulted not only in embarrassment, but also in loss of life and failed missions. Two Marine generals, for example, were "sacked" in late 2013 for failure to prevent a devastating attack on a NATO base in Afghanistan. And an investigation is currently underway over the March 2014 shooting aboard the USS Mahan in Norfolk.

Even as we seek answers, it is important to remember that every day the vast majority of our armed forces personnel uphold their sworn commitment to duty, honor, and country at home and around the world. They stand ready to meet danger, and even death, in the defense of freedom, and they represent their country as ambassadors of good will. Regrettably, the many have been tarnished by the few, which is why this trend must be reversed — and expeditiously. As is true with all organizations, leadership sets the tenor.

When young men and women join the military, they are often inexperienced and immature. Their leaders are responsible for developing them into disciplined, capable soldiers who know what is expected of them both on and off the battlefield. This requires direction at every level, and does not end with Boot Camp. Unfortunately, some of the very top leaders who are relied upon to set and enforce the standards have shamefully broken them.

Soldiers are trained to kill when necessary, precisely, and without hesitation. They must selectively set aside societal norms once in battle, then immediately reinitiate them once the battle has ended. These life-or-death decisions are monumental, especially considering that many soldiers are barely out of high school. There is no other profession that requires this kind of decision-making. The challenges military men and women face every day when it comes to ethics are enormous — and sometimes tragic.

In 2012, a *YouTube* video surfaced showing a group of our military snipers disrespecting the corpses of Taliban fighters whom they had killed. Like the mistreatment of prisoners by American troops in the Abu Ghraib prison in Baghdad, it is not just the repulsiveness of the act that is of concern (Bowley, 2012).

These incidents also caused a serious setback in the battle for the hearts and minds of the local populations. Successes achieved on the battlefield, for which soldiers paid the ultimate price, were erased by these shocking acts. In his excellent article, "Employing the Seven Army Values to Win Hearts and Minds," 1st Lt. Jonn Kusch discusses how the seven Army values impact the ability of soldiers to do their job, and win a war where it isn't always clear who you are fighting. One of his key points is that you need to respect the culture you are immersed in — respect is the only way to ultimately win counterinsurgency wars like those fought in Afghanistan (Kusch, 2011) . If you don't respect your own men and women, how can you expect them to respect the locals in the countries in which they are serving? Leaders who are involved with, or condone, unethical or illegal behavior must be held responsible, and not be allowed to retire with benefits. Consequences must be certain and visible. If you break the law, you must pay the price.

Effective leaders stay in close contact with their troops, establish a culture of high integrity, genuinely encourage folks to speak up, correct problems quickly, and don't look the other way when abuses surface. Vigilance is expected of all military personnel because lives and mission are at stake. As stated above, there should be a zero-tolerance policy for leaders who participate in or condone such behavior. We believe that only leaders who demonstrate exceptional behavior should be entitled to retire with benefits because this is the only way to send the message that unacceptable behavior will not be tolerated.

Unfortunately, a sense of entitlement seems to have become prevalent among the ranks of some top military brass. Power combined with bad habits is addictive and if left unchecked will spread like a malignant cancer.

We should not be surprised by these lapses — we should be shocked. As the late Justice Louis D. Brandeis said, "Sunlight is said to be the best of disinfectants; electric light the most efficient policeman." It's time to shine a light on these abuses, and demand that they end, once and for all. There are far too many outstanding men and women serving our country who deserve nothing less (Brandeis, 1914).

Our Recommendations

In her address to General Motors employees on June 5, 2014 about the ongoing automobile recall crisis, newly-appointed CEO Mary Barra said the following:

> ...I first want to take this opportunity to again express my deepest sympathies to the families that lost loved ones and to those who were injured... I realize there are no words of mine that can ease their grief and pain. But as I lead GM through this crisis, I want everyone to know that I am guided by two clear principles: First that we do the right thing for those who were harmed; and, second, that we accept responsibility for our mistakes and commit to doing everything within our power to prevent this problem from ever happening again (Barra, 2014).

It remains to be seen whether Ms. Barra will be successful in fixing the systemic problems or changing the imbedded culture of this enormous corporation, but we are encouraged by the fact that she has at least taken the appropriate first steps. Regrettably, the same cannot be said of the DOD.

The DOD needs to stop worrying about whether its image will be tarnished — that has already happened. Instead, it needs to focus on identifying bad behavior and making those findings public. Openness and transparency are the most important changes that have to be applied uniformly to all branches of the military. Transparency and accountability are more important today than ever before if we expect the general public to continue to support and respect, let alone trust, military leadership of our volunteer armed forces. Transparency and accountability are essential if we expect to attract and maintain the outstanding military to which we have become accustomed. The DOD should publicize values-based transgressions of high-ranking military personnel and post them on a public website for all to see. No one — and we mean no one — should receive a "get out of jail free" card. We must make an example of those whom we entrust to command when they commit egregious acts, especially when those acts are against subordinate personnel as is often the case with sexual assault in the military. Sanctions imposed at present are ineffective and need to change.

Military officers have always understood that they must be politically savvy, while at the same time professionally apolitical. They must understand that political winds are now blowing strongly from a new direction, from a place that is intolerant of ethical transgressions. Furthermore, with more and more military roles including combat opening to women, and the traditional male-dominated hierarchy rapidly disappearing, old attitudes must also disappear. The military has not done enough in this respect. Clearly, different approaches must be implemented.

Such approaches are available and close at hand. Much of the private sector has well established training in proper workplace behavior that begins the day a new employee arrives, and is refreshed regularly. Transgressions are dealt with promptly. The best organizations are not afraid to terminate employees who break their code of ethics or values. The DOD could learn much from the corporate world and should actively seek out the best HR training programs available. Yes, there are "bad apples" in the private sector, but there are many more good ones that the DOD can emulate. General Electric, P&G, EBay, Cleveland Clinic, and others come to mind.

Finally, Congress must support the DOD's new sanctions by changing existing laws as required to support new DOD initiatives. While Congressional oversight is appropriate, direct Congressional intrusion is not, but if the DOD doesn't act swiftly, Congress will try. Senior military officers must be responsible and accountable for following the laws of the land and the policies set by civilian leadership. Being selected for top leadership positions is a privilege, not a right. In the last few years, we have witnessed far too many breaches of professional conduct including some who have taken unprecedented national security risks.

Based on our joint experience, we recommend the following solutions to curb the rise in major ethical lapses. The solutions fall into three categories:

1. *Heighten Public Exposure*
First, the DOD must do a much better job in making misbehavior public. Transparency and accountability are more important today than ever before if we expect the general public to continue to support and respect, let alone trust, military leadership of our volunteer armed forces. The DOD should publicize values-based transgressions of

military personnel, including high-ranking personnel, and post them on a public website that is easy to find and access. We must make an example of those whom we entrust to command when they commit egregious acts. Sanctions imposed at present do not discourage behavior, and in some ways encourage it. Statements of zero tolerance are fine, but these actions will speak louder than any words possibly could. Public humiliation can help solve this problem.

2. *Alter the Operating Environment*

Second, the DOD must work to transform its culture. For far too long, the military culture has tolerated, or even worse, condoned a culture of impropriety. It is crucial that the numerous excessive benefits accorded to DOD officials and senior officers also be reexamined so lavish meals, unnecessary travel and various forms of entertainment, large staffs/aides, and other inappropriate expenses are reduced to curtail an increased sense of entitlement that has become all too prevalent. Reasonable privileges that recognize rank and accomplishments are one thing, but both the civilian and military leaders of our armed forces must remember that one of the many sacrifices of government service is that it does not offer the same perks commonly found in the private sector. We must respect those who choose to serve but they must also live up to their part of the bargain.

3. *Change the Pertinent Laws*

Lastly, Congress must support the DOD's new sanctions by changing existing laws governing military leadership as required to support new DOD initiatives.

In conclusion, senior military officers are expected to set a very high standard for themselves, their troops, and their nation and when they fail to do so, the penalties levied against them should be severe -- and public. Only by shining a light on wrongdoing, can we move ahead. In the last few years, we have witnessed far too many breaches of professional conduct including some who have taken unprecedented, national security risks.

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About the Authors

Ritch K. Eich, president of Eich Associated, is a retired captain, U.S. Naval Reserve, who commanded three naval reserve units and served in NATO, JCS, Atlantic and Pacific Fleets. He is the author of *Real Leaders Don't Boss* (Career Press, 2012) and *Leadership Requires Extra Innings* (with Second City Publishing Services, 2013). He has a Ph.D in organizational behavior and communication from the University of Michigan. Ritch can be contacted at 3022 Windrift Ct., Thousand Oaks, CA 91360-2881; Email: ritcheich@gmail.com.

Paul Grossgold, director of the Ventura County General Services Agency, is a retired captain, U.S. Navy and former commanding officer of Naval Base Ventura County. He was a Naval Flight Officer with over 4,000 flight hours in the E-2C Hawkeye and commanded VAW-124 in Norfolk, VA. Grossgold deployed worldwide and had staff tours in Washington DC, Norfolk, and the Naval War College where he earned a Master's Degree in National Security and Foreign Affairs. He can be contacted at 989 Garrido Dr., Camarillo, CA 93010; Email: paul.grossgold@ventura.org.

The Role of the Narrative in Values-Led Business

DAVID F. BRAUER

NARRATIVESALES.COM

PITTSBURGH, PA, USA

DAVID B. BRAUER

DURHAM UNIVERSITY BUSINESS SCHOOL

DURHAM, ENGLAND

Abstract

Many leaders of values-based organizations already possess the requisite passion for the core values of their respective organizations. The ability to have their organizations perform in a manner consistent with these values is critical to gain the authenticity necessary for their audiences in order to discern the value of what that particular organization offers. The inability to articulate this to all stakeholders — including the marketplace, investors, employees, and competitors — may increase the hazard of mortality for the organization.

One characteristic that human beings do not share with any other creature on earth is the ability to relate complex narratives. Narratives in leadership are synonymous with storytelling in organizations. Narratives have a much broader connotation. Narratives are an ancient art form and have the ability to create a connection between the narrator and the audience. If related well, it can create a sense of community, hone a common focus, and provide a stimulus for change. Most organizations need to address a common problem of implementing leadership tools resulting in the best outcomes for decisions. Poor leadership will inevitably increase the likelihood of organizational failure. They need to implement mechanisms that will increase positive outcomes.

This paper reviews examples of leadership under impossible odds. It will reveal the necessary foundational material to provide a solid background. Next, it will address the common elements of an effective narrative as well as the importance that authenticity plays in its reception. Lastly, the elements of narrative leadership and the power it can give to those leaders who learn how to use narratives effectively will be addressed. Examples will demonstrate how effective narratives used by leaders of values-based organizations can eliminate obstacles and help their organizations perform audaciously.

Introduction

> *Narratives are currency for human communication.* — David Hutchins

For many readers, the primary message of this paper may seem prosaic. It is not meant to be a panacea for incorrect actions. Instead, it will provide a more informed manner to

critique one's own skills and suggest some ways they can be enhanced. All of us communicate through narratives. Throughout life, we are questioned about the course of our day by either parents or spouses. They are looking for a story to share and not just the facts of what occurred during the day. While most readers are well-versed in articulating a basic answer, this paper will hopefully provide a better understanding of how to do this more effectively.

Presumably, most readers have attended an event featuring a motivational speaker. A motivational speaker will almost always inform his or her audience about what they will take away from the presentation. Even though some of the narratives that an individual might use in his or her own leadership could be for motivational purposes, the major difference is that narratives will almost never tell the audience what they are supposed to extrapolate. The perspective we create of leadership is formed by our interpretation of stories they tell (Mead, 2014).

Leaders of values-based organizations are typically already passionate about the core values of their respective organizations. This passion — combined with authenticity — will allow the audience to relate the narratives in their own personal way. Leaders who lack narrative leadership skills can, and most likely will, undercut the viability of their entities. Narrative leadership is a powerful form of communication that has been little studied in leadership skills (Gilliam, 2012).

This paper additionally addresses the concept of narrative leadership as opposed to narrative sales. Most people would rather hear a good narrative instead of a sales pitch (Lehew, 2013). I think of the last automobile I purchased. The salesperson noticed that I had two young children. The vehicle's economy and low maintenance were important criteria in the purchasing of a car, but its safety record was the most important feature. Technical details, features, and benefits, were very briefly mentioned. The emphasis of the narrative sales that was used described the safety features embedded in the automobile and the security it would provide the children in case of an accident. The salesperson had tapped into the most profound and fundamental desire possessed by a parent and was ultimately successful in the sale.

Although both skills are closely related, there are some differences in their purpose. Narrative sales, a term we coined, are part of a plan that should be used to create and maintain relationships with one's customers. Another part of the plan is to create a picture associating the product with the most important criteria of the consumer. It is used to solidify the value that a person and his or her organization provide every day (Gardner, 2013). The major difference between narrative leadership and narrative sales is that the audience is the receptor of the message.

Our ability as human beings to share complex narratives with one another is unique among all of the creatures on earth. It is an ancient process that has passed on wisdom for thousands of years. From our earliest memories, we have been taught to evaluate stories. The reasons for the stories have their foundations in fact and relevance to a current issue. The earlier stories typically have positive outcomes, but all stories must be formed so they have a close fit to the audience. As an art form, narratives need to form a bond between the speaker and the audience. When this is performed well, a sense of

community (i.e., the embodiment of a common focus) as well as a powerful stimulus for change can be created.

After relating narratives of successful leadership in the face of overwhelming odds, the paper will present a review of the background of narratives in organizations. Next, methods that help in creating and using effective narratives are discussed and the importance they carry for values-based leadership. The importance that authenticity plays in the audience's acceptance of the narrative will be analyzed. The paper will discuss common elements of successful narrative leadership as well as the power it can give those leaders who learn how to master this business skill. Additionally, it will provide examples of effective use of narratives by leaders of values-based organizations. These can eliminate obstacles and help organizations perform audaciously.

We were motivated to do this work because of the lack of academic articles dealing with this topic. Homogenized knowledge has been the norm in business schools since the last decades of the 21st century. It is only in the last decade that the value of narrative leadership and how that information is conveyed in the form of a narrative have gained increased attention (Sole and Wilson, 1999).

In 1976, Mitroff and Killman conducted a study in which they noted that there was a minimal amount of systematic study of organizational narratives and a paucity of proper emphasis of social science studies (Rhodes & Brown, 2005). As narratives become part of the curricula in many graduate business schools, the skills of effective narratives are being studied as well as their effect on organizational change, branding, identity creation, and teamwork. The inclusion of this soft skill will help students in the interviewing process as well as in their careers.

Literature Review

The Impossible

All through history, leadership has demonstrated the ability to overcome herculean odds. In the 205 B.C. Battle of Jingxing Pass (also referred to as the Battle of Tao River), a Han army of 30,000 annihilated a Zhao army of 200,000. At the Battle of Myeongnyang in 1592, a Japanese fleet of 333 ships was defeated by a Korean fleet of 13.

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For 28 years (1963-1991), the Russian hockey team was hailed world champion. Team members had been medalists for many past Winter Olympics and had typically been expected to win with their talented, mature team members. Many players were on active military duty during competition. They appeared invincible. On February 22, 1980 they were paired against the United States hockey team whose players were an average of 21 years of age, had no professional or international experience, and had never played together. A long series of exhibition games was scheduled, culminating with a game against the Russians in Madison Square Garden on February 9. The Russians won 10-3 — in spite of playing their third and fourth strings most of the game.

Entering the Olympic Center, the Russian team was the defending World and Olympic champions. In fact, they had achieved solid victories at four previous Olympics. *Sports Illustrated* would name this particular game the top sport's moment of the 20th century.

Everyone except the United States hockey team knew the Russians would win. In the 5 games leading up to the game with the United States, the Russians had outscored their opponents 51–11. The Americans had tied in their first game and entered the match with the Russian team with a 4-0-1 record. The game started and the Russian team quickly took the lead. Even though the United States team showed a lot of determination and played with vigor, determination, and acuity, they could not garner a lead over the Russians. With 10 minutes remaining, the U.S. team achieved their first lead, and instead of dropping back and playing defensively against the greatest hockey team in the world, their coach yelled to them to "play your game!" They continued to play aggressively instead of protecting their advantage. The Russian team lost composure, yet never replaced their goalie — a maneuver often done when a hockey team is behind late in the game. However, this practice was foreign to them as they never encountered this type of situation.

Sportscaster Al Michaels broadcasted the countdown and delivered his now famous call, "Do you believe in miracles? Yes!"

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It was late summer in 636 A.D. and the air hung heavily on the combined armies of the Eastern Roman Empire and the Muslim Arab Forces. On the border of Jordan and Syria, the battle of Yarmouck was about to begin. The Emperor Heraclius knew that to destroy the opposing forces required a rapid deployment of a large army. His army numbered over 250,000 and possessed all the resources needed for a successful campaign. The assault would be delivered by five armies. They did not plan to attack their enemy in a massive battle, but rather engage them in smaller encounters. Their plan was well designed and depended on the generals to execute their assignments. The generals fully acknowledged the capabilities as well as the deficiencies of their troops. The lack of military strategy and prowess and the constant feuding among the armies and the generals — many of whom emanated from different parts of the Empire — caused diminished coordination and trust.

The Muslim army was estimated to be around 25,000 and was led by Khalid ibn al-Walid. Khalid had been newly appointed. He immediately reorganized his army which was outnumbered 10 to 1 and had inferior resources compared to those of his enemy. They did have more experienced and coordinated troops. A key decision was to activate, if necessary, a mobile reserve. He also communicated the primary as well as the alternative plans of battle to his generals in the event of his premature demise. The Muslim Arab Forces' plan was to retreat and force the Byzantines armies to follow and fight in terrain less advantageous to them — a prediction which materialized.

The larger Byzantine army jettisoned their plan. They were never aggressive, even when doing so would have meant certain victory. They calculated that size and history would assure victory. While Khalid's mobile troops moved quickly between fields of battle — changing the course of events in the process — the Byzantinians were uninspired as their leaders appeared to lack any resolve. Khalid's troops all knew the plans and were inspired by their inclusion in their preparation. They all knew what to do if one of their comrades faltered. Through rapid deployment by his generals in sufficient force and numbers, he defeated the more powerful army by segmenting the opposition.

Khalid is considered to be one of the finest generals in history. After the Byzantine army was routed, Khalid's army continued to attack until they captured Damascus. Ultimately, the Byzantine army was decimated as over 45% of the army was destroyed while less than 4,000 members of the Muslim army were killed. Creating an army in which all participants were cognizant of the selected strategy and participated in its development, Khalid's inferior forces achieved one of the greatest victories in military history.

Background on Narratives

The universe is made of stories, not atoms. — Muriel Rukeyser

The oldest written story is the epic of Gilgamesh. It was discovered in 1853, written on clay tablets. This accounting of kings and heroes is believed to be almost 4000 years old. In the total expanse of time, writing was reserved for a very few. But everything we know suggests that all human beings have told stories as early as the Bronze Age. Guy Widdershoven said, "Human life is a process of narrative interpretation" (Hyvarinen, 2007, p.447).

Walter Fisher is a professor of communication at the University of Southern California (USC), but is also regarded as the father of the narrative paradigm. His model is comprised of five points:

1) All human beings are storytellers;
2) Human decision-making and communication are based on good reasons;
3) Good reasons are influenced by history, core values, and character;
4) Rationality is determined by coherence between the probability of the story and the authenticity of both it and its teller; and
5) The world is comprised of a set of stories from which the audience must choose (Grey, 2013).

Human beings are story generators. Stories allow audiences to experience events vicariously. When provided certain information, people rely on certain senses to interpret the experience. The visual sense is triggered when the narrative is interesting and exciting. The auditory sense is used to speak or to ask questions, making the narrative easier to understand. The tactual sense allows the audience to almost live the accounting and is closely associated with the kinesthetic sense that produces emotions which create a human connection. Ostensibly, many of us have a favorite story from childhood. The power of the oral narrative derives from a combination of hearing an effective story which triggers imagination and multiple senses, ultimately producing a comforting stimulus.

Storytelling is a reliable business discipline that permeates the core of leadership skills. When case studies are used, they draw from an organizational reality with some details changed. They are terrific learning tools. The stories are very descriptive and tend to engage more than one sense (Hutchins, 2000). Aristotle was an expert orator who used facts to convince people to act or to think in a certain manner. The facts were based on a sound argument rather than using narratives to convince others based on sound reasoning (Grey, 2013).

Leadership communication can have many purposes. It can be as simple as leaders wanting to convey their concepts effectively in order to engage others to commit. The purpose may be to inspire others or to even stimulate the adoption of new possibilities and change. Many of us have witnessed leaders who have used narrative leadership effectively while many have unfortunately experienced the opposite scenario. Narrative leadership demands that the stories be authentic and communicated by a genuine leader.

A top senior executive from a Fortune 500 financial services organization flew on the corporate jet to a Midwest regional office. The executive had a private limousine drive him from the airport to the hotel. That evening, the executive and several senior management personnel from that office, dined at an exclusive restaurant during which the senior executive purchased several bottles of vintage wine, each costing in excess of $400. The next morning, the entire staff convened at the conference room for a previously scheduled 9:00 a.m. meeting. The meeting did not start until 9:10 a.m. because the limousine was late picking up the executive at his hotel to bring him to the office. The "leader" congratulated the office on what a terrific job they were doing and proceeded to review the financials. He wanted them to know that even though they had performed admirably during the past year, that overall the company needed to streamline its resources by placing a moratorium on hiring and a freeze on payroll increases (with the limited exception of the most exceptional contributors). The executive subsequently turned over further questioning to local staff members in an effort to convey a similar message to the next regional office. While such actions may vary from organization to organization, this is unfortunately not a unique story. It is a keen example demonstrating why an audience would not deem a leader as authentic in the conveyance of this type of message. Leaders' actions relate stories through their own acts as well as through words (Gardner, 2013).

Elements of Effective Narratives

A story is told as much by silence as by speech. — Susan Griffin

A truly effective narrative must be intelligently communicated to an audience who is desirous of receiving it. It has to address and relate to the current conditions confronting the particular organization. Narratives represent a series of actions that are connected in a meaningful way. One study concluded that females are more adept at relating effective narratives than their male counterparts (McKenzie, 2014).

Narratives can be a vivid and indelible tool to use to memorialize the history, core values, and/or mission of an organization. There are several salient examples of stories regarding customer service. I'm reminded of an organization whose president had heard from customers about the inability they had in reaching a service representative at particular times. Upon further investigation, the problem appeared to be localized to three offices. The president decided to visit these offices and convey how important exemplary customer service was to retain the customer. Donuts and coffee were brought in and there was a very thorough discussion about the issues. One problem was that some of the customer service representatives were texting and not answering the

phones promptly. That afternoon, the president witnessed the problem firsthand. She decided that the best solution was not to reprimand anyone, but to demonstrate alternate behavior by example. Shortly thereafter, a phone began ringing — ignored by the customer service representative who was busy using his own cell phone. The president walked over to the desk and picked up the corporate phone to handle the customer issue herself. Amazingly, she only had to do this twice more at other desks before the problem was not only eliminated in this office, but simultaneously at the other two offices. Her story — concerning the expectations of customer service — had evolved into a narrative that quickly spread throughout the organization.

Narrative leadership can help in the creation of a sense of a team and can be a powerful tool to convey complex, multidimensional ideas (Sole & Wilson, 1999). Narratives can communicate knowledge (including organizational history), resolve conflicts, relate core values and visions, and stimulate problem-solving (Kaye & Jackson, 1999; Snowden, 2000). Episodic memory is a part of explicit long term memory and it is where the *who*, *what, when*, and *where* of life is stored (Grey, 2013).

In the use of effective narrative leadership, everyone becomes a storyteller. Stories help people understand the ways that they are relevant and let them serve as storytellers as they share their versions with other people. A well developed and delivered narrative attaches to the intellect and emotions of an audience in ways that no other forms of communication can. Visionary leaders use narratives to defeat inertia and inspire change (Kaye & Jacobson, 1999).

Changes in organizations can be quite complex. Change can become more difficult the older an organization is (Hannan & Freeman, 1989). The difficulty for leadership is to garner enthusiasm for change. A story dealing with the vision of change can have a monumental influence on the audience. Stories should paint pictures to people who don't understand the vision and what its probable consequences will be (Blazkova, 2011). The reasons for inertia include the fear of the unknown, the comfort of normality, and the inability to visualize other alternatives — all contributing to a resistance to change. The key to making organizational changes is the ability to alter its mindsets, behaviors, and/or motivational sources (Kalyani & Sahoo, 2011).

Changes are the alteration of one's thoughts or actions. The inability of leaders of organizations to facilitate change is caused by several factors. An organizational ecologist might argue that the form of the company, the amount of its resources, and outside competitive pressures are vital to comprehend in order to facilitate potential change (Hannan & Freeman, 1989). What is not mentioned is the importance of how an effective narrative leadership program can have on facilitating this change. Altering the thoughts, behaviors, and mindsets of key stakeholders can overcome the fear of the unknown. An effective narrative presented by leaders can change perceptions and create a clearer vision for those who are affected by change.

Narratives are neither a panacea for change nor a substitution for necessary programs, strategies, and budgets. It is a tool that can assist in implementing changes by communication on every level and in mobilizing employees to support the change that otherwise might seem threatening to them (Snowden, 2000).

Listening

> *One of the best ways to persuade others is through your ears.* — Dean Rusk

Storytelling is always a relational experience. The creation of meaningful stories requires tremendous listening skills as much as it does presentation skills (Mead, 2014). Listening is a time during which one actually acquires knowledge. A person can absorb new material if the narrative is being received in a particular manner by the audience. Listening demonstrates to the audience that the presenter genuinely values their opinions. The listener should provide constructive feedback, critiquing both the content and the style of the presenter who will hopefully use this to help create a better narrative. Effective listening is not just hearing the words, but also receiving nonverbal communication. When people are receptive to stories, they become transfixed to the point where they can relax and become connected and henceforth amenable to learning. This connection can be a force for change.

People often ask us, "How do you know if you're an effective listener?" Our responses are that first you can feel the connection you have with your audience. If you're not sure, you can ask other members of your team or ask the audience members themselves.

Narrative dysfunction occurs when a particular story is inappropriate, anachronistic, and/or foreign to the audience. It can occur when it is not presented effectively or its substance is not well constructed or trite. Poorly delivered, unprepared, or impersonal abstracts are prosaic and banal. If a leader is not committed to the story personally, it will often fail. Official narratives and other value statements usually do not elicit enthusiastic responses.

Simple words authentically spoken can literally move mountains. "In its physical constitution as sound, the spoken word proceeds from the human interior and manifests human beings to one another as conscious interiors, as persons, the spoken word forms human beings in the close-knit groups. When a speaker is aptly addressing an audience, the members of the audience normally become a unity both with themselves and with the speaker" (Mead, 2014; Ong, 2002, p.32).

Presentation

> *Stories are the creative conversion of life itself into a more powerful, clear, or meaningful experience. They are the currency of human contact.* — Robert McKee

There are many reasons why narrative leadership is so effective. If communicated well, the narrative can elicit a conversation that invites the audience to envision a different environment. The narrative shows how various things are connected and can help people deal with complexity by understanding their role in the overall picture. The good narrative bypasses any defense mechanisms the audience might have. It should create energy in itself and enhance perceptions that are easily remembered. They can also be transmitted to others. There is a story that the audience hears from their leader and then

there's a story that the audience conveys to others at work. When the narratives are presented well, those that are further disseminated will be very similar to the original. They will evoke strong feelings for those stories as they have now become personal.

When narratives are related, they should be told as if the speaker were conversing with an audience at home. It is said that the impact of a narrative is 10% from the actual words, 40% of which is derived from voice tone, pace, pitch, and pauses — summarily, the speaker's enthusiasm. 50% of the impact consists of the remaining body language and gestures together with an overall passion and energy outwardly present in the narrative's delivery.

Storytelling is a physical act using physiological features to create sounds and make gestures. The eyes gaze on the audience with the intent to create an authentic and personal connection. Once the audience's attention is seized, the story will then do the work (Snowden, 2005). Narratives can be told in many different ways — each having a different effect upon a relationship between the storyteller and the audience member (Rhodes, Pullen & Craig, 2010).

Organizations of all types can benefit from the sharing of stories that narratives create. Almost everyone is capable of acquiring the skill of presenting a meaningful narrative. The competence of communicators includes the ability of listening and responding to the audience needs. Resources including language, gestures, voice, and sharing information in a timely manner enhance the ability of the communicator to gain the comprehension of the audience (Cushman & Craig, 1976; Madlock, 2008). A proven way to enhance this skill is to practice the narrative with someone unfamiliar with the understated purpose. Genuine feedback must be provided in order to perfect the communication.

Lectures are typically passive events that provide information without engaging the listener. The audience is provided with limited, if any, time for interaction. The information can be provided in a propositional manner that uses logic and arguments to convince the audience. A narrative describes the experiences that will occur with change and requires the imagination and appreciation of the audience (Grey, 2013).

Just as with any other skill desired to be mastered, watching and emulating those who have already done so is very effective. *YouTube* provides a litany of speeches made by some of the great orators over the past hundred years. One commonality with many of these speeches is that they start with the single most important point of their message. We recommend that the reader employ this tool to study the manner of these great orators. Some prominent and powerful speeches, demarcated by powerful and indelible phrases, include Martin Luther King, Jr.'s "I Have a Dream" and John F. Kennedy's "What You Can Do for Your Country." One of the foundations of effective narratives is that they be true and related in the most simplistic fashion.

It is legitimate to tell fiction and nonfiction stories. "About 50% prefer telling factual stories, 30% prefer telling fictional stories, and about 20% prefer telling fantastical stories" (Mead, 2014, p. 69). Concomitantly, when audiences were asked what type of stories they preferred hearing, 25% preferred factual, 45% preferred fictional, and 30% preferred fantastical. Factual narratives are based on events that actually occurred. Fictional narratives relate to matters that could possibly have happened. Fantastical stories go beyond what is possible (Mead, 2014).

One suggested exercise is to explain to a third party why he or she should travel by airplane. The results will be predictably interesting, but not necessarily exciting. Next, think about all the times you have traveled by airplane and recall one salient journey which was especially pleasing. If, unfortunately, you are unable to produce a positive example, think of one journey that was particularly regrettable. For the next 2 to 3 minutes, tell this story to another person. You'll find the results are much more intimate and the listeners will be engaged. You will most likely be genuflecting and your face will express deep emotion. There will freely be laughter and occasionally tears. This is a useful example of the difference on the audience that a narrative can have (Mead, 2014).

There is no hard and fast rule about what type of story works best with what type of audience. But leaders are most effective with their narratives when they are true to the values and purposes embedded therein, that is, when the narrative is not just a perfunctory gesture, but rather geared to the unique characteristics of the audience.

A speaker must capture the imagination of the audience. He or she must first identify the purpose of the narrative and then stick to those points desired to be made. The story should be simple so that it flows easily. There should be a summary ending. This type of narrative structure is aligned with Aristotle's synopsis of storytelling as a three-act piece consisting of a beginning, a middle, and an end (Kaye & Jacobson, 1999).

An audience's behavior shapes beliefs. Beliefs are formed by defaults in the absence of actual data (Polos, Hannan & Hsu, 2009). If assumptions are not contradicted by perceptual evidence, they become long-term beliefs (Hsu, et al. 2009). Organizational ecology studies are heavily dependent upon statistical analysis. The results of analyses form the foundation necessary to understand the inception, growth, and mortality of organizations.

Authenticity

> *A leader is a dealer in hope.* — Napoleon Bonaparte

The most important attribute that any customer or anyone in an audience seeks is that the speaker is authentic (Hale, 2005). The best narratives occur when speaking about something that evokes emotion and passion. Effective speakers do not have to be extroverts to tell great narratives, but they have to be passionate, genuine, and willing to forego personal ego (Mead, 2014).

Narrative leadership demands courage, integrity, and authenticity (Mead, 2014, p. 27). Authenticity occurs when individuals are acting on their own values. This helps to create an identity (Freeman & Auster, 2011). An identity is not what an individual says it is, but what the audience determines it is (Manternach, 2010).

Authenticity is an attribute given by society through the interpretation by the audience of facts or beliefs (Carroll & O'Connor, 2012). "Authenticity is a social construct and the result of a perceptual process of interpretation" (Casteran & Roederer, 2013). When the audience perceives that someone fits a particular perception and expectation, then that

person is authentic. Storytelling is always relational and those telling narratives are at their best when they are true to themselves.

Typically an authentic individual will command more attention. Authenticity has increasing importance with the audience. It verifies what is represented by the audience's choice. Change in perceptions can be caused by the individual's age, the age of the user, and the "Zeitgeist of the community" (McAuley & Leskovec, 2013, p. 897).

Power of Narrative Leadership

Stories are the single most powerful weapon in the leader's arsenal.
— Howard Gardner

Spin-doctoring is not narrative leadership. A story's value is the ability to convey difficult concepts in several and memorable forms to a mixed audience. Most leadership communications make very simple ideas very complicated. To create a good narrative, the speaker must understand the purpose that the narratives are intended to serve. Narratives that alienate audiences are exemplified by leaders who call for self-sacrifice but then travel first-class.

Paul Ricoeur's studies, in the early 1980s, focused on narratives that were used in creating change. These are narratives that explain the passage from the past to the present and into the future. Ricoeur termed this a "threefold narrative" and the various elements of this narrative created an experience that was understandable, believable, and authentic to the listener. An important aspect of his analysis is what he referred to as "re-figuration." Re-figuration refers to the manner in which stories are received and interpreted by the initial audience and subsequently how these stories are repeated throughout an organization to create a shared understanding (Mead, 2014). Change narratives enable the audience to leap the chasm of inertia and grasp not only what change involves, but why it might be desirable and how it might benefit both them and their organizations (Snowden, 2000).

The inability to accept change can cause higher turnover which in turn can result in expedited institutional mortality (Hannan & Freeman, 1986). This movement is closely associated with the change the audience experiences and which addresses their needs and perceptions (Le Mens et al., 2011). Perceptions constitute one of the three categories of the audience's feelings about an organization, product, or service (Hsu, Hannan & Polos, 2009). The "law of squares" states that the longer a problem ensues, the longer it takes to resolve; if an organization changes strategies frequently, it wastes resources and can ultimately fail (Shimizu & Hitt, 2004, p.44).

One of the greatest powers of the story relates to its ability to hasten the pace of informed change (Kaye & Jacobson, 1999). One definition of leadership is the ability to guide followers toward common goals. A good narrative relates an experience to the audience in such a manner as to invoke a vicarious reaction. The imagination of the audience upon hearing the narrative creates a reality (Mead, 2014).

Some stories are referred to as "springboard" or "green shoot" stories. They need to be brief, intelligible to an audience, interesting, have a happy ending, embody the change,

be specific, remain truthful, and paint a comprehensive landscape of the future (Kaye & Jacobson, 1999). A study conducted by Simmons and Cantrell in 2006 found that people think best in time increments of 20 minutes (Cushman & Craig, 2006).

Examples of Effective Narrative Leadership Stories

To lead the people, walk behind them. — Lao-Tzu

An effective leader's communication competence and his or her relational style have a strong relationship with each other as well as with employee job satisfaction. Good narratives shape the perceptions of the charisma of the leaders. When leaders effectively communicate a vision, they can gain the confidence of followers, which, in turn, aids communication satisfaction (Cushman & Craig, 2006; Madlock, 2008).

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Mulla found a very weary falcon sitting on his windowsill one day. This was a strange bird that he had never seen the likes of before. He said to the bird, "You poor thing. How were you ever allowed to get into this shape?" He then clipped the falcon's talons, cut its beak straight, and trimmed its feathers. He then said, "Now you look more like a bird" (Snowden, 2005).

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As a 28-year-old cyclist, Scott Mercier had made it to the pinnacle of his sport. He was an Olympian and on the U.S. Postal Service cycling team in 1997. The team was going to be led by Lance Armstrong and had tremendous potential in the upcoming races. Scott was faced with a choice. He could stay on the team, but to do so would mean that he had to participate in a steroid-induced training program. Scott loved cycling and dedicated a significant portion of his life to it. By the end of the year, he had quit the team and professional cycling. I (David F. Brauer) wrote to Scott and told him that I taught a class in which I informed them that integrity is doing the right thing when no one is watching — something that I feel is lacking in today's society. He replied that "when confronted with the difficult decisions the choices we make help define our character. Nothing that I did was that tough, really. I just did not want to lie and felt the cheating was wrong."

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In 1975, a company that had been in existence for almost 100 years and had been on the Fortune 500 list since its inception developed groundbreaking technology. In that year, the company generated a profit of $629 million which made it the 10th most profitable organization on the list. This organization had created the first digital camera and was in negotiations with IBM to create a joint venture to develop this technology.

A meeting was held at the chemical division of the organization in Tennessee. At that meeting, a senior manager stood up and said that the public would never want this type of technology and that in his opinion, it was useless and served no purpose. He further saw no reason to agree to a joint relationship with IBM since computers would only be used in the largest organizations. This technology was temporarily shelved and resources were redirected to maintain its top position in film. In fact, it viewed this new technology as a potential threat to its established, top-earning product. Instead of researching ways

to integrate this new technology to enhance business, it was entirely eschewed. In 2013, Eastman Kodak went bankrupt and dropped from the Fortune 500 list for the first time. Its stock fell from a high of $94 to $.65. Profits plummeted from $629 million to $150 million. Some may attribute the downfall to corporate arrogance, others to a fear of change, while still others to a disconnect with the customer. Corporate change should not be feared. Inertia should be.

<p align="center">************</p>

Propellers are rotating fans used to propel ships using the power generated by the main engines. The transmitted power is converted to rotational motion which generates thrust, pushing the ship forward. The largest propeller in the world weighs over 131 tons. Everything about the ships that use propellers this size is massive. Despite their size, they require smaller propellers and rudders to help them change direction and set a different course. They all have to work in tandem to fulfill a particular objective.

<p align="center">************</p>

In January, 2014, in the middle of one of the worst winters that the Midwest had ever experienced, a potential catastrophe occurred at Citizens Energy Group in Indianapolis. The wind chill was 30° below zero and a valve broke on a liquefied natural gas tank. This tank provided gas for the system that heated the homes of its customers. The value of the quality and teamwork of the organization in response to this crisis shone as its members worked during their off hours to find a solution to the problem — no one was excluded. A temporary worker had an idea based upon previous experience. Early in the morning, three people climbed to the top of an 80 foot tank and fixed the valve so that customers could keep their homes warm. The inclusion of individuals from top supervisors to temporary employees allowed a rather quick solution to a serious problem.

Conclusion

> *The final test of a leader is that he leaves behind in other men the conviction and the will to carry on*. — Walter Lippman

The thought of relating a narrative to a group can be daunting. The best chance that the narrative will be successful is by combining the elements of a sound narrative with effective presentation skills and subsequent limitless practice. An effective story inculcates in the audience a new way of viewing the environment (Snowden, 2000). Anyone who wants to exercise leadership skills cannot ignore the power that a narrative has to inspire others.

There are many opportunities for leaders to use narratives. Narratives will stir the imagination and engage feelings of the audience as well as provide information and a rationale for the narrator's proposal. Narratives are judged not upon whether audience members believe them to be true, but whether they stimulate imagination (Mead, 2014). Those who by example or by speech influence others *are* leaders. Narrative leadership is not restricted to those who have formal leadership roles, but extends to anyone trying to influence the behavior, thoughts, and feelings of others.

Those wanting to start using narrative leadership need to consider their repertoire, the composition of their stories, and their individual performance abilities. One's repertoire includes all of the narratives personally known and which are applicable to different situations. Composition relates to how well each story is assembled. Performance is the ability to relate the narrative to a situation which is meaningful to others.

Narratives are told for the benefit of the audience — not the teller. One needs to be clear as to why the story is being told. Stories can be communicated to honor achievements or to acknowledge a tragedy. They can be for the purpose of remembering the past or for apologizing for actions that have occurred. Narratives should encourage good practices while demonstrating the value of eliminating wrongful conduct. They are visionary tools used to assist the audience to imagine the future.

It is important to remember the elements of effective narratives: know the audience, be authentic, practice, listen, assure understanding, be interesting, evoke enthusiasm, be time efficient, exude positivism, stimulate conversation, be location specific, paint pictures, identify salient points, and convey passion.

We are inherently storytellers. Narratives represent the main way that we make sense of our existence, build relationships with others, and operate as a powerful force in the world (Mead, 2014). Narratives create a shared purpose with those involved and as well as a sense of community. It fosters a wider understanding of the realities of an organization, helps leaders communicate their vision of the future, generates commitment from others, and creates a sense of shared purpose. It can inspire alignment and build leadership succession by passing information on to the next generation (Kaye & Jacobson, 1999).

There is not just one single narrative that creates successful outcomes. Many narratives can lead to success. The past should not dictate future outcomes. The paths chosen should not be predicated only on the desired outcomes. Imagination and creation of the possibilities of future outcomes should be the rudder of change (Lord, et al. 2014). Narratives are the propulsion. Fortunately, most of the battles in which leaders are engaged are not combative. The multiple aspects of leadership can evoke change and even instill ethical conduct.

> *Depend on the rabbit's foot if you will, but remember it didn't work for the rabbit.*
> — R.E. Shay

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About the Authors

David Fred Brauer is a partner in several businesses including Narrative Sales. Com. This Company works with individuals and organizations to assist in developing the skills to tell more effective narratives for both leadership and sales. He conducts several C-level sessions a year as well as workshops for sales professionals. He and his son developed the term – Narrative Sales.com. David holds a MBA degree from Florida State University. He is an author, lecturer, storyteller, continuous learner, and the professional grandfather to Grant and Christian Brauer. His favorite saying is "I am not this nice to be so blessed." David F. Brauer can be contacted at: Dave@narrativesales.com.

David B. Brauer is currently completing his doctoral thesis at Durham University Business School, Durham, U.K. His thesis concerns the question of consumer choice in an industry with many competitors. Upon completion, the study will help organizations understand the role of authenticity and its relationship to competitive advantage and niche width through the viewpoint of organizational ecology.

David is married with two young sons. He has served on the board of an orphanage, his local church, and presently the Board of Friends of Hôpital Albert Schweitzer. His undergraduate work concentrated on political science and human resource management. David B. Brauer can be contacted at: 159 Windwood Dr, PA 15090, USA; E-Mail: D.B.Brauer@Durham.AC.UK; Mobile Phone: 0011 412 335 5507.

Ethical Leadership in Intercollegiate Athletics

ANGELA LUMPKIN, PHD
DEPT. OF HEALTH, EXERCISE,
AND SPORT SCIENCES
TEXAS TECH UNIVERSITY
LUBBOCK, TEXAS

JOE DOTY, PHD
DEPT. OF SPORTS MEDICINE
DUKE UNIVERSITY
DURHAM, NORTH CAROLINA

Abstract

Ethical leadership and a values-based culture should be two sides of the same coin in intercollegiate athletics. Needed are ethical leaders serving as role models of integrity, trustworthiness, honesty, fairness, and respect for others. Ethical leaders model how values should guide actions and decisions as well as implement reward systems that hold others accountable for ethical conduct. Athletic directors and other athletic administrators with the moral courage to do what is right regardless of circumstances can nurture values-based cultures as they shape and develop the lives of athletes and colleagues they influence. The purposes of this theoretical work are to explicate ethical leadership, explain the connection between ethical leadership and a values-based culture, and propose a model for developing and sustaining ethical leadership in a values-based culture.

Introduction

Leadership determines the ultimate level of success of any organization, including the business of intercollegiate athletics. Although leadership gurus and consultants have espoused hundreds of definitions of leadership, its fundamental meaning embraces a moral relationship among people (Ciulla, 2004). Hester and Killian (2010) conclude, "Leadership is about relationships and relationships are sustained by shared moral values; therefore, leadership is value based" (p. 69). That is, basic moral principles comprise the foundations of effective leadership behavior. Ethics, or the principles of

determining what is right or wrong or the relative worth of virtuous behaviors (Lumpkin, Stoll, & Beller, 2012), is inextricably connected with leadership. The ethics of leadership dramatically shapes the workplace and impacts values-based decisions, as ethical leaders establish a vision and influence the behaviors of others (Gini, 2004).

Adherence to a core ideology — which Collins and Porras (1994) describe as core values embraced, nurtured, and perpetuated by individuals throughout an organization — forms the bedrock for success for any organization. Core values, they argue, are essential and enduring tenets or guiding principles that should never to be compromised. For example, integrity is often chosen by organizations and individuals as a core value. Integrity explicates what a person most deeply believes in and values (Trevino, Hartman, & Brown, 2000). When a leader's beliefs and values are positively connected to what is true and good, integrity is readily evident (Morris, 1997). A person with integrity, suggests Morris, will not deviate from his or her values for immediate gain or instant gratification with truth and goodness governing decisions made regarding right and wrong. As Sanaghan (2009) concludes, values are non-negotiable, with core beliefs and guiding principles governing daily behaviors, communication, and decision making of organizational leaders.

Lencioni (2002) states that core values are "the deeply ingrained principles that guide all of a company's actions" (p. 114). Core values set an organization apart, clarify its identity, serve as cultural cornerstones, and guide behaviors. As fundamental and strategically sound beliefs, core values permeate and are integrated throughout an organization's culture and should guide every employee-related process and action, suggests Lencioni. Schein (2010) adds that keeping vision and values central creates psychological safety for people in any organization — resulting in more effectiveness, efficiency, and transparency.

"...[C]ore values are considered to be a key component in defining the brand of an organization or university" (Hutchinson & Bennett, 2012, p. 436). If, as Hutchinson and Bennett (2012) claim, athletics serves a pivotal role in shaping a university's image or brand, then it is essential for an institution's core values to be congruent and aligned with those displayed by its athletic program. For example, when the University of North Carolina offered hundreds of phony courses that awarded bogus grades to students (many of whom were athletes), it failed to adhere to its core values and besmeared its image and brand. Rather than recounting a litany of examples of ethical misconduct in intercollegiate athletics, however, this theoretical work argues that to prevent such misbehavior, ethical leadership based on core values housed within a values-based culture is needed. Specifically, the purposes are to explicate ethical leadership, explain how ethical leadership contributes to and thrives within a values-based culture, and propose a model for how to develop and sustain ethical leadership in a values-based culture.

Ethical Leadership

Leadership is fundamentally about relationships among people and how the leader influences others (Brown & Mitchell, 2010; Brown & Trevino, 2006; Ciulla, 2004; Hester & Killian, 2010; Trevino et al., 2000). Rath and Conchie (2008) describe how leaders build relationships by demonstrating adaptability, connectedness, empathy, harmony,

inclusion, and positivity. These and related constructs describe interpersonal interactions, such as when leaders inspire and motivate others. "Leadership is fundamentally about value-choosing, and this is a value-laden activity…" (Hughes, Ginnett, & Curphy, 2006, p. 9). This ostensibly occurs through forging relationships.

Before describing how leadership relates to values, we must understand ethics. "… [T]he word *ethics* is derived from the Greek *ethiké*, meaning science of morals and character" (Lumpkin, Stoll, & Beller, 2003, p. 4). Simply stated, ethics is the study of right and wrong and moral and immoral. Also, ethics is about how people treat other human beings or how an individual's behavior affects others. Trevino et al. (2000) suggest ethical leadership encompasses being a moral person and moral manager with both characterized by honesty and integrity. However, they emphasize being an ethical leader is more than just being an ethical person. The "…ethical leader must also find ways to focus an organization's attention on ethics and values and to infuse the organization with principles that will guide the actions of all employees" (p. 128).

Ethical leadership resides within the leader (i.e., who this person is based on deeply held values) as well as disseminates outward from the leader (i.e., how this person thinks and behaves). Ethical leadership is "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (Brown & Trevino, 2006, pp. 595-596; Brown, Trevino, & Harrison, 2005, p. 120). Day, Harrison, and Halpin (2009) suggest an intertwining of leadership and ethics with most leaders' decisions made and actions taken having ethical implications…that is, they affect other people.

Peterson and Seligman (2004) identify six core values fundamental in human interactions: *wisdom*, *courage*, *humanity*, *justice*, *temperance*, and *transcendence*. Leaders who internalize core values like these display moral courage as they act on and make them integral parts of their respective organizations. Northouse (2009) offers these principles of ethical leadership: *respecting others, serving others, showing justice, manifesting honesty,* and *building community*. Trevino et al. (2000) argue *honesty, trustworthiness,* and *integrity* are essential traits of ethical leadership. Bill George, former head of Medtronic, succinctly states, *"…we need leaders who lead with purpose, values, and integrity; leaders who build enduring organizations, motivate their employees to provide superior customer service, and create long-term value for shareholders"* (Avolio & Gardner, p. 316). Note how each of the authors cited directly links values with interpersonal relationships as critical components of ethical leadership. Ethical leaders understand they will inevitably face ethical challenges to their core values with Day et al. (2009) concluding,

> *Much of a leader's work has moral and ethical implications. Leadership situations often involve aspects that are characteristic of an ethical dilemma….Recognizing ethical dilemmas when they occur, understanding various courses of action and their relative implications, and acting in the most appropriate manner that is consistent with core values and beliefs requires a fairly sophisticated level of moral reasoning. Thus, developing moral reasoning and ethically grounded behavior is critical for all leaders….The failure of moral courage and the problematic ethical standards exercised by some of the most successful companies in the world (e.g., Enron, Siemens, Worldcom) argues for greater attention to the moral development of all organizational leaders (p. 71).*

Sometimes, though, ethical leadership is lacking, such as when the temptation to overtly or covertly cheat pervades intercollegiate athletics because of an almost singular focus on winning and revenue generation (Lumpkin et al., 2012). That is, achieving these goals often challenges or conflicts with espoused values and ethical decision-making. Other examples of ethical conundrums in intercollegiate athletics involve whether to play concussed athletes, change athletes' grades to keep them eligible, violate recruiting rules, have tutors complete work for athletes, require athletes to spend more than the allowed number of hours dedicated to their sports, and give cash to players (Lumpkin et al., 2003).

Additionally, a culture of "everyone else is doing it, so we should too" appears to permeate intercollegiate athletics and society overall (Callahan, 2004). This claim has become a commonly used excuse or rationalization for unethical behavior. As succinctly addressed by Johnson and Ridley (2008):

> *Professionals of all stripes function in a society defined by creating relativism, increasingly complex ethical quandaries, and a public that is weary of the unscrupulous — and sometimes shocking — behavior of people in positions of power. When professionals fail to abide by bedrock ethical principles and fundamental moral virtues, the quality of their performance goes down, claims of malpractice soar, cynicism and defensiveness become commonplace, and the cost of doing business goes up. Ethical challenges are notorious for stimulating powerful emotions such as anxiety, anger, and unnerving confusion. They also can lead to counterproductive behaviors such as denial, avoidance, and rationalization. And far too often, otherwise upstanding professionals worsen ethical transgressions by lying or blaming others for their own missteps. In this unsavory environment everyone pays a price (p. xiii).*

For many, being an ethical leader in intercollegiate athletics is not easy. The pressures and challenges from stakeholders (e.g., fans, alumni, boosters, faculty, advisory boards, etc.) can at times seem overwhelming. Doing the right thing requires moral courage because ethical quandaries are often complex, nuanced, fluid, and continuous while involving competing obligations or options. Fallible humans, who may demonstrate self-interest and can easily rationalize their choices, often make unethical decisions (Johnson & Ridley, 2008). Dealing with and not succumbing to such pressures requires integrity, emotional intelligence, self-awareness, commitment, and authenticity.

Thinking positively, ethical leadership powerfully and profoundly can impact intercollegiate athletics. Athletic directors and other athletic administrators need to intentionally and consciously model high ethical standards and hold those they lead accountable for ethical conduct. Ethical leaders will "walk the talk" based on their espoused values. As they influence and motivate others to act ethically, ethical leaders have become catalysts for establishing values-based cultures.

Ethical Leaders Building a Values-Based Culture

When defining leadership, everyone inevitably agrees that values always come first! With a society bombarded by ever-changing and advancing technologies and the pervasiveness of relativism, complex ethical quandaries run rampant because of unscrupulous behaviors of powerful people as well as individuals envious of those who are powerful. Sadly, when faced with ethical challenges, too many succumb to powerful emotions and commit transgressions like lying, stealing, and cheating. As Callahan (2004) argues persuasively, immense rewards dangled in front of people have lethal effects on personal integrity throughout society, including within the ambit of intercollegiate athletics.

In contrast to such negativity, Schein (2010) calls for leaders to serve as role models for ethical conduct based on high moral standards, take responsibility for the moral development of others, hold everyone ethically accountable, and deal fairly and respectfully with each person. O'Reilly and Pfeffer (2000) suggest leaders can potentially transform cultures to continuously exemplify ethical values. Leadership and values are and should be inextricably intertwined. Day et al. (2009) summarize the importance of ethical and moral development of leaders for these three reasons: "(1) nearly every decision a leader makes has ethical implications; (2) leaders serve as role models to others and are the targets of identification and emulation of followers; (3) leaders shape the climate of their respective organizations" (p. 71).

Ethical excellence is a remarkable concept and lofty ideal, but the feasibility to attain this ideal in the popular cultures of intercollegiate athletics which has a singular focus on winning may remain elusive. Johnson and Ridley (2008) identify 75 key elements contributing to ethical excellence and cluster these around 11 primary themes:

> *(1) Taking the high ground* (matters of integrity);
> *(2) Doing no harm* (matters of non-maleficence);
> *(3) According dignity* (matters of respect);
> *(4) Benefiting others* (matters of beneficence);
> *(5) Exercising caution* (matters of prudence);
> *(6) Caring for others* (matters of compassion);
> *(7) Seeking fairness* (matters of justice);
> *(8) Promoting autonomy* (matters of self-reliance);
> *(9) Being faithful* (matters of fidelity);
> *(10) Delivering your best* (matters of excellence); and
> *(11) Making ethical decisions* (matters of sound judgment).

Always doing the right thing, as suggested by these characteristics of ethical excellence, we admit, remains challenging. With increasing pressures to win in intercollegiate athletics, for many people the temptation to do whatever it takes to win, even if ethically wrong, becomes insurmountable. To prevent such wrongdoings, ethical leaders must communicate ethical values and utilize reward systems holding everyone accountable for unethical conduct and praising those who rise above the fray (Brown, 2007; Brown & Trevino, 2006; Trevino et al, 2000). These values shape an organization's culture as discussed *infra*.

Stringer (2002) defines culture as "the unspoken assumptions (i.e., values, beliefs, myths, traditions, and norms) that underlie an organization" (p. 14). Schein (2010) characterizes culture as "...a pattern of behavior of shared basic assumptions learned by

a group as it solved its problems of external adaptation and internal integration" (p. 18). Schein identifies three levels of culture which includes *artifacts*, or visible or observable structures, processes, and behaviors (i.e., climate); *espoused beliefs and values*, including ideals and goals; and *underlying assumptions*, or taken-for-granted beliefs and values shaping behaviors and feelings. Culture, Schein claims, includes observed behavioral regularities when people interact, group norms, espoused values, a formal philosophy, rules of the game, climate, embedded skills, habits of thinking, mental models, and/or linguistic paradigms, shared meanings, integrating symbols, and formal rituals and celebrations. In short, organizational culture defines and mirrors how the people in an organization work and interact.

Schein (2010) emphasizes the foundation, standards, expectations, and consequences of working and thriving in a values-based culture. First, he categorizes six primary embedding mechanisms leaders use to teach people how to perceive, think, feel, and behave:

- *What leaders pay attention to, measure, and control on a regular basis;*
- *How leaders react to critical incidents and organizational crises;*
- *How leaders allocate resources;*
- *How leaders deliberately serve as role models, teachers, and coaches;*
- *How leaders allocate rewards and status; and*
- *How leaders recruit, select, promote, and fire.*

Building on these primary embedding mechanisms, Schein (2010) suggests the need for these secondary articulation and reinforcement mechanisms: organizational design and structure; organizational systems and procedures; rites and rituals of the organization; design of physical space, facades, and buildings; stories about important events and people; and formal statements of organizational philosophy, creeds, and charters. Building on these components within a values-based culture, Goleman, Boyatzis, and McKee (2002) argue emotionally intelligent leaders develop and nurture loyalty through caring about others and inspiring employees to share an organization's core values. The need for ethical leaders to possess emotional leadership highlights how leadership at its core is about relationships between people.

Culture is essential in intercollegiate athletics just as it is in other organizations. For example, based on an examination of athletic handbooks from 35 NCAA Division I-A institutions ranked in football or men's basketball in the top 20, Southall and Nagel (2003) report athletic departments consistently ascribe to the belief that intercollegiate athletics builds and develops character. That is, if a values-based culture is espoused, college sports are more likely to teach values, although very few studies provide empirical evidence to support this claim (Beller & Stoll, 1995; Bredemeier & Shields, 1984; Doty, 2006; Doty & Lumpkin, 2010).

While culture encompasses deep-seated values, beliefs, myths, and norms often transmitted through traditions and stories, the overall climate is comprised of assumptions, operations, and practices important to organizational effectiveness. That is, daily functions — such as what is rewarded, supported, and expected — characterize climate. Associated values and meanings foster the underlying culture (Schneider, 1987). A morally healthy, psychological climate and culture yield perceptions of fairness

with interpersonal trust essential for long-term, effective relationships, states van Dierendonck (2011). Both culture and climate directly influence ethical (or unethical) behaviors in organizations.

Schroeder (2010) states, "Culture is intricately linked with leadership" (p. 100). Culture embeds what leaders espouse, create, and manage while these are constrained and stabilized by group members through a dynamic process making it impossible to separate leadership from culture as if they are two sides of the same coin (Schein, 2010). For example, intercollegiate athletics embraces norms characterized by cultural meanings and ideologies of society with resultant positive and negative cultural consequences. Intercollegiate athletics prospers and grows in popularity by reinforcing ideals and values embedded in societal culture, as society and college sports share emotionally charged beliefs and values or ideologies and patterns of behavior reflecting these (Beyer & Hannah, 2000). These two authors claim intercollegiate athletics embraces cultural rites with pep rallies, banquets, and press conferences with coaches and players. Characteristics of intercollegiate athletics include repetition, regularity, emotionality, drama, quantification, rationality, symbolism, bureaucracy, collectivism, and conformity. The cultural ideology of intercollegiate athletics bonds people together.

Every intercollegiate athletic program has a culture unique unto itself. This culture is largely (or perhaps even solely) dependent on core values communicated, modeled, and rewarded by the athletic director and other athletic administrators. Through ethical actions, statements, decisions, norms, and expectations of leaders, a values-based culture can inspire others to conduct themselves ethically.

Proposed Model of Ethical Leadership in a Values-Based Culture

Brown and Mitchell (2010) claim that the more employees identify with an organization, the greater the likelihood they will adapt their behaviors to organizational norms and values. This may be especially true in intercollegiate athletics when employees form allegiances with teams and the overall aura and focus on winning in college sports. As ethical leaders establish core values and expect conduct congruent with these values, individuals who share these values are more likely to enjoy higher levels of trust and communication (Brown & Mitchell, 2010). As a result, according to Brown and Trevino (2006), "subordinates' perceptions of ethical leadership predict satisfaction with their leader, perceived leader effectiveness, willingness to exert extra effort on the job, and willingness to report problems to management" (p. 597). Through observing a leader modeling ethical behavior, employees may internalize similar core values and emulate behaviors they see modeled (Brown & Trevino, 2006). That is, having an ethically positive role model during one's career makes it more likely an individual will become an ethical leader (Brown & Trevino, 2006). Furthermore, Brown and Mitchell (2010) report, "Ethical leaders are seen as having greater potential for promotion for senior management positions, especially in contexts in which there is a high pressure to perform" (p. 586). Like in other organizations, this applies in intercollegiate athletics.

Figure 1: Proposed Model for Ethical Leadership

Figure 1 depicts the proposed model for ethical leadership in a values-based culture. Ethical leadership requires character based on high ethical standards and core values. Ethical leaders serve as role models for integrity, honesty, trustworthiness, fairness, and respect for others. Ethical leaders communicate that ethical values are required to guide decisions and actions of very employee. Ethical leaders implement a system that rewards employees for ethical conduct. These components coalesce to form a values-based culture that can, and should, permeate an entire intercollegiate athletic program.

The application of this model in intercollegiate athletics calls for athletic directors who, as ethical leaders, personally and empathetically communicate what they believe in and are ethically committed to uphold. That is, by articulating inviolate core values like integrity and modeling, ethical leadership through every interpersonal interaction and decision made, an athletic department's values-based culture is firmly established. Over time, as employees are rewarded for behaving ethically and displaying high ethical standards, ethical leaders within intercollegiate athletic departments garner reputations for being highly principled and gain the respect of all with whom they interact.

Conclusion

Ethical leadership and a values-based culture can be perceived as two sides of the same coin when ethical leaders make ethically sound decisions based on core values and establish and uphold ethical standards within their organizations. Ethical leaders have a vision and passion for doing what is right and helping those they lead behave in ethically responsible ways. When faced with morally challenging dilemmas, ethical leaders consistently model principled actions aligned with core values. Ethical leaders succeed through nurturing the leadership abilities of others through effective communication espousing core values and a reward system requiring ethical conduct. Core values inextricably associated with and modeled by ethical leaders will permeate throughout organizations to build and reinforce values-based cultures. Athletic directors and other athletic administrators as ethical leaders need to commit to nurturing values-based cultures that shape and develop the character of athletes and colleagues they influence.

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About the Authors

Dr. Angela Lumpkin is a professor in the Department of Health, Exercise, and Sport Sciences at the Texas Tech University in Lubbock, Texas. Previously, she served as Dean of the School of Education at the University of Kansas in Lawrence, Kansas. She was also Dean of the School of Education at State University of West Georgia, Head of the Department of Physical Education at North Carolina State University, as well as Chair of the North Carolina State Faculty Senate, and professor of Physical Education at the University of North Carolina at Chapel Hill. She also served as women's basketball coach at the University of North Carolina. She holds a B.S.E. from the University of Arkansas, M.A. and Ph.D. from Ohio State University, and a M.B.A. from the University of North Carolina at Chapel Hill. Angela is the author of 23 books, including *Introduction to Physical Education, Exercise Science, and Sport Studies* currently in its eighth edition, *Practical Ethics in Sport Management* with two colleagues*, Sport Ethics: Applications for Fair Play* published in three editions with two colleagues, and *Modern Sports Ethics: A Reference Handbook*, written for a public audience. Angela may be contacted as follows:

Dr. Angela Lumpkin
Professor and Department Chair
Department of Health, Exercise, and Sport Sciences
Texas Tech University
Lubbock, Texas 79409
Email: angela.lumpkin@ttu.edu
Telephone: 806-834-6935
Fax: 806-742-1688

Dr. Joe Doty is a retired Army officer currently working for the Dr John Feagin Leadership Program and School of Medicine Leadership Program (LEAD) at Duke University. He previously served in Singapore working as a leadership and ethics consultant. Joe is a graduate of the U.S. Military Academy, West Point NY, and served in both educational and leadership positions during his 28 years in the Army, including battalion level command. He concluded his service in the military as the Deputy Director in the Center for the Army Profession and Ethic (CAPE). Joe received Masters Degrees from Indiana University and the Naval War College and earned his PhD from the University of Northern Colorado. He has a passion for leadership, ethics, character development, teaching and human development. Some of the courses he taught at West Point include Leadership and Ethics in Sports. His published works include: Doty,J. and Fenlason, J. (2013, Jan/Feb). Narcissism and toxic leaders. *Military Review;* Doty, J. & Doty, C. (2012, Jan/Feb). Command responsibility and accountability. *Military Review*; Doty, J. (2011, Fall). A case study in moral reasoning and moral development: A case for self-awareness. *Journal of Character and Leadership Integration, 2*(1), 59-72. Joe may be contacted as follows:

Dr. Joe Doty
Department of Sports Medicine
Duke University
Durham, NC 27710
E-mail: Joseph.doty@dm.duke.edu
Telephone: 919-684-0512

Great Leaders Fight for the Right Cause at the Wrong Time[*]

EMILIO IODICE, LOYOLA UNIVERSITY CHICAGO (VP), JOHN FELICE ROME CENTER (DIR)

Men acquire a particular quality by constantly acting in a particular way. — Aristotle

Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful. — Samuel Johnson

What is left when honor is lost? — Publilius Syrus

No one can be happy who has been thrust outside the pale of truth. And there are two ways that one can be removed from this realm: by lying, or by being lied to. — Seneca

Don't measure your neighbor's honesty by your own. — American Proverb

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If we believe a thing to be bad, and if we have a right to prevent it, it is our duty to try to prevent it and damn the consequences. — Lord Milner

Let no pleasure tempt thee, no profit allure thee, no persuasion move thee, to do anything which thou knowest to be evil; so shalt thou always live jollity; for a good conscience is a continual Christmas. — Benjamin Franklin

If you tell the truth you don't have to remember anything. — Mark Twain

In keeping silent about evil, in burying it so deep within us that no sign of it appears on the surface, we are implanting it, and it will rise up a thousand fold in the future. When we neither punish nor reproach evildoers . . . we are ripping the foundations of justice from beneath new generations. — Alexander Solzhenitsyn

Keep true, never be ashamed of doing right, and decide on what you think is right and stick to it. — George Eliot

As a leader, you have to not only do the right thing, but be perceived to be doing the right thing. A consequence of seeking a leadership position is being put under intense public scrutiny, being held to high standards, and enhancing a reputation that is constantly under threat.
— Jeffrey Sonnenfeld and Andrew Ward, *Firing Back*

Management is doing things right; leadership is doing the right things.
— Peter F. Drucker, *Essential Drucker: Management, the Individual and Society*

The *Measure* of Leadership

Profiles in Leadership from Caesar to Modern Times provides the following definition of a great leader:

> *Great leaders make significant, positive, and permanent differences in the lives of people and institutions, and stand as symbols of justice, fairness, strength, honesty, integrity and courage.*[1]

One measure of great leadership is when Individuals struggle for what they know is the right cause but, in historical, social, and political terms, is the "wrong time" for implementation. The "wrong time" means that society and the leadership of the moment are not ready, not willing, or not able to do the "right thing" and, in fact, the "right thing," may, in popular terms, be considered the "wrong thing." Great leaders exhibit courage to pursue their mission, even if no one will listen.

Examples can be traced back over the centuries:

- Napoleon tried to convince the people of Europe that the ideals of the French Revolution of liberty, brotherhood, and equality, would topple tyrannical monarchies and lead to a United States of Europe with one language, one legal and commercial system, one monetary unit, and one government. He wanted to create a European Union.

Since the fall of the Roman Empire, there were movements to establish a new society of European states. Charlemagne in 800 AD had himself crowned by the Pope as Holy Roman Emperor. On his imperial seal, the words, "the Renewal of the Roman Empire," were emblazoned.[2]

Napoleon fashioned the Legion of Honor to hark back to Charlemagne's Roman Legio Honoratorum and invoked Charlemagne in his coronation in 1804. The Napoleonic Code was the first modern pan-European effort to unite the legal systems of Europe.[3]

We can argue that Napoleon developed his plan to reconceive the Roman Empire in the wrong way via wars of conquest that cost millions of lives. Yet, in some of the nations he controlled, there were those who believed in his ideals. Nearly three centuries after he espoused his cause, the EU he dreamed of materialized.

I wished to found a European system, a European Code of Laws, a European judiciary: there would be but one people in Europe. — Napoleon Bonaparte

- Lincoln fought to save the Union and end slavery when many doubted the wisdom of his vision. He had to contend with dissent from the beginning of his administration. Riots against forced conscription in New York and other parts of the country exemplified the unpopularity of the war. Lincoln was under constant pressure to end the conflict at nearly any cost.

  His key opponents were known as "Copperheads" — termed by Republicans who compared them to poisonous snakes. Instead, these politicians saw themselves as "Peace Democrats." They were mainly conservatives who looked to Jefferson and Jackson as their Presidential role models because they viewed them as strict constructionists of the Constitution. The Copperheads had significant influence on the political and military war effort and were instrumental in nearly taking control of the Democratic Party in 1864.[4]

  What would the United States look like today if Lincoln agreed with the Copperheads? Imagine if he compromised with the South, as many demanded, and allowed slavery to continue and America to be permanently divided into two countries?

  Let us have faith that right makes might; and in that faith let us, to the end, dare to do our duty as we understand it. — Abraham Lincoln

- Franklin Roosevelt was considered a "traitor" to his aristocratic class when he proposed legislation that would make the government more involved in the economy to heal the wounds of the Great Depression and put people back to work. He demonstrated the same conviction of fighting for the right cause at the wrong time when he created the Lend-Lease policy to support England in its struggle against Nazi Germany. Americans wanted no involvement in the European war, but FDR knew what was ahead and was willing to forsake political popularity to aid the British as the last bastion of democracy left in Europe.[5]

  Confidence... thrives on honesty, on honor, on the sacredness of obligations, on faithful protection and on unselfish performance. Without them it cannot live. — FDR, First Inaugural Address (4 March 1933)

These dark days will be worth all they cost us if they teach us that our true destiny is not to be ministered unto but to minister to ourselves and to our fellow men.
— FDR, First Inaugural Address (4 March 1933)

Human kindness has never weakened the stamina or softened the fiber of a free people. A nation does not have to be cruel to be tough.
— FDR, Speech in 1935

- Martin Luther King, Jr. was told by fellow men of the cloth, while he was in a Birmingham, Alabama jail, that he and his people had to wait for reform. It was the wrong time, they said, for him to fight for a cause which even they recognized as right.[6]

Imagine if King had listened? He wrote:

While confined here in the Birmingham City Jail, I came across your recent statement calling my present activities "unwise and untimely."...We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct-action campaign that was "well timed" in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with piercing familiarity. This "Wait" has almost always meant "Never." We must come to see, with one of our distinguished jurists, that "justice too long delayed is justice denied." [7]

He who passively accepts evil is as much involved in it as he who helps to perpetrate it. He who accepts evil without protesting against it is really cooperating with it.
— Martin Luther King, Jr.

- Eleanor Roosevelt argued for the rights of women to vote and to obtain equal pay for equal work. She struggled to help women participate in the political process. Eleanor fought for the full equality of African Americans, and battled to make lynching a federal crime. She promoted the rights of workers in the early part of the last century when these causes were ignored. She was accused of being an idealist, yet imagine what the world would look like if Eleanor Roosevelt never fought for those concerns when no one listened or cared?[8]

Do what you feel in your heart to be right – for you'll be criticized anyway.
— Eleanor Roosevelt

- President Obama fought for gun control legislation knowing full well that he did not have enough political support to achieve it. Even so, he knew it was the right thing to do.

In the face of impossible odds, people who love this country can change it.
— Barack Obama

- Many other leaders can be cited as having fought for social justice when few would listen. Peter Drier, in his 2012 book *The 100 Greatest Americans of the 20th Century: A Social Justice Hall of Fame* mentioned many who had the courage to challenge those in privileged positions; the social norms of the day;

and fought for social justice when few cared. He included people like: Martin Luther King, Jr.; Rachel Carson, the woman who inspired the environmental movement with her book *Silent Spring*; Supreme Court Justices Louis Brandeis, William O. Douglas, William Brennan, and Earl Warren; union organizers Walter Reuther and Cesar Chavez; and three Roosevelts — Theodore, Franklin, and Eleanor.[9]

The *Essence* of Leadership

The *essence* of leadership refers directly and unequivocally to courage as well as to those who fight for the *right* cause at the *wrong* time. For this represents the seminal moment when greatness is exhibited for that point in history and for ages to come.

Conclusion

Each day we should keep these thoughts in mind:

- Prepare yourself to speak up about doing the right thing, even if it is not popular and may result is ostracization.
- Listen carefully to suggestions and criticisms and be ready to counter them with the facts and, most of all, with the truth.
- When you are wrong, be willing to admit the error, be fully accountable, accept the resulting consequences and ultimately demonstrate a change of course and attitude.
- There will be times when doing the right thing will cost you personally — your freedom, material goods, career, reputation, and, in some cases, even your life. Be prepared to accept the price instead of compromising your honesty, purpose, and humanity.

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About the Author

Professor Iodice spent over three decades as a senior executive in the public and private sectors, as an educator and now as a university administrator. He joined Loyola University in 2007 as Director of the John Felice Rome Center. In 2008, he was promoted to Vice President of the University. During those thirty years of experience, he was also a key official in Washington working under several Administrations. He was named by the President to the Senior Executive Service when he was thirty-three and considered the youngest public servant to reach the highest levels of federal service..

In the US diplomatic corps, he was among the most decorated officers in history and was awarded the Gold Medal for heroism, a Gold Medal for exemplary service, and the Silver Medal and nominated for two Bronze Medals. His honors include being knighted by the former king of Italy and receiving Medals of Honor from Spain and Italy.

Iodice speaks several languages and has traveled across the globe. His passions in life are the Rome Center, its staff, faculty and students, Loyola University, good music, writing, reading, his family and, in particular, his grandchildren. He is considered an accomplished public speaker and author. His recent books include: *Profiles in Leadership from Caesar to Modern Times; A Kid from Philadelphia, Mario Lanza, the Voice of the Poets* and *Sisters.* Soon to be published is *Reflections, Stories of Power, Love, Inspiration and Remembrance* and *Future Shock* 2.0.

Prof. Iodice can be contacted at efiodice@yahoo.com.

Beyond the Content and Pedagogy:
A Step Forward towards a Value-Based Teacher's Professional Development

SHARIFULLAH BAIG — AGA KHAN UNIVERSITY, PAKISTAN

Abstract

This paper reviews the contemporary literature of human values and valuation processes, and proposes a re-conceptualized model of a teacher's professional development. This paper suggests a thorough analysis of the teacher's personality and devises alternative, well thought-out strategies and approaches to alter self-knowledge, values, valuation processes, and beliefs to imbed the desired impact on their teaching practices. This paper supports the use of deliberate attempts to alter the basic motivation level of teachers and to deliberately expose them to available knowledge to modify their values, attitudes, and actions in their respective professions, organizations, and formal associations. Hence, such professional development programs, accompanied by support mechanisms, can alter the existing values, attitudes, and the subsequent actions of these teachers to inculcate an intensive commitment, dedication, enthusiasm, and engagement in teaching.

Introduction

Education is considered to be comprised of a comprehensive and multidimensional set of processes to unearth the innate abilities and potentials of a child and to nurture that child in a way that she or he can become a positive contributor to society. In the pursuit of this vision for education, "the school introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-direction; we shall have the deepest and best guaranty of a larger society which is worthy, lovely, and harmonious" (Dewey, 1900, p. 29). This dimension of education propels the notion of holistic development which is considered to be the aim of schooling – encompassing the academic, technical, social, moral, and spiritual growth of the child's personality. In this sense – and within the context of a democratic society – schools need to go beyond teaching fundamental skills to cultivate the whole child with the primary focus of developing that child's total personality (Scherer, 2007).

In order to meet the fundamental tenets of holistic education, the pervasive role and omnipresent involvement of teachers must be considered integral factors. Hargreaves (2003) regards teaching as the only profession which is entrusted to others with the critical responsibility of creating the human skills and capacities necessary for societies to survive and succeed in the information age. In this sense, the future of a nation is shaped and reshaped in classrooms and educators are performing the vital job of navigating this nation-building process. Indeed, "Teachers represent the heartbeat of a school and the changes essential to school improvement" (Du Four & Eaker, 1998, p. 233). This multidimensional role and all-pervasive involvement inevitably demands that

teachers be developed holistically, as mere proficiency in content and pedagogy may not help them to successfully accomplish the important task of nourishing the total person of the child. However, there is a growing propensity to focus solely on literacy in reading, mathematics, science, and related pedagogies in training teachers. Existing accountability systems hold educators accountable only for basic skills (Rothsetin, Wilder, & Jacobsen, 2007, pp. 9-11). Some would further argue (for example, Norlander-Case, Reagan, and Case, 1999; Intrator & Kunzman, 2006) that the majority of our discussions and deliberations concerning effective teaching only revolves around content, teaching methods, and learning outcomes — ostensibly ignoring the most important aspect of teachers' real life experiences. This is the inner life which determines the level and intensity of commitment, enthusiasm, and engagement of the teachers in activities that cultivate their capacity to instruct with greater consciousness, self-awareness, and integrity. These are the necessary ingredients of successful teaching. Arguably, if teachers are to be expected to teach the "whole child" in a comprehensive manner, then unavoidably the teacher's professional development endeavors should also reflect a holistic approach to prepare educator. "A holistic approach to teacher education is one that views the teacher as a multidimensional whole person. Teaching the whole teacher requires dealing with not only the cognitive dimension, but with the aesthetic, spiritual, and moral dimensions as well" (Hollimon *et al.*, 2009).

Congruent with Kegan's (1994) constructive developmental theory, this paper asserts that teachers are mature individuals and possess "more complex systems of mind" (p. 9). Therefore, in order to effect real sustainable change, teachers' professional development programs need to focus on igniting a spark of change in the mentees' personal values, beliefs, attitudes, and overall world view. Kegan (1994) championed the need "to change the whole way they understand themselves, their world, and the relationship between the two" (p. 275). This dimension of teacher change is an identity process that is dynamic, complex, and interactive (Vetter, 2012). Hence, it is within this milieu of academic thought that this paper proposes to re-conceptualize teachers' professional development endeavors by thoroughly analyzing their own unique and distinctive personalities to further devise alternative strategies and approaches to positively impact their self-knowledge, values, valuation processes, and beliefs to produce the desired impact of their teaching practices.

The Aim of Teacher Professional Development

Guskey (1986) believes that the three major outcomes of staff development are change in the classroom practices of teachers, change in their beliefs and attitudes, and change in the learning outcomes of students. In other words, the prime purpose of teacher education programs is to "alter the professional practices, beliefs, and understanding of school persons toward an articulated end" (Griffin, 1983, p. 2). In the view of Hargreaves (1998), teaching and learning are social practices; therefore, they must have strong connections with emotional experiences. Perhaps it can be said that the personal identities of many teachers are shaped by emotions (Nias, 1986). Similarly, Zembylas (2003) argues that it is difficult to separate reason from emotions since the human ability to think and make decisions is governed by emotions. Arguably, teacher education

programs should focus on the teacher as an emotional being and understand the linkages between human emotions and deep-rooted personal beliefs.

A plethora of researchers such as Hollingsworth (1989), Weinstein (1990), Kagan (1992), Pajares (1992), Tatto (1998), and Korthagen (2004) have argued for the presence, importance, and influences of personal beliefs and images in teacher learning. While delineating between beliefs and knowledge, Pajares (1992) maintained that the most common distinction between the two is that beliefs are based on judgment and evaluation, whereas knowledge pertains to objective, verifiable facts. In this sense, beliefs can be considered true without the necessity of evidence while knowledge requires evidence to support a given declaration. Pajares (1992) further expounded upon the linkage between the deep rootedness of personal beliefs and the time period of its acquisition. "The earlier a belief is incorporated into the belief structure, the more difficult it is to alter" (p. 317). However, it is a common observation that many students come to teacher training programs with inflexible beliefs about the features of good teachers (Lortie, 1975). In this regard, Pajares (1992) argues that teacher candidates are not new to the scenario of teaching and learning because they have observed teaching in action in their own academic lives and have imaginary portrayals of effective teachers in the light of their own experiences. Woolfolk-Hoy & Murphy, (2001) consider such experiences of new teachers as narrowly based on their classroom experiences rather than grounded in research outcomes.

However, Brookhart & Freeman (1992) maintain that research is indecisive in identifying evidence of altered personal beliefs effected through teacher education programs. The reason is that many researchers (e.g., Kalaian & Freeman, 1989; McDiarmid, 1990) have argued that teacher education programs have failed to substantially influence the personal beliefs of the teachers. For example, McDiarmid (1990) found that pre-service teachers possessed a strong belief that young children could not comprehend complicated ideas and showed resistance to changing deep-rooted beliefs. Similarly, Tabachnick and Zeichner (1984) noted that the teaching education process was unable to change their beliefs; rather, it only strengthened their narrowly-defined notions and ideals. In this manner, Wubbels (1992) argued that student teachers believe that theories taught in teacher education programs manifest the least connection with the actual environment of the classroom.

Similarly, Kagan (1992) noted the deep rootedness and inflexible nature of personal beliefs and images that the pre-service candidates demonstrated in teacher education programs. Kagan asserts that the candidates demonstrated the tendency to utilize the information gained from coursework to confirm and validate their pre-existing beliefs rather than use them to question and reshape inveterate ways. Therefore, candidates' personal beliefs and images determine the quantity and quality of knowledge gained from teacher education programs as well as the way they reconstruct this knowledge. However, many of the researchers (e.g., Alexander et al., 1998; Alexander et al., 1996) believe that personal beliefs can be reshaped at any educational level; this is emerging as one of the prime objectives of teachers' professional development programs.

To this end, it is critical to note that teachers' professional development programs must emphasize the need for their candidates to reflect on existing practices in order to devise some improved courses of action. This ability will, enable them to question and correct

their beliefs to gain maximum knowledge and most importantly to develop a true willingness to implement this knowledge in the real milieu of the classroom. The remaining objectives of a teacher's professional development process (i.e., improved classroom practices and student outcomes) can only materialize when teachers are wholeheartedly willing to question and forgo their pre-existing beliefs and adopt new knowledge and skillsets, implementing both in the actual classroom. However, the critical question of what actually activates change in teachers is yet to be answered (Tillema, 2000). Hence, the common objectives of professional development are to produce teachers who are able to make a difference in the learning outcomes of their students, improve classroom practices, and be able to challenge their own deep-rooted beliefs through experiential and theoretical knowledge. However, it is important to deliberate on the qualities that make a teacher effective so that professional development programs devise and employ the strategies, tactics, and approaches necessary to assist the teachers in the acquisition of these qualities.

The Effective Teacher

The historical perspective of the notion of an effective teacher can be traced back to Plato's Meno dialogue, in which Plato examined Socrates' unusual and highly successful method of teaching based on questioning which is now known as the Socratic Method (Mitchell, 2006). In 1896, Putnam identified content competency, pedagogical knowledge, and authentic personality as the prime characteristics of effective teachers.

In order to identify the distinguishing qualities of effective teachers, Stronge (2007) and Stronge & Hindman (2003) provided a wide-ranging list of qualities as a result of a meta-review. Their listing is comprised of the following six dimensions: (1) *fundamentals of effective teachers*, (2) *the teacher as a person,* (3) *classroom management and organization*, (4) *planning and organizing for instruction*, (5) *implementing instruction*, and (6) *monitoring student progress and potential*. In his definition of "Teacher as a Person," Stronge (2007) highlighted six nonacademic social and emotional behavioral attributes of effective teachers which are: *caring*; *fairness and respect*; *interactions with students*; *enthusiasm and motivation*; *attitude toward teaching*; and *reflective practice*. Similarly, Weinstein (1989) collected the views of pre-service teachers to describe what they meant by describing someone as "a really good teacher." The top primary characteristics of educators who excel emerged as *caring*, *understanding*, *warmth*, *friendliness*, *empathy*, *patience*, *motivational*, and *ability to maintain discipline*.

Several Chinese researchers (e.g., Feng, 2002; Li, 2002; Li & Xuan, 2003; Ying & Fan, 2001) argue that the traditional teacher evaluation mechanism of China is based on four central pillars. These pillars are: (1) *morality* (2) *diligence* (3) *ability*, and (4) *student performance*. Similarly, Liu & Meng, (2009) interviewed teachers and explored three central themes considered to represent the fundamentals of effective teachers. The first theme highlighted ethical leadership which includes being patient with, respecting, and caring for students; being responsible for, and fair to, every student; maintaining a good relationship with students and peers; and demonstrating a commitment to teaching. The second theme concerned professional skills which includes being knowledgeable and creative as well as honing necessary teaching skills. The final theme was comprised of

professional development, continuing in-service learning, and ongoing acquisition of new educational trends and theories.

The literature identifies various qualities of effective teachers. The commonalities among the various perspectives are an authentic personality (Putnam 1896); the teacher as a person (Stronge, 2007); morality and diligence (Feng, 2002); and caring, understanding, warmth, friendliness, the ability to relate to and motivate children, patience, and the ability to maintain discipline (Weinstein, 1989). The above-mentioned qualities are all directly related to the personality of the teachers; in other words, they relate to the development of the "whole teacher" — not only to the enhancement of knowledge and skills. Working in accordance with this general ethos, teachers' professional development programs need to equally focus on developing the "whole teacher"— a term encompassing their values, beliefs, and attitudes towards the profession of teaching and learning.

Also, the contemporary literature concerning teacher education and training highlights the inconsistency between instructor education courses and the performance of the teachers in the real classroom environment. Consequently, there is an evident propensity of disparity between the words of teacher and their actions (Paula Ensor, 2001). Maynard (2001) notes a disparity and inconsistency in teacher education between theoretical learning at universities and the practices in the classrooms. The focus of university-level learning should be having the least connections with the problems that teachers will encounter in their classrooms. Korthagen & Kessels (1999) maintain that the prime responsibility of teacher education programs is to help and encourage teachers to understand the relationship between theory and practice. They claim that this objective has not been properly achieved to date because educators are experiencing problems in applying their theoretical knowledge gained from universities to the resolution of real world problems in the classroom. Similarly, Edwards & Protheroe (2003) noted that teacher education programs are too structured, limiting the opportunities for teachers to adopt a flexible approach in their teaching. They believe most of the teachers are focused on delivering the curriculum and face difficulties in responding to real life problems encountered within a school environment. Edwards & Protheroe further maintained that school mentors are acting as caretakers of maintaining traditional educational standards rather than helping and encouraging new teachers to question and challenge both themselves and their students. Similarly, Sim (2005) also claimed that there is a weak connection between university learning and the practical needs demanded by the classroom environment.

Many researchers (e.g., Bartels, 2005) criticize training programs which include practicum at the end of the educational program, believing that theoretical knowledge should be acquired before real world experience. While arguing in favor of including practicum in teacher education in Pakistan, Naz *et al*., (2010) maintained that, "the quality of teacher training is also not up to the mark as there is very less difference in the performance of trained and untrained teachers. More focus is on the knowledge transference and the pedagogy is ignored or less focused" (p.444). They further commented that, "It can be found out clearly from the results that there is no change in the pedagogy of teachers with professional qualification whether they are novices or experienced. They have close adherence to the traditional teaching… Their theoretical

lore is strong which has not changed even after they get experienced in their field. Their theoretical knowledge without practicum is not allowing them to modify and reshape their teaching practices" (p. 447). In their view, this all is due to the lack and irrelevance of practicum and the scenario can be redressed by strengthening and making the practicum relevant in teacher education.

Nevertheless, in this Pakistani context of Gilgit Baltistan province, numerous school improvement programs, reforms, and initiatives have been undertaken by the government and the international donor agencies for the last two decades. A significant amount of investment has been made in capacity-building programs. Under these initiatives, the majority of teachers receive training focused on content and related pedagogies. Such long-term and short-term professional development initiatives included both theoretical knowledge and practicum. As part of these reforms, teachers' salaries have almost doubled over the last five years making them competitive and attractive in the government sector. However, the statistics released by the Karakoram International University Examination Board (KIUEB) 2010 Secondary School Certificate (SSC) examination showed that only 28% of 10,107 candidates at the 9th grade level passed the examination and only nine students were able to secure an A+ grade. In the second part of the SSC exam, only three students earned an A+ and out of 7,995 candidates, 3,903 students failed. Similarly, in the KIUEB 2011 Secondary School Certificate examination, out of 10,640 candidates only 3,211 remained successful, resulting in a 30% passing rate (Shah, Alam, & Baig, 2012). This data highlights the serious mismatch between the rigorous initiatives offered by teacher professional development programs and student learning outcomes as measured by their annual examination. The majority of educator professional development initiatives sponsored by the government and international donor organizations revolved around content and teaching methods, ignoring the most important aspect of the life experiences of the teachers (Norlander-Case, Reagan, & Case, 1999; Intrator & Kunzman, 2006). Less attention has been paid to the enhancement of the level and intensity of commitment, dedication, enthusiasm, and engagement of the teachers in their profession. Additionally, the least focus has been directed to analyzing the teacher's personality and self-knowledge of his or her values, valuation processes, and beliefs.

The Values

In educational literature, there is an apparent tendency to use the words "ethics" or "morals" as comprehensive terms for values-related concepts (Sergiovanni, 1992). Conversely, other scholars like Leonard (1999), Begley (2001), and Hodgkinson (1978) reserve the term "ethics," or "principles," for a particular category of trans-rational values, and instead use the word "values" as a broad umbrella term for all forms of desirable qualities. Parsons and Shils, as cited in Begley (1999), have defined values as, "Conceptions explicit or implicit distinctive of any individual or characteristic of a group of the desirable which influences the selection from available modes, means and ends of action" (p.240). In the view of Begley (1999), "Values are those conceptions of the desirable which motivate individuals and collective groups to act in particular ways to achieve particular ends. They reflect an individual's basic motivations, shape attitudes, and reveal the intention behind actions" (p. 237). Some people like Willower (1999) view this concept from a philosophical point of view: "The study of values traditionally has

dealt with what is good or desirable with the kind of behavior that one should engage in to be virtuous" (p.121).

The Syntax of Values

Begley (1999) proposed the syntax of values as an adaptation of Hodgkinson's work (1991, 1996). In this model, he placed values within the context of one human as a social being excluding the collective social context. The outermost ring represents the observable actions and speech of the individual. He argues that this ring can help to identify the indicators of the values of an individual; however, it can be misleading as the person may demonstrate the actions that are not congruent with his or her actual values.
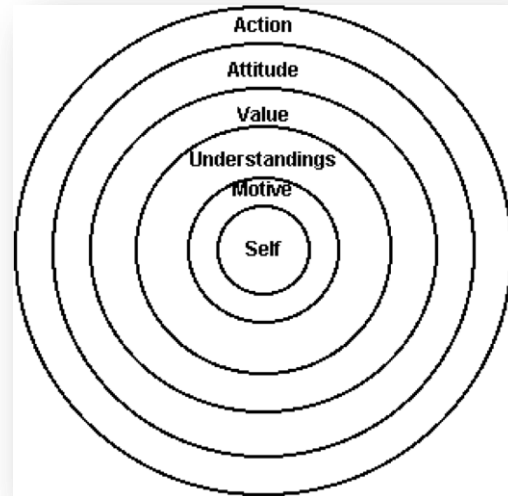

The next ring of the figure represents attitudes. According to Begley & Zaretsky (2004), "Attitudes can be thought of as the thin membrane between values and the observable actions or speech of an individual, or the permeable boundary of personality that acts as the interface between the psychological and physical world" (pp. 643-644). These attitudes are considered to represent the tendency to act specifically as a result of values or value systems of the individuals. The next level represents the actual values held or manifested by an individual. Following the ring of values is the "available knowledge" or "understandings." This refers to the kind of knowledge the individual acquires through life experiences, training, and reflection which together prompt the individual to respond to basic motivations and adopt particular value positions. According to Begley & Zaretsky (2004), "The motivational base layer of the figure provides the key to understanding the nature and function of values. This is the motivating force dimension behind the adoption of a particular value which, working out through the layers of the figure, shapes attitudes and potentially subsequent actions" (p. 644). At the core of the figure is the self, or the individual, as the biological being. According to Begley & Zaretsky (2004) "There is not a great deal known or that can be said about this inner core of the individual. Some would describe it as the soul, the life-force or spark of life" (p. 644).

Arenas of Values and Valuation

As another adaptation of Hodgkinson's work (1991, 1996), Begley (2001) suggests the onion metaphorical model to elucidate the various sources of values. It explicates how values can be derived from multiple external and internal environmental sources. This model is fundamentally based on the argument that values are predominantly acquired from more collective sources such as family, friends, peers, acquaintances, professions, organizations and formal associations, the community, social culture, and spiritual practices and beliefs. The individual as a separate entity is placed at the center of this onion metaphor. It stands to elucidate the importance of the individual in exerting

potentially unique influence within the social or organizational context. The second ring signifies the arena of groups, which are comprised of various collectives such as the family, peer, friend, and other connections. The third ring corresponds to profession, a more formal arena of administration that is closely related and relevant to school administration. The fourth ring represents the arena of organization, one of the most analyzed areas to academics and practitioners in the field of educational administration. Further proceedings lead to the arenas of greater community, society, and culture. A final seventh ring is included to accommodate notions of the transcendental. The spiritual dimension is significant and sensitive for a leader to understand the motivation of followers.

Transcendental
Culture
Community
Organization
Profession
Group
Self
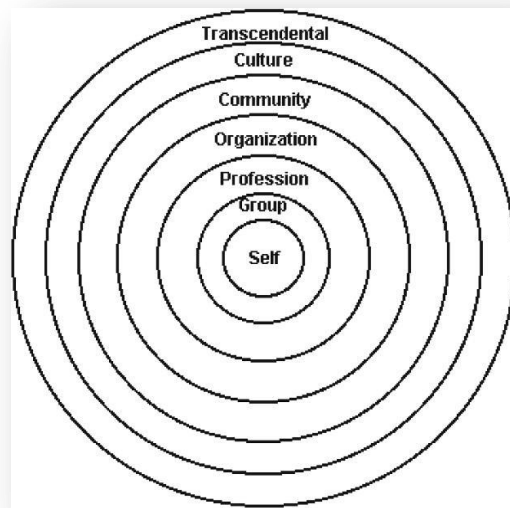
Teachers and Values

In order to cope with the expectations attached to the teaching of the "whole child," both competency and character are emerging as an indispensable set of the critical necessities of contemporary educators. Competency refers to context, events, and facts, all of which demand separate interpretations. In juxtaposition, however, character is subjective, personal, and firmly grounded in human values (Hodgkinson, 1999). Hodgkinson maintains that, "The whole actor enters into the administrative chamber. Not just eyes or intellect or technical competence. We bring our hormones and our gods and demons with us...we so often and so stubbornly resist closer examination of this stark truth" (p. xii).

Sherman (2005) argues that recognizing and exploring the individuality of the students and reaching their personal learning potential represent the prerequisites of moral teaching practices. "Perhaps, the moral teaching has to reflect in the teaching strategies and practices which help to generate an affectionate relationship between a student and the school and in turn the schools become the most favored, adored and attractive places for the students" (Shah, Alam & Baig, 2012). Teachers have to be fair, right, just, and virtuous. They rigorously reflect the ability of students to understand a concept, monitor their emotional states, and assess their mindsets (Noddings, 1984; Manen, 2002). Likewise, Canfield & Hansen (1993) cited a follow-up study which catered to 180 male students in Baltimore. The study's findings revealed that 176 of the students followed had become successful doctors, lawyers, or businessmen. These successful students dedicated their achievements to one of their teachers. The research team contacted the teacher who was still in Baltimore, to understand the secret of her success. She replied, "It's really very simple. I loved those boys." The response of this teacher seemed very simplistic, but it conveyed the intensity of her commitment, dedication, enthusiasm, and engagement in her profession. In other words, these attributes had been the integral part of her personal and professional values which

reflected in her attitudes and subsequent actions. Teachers are human beings and expecting them to perform as educators exercising such activities purely on technical grounds without personal intrinsic motivation and curiosity would be unrealistic. Rather, teachers have to internalize the needed qualities in their personal and professional value systems. Hence, a deliberate attempt to help the teachers to acquire such values and practices should be one of the aims of teachers' professional development endeavors.

Towards the Development of a Value-Based Professional Development Model

In the syntax of values, Begley (1999) situated values within the context of one human as a social being, excluding the collective social context. The model considers the "self" in the core surrounded by the layer of basic motivations. Next is the ring of understandings or available knowledge. These two layers motivate the individual to acquire and hold a particular set of values. These values regulate the attitude in the next ring and the kind of attitude governs the actions of the person in the outermost layer. In the arenas of values, Begley (1999) argues for the presence of multiple external and internal environmental sources from where an individual can acquire, shape, and reshape his or her values. This model identifies the more collective sources such as family, friends, peers, acquaintances, professions, organizations and formal associations, the community, social culture, and the transcendental as the platforms for the valuation process. Thus, deliberate attempts can be made to alter the basic motivation level of the teachers and expose them to purposefully available knowledge to modify the values, attitudes, and actions of teachers within the arenas of profession, organization, and formal associations. Well-constructed professional development programs, together with a support mechanism, can alter the existing values, attitudes, and subsequent actions of these teachers to inculcate an intensive commitment, dedication, enthusiasm, and engagement in teaching. Designing a professional development program aiming to alter teachers' values can be constructed using the findings of many scholarly works in the area of moral literacy, self- knowledge, authentic practices, and research on values and beliefs as more fully expounded below.

Deeply Structured Self-reflection

To understand the foundation of values and their inner backgrounds, Branson (2007) proposed and employed an intensely-structured self-reflection method. In this regard, he maintained that, "Deeply structured self-reflection incorporates the enhancement of the ability to personally articulate one's self-concept and core values so as to construct sophisticated understandings of situations that can be used to guide thoughts and behaviors" (p.228). The conceptual framework presented situates the self-concept at the center of the framework, followed by the components of self-esteem, motives, values, beliefs, and behaviors. Branson (2007) maintains that, "All of these components of the Self are formed during one's life experiences and become powerful influences on how one experiences, perceives and reacts to their reality. This means that one's own self-concept is at the heart of how one behaves and this self-concept indirectly influences behavior through the sequential components of the Self of self-esteem, motives, values, and beliefs"(p.229). He argues "By not considering how personal values are formed,

and the inner antecedents of personal values within the Self, any self-knowledge of one's personal values will remain notional knowledge" (p. 228).

Branson (2007) maintains that, "authentic leaders are said to act in accordance with their personal values and convictions thereby building essential credibility, respect and trust. This suggests that the development of authentic leadership is contingent upon the leader having explicit knowledge of their values so that they can readily act in accordance with these values" (p.225). Here I would argue for borrowing the premise of "authenticity" from leadership to teachers, aiming to develop "authentic teachers." These authentic teachers should have more self-knowledge and a deeper understanding of their values and valuation processes so that they are more credible, respected, committed, and trustworthy.

Furthermore, Branson (2007) claims that, "research provides clear evidence supporting the use of deeply structured self-reflective processes as an effective means for providing a leader with the necessary self-knowledge that allows them to fully understand their inner Self and, thereby, to know how their values are influencing their behaviour. Furthermore, this research shows how this important self-knowledge can then be used to initiate desired behavioural changes that enhance authentic leadership practices" (p.238). Hence, the deeply structured self-reflective processes can help the teachers to know their self-concepts and core values. As a result thereof, they will be able to act in accordance with appropriate feelings, beliefs, attitudes, values, and behaviors (Branson, 2007). This type of reflection may be focused on their "personal narratives" (Sparrowe, 2005) or life stories (Shamir & Eilam, 2005), so that the teachers may be able to come to know more about their self-concept. Writing and reading the autobiographies and biographies of others can help them to understand the values and self-knowledge and learn from their experiences and from others.

The Components of Moral Literacy

Nancy Tuana (2007) suggested three basic components of moral literacy in the context of formal education: *ethics sensitivity*, *ethical reasoning*, and *moral imagination*. For her first component, Tuana argues that "ethics sensitivity" is not an innate quality of an individual; rather, it is a developable skill. According to Tuana, ethics sensitivity trainings can enhance the ability of an individual to better understand and gage the intensity of ethical dilemmas, thereby responding in a proper and improved way. "Ethical reasoning skills" are defined as the identification and understanding of various ethical frameworks and the evaluation of the values relevant to the moral issue. "Moral imagination" includes the enhancement of an individual's ability to understand and appreciate the other's perspective and thus develop an improved sense of personal responsibility and empathy for others.

Effective teachers need to be moral agents — not only for their students, but also for the wider social environment. Therefore, moral reasoning skills and moral imaginations must be developed and expanded. For that reason, professional educational endeavors should also focus on developing the teacher's responsibility as a moral role model for both students and society and act as moral mentors (Hollimon *et al*., 2009). In her basic components constituting moral literacy, Tuana (2007) places a high premium on the use of narratives and stories as the most common pedagogical techniques for cultivating the

moral imagination in students. The same technique may be used for teachers, including exemplary school and teachers' stories to develop empathy and ethics sensitivity. In planning a moral literacy program, the local culture and traditions need to be carefully analyzed as they have strong influences on the standards and codes of desirability of morality. Additionally, action-oriented programs such as devising and implementing student service and community service programs can be included in the moral literacy program. The portfolio development of educators focused on morality and ethics can be another engaging activity for teachers to continuously learn with honestly and dignity. In short, there can be so many other moral and ethics-related activities to be included in such professional development endeavors to help educators enhance their commitment levels, dedication, enthusiasm, and engagement in their chosen profession.

Religious Values for Teaching and Learning

Apart from criticism and appreciation, the faith-based Catholic schools have remained successful and popular among the parents (Johnson, MacCrerry, & Castelli, 2000; Rutherford, 2002). These successful schools openly acknowledge the influence of religious values in education (Johnson, MacCrerry, & Castelli, 2000; Rutherford, 2002; Johnson, 2003; Grace, 2003). Exploring the characteristics of the Catholic schools, Rutherford (2002) maintains that, "every one working together underpinned by the values and beliefs of the Catholic faith forms a strong and effective partnership that results in a high standard for the pupils" (p.456). Commenting on a Muslim head teacher, Khaki (2005) states that, "Her [head teacher's] Islamic faith is the engine which largely drives khadija Apa's [her] vision and moves her to adopt various strategies" (p.287). He devised the "Prophetic Professional" model which is driven by the moral values from the Islamic teachings about education and deeply rooted in the Islamic history.

Hicks (2003) maintains that "by recognizing that faith expressions are potential sources of both cooperation and conflict we will be better able to describe and evaluate the role of religion and spirituality in the work place and other contexts" (p.62). However, religion and its influence in education are being highly criticized and debated as infusing biases (Grace, 2003). The projected prejudices derive from contemporary socio-political unrests and power struggles around the world where many groups are misinterpreting their religions for the attainment of personal and group objectives. Secondly, faith-based schooling has largely been ignored by mainstream educational study and research. Even faith-based educational systems have failed to launch, sponsor, or introduce systematic research in this area. Globally, there are myriad faith-based educational systems which provide valuable social and academic services for the betterment of the downtrodden of society. Grace (2003) argues that "the faith based schools are one of the countervailing institutions against the global hegemony of market materialism, individual competitiveness and commodity worship. Their role could be crucial not only in the preservation of various forms of spiritual and moral values but also in struggles of solidarity and social justice internationally" (pp. 157-158). Indeed, all the major faiths proclaim missions of love, peace, harmony, forgiveness and reconciliation" (Grace, 2003, p. 161). Therefore, the religious teachings which endorse the basic universal values such as honesty, dignity, trustworthiness, commitment, and respect can be made a part of the value-based professional development of educators. Such religious

teaching and emotional attachments can help instructors enhance their commitment and dedication, making teaching a central part of their lives. Their work, accentuated by moral and social vision and emanating from spiritual commitment, can make them extraordinary teachers (Bullough, Patterson, & Mayes, 2002).

Conclusion

In developing countries like Pakistan, governments in collaboration with international donor communities have taken various initiatives to strengthen and enhance the quality of education. For the last two decades, a substantial amount of money has been spent on the professional development of educators, improving salary packages and benefits. However, the desired results are yet to be achieved in terms of quality education, widespread access, and positive learning outcomes. The majority of such professional development initiatives remain confined to the improvement of content and teaching methods, ignoring the most important aspect of the life experiences of the teachers (Norlander- Case, Reagan, & Case, 1999; Intrator & Kunzman, 2006).

Hence, the value-based teachers' professional development model presents to policy makers and donor communities working in the education sector of developing countries a comprehensive focus on analyzing the teacher's personality and self-knowledge of his or her values, valuation processes, and beliefs. This value-based model of teachers' professional development is buttressed by the argument that if teachers are expected to teach the "whole child" holistically, then professional development endeavors must also reflect a holistic approach to preparing educators in similar fashion, considering the "multidimensional, whole person." Thus, this paper suggests devising an approach to assess and potentially alter individual personalities and self-knowledge, considering their values, valuation processes, and beliefs to achieve the desired impact of their teaching practices. Such an approach which focuses on the inner being and real-life experiences of the teacher can be instrumental for the enhancement of professional commitment, dedication, enthusiasm, and engagement in teaching. This redirected assessment and consideration will ostensibly help them to teach with greater consciousness, self-awareness, honesty, and integrity.

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About the Author

Sharifullah Baig is a faculty member of the Professional Development Center North (PDCN), Gilgit-Baltistan, a component of the Aga Khan University, Pakistan. With experience exceeding fifteen years in the profession of teaching and learning, the author is engaged in educational research, particularly in the field of human values and student behavior management. In this connection, he has disseminated many research works through international journals focused on educational development. Additionally, this author is a global scholar with the 2013 International Editorial Advisory Board of the National Council of Educational Administration (NCPEA) in educational leadership and administration, Greensboro, NC 27402. Mr. Baig can be reached at: sharifullah94@yahoo.com.

VALUE OF ORGANIZATIONAL ETHICS TRAINING: A TWO-FOLD BENEFIT

CHAD M. ROEHRMAN
REGENT UNIVERSITY SCHOOL OF BUSINESS AND LEADERSHIP, EL PASO, TEXAS

Abstract

The terms "business ethics" or "moral leadership" are regularly considered oxymorons (Gini, 2004). However, nearly all members of an organization want their leaders and the entities they lead to behave ethically (Bazerman & Tenbrunsel, 2011). Additionally, given the power and influence leaders have over their followers, ethics is critical to the process of leadership (Northouse, 2013). Leaders are at the pinnacle of organizational ethics, yet they fail for a variety of reasons, necessitating organizational ethics training. First, comprehensive ethics training provides clarity of an individual's values, providing the foundation for sound ethical decision-making. Second, ethics training that transcends simple right and wrong misconduct scenarios provides a lasting framework from which to evaluate the multiple responses and outcomes of formulating an ethical decision. Using detailed cases that enable the trainees to examine and discuss the mental models used to make their decisions enhances ethical training effectiveness (Brock et al., 2008). Ultimately, the ethics training program must first assist all team members in clarifying their individual values and then make them aware of the common ethical biases that normally operate outside of their awareness. Then the training program must address the psychological level of ethical decisions to enable the individuals to make a habit of thinking ethically in every decision.

Introduction

In this day and age, the terms "business ethics" or "moral leadership" are considered oxymorons (Gini, 2004). One just needs to review the news to see there are numerous examples of business scandals and leadership failures. Furthermore, multiple surveys reveal a majority of the public believes business leaders are dishonest and white-collar crime is a normal occurrence. One-fourth of 671 executives surveyed believed ethics can impede a successful career and half admitted they bent the rules to get ahead. Not surprisingly, due to the low ethical standards of leaders, the followers admitted to petty theft, absenteeism, and indifference (Gini, 2004). With these survey results, one could argue the inherent need for ethics training or argue the futility of promoting ethics training.

Organizations are in a constant state of flux, whether caused by external market or environmental forces, or by internal changes and the addition of new team members. The research is clear concerning the desire of leaders and followers to work in an ethical

environment. However, what can leaders do to ensure all members maintain the ethical standards set by the organization? After arguing the importance of leadership ethics, this essay will discuss why leaders fail ethically, how ethics can help in screening and selecting prospective team members, and subsequently, how ethical training will benefit team members at both the individual and the organization levels.

Importance of Ethics in Leadership

Leadership and ethics are two concepts that are, by their very nature, intrinsically linked. At the surface, nearly all members of an organization want their leaders and organizations to behave ethically (Bazerman & Tenbrunsel, 2011). Northouse (2013) argued that given the power and influence leaders have over their followers, ethics is critical to the process of leadership. Ciulla (2004) argued that to achieve "good leadership," leaders must be morally sound and as such, "ethics lies at the heart of leadership studies" (p. 18). Similarly, followers expect their leaders to be honest and ethical (Northouse, 2013). Honesty has ranked as the number one characteristic followers desired of leaders since Kouzes and Posner's (2012) original study in 1987. "The more defective our leaders, the greater our longing to have highly ethical leaders" (Ciulla, 2004, p. 3). Although ethics and leadership are obviously intertwined, what does ethics mean?

Ethics can be defined as the standards of good or bad and right or wrong (Hultman & Gellerman, 2002). *Ethos*, the Greek root of ethics, translates to customs, conduct, or character (Northouse, 2013, p. 424). Therefore, ethics consists of the values and moral standards an individual or society determines are desirable and acceptable (Northouse, 2013). Ethics in leadership is the examination of right and wrong, good and bad, and the moral standards of the leader and follower relationship (Ciulla, 2004). Applied to behavior, the root of ethics pertains to how people assess values, evaluate the relative importance of values, and treat each other every day (Gini, p. 31, 34). As both the general ethics definition and more specific leadership ethics definition imply, the moral standards begin with an individual's values.

Personal values provide the baseline for what is accepted and what is not. These values are a psychological construct that is internal to each person (Hultman & Gellerman, 2002). Individual values are not relearned by every child, but are mostly passed down through the moral reasoning of adults who are in positions of influencing the development each such child (Fedler, 2006). As individuals work together, the agreed upon shared values shape the organizational culture (Hultman & Gellerman, 2002; Schein, 2010). These shared values help to propel the organization towards success (Hultman & Gellerman, 2002). Leaders are continuously interpreting the environment and customizing the priority of the values in shaping the organization (Badaracco, 1997). Additionally, as the individual team members continue to work together, discussions or events change the relative importance of the agreed upon values, thereby reshaping the organizational culture (Schein, 2010). As Hultman and Gellerman (2002) argued, it is the individuals, not the organization, that have values and thus the individuals are modifying the organizational culture as the team members agree upon those shared values.

Similarly, the organization has an impact on the individual values.   When people depart the organization, the culture survives (Schein, 2010).   The direct impact of the organization on the individual values is well documented (Cameron & Quinn, 2011). As

Badaracco (1997) posited, as individuals make values-based decisions, it is rarely a new facet of an individual's personality. Likewise, according to Hultman and Gellerman's (2002) motivational system model, the values people choose are dependent upon the acceptance of themselves and the extent to which they trust others in the organization. Therefore, it is not the introduction or exclusion of values, but the relative importance of the values that changes based upon the perception of what is most important from other team members and the organizational culture. Ultimately, the adjustments in the organizational culture and individual values arise through the success of the organization.

On the contrary, a lack of agreement between individuals and the organization can perpetuate a climate that breeds failures. Many organizational problems can be traced back to conflicting individual values (Hultman & Gellerman, 2002). This incongruence undermines the ability of both an individual and the organization to adjust to the changing environment (Schein, 2010). It is mutually beneficial to balance the organizational culture and individual values in order to maintain an ethical standard for the organization (Hultman & Gellerman, 2002). That path starts with understanding why leaders fail when implementing a training plan to overcome those common failures.

Why Leaders Fail

There are three primary reasons leaders fail, which fall into two broad categories. Leaders are either 1) not sufficiently knowledgeable about the organization, its ethical standards, and mission; 2) the leaders are in over their heads; or 3) leaders do not understand their ethical "blind spots." Ultimately, the core problem in a leader's failure is the "insidious desire" to succeed (McIntosh & Rima, 2007, p. 19).

First, leaders who are not sufficiently knowledgeable about their own values or the organization, its mission, or its ethical standards, create an opportunity for ethical failures. People who do not understand themselves or the organization tend to compromise the standards (Cameron & Quinn, 2011). Part of the problem could stem from individual values being passed down, yet not understood at the individual level (Fedler, 2006). Leaders tend to justify their actions based upon the shared values of the group, not resolute values, which in turn bends the ethical standard (Price, 2004). Whether choosing to ignore or simply due to a lack of education, leaders who do not understand and internalize the purpose, mission, and credos of the organization will bend or break the standard to personally advance (Badaracco, 2004). Ultimately, leaders have to know themselves and the organization well enough to pursue the right goal, determine the steps to get there, and make those steps habitual in nature (Wright, 2011).

Second, the leaders are overwhelmed with challenges for which they are not prepared. Part of this shortcoming stems from the fact that most leaders think they already know the correct ethical answers (Fedler, 2006). This point, coupled with human's inability to tolerate sensory overload or excessive uncertainty, negatively impacts one's judgment (Schein, 2010). This is why Maxwell's (1998) first law, "The Law of the Lid," states a leader's ability directly correlates to his or her effectiveness. If individuals rapidly experience sensory overload and are paralyzed by uncertainty, they have already set their leadership aspirations much lower than others. Additionally, leaders are prone to self-serving biases when making their decisions (Hollander, 2004). However, the

immorality of the decision is rarely placed in doubt (Price, 2004), creating two general categories of ethical failures of misconduct or what Badaracco (1997) phrased as a "right versus right" decision.

Whether dealing with misconduct or a "right versus right" decision, the third primary reason is that leaders do not understand their "blind spots." The real problem lies in the general reality that people have lost the principle that character and values matter (Wright, 2011). There is a gap between espoused behavior and actual behavior and leaders are unaware of how unethical they are (Bazerman & Tenbrunsel, 2011). Leaders are making ethical decisions based upon factors that are outside of their direct knowledge (Bazerman & Tenbrunsel, 2011). Such deficiencies include the natural in-group favoritism, ethical egocentrism (which leads to braggadocio), and discounting the future (Bazerman & Tenbrunsel, 2011). Concomitant with making a decision, leaders are overcome with thoughts about how they want to be portrayed which often results in prediction mistakes, ethical fading, and recollection errors (Bazerman & Tenbrunsel, 2011). Similarly, leaders often ignore unethical behavior when it could be deleterious to self-interests, i.e., motivated blindness. Additionally, leaders often delegate the unethical decision or action to subordinates, i.e., indirect blindness (Bazerman & Tenbrunsel, 2011). Without bringing these blind spots to a leader's attention, they will continue to operate — unaware of their ethical shortcomings.

Leaders' unethical behavior, regardless of the type, negligently tramples on the rights and interests of others (Gini, 2004). That is why it is necessary to understand why leaders fail in order to train and prevent future occurrences (McIntosh & Rima, 2007).Thus, understanding the values and organizational culture is necessary to develop the ethics training needed to help leaders uphold the ethical standards which they hope will positively define their respective offices and organizations.

Ethics and Prospective Team Members

An organization's ethical standard and an understanding of its individual values are important considerations when recruiting a new team member. Leaders' visions of themselves and the organizations they serve help to shape their actions (Fedler, 2006). Oftentimes, people need assistance in understanding their individual values and relative importance (Hultman & Gellerman, 2002). Understanding the individual's values could shed light whether hiring a particular individual would be a benefit or hindrance to the overall ethical culture of the organization. For example, a clan- based organizational culture would promote the values of facilitating effective and cohesive teams and providing honest feedback as well as ensuring personal growth (Cameron & Quinn, 2011). If the individual values data-driven, rational decision-making, eliminating defects, and establishing smooth processes, the organization might not want to hire the individual as there would be an incongruence in culture and values — unless they are being hired for the specific reason of providing a counter position (Cameron & Quinn, 2011). Regardless, leaders must understand that new members emanate from different backgrounds and need appropriate integration into the organization (Schein, 2010). Even with the right people in the right positions, ethical training is necessary to overcome leadership pitfalls previously discussed.

Ethics Training for Team Members

Comprehensive ethics training is an often overlooked training program in most organizations. Morality cannot be learned by reading a book on virtues or ethics (Gini, 2004). It requires thought-provoking training to have a lasting impact. Ethics training should be a vital component to an organization's training regimen (Bayley, 2012). Individual values do not exist in isolation and the entire system must be considered before changes are made and training is undertaken (Hultman & Gellerman, 2002). The impact of such actions is mutually beneficial: the individuals better understand the organization and the organization is infused with new thinking (Schein, 2010). However, training assumes individual values are present and the individual has a desire to change (Bazerman & Tenbrunsel, 2011).

This begs the question: If individual values are inveterate before joining an organization, what purpose does ethics training serve? Individual values are enduring beliefs of what that person believes is acceptable behavior (Hultman & Gellerman, 2002). Additionally, those values, habits, and personality traits rarely change significantly (Cameron & Quinn, 2011). However, motivational system mapping helps to clarify an individual's understanding of his or her values (Hultman & Gellerman, 2002). Badaracco (1997) argued that defining moments compel people to arrange their values in a single file, revealing their priorities. Therefore, training provides insight to the individual to modify the relative importance of their individual values and makes them ethically self-aware.

Assisting individuals to understand their individual values lays the ethical foundation for a person, but it is also necessary to address the blind spots discussed earlier. This training should be directed at both the individual and organizational levels.. For effective change,, the training must make people aware of their blind spots and provide them methods to keep this awareness alive during the decision-making process (Bazerman & Tenbrunsel, 2011). This will equip trainees to make the daily decisions necessary to effect an ethical habit. The second step would be to establish a training plan that causes the individuals to evaluate their own decision-making processes (Bazerman & Tenbrunsel, 2011). With decision-making focused on the psychological justification for the decision coupled with feedback, individuals would have a greater appreciation for the ethical implications of all decisions rendered. With respect to organizations, the ethical training starts with leaders demonstrating ethical behavior in a manner to include their treatment of others (Bazerman & Tenbrunsel, 2011). Without the awareness of the blind spots, ethics training will not be as effective (Bazerman & Tenbrunsel, 2011). Awareness of blind spots is the first step, and arriving at the psychological understanding of the ethical components of every decision is required to have a lasting ethical impact (Bazerman & Tenbrunsel, 2011).

Unfortunately, most of the current ethics training forgoes examination of these deficiencies and focuses on specific acts of misconduct or wrongdoing. After making people aware of their specific areas of ignorance and bias, it is essential to continue the training in two parts. First, it is imperative to clarify proper conduct and misconduct — clearly establishing what is right behavior for the organization and its members. This will help to educate them, but will do little to change overall ethical behavior as the morality or immorality is rarely in question (Price, 2004). Therefore, ethics training programs must address the "right versus right" decision, exposing the psychological level of the decision-making, and essentially the continual clarification of both organizational and

individual prioritization of values. Given the limited advancement in ethics training and many pitfalls inherent therein (Bayley, 2012), the fundamental query still needs to be addressed regarding how we make the training more realistic and effective.

An integral component in the effective ethics training process is to address the reactive nature of ethics training as mentioned above. In the proactive scenario training, the focus is not necessarily on the "correct" answer, but instead uses the "what if" methodology Bayley (2012) to analyze multiple outcomes based upon whether or not the decision increases rational ethical decision-making. For best results, "sense-making" methodology leads to sizable ethical gains that are maintained over time (Mumford et al. 2008). The richness of the content of the case as well as its forecasting content generates more effective results of the ethics training (Harkrider, et al., 2012). Therefore, case examples both detail codes of conduct as well as indicate how the long-term implications of the decisions will improve training effectiveness. These detailed cases enable the sense-making methodology training to examine and discuss the detailed mental models individuals make in their decision-making, enhancing training effectiveness (Brock et al., 2008). Ethics training either assists in the perpetuation or the modification of the ethical structure of the organization. Ultimately, it is necessary to reach the psychological level to help people understand their values, square those with the organization, and make a decision aligning with both.

Best Ethical Training: Experience

Classroom and experiential training are beneficial; however the best ethical training is the aforementioned training with experience. Learning and changing cannot be imposed on team members (Schein, 2010). They have to learn and change themselves. The defining moments can shape an individual, but it is the repetition of similar activities that builds the ethical muscle memory (Badaracco, 1997). The continuous transformation and shaping of one's values into habits will produce the character change necessary to develop ethical leaders (Wright, 2010). Transformation occurs when leaders, once privy to their blind spots, actively do the right thing day after day. Additionally, the leaders are the ethics teachers of organizations (Badaracco, 1997). Their actions, or lack thereof, speak volumes to the team members. One of the best methods of teaching ethics is the experiential learning where the leader emulates and models ethical leadership on a daily basis (Gini, 2004). Leaders must declare and then act ethically (Badaracco, 1997). Once aware of the common pitfalls, doing the right thing day after day, based upon the truth, will set the example for others to follow and improve the ethical culture of the organization.

Conclusion

A comprehensive ethics training program must include both the leaders and followers of the organization. However, the onus is on the leadership as they must set the right ethical example for the followers to emulate. The ethics training program must first assist all team members in clarifying their individual values and then make them aware of their common blind spots and ethical biases that normally operate outside of their awareness. After setting this foundation, the training program should address proper conduct and misconduct to ensure a common understanding. However, to truly change the individuals and organizations the training must address the psychological level of

ethical decisions to enable the individuals to make a habit of thinking ethically in every decision.

The ultimate purpose of leadership is to ensure an organization becomes all it is capable of becoming (Hultman & Gellerman, 2002). Similarly, the purpose of ethical leadership is to ensure the organization attains its true potential in an honest and honorable manner benefiting all parties involved. Consistent findings from ethics research state that considerate, ethical leaders have more satisfied followers (Ciulla, 2004). The congruence of individual values and an ethical organizational culture predicts the success of an organization (Cameron & Quinn, 2011). It starts with the leaders and is reinforced through training. "[W]ithout the continuous commitment, enforcement, and modeling of leadership, standards of business ethics cannot and will not be achieved in any organization" (Gini, 2004, p. 26). Ethical leadership reflects a lifetime of learning and development. It is mutually beneficial for leaders to lead in an ethical manner and to treat others in an honest and respectful manner.

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About the Author

Chad M. Roehrman is a lieutenant colonel in the United States Army, currently serving as the future operations chief in a joint task force. A native of Central Kansas, Chad has an extensive leadership background serving in a multitude of command and staff positions from small tactical units to large strategic organizations. He holds a Master of Arts in Defense Studies from King's College London, Shrivenham, England, and a Bachelor of Science in Engineering Psychology from the United States Military Academy, West Point, New York. Chad is currently pursuing a Doctorate in Strategic Leadership from Regent University's School of Business and Leadership, Virginia Beach, Virginia. His research interests include servant leadership, leadership development, and leadership ethics. Correspondence concerning this article should be addressed to Chad Roehrman, 546B Dickman Rd, El Paso, TX 79906. He also can be reached at chadroe@mail.regent.edu.