

Principles of Ethical Leadership

The five principles of ethical leadership presented here can be traced back to Aristotle. The importance of these principles has been discussed in a variety of disciplines, including biomedical ethics (Beauchamp & Childress, 1994), business ethics (Beauchamp & Bowie, 1988), counseling psychology (Kitchener, 1984), and leadership education (Komives, Lucas, & McMahon, 1998), to name a few. Although not exhaustive, these principles provide a foundation for the development of sound ethical leadership: *respect, service, justice, honesty, and community*.

Ethical leaders Respect Others

Philosopher Immanuel Kant (1724-1804) argued that it is our duty to treat others with respect. To do so means always to treat others as ends in themselves and never as means to ends. As Beauchamp and Bowie (1988, p. 37) pointed out, "Persons must be treated as having their own autonomously established goals and must never be treated purely as the means to another's personal goals." These writers then suggested that treating others as ends rather than as means requires that we treat other people's decisions and values with respect: failing to do so would signify that we were treating them as a means to our own ends.

Leaders who respect others also allow them to be themselves, with creative wants and desires. They approach other people with a sense of their unconditional worth and valuable individual differences (Kitchener, 1984). Respect includes giving credence to others' ideas and confirming them as human beings. At times, it may require that leaders defer to others. As Burns (1978) suggested, leaders should nurture followers in becoming aware of their own needs, values, and purposes, and assist followers in integrating these with the leader's needs, values, and purposes. Respect for others is a complex ethic that is similar to but goes deeper than the kind of respect that parents teach little children. Respect means that a leader listens closely to opposing points of view. It means treating subordinates in ways that confirm their beliefs, attitudes, and values. When a leader exhibits respect to subordinates, subordinates can feel competent about their work. In short, leaders who show respect treat others as worthy human beings.

Ethical Leaders Serve Others

A number of ethical theories emphasize a concern for the interests of others (ethical altruism). The service principle clearly is an example of altruism. Leaders who serve are altruistic: they place their followers' welfare foremost in their plans. In the workplace, altruistic service behavior can be observed in activities such as mentoring, empowerment behaviors, team building, and citizenship behaviors, to name a few (Kanungo & Mendonca, 1996).

The leader's ethical responsibility to serve others is very similar to the ethical principle in health care of beneficence. Beneficence is derived from the Hippocratic tradition, which holds that health professionals ought to make choices that benefit patients. In a general way, beneficence asserts that providers have a duty to help others pursue their own legitimate interests and goals (Beauchamp & Childress, 1994). Like health professionals, ethical leaders have a responsibility to attend to others, be of service to them, and make decisions pertaining to them that are beneficial and not harmful to their welfare.

In the past decade, the service principle has received a great deal of emphasis in the leadership literature. It is clearly evident in the writings of Block (1993), Covey (1990), De Pree (1989), Gilligan (1982), Greenleaf (1977), and Kouzes and Posner (1995), all of whom maintained that attending to others is the primary building block of moral leadership. Further emphasis on service can be observed in the work of Senge (1990) in his well-recognized writing on learning organizations. Senge contended that one of the important tasks of leaders in learning organizations is to be the steward (servant) of the vision within the organization. Being a steward means clarifying and nurturing a vision that is greater than oneself. This means not being self-centered, but rather integrating one's self or vision with that of others in the organization. Effective leaders see their own personal vision as an important part of something larger than themselves—a part of the organization and the community at large.

In short, whether it is Greenleaf's notion of waiting on the have-nots or Senge's notion of giving oneself to a larger purpose, the idea behind service is contributing to the greater good of others. Recently, the idea of serving the "greater good" has found an unusual following in the business world. In 2009, 20% of the graduating class of the Harvard Business School, considered to be one of the premier schools producing today's business leaders, took an oath pledging that they will act responsibly and ethically, and refrain from advancing their own ambitions at the expense of others. Similarly, Columbia Business School requires all students to pledge to an honor code requiring they adhere to truth, integrity, and respect (Wayne, 2009). In practicing the principle of service, these and other ethical leaders must be willing to be follower centered, must place others' interests foremost in their work, and must act in ways that will benefit others.

Ethical Leaders Are Just

Ethical leaders are concerned about issues of fairness and justice. They make it a top priority to treat all of their subordinates in an equal manner. Justice demands that leaders place issues of fairness at the center of their decision making. As a rule, no one should receive special treatment or special consideration except when his or her particular situation demands it. When individuals are treated differently, the grounds for different treatment must be clear and reasonable, and must be based on moral values.

For example, many of us can remember being involved with some type of athletic team when we were growing up. The coaches we liked were those we thought were fair with us. No matter what, we did not want the coach to treat anyone differently from the rest. When someone came late to practice with a poor excuse, we wanted that person disciplined just as we would have been disciplined. If a player had a personal problem and needed a break, we wanted the coach to give it, just as we would have been given a break. Without question, the good coaches were those who never had favorites and who made a point of playing everyone on the team. In essence, what we wanted was that our coach be fair and just.

When resources and rewards or punishments are distributed to employees, the leader plays a major role. The rules that are used and how they are applied say a great deal about whether the leader is concerned about justice and how he or she approaches issues of fairness.

Rawls (1971) stated that a concern with issues of fairness is necessary for all people who are cooperating together to promote their common interests. It is similar to the ethic of reciprocity,

otherwise known as the Golden Rule—“Do unto others as you would have them do unto you” variations of which have appeared in many different cultures throughout the ages. If we expect fairness from others in how they treat us, then we should treat others fairly in our dealings with them. Issues of fairness become problematic because there is always a limit on goods and resources, and there is often competition for the limited things available. Because of the real or perceived scarcity of resources, conflicts often occur between individuals about fair methods of distribution. It is important for leaders to clearly establish the rules for distributing rewards. The nature of these rules says a lot about the ethical underpinnings of the leader and the organization.

Beauchamp and Bowie (1988) outlined several of the common principles that serve as guides for leaders in distributing the benefits and burdens fairly in an organization (Table 1). Although not all-encompassing, these principles point to the reasoning behind why leaders choose to distribute things as they do in organizations. In a given situation, a leader may use a single principle or a combination of several principles in treating subordinates.

Table 1. Principles of Distributive justice

These principles are applied in different situations.

To each person

- An equal share or opportunity
- According to individual need
- According to that person's rights
- According to individual effort
- According to societal contribution
- According to merit or performance

To illustrate the principles described in Table 1, consider the following hypothetical example: You are the owner of a small trucking company that employs 50 drivers. You have just opened a new route, and it promises to be one that pays well and has an ideal schedule. Only one driver can be assigned to the route, but seven drivers have applied for it. Each driver wants an *equal opportunity* to get the route. One of the drivers recently lost his wife to breast cancer and is struggling to care for three young children (*individual need*). Two of the drivers are minorities, and one of them feels strongly that he has a *right* to the job. One of the drivers has logged more driving hours for three consecutive years, and she feels her *effort* makes her the logical candidate for the new route. One of the drivers serves on the National Safety Board and has a 20-year accident-free driving record (*societal contribution*). Two drivers have been with the company since its inception, and their *performance* has been meritorious year after year.

As the owner of the company, your challenge is to assign the new route in a fair way. Although many other factors could influence your decision (e.g., seniority, wage rate, or employee health), the principles described in Table 1 provide guidelines for deciding who is to get the new route.

Ethical Leaders Are Honest

When we were children, grownups often told us we must “never tell a lie.” To be good meant we must be truthful. For leaders the lesson is the same: To be a good leader, one must be honest.

The importance of being honest can be understood more clearly when we consider the opposite of honesty: dishonesty (see Jaksa & Pritchard, 1988). Dishonesty is a form of lying, a way of misrepresenting reality. Dishonesty may bring with it many objectionable outcomes; foremost among those outcomes is the distrust it creates. When leaders are not honest, others come to see them as undependable and unreliable. People lose faith in what leaders say and stand for, and their respect for leaders is diminished. As a result, the leader's impact is compromised because others no longer trust and believe in the leader.

When we relate to others, dishonesty also has a negative impact. It puts a strain on how people are connected to each other. When we lie to others, we are in essence saying that we are willing to manipulate the relationship on our own terms. We are saying that we do not trust the other person in the relationship to be able to deal with information we have. In reality, we are putting ourselves ahead of the relationship by saying that we know what is best for the relationship. The long-term effect of this type of behavior is that it weakens relationships. Even when used with good intentions, dishonesty contributes to the breakdown of relationships.

But being honest is not just about telling the truth. It has to do with being open with others and representing reality as fully and completely as possible. This is not an easy task, however, because there are times when telling the complete truth can be destructive or counterproductive. The challenge for leaders is to strike a balance between being open and candid while monitoring what is appropriate to disclose in a particular situation. Many times, there are organizational constraints that prevent leaders from disclosing information to followers. It is important for leaders to be authentic, but it is also essential that they be sensitive to the attitudes and feelings of others. Honest leadership involves a wide set of behaviors.

Dalla Costa (1998) made the point clearly in his book, *The Ethical Imperative*, that being honest means more than not deceiving. For leaders in organizations, being honest means, "Do not promise what you can't deliver, do not misrepresent, do not hide behind spin-doctored evasions, do not suppress obligations, do not evade accountability, do not accept that the 'survival of the fittest' pressures of business release any of us from the responsibility to respect another's dignity and humanity" (p. 164). In addition, Dalla Costa suggested that it is imperative that organizations recognize and acknowledge the necessity of honesty and reward honest behavior within the organization.

Ethical Leaders Build Community

Leadership is a process whereby a person influences a group of individuals to achieve a common goal. This definition has a clear ethical dimension because it refers to a common goal. A common goal requires that the leader and followers agree on the direction to be taken by the group. Leaders need to take into account their own and followers' purposes while working toward goals that are suitable for both of them. This factor, concern for others, is the distinctive feature that delineates *authentic* transformational leaders from *pseudotransformational* leaders (Bass & Steidlmeier, 1999). Concern for the common good means that leaders cannot impose their will on others. They need to search for goals that are compatible with everyone.

Burns (1978) placed this idea at the center of his theory on transformational leadership. A transformational leader tries to move the group toward a common good that is beneficial for both the leaders and the followers. In moving toward mutual goals, both the leader and the followers are changed. It is this feature that makes Burns' theory unique. For Burns, leadership has to be grounded in the leader-follower relationship. It cannot be controlled by the leader, such as Hitler's influence in Germany. Hitler coerced people to meet his own agenda and followed goals that did not advance the goodness of humankind.

An ethical leader takes into account the purposes of everyone involved in the group and is attentive to the interests of the community and the culture. Such a leader demonstrates an ethic of caring toward others (Gilligan, 1982) and does not force others or ignore the intentions of others (Bass & Steidlmeier, 1999).

Rost (1991) went a step farther and suggested that ethical leadership demands attention to a civic virtue. By this, he meant that leaders and followers need to attend to more than their own mutually determined goals. They need to attend to the community's goals and purpose. As Burns (1978, p. 429) wrote, "transformational leaders and followers begin to reach out to wider social collectivities and seek to establish higher and broader moral purposes. All of our individual and group goals are bound up in the common good and public interest." We need to pay attention to how the changes proposed by a leader and followers will affect the larger organization, the community, and society. An ethical leader is concerned with the common good, in the broadest possible sense.

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