CHAPTER 2 INTEGRITY AND ETHICS IN LEADERSHIP

ABSTRACT

The test of a true leader is his/her capacity to adhere to a strong foundation of ethics, articulate them as standards for colleagues and staff, and "practice what s/he preaches" by example on a daily basis. Personal leadership values form this ethical foundation, and are based upon past life experiences and current work processes that seek to improve rights and services for victims of crime. Ethical behavior reflects a sense of self-respect that translates into respect for others in all encounters. The process of living one's personal values in a leadership role requires being in touch with one's inner world of purpose, dreams, principles, aspirations, and ethics, which in the end gives meaning to one's life. The application of a leadership lifestyle is challenging and requires total commitment to the concept of integrity.

LEARNING OBJECTIVES

Upon completion of this chapter, students will understand the following concepts:

C The various themes of ethics in leadership roles.

C Ethical behavior as an organizational theme and how to measure one's own ethical principals and behaviors.

C Personal leadership values that promote ethics and integrity and how to apply them in a leadership role.

C Challenges to ethical leadership and strategies for facing such challenges.

C The essential role of ethics and integrity in conveying a "unity of purpose" for an organization.

INTRODUCTION

The greatest leaders of history, regardless of their age, gender, race, or platform, all share one quality in common—absolute commitment to the principles they serve. Integrity in leadership is a quality that cannot be contrived and, in turn, is unmistakably apparent when a leader is truly committed to the cause s/he serves. Consider the words of Nelson Mandela, arguably one of today's most revered and honored world leaders, a man who emerged from twenty-six years as a political prisoner to be hailed as the triumphant leader and hero of a new South African democracy by allies and former enemies alike. In 1963, as he faced, before a British court in the strict apartheid regime of South Africa, charges of government sabotage which carried a possible death sentence by hanging, he made what many consider to be the most effective political speech of his career, detailing his efforts on behalf of democracy and

freedom. In his authorized biography on Mandela, Anthony Sampson quotes a powerful portion of Mandela's speech in the following descriptive narrative:

> "During my lifetime I have dedicated myself to this struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony with equal opportunities." He paused and looked at the judge: "It is an ideal which I hope to live for and achieve." Then, dropping his voice, he concluded: "But, if needs be, it is an ideal for which I am prepared to die." (Sampson 1999, 192)

Mandela had dedicated his entire adult life to the struggle for freedom and democracy for the black Africans. His long ordeal as a political prisoner of the South African regime had barely begun. His lawyers, in every attempt to spare him the death penalty, initially begged him to leave out the statement "it is an ideal for which I am prepared to die." Mandela refused to leave out these words, finally agreeing only to insert the phrase, "if needs be." (Ibid., 191).

While leaders are rarely called upon to risk their own lives for the integrity of the causes they serve, it is this kind of unwavering and heartfelt commitment that can propel men and women into positions of great leadership. Often magnificent displays of integrity are recognized only with hindsight, after the drama and tension surrounding a situation have subsided and the atmosphere has cleared sufficiently so that the nature and intent of the act and the opposition to it are manifest. It requires great courage in periods of adversity and dramatic change for leaders to conduct themselves ethically. They are often alone, misunderstood, and under fire for taking on powerful opponents or for struggling to change the status quo. Subtle acts of integrity go unnoticed and thus unappreciated. Yet without a leader's constant adherence to the precious core values that underwrite the entity that s/he represents, an organization's well-being can rapidly deteriorate. Ethical conduct in leadership and trusting relationships among the participants—be they a company, a victim services agency, a political constituency, or a family—are prerequisites for healthy environments.

George Norris, whom John F. Kennedy memorialized in *Profiles in Courage*, was the freshman Senator from Nebraska who took on the Senate and President Wilson in 1917 to resist the United States' entry into the Great War in Europe. He led a small but committed opposition to the Armed Ship Bill that would have authorized the arming of American merchant ships in the war zone. Norris believed that Wilson was pandering to the munitions business that was seeking military protection for their commercial shipments to Europe, and that it would encourage German attacks and push the country into the war unnecessarily. Importantly, passage of the Bill would also have set a precedent for transferring the authority to declare war that resides with the Congress to the President, which is in violation of the laws of our nation (Kennedy 2000, 174-178).

Although a three-day filibuster prevented the passage of the Bill, President Wilson managed to arm the ships and "let lose a scathing indictment of the little group of willful men who had rendered the great government of the United States helpless and contemptible." Norris came under brutal attack from his peers and constituency; his unpopularity soared; and he expected to be recalled to his state at any moment. He kept his office by explaining the simple truths of his argument while making personal appearances throughout the country. Even though the

nation soon entered the war, in hindsight Norris was honored for his integrity and deemed a hero for his opposition to the Bill (Kennedy 2000, 178-191). Norris' commitment to the principles upon which he staked his political career is memorialized in the following quote:

> I would rather go down to my political grave with a clear conscience than ride the chariot of victory as a Congressional stool pigeon, the slave, the servant, or the vassal of any man, whether he be the owner or manager of a legislative menagerie or the ruler of a great nation . . . I would rather lie in the silent grave remembered by both friends and enemies as one who remained true to his faith and who never faltered in what he believed to be his duty. (Kennedy 2000)

As a service-based field, integrity in leadership is crucial in the victims' rights discipline. The efforts of victim advocates in the last thirty years to get the nation to focus on the plight of crime victims in the criminal and juvenile justice systems has been a battle in which the exercise of integrity has been essential. Securing the passage of laws that mandate victims' rights has required that the principles of justice to victims become established components of criminal and constitutional law. It is an ongoing process. Caring for victims and seeing that their rights are honored and justice is served is, by definition, "ethical behavior."

Victim services is a dynamic, exacting, and developing profession that both compels and consumes those who have made it their profession. It spans local, state, and federal criminal justice systems and allied professionals, and sweeps across every aspect of daily life. Victim service professionals deal daily with traumatized people who but for giant strides made by the victims' rights discipline would be unattended or poorly served. What crime victims need, want, and are entitled to receive has been learned out of necessity and in a relatively short period. The knowledge has come as a result of increasing collaboration between policy-driven systems and individual crusaders for crime victims. Ethical and uncompromising leadership across the wide spectrum of victim concerns and issues has been a powerful catalyst in the development of comprehensive services currently available to victims, and such leadership is essential for further progress. Integrity, that unwavering commitment to purpose, has been responsible for the many gains made in the effort to gain recognition and rights for victims. Integrity in leadership, then, is nonnegotiable. To be effective, a leader must understand and embrace a strong set of ethics, communicate them as a valued standard to co-workers, and live by them. Integrity is the cornerstone on which trusting relationships are built and from which all honest consensus is created. This chapter defines elements of integrity and discusses how these elements are essential to effective and authentic leadership in any field and specifically in victim services. In what ways does a profession that deals largely with human emotions affect the nature of leadership? The chapter will look at ownership and the different kinds of boundaries that are relevant to leadership in victim services. Finally, it will discuss integrity, both practically and philosophically, in human relationships and in leadership roles.

APPLYING ETHICS IN LEADERSHIP ROLES

> Ethics is a way of teaching you how to live as though you were one with the other.
>
> —Joseph Campbell

Ethical behavior often has a great deal to do with reconciling interests: the moral principles behind the choices one must make are often in conflict; choosing one option over the other

requires critical analysis and deliberation. Recognizing an ethical problem within a complex set of circumstances is a test of one's ability to reason moral issues. Often, making moral choices in a family situation is clearer and more straightforward than making moral choices in professional life where the positive and negative repercussions of an ethical choice may occur at a greater distance from the decision maker and have little direct impact on him/her. In the corporate world, leaders frequently find themselves caught between their professional duties and general morality. Do their actions serve the good of the staff? Do their actions serve the good of the community-at-large?

> Those whose task it is to watch over the general well-being often see their mission as a career; at the center of which their own person occupies pride of place. Under such conditions, it's difficult for them to disregard the immediate term—especially their own popularity—and consider what would be best for everyone's good in the long term (Ricard and Revel 1998, 195).

Making ethical choices requires a clear idea of one's moral mandate and the ability to critically analyze choices to determine how they stand up to principle. Although there are many approaches to making ethical choices, all basically reflect on good and evil and whether or not an action taken will be harmful to someone or something. The long-term positive results of a decision emphasizes its validity. Some of the different (and sometimes contradictory) choices are:

C The categorical imperative: Always act so as to treat others as an end and never *only* as a means.

C Be courageous but not rash, liberal but not stingy, righteously indignant but not malicious. Have pride but not vanity.

C Take account of the preferences and interests of all those affected to bring about the greatest net satisfaction of preferences.

C Resist what appears to be good in the short run for what appears to be *really* good in the long run.

CLASSICAL ETHICAL PRINCIPLES

Arriving at moral decisions (or in some cases, the most moral decision possible in a circumstance) is about asking the right questions. Socially responsible business ethics attempt to apply classical ethical principles to modern business practices by proposing the questions below. The ten principles illustrated are tests to determine whether a decision can be considered ethical. It is recommended that *seven out of ten* be satisfied before a decision is made and the consideration should be for the long-term good:

1. Is the action contemplated in the long-term self interest of yourself and/or of the organization to which you belong?

2. Is the action contemplated honest, open and truthful? Is it one that you would not mind being widely reported to the media?

3. Is the action contemplated kind and does it build a sense of community, a sense of all working together toward a commonly accepted goal?

4. Is the action contemplated in violation of any laws (as the law represents the minimum moral standard in society)?

5. Does the action contemplated result in the lesser harm for society of which you are a part?

6. Is the action contemplated something you would like to see others take when faced with a similar dilemma?

7. Does the action contemplated abridge any agreed upon and accepted rights of others?

8. Does the action contemplated seek to maximize profits subject to legal and market restraints?

9. Is the action contemplated one that harms the least among us in any way?

10. Does the action contemplated interfere with the right of all of us for self-development and self-fulfillment? (Eighinger 1998)

Further, the elements to consider when faced with an ethical decision are :

C What are the ethical issues in this case?

C Whose rights are involved?

C What are the social justice issues?

C What solution strategies are available? How does the strategy measure:
  – reduction of harm?
  – maximization of benefit?
  – respect of rights?
  – fair treatment of all parties involved?

C What are the potential consequences of solution strategies? Who will be most affected by the choices? Are there unintentional consequences that have not been considered? Will the positive outcome outweigh the negative ones? (Ibid.)

It is clear that leaders must consider a multiplicity of issues and concerns in making consistently ethical decisions and in developing a code of ethical behavior for their organizations. It is the leader's role to set a clear and uniform example of ethical behavior and to articulate specific expectations and goals so that ethical behavior becomes an integral *theme* of the organization.

LEADERSHIP AND TRUST

True leaders gain the trust of those they lead. While it is difficult to define exactly what trust is and what it means to those who follow a particular leader, we certainly know when it is present and when it is not. We know that it involves predictability, consistency, clarity of

communication and purpose, and that it is essential to the maintenance of good leaders. The establishment and maintenance of trust allows leaders to guide and shape an organization through good as well as difficult times. A strong foundation of trust sustains an organization or any group through challenging obstacles so that the proper care and time can be taken to find the right solutions.

Warren Bennis and Joan Goldsmith, in their book, *Learning to Lead* (1997), describe four qualities of leadership that, when practiced, create and engender trust. They are vision, empathy, consistency, and integrity. The authors, through their extensive research on leaders, argue that a leader who is trusted demonstrates these four characteristics:

C   The leaders has a *vision* for the organization that is clear, attractive, and attainable. We tend to trust leaders who create inspiring visions. The leader's vision functions as a context that provides shared beliefs and a common organizational purpose with which we can identify and feel that we belong. The leader involves us in the visions, empowers us to create it, and communicates the shared vision so that we integrate it into our lives.

C   The leader has unconditional *empathy* for those who live in the organization. We tend to trust leaders who can walk in our shoes and are able to let us know that although they may have a different point of view, they are able to see the world as we see it and understand the sense we make of it.

C   The leader's positions are *consistent*. We tend to trust leaders when we know where they stand in relation to the organization and how they position the organization relative to the environment. We understand how our leaders' positions evolved and know that they are willing to reconsider them in the face of new evidence.

C   The leader's *integrity* is unquestionable. We tend to trust leaders who stand for a higher moral order and who demonstrate their ethical commitments through actions that we can observe. Leaders uphold a standard of ethics and call themselves and others to account for deviations from this moral code.

It is helpful to consider these four qualities as we consider the importance of trust and integrity in leadership. Oftentimes, as we reflect on leaders in our past and present that have influenced us and/or continue to play an important role in our lives, we see these qualities in action. This is more fully explored in the learning exercise contained in Appendix B-3, *Qualities of Leadership*.

ETHICAL BEHAVIOR AS A THEME IN THE ORGANIZATION

> We should therefore examine whether we should act in this way or not as not only now but at all times.
> —Plato

When the ethical behavior within an organization is suspect or there is an atmosphere of apathy and a need for a strong ethical code to serve as a positive motivating factor for all employees, the effort to establish the ethical code *begins with the leader of the organization*. The motivation starts at the top.

The National Institute of Ethics reports that leaders who encourage staff to maintain a high level of ethical behavior and to maximize their potential inherently do the following:

C Convey a sincere interest in others.

C Satisfy the needs of subordinates.

C Develop an organizational commitment.

C Are honest and open in dealings with fellow employees.

C Allow co-workers to play an active role in decision making.

C Provide challenges and responsibilities for staff.

C Convey trust and understanding.

C Assist in personal development (Trautman 1998, 41).

ETHICS IN THE WORKPLACE ASSESSMENT

The National Institute of Ethics has developed for law enforcement a series of training tools and manuals to determine what policies, procedures, or practices within an organization need to be added or revised to ensure integrity and ethics in the workplace. Two different surveys are conducted—one with staff and one with management. To encourage staff to speak openly, the surveys are sealed upon completion. Staff are requested to frankly disclose their criticisms about the level of ethics in the workplace, from the top down, and to give suggestions for improvements.

General survey questions that apply to criminal justice (and that also apply to victim service providers) are meant to provoke a discussion about the level of ethics in the organization and what would enhance them: What are the greatest needs in relation to ethics? Do unethical acts occur in the organization? What are the strengths in relation to ethics? How can they address the weak areas? (Ibid., 53).

Completion of the surveys allows the staff and leadership to examine and express their ideas, expectations, and shortcomings without risking job security. Once ethics become a central theme of the organization, the group as a whole can decide if they would benefit from ethics training.

ETHICS ASSURANCE COUNCIL AND ETHICS TEAMS

The National Institute of Ethics also proposes the creation of Ethics Assurance Councils for *all* kinds of organizations to bring staff together to share ideas, suggestions, and critical information while organizing and directing the effort to make ethics a focal point of the workplace. Councils can identify and resolve any unavoidable ethics-related problems that arise in the workplace as a result of company protocol or policy (Ibid.).

In a similar vein, co-workers who form Ethics Teams can work together to improve each other's ethical decision-making skills. They can coach each other and staff on solving problems, providing resources, and offering objective feedback.

The following are questions used in the National Institute of Ethics Self-Evaluation:

C How do I decide ethical dilemmas?

C Do I have set ethical beliefs or standards?

C If so, do I live by these beliefs or standards?

C How often have I done things that I am ashamed of?

C How often have I done things that I am proud of?

C Do I admit my mistakes?

C What do I do to correct mistakes that I make?

C Do I often put the well-being of others ahead of mine?

C Do I follow the golden rule?

C Am I honest?

C Do people respect my integrity?

C List the three best things that have ever happened to me.

C What is the most dishonest thing I have ever done?

C Did I ever rectify the situation?

C What is the most honest thing that I have ever done? (Trautman 1998, 87)

PERSONAL LEADERSHIP VALUES

Victim service professionals hold the public trust as surely as do other public servants such as prosecutors, law enforcement, and the judiciary. Victims of crime trust and rely that professionals will adhere to a code of conduct based upon established principles and values. That code of conduct must also require service delivery to be appropriate and of the highest quality in technique and nature. The leader establishes a code of conduct and decision making that s/he adheres to with complete integrity. Integrity is individuals conducting themselves by a code or standard of moral virtue, which prevents untoward behavior in thought, word, or deed. The key to integrity is consistent and unwavering *commitment to a standard of principles or virtues*.

One of the challenges facing victim services is a lack of clearly agreed upon standards and credentials by which the quality and ethics of services offered by both individuals and programs can be objectively measured. This is not a reflection of dissension within the field, but rather an indication of the maturation and growth that has led to an increasing need for the articulation and creation of a common set of values. The diversity of service professionals within the field makes this a complex and complicated process that requires deep consideration and skilled consensus-building. The process has already begun—several states have developed certification processes and the Office for Victims of Crime has funded a national project that will culminate in recommendations (gathered from a diverse, national advisory board, as well

as from grassroots populations throughout the country) regarding individual, program, and ethics standards.

The lack of uniformity in credentialing is a challenge to public recognition of the standards upon which victim service practitioners and programs operate. Therefore, it is incumbent upon leaders to clearly articulate the values and principles that form the cornerstone of their provision of victim services. The individual articulation of these principles and values will guide and shape the overall articulation of standards.

What are some of the virtues by which integrity in victim services leadership should be measured?

> The instructor said, Go home and write a page tonight. And let that page come out of you—Then, it will be true.
> — Langston Hughes in *Theme for English B*

> The greatest rewards come only from the greatest commitment.
> —Arlen Blum, Mountain Climber, Leader American Women's Himalayan Expedition

C *Commitment*. The first virtue of integrity is commitment to a purpose. It is absolute dedication to accomplishing a worthy goal. Commitment is unwavering and uncompromising. It endures doubt, blame, and rejection. Emotional attachment or passion, which is often ignored, begins with commitment and is a function of commitment. Leaders believe—through their own vision of lofty ideals—that they can make a difference. They embrace a goal, and expect and hope that others will devote their lives to the achievement of that goal. Leaders must be willing (in their passion for the purpose) to ensure that others also have a stake in creating and owning the possibility of the purpose.

C *Trust*. Without trust, effective leadership is impossible. As a virtue, trust refers to loyalty and truthfulness. When leaders demonstrate that they are consistent in their actions, they create a relationship of safety and engender trust from others—trust that situations and events will be handled in accordance with principled standards. The often cited example of "going to the well with someone in the dark of night" captures the core of trust. Trust means knowing that one is in safe hands even under perilous conditions. Integrity in leadership engenders that kind of assurance. Leaders in victim services must not only establish trusting relationships with staff; they must also serve as teachers to the staff who may not yet be adept at forming trusting relationships with the victims they serve.

C *Wisdom*. Daniel Payne said, "Wisdom is the gift, the endowments to know how to use power. Knowledge is only an instrument in the hand of wisdom." (Johnson 1995) Integrity in leadership requires the ability to use the power of wisdom in positive ways to strengthen people, systems, and institutions. Wisdom allows a leader to predict, distinguish, and discern conflicts, actions, and situations. It clears the vision to see beyond the immediate—to take into account the past, present, and future. Wisdom is the virtue that drives integrity.

C *Responsibility*. A sense of responsibility which comes with power is the rarest of things. This virtue allows that leaders will step up to the line, take on the mantle, and demonstrate reliability. Responsibility means modeling a standard of excellence to which others can

aspire. Responsibility must be embodied and actual. Victim service professionals are faced daily with the overwhelming responsibility of caring for people during critical periods in their lives. The "responsibility" aspect of their work includes treating every client as a unique individual, whose pain and suffering deserves a consistent, quality response.

C *Courage.* One isn't necessary born with courage, but one is born with potential. Without courage, we cannot practice any other virtue with consistency. We cannot be kind, true, merciful, generous or honest. Victim service professionals need courage to confront the overwhelming issues in a field that hinges on life and death. They are also sometimes called upon to confront allied justice professionals about issues that affect the fair and respectful treatment of victims.

C *Competency.* Knowledge is not power, it is potential power that becomes real through use. People with integrity are honest enough to acknowledge when they do not know something. At the same time, they bring a level of proficiency to their work which includes expertise in leadership skills. Leaders will challenge, inspire, and enable others through competent measures, as a function of their integrity. They will *always* lead by example.

C *Sensitivity.* Sensitivity is a powerful source for helping others to feel strong. The victim services field is founded on the principle of empowerment. Integrity is based upon the ability to sense, consider, and regard the feelings and needs of others. Respect for others gives rise to the ability to be sensitive to others. Respect for the human condition should permeate one's standard of conduct. What seems to be most natural for professionals in victim services can sometimes become a "lost art" when one surrenders to isolation, loses touch with others, and focuses only on him/herself. Leadership is not an independent activity, but one that relies on *relationships between people*.

C *Justice.* Injustice anywhere is a threat to justice everywhere. We are caught in an escapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly. We associate justice with entitlement—giving an individual what s/he is due. Justice is that and more. It is also a virtue of integrity, which permits a range of acknowledgment, consideration, attention, and redress to the needs of individuals that may not fit the definition of what is "strictly owed." This virtue takes patience, foresight, flexibility, and an understanding heart.

C *Servitude.* "Real leaders are humble servants and not power-hungry tyrants. This concept proposes that greatness is achieved only through humility. Leaders with integrity refute the idea of superiority through position. Rather, they engage in helping and enabling others to have the leeway and the tools that they need for success—recognizing that the success of others is a positive reflection on them. Servitude means refusing to act with pretense, arrogance, or self-importance; it also means making the welfare of people and organizations—rather than power and prestige for one's own gain—a priority.

C *Self-respect.* Joan Didion, in her essay "On Self-respect," says that to have the sense of one's own intrinsic worth is potentially to have everything: the ability to discriminate, to love, and to remain indifferent. To lack it is to be locked within oneself, paradoxically incapable of either love or indifference (Didion 1968).

These nine virtues comprise minimum requirements for integrity. They require diligent pursuit, which in turn requires strength, time, and the will to persevere.

Can integrity be taught or measured? Integrity develops out of repeated confirmation of self-worth and determination. Integrity is measured by one's actions. In essence, people with integrity are able to successfully integrate these virtues and others into their daily transactions. They live the precepts of honesty, reliability, resourcefulness, and concern and consideration for others. They inspire and challenge others to greater levels. They refuse to demand loyalty, yet are grateful for loyalty when inevitably, it comes. Finally, integrity accepts individual differences─both the frailties and strengths─which are by-products of the human condition.

APPLYING PERSONAL VALUES IN A LEADERSHIP ROLE

As the field of victim services matures, so does the need for leadership training and education. Having been integrated into police departments, prosecutor and court offices, probation and parole agencies, and hospitals, direct service professionals are being catapulted into positions of power in these bureaucratic institutions where established supervisors have had the benefit of years of leadership training and practical experience. Many victim service providers have been ground-level employees who were never exposed to leadership training. Now occupying positions of authority, but without the support or funding to acquire training, they may have a tremendous need for training in basic leadership qualities and strategies.

Preliminary advice to victim service professionals who find themselves overwhelmed with the leadership position they have assumed includes the following:

C Learn not only about *things to be done*, but also about *how to do them*.

C Learn to accept the new role and function as an equal with other leaders in the hierarchy of agencies and institutions. Embrace the total organization─not just the segment that provides victim services. Relate every conceivable aspect of the organization to the activities of victim services.

C Seek to understand the policies and politics that drive the operation of the organization, and find constructive ways to contribute to both.

C Learn from the experiences─both negative and positive─of colleagues in all divisions of the organization.

C Understand the importance of continuing education and training.

C And finally . . . believe in yourself.

It is also important to recognize that personal values among victim-serving professionals vary significantly. While the diversity of beliefs should be viewed as an asset, it can also present challenges to professionals who are "set in their ways."

A strong leader *encourages* and even *thrives* on diversity in values and beliefs of professional colleagues and staff. The varying perspectives often bring new, innovative approaches to victim services. They help victim service organizations to more appropriately "mirror" the diversity of the clients they serve. Perhaps most significantly, diversity in values and beliefs ultimately improves the quality and scope of victim and justice-related services.

MAINTAINING CONSISTENCY IN INTEGRITY AND ETHICS

We are all faced with many instances in which we are challenged to put our most dearly held beliefs and values into action. Sometimes there is a gap between what a leader believes is right and the action that s/he takes. This has been referred to as the "integrity gap." Having the courage and commitment to stand up for what we believe in when the time comes to do so is a common and recurring challenge for all human beings (Bennis and Goldsmith 1997, 139). Bennis and Goldsmith (1997) cite a study by authors Everett, Mack, and Oresick that analyzes the pressures upon corporate executives in maintaining ethical values while working to increase profitability of their corporations. One finding was that the executives fell generally into two types of categories: (1) "principled risk takers" and (2) "conventional decision makers" (Ibid., 139). The executives in the study fell generally into one of these two categories, and the differences were seen in the following three areas:

1. *Self-Consistency: Wholeness or Compartmentalization.* Did individuals see life as an integrated whole in which their beliefs applied to work as well as to church groups, volunteer organizations, and values at home?

2. *Personal Efficacy: High or Limited Sense of Agency.* Did individuals have a sense of power and control in their work life so that they believed they could take action to express their values?

3. *Scope of Awareness: Global or Circumscribed.* Did individuals see themselves as global citizens with responsibilities that are larger than their own corner of the world? (Ibid.)

It is a rare person who is solely a "principled risk taker" or "conventional decision maker." Most of us are combinations of both. Analyzing and reflecting upon the issues raised by the above three qualities is extremely helpful in determining our own capacities for leadership and for withstanding the pressures that oftentimes come with positions of leadership, e.g., pressures to conform, to take the easy way out, to keep everyone happy, to do things the same way they've always been done, or to not "make waves." Maintaining one's personal values and morals consistently and congruently throughout one's personal and professional lives is no easy task—like everything discussed in this manual, it is a long and highly personal journey. Appendix B-4 contains an interactive learning exercise designed to assist in analyzing one's own potential gaps in integrity.

CHALLENGES TO ETHICAL LEADERSHIP

The beginning of this chapter addressed the high price of integrity in leadership: learning it and constantly reinforcing its practice. Sometimes the best lessons are learned through failure and mistakes. As the old saying goes, *that which does not destroy me, makes me stronger.*

Success can be measured by the ability to overcome obstacles. Put another way, success can be measured by one's ability to avoid the mistakes that others have made along the way.

In order to gain some insight into problems that are common to victim service professionals, the following scenarios present examples of possible ethical quandaries.

ADAPTING TO CHANGE AND REMAINING RESILIENT:
THE AGE/EXPERIENCE FACTOR

Lauren has been involved in the victim's movement for over twenty years. She remembers a time when the word "struggle" applied to the recognition of victims and their rights, the acquisition of resources for victims, funding for programs, and even respect and salaries for professionals in the field. Lauren cherishes her journey in all of these instances, which in some way defines her purpose in life. Her motivation has always been her passion to reach out and help victims; her commitment has often driven her to live her job 24/7. The organization for which she has been the director for twenty years has grown from a staff of three to a staff of eighteen. One of the major contributing factors to the dynamics of the workplace environment is the age and level of experience of the victim advocates, and how each generation's motivations and core values shift dramatically from one age group to another.

Lauren lives by a traditional work ethic. Her primary motivation is to give back and to serve—to do good for others. She works hard at her job to serve victims to the greatest degree possible, and if that involves overtime and home phone calls, so be it. When her staff jumped from three to eighteen people, the first difference she noted between her motivation and that of her new staff (who were generally age thirty and younger) was an apparent lack of shared commitment. They wanted to work a nine-to-five job, and they wanted independence and responsibility assigned to them immediately without regard for learning and earning the work experience. They were fearless but seemed to demonstrate less passion for serving victims than their more senior counterparts. Lauren was frustrated because she did not view them as serious in their quest to serve victims and witnesses of crime in the same passionate sense that she applied to her life's work. An added dynamic of the extremes in age/experience within Lauren's office was a generation disparity. Older, more traditional staff, who entered the field of victim services with considerable experience in related fields, sometimes expressed feeling insecure and inadequate among the younger, more aggressive staff who have not had the years of experience but nevertheless are charged with more responsibility in the work environment. The older individuals, new to Victim Services, were often trained by first-line supervisors who in some instances could be as much as twenty-five years younger than the trainee, and the dynamics of the training were hampered because of such an age/experience differential.

Specifically, Lauren was concerned about the discomfort of a newcomer, a therapist who joined her staff. She brought with her years of training and experience with clients in crisis. After learning from the young trainer about the speed and efficiency required in dealing with the great number of victims who require speedy referrals and case processing, the therapist (who is fifty-six years old) felt that she was being asked to ignore her victim counseling skills to help streamline office protocols. Not only did this newcomer resent the lack of recognition of her experience in helping those in need, she also felt that the younger staff members did not respect her as an individual.

Issues to consider:

C In a discipline where people often deal with high tensity emotional experiences, how does this example demonstrate a common theme in the workplace? Why is this situation an ethical quandary for Lauren?

C What type of serious long-term damage can result from allowing a situation of this nature to go unchecked? Tolerance, as a virtue of integrity, might allow Lauren to connect/ communicate/understand her younger, less experienced staff. In what ways can she expand her own perspective by broadening her lens?

C While part of the problem with the new therapist may be related to the therapist's dislike of her subordinate position to a young trainer, Lauren must deal with the essential issue of her employee's self-respect as well as the fundamental well-being of the organization. Lauren may need to reassure the therapist that she was hired precisely because of her experience as a therapist. How can Lauren help the therapist to frame the responsibilities of her new job in such a way that she will employ those skills, improve and expand them, and pass them on to others?

Lauren's challenge as a leader is to recognize that she cannot impose her work ethic on others, a critical factor in the leader/follower relationship. How much is too much in that relationship? Lauren as a leader must be capable of supporting all of her staff to do very good work on their own terms. The ultimate challenge, however, is to make the trials of others easier to bear.

Current leadership theorists have examined with great interest how sensitivity to generational differences is becoming a factor in motivating staff to improve their performance. Essex and Kusy (1999) write that:

> For generation X (born from 1964 through 1975), growing up with computers and MTV and being the first generation of latchkey kids, it's no surprise that they are not used to being closely supervised. While loyal to a profession or a cause, they are not necessarily loyal to an organization, having witnessed the downsizing of many baby boomers. They may want rewards based on performance, not longevity or degrees, and don't understand why they should be required to work their way up if they have the necessary skills now. As Xers enter the workforce, leaders of all generations will need to understand how best to lead and retain them because this is the thinnest labor pool in recent times.

According to Essex and Kusy (1999), baby boomers (those born from 1946 to 1963) typically demonstrate stronger work ethics and company loyalty. They are more open to talking through issues at length with supervisors, brainstorming with colleagues, and working in team efforts. They have a clear sense of the importance of career building and establishing an income base.

The oldest work pool for organizations is made up of people born between 1925 and 1945 who share traditional work ethics, value loyalty and stability, and demonstrate respect for authority. "They bring a strong work ethic, a wealth of life and work experience, as well as commitment to the organizations fortunate enough to have captured their wisdom." (Ibid., 20)

Drawing upon three generations of workers who have powerfully different motivations requires that leaders cease to even consider that what they want—and how they want to achieve it—is transferable. For example, the current rule for dealing with generation Xers is to stop "squeezing them for motivation and commitment." They can be excellent at their job if one remembers that "play and work go hand in hand." To GenXers, "there is life after work" (Ibid.).

Baby boomers have other needs. They are more organizationally loyal and relate profoundly to their work even if they don't like their job. A key motivation to a baby boomer is having adequate opportunities for advancement and participation in key organizational decisions. Essex and Kusy (1999) suggest that boomers need help in stretching their talent, but they also tend to work excessively. "To avoid mid-career burn-out, provide boomers with the self-actualizing experiences for which they hunger." Allow them opportunities to be creative. Give them mobility and offer them sabbaticals.

Essex and Kusy (1999) point out that it is common among older workers with traditional work ethics to feel that what they have accomplished in their careers is not being held in as high esteem as it should be. It is important that their abilities be recognized. Under skillful leadership, they oftentimes become the office "sages" to whom younger staff turn for a wide range of advice about challenges in victim services, as well as general life situations.

OWNERSHIP: THE IMPORTANCE OF CLEAR AND HEALTHY BOUNDARIES

People drawn to the field of victim services are often passionate about crime victims and their issues. Victim service providers, as pioneers and crusaders for victim justice, work tirelessly to ensure that crime victims are afforded rights and services. Crime victims and providers enter into a close relationship characterized by the victim's *dependency* on the service provider. When service providers become *so involved with their clients* that they become *reliant upon their relationship with their clients to address their own needs*, this behavior represents a compromise of ethical standards of professionalism. It is necessary to recognize the importance of—

C Understanding that the "need to be needed" is potentially harmful to clients as well as staff.

C Separating from one's work and finding a balance between work and other aspects of one's life. Just as there are addictions to drugs, alcohol, and sex, there are addictions to "being needed by others."

C Finding resources to support one's mental health—a mentor, therapist, friend, hobby, family, exercise, spiritual leader, or a combination.

C Understanding the tremendous impact that a leader's behavior may have upon clients and their families.

Kathy is a victim service provider in a law enforcement agency. Throughout her years of working victim cases, she has developed close relationships with many homicide survivors, and is deeply aware of the importance of not cultivating a dependence that some survivors may develop during their interactions with key players within the criminal justice process. Those

interactions may be with victim service providers, prosecutors, police detectives, or other agents.

Kathy observed a phenomenon among some female homicide family survivors that she realized could create a serious problem for them. They have a tendency to become completely reliant and dependent on the male detectives investigating the homicide. It is difficult to assess how much of the dependency is the result of the need for victims to be in touch with every bit of information specific to their cases, the all-consuming aspects of homicide, or possible issues associated with the investigators' needs beyond professional accomplishment. Whatever the reason and extent of these sometimes involved and intense associations, the end of the investigation often results in the end of the relationship and can have devastating effects on the grieving survivor.

Kathy believed her duty was to take a stand on helping investigators to recognize the important influence they have on victims. The climate of her agency would not permit an open discussion of the situation without jeopardizing her job and the working relationships she had spent so many years developing.

Issues to consider:

C Kathy may need to establish a policy of meeting with all female homicide family survivors early in the investigation. This process could help educate victims further regarding their right to information, not as a component of their relationship with the investigator, but as a full-scale right required by law.

C Kathy may consult with local mental health professionals familiar with this type of dependent response in victims to develop the most effective means of communicating with the victims whom she considered vulnerable. One option may be to develop a training for law enforcement that will assist them in explaining the sort of unusual emotional responses that victims might have in dealing with their loss, i.e., excess alcohol or other drug use; excess medication; and falling in love with an inappropriate person who may be helping them deal with the crime. Kathy communicated this message throughout the staff, and it has been assimilated without causing any harm or creating animosity among co-workers, investigators, or detectives.

SEARCHING FOR APPROVAL IN ALL THE WRONG PLACES: FAILURE TO STRIVE FOR WHOLESOME RELATIONSHIPS WITH SELF AND OTHERS

In his "Rules" adapted from his autobiography, *My American Journey*, Colin Powell (1995) indicates that one should never let ego get so close to one's position that when the position goes, one's ego goes with it. It is a mistake to be guided by one's own need for ego fulfillment in leadership situations.

Leaders sometimes find that they are driven by a need to have employees like them, include them in their lives, and identify with them beyond the dictates of the job. These struggling leaders fail to recognize their inner world. They cannot draw a distinction between their own

personal needs and the professionalism required for the work environment. Ethical behavior allows that distinction.

Relationships must start with the leader's concept of self and move on to relationships with others. These relationships must be meaningful, empowering, and reciprocal in nature, and must reflect a broader view of respect than one's inherent due. The broad view is the infusion of respect throughout every encountered situation. Rather than look for adoration from followers, real leaders search instead for respect through mutual relationships. Leaders must create a valuing culture in the workplace where relationships are built on appreciation—rather than on tolerance—and all are made to feel an equal part of the whole.

Beth and her co-worker Vickie had worked together in establishing a unique program response to victims of sexual assault. The two colleagues considered themselves crusaders in providing quality service for specific types of crimes. They spent long grueling hours planning and implementing their program. The hours together created a bond that carried over into their personal lives. The two received public acclaim for their contributions to the field and as a consequence, a grant provided the opportunity to hire more staff and Beth was promoted into the position of director of the program. Vickie did not resent the promotion. However, their close friendship proved to be a problem for the newly hired staff, to the extent that Beth experienced major difficulties in retaining staff, based on accusations of favoritism, failure to include total staff in various projects, and a distorted assumption of project ownership.

Issues to consider:

C Prior to the expansion of the program and her promotion, Beth's relationship with Vickie was typical of those shared by colleagues in the workplace environment. When the promotion and staff adjustments changed this, Beth failed to make the appropriate corresponding adjustment.

C What did Beth need to know and understand about her role as a leader? What ethical issues were apparent in her behavior? Could Vickie have helped Beth in modifying their relationship?

C Could Beth also have been struggling with some ego-related issues surrounding her special work with sexual assault victims? Could she have been possessive of the program and her relationship with Vickie and unwilling to bring others into the process? What are her ethical obligations in this situation?

Sometimes individuals placed in leadership roles assume that because they have special responsibilities, particularly those associated with managing people, they are entitled to special privileges and so can take the best of everything . . . the best office, equipment and materials, holiday time, and other benefits. Being in charge and setting the pace and standard for others is exciting and exhilarating. When leaders become obsessed with their sense of importance they fail ethically. Any amount of this conduct, even seemingly insignificant behavior, ultimately manifests itself in a destructive way. The manager who demands loyalty, extracts favors, and abuses employees cannot hope to become a leader. Employees are quick to

discover inequities in a system fueled by exploitation. Integrity demands that leaders let go of petty self-interest.

FAILURE TO BRING EVERYONE INTO THE INNER CIRCLE

Valuing diversity means dealing with cultural differences and expanding one's awareness and acceptance of these differences. It means having the integrity to confront and dispel one's own personal negative feelings and attitudes about individual differences among people. Whether the differences relate to sexual orientation, physical or mental disabilities, race, age, ethnicity, socioeconomic or religious affiliation, leaders make a point of including and caring for about everyone. They ensure that appreciation is truly about quality treatment for all. Leaders believe in their followers and promote an environment of respect and support.

LEADERSHIP, RELATIONSHIP, AND UNITY OF PURPOSE

A successful organization must be founded on a strong set of core values that are embraced by all of its members. In a group of people with many backgrounds, interests, and motivations, how can one be sure that they will all commit to the same set of values? *It is the responsibility of the leader to establish those values within the organization by stating them, restating them, and openly living them in words and deeds*. It is the leader's job to inspire co-workers, to take them beyond their everyday selves to a higher level of awareness, motivation, and commitment. The leader must also provide ongoing opportunities for staff to understand and "buy in" to the organization's values, as well as to review and revise them, as needed.

Lincoln shared, emphasized, and continually restated two fundamental values throughout his presidency: the pursuit of liberty and equality. He described the Civil War as the "people's contest," writing that "on the side of the Union it was a struggle for maintaining in the world that form and substance of government whose leading object is to elevate the condition of men [and women] . . . to afford all an unfettered start, and a fair chance, in the race of life." (Phillips 1992, 53).

Leadership historian J. M. Burns writes that Lincoln in his role as leader felt *the duty* to reach down to the person behind him or below him and help to elevate that person to his or her better self. Lincoln was one of those leaders who "perceive their roles in shaping the future to the advantage of groups with which they identify, an advantage they define in terms of the broadest possible goals and the highest possible levels of morality." (Burns 1978)

In many religions and philosophical teachings it is advised that we share: "[s]haring in all reactions, of all attitudes, of all types of wisdom, of all problems and difficulties and limitations, so that they become constructive in the group sense and cease to be destructive." (Haasnoot 2000, 44) In discussing the leader's role in creating a sharing environment among co-workers, Haasnoot emphasizes the importance of sharing information—both positive and negative—about the health and direction of the company and their individual status within it with staff. Citing Deepak Chopra's second spiritual law of success, he also asserts that

"[s]haring is a form of giving. Companies and leaders must give and receive in order to keep wealth and affluence." (Ibid., 45)

A program that has been frequently cited for its approach to sharing within a traditional corporate environment is the "Work-out" program at General Electric. The tremendous growth of the company in the last decade, as it became an increasingly global entity, created barriers as a result of distance between geographic locations, diversity of functions, and varying corporate structures. The GE leadership concluded that the best way to address the "no-man's land" that was developing between the divisions was to put people together from different units in a noncompetitive environment on a regular basis. A discussion of financial goals and achievements was consciously *excluded* from the meetings to place emphasis on creativity, discovery of new motivations, open exchange, and generation of open feedback.

 In the "Workout" model, managers meet two full days a month with the leadership in "candid, face-to-face exchanges to resolve issues, share new ideas and projects, and identify new opportunities." At the end of their meetings, they go back to their divisions and share information with their co-workers. Within divisions, employees also meet regularly over a period of two days without the presence of supervisors or managers to resolve issues, share information, and learn from each other. On the third day of meetings they invite the managers to be present at their exchanges. The result of the regular open dialogues, according to Danzig, Haasnoot, and other leadership writers, has been the evolution of a unified global attitude in every corner of the corporation. Trust building, employee empowerment and engagement, elimination of unnecessary repetitive work, and the culture of an open, boundaryless workplace have all contributed to the organization's continued success and well-being (Danzig 2000, 36-7).

This chapter has discussed many methods of relationship building with co-workers that leaders can employ to promote ethical behavior and attitudes in the workplace. Perhaps the most important ingredient necessary to maintain trust is *deep confidence in the leadership*, confidence that they will do the right thing for the staff and for the health of the organization. When times are tough and unpopular decisions are necessary, what maintains the trust, therefore continuing to affirm the shared values of the organization?

EMOTIONAL BANK ACCOUNTS

An *emotional bank account* is a term coined by Steven Covey that describes the amount of trust that has been accumulated in a relationship. Like a financial bank account, the size of the account increases and decreases according to how much is deposited and how much is spent. Deposits are made through acts of courtesy, kindness, honesty, and promise keeping. Withdrawals occur when we show discourtesy and disrespect, ignoring and betraying trust. Implicit in the description is the suggestion that we should consciously seek to keep a large reserve on account so that when we make mistakes and behave badly, there is good will still available to take us through the negative phase without inflicting further damage (Covey 1989, 188-189). Leaders make mistakes. They are also forced by necessity to make choices that are detrimental to people within their organization. To sustain a high level of trust in an

organization, a leader requires many emotional bank accounts: with the managers, with the staff, with the clients, and with the organization as a total entity.

Covey describes six efforts that we can make in our relationships to build healthy emotional bank accounts:

1. *Understanding*. We can seek to understand individuals and groups so that we better understand what constitutes a deposit in their accounts. "One person's mission is another person's minutia." Deposits should be based on what is important to the individual or the group with whom we are dealing.

2. *Paying attention to the small things*. Little kindnesses and courtesies are important.

3. *Keeping promises*. Breaking promises and ignoring commitments constitute a major withdrawal from the emotional bank account. People build their hopes around promises and when they are broken, the level of trust is weakened.

4. *Taking the time to clarify expectations*. When individuals do not understand what is expected of them, they are uncomfortable in the relationship. When they misunderstand the role that they are meant to play, they may feel inconsequential, ignorant, or distrustful. In any new situation, it is important to spell out expectations and, in particular, to allow time for the differences in interpretation to be voiced and addressed before they create conflict.

5. *Personal integrity*. Integrity creates trust; lack of it will destroy the fabric of almost any relationship.

6. *Apologize when you are in error*. Sincerely apologize and express your regret when you make a withdrawal from the emotional bank account. A sincere apology can be a deposit in the account, although repeated apologies are eventually seen as insincere and are interpreted as withdrawals (Ibid., 190-199).

The leadership qualities that have been addressed—commitment, trust, ethics, integrity, and emotional bank accounts—are all what many consider *moral* qualities. What is the role of a leader in a spiritual or moral context? The concept of the "servant leader," as introduced in Chapter 1, is at the heart of any discussion of leadership values and integrity.

SERVANT LEADERSHIP

An examination of the effectiveness of the servant leader focuses upon the impact of the leader's actions upon the well-being of those served:

C Are those served growing as individuals?

C Are they healthier, wiser, freer, more autonomous, and more likely themselves to become servants?

C What is the effect on the least privileged of society? Will they benefit or at least not be further deprived? (Spears 2001)

When a leader pays attention to values—makes values the "boss in the organization"—the organization and its people can flourish. It requires "implementing a "values-platform" by clarifying values, then communicating them and working diligently to align organizational actions and practices with them. Furthermore, it requires a rethinking of how we use power: we must learn the distinction between *power over staff* and *power with staff*. So much unethical behavior in the workplace results from poor use and abuse of power. Ideally, the servant leader creates the means by which there can be a reconciliation between what is good for the soul, good for the customer, good for the employee, and good for the health of the larger institution and yet still has viability in the marketplace (Ibid.).

In practice, the servant leadership concept is being applied in several areas: as a working philosophy for profit and not-for-profit organizations; as a model in management and leadership courses; and by independent consultants who work directly with companies to develop new organizational models. In its purest form, servant leadership advocates the power of persuasion and the seeking of consensus so that the mind of the servant leader and the needs of the employees, customers, constituents, and community, become the most important reason for the organization's existence.

CONCLUSION

The heartfelt desire to lead with fairness, justice, and integrity requires a strong commitment to knowing oneself and to living in accordance with a clearly established set of core values and principles. Stated simply, respect for one's self transcends to respect to and for others. While a leader must be flexible and open in numerous contexts so that the needs of his/her organization can be met most effectively, integrity is not a negotiable issue but must be adopted as a way of life. Becoming a leader with true integrity is never easy and the journey is filled with challenges, mistakes, and lessons along the way. But the rewards of ethical leadership with integrity cannot be measured, and the effects will live on long after the leader is gone.

Combining a solid foundation of ethics and integrity with flexibility in the face of challenges and problems is key for leaders in facing the everyday problems of organizational life. There are a multitude of solutions to every problem, and knowing how to choose the right one is a skill that can be developed and refined. In the next chapter, we will discuss an essential skill of leadership: creative problem solving.

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