



GENDER, LEADERSHIP AND ETHICS TO LEAD: AN INTEGRATIVE VISION OF WESTERN AND EASTERN PHILOSOPHY

Área de investigación: Ética y organizaciones

Carlos Arturo Hoyos Vallejo
Facultad de Administración de Empresas
Universidad Externado de Colombia
Email: carlos.hoyos@uexternado.edu.co

XXII
CONGRESO INTERNACIONAL DE
CONTADURÍA, ADMINISTRACIÓN
E INFORMÁTICA

GENDER, LEADERSHIP AND ETHICS TO LEAD: AN INTEGRATIVE VISION OF WESTERN AND EASTERN PHILOSOPHY



Abstract

The objectives of this article are as follows. First, to show that leader's perception on reality defines whether he is focused on being or doing. Second, to show those ethical leadership styles associated with how leaders manifest high levels of moral development, and how they are perceived by their followers. Third, to provide an integrative vision of the role of organizational leadership based on the contributions of Eastern and Western philosophy in business management. Fourth, to show that women's increasing incorporation into public and private senior management positions has transformed the stereotype of male leadership, as well as, employees' perception about effectiveness management. It ends with the proposal of a conceptual model-to be tested in future research-, which allows us to understand how the leader's perception on reality affects ethical decision-making, and this in turn affects the way followers perceive leader's effective management.

Keywords: Ethic leadership, gender, moral development, view of reality.

Introduction

Today more than ever, business leaders are appointed in the business world primarily to generate results, but not at any price, a circumstance that conditions their acting and decision-making beyond the domain of a seemingly endless set of strong and soft skills. Constructs addressed in this study as leader's perception on reality, self-awareness, self-reflection, and gender are manifestations of ontological dimension of being; others such as ethical leadership styles and leader's levels of moral development exhibit ethical dimension of doing. However, the key to the leader's behavior lies in the leader's perception on reality, a reflection of his greater or lesser capacity for change, that shows leader's focus in being or doing; affecting his decision-making, his followers' perceptions. Indeed, according to Plinio, Young and McCormick (2010) the state of ethics is a global problem affects the public and private sector, multilateral organizations, nations, companies, and individuals; focusing on the late actor as a decision-maker; and specifically, in organizational leaders, because they are for their collaborators, referents for action and role models.



Leader's Perception on Reality and Ethical Decision-Making

Ethics and its moral values -not the leader- is what determines which behaviors are right or wrong (Mihelič, Lipičnik, Tekavčič, 2010; Sims, 1992) and the community, in general, decides which ones it accepts legally and morally (Trevino, 1986). This article proposes to situate business ethic in a global context and defining it: As the study and evaluation of moral and social responsibility of individuals and stakeholders in organizations, into a broader social and political context relating to situations, activities, practices and decision-making processes.



From this perspective, ethics consists of a series of principles for leaders making better decisions (Hitt, 1990), always knowing that his mission is to serve and support others, based on compassion as behavior that should guide his passion for leading (Kouzes & Posner, 1992). Therefore, a person is ethical when lives his life according to habits consistent with his principles, beyond the fulfillment of moral minimums (Murphy & Enderle, 1995); when bases his action on the development of self-awareness and self-regulation seeking the excellence (Zhang et al., 2012); and when follows the path of virtue (Lee, 1996).

Public and private leaders in today's business world need to take into account ethical considerations seriously; indeed, all societies and modern organizations throughout the world are demanding greater responsibility from leaders at all levels (Hannah, Avolio & Walumbwa, 2011; Walumbwa et al., 2008). Some academics who have studied the business leader behavior emphasize the importance of building trust and loyalty in their employees (Covey, 1990; De Pree, 1997; Fairholm, 2000; Greenleaf & Pownell, 1985; Ilies, Morgeson, and Nahrgang; Kouzes & Posner, 1993; Melrose, 1995; Miller, 1997; Neuschel, 1998; Patterson, 2003; Plinio et al., 2010; Parris & Peachey, 2013; Russell & Stone, 2002). For this reason, today's business leader must pay attention to the values he manifests and to the acts he performs, so that he can instill in his collaborators a good example and model roles. The quality of leader's behaviors not only promotes efficiency, and generates loyalty when perceived by both the internal and external clients; but also, produces a profound impact on the lives of others -whether positive or negative- which shows that ethics is at the heart of leadership (Aronson, 2001; Ciulla, 2005; Walumbwa et al., 2008).

According to Zauderer (1992) an ethic leader. "Possesses humility, maintains concern for the greater good, is truthful, fulfill commitments, strives for fairness, takes responsibility, shows respect for the individual, celebrates the good fortune of others, develops others, reproaches unjust acts, is forgiving, and extends self for others" (pp. 13-14). According to Yukl (2010), the difference between an ethical leader from and non-ethical one lies in that the first, mainly serves followers and the organization, attempts to balance and integrate them, and develops a vision based on follower input about their needs, values, and ideas, among others (p. 350). Indeed, an ethic leader "liberates employees to engage in more open forms of expressions about work processes without fear



of censorship or other adverse consequences” (Walumbwa & Schaubroeck, 2009, p. 1283).

Ethical leadership paradigm comes from both observation of reality and leader`s definition on reality (De Pree, 1989), they have profound ethical implications. Thus, whether leader understands how reality affects his organization, he will be able to plan successfully and gets the best results. Reality, according to Caldwell et al. (2002) can be seen and perceived as white and black or as gray and complex. It is because reality according to Kant is given by experience, which enables individual to know, transform and be ethically in it (Sánchez, 2004). The ability to view and perceive reality has several characteristics. Caldwell et al. (2002) described them in the four-umpires´ model.

The first umpire visualizes reality in black or white focusing mainly on results, leaving aside interpersonal relationships. The focus is on pursuing accuracy and objectivity, regardless of the consequences (Donaldson & Dunfee, 1999). This referee is not committed to people he acts according to a pre-established normative plan.

The second umpire perceives reality in shades of grays and sees her in black and white (Badaracco, 2006), and understands and evaluates his personal limitations based on external reality, which perceives it to the extent of his possibilities, and strives to fulfill his roles and responsibilities. This umpire recognizes for better or worse that there are others who affect his work, and accepts this reality without getting involved with anyone.

The third umpire states that reality is not always clear, - gray and complex-; yet his perception is ´so good´, that he ´sees´ -interprets certainty- in black and white. He considers that his mission is to establish order in the environment ´seen´ as chaotic. He assumes a role as the sole interpreter of the facts, and defines the ethically correct behaviors imposing his perceptions in line with his values.

The fourth umpire sees and perceives reality gray and complex and acknowledges that his perceptive skills are blurred. He engages in the service of situational and contingent needs, both individuals and internal-external conditions of the organization, and provides direction within the context of a complex and confusing world. He is sensitive, adaptable, and flexible and learns continuously, providing employees with authentic responsibility and authority to make decisions in accountabilities. Whereas the third umpire seeks ´power over´, the fourth umpire seeks ´power with´.

According to Caldwell et al. (2002) four umpires´ model has several advantages, allowing identifying the importance of leader`s perceptions, showing how his visions can influence the way he sees the world, becoming a critical factor that influences ethical decision-making. This model is the best to



exercise ethical leadership, because of his high sense of service above self-interest, and commitment to the welfare of others. Only the leader who sees reality as the fourth umpire can be consecrated an ethical leader.

Ethic Leadership Style and the Contribution of Eastern and Western Philosophical Thought



Northouse in 2001 defined the leadership as the process of affecting and orienting to gain a goal. If the interaction manager-employee is critical independently the leadership styles (Turunç, Celik, & Mert, 2013); it is more important to take into account an ethical perspective (Bowie, 1991), because today's corporate leaders are demanding attitudes and behaviors that enable them to earn the trust and loyalty of their colleagues and subordinates.

At the beginning of the 20th century, Aronson (2001) identified and characterized the following leadership stages: The initial approach focused solely on leaders' traits, physical characteristics, and skills. In the 1940's, business practice showed two opposing approaches: Task orientation vs. Interpersonal relationships generating a dichotomy between the interest in people and the interest in the tasks; they are incompatible. The conditions that would allow a leader to be effective and efficient in the decision-making processes were the focal point of analysis. Nevertheless, during the 1980's a new perspective substantially changed the concept of leadership and marked a new milestone. The research identified mere three ways that corporate leaders influence their employees: Managerial leadership, transactional leadership, and transformational leadership (Aronson, 2001). These new ways introduced the importance to differentiate between be a manager and be a leader. Bennis and Nanus (1995) defined it very well: While managers do things right, the leaders do the right thing.

In 2001, Aronson identified the key features of these leadership styles mentioned above. While managerial leadership relates to task execution and on one-to-one results, transactional leadership approach seeks to control and monitor specific tasks, considering that employee-leader relationship requires an exchange process that only maintain the status quo (Conger & Kanungo, 1988). Nevertheless, transformational leadership aims to stimulate change in employee's values and attitudes using empowerment tools to increase self-efficacy and promote the internalization of the leader's vision in every employee. According to Burns (1978), transformational leadership is ethically superior to transactional leadership. Different styles of exercising leadership led to conducting -for several decades- important studies that showed the importance of ethics and morals in the exercise of successful leadership (Burns, 1978; Ciulla, 1998, 2005; Gardner, 1990).

In 1995, a new approach enriched the discussion on ethical leadership: The servant leadership theory. Spears, Greenleaf's Center CEO, synthesized this leadership style in ten functional attributes. Listening ability, empathy skills,





self-reflection, persuasion skills, commitment to the growth of people, among others. This model broke the traditional schemes of authoritarian and hierarchical leadership involving people's participation in decision-making, and developing an ethical and supportive commitment. At the beginning of the 21st century, Patterson (2003) developed the servant leadership theory and defined a servant leader as a person who "leads and serves with love, acts with humility, is altruistic, is visionary for the followers, is trusting, is serving, and empowers followers" (Dennis, Kinzler-Norheim & Bocarnea, 2010, p. 170). The main difference between transformational leaders and servant leaders lies in the fact that the first strive to align their interests with the sake of the stakeholders, while the second seek to serve their followers individually (Koshal, 2005) crossing all boundaries (Spears, 1996). Thus, the server leader's motivation consists on his desire to serve, while the traditional leader's motivation resides on his aspiration to lead. This is not a strange outcome, and there are many examples in the human history related with this kind of philosophy of life. 'African ubuntu philosophy', ethnic communities in different parts of the world, the most recognized leaders of various religions, many social and philanthropic organizations, and many leading companies in the world. Even more, leadership in mainland China differentiates three types of firms: Moral, authority, and servant; they recommend Chinese and Americans workers engage with organizations and outstanding leaders in these three facets (Chen & Lee, 2008). The servant leader at the team level "creates a trusting, fair, collaborative, and helping culture that can result in greater individual and organizational effectiveness... applicable in a variety of cultures, contexts, and organizational settings" (Parris & Peachey, 2013, p. 387-8).

In 2005, Gardner, Avolio, Luthans, May, and Walumbwa integrated the different perspectives and definitions of a new theory: The authentic leadership theory, defined later as:

A pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development (Walumbwa, Avolio, Gardner, Wernsing & Peterson 2008, p. 94).

According to this definition, an authentic leader acts in coherence with his personal beliefs and values to gain respect, credibility, and his followers' confidence. Additionally, Zhang, Everett, Elkin & Cone (2012) stressed that authenticity has two categories: Self-authenticity that requires leaders to act consistently with inner thoughts and feelings (Harter, 2002), and relational authenticity that requires leaders build trust and build active and meaningful relationships with others (Ilies et al., 2005); none can be absent. Unlike transformational and servant leadership, authentic leadership neither is charismatic nor is inspiring; but it is useful in organizations to identify whether



leaders adhere to the highest ethical and moral principles in their decisions (Walumbwa et al., 2008).

In 2012, Zhang and his colleagues developed an empiric research related to the authentic leader in the context of China that enriched the vision of the authentic leader from the Confucius' philosophy. Indeed, Eastern philosophies first emphasize leader's self-transformation as a condition to be followed and to transform the organization; while Western transformational leadership theories seek that leader turn followers' self-interest into organizational' collective interest (Chen, & Lee, 2008).



East thought considers authentic leader exists, not only for himself but also for the context in which it unfolds, always within a process of continuous change. Thus, Confucianism includes a moral perspective implicit in practice, useful to judge the government under Confucian standards of right practice (Chen & Lee, 2008). On the contrary, Western authentic leadership theory argues that leaders' positive behaviors and the maintenance of high levels of self-awareness and self-regulation allow achieving authenticity. For example, this approach explains that self-awareness consists of a work of introspection in two senses: Obtaining clarity, and being coherent with fundamental values, identity, emotions, motives and objectives (Gardner et al., 2005); but, it does not explain how to achieve it. Therefore, to connect this concept with practice, Zhang et al. (2012) proposed that to develop self-awareness, we must incorporate a practice of Confucian origin in three stages. First, daily examination of the leader's actions. Simultaneously confront them with particular moral principles, the recognition of faults and behavioral errors; finally, correcting errors (Yang, Peng, & Lee, 2008). In consequence, "knowing a fault but not correcting it is itself a fault and knowing and correcting a fault is a sign of a superior person" (Yang et al., 2008, p. 41). Above steps are a widespread historical practice in West spiritual tradition from the first centuries of the Christianity. They are related to a permanent process of inner personal transformation that has not transcended in the organizational culture of Western companies.

Self-awareness practice has increased its importance and significance both East and West. It begins with the deciphering and the communication of thoughts and later leads to self-renunciation to enter into a process of self-knowledge and expression, which opens the individual to new configurations and a new lifestyle, where the person manifests as an artwork in permanent construction (Gadamer, Durand, Aranguren, Trias & Panikkar, 1997). It is an epistemological self-technology, oriented toward the permanent verbalization and discovery the subtlest movements of the self (Foucault & Blasius, 1993). This approach is in line with the concept of authenticity, understood as a "continuous flow of action evolving and integrating into an ever-changing context" (Zhang et al., 2012, p. 590). Thus, leader who develops self-awareness lays the foundation for being seen as a genuine leader.





Self-regulation is the highest level of personal development, because leader learns to be human, to transcend through the social interaction (Zhang et al., 2012), and to act according to his values (Sağnak & Kuruöz, 2017) reaching full authenticity. The task of self-regulation guides the leader by way of virtue, not by way of the law (Lee, 1996). According to Eastern philosophy, to follow it implies orienting life through the practice of social traditions' greater value, to develop a feeling of shame and to become a person of excellence. While, according to Western philosophy, to follow the path of law means to be guided by the punishment trying to avoid it, thus the individual will not be ashamed of his evil deeds, and he will focus sickly on fighting for his rights (Lee, 1996). Western morality focuses on the pursuit of autonomy, independence, and defense of rights (Markus & Kitayama, 1991). Eastern morality focuses on harmony seeking the individual be a person of excellence (Lee, 1996), with a sense of interdependence which leads him to fit in with relevant others (Markus & Kitiyama, 1991), and to feel fully human in the context of others (Lebra, 1976). Thus, the leader who undertakes the path of self-cultivation, self-improvement, and self-realization found the genuine sense of freedom, he wants his life, and his decisions depend on the higher self, but not on the lower self. "Self-overcoming or self-mastery is the precondition for the display of virtues" (Lee, 1996, p. 372).



Walumbwa et al.'s (2008) authentic leadership definition, as well as, Zhang et al.'s (2012) approach to the right leader behavior, they are not contradictory but complementary. These approaches show the individual a path to be an authentic leader who manifests a good psychological state, and self-awareness development focused on the establishment of authentic relationships (Zhang et al., 2012). The path of relational authenticity leads to the development of trust, as well as, to build active and meaningful relationships with others. To achieve it, the leader has to act such as teacher and student, maintaining a teaching-learning process, through which he gives an example and learns of his daily actions (Zhang et al., 2012).



Moral Cognitive Reasoning in Decision-Making

Kohlberg in the period between 1969 and 1976 proposed three stages of moral cognitive development. First, the pre-conventional moral reasoning emphasizes the obedience to escape from punishment and acting appropriately by personal interest. Second, the conventional moral reasoning uses laws and rules to guide a social behavior which others must accept and perceive as reliable, seeking to create lasting interpersonal relationships. Third, the post-conventional moral reasoning applies universal reasoning principles in the decision-making process. The individual goes beyond the fulfillment of social obligations, and understands their relationship with society as a social contract, guiding their moral decisions towards the implementation of universal principles (Xu, Caldwell & Anderson, 2016). The passage from the low moral reasoning to the high moral reasoning synthesize these three stages.





In this regard, some studies have shown that moral reasoning and authentic transformational leadership (Bass, 1998a, 1998b) exhibit that leaders with high levels of moral reasoning present greater behavioral traits of transformational leadership, that such leaders with lower levels of moral reasoning (Bass, 1998a; Burns, 1978; Olsen, Eid & Johnsen, 2006; Turner, Barling, Epitropaki, Butcher & Milner, 2002) among others. On the contrary, servant leadership not only promotes post-conventional moral reasoning in organizations but also encourages others to participate in it (Graham, 1995). The explanation is simple. Individuals recognize the servant leader because he wants to serve others, not because he wants to lead; then, “people follow servant leaders freely because they trust them” (Ciulla, 1995, p. 17).



Recent research has shown that authentic leadership besides having effects on followers' ethical and pro-social behaviors (Hannah et al., 2011), they perceive their leaders as people with high levels of moral development, self-awareness, fair and balanced decision-making, open and transparent (Avolio & Luthans, 2006). Additionally, Hannah et al. (2011) and Al Hassan et al. (2013) found that authentic leaders who demonstrate higher levels of moral development, self-awareness, and the ability to establish open and transparent relationships with their followers become promoters of moral courage in them. At the same time, followers are encouraged to develop ethical behaviors that go beyond the specific requirements of their role, and these, in turn, develop protective attitudes towards the organization and the interests of their co-workers. Thus, authentic leaders with high levels of moral create ethical organizational cultures aligned with their moral focus. Moreover, they affect followers' positive attitudes, behaviors (Avolio, Gardner, Walumbwa, Luthans & May, 2004), performance and altruistic behavior, making the work meaningful (Sağnak & Kuruöz, 2017).



Consequently, when leaders manifest high levels of moral development associated with post-conventional moral reasoning, they can generate trust and commitment to a common good in organizations (Olsen et al., 2006). Similarly, some leadership styles have the power to uplift and nourish the personal development of followers, and propitiates post-conventional morality (Burns, 1978; Ciulla, 1995; Graham, 1995; Greenleaf, 1977, 1985; Spears, 1995, 1996). Nevertheless, if leaders have a pre-conventional level of moral reasoning, they demonstrate less transformational leadership (Turner et al., 2002) or less servant leadership (Graham, 1995), because they remain at the level of instrumental fulfillment of exchange agreements. For this reason, Graham (1995) related that transactional leaders manifest behaviors equivalent to pre-conventional moral level.



The associations among transformational leadership, servant leadership, authentic leadership and high levels of moral reasoning suggest the incorporation of a moral education focused on moral development into the leaders training process as manifested respectively Turner et al. (2002), Graham (1995) and Al Hassan et al. (2013). Just as being a leader constitutes a training

ground for developing a high level of moral reasoning (Turner et al., 2002), and his example may influence the moral development of his followers in various ways (Graham, 1995). Then, whether the leader gives a high level of importance to moral values, he can hardly ignore his responsibilities as a leader (Olsen et al., 2006).



As discussed above, while Eastern philosophy associates moral behavior with the pursuit of virtue, becoming a person of excellence, Western thought has grounded moral behavior in the exercise of the claim of rights, for the sake of autonomy (Chen & Lee, 2008). These philosophies manifest two sides of the coin: The primacy of virtue versus the primacy of law, the morality of harmony versus the morality of autonomy, a morality based on virtue versus a morality based on rights. The claim of rights in the Western liberal thinking does not display the dignity on the part of the claimant (Lee, 1996) making him morally insensible.

The Western liberal thought considers that only freedom is the fundamental source of other values, and the moral purpose consists solely of "to secure more options in action and choice by securing a maximum degree of noninterference and nothing more" (Lee, 1996, p. 369). Nevertheless, more options and less interference does not guarantee a genuine sense of freedom, but the overcoming of the lower desires does. This implies to follow what the heart desires, without transgressing what is right, as Confucius said (Lee, 1996). Therefore, "a genuine sense of freedom can be found in a virtuous and spontaneous conformity to community norms that one believes to be worthy of following. In contrast to the liberal emphasis on individual rights" (p. 369) which makes freedom devoid of meaning and social identity (MacIntyre, 1984). Eastern thought posits that the practice of self-overcoming, self-cultivation, and self-realization are the way to achieve the genuine sense of freedom. At this point, both Eastern philosophy and authentic leadership and servant leadership converge, because these approaches encourage the leader to strive to create a personality that transcends. Herein lies the greatest divergence between Eastern and Western thought, since liberal thought advocates a purely individualistic perspective, which privileges individual interests, and promotes exchange with others only to satisfy individuals' rights and interests. Nevertheless, the relational perspective -related to authentic leadership- seeks to bridge these differences. This approach sees and treats people as members of social communities, rather than as independent individuals, because it gives priority to the duties and obligations of others and the community to which each one belongs. Then, the commitment consists on to maintain and to improve community's well-being (Chen & Lee, 2008).

Some apprenticeship of Eastern culture for business management in the West are: The prioritizing of the long-term service of the followers' interests, just as they profess to serve the best interests of shareholders; minimizing the emphasis on autonomy, agency and employees' rights characteristic of Western humanism. The leader has to build an individual morality based on virtue by



highlighting the importance of self-overcoming, self-cultivation, and self-realization, as well as having available and eligible options (Lee, 1996). The leader has the moral duty to creatively cultivate the organization, by creating a community culture always taking into account go beyond the achievement of efficiency and productivity. Strive as a leader in maintaining a higher moral standard for himself, than for his followers. The leader has look for the cause of the problems, rather than look for the culprit.



The previous keys are a call to the leader to implement an eclectic and integral approach, recognizing both the validity and legitimacy of different leadership styles, without adhering exclusively to a single perspective, and choosing wisely those elements of the different styles to address the complexity that comes every day in a better way. Therefore, the leader must adopt a pragmatic approach that guides him in the permanent pursuit of excellence. Even more, he needs to consider in his leadership exercise, both his perception on reality and attributes related to their manifestations of masculinity and femininity. As well, to base his moral action on those leadership styles that fit his style better, ensuring a true manifestation of the highest levels of moral cognitive development.



Gender and Leadership

Korabik in 1990 postulated that leadership strategies built on sexual differences have been disadvantageous for women, and proposed the adoption of androgynous management, allowing women the possibility of overcoming the adverse effects of the stereotype that subjects them in their place of work, and in any position within the company. In this sense, studies carried out in men and women in leadership positions and performed similar functions, showed that they did not have a difference in personality or leadership style, or motivation, or effectiveness. Bern (1974) showed an alternate path to overcome gender differences, and he argued that both sexes male and female incorporate the concepts of masculinity and femininity. Sex role orientation is a better predictor of leadership style than biological orientation man or woman; although masculinity prevails in individuals, no preference for task-oriented leadership, and when femininity predominates in people, preference leans toward the social-emotional role. Androgynous individuals show male and female attributes, and therefore are better effective managers (Dematteo, 1994). Neither being a man does not involve a task-oriented leadership, nor being a female means a leadership oriented to social-emotional (Korabik, 1990). As a result, the studies stated, "the most effective managers will be those who have high performance in the task and the attitude" (Korabik, 1990, p. 288). Koenig, Eagly, Mitchell, & Ristikari (2011) highlighted an increase in androgynous leadership over time suggesting that the traditional conception of leadership has changed over time. In such a way that "leadership now, more than in the past appears to incorporate more feminine relational qualities, such as sensitivity, warmth, and understanding, thus adding them to the masculine dominance and strength qualities traditionally associated with leadership" (p. 634). Moreover,





it is noteworthy that findings related to leadership style suggest that transformational leadership is androgynous and slightly feminine (Duehr & Bono, 2006; Hackman, Furniss, Hills, & Paterson, 1992). It is a condition that would facilitate the success of women in leadership roles (Koenig et al., 2011) especially when the effectiveness of this leadership style has been demonstrated (Judge & Piccolo, 2004). Regardless of whether the leader is male or female. Femininity in individuals manifests in a spirit of “collaboration, open communication, sensitivity to feelings and development of support, and trust” (Korabik, 1990, p. 289). These attributes contribute significantly to effective management (Luthans, 1986, cited by Korabik, 1990), and become essential for men and women who serve as managers. Studies show that individuals, males, and females, who do not give importance to these feminine traits in their daily management report lower levels of job satisfaction, and often they lose promotion opportunities to higher positions because they are excessively competitive and only task-oriented. Additionally, these individuals develop more male characteristics, and the collaborators perceive them as insensitive, cold and arrogant. Some researchers conclude that employees prefer and better evaluate those leaders who best fit the sex roles of femininity and masculinity, whether male or female (Korabik, 1990).

Conclusion and future research

The article argues business leaders must realize that the generation of results at any price is not their primary task, neither facing the organization nor facing the society. Both demand attitudes and behaviors that allow them to earn colleagues and followers’ trust and loyalty. Therefore, the daily decision-making process requires moving from the horizon of the doing to the horizon of the being, incorporating those principles, values, and attitudes constituent of his being. It implies that business leader must consider several aspects. First, the key to his behavior lies in his perception on reality which defines his greater or lesser capability for change, affecting his decision-making and the way that followers perceive him as an ethical role model, relationships mediated by his ability to focus on being or doing. Second, leadership is ethical when followers perceive leader has high levels of moral development. Thirdly, the leader can be viewed as more effective, depending on his followers’ perception about the way he manifests masculine and feminine attributes of leadership. This issue is of great importance nowadays taking into account the growing and significant presence of women, in the world, in high political and business positions. Thus, a leader will be considered successful, whether he is capable of transforming the organization and the individuals facing the future because the authentic leader exists not only for himself but also for the context in which he develops. Always within a process of continuous change in a teaching-learning process, developing self-awareness, undertaking the path of self-improvement, always seeking excellence and making its decisions dependent on the self-higher. The leader who requires the contemporary world must be a creator of conditions to make things happen and to achieve things be done.



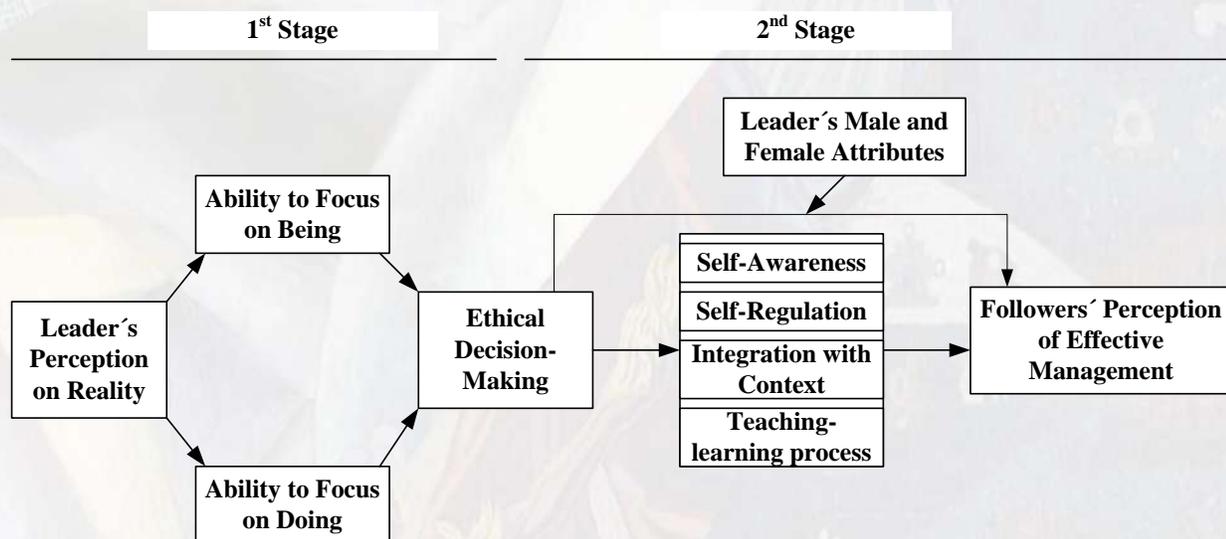
As future lines of research, this article proposes a conceptual model in two stages. In the first stage, the dependent variable is leader's perception on reality and the independent variable ethical decision-making, mediated by two variables, ability to focus on being, and ability to focus on doing. In the second stage, the independent variable is ethical decision-making and the dependent variable is followers' perception of effective management; moderated by leader's male and female attributes, and mediated by four variables: Self-awareness, self-regulation, integration with context, and staying in a permanent teaching-learning process (Figure 1).



ANFECA
Asociación Nacional de Facultades y
Escuelas de Contaduría y Administración



Figure 1
Conceptual Model Proposed



References

- Al Hassan, S., Saher, N., Zahid, A., Gull, H., Aslam, I., & Aslam, S. (2013). Authentic leadership and ethical practices: Finding traces from Pakistani system. *Interdisciplinary Journal of Contemporary Research in Business*, 5(1), 406-423.
- Aronson, E. (2001). Integrating Leadership Styles and Ethical Perspectives. *Canadian Journal of Administrative Sciences*, 18(4), 244-256.
- Avolio, B.J., Gardner, W.L., Walumbwa, F.O., Luthans, F., & May, D.R. (2004). Unlocking the mask: A look at the process by which authentic leaders impact follower attitudes and behaviors. *The leadership quarterly*, 15(6), 801-823.
- Avolio, B.J., & Luthans, F. (2006). *The high impact leader: Moments matter for accelerating authentic leadership development*. New York, NY: McGraw-Hill.



- Badaracco, J.J.L. (2006). Leadership in Literature. *Harvard Business Review* 84, 47-55.
- Bass, B.M. (1998a). The ethics of transformational leadership. In J. Ciulla (Ed.), *Ethics: The heart of leadership* (pp. 169–192). Westport, CT: Praeger.
- Bass, B.M. (1998b). Transformational leadership: Industrial, military, and educational impact. Mahwah, NJ: Lawrence Erlbaum Associates, Inc.
- Bennis, W. & Nanus, B. (1985). *Leaders: Strategies for Taking Charge*. New York, NY: Harper Collins.
- Bern, S. L. (1974). The Measurement of Psychological Androgyny. *Journal of Consulting and Clinical Psychology* 42, 155-162.
- Bowie, N. E. (1991). The firm as a moral community. Morality, rationality, and efficiency: New perspectives on socio-economics, 169-183.
- Burns, J.M. (1978). *Leadership*. New York, NY: Harper & Row.
- Caldwell, C., Bischoff, S.J., & Karri, R. (2002). The four umpires: A paradigm for ethical leadership. *Journal of Business Ethics*, 36 (1/2), 153-163.
- Chen, C. C., & Lee, Y. T. (2008). *Leadership and management in China: Philosophies, theories, and practices*. New York, NY: Cambridge University Press.
- Ciulla, J.B. (1995). Leadership ethics: Mapping the territory. *Business Ethics Quarterly*, 5(01), 5-28.
- Ciulla, J.B. (1998). *Ethics: The heart of leadership*. Westport, CT: Praeger.
- Ciulla, J.B. (2005). The state of leadership ethics and the work that lies before us. *Business Ethics: A European Review*, 14(4), 323-335.
- Conger, J.A., & Kanungo, R.A. (1988). *Charismatic leadership: The elusive factor in organization effectiveness*. San Francisco: Jossey-Bass.
- Covey, S.R. (1990). *Principle-centered leadership: Teaching timeless principles of effectiveness*. Provo, UT: The Institute for Principle-Centered Leadership.
- DeMatteo, L.A. (1994). From hierarchy to unity between men and women managers: towards an androgynous style of management. *Women in Management Review*, 9(7), 21-28.

Dennis, R.S., Kinzler-Norheim, L., & Bocarnea, M. (2010). *Servant Leadership Theory*. In *Servant Leadership* (pp. 169-179). Palgrave Macmillan UK.

De Pree, M. (1989). *Leadership is an Art*. New York, NY: Dell.

De Pree, M. (1997). *Leading without power: Finding hope in serving community*. San Francisco, CA: Jossey-Bass.

De Pree, M. (2011). *Leadership is an art*. Crown Business.

Donaldson, T., & Dunfee, T.W. (1999). *Ties that bind: A social contracts approach to business ethics*. Harvard Business Press.

Duehr, E.E., & Bono, J.E. (2006). Men, women, and managers: Are stereotypes finally changing? *Personnel Psychology*, 59, 815–846. doi: 10.1111/j.1744-6570.2006.00055.x

Fairholm, G.W. (2000). *Perspectives on leadership: From the science of management to its spiritual heart*. Greenwood Publishing Group.

Foucault, M., & Blasius, M. (1993). About the beginning of the hermeneutics of the self: Two lectures at Dartmouth. *Political theory*, 21(2), 198-227.

Gadamer, Durand, Aranguren, Trias & Panikkar. (1997). *Diccionario de Hermenéutica*. Eds. Andrés Ortiz-Osés, Patxi Lanceros. Bilbao, España: Deusto

Gardner, J. (1990). *On leadership*. New York, NY: The Free Press.

Gardner, W.L., Avolio, B.J., Luthans, F., May, D.R., & Walumbwa, F.O. (2005). Can you see the real me? A self-based model of authentic leader and follower development. *Leadership Quarterly*, 16,343-372.

Graham, J.W. (1995). Leadership, moral development, and citizenship behavior. *Business Ethics Quarterly*, 5, 43–54.

Greenleaf, R.K. (1977). *Servant Leadership*. Mahwah, NJ: Paulist Press.

Greenleaf, R.K. & Pownell, E. (1985). *Servant leadership: A journey into the nature of legitimate power and greatness*. Royal Victorian Institute for the Blind Tertiary Resource Service.

Hackman, M.Z., Furniss, A.H., Hills, M.J., & Paterson, T.J. (1992). Perceptions of gender-role characteristics and transformational and transactional leadership behaviours. *Perceptual and Motor Skills*, 75, 311–319. doi:10.2466/PMS.75.4.311-319



Hannah, S.T., Avolio, B.J., & Walumbwa, F.O. (2011). Relationships between authentic leadership, moral courage, and ethical and pro-social behaviors. *Business Ethics Quarterly*, 21(04), 555-578.

Harter, S. (2002). Authenticity. In: C.R. Snyder and S. Lopez eds. *Handbook of positive psychology*. Oxford, UK: Oxford University Press, 382–394.

Hitt, W.D. (1990). *Ethics and Leadership: Putting Theory into Practices*. Columbus, OH: Battelle Memorial Institute.

Ilies, R., Morgeson, F.P., & Nahrgang, J.D. (2005). Authentic leadership and eudaemonic well-being: Understanding leader-follower outcomes. *Leadership Quarterly*, 16, 373-394.

Judge, T. A., & Piccolo, R. F. (2004). Transformational and transactional leadership: a meta-analytic test of their relative validity. *Journal of applied psychology*, 89(5), 755.

King, A. Y. (1991). Kuan-hsi and network building: a sociological interpretation. *Daedalus* 120, 63–84.

Koenig, A.M., Eagly, A.H., Mitchell, A.A., & Ristikari, T. (2011). Are leader stereotypes masculine? A meta-analysis of three research paradigms. *Psychological bulletin*, 137(4), 616.

Kohlberg, L. (1969). *Stages in the development of moral thought and action*. New York, NY: Holt, Rinehart & Winston.

Kohlberg, L. (1976). Moral stages and moralization: The cognitive developmental approach. In T. Lickona. *Moral development and behavior* (pp. 31–53). New York, NY: Holt, Rinehart & Winston.

Korabik, K. (1990). Androgyny and Leadership Style. *Journal of Business Ethics*, 9(4), 283-292.

Koshal, J.O. (2005). *Servant leadership theory: Application of the construct of service in the context of Kenyan leaders and managers*. ProQuest Digital Dissertations database.

Kouzes, J.M. & Posner, B.Z. (1992). Ethical leaders: an essay about being in love. *Journal of Business Ethics*, 11(5), 479-484

Kouzes, J.M. & Posner, B.Z. (1993). *Credibility: How leaders gain and lose it, why people demand it*. San Francisco, CA: Jossey-Bass.

Lebra, T.S. (1976). *Japanese patterns of behaviour*. Honolulu, HI: University of Hawaii Press.



Lee, S.H. (1996). Liberal rights or/and Confucian virtues? *Philosophy East and West*, 367-379.

Luthans, F. (1986). Fifty Years Later: What Do We Really Know About Managers and Managing? Presidential speech at the Academy of Management Meeting. Chicago, IL.

MacIntyre, A. (1984). *After Virtue: A Study in Moral Theory*. (Notre Dame, IN. University of Notre Dame Press, 187, 22.

Markus, H.R., & Kitayama, S. (1991). Culture and self: implications for cognition, emotion and motivation. *Psychological Review* 98, 224-253.

May, D.R., Chan, A.Y., Hodges, T.D., & Avolio, B.J. (2003). Developing the moral component of authentic leadership. *Organizational dynamics*, 32(3), 247-260.

Melrose, K. (1995). *Making the grass greener on your side: A CEO's journey to leading by serving*. San Francisco, CA: Berrett-Koehler Publishers.

Mihelič, K.K, Lipičnik, B. & Tekavčič, M. (2010). Ethical leadership. *International Journal of Management & Information Systems*, 14(5), 31-41.

Miller, C. (1997). *The empowered leader*. B&H Publishing Group.

Murphy, P.E., & Enderle, G. (1995). Managerial ethical leadership: examples do matter. *Business Ethics Quarterly*, 5(1), 117-128.

Neuschel, R.P. (1998). *The Servant Leader: Unleashing the Power of Your People*, Visions Sports Management Group. Inc., Michigan.

Northouse, P.G. (2001). *Leadership theory and practice*. (2nd. Ed.). Thousand Oaks, CA: Sage Publications.

Olsen, O.K., Eid, J., & Johnsen, B.H. (2006). Moral behavior and transformational leadership in Norwegian Naval Cadets. *Military Psychology*, 18(S), S37.

Parris, D.L., & Peachey, J.W. (2013). A systematic literature review of servant leadership theory in organizational contexts. *Journal of business ethics*, 113(3), 377-393.

Patterson, K. (2003). *Servant leadership theory: A theoretical definition and a presentation of the virtues of the servant leader including love, humility,*



altruism, vision, trust, empowerment and service. Regent University: Digital Dissertations. (UMI No. 3082719)

Plinio, A.J., Young, J. M., & Lavery, L.M. (2010). The state of ethics in our society: A clear call for action. *International Journal of Disclosure and Governance*, 7(3), 172-197.

Rost, J.C. (1991). *Leadership for the twenty-first century*. Westport, CT: Praeger.

Russell, R.F., Stone, A.W. (2002). A review of servant leadership attributes: Developing a practical model. *Leadership & Organization Development Journal*, 23(3), 145-157, doi: 10.1108/01437730210424

Sağnak, M., & Kuruöz, M. (2017). Authentic Leadership and Altruism: The Mediating Role of Meaningfulness. *Universal Journal of Educational Research* 5(3), 447-452. doi: 10.13189/ujer.2017.050316

Sánchez, J.M. (2004). Causalidad y genio en la construcción de la experiencia según Kant. *Anales del Seminario de Metafísica*, 37, 195-221.

Schein, V.E. (1997). *Organizational Culture and Leadership*. (2nd. Ed.). San Francisco, CA: Jossey-Bass.

Sims, R.R. (1992). The challenge of ethical behavior in organizations. *Journal of Business Ethics*, 11(7), 505-513.

Spears, L.C. (1995). *Reflections on leadership: How Robert K. Greenleaf's theory of servant-leadership influenced today's top management thinkers*. New York, NY: John Wiley & Sons.

Spears, L.C. (1996). Reflections on Robert K. Greenleaf and servant-leadership. *Leadership & Organization Development Journal*, 17(7), 33-35.

Trevino, L.K. (1986). Ethical decision making in organizations: A person-situation interactionist model. *Academy of Management Review*, 11(3), 601-617.

Turner, N., Barling, J., Epitropaki, O., Butcher, V., & Milner, C. (2002). Transformational Leadership and Moral Reasoning. *Journal of Applied Psychology*, 87(2), 304-311.

Turunç, Ö., Celik, M., & Mert, I.S. (2013). The impact of leadership styles on ethical behaviour. *Journal of Academic Research in Economics*, 5(1).



Walumbwa, F.O., Avolio, B.J., Gardner, W. L., Wernsing, T. S., & Peterson, S. J. (2008). Authentic leadership: Development and validation of a theory-based measure. *Journal of management*, 34(1), 89-126.

Walumbwa, F.O., & Schaubroeck, J. (2009). Leader personality traits and employee voice behavior: Mediating roles of ethical leadership and work group psychological safety. *Journal of Applied Psychology*, 94, 1275–1286.

Xu, F., Caldwell, C., & Anderson, V. (2016). Moral Implications of Leadership-Transformative Insights. *International Journal of Business and Social Research*, 6(3), 76-85.

Yang, X., Peng, Y. & Lee, Y. (2008). The Confucian and Mencian philosophy of benevolent leadership. In: C.C. Chen & Y.T. Lee. *Leadership and management in China: Philosophies, theories, and practices*. Cambridge, UK: Cambridge University Press, 31–50.

Yukl, G. (2010). *Leadership in organizations*. (7th Ed.). Upper Saddle River, NJ: Pearson.

Zauderer, D.G. (1992). Integrity: An essential Executive quality. *Business Forum*, fall, 12-16.

Zhang, H., Everett, A.M., Elkin, G., & Cone, M.H. (2012). Authentic leadership theory development: theorizing on Chinese philosophy. *Asia Pacific Business Review*, 18(4), 587-605.

