

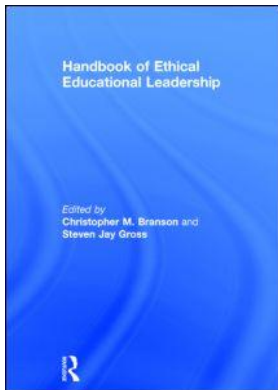
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THE POWER OF PERSONAL VALUES

CHRISTOPHER M. BRANSON

The purpose of this chapter is not only to describe one of the most fundamental components of ethical educational leadership—personal values—but also to illustrate their power. Personal values have power because they are a primary influence in each and every person's decision-making processes. Each and every choice, judgment, or evaluation that a person makes is influenced, consciously or unconsciously, by his or her personal values. Hence, if the life of today's educational leader is now rife with having to solve extremely difficult, complex, or ambiguous problems and/or having to choose between outcomes that are neither right nor wrong but, rather, varying degrees of better, then it follows that his or her personal values are directly active in guiding that person's leadership. From this chapter, leaders will be able to understand how their personal values are able to influence their leadership practice. Moreover, they will know how to ensure that their personal values are positively influencing such practice.

Fundamental to the importance of this handbook generally and this chapter in particular is the awareness that ethical leadership is not a natural outcome. Ethical leadership is only achievable through deliberate and conscious intention (Taylor, 2003). It is far less likely to be achieved instinctively or unwittingly. Regrettably, many leaders have had little or no formal exposure in regard to the nature of ethical decision making such that they are likely to lack a vocabulary to name ethical issues or to be able to articulate a moral landscape from which to generate an appropriate ethical response (Starratt, 2004). Hence, enhanced ethical leadership depends on leaders knowing how to interpret their personal realities more faithfully, and this is not attained naturally (Wilber, 2000a). Indeed, according to Langlois (2004, p. 89), "It seems necessary to train [leaders] in moral judgement and in ethics to render them capable of managing according to a renewed and responsible form of leadership." The educational leader must learn how to become an ethical leader.

To learn how to become an ethical leader begins with understanding the essence of what it means to be an ethical leader. Simply stated, ethical leaders are able to

deliberately attend to the needs of others at the expense of their own personal needs and desires. Most often, such attention to the needs of others is founded upon leaders' personal observations, intuitions, subjective impressions, and transcendent beliefs rather than explicit facts. Hence, ethical leadership development is about nurturing leaders' moral sensitivity through awakening their subjective consciousness and their transpersonal instincts in relation to the choices that confront them. It is about enabling leaders to accept their intuitions and instincts, their feelings and emotions, as valid sources of wisdom toward determining what is the best outcome that can be achieved for the good of others. The formation of any intuitions, instincts, feelings, and emotions in response to a given situation are formed within educational leaders from their own personalized values, beliefs, and motives rather than from externally prescribed and explicit analytical processes. In other words, the genesis of ethical leadership comes from within the leader and not from without. In this way it can be seen how the development of ethical leadership begins through the nurturing of a heightened moral sensitivity (Tuana, see Chapter 11), which compels leaders to examine the motives, values, and beliefs steering their decisions so as to ensure that it is the needs of others and not their own self-interests that are being attended to. As proposed by Burns (1978), ethical leadership "is a process of morality to the degree that leaders engage with followers on the basis of shared motives and values and goals—on the basis, that is, of the followers' true needs as well as those of leaders" (Burns, 2010, p. 36). The awareness that motives, values, and beliefs are at the heart of ethical leadership is not new; it is more that to date we have not striven to learn how to make this ideal a reality. This chapter provides a means for achieving it.

To this end, professional self-reflection is widely regarded as a valid approach to enhancing the moral sensitivity of leaders beyond technical expertise (Richmon, 2003). In particular, it is argued that "a process oriented focus on values contemplation seems to be gaining momentum, and in some ways, provides a far more promising direction for the future, than calls for the objectification of values through rational arbitrary criteria" (p. 43). Since values are normally unconscious dimensions of a person's inner self (Branson, 2005, 2009), such a self-reflective values contemplation process is about developing the leader's moral sensitivity by providing a means for making these unconscious values conscious. It is about nurturing a moral consciousness, as explained by Frattaroli (2001, p. 323):

When we talk about the goal of making the unconscious conscious we are really talking about the concept of free will—the idea that as we become more conscious we are less controlled by our desires and have more possibility of autonomous conscious choice that is not biologically determined. Where once [leaders were] controlled by the unconscious neurobiological forces of the drives, [they] will become free to direct [their lives] from the centre of [their] self-reflective moral consciousness.

Using self-reflection in this way to develop moral sensitivity involves gaining self-knowledge of one's inner world, to the finely differentiated layers and qualities of private experiencing, and being faithfully aware of one's responses to any moral dilemmas

(Branson, 2009; Mackay, 2004). It is the self having knowledge of both the mind and the body as experiences. Through the gaining of self-knowledge, people are better able to transcend both their minds and their bodies and thus can be aware of themselves as objects in awareness, as experiences. Hence, developing a moral sensitivity requires taking “the less travelled path whereby we look honestly at ourselves and take responsibility for our own faults” (Frattaroli, 2001, p. 225). This is not about being self-judgmental or self-condemning but rather self-accepting as the first step toward self-actualization. Truly coming to know one’s self is the necessary first step toward developing a better self. In this sense, moral sensitivity is about using self-knowledge to create a new personal meaning from all that one does and thinks about (Taylor, 2003). It is about creating an “inner voice” (p. 26) that tells you what is the right thing, the ethical thing, to do.

From a more precise perspective, the nurturing of moral sensitivity through self-reflection is about finding a practical way to gain self-knowledge of personal motives, values, and beliefs (Hodgkinson, 1996). Given that all ethical decisions involve the making of choices, which are directly influenced by personal motives, values, and beliefs, this means that the ethical decision-making process is inextricably influenced by personal motives, values, and beliefs. Through the gaining of self-knowledge about one’s personal motives, values, and beliefs, it is possible to ensure that these are commensurate with achieving desired ethical outcomes. Educational leaders are better able to judge their own behavior in order to ensure that it achieves their personally desired ethical standards through knowing their own personal motives, values, and beliefs. The knowing of personal motives, values, and beliefs nurtures moral sensitivity, which then enhances the educational leader’s ethical decision-making capacity.

Previous research (Branson, 2005, 2007) suggests that in order to gain self-knowledge of the role played by personal motives, values, and beliefs in influencing personal behavior, it is first necessary to know how these are formed. Unless the formational elements of personal motives, values, and beliefs are clarified, they remain subliminal and notional components of the inner self, and the relationship between these and behavior remain concealed or misunderstood. Hence, it is essential to come to know the inner antecedents of personal motives, values, and beliefs.

Drawing on literature from the fields of cognitive and behavioral psychology and values theory, it can be seen that the self is constituted from the integration of one’s self-concept, self-esteem, motives, values, beliefs, emotions, and behaviors (de Bono, 2009; Griseri, 1998; Hultman & Gellermann, 2002; Leary & Tangney, 2003; Osborne, 1996; Weisinger, 2009). 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 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, emotions, and beliefs. The integration of all of these components of the self influences the manner in which the individual thinks about, perceives, and responds to his or her world. These components come together to form the core of the self, and the complexity of the self evolves from these through the addition of other cognitive, psychological, social, and kinesthetic processes.

In addition, the literature proposes that this indirect connectedness between the self-concept and behaviors is made more complex by the decreasing degree of consciousness that one has of one's beliefs, emotions, values, motives, self-esteem, and self-concept (Westwood & Posner, 1997). These components of the self appear to be ever-increasingly subliminal components and are little influenced by sensory feedback from one's reality. They are inner, tacit, and increasingly intangible behavior-governing components of one's being. Hence, the seeking of self-knowledge about one's inner self is not a natural process and requires a deliberate undertaking. In order to be able to effectively gain self-knowledge, people require guidance in knowing what to look for in their selves, and they need to learn self-reflective ways (Cashman, 1998; McGraw, 2001; Wilber, 2000b). Mostly, people have limited self-knowledge.

The diagrammatical representation in Figure 13.1 has been designed to illustrate the understandings provided by the literature of how a person's behavior is influenced by the various components of the Self.

This diagrammatical representation not only highlights that one's self-concept is at the heart of one's self, by placing it at the core of the representation, but it also illustrates the sequential order of the components as one moves from self-concept to behaviors. Also highlighted is the understanding that one's level of conscious awareness of the role played by each component in influencing the achievement of a desired purpose typically increases as one moves out from the center of the representation. People have little or no conscious awareness of how their self-concept is influencing the achievement of a particular desired purpose, whereas they are usually fully conscious of how the achievement of this desired purpose is being influenced by their

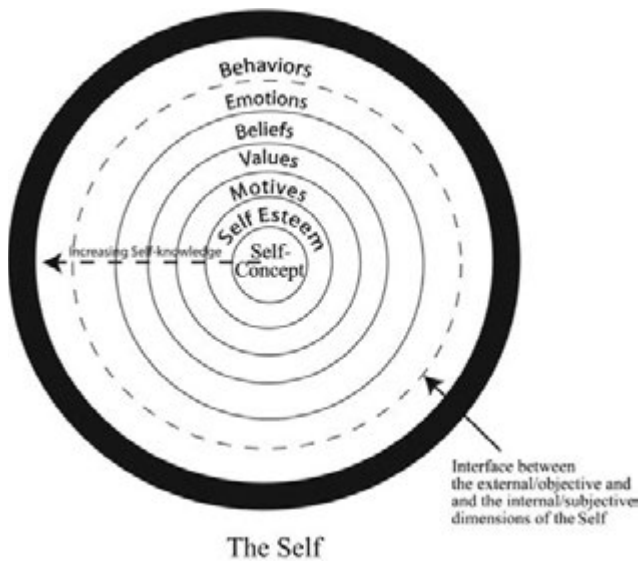


Figure 13.1 A diagrammatical representation of the various components of the Self as presented by the literature, which shows how these components are able to interact in order to influence a person's behavior (Branson, 2010, p. 51).

behavior. The final understanding conveyed by this diagrammatical representation is that each component is not a discrete entity but rather is interrelated and interactive. The inner components are each antecedents of their adjacent outer component, but they in turn depend on feedback from their outer neighboring component to maintain relevance. In this way, each component helps to create the united self.

Although it is possible to view these common general components as forming a united self, it must be realized that each self is unique to the individual person (Elliott, 2001). The manner by which these components interact is very idiosyncratic because each person's subliminal interactive processes are unique and distinctive. A similar act evinced by two different people, even in apparently identical circumstances, is likely to reflect quite unique ways of blending these components of their self. Furthermore, these components of their self influence how they understand and interact with all of their reality and are not limited to just one aspect of their life. One's emotions, beliefs, values, motives, self-esteem, and self-concept are not only unique to the individual but they are also relatively consistent and impact in a similar way on all aspects of one's life.

This means that in order to develop ethical leadership by nurturing leaders' moral sensitivity, it is necessary to devise a means by which they are able to gain self-knowledge of their inner self. Leaders must be able to come to know how their self-concept and self-esteem influences their motives, values, beliefs, and emotions, thereby impacting on their ethical leadership behavior. In this way, leaders are able to consciously monitor their inner influences as they attend to ethical issues in order to ensure that they are able to act freely in achieving the best ethical outcome. It is through the bringing of naturally existing unconscious inner phenomena into their consciousness that initiates educational leaders' progress toward becoming ethical leaders.

Once it is understood what knowledge of the self educational leaders need to bring into their consciousness so as to develop their ethical leadership capacity, the next step is to appreciate how this can happen in a natural and easily achievable way. Wilber (2000a, p. 243) posits that consciousness "is not part of the brain. The mind, or consciousness, is the interior dimension, the exterior correlate of which is the objective brain. The mind is an 'I', the brain is an 'it'. You can look at a brain, but you must talk to a mind, and that requires not just observation but interpretation." Moreover, this essential task of interpretation can be accomplished only through introspection and self-reflection (Frattaroli, 2001). People must learn to interpret the depths of their inner self more adequately and more faithfully so that their inner influences on their lives become more transparent (Wilber, 2000b). However, most people do not have such self-knowledge, as this commitment to introspection through reflective self-inquiry and reflective self-evaluation is not something people do naturally or accurately or that automatically influences their behavior (Bandura, 1986; Branson, 2007, 2009; Hall, Lindzey, & Campbell, 1998; Hodgkinson, 1996, 2003). Genuine self-knowledge depends upon an avoidance of being false to one's real self, and this requires deep personal honesty and arduous effort (Trilling, 1972). Self-knowledge can be formed only within people who have a strong motivation to know more about their own inner self and to value gaining an accurate image of their authentic self. People need to learn how to be appropriately introspective as a means of increasing their consciousness.

Hence, the research approach (Branson, 2005, 2007) used to explore self-reflection and its influence on the development of ethical leadership followed the lead presented in the literature of a deeply structured approach to introspection and self-reflection (Lord & Hall, 2005). Deeply structured self-reflection incorporates learning how 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” (Lord & Hall, 2005, p. 592). At the heart of such a deeply structured process of self-reflection is the need to assist people to come to know their self-concept. Increasing people’s knowledge of their self-concept is essential for the nurturing of personal authenticity (van Knippenberg, van Knippenberg, De Cremer, & Hogg, 2005). It is through coming to know and understand their self-concept that people are able to develop an appropriate meaning system from which to feel, think, and act with authenticity (Shamir & Eilam, 2005). This meaning system arises from having a deeper awareness of their emotions, beliefs, values, motives, and behaviors (Leary & Tangney, 2003). As a result, the person is then able to act in accordance with appropriate emotions, beliefs, motives, and values. In this way, according to Taylor (2003), introspection and self-reflection provide “moral salvation” (p. 27) because they help to recover the person’s own “authentic moral contact” (p. 27) by pointing “towards a more self-responsible form of life” (p. 74). Furthermore, the literature proposes that it is through reflecting upon their “personal narratives” (Sparrowe, 2005, p. 11) or “life-stories” (Shamir & Eilam, 2005, p. 6) that people are able to come to know their self-concept.

Based on these understandings, Branson’s (2007) research used an *inside-out approach* in implementing a deeply structured self-reflective process. By this it is meant that the participants were provided with a comprehensive set of guiding self-inquiry questions that commenced with the innermost core component of their self, their self-concept, and then progressed sequentially outward through their self-esteem, motives, values, beliefs, and, finally, behaviors. The aim of this process was to, first, isolate and examine a key influential personal image held in the participants’ self-concept and then to sequentially trace the impact of this image through their self-esteem, motives, values, beliefs, emotions, and behaviors. According to the literature, these key influential personal images are formed during a unique life experience, called a “trigger event” (Gardner, Avolio, Luthans, May, & Walumbwa, 2005, p. 344) or “defining moment” (McGraw, 2001, p. 98), which can occur at any time throughout the life of a person.

The initial self-reflection research (Branson, 2005, 2007) followed the lead presented in the literature whereby the educational leader participants used general trigger events or defining moments from within their personal lives. These were life experiences that were deemed to be highly significant, the detail of which could be readily recalled. However, once the process of deconstructing each of these experiences into insights aligned with the participants’ understandings of their own self-concept, self-esteem, motives, values, beliefs, emotions, and behaviors proved achievable and beneficial, subsequent successful application of this process in leadership development courses and workshops has allowed participants to reflect upon, and similarly deconstruct, key experiences in their professional careers. It would seem that any

moment that appears to a person to be a vitally important experience, such that it can be easily and richly remembered, provides an opportunity for critical and constructive reflection and thereby offers a vehicle for coming to know one's inner self.

However, a vital understanding about such an image of the self is that it is created from an interpretation of the particular life experience. It is not formed on factual evidence but rather on subjective perceptions and interpretations. Despite this lack of objectivity associated with the created image, the person's physical and emotional response to this very important life experience then becomes a guiding influence for how the person reacts to subsequent situations through a process known as "repetition compulsion" (Frattaroli, 2001, p. 196). Whenever the mind interprets another life experience as having very similar demands and characteristics, people will automatically react as they did when responding to the initial important experience. Hence, the self-concept image, formed during this important life experience, continues to be at the center of the response to new life experiences. Reflecting on the original life experience, and its inherent personal images, emotions, and behaviors helps to clarify current behavioral responses to situations perceived as having similar defining characteristics. In other words, people have gained essential self-knowledge, which enables them to more closely critique their behavior.

Specific to the development of ethical educational leadership, such a deeply structured self-reflective process enables leaders to not only more accurately determine their actual values but also to ensure that they are being influenced by those values that they would wish to influence their behavior. When unacknowledged values are influencing our behavior, these values control our behavior. Under such conditions, while we might desire to be influenced by values that would ensure that we act ethically, if our actual values are not commensurate with our acting ethically, then in the most crucially important times, when circumstances and demands are most challenging and when it is absolutely essential that we act ethically, we will be influenced under such pressure by our actual values and not our desired values such that it is unlikely that we would act ethically.

However, while unacknowledged values control behavior, acknowledged values can lead behavior. Once we are able to come to know our actual values, we can control them. On the one hand, those of our values that we truly wish to influence our behavior can be more strongly supported toward doing so. On the other hand, those of our values that we recognize as not always enabling us to act in the way we would wish to can be closely monitored in order to minimize their effects or be deliberately suppressed if necessary when facing a complex ethical dilemma. It is in this way that we are able to work toward ensuring that the right values are leading our behavior.

A DEEPLY STRUCTURED SELF-REFLECTION PROCESS

With these general principles in mind, the following deeply structured self-reflection process is offered for guidance toward the gaining of relevant self-knowledge about one's own personal values. The process begins with the person recalling to memory, and in as much detail as is achievable, a personal or professional life experience that has left a lasting impression. While, in most instances, such life experiences are

likely to have occurred over a finite time span, on some occasions individuals have reflected on a significant life experience that occurred over a more prolonged period of time. The most critical feature for guiding the choice of a life experience to reflect upon is its perceived high level of significance and not the relative length of transpiration. Furthermore, the level of significance is often directly related to the depth and clarity of recalled details. The more details that can be recalled, the more profound will be the knowledge gained about the self from the reflection process (Table 13.1).

Table 13.1 Questions to guide a person's deeply structured self-reflection process focusing on a previous personal or professional experience perceived as being character defining

COMPONENT	GUIDING QUESTIONS
Self-concept	<ul style="list-style-type: none"> • Describe this defining experience. What happened that made this experience so significant? • What impressions/feelings about yourself did you sense at this time? Was this what you expected to happen? Were you proud? Relieved? Excited? What impressions/feelings do you gain about yourself now when you recall this time? Why? • What benefits (physical and/or social and/or affective) did you gain from this time? • Who was there with you? What part did they play in how you felt about this time? • What was your mental/physical experience? Were you able to fully comprehend and enjoy the moment? Were you in control or a little shocked? • What were you saying to yourself? • How would you have felt about yourself if you had not achieved the outcome that you did? • How would you change the way you responded to the situation if you could? • What image or understanding about your self did this achievement instill in your memory?
Self-esteem	<ul style="list-style-type: none"> • What was your previous understanding about your capacity to deal with the demands of this experience prior to this time? • In what ways did this experience change your understanding of yourself? • How did this moment influence your sense of self-worth? What level of self-esteem does it create in you as you now reflect back on it? • Have you ever previously experienced a similar situation but did not achieve the same outcome? If yes, how did this previous occasion make you feel about yourself? How does this previous experience still influence your thinking about yourself?
Motives	<ul style="list-style-type: none"> • From this experience, what are your motives when having to respond to similar situations? What do you try to do to ensure you are able to achieve the best outcome? • How is your thinking about yourself in such similar situations influenced by other motives (e.g., personal/professional reputation, loyalty to family, gaining a better career, responsibility to your community, cultural expectations)? • What were the reasons behind how you chose to respond to this experience? Why were these reasons important to you?
Values	<ul style="list-style-type: none"> • What qualities/characteristics do you value most in your self in the way you responded to this situation? Why is each of these important to you? Do these values always provide you with a sense of success? Do these values sometimes cause you to become annoyed with yourself? • What qualities/characteristics do you value least in your self in the way you responded to this situation? Why do you dislike these values? Do these values put pressure on you? Why? In what ways, if any, are these values ever of any help to you? • What qualities/characteristics would you like to have had in your self that you feel would have helped you to respond even more capably to this situation? Why would these have helped you?

(Continued)

Table 13.1 (Continued)

COMPONENT	GUIDING QUESTIONS
Beliefs	<ul style="list-style-type: none"> • What are your personal beliefs about yourself now when you face similar situations? • How would you describe yourself to someone you have just met based upon how you responded to this experience? • What personal/professional strengths enabled you to deal with this experience? In what other ways do these strengths help you? • What, if any, personal/professional weaknesses became apparent to you during this experience? In what other ways do these weaknesses influence your life?
Emotions	<ul style="list-style-type: none"> • What was your emotional reaction to this life experience? What do you think caused you to feel this emotion(s)? • Where else in your life do you experience very similar emotions? • In what ways have any of your desires, hopes, or dreams about yourself been affected by this experience? • In what ways, if any, has this experience left some uncertainty or fear in you about having to cope with other similar situations in future?
Behaviors	<ul style="list-style-type: none"> • When responding to this or similar life experiences, which of your particular behaviors: (a) make you feel very pleased about yourself? (b) make you wish that you could do this differently? • As a result of this important experience in your life, what behaviors/routines/habits: (a) Do you really like to do? (b) Do you avoid doing? • What other, if any, behaviors/routines/habits would you like to develop in order to respond to life experiences like this with even more confidence and capacity?

Such a deeply structured self-reflection process not only helps the leader to itemize and explicate the many and diverse outcomes that resulted from the particular chosen life experience but also it helps to create an awareness and an appreciation of the holistic nature of how his or her behavior is affected by the interconnectedness of all of the inner components of the self. This is because this deeply structured self-reflection instrument directly reflects the previously presented conceptual framework in Figure 13.1, which was designed to illustrate the understandings provided by the literature of how a person's behavior is influenced by the various components of the self. The extreme left-hand column displays these components in the order of importance established in the literature, commencing with the self-concept and progressing through to the actual behavior. Hence, this instrument provides an essential insight into the coherence and comprehensiveness of unconscious cognitive processes associated with not only the particular life experience under reflection but also of human behaviors in general.

Through the application of this comprehensive, deeply structured self-reflection process to an important personal or professional life experience, a leader is able to comprehend how a particular self-concept image influences the adoption of certain personal motives, values, and beliefs. In so doing, it is far more likely that leaders will come to know their actual values. It must be remembered that people are normally not aware, or only partially aware, of their values (Branson, 2005; Hultman & Gellermann, 2002) because these are often tacit, subliminal, intangible, inner influences on their behavior (Sarros, Densten, & Santora, 1999). Thus, having to name your values is not a simple and straightforward task. This means that not only are people often unaware of many of their values but also when they endeavor to openly clarify their values,

there is a strong possibility that they may unintentionally or intentionally state false values (Cashman, 1998; McGraw, 2001). People can lay claim to values that in reality are not the values that are truly impacting their behavior. This tendency for people to make false judgments about their personal values has resulted in the formation of three categories of personal values. Espoused personal values are those that people falsely say they value; desired personal values are those that people would like to have guiding their behavior; and actual personal values are those that are consistently guiding the person's behavior. When given lots of time to think and plan, particularly when what constitutes an appropriate response is more obvious, people can choose to act so as to suggest that their behavior is being influenced by espoused or desired values. However, when a response is called for within a more ambiguous, intense, complex, high-stakes, and immediate context, it is the person's actual values that will come to the fore and influence the person's behavior unless the person is able to intentionally control them. As has been said before, people can control their actual values only if they know their actual values. It is when the conditions are more ambiguous, intense, complex, high stakes, and immediate that it becomes essential for leaders to know their actual values. In order to be ethical, leaders must come to know their actual values.

In addition to coming to know their actual values, this deeply structured self-reflection process enables leaders to reflect more critically on their actual values in order to determine whether or not these are always positive and helpful influences on their leadership behavior. The data generated by the deeply structured self-reflective process provide leaders with the opportunity to nurture their moral consciousness by enabling them to take control of any actual personal values that have previously been tacitly influencing their leadership behavior in ways that were contrary to what they would have wanted. For instance, people might value the quality of assertiveness as one of their innate personal attributes. However, by consciously recognizing this as a personal actual value, they have the capacity to apply it when it helps to achieve an ethical outcome or they can suppress its influence on them when it is likely to achieve a self-interested and/or unethical outcome. In this way, the self-reflective process provides a means for leaders to ensure that they act in a more ethically desirable and acceptable way.

HARNESSING THE POWER OF PERSONAL VALUES

Where once what it meant to live an ethical life was dictated by external sources such as religious institutions and reinforced through social roles and responsibilities, now being ethical is linked to our understanding of what it means to be truly human. As Starratt (2003, p. 137) attests, "One's morality flows from one's humanity." Furthermore, Starratt argues that there are "three qualities of a fully human person; autonomy, connectedness, and transcendence. These are the foundational human qualities for a moral life; it would be impossible to be moral without developing these qualities." Thus, by nurturing leaders' moral consciousness, the deeply structured process of self-reflection enhances leaders' ethical leadership capacity because it enables leaders to consolidate their achievement of autonomy, connectedness, and transcendence.

First, striving for autonomy as a means of enhancing one's ethical leadership is about developing "self-truth" (Starratt, 2003, p. 137), "self-determining freedom" (Taylor, 2003, p. 27), or "free will" (Frattaroli, 2001, p. 323). As leaders become more conscious of all the factors that are impacting on their ethical judgments, they are less controlled by their self-centered desires and have more possibility of making an autonomous conscious ethical choice. Leaders become free to direct their lives from their self-reflective ethical consciousness. Moreover, the greatest source of influence over the behavior of leaders comes from their own inner self where unconscious values "influence at least 70% of their daily behaviour" (O'Murchu, 1997, p. 138). A leader's will is not free when it is being largely controlled by unconscious influences. This is manipulated will rather than free will. Hence, the development of a leader's autonomy is dependent upon bringing these normally powerful but unconscious instinctual influences into consciousness and, thereby, under direct control.

By means of this structured approach to self-reflection, leaders are more readily able to clearly distinguish the inner influences on their leadership behavior, including their self-concept, self-esteem, motives, values, beliefs, and emotions. They are able to become very definite and specific about the previously unconscious influences upon their chosen response to the particular life experience. Knowledge of the likely antecedent determinants of their leadership behavior enables leaders to have enhanced clarity and greater certainty about their behavior because they have gained self-knowledge about its antecedents. The structured self-reflection process allows leaders to become explicitly conscious of what had previously been unconscious influences on their leadership behavior and, thereby, are more readily able to initiate freely chosen and explicitly desired behavior. On the one hand, if they are sincerely satisfied with the behavioral response to the particular life experience, because it was influenced by appropriate and desirable values, then leaders can initiate a similar response in the future with confidence and certitude. On the other hand, if leaders on reflection become dissatisfied with the behavioral reaction to the particular life experience, because it was influenced by inappropriate or undesirable values, then they can consider alternative better ways to respond to similar experiences in the future. It is in this way that such leaders are acting autonomously, and thus more ethically, because they are becoming the authors of their own self-truths, the creator of their own true selves, because they are freely and deliberately choosing how they wish to respond to particular life experiences rather than being unconsciously reactive based upon preexisting unacknowledged inner influences.

Secondly, the pivotal role of connectedness in ethical consciousness, claims Harris (2002, p. 215), can be clearly seen by examining the roots of the word "consciousness." Here, it is found that "consciousness" comes from the Latin *con*, which means "with," and *scio*, which means "to know." Consciousness is "knowing with," and this makes it a relational activity. Consciousness requires an "I" and a "we"—two distinct entities capable of forming a relationship. Developing an ethical consciousness is not only about coming to know ourselves, but it is also about knowing how to relate to others in a more mutually beneficial and rewarding way. A person's ethicalness crucially depends on dialogical relations with others (Taylor, 2003). In particular, developing an ethical consciousness is about realizing that we all create self-fulfilling

prophecies in our interactions with others. “We expect people to behave according to our projective expectations and without intending it we elicit in them reactions that confirm those expectations” (Frattaroli, 2001, p. 231). Hence, an important aspect of nurturing an ethical consciousness is about recognizing personal, unconscious, self-imposed relationship inhibitors. Once these are made conscious, they can be removed in order to expand the range of people with whom we can empathize and whom we can recognize as part of our ethical responsibility.

This structured self-reflection process generates this outcome because it asks leaders to go on a journey of self-discovery to uncover their inner self but also to become more aware of how some of their inner values might be enhancing or restricting aspects of their interpersonal relationships. By knowing and understanding their inner self, leaders can become more discerning about their leadership behaviors, particularly in regard to how the inappropriate application of some of their values could be hampering their leadership behaviors by diminishing the quality of their interpersonal relationships with some members of their school community.

Finally, the concept of transcendence within the context of ethical leadership encapsulates the essential commitment to be continually striving to be a better person. To this end, Wilber (2000b, p. 264) proposes that “increasing interiorization = increasing autonomy = decreasing narcissism.” In other words, the more self-knowledge leaders have of their inner self, the more detached from that self they become. The more detached from the self they become, the more they can rise above that self’s limited perspective. And the more they can rise above the self’s limited perspective, the less self-centered leaders become. The more clearly and faithfully leaders can subjectively reflect on their selves, the more they can transcend their innate personal desires in order to consider what is in the best interests of others. This is supported by Taylor’s concept of “horizons of importance” (2003, p. 39), where he suggests:

The ideal of self-choice supposes that there are other issues of significance beyond self-choice. The ideal couldn’t stand alone, because it requires a horizon of importance, which helps define the respects in which self-making is significant. Unless some options are more significant than others, the very idea of self-choice falls into triviality and hence incoherence. Self-choice as an ideal makes sense only because some issues are more significant than others.

As long as most of the inner influences on our behavior remain within our unconscious, there is little choice in how we respond to ethical dilemmas. However, by making these inner influences part of our consciousness, then we do have self-choice in regard to whether or not they are appropriate. As unconscious influences, our inner influences automatically seek largely self-interests. On the other hand, as conscious influences, our inner influences can be controlled and directed toward seeking horizons of greater importance where consideration is given to what is ultimately in the best interest of all. In this way, such transcended behavior achieves ethical outcomes. When applied to leadership, this understanding necessitates that ethical leaders become conscious of how their personal values can be harnessed and, thereby, redirected toward achieving better, more transcendental and ethical consequences.

CONCLUSION

It is in these ways that the structured self-reflection process illustrates both the power and potential of personal values. Moreover, it highlights how important it is for a leader to become conscious of their personal values if they wish to nurture their ethical consciousness. This process of structured self-reflection enables the leader to clarify their thinking about their leadership practices, to raise their self-awareness of the power of their personal values, to get in touch with their inner world, and to develop more mutually beneficial professional relationships in their school community. In this way, this self-reflective process is able to enhance each leader's autonomy, connectedness, and transcendence thereby increasing their ethical leadership capacity.

Moreover, this suggests that if the attainment of ethical leadership practice is desirable, then there is a need for the professional development of leaders to move beyond a dominant focus on professional behavior and to challenge leaders to overcome their natural shortcomings in the development of their ethical consciousness by engaging in deeply structured self-reflection. As claimed by Lord and Hall (2005, p. 592):

An adequate model of leadership skill development needs to go beyond traditional discussions of training or self-directed learning, which tends to focus on the acquisition of . . . surface structure skills. Such surface approaches minimize consideration of the deeper, principled aspects of leadership that may be especially important for understanding the long-term development of effective leaders.

This chapter supports the view that leaders need help and guidance in the essential area of making explicit their inner self so that they can more fully critique the antecedents of their behavior in order to build their ethical leadership capacity. This view promotes the importance in the professional development of leaders for focusing on reviewing the formation of their inner self as established during character forming personal and professional experiences. Such professional development should challenge leaders to achieve a greater congruence amongst their inner self, the ethical standards that they would aspire to, and their leadership behavior. A commitment to deeply structured self-reflection, as illustrated in this chapter, can offer a very important contribution to the professional development of ethical leaders.

It must be noted, however, that research (Branson, 2005, 2007) in the beneficial use of structured self-reflection found that the full engagement with the process requires a "tranquility of mind" in order to benefit from this process. Not only do leaders need to be at peace in their minds with respect to the impact of their self-reflection on their understanding of their selves from their chosen life experiences, but also they need to have some high degree of confidence in themselves in their current performance as educational leaders. They not only need to be able to mentally and emotionally escape from any immediate school-related demands but also they need to be able to accept that while they might be doing a good job as educational leaders, they can still improve.

A final insight gained by the research into the effects of structured self-reflection is that this approach takes a considerable amount of time and a great deal of commitment and courage. To ensure the proper continuity is maintained as the procedure moves through the sequential inner components of the self, sufficient time must be assigned for appropriate discernment at each component. The quality of the discerned data at each subsequent component is dependent upon the quality of the previously discerned data. Also, only one key life experience can be reviewed through this process at a time. While all of the data gathered from this single experience will provide powerful insights, a more holistic and balanced perspective can only be gained from completing the procedure with a number of different experiences. To do this not only takes commitment but also courage. To do so, leaders require commitment, as they need to repeat the whole procedure a number of times and carefully consider each element of the procedure throughout this demanding time. In addition, leaders need to have courage because the procedure requires that they look at defining moments in their personal and professional experiences not only accurately but also with complete openness and honesty.

If leaders are able to find the time, commitment, and courage to learn from the insights and knowledge that can be gained only through structured self-reflection, then, and only then, will they be able to fully comprehend and appreciate the power of their personal values. Only then will they be provided with a specific means for personally achieving not only more fully human lives but also an ethically accountable form of leadership. Structured self-reflection is the pathway to authentic ethical leadership.

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