

4

Your Values and Ethical Actions

It is only by tracing things to their origin that we can gain rightful ideas of them, and it is by gaining such ideas that we discover the boundary that divides right from wrong.

—Thomas Paine, *Agrarian Justice*, 1797

Learning Objectives

- 4.1 Examine ethical issues that directly impact the student experience
- 4.2 Define and identify key foundational ideas important to ethical leadership
- 4.3 Recognize the roots and leadership implications of moral development
- 4.4 Examine and assess the ethical challenges of leadership
- 4.5 Design your personal approach to ethical leadership

Detailed Chapter Outline

Introduction	Character
Ethical Issues and the Student Experience	Integrity
Ethics—The Key Concepts	Laws
Ethics/Code of Ethics	The Roots of Moral Development
Moral Principles	Parents and Family
Virtues	K-12 Education
Personal Values	College/University

The Ethical Challenges of Leadership
 Ethical Issues in Five Domains
 Why Individuals Fail to Behave Ethically
 Toxic and Bad Leaders and Leadership
 Courageous Followers and Dissent

Designing Your Ethical Leadership
 Ethical Decision-Making
 The BASE Model
Begin With You
Assess
Seek Options
Select and Evaluate
 Chapter Summary
 Key Terms

Leadership by Design Model

DESIGN SELF

HOW CAN I DESIGN MYSELF AS A LEADER?

Design Relationships

As a leader, how can I design my relationships with others?

Design Others' Success

As a leader, how can I design success for others?

Design Culture

As a leader, how can I design the culture of my organization?

Design Future

As a leader, how can I innovate?

Introduction

At the heart of effective leadership is a strong sense of self and the values that guide the leader's work. Alignment between expressed values and actions is paramount when working with others. Individuals who align values and actions not only serve as role models for others, they build trust and credibility—some of the most important ingredients for leadership. This chapter helps you better understand the importance of ethical and moral leadership, highlights values-based challenges inherent in leading others, and provides tools to help you navigate ethical dilemmas in your own life and further design your leadership.

Leadership scholar and historian James MacGregor Burns wrote, "Leadership is morally purposeful."¹ How do you design your leadership to be ethical? Recall that leadership is the process of influencing others toward a common vision. Ethics is an area of study that is concerned with right or wrong behavior, and every word within the aforementioned definition contains ethical implications: the decisions you make and the behaviors you take. Ethical decision-making is about how one makes decisions as well as to what end, their course of action deemed right or wrong. When it comes to leadership, the end goal or *common vision* should leave others feeling like partners in designing a better future.

Leadership can be positional and non-positional. In other words, you can step in and out of leadership with a great deal of fluidity. As a group member, you may work to influence the group toward an ethical end without having any authority whatsoever. The key word is *influence*. You have an opportunity to engage in the process of influencing others toward a common vision multiple times every day, and the decisions you make come with the underlying decision about whether to follow your values and engage in ethical behavior . . . or not.

To *design* an ethical or moral approach to leadership (and followership), you first need to have a clear understanding of some key terminology. Once you have a baseline understanding of the core terms and ideas, it is important to ground yourself by having great clarity on your values, perspectives, and positions on important issues. Also, understanding the attributes of toxic or bad leadership helps further clarify what is, and is not, ethical. Each of you has faced ethical dilemmas as a student, and this will continue throughout your adult life. How will you work through those issues? In the end, each of you will have to decide your *true north*, which former Medtronic CEO Bill George describes as “the internal compass that guides you successfully through life.”²

Ethical issues consist of many perspectives and are rarely simple, clear, or objective. The right decision often exists in the eye of the beholder. Fierce clarity about your view is critical to your leadership success. It is ultimately up to you to determine who you will be as a student, spouse, child, sibling, employee, and leader. If you are involved, engaged, and active in organizational life, your ethical decision-making will be tested on multiple occasions. You might consider these opportunities for practice and growth and having a solid base of self-awareness to work from will maximize your learning.

LEADERSHIP THAT MAKES A DIFFERENCE

In 1998, a 6-year-old Canadian named Ryan Hreljac learned that there are people in the world without clean water. What started as a goal to raise \$70 for a school project turned into an organization that has helped more than 1 million people in 16 different countries around the world.³ Because of Ryan’s efforts, these people have access to clean drinking water—what many would consider a fundamental human right. Fifteen years after its founding, Ryan’s Well Foundation has dug more than

1000 wells.⁴ Ryan has designed his life and professional career in alignment with the moral values of commitment to something higher than himself, with respect and caring for others. In addition, his efforts serve as a model for the virtues of charity, diligence, patience, kindness, and humility. It is important to note that no one appointed Ryan *leader*—he found a way to make a difference in the lives of others and took action. In the process, he has influenced thousands to make a difference as well.

Ethical Issues and the Student Experience

Learning Objective

4.1 Examine ethical issues that directly impact the student experience

Some of you reading may not see how this topic applies to you. Moral and ethical issues seem like the stuff of classroom discussions, case studies, and corporate drama. What is fascinating is that much like corporate life, the collegiate context is filled with moral dilemmas. In fact, when you become more in tune with what is happening around you, you will begin to see multiple situations that require your attention every week. Here are a few hypothetical examples of ethical scenarios that you may have come across. Take a moment to consider your immediate answer to each. What should you do in each case? What would

you do . . . especially if no one was looking or would find out? Then consider what other perspectives one might take on the matter. Choose one example that intrigues you. Discuss it with a friend, and note what values inform their perspective.

Rosario is a member of the hockey team. As a second-year member, this is his first time on the other side, part of the *in* group of veteran players. While he joined a successful team on every conceivable metric, the team has a culture of hazing, and he is feeling pressured to participate in activities that do not feel right. In fact, they are dangerous, and he feels uncomfortable even being involved. Rather than address his concerns with the team, he finds reasons to miss *newbie* activities and feels better that he does not actively participate. He wishes he knew how to convince his teammates that what was happening violated campus policy and was illegal, and the press would have a hay day if the activities were discovered. He does not want to be associated with such behavior but does not know what to do. How should he intervene?

MYTH OR REALITY?

I DON'T HAVE THE TITLE, I CAN'T MAKE A DIFFERENCE.

Myth . . . and Reality. Throughout this text, leadership is described as positional *and* non-positional. Every day, men and women without a title or formal position (e.g., the story of Ryan Hreljac at the beginning of this chapter) influence others toward a common vision and

make great change in the world. Under normal circumstances, *you do not* have to have a title to make a difference. However, to say that this is an absolute would also be false. Of course, there are situations and contexts where a title or formal power can help greatly.

Jeff is a third-year undergraduate biology major. Getting into a top medical school has been a goal of his (and his parents) for as long as he can remember. But in recent months, he has been having second thoughts. The work is not exciting, and he finds himself working on anything but his coursework. He is behind and feeling desperate. He knows that his grades and test scores will have a major impact on his options. Likewise, he knows that if he does not bring home a 4.0 GPA, his parents will be disappointed and angry. Rather than put in the time to earn the grades, he has been focusing on how he can beat the system. In recent months, he has identified and used some unethical resources to circumvent the system (i.e., websites, technology, etc.) so he can keep up the façade. He knows what he is doing could get him kicked out of school, but he is so far behind at this point, he does not have many options. How does he unravel himself from the situation he created?

REFLECTION QUESTIONS

When was the last time you witnessed or engaged in cheating behavior? What action did you take—if any?

Marissa just witnessed one of her small group members cheat on multiple exams. Every part of her wants to bring this behavior to the attention of the professor, but she cannot bring herself to tell him. What if the cheater, Peter, finds out that it was her? Quite honestly, she does not want to deal with the potential drama of outing her classmate. However, she has become more and more agitated as he seems to move farther and farther ahead

of her. People like Peter unfairly skew the curve, and the behavior has an impact on her grades. How should Marissa proceed?

Jamal is your best friend. The two of you went out to celebrate your birthday, and it has been a long night. Both of you have had more than your share of alcohol, and it is time to head home. Even though he is well above the legal limit, he is dead set on driving home. You have done all you can to persuade him not to drive, but he does not want to leave his car downtown overnight. You decide to take a hard stand and call a cab, and he has become more and more agitated. He starts calling you names and is making more and more of a scene. You know you could overpower him and take his keys, but he may become more and more physical. What do you do?

Juana is the recently elected president of the student government association (SGA) and one of your closest friends. In fact, you helped her get elected, and she was instrumental in helping you secure a Senate seat. In passing, you have noticed that she has been making some unilateral decisions that probably have not been discussed with others on her team. While it is likely no one will see, unilaterally allocating money to specific organizations and intentionally keeping others in the dark is becoming standard practice. In fact, she is highly skilled at not inviting key stakeholders that may stand in the way of her vision. When you bring it up, she becomes defensive and lashes out. What are your options moving forward?

If these examples are not enough to convince you that ethics should be a critical part of your leadership design, you might consider a real-world finding. When asked to choose the 15 most essential leadership competencies from a list of 74, leaders from across the world in over 30 different global organizations selected “has high ethical and moral standards” as one of the most important attributes—far more than most other competencies.⁵ This finding, in conjunction with the other most important competencies listed, amounts to the importance of creating a safe and trusting environment. While morals and ethics seem to be an individual concern, the reality is that behavior shapes culture, which, in turn, influences both what followers expect and how they work with you.

Ethics—The Key Concepts

Learning Objective

4.2 Define and identify key foundational ideas important to ethical leadership

As you begin to think about how you would navigate some of the scenarios described in the previous section, understanding some key terminology is helpful. Like many other topics, ethics suffers from a lack of clarity around even the most common terms. While scholars may have clarity, most students do not; they end up using terms and concepts synonymously. As a result, the topic can be confusing and the application less effective.

Ethics

an area of study that is concerned with codifying and defending right or wrong behavior in multiple contexts

Code of ethics

often a document that seeks to clarify right or wrong behavior in a profession or organization

Ethics/Code of Ethics

Ethics is an area of study that is concerned with codifying and defending right or wrong behavior in multiple contexts. Thus, a **code of ethics** is often a document that seeks to clarify right or wrong behavior in a profession or organization. For instance, there is a nursing code of ethics, a code of ethics for social workers, and even a code of ethics for librarians.

REFLECTION QUESTIONS

Should there be a code of ethics for leaders? What would your leadership code of ethics say is right and wrong behavior?

Moral Principles

Each code of ethics will highlight several behaviors that have been deemed universal—these are **moral principles**. Moral principles are *truths* about behaviors that have been widely accepted and adopted by individuals, groups, and societies. It is important to note that moral principles held by one group of individuals may not be held in such high regard by others. For example, the Universal Declaration of Human Rights adopted by many countries in 1948 works to codify acceptable and universal norms of behavior such as, “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”⁶ Some countries who have not signed the document may not see this as a moral principle.

Another moral principle highlighted in the Code of Ethics of the American Medical Association states, “A physician shall be dedicated to providing competent medical care, with compassion and respect for human dignity and rights.”⁷ Other examples of moral principles may include “Do good, avoid evil; Do unto others as you would have them do unto you (The Golden Rule); The end does not justify the means; Follow what nature intends;”⁸ as well as those such as committing to something greater than oneself and caring for other living things and the environment.⁹ In essence, moral principles are the philosophies upon which everything else is built. For instance, if the United States is built on the moral principle that “all men are created equal,” it must follow through on this expressed principle. The fact that the United States *was not* living this principle was a foundation of Martin Luther King, Jr.’s *I Have a Dream* speech.

“I have a dream that one day this nation will rise up and live out the true meaning of its creed: ‘We hold these truths to be self-evident: that all men are created equal.’”¹⁰

Virtues

Virtues are concerned with *living* the moral code. These are often referred to as morally good traits, behaviors, and/or habits that determine an individual’s character. Virtues are practiced and are often a mean between two extremes (see Figure 4.1). Virtues are not about what is right or wrong, but what a person *should* be. If the United States has a moral principle that “all men are created equal” then a virtuous man or woman would *act* in alignment with this statement. He or she would potentially practice the virtues of respect and justice. It should be noted that there is overlap between principles and virtues.

Thus, the real-world way of living your moral principles is by outlining and practicing your identified virtues. For some of you reading this text, you may choose to follow the thinking of others, such as Plato’s four cardinal virtues—wisdom, justice, temperance, courage.¹¹ For others, you may choose your religion as a source. For example, in Christianity, the seven heavenly virtues are wisdom, justice, temperance, courage, faith, hope, charity (love).¹² Regardless of how you choose the virtues to practice, the fact that you are intentionally working to develop your virtuous activity is a worthwhile endeavor.

Aristotle first developed the deficiency/excess spectrum.¹³ The Virtue Continuum (Figure 4.1) communicates the concept of virtue on this spectrum (in this example through the lens of servant leadership; you will learn more about servant leadership in Chapter 13: Creating a Culture That Cares). The key point for Aristotle in highlighting this continuum is to assert that it takes practical wisdom (*phronesis*) to determine the *golden mean* (i.e., a desirable middle ground). For instance, sometimes selfishness can be helpful and is the right thing to do. For example, every airline instructs that in the event of cabin pressure loss, you should secure your oxygen mask first, and then help others. This seems pretty selfish at first, but if you pass out because you are trying to help others first, everyone loses. The key is thoughtful intentionality. Intentionality allows the individual to *choose* the correct place on the spectrum more consciously. As you design your leadership, do you carefully consider the *golden balance*?

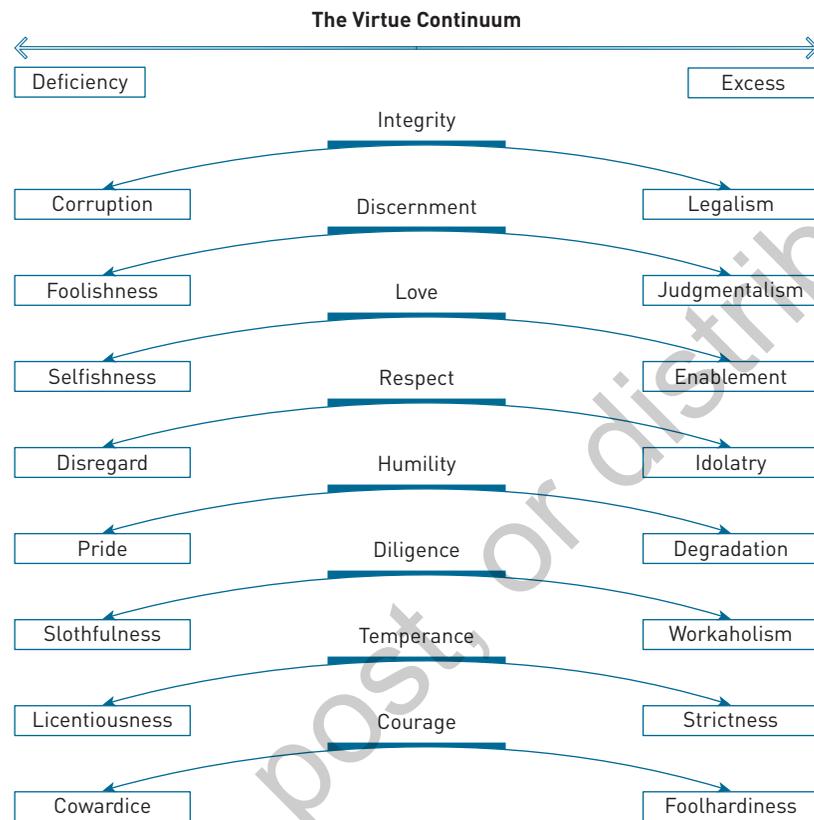
Moral principles

principles deemed *correct* or *incorrect* by individuals, groups, and societies

Virtues

a continuum of traits, behaviors, and/or habits

FIGURE 4.1 ● The Virtue Continuum: Examples of the Deficiency to Excess Spectrum



Source: Lanctot, J. D., & Irving, J. A. (2007). *Character and leadership: Situating servant leadership in a proposed virtues framework*. Retrieved from http://www.regent.edu/acad/global/publications/sl_proceedings/2007/lanctot-irving.pdf.

Practicing one's virtues helps an individual actively design their living moral principles or code. A common phrase is that "patience is a virtue." In other words, patience takes practice. For many of us, it takes intentional and deliberate work to master the virtue of patience. The American inventor and author Ben Franklin famously adopted 13 virtues¹⁴ that he revisited on a *daily* basis. While his definitions of each virtue may not be academic sounding, they accurately describe his intentions. His areas of work for which, in the beginning, he struggled are listed below.

Franklin's 13 Virtues¹⁵

1. Temperance. Eat not to dullness; drink not to elevation.
2. Silence. Speak not but what may benefit others or yourself; avoid trifling conversation.
3. Order. Let all your things have their places; let each part of your business have its time.
4. Resolution. Resolve to perform what you ought; perform without fail what you resolve.

5. Frugality. Make no expense but to do good to others or yourself; i.e., waste nothing.
6. Industry. Lose no time; be always employ'd in something useful; cut off all unnecessary actions.
7. Sincerity. Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.
8. Justice. Wrong none by doing injuries or omitting the benefits that are your duty.
9. Moderation. Avoid extremes; forbear resenting injuries so much as you think they deserve.
10. Cleanliness. Tolerate no uncleanliness in body, clothes, or habitation.
11. Tranquility. Be not disturbed at trifles, or at accidents common or unavoidable.
12. Chastity. Rarely use venery but for health or offspring, never to dullness, weakness, or the injury of your own or another's peace or reputation.
13. Humility. Imitate Jesus and Socrates.

REFLECTION QUESTIONS

Which of Franklin's virtues do you find meaningful and important? Which are not very important? Why?

Personal Values

Personal values are what you find personally essential or of some *worth*. Even if you aren't aware of them or have not named them, values drive behavior. Many of your values are only visible through your behavior. You are conscious of some values, but others are not easily named or understood. Pay close attention to your behavior, and you will have a better understanding of your values—healthy and unhealthy. You could value your car, your social status, family, your wardrobe, or financial independence. Likewise, you could value “taking care of number one,” but at an extreme, this may not be viewed as moral and/or virtuous. Visit <https://corevalueslist.com> for a list of 500 core values.

Personal values

beliefs or ideals that guide a person's behavior; what you find *personally* important or of some *worth*

Character

In essence, all of these concepts lead to an individual's **character**, which can indicate elements such as virtues, moral principles, and values. Hazing, cheating, stealing, lying, or treating another poorly could lead to being perceived as having weak moral character.

Character

the moral qualities of an individual

Integrity

The secondary definition of integrity describes something as having the condition of being whole, undivided, unified, and sound. When applied to a person, having **integrity** is often associated with having strong moral character and assumes alignment of one's word to deed. These may be promises we make to ourselves or others depending on the situation. When you as a leader are whole, the values on the inside show up as behaviors on the outside.

Integrity

having strong moral character; assumes alignment of word to deed

LEADERSHIP BY DESIGN



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STORYTELLING

Design Principle: Storytelling

Definition: A method of creating imagery, emotions, and understanding of events through an interaction between a storyteller and an audience. The elements of story typically consist of Setting, Characters, Plot, Theme, and Mood.

In Other Words: Once upon a time . . . somewhere . . . something really interesting happened . . . and they lived happily ever after.

For Example: Consider all the fun, interesting stories that also left you with a lesson: *The Little Engine That Could*, *The Three Little Pigs*, and so forth. Which stories immediately come to mind for you? Or consider more personal stories, such as how your grandparents started from nothing, the day you met that best friend, or that teacher who made a difference for you. All of those stories communicate values.

For Leaders: “Tell me a little about yourself” is one of the most common yet mystifying interview questions. Incorporating storytelling into your response illustrates a strong sense of self-design. Who are you? Use elements of storytelling to help highlight and demonstrate your values. Who are you, as a character in your story? What is your setting, and how do the aforementioned elements tie into the plot? Think to yourself, how can I as a leader better design myself so I can engage in the art of storytelling when necessary? How can I help other people read my personal road map?

Laws

Laws
rules developed by a social institution (e.g., state or nation) that govern correct behavior

Finally, **laws** are rules developed by a social institution (e.g., state or nation) that govern correct behavior. An act can be legal but not ethical, moral, or virtuous (e.g., cheating on your boyfriend or girlfriend). Conversely, you may break the law but still act within your values (for example, driving over the speed limit to get someone to the hospital). As a result, some values are legal, ethical, moral, and virtuous, while some are not—you can be immoral and still be following your values.

TABLE 4.1 • Key Definitions and Questions

	Definition	Key Question	Key Question
Moral Principles	Principles deemed correct or incorrect by individuals, groups, and societies	What moral principles underpin the major religions?	Can you identify moral principles that in hindsight were deemed immoral and/or illegal?
Virtues	A continuum of traits, behaviors, and/or habits	What are the opposite virtues associated with the seven deadly sins?	Which of Franklin’s virtues intrigue you the most?

	Definition	Key Question	Key Question
Integrity	Of strong moral character	Can one lack moral character and have integrity?	Can you think of an organization that lacks integrity?
Character	The moral qualities of an individual	Are you perceived as an individual of strong character?	Which of your personal values may conflict with your objective of being known as an individual of strong character?
Personal Values	What you find <i>personally</i> important or of some <i>worth</i>	Can an individual value good looks?	Can personal values be immoral?
Laws	Rules developed by a social institution (e.g., state or nation) that govern correct behavior	Thinking globally, can you identify a law that is immoral?	Can an act be legal but immoral?

REFLECTION QUESTIONS

- What does your online persona say about your character? Look at the list of virtues in the Skill Builder Activity and see which words do and do not align.
- What are examples of personal values you hold that could be perceived by others as immoral or lacking virtue? How could these values damage your character? Look to your behavior(s) for clues.
- What are the triggers that cause you to act in an immoral manner? Alcohol? Greed? Pride? Pressure? Ego?
- What virtues and moral principles were modeled for you in your home growing up? How about your community and school? How did your environment impact who you are today?
- Realizing that everyone is a *work in progress*, what does version “You 2.0” look and act like when it comes to this topic? Who or what will help you live a more virtuous life?

The Roots of Moral Development

Learning Objective

4.3 Recognize the roots and leadership implications of moral development

Parents and Family

So where do your moral principles, virtues, and personal values come from? Few would deny that your parents/primary caregivers and immediate family have a significant influence on character development. Good character “consists of knowing the good, desiring the good, and doing the good.”¹⁶ In those critical early years, it is these people who model right and wrong. The literature in this realm of research is quite fascinating. As you read the following passage, reflect on your own experiences. Do they align with the research?

Parents who were responsive to children's signals and needs and had a warm, loving relationship with their children produced children of strong, multifaceted character. Families who used an open, democratic style of family discussion, decision-making, and problem-solving produced children who exhibited five characteristics (compliance, self-esteem, conscience, moral reasoning, and altruism—all but empathy, self-control, and social orientation). Parents who used *induction* (praising or disciplining with explanations that include a focus on the consequences of the child's behavior for others' feelings) produced children with relatively more mature empathy, conscience, altruism and moral reasoning. Parents who set high expectations (*demandingness*) that were attainable and supported, had children who were high in self-control, altruism, and self-esteem. Parents who *modeled* self-control and altruism had children high in self-control and altruism.¹⁷

K-12 Education

Along with your parents, early childhood and your school experience have an important impact on character development. In his article, *The Science of Character Education*, Berkowitz highlights several findings based on the character education literature. First, the quality of relationships in the child's life matters. Said relationships need to be "benevolent (nurturant, supportive), authentic (honest, open), respectful (inclusive, valuing the student's voice), and consistent (predictable, stable)."¹⁸ Second, the child's environment is critical because they are learning about right and wrong based on what they observe. As a result, it is critical to pay attention to how people are treating one another in the child's presence. Clear, yet realistic and attainable, expectations is the third ingredient. By setting the bar realistically high, a child can build their efficacy and esteem. A fourth ingredient is communicating the importance of strong character. Students who engage in activities that allow them a chance to practice good character is the fifth ingredient. According to Berkowitz, students need "schools that promote student autonomy and influence. They need the opportunity to build skills such as perspective-taking, critical thinking, and conflict resolution, necessary for being a person of character."¹⁹ One type of practice may be opportunities to debate, reflect, and view multiple perspectives on critical issues.

College/University

The ongoing design of your character is happening even now. In their research on character development and college students, Kuh and Umbach found that the collegiate experience can accentuate an individual's character development.²⁰ Another study found that students who engage in volunteerism in high school showed the most amount of significant growth in college.²¹ Opportunities to expand one's horizons in and out of the classroom correlate strongly with character development (e.g., academically, socially, culturally).²² Opportunities for students to engage with people unlike themselves (e.g., political views, religion, ethnicity) also had a positive impact on students. In fact, roughly 60% of respondents reported that the collegiate experience helped shape their ethical code.²³ Learning about and developing your moral and ethical self continue through life, but this happens only if you mindfully engage, recognize your value-driven behavior, and strive to be the leader you want to be.

The Ethical Challenges of Leadership

Learning Objective

4.4 Examine and assess the ethical challenges of leadership

Ethical Issues in Five Domains

In essence, your parents, your teachers, and your community have been training you on what is, and is not, moral behavior from the time you were a baby. And while you may think that ethical decision-making is an academic topic, relegated to political and organizational leaders, nothing could be further from the truth. In fact, as a student, each of you has more than likely encountered an ethical dilemma in the last couple days. Regardless of age, country of origin, or economic status, ethical issues for an average student occur in five primary domains.

1. The academic domain (e.g., the classroom, group projects)
2. The family domain (e.g., parents, children, siblings, extended family)
3. The work domain (e.g., jobs, internships, co-op)
4. The extracurricular domain (e.g., activities, athletics, community)
5. The friendship domain (e.g., classmates, peers)

In the classroom, the most common ethical issues involve academic dishonesty (e.g., cheating, plagiarism). In families, ethical issues often present themselves as keeping secrets, end-of-life decision-making for loved ones, or issues of fairness and equity. In the work domain, ethical problems usually have to do with individual and group decision-making around money (e.g., expense reports, spending), human resources (e.g., layoffs, hiring), and strategy (e.g., legal vs. moral, environmental impact, ensuring growth/profit). Ethical issues in the extracurricular domain are similar to others because they involve topics such as equity/fairness (e.g., who is or is not included), dishonest behavior (e.g., cheating to win), and day-to-day politics of organizational life (e.g., popularity, power, access to resources). The friendship domain can be particularly challenging to navigate because it involves close-knit social circles (e.g., groups of friends) with their norms of what is, and is not, appropriate behavior (e.g., drug use, drinking and driving, treatment of significant others).

You are also embedded in a broader context. Each community, state/province, and nation also faces ethical dilemmas and issues that are rarely simple. They often involve multiple competing commitments that do not always lead to a clear resolution. For instance, between 2015 and 2017, the United States and other countries around the world struggled with the question of allowing Syrian immigrants into their country. In essence, the country's leaders were struggling with the competing commitments of inclusion and security. How leaders at the community, state, national, and global levels address issues such as terrorism, individual privacy, climate change, and trade have significant ramifications for their citizens.

REFLECTION QUESTION

Which of the five domains prove the most challenging for you to navigate ethically?

LEADERSHIP BY DESIGN

Design Principle: Propositional Density

Definition: The relationship between the aspects of a design and their meaning. Designs with high propositional density are more interesting and memorable than designs with low propositional density. “If your propositional density is below one, you probably have superfluous, merely decorative elements in your design, which do not add to the deep reading.”²⁴

In Other Words: It is better to create something simple with deep meaning, rather than something with many superficial messages.

For Example: Symbolism in literature is a textual form of high propositional density; the author

is conveying multiple meanings in a single written component.

For Leaders: A leader can use the concept of propositional density to think about his or her values as elements and their actions as the meaning they convey. What is the relationship between what leaders do and what they say they will do? Successfully designing relationships means putting forth thought, energy, and effort to create the desired effect. A high propositional density makes relationships engaging and memorable. Increased engagement and meaningful values lead to stronger relationships. As a leader, how can you foster relationships that have the most impact?

Why Individuals Fail to Behave Ethically

Decision-action gap

That space between deciding what you *should* do and actually *doing* it, which exists when an individual or group knows what the correct course of action should be, but struggles to make the *right* or *best* decision.

It is a rare human being who has not fallen victim to the **Decision-Action Gap**²⁵—that space between deciding what you should do and doing it. According to the Air Force Academy’s research, there are two primary reasons for this phenomenon—the individual succumbs to the challenge (e.g., pressures, fears/doubts) and/or the individual lacks the necessary character strengths (e.g., courage, self-discipline, resilience).²⁶ Other reasons may be that the individual simply lacks awareness that they are involved in an ethical dilemma or lacks the skills to navigate the situation successfully.²⁷ Interestingly, characteristics of the issue at hand may also affect an individual’s willingness to follow through on an ethical decision. For instance, there may be varied levels of perceived moral intensity (the degree to which the individual sees an issue as an ethical dilemma).²⁸ For example, one individual may not feel that drinking and driving is a significant offense, while others will perceive it as such. Another factor could be that the individual may be a victim of moral disengagement, which means that they lack ownership.²⁹ Moral disengagement “explains why otherwise normal people can engage in unethical behavior without apparent guilt or self-censure” (e.g., hazing).³⁰ A lack of moral ownership will also stall action.³¹ If an individual does not feel ownership for acting (e.g., curing hunger in a developing nation), it is unlikely they will engage.

So why do student leaders fail to act ethically? According to Schwartz,³² the literature points to six possible reasons (of course there are others). As you read each reason in Table 4.2, reflect on when and where you have experienced each over the course of your time in school.

REFLECTION QUESTION

When was the last time you fell victim to one of the reasons listed above?

TABLE 4.2 • Schwartz's Six Reasons for Unethical Behavior

Reason for Failing to Act Ethically	Example
Performance pressure (us vs. them; winning at all costs)	An individual who gets so caught up in <i>winning</i> that they sidestep the rules or lose sight of their values. For instance, a college athlete takes performance-enhancing drugs to gain an advantage.
Threats to self-efficacy (pressure to be successful)	Students who feel pressure to achieve a particular score or obtain a specific grade to be successful. For instance, a student cheats on a final exam because they need an A for their graduate school application.
Decision-making autonomy (nobody will find out)	The threat of being caught is low, and the perceived <i>gain</i> is enough to take the risk. For instance, a group of resident advisors violates the hall's policy on drugs because students have not yet moved in.
Interpersonal conflicts (who cares?)	An individual fails to do what is correct or <i>right</i> out of spite toward another. For instance, a faction of members does not attend the organization's philanthropy because they dislike the coordinator—they do not want her to succeed.
Bias (friends help friends)	An individual sidesteps the routine <i>process</i> because of a relationship with the decision maker. For instance, although many qualified individuals applied, a student supervisor only interviews his friends for a position on campus.
Managing important relationships (wink-wink)	An individual in authority overlooks a rule or requirement to avoid conflict or keep a relationship intact. For instance, a professor lets a favorite student slide on the attendance policy but not others.

Toxic and Bad Leaders and Leadership

Unfortunately, not all human beings are moral and virtuous—nor do they navigate the previously mentioned challenges in an effective manner. Whether it is a fraternity man hazing new members, an athlete accepting unapproved services and gifts, or a student leader intentionally keeping key players *out of the loop*, all are shades of what could be called toxic leadership. According to Jean Lipman-Blumen, toxic leaders are “individuals who, by virtue of their destructive behaviours and their dysfunctional personal qualities or characteristics, inflict serious and enduring harm on the individuals, groups, organizations, communities and even the nations that they lead.”³³

Men and women with power and authority have done unimaginable damage to the lives of others. Distinguishing between toxic/bad leaders and ineffective leaders is essential. We witness *ineffective* leadership each day. For instance, an athletic coach who does not achieve results on the field, an organization that does not meet its quarterly numbers, or a student leader who fails to lead his organization to success. While ineffective leadership is not desirable, it is also not surprising. Remember, leadership is a process, and sometimes that process includes setbacks that offer new opportunities to learn and reposition activities. High performance and effective leadership is usually the result of many adjustments, realignments, and lessons learned as an organization grows, pivots to meet new demands, or rebuilds after a difficult challenge. Ineffective leadership is also a part of any leader's growth and development. Failure is inherent in leadership.

So, what distinguishes toxic/bad leadership from ineffective leadership? Keywords and phrases, such as “dysfunctional personal qualities or characteristics” and “inflict serious and enduring harm,” provide guidance. Under normal circumstances, a good individual with moderately poor results would not be deemed *toxic* by most. A team captain who is physically abusing freshmen team members or a student leader diminishing the financial health of a student organization for personal gain is another story. However, a challenge with this conversation is that one person’s toxic leader may be another’s heroic leader (e.g., the names Donald Trump and Barack Obama will likely yield strong reactions at the dinner table depending on your family’s political persuasion).³⁴

Recall again the definition of leadership—the process of influencing others toward a common vision. Embedded in the definition is the sense that followers have a choice and have a voice in what constitutes common vision. Choice and voice are two words that one must keep in mind when exploring the topic of toxic leadership. In the case of toxic leadership, it is often the case that one or both of these are missing, and the leader and/or a small group of individuals holds power—often left unchecked. The *others* in the definition (e.g., group, organization, team members, citizens, employees) lack voice and choice. Because of this reality, horrible atrocities are happening across the globe as you read this text.

Toxic leaders present themselves in many ways, and various types of toxic leaders have been identified (see the work of Barbara Kellerman or Jean Lipman-Blumen). While not to the extreme of some of the examples explored in this chapter, it is likely that you have and/or will encounter the various shades of toxic leadership at some point in your career. Toxic leadership has a lot to do with the leader’s intent. While you may disagree with the policies of President Donald Trump or former President Barack Obama, as long as they are honest and allowing voice and choice, their perspectives can be viewed as well intentioned. However, each of us may have strong feelings around topics such as the war in Iraq, gun control, the Affordable Care Act, the Patriot Act, and Islamic State of Iraq and Syria (ISIS). These intense feelings often translate into perceiving a leader as toxic or bad. Likewise, if the leader’s well-intended actions fail (e.g., had Abraham Lincoln lost the Civil War), you may perceive it as bad or toxic leadership. As a thoughtful leader, and follower, you must be able to mentally separate leadership behaviors that stifle voice or choice, or have harmful intentions, from those behaviors that merely differ from your values or ideas.

A starting point to determine if an individual is toxic is to view the individual and their actions through the filters of voice, choice, and intent. Some simple questions around each of these may include:

Voice—Did the leader actively work to eliminate the voice of the people (in particular, people who may have disagreed)? Did he or she do so by fear, intimidation, and force? Were dissenting voices actively suppressed?

Choice—Did the leader actively work to eliminate the choice of the people? In particular, were others stuck with this individual and forced to adhere? Did the leader act with the best interest of the followers in mind?

Intent—Did the leader have the best intentions of the people/followers in mind? Did the leader and his/her followers work in alignment with generally accepted moral and ethical behavior? Did the leader lie, deceive, or cheat? Was he or she trying to protect power, authority, or wealth?

Courageous Followers and Dissent

In the face of the challenges and difficulties mentioned in the previous section, followers are often on the receiving end of toxic leadership. Sometimes designing your leadership means first designing yourself as an active follower and having to confront or address the bad behavior. Everyone is a follower at one time or another. As introduced in Chapter 3 (see the *Experts Beyond the Text* feature), effective followership is every bit as important to

your development and success as a leader. When considering followership, Chaleff notes a few key ideas:

- Follower is a role assumed at various times when working collaboratively.
- A follower shares responsibility for a common purpose with a leader, wants the activity to succeed, and works towards this end.
- In hierarchies, followers usually accept direction from formal leaders while influencing them to make choices that serve the common purpose better.
- Followers can dissent or can withdraw support from leadership actions they feel are not serving the common purpose well.³⁵

Followers construct their role in different ways. Carsten, Uhl-Bien, West, Patera, and McGregor found that these roles often comprised three general categories: passive, active, and proactive. At one end of the followership schema, *passive* followers were more likely to do what the leader wanted, displaying deference to the leader. *Active* followers sought to play a larger part in decision-making but only when leaders included them. At the other end of the followership schema, *proactive* followers wanted ownership in the endeavor: “Active and proactive followers emphasized the importance of constructively challenging their leaders and voicing ideas or concerns. Moreover, proactive followers identified blind obedience as a behavior that was associated with ineffective followership.”³⁶ Likewise, followers who romanticize the leader and view their role as subservient are more likely to follow through on unethical requests.³⁷

Pioneering scholars on the topic, Robert Kelley³⁸ and Ira Chaleff,³⁹ have identified several follower styles that can help you better understand the choice you have when determining which role you would like to play as a follower. Summarizing the work of Kelley and Chaleff, followers often take on the following styles: Partner, Individualist, Implementer, and Resource/Sheep.

The ideal style of followers for achieving a shared vision is that of Partner. An expressed goal of every leader should be to develop a team of engaged followers who feel like partners in the process of moving toward the common vision.⁴⁰ Recall from Chapter 1 that engagement is the degree of individual involvement, investment, and enthusiasm. Creating an environment where people feel and act like partners is challenging work. The leader must give away some of his or her authority and open themselves up to the thoughts and perspectives of others. By doing so, followers will *feel* engaged and work far above and beyond what they may typically give.

Men and women who do not feel that they are engaged as partners, but rather are outsiders with a slightly different vision or perspective than the leader, play the role of Individualist. Individualists are often openly opposed to the direction of the leader/group, but at times, they may be silent about their opposition. Individualists can play an essential role on teams—they can keep the group in check and help the team avoid groupthink. By playing a *devil’s advocate* role, the individualist helps a group explore multiple options before moving forward. However, taken to an extreme, an individual playing this role may damage group dynamics or marginalize themselves if they cannot separate their opinion from the desires of the group.

A third style that followers play is that of an Implementer. Implementers consistently *fall in line* with the leader and support them in their endeavors—they are conformists or *yes* people. As with the other styles, context matters as to when this approach is, or is not, appropriate. In one sense, everyone needs to fall into this approach from time to time. If the stakes are low, and you authentically agree with the direction, you can comfortably fall in line to support the leader. However, blindly following a leader in all instances can be dangerous and destructive. History’s toxic leaders (e.g., Joseph Stalin, Jim Jones, William Aramony) needed implementers to enact their visions.

A fourth follower style is Resource/Sheep. These individuals function as a *pair of hands* and will likely do whatever they are told. In many ways, they are indifferent. They are not partners, will not speak up, and will rarely take the initiative or implement anything. They merely follow instructions and do as they are told. At times, it may seem contextually appropriate for you to serve as a resource; however, the best followers are those who are mindful of what they are doing and why.

In summary, followership takes courage. It takes an exceptional amount of courage to intervene. In each case, followers logically know that something should be done, but the challenge lies in the decision-action gap—that space between deciding what you *should* do and actually *doing it*.⁴¹

REFLECTION QUESTION

What is the followership role that you most often assume?

Designing Your Ethical Leadership

Learning Objective

4.5 Design your personal approach to ethical leadership

Ethical Decision-Making

Are you ethically fit? Athletes, musicians, and other performers put in a great deal of training and practice before the big event. How often do you consider the ethical dimensions of decisions you make, much less practice? As noted, your family, faith, school, and culture have shaped who you are and the values you hold. Have you considered the different dimensions of those values and their importance? How often do you recognize that your behavior has been influenced by one of those values? What can you do to develop and maintain your ethical fitness?⁴²

For leaders and followers alike, ethics is more than analyzing all the sides of a situation. Leaders make decisions (even the decision to *not make a decision* is a decision). Hence, the term ethical decision-making involves acting on what you believe to be right or wrong in a situation—do I take part in hazing? Cheat on the exam? Cheat on my girlfriend? Drive drunk? Buy alcohol for underage friends? Misreport the expense report? Withhold critical information from my supervisor? In fact, the examples just provided are relatively straightforward examples of what students on college campuses face. And it is reasonably clear what the right or correct course of action would be in each instance. However, even though you know turning in a peer for cheating would be the right course of action, it can be challenging to act—this is the decision-action gap introduced earlier. Clarity about your values and vision of self is tantamount to ethical decision-making. This work takes practice,⁴³ and ideally, it occurs before finding yourself in an awkward position.⁴⁴

The decision-action gap in ethical decision-making is often substantial. Stop reading here and revisit the vignettes shared at the beginning of this chapter. Would you have acted or stood by? Would you have had the uncomfortable conversation? Would you have taken a stand or just acquiesced? Ethical decision-making involves logic *and* emotion. You may know what is right, but you feel afraid to *do* what is right. And that is why emotional intelligence is so valuable in the design of you as a leader and your leadership.

As you consider your ethical fitness, you may find that you have a great deal of knowledge about ethical decision-making models, ethical perspectives, toxic leadership, and courageous followership but lack the *skill* to navigate a complex moral dilemma.⁴⁵ It takes a great deal of intentional practice to become skilled at influencing others to behave in a way that may not serve them well in the short run (e.g., not cheating, ending the hazing). The following section is designed to provide a simple, yet robust, process to help develop an ethical and moral approach to leading others. The purpose was to integrate the thinking of many scholars into a single model that provides you with a framework for leading self and others.

The BASE Model

The BASE model provides a framework for building the skills of ethical leadership. BASE comprises four activities—each a fundamental ingredient to create a thoughtful starting point: (1) Begin With You; (2) Assess; (3) Seek Options; (4) Elect and Evaluate.

Begin With You

The first step in designing a moral approach to leading others is ensuring that you have done the appropriate inner work. For example, you know about the topic of moral leadership—you have clarity around your moral principles, virtues, and blind spots, and a vision for who you want to be (your character). What is your ethical code? Use that code as a guide as there may be instances when it is appropriate not to follow your code. Can you think of an example?

By designing your ethical code and the virtues for practice, you are actively and intentionally entering into a state of growth and development. This becomes your *true north* to help guide your thoughts and actions during difficult times. An English proverb asserts that “a smooth sea never made a skillful sailor.” In the beginning, a sailor must practice and prepare for what they will inevitably encounter; the more you engage in these turbulent waters, the more skilled you will become. The metaphor holds true for leadership—you will be tested in large and small ways. Are you ready with a basic framework, and are you practicing each day so that you are prepared when you leave the harbor for the open sea?

Key questions in this phase:

- What are the moral principles driving my behavior as a leader?
- What are the virtues I need to practice to help me better model a life of integrity?
- When do I have the most difficulty living a life of integrity? What are the triggers?
- What would people say about my character?
- What values do I hold that may prevent me from being who I want to be?

Assess

The second step is to assess. Although it may sound odd, many people fail to recognize when they are facing a moral dilemma. This can occur because of sheer ignorance, a lack of experience, an educational gap, an inability to scenario plan, a lack of empathy, or wrongly justifying/rationalizing behavior that is unethical. Awareness is paramount.⁴⁶ For instance, recall the brief vignette at the beginning of the chapter about Rosario, a relatively new member of the hockey team. Unless he is indeed in touch with his commitment to the moral principle of “do unto others” and his deliberate practice of the virtue of kindness, he may not consciously process that he is involved in a moral dilemma. Also, note that paying attention to your emotional reaction to a situation can be a biological indicator that you are facing an ethical dilemma. Being attuned to your responses to a situation is valuable data that may trigger the next phase.

In the Assess phase, you better define the ethical dilemma and perhaps better understand the problem. This may require research or further dialogue with peers, parents, or trusted advisors and mentors who can provide guidance and counsel. By exploring your thoughts and ideas with others, you can gain a better understanding of your thoughts, perspectives, and fears. Another option would be for you to benchmark the situation with your ethical code. By doing so, you may gain additional clarity on your potential courses of action and identify blind spots or cognitive biases that hinder your ability to think through the problem clearly.

Key questions in this phase:

- What emotions am I experiencing because of the situation?
- What worries me about this situation? What is at stake?
- What is the ethical dilemma I am facing, and what are the competing values at play?
- What is an appropriate use of my power and access to resources in this situation?
- What loyalties are at risk?
- What authority do I have to act? Am I a leader with formal authority? If not, how should I influence those with authority? What followership style is most appropriate?

Seek Options

Scenario planning and empathizing with others are critical skills during this phase. For instance, can you identify ten options for how Marissa could respond in her vignette on cheating? At one extreme, she could do nothing; at the other, she could turn the student in for his behavior. However, there are multiple options in between the two options previously mentioned, each of which has a set of positive and negative consequences for her and the cheating student. What options provide her with a win-win? Your goal should be to identify at least five options for moving forward. Move past the obvious choices and explore more complex options to resolve the dilemma.

In his book *The Ethical Challenges of Leadership*,⁴⁷ author Craig Johnson highlights five **ethical perspectives** that can help an individual view an ethical challenge through multiple lenses. By intentionally exploring numerous perspectives and options, you will be better prepared to land on a decision with a higher level of intentionality. Be advised that perspectives overlap, and each has strengths and weaknesses depending on the context.

The first of the five ethical perspectives is **Utilitarianism**, which means that one should do the highest good for the most significant number of people. This approach requires that the decision maker(s) explore the cost/benefits of their decision and the consequences of their actions—which can be difficult to predict.

The second approach is **Kant's Categorical Imperative**, which posits that an individual must do what is right at all costs. While this is noble, and indeed a plan that has its place, it can be difficult to employ this perspective in all situations. At the extreme, the costs may be your life or the lives of others. On the other hand, this approach can be a good reminder that doing what is right at all costs helps you to take a close look at what those costs could entail in all situations.

Justice as fairness asserts that individuals in a free and democratic society should have equal access and opportunity to benefit from specific rights. This perspective contends that as a leader, you should consistently work toward the idea that all citizens should have access to fundamental rights—not just a few in power. Of course, this aligns with the founding tenets of the United States. For instance, to quote the *Pledge of Allegiance*: “I pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all.”

Ethical perspectives

This describes five lenses through which to view ethical decisions including **Utilitarianism**, which means that one should do the highest good for the most significant number of people; **Kant's Categorical Imperative**, which posits that an individual must do what is right at all costs; **Justice as fairness**, which asserts that individuals in a free and democratic society should have equal access and opportunity to benefit from specific rights; **Altruism**, which means that you should *love thy neighbor* and make decisions from a place of benefitting others; and **Pragmatism**, which engages any of the ethical perspectives to address ethical issues, understanding that no one perspective can be correct all of the time.

Altruism means that you should “love thy neighbor,” and make decisions from a place of benefitting others. Highlighted in several religious texts, the principle of altruism requires that you work from a place of concern for the well-being of others. Like the other perspectives, altruism is an ideal outcome of any moral dilemma. In other words, you work to keep the needs, wants, desires, and views of others in mind as you decide a course of action.

Pragmatism may engage any of the other ethical perspectives. Its strength draws from the notion that no one perspective can be correct all of the time. Back to the vignettes, it will likely benefit you always to follow the principle of not drinking and driving or getting in a car with someone who has been drinking. In this instance, having a clear line of what is, and is not, acceptable and beneficial will protect you and your loved ones. However, Kant’s Categorical Imperative combined with altruism may cause you to help find a solution that creates a win-win (getting your friend’s car home and not drinking and driving).

A hallmark of the Seek Options phase is asking questions of yourself and others (depending on the challenge). Several scholars have outlined critical questions that may help you determine a course of action (e.g., Nash’s 12 Questions⁴⁸). Some of these may also help you better understand the problem (assess) as well.

1. How will my decision impact others?
2. What is at stake if I do not act? What is at stake if I do?
3. Which ethical perspective is most appropriate for this situation?
4. Who will be negatively impacted by my decision? Am I willing to take this risk?
5. How do others perceive the problem? Can I empathize with their experience of the issue?
6. What is my ultimate objective? What is the best case scenario or ideal future state?
7. Whom will my decision injure (physically/psychologically)?
8. Is my potential solution a long-term solution, or will this problem remain in the long run?
9. What are the unintended consequences of each option?

Select and Evaluate

In the end, you need to select an option and decide. Only the rarest of decisions ends up being perfect or ideal, or addresses every nuance of the issue. There will be unintended consequences, people will respond in unexpected ways, and various other contingencies will come into play. A useful way of thinking about your decision is that you are running your best-formulated experiment to see if it yields desired results. Expecting the unexpected is a useful mindset. If everything does work out, great, but that may not be the case. As new data present themselves, you may need to revisit the Assess and Seek Options phases.

Two critical points require emphasis. First, ensure that you have done your best to scenario plan the good and the bad of your decision. Second, ensure that you monitor and reflect upon and evaluate the results of your chosen course. Seeking the counsel of trusted advisors *after* the decision is just as critical in this phase as it is during the Assess phase.

Key questions in this phase:

- What were the unexpected consequences of my decision? Are they significant enough to warrant a reexamination?
- Are the results consistent with my future desired state or are adjustments needed?
- How do vital players feel about the decision? What are they seeing and thinking?

Your values and ethical actions strongly impact your credibility as a leader. The previous chapter posed the questions: How would you like to be perceived by others? And how can you become the person others desire to follow? Designing yourself as a leader must include developing an awareness of your values, attention to the decision-action gap, and deliberate efforts to enhance your ethical fitness. Failing to attend to these aspects of your leadership, and then subsequently failing your followers and organization, constitutes a moral failure in and of itself:

The failure (or refusal) of a leader to foresee may be viewed as an ethical failure; because a serious ethical compromise today (when the usual judgment on ethical inadequacy is made) is sometimes the result of a failure to make an effort at an earlier date to foresee today's events and take the right actions when there was freedom for initiative to act.⁴⁹

Chapter Summary

This chapter examined ethical issues that directly impact the student experience and highlighted some key terminology and ideas. These concepts included foundational ideas around ethics and your ethical code, moral principles, virtues and finding balance, integrity, values, and laws. Your moral development is the result of many influences, mainly family and education. Your growth continues even today.

All aspects of the leadership process comprise decisions, and as such, they are filled with ethical challenges. Those challenges, in leadership and life, can be categorized into five domains: academic, family, work, extracurricular, and friendship.

Perhaps most important, this chapter helps you design several dimensions of your approach to ethical leadership. Ethical leadership may feel like a set of extremes. On one

end, there is an ideal state for men and women—including qualities such as altruism, justice, and caring. At the other extreme, there are examples of toxic and bad leaders who have engaged in horrific acts that have done significant damage. While you may not experience this extreme, it takes a great deal of moral courage to lead *and* follow.⁵⁰

You can become a more skilled ethical decision maker by working on your ethical fitness. This starts with finding clarity about yourself and your values. Assuming your goal is to be an individual of sound character, you must determine your *true north*—who you are and what you stand for. The BASE model provides a strategy for you to practice ethical decision-making actively, so you are prepared when you face a significant ethical dilemma.

Key Terms

Character 99
Code of Ethics 96
Decision-Action Gap 104
Ethical Perspectives 110

Ethics 96
Integrity 99
Laws 100

Moral Principles 97
Personal Values 99
Virtues 97

CORE™ Attribute Builders: Build Now for Future Leadership Challenges

Attribute: Confidence

Builder: *Breaking Bad*, *The Making of a Murderer*, and *House of Cards*

We know that you have internalized information at a deeper level when you begin to see the concepts mentioned in this chapter in some of the television shows you binge on your favorite network. The three popular

shows mentioned above are examples of programming where the main characters struggle to live a virtuous life. As you watch these and other shows, can you see some of the concepts discussed in this chapter as they occur on the screen? If so, you are beginning to internalize the content. Questions to explore while watching may include:

- How does the primary character display attributes of toxic leadership?
- Discuss the character of the main character. What personal values guide his or her way?
- How do the main characters benefit from their followers?

Skill Builder Activity

Moral Principles, Virtues, and Ethical Decision-Making

Part 1: Exploring the moral principles that guide your approach to leadership is a critical activity for any leader. Recall that moral principles are *truths* about behaviors that have been widely accepted and adopted by individuals, groups, and/or societies. Below, you will notice a list of widely accepted moral principles that can serve as a foundation for your approach to leadership. Use your favorite search engine to explore the meaning of examples provided (and others as you see fit). Next, place a check mark (✓) next to your core four. The check mark indicates that you have explored its meaning, you could explain it to a friend, and it is of high value to you. The core four will serve as the foundation for your approach to leadership.

- Do good; avoid evil
- The Golden Rule
- Justice
- Rule of rescue
- Love thy neighbor
- Respect for persons
- Self-love
- Wisdom
- The end does not justify the means
- Follow what nature intends
- All men are created equal
- Do the greatest good for the greatest number of people
- Commitment to something greater than oneself
- Respect and caring for others

- Caring for other living things and the environment
- Faithfulness
- Mercy
- Love
- Sanctity of life
- First, do no harm
- Always do what is right, no matter the cost
- Equal consideration of interests

Part 2: Next, review the list of virtues provided and place a check mark (✓) next to your core four virtues that you believe, with practice, will help you best model your moral principles. The check mark indicates that you have explored its meaning, you could explain it to a friend, and it is of high value to you. Recall that virtues are concerned with living your moral principles. Virtues are widely accepted, morally good traits, behaviors, or habits that determine an individual's character. Virtues are practiced and are often a mean between two extremes. Virtues are not about what is right or wrong, but they are about what a person *should* be. Use your favorite search engine to explore the meaning of those we have included (and others as you see fit). Your core four will serve as opportunities for practice. Remember that Ben Franklin started his list because he *did not* have mastery of them. You *practice* the virtues. Regardless of how you choose the virtues to practice, the fact that you are intentionally working to develop them is a worthwhile endeavor. You may tell a friend that you are “practicing the virtue of . . .”

- Charity
- Chastity
- Cleanliness

- | | |
|---------------------------------------|---|
| <input type="checkbox"/> Compassion | <input type="checkbox"/> Self-efficacy |
| <input type="checkbox"/> Courage | <input type="checkbox"/> Silence |
| <input type="checkbox"/> Diligence | <input type="checkbox"/> Sincerity |
| <input type="checkbox"/> Frugality | <input type="checkbox"/> Temperance |
| <input type="checkbox"/> Generosity | <input type="checkbox"/> Thoughtfulness |
| <input type="checkbox"/> Hospitality | <input type="checkbox"/> Tolerance |
| <input type="checkbox"/> Humility | <input type="checkbox"/> Tranquility |
| <input type="checkbox"/> Independence | <input type="checkbox"/> Truthfulness |
| <input type="checkbox"/> Industry | <input type="checkbox"/> Wisdom |
| <input type="checkbox"/> Justice | |
| <input type="checkbox"/> Kindness | |
| <input type="checkbox"/> Moderation | |
| <input type="checkbox"/> Openness | |
| <input type="checkbox"/> Order | |
| <input type="checkbox"/> Patience | |
| <input type="checkbox"/> Prudence | |
| <input type="checkbox"/> Resilience | |
| <input type="checkbox"/> Resolution | |
| <input type="checkbox"/> Respect | |
| <input type="checkbox"/> Self-control | |

Part 3: While a general framework for ethical decision-making (BASE) is explored in this chapter, it is helpful to have *your process*—a process that you can recall with ease. A simple acronym can help you remember your process. It is important to remember that your core four identified in previous sections can help inform your decision-making process. While not every decision will align with the core four you have chosen, it is important to acknowledge them as you move through the decision-making process.

What is *your* four- to five-step process or a visual model for making an ethical decision? Using the space below this box, draw a diagram of your process or model. After doing so, benchmark it with the mini case studies shared at the beginning of the chapter to see if your process is realistic.