

Bass & Avolio's Full Range Leadership

Model and Moral Development

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Research on leader' trait theory and implicit leadership theory have been reinvigorated by investigational studies on transformational leadership presented by Bass and Avolio (1994). Their their Full Range Leadership Model consisting of: transformational, transactional, management by exception active, management by exception passive, and laissez-faire leadership, have led to the continuing study of follower perceptions of leadership, leader implicit values, and the spirituality of the leader and leadership style (Salter, 2007; Green, Kodatt, Salter, Duncan, Garza-Ortiz, & Chavez, (2008). Bass (1990) suggests that if transformational leadership could be based on one's background characteristics, values, ethics, or traits, then these traits were universal to mankind. Lord and Maher (1991) suggest that within the realm of implicit leadership

theory, the more a follower can prototype a leader's style or compare the leader's behavior to their schema of a good leader's values and ethics, the more effective communications will be between follower and leader.

The study of moral development and the effects it has on decision-making have garnered a good deal of interest in the last thirty years. Rest, Thoma, and Narvaez (1999e) discuss the cognitive schemas associated with the different levels of moral development as stated by Kohlberg (1984). Rest et al. (1999e) suggest that cognitive moral schemas present in our conscious aid our retention of factual similarities between our experiences and ultimately aid in our decision making and search for further information. This implicit moral theory is similar to the leadership theory noted as Implicit Leadership Theory or the theory that one also carries in her or his memory a certain slate of factors which they use to identify a leader's behavior as being those of a good leader or an ineffective leader (Salter, Green, Ree, Carmody-Bubb, & Duncan, 2009).

Moral Schemas an Implicit Theory

Bartlett (1932) was the first one to propose a theory of abstract learning and remembering experiences to be utilized later in decision making he noted as cognitive schemas. Kintsch (1994) found that these mental organizers are not attached to the limbic systems unconscious decision making, but seem to reside in the rational prefrontal cortex mechanisms. Traditional discussions by schema theorists (Rummelhart, 1980; Taylor & Crocker, 1981) indicate that schemas are understood to be generalized knowledge structures residing in long term memory. Schemas have been theorized to be a set of expectations, hypotheses, concepts or organized regularities formed in the cognition of one's mental facilities and based on the cognitive processes of similarities,

associations and recurrences in experiences.

Taylor et al. (1981) stated that cognitive schemas help to form our perception and guide our information seeking behaviors. While there are numerous schemas individuals possess, Narvaez (1999) identified reaction times and memories identified in moral judgment, while Rest (1986) noted these moral judgments as moral schemas.

Rest et al. (1999e) states that the Defining Issues Test 2 measures how individuals perceive moral situations in terms of three schemas: Personal Interests, Maintaining Norms, and Post-Conventional thinking. The three schemas are presumed to be ordered developmentally. The Personal Interests schema justifies the moral decision of an actor by appealing to the personal stake that actor has in the consequences of an action; this stage is considered to occur only in early childhood. Maintaining Norms moral schema initiates in the moral decision maker a recognition that moral decisions should be made on the basis of what is good for society; this decision making ability is thought to occur in adolescents to early adulthood. The justification of a moral decision when one is at the Post-Conventional stage moral development is directed toward shared societal ideals, which are opened to rational critique and can be challenged by new experiences and logic; this cognitive organization for decision making is not fully formalized by all, and is thought to occur later on in one's maturation process.

Leadership Schemas and Implicit Leadership Theory

The beginning of a discussion on follower's expectancies of leader behavior or implicit leadership began by Eden and Leviathan (1975) who found that leader's behaviors guide a perceiver's encoding of relevant information. Carlisle and Phillips (1984) found that the perceiver's formation of leadership perceptions was enhanced when a leader's traits were

positively prototyped by the follower. Mischel (1977) suggested that traits are important as constructs for perceivers, which help them to organize perceptions of others. Winter and Uleman (1984) indicated that individuals unconsciously make trait inferences when encoding information into memory. Lord, DeVader, and Alliger (1986) concluded that research on implicit leadership theory indicates the relationship between the perceiver's cognitive schema fabricated by a leader's traits and their importance as perceptual constructs for perceivers. Lord and Maher (1991) found that a follower's recall of leadership information instructions is enhanced if the follower has correctly cognitively mapped or prototyped the leader's traits.

Lord, Brown, and Freiberg (1999) state that even small portions of behavior, perhaps even single word communications, in the absence of further communication, might elicit from the follower a prototypical implicit based leadership style stored in memory. As stated by Eden and Leviathan (1975), leader behaviors guide memory of small tasks it is intuitive to surmise that a small prototypical behavior would guide a follower's assessment of a leader's leadership style.

Keller (1992) stated that implicit leadership asks about the relationship between the evaluations and perceptions of leaders. Kark and Shamir (2002) asserted that transformational leaders have dual influence on followers. These authors state that transformational leaders' influence over the follower is derived by their ability to change the personal identity and the social identity of the follower through communication. The personal identity of the follower models the leader, and the social identity forms identification with the work unit. The authors go further to state that identities are formed by personality traits, quality of relationships, and group norms. Lord, et al. (1999) suggested that implicit leadership theories were a category system, which emphasized how prototypical behavior influenced the leadership perceptions and distortions in memory about leaders by perceivers.

Leadership and Moral Development

There has been some research with regards to the relationship between the moral development of leaders and their leadership style. Research on military personnel by Olsen et al (2006) stated that individual differences in moral reasoning and moral identity significantly affect leadership behavior. Further results indicated post conventional moral reasoning and moral identity were positively related to transformational leadership behavior, and negatively related to passive-avoidant leadership. These findings corroborated Bass' findings that leaders with a strong moral identity would be more likely to emphasize moral values in their decision making and communication with their subordinates, which may be linked to the transformational facets of inspirational motivation and idealized influence as proposed by (Bass 1998a; 1998b). Research also suggest people with high moral reasoning should be motivated to act morally based on this internalized moral identity Rest (1986), Aquino and Reed (2002), Burns (1978) and Turner et al (2002). Bass and Steidlmeier (1999) emphasized that a moral component was also necessary for transactional leadership; however Olsen's research did not significantly support this finding. Andreescu and Gennaro (2010) performed research to determine the best traits for an ideal police officer using the Leadership Behavior Description Questionnaire for XII (Stodgill, 1974), which has two styles of leadership: worker-center and task-centered. Although this research did not focus on moral development, it did show that transformational leadership is the preferred leadership style and that women tend to exhibit more transformational leadership styles.

Walker et al (2009) focused their research on how spirituality (defined both in religious and non-religious terms) is a desired trait in leadership resulting in a positive impact on leadership in three areas: the leader's inner self, interaction with others, and the leader's tasks

and activities. This study involved community college presidents and chancellors and the participant leaders expressed their spiritual qualities in their leadership through their principles, values and beliefs which centered on servant leadership, community building, creativity and communication (Walker et al, 2009). Klenke's (2003) research suggested that the roots of effective leadership may be grounded in a spiritual dimension and that common characteristics of effective leaders are an inward focus, potential for self-discovery, reflective analysis, and personal reinvention. This research used the MLQ to link spirituality, leadership and moral development, but produced inconsistent results, due to the difficulty in defining spirituality and measuring it. A related study by April et al (2010) which focused on Korver's five principles for leaders to avoid ethical mistakes, linked ethics to being an authentic leader. This research involved middle managers and grounded theory to analyze the qualitative results – asking them what enabled and disabled them to make ethical decisions in the workplace. The two most frequent enablers listed were upbringing and spirituality (April et al, 2010). Glanz (2010) also discussed how a lack of empirical research on ethics in educational leadership is evident. The above research focused more on how to provide ethical leadership in strategic planning by developing a conceptual framework for justice and caring in strategic leadership.

Leadership Morality and Gender

Although there has been sufficient research on the relationship between leadership style and gender, gender and the relationship between moral development and ethics in leadership style choice has not been explored as extensively. Survey research has shown that less than half of American workers feel their leaders are senior people of high integrity (Koehn, 2005). Gardner (2007) stated leaders feel three types of ultimate responsibility: for ethical conduct of an

organization and its workers, for fulfillment of an organization's goals, and for serving the greater good. One research study confirmed that most people, particularly leaders, possess a strong sense of personal responsibility (Schroer, 2007). Remund (2011) found that leaders feel responsible for ethical conduct within an organization, but must balance this objective with the sense of responsibility for helping achieve organizational goals and simultaneously serving the public good. Although Remund's aforementioned research focused on corporate communications leaders, the results found that gender did not surface as a significant determinant, but the authors encouraged that future analysis involving gender and other variables should be pursued for more insightful influences (Remund, 2011). Green, Duncan, Salter, and Chavez (2012) found that women held stronger opinions about the benefits of five aspects of leadership generally considered to contribute to outstanding leadership taken from (House, Hanges, Javidan, Dorfman, & Gupta, 2004): integrity, visionary charisma, participative, humane-oriented and diplomatic. In this same study women versus men were found to hold stronger opinions about the liabilities of three aspects generally considered to inhibit outstanding leadership: conflict inducer, autocratic and malevolent leadership behavior. Salter, Green, Duncan, Berre, and Torti (2010) found women to be significantly more sensitive to the transformational and passive leadership language of the leader than men.

Singh (2012) analyzed by gender the perceptions of good and bad leadership and explored the attributes of leaders as perceived by their male and female followers. This research focused mostly on transformational vs. transactional leadership styles and other typical gender traits, but did not explore the impact of gender and ethics. This research deviates from the large body of literature on the leadership styles of men and women (Eagly & Carli, 2007; Eagly & Johnson, 1990; Eagly, Karau & Makhijani, 1995; Helgesen, 1990; Rosener, 1990; Yoder, 2001).

Although Butz et al., (2007) does not investigate moral development and ethics in research on the leadership styles of men and women, the study does consider the differences in the gender's socialization processes and the related organizational culture. The Butz et al., (2007) research findings indicate transformational leadership is the preferred leadership style used by women, and that the characteristics relate to female values developed through socialization processes that include building relationships, communication, consensus building, power as influence, and working together for a common purpose. The responsibility of women for complying with the social norms, values, and roles is burdensome when it comes to the world of organizations. (Butz et al, 2005). In earlier research, Butz and Lewis (1996) completed a study that compared the relationship between the moral reasoning modes and leadership orientation of males versus females. The results suggested that males differ from female in their dominant moral reasoning. In their conclusion, Butz and Lewis reflect on the importance of the results in relation to research data on leadership effectiveness comprising leadership orientation (value and attitudes) and situational specifics.

Moral Maturity and Political Affiliation

White (1997) in a study on moral authority and influence found a relationship between what was termed the right wing political affiliates, left wing political associates, and those stating no political affiliation. Stating those identifying themselves as socially conservative believed that societal factors play a significantly greater influence on the moral perspectives of voters than did those with no political affiliation. The study further suggested left wing political affiliates attributed significantly more political influence to a need for equality, than did those individuals who claimed no political affiliation. Lastly, the study found those identifying themselves as

being conservative attributed less political influence to educators than did those identifying themselves as having no political affiliation.

Salter, et al. (2009) found a significant difference between the transformational ratings of the leader versus their political party affiliation of the rater. In this study the greatest difference in mean ratings were found between those who identified themselves as Republican and those who identified themselves as Democrats. This finding intuitively suggests an interaction between respondents' moral schema and a halo effect, filtering effect, or selective perception within the realm of decision-making. Rest et al. (1999e) suggests that at the highest form of level development the respondent would show a more critical rationalization of the communications and behaviors of the leader disregarding halo effects, selective perceptions, and other perceptual screens.

Little research has been done to investigate the relationship between a respondent's moral maturity rating and it's affect on the prototyping of leader behavior in regard to leadership style. The purpose of this study was to test the theoretical proposition that there is a relationship between respondent's moral maturity and the respondent's rating of their own leadership behavioral style as it aligns with Bass & Avolio's (1994) Full Range Leadership Model. If a follower's moral maturity predisposes him/her to engage in a leadership style, then followers could more readily interpret the foundations of a leaders' communications leading to a more complete understanding between leader' motivations and follower' understanding.

The current research examined the degree to which the respondents' moral maturity, as measured by the DIT 2, Rest et al. (1999e), is related to an individual's implicit perceptual leadership style ratings of transformational, transactional, or passive style as found by Bass & Avolio (1994) Multifactor Leadership Questionnaire (MLQ). The study's research questions

center on the respondent's moral development and their self-rating of their leadership style as being transformational, transactional, or passive stated below.

As previous research found a relationship between moral reasoning and moral values relating to transformational leadership and has further suggested a moral component to transactional leadership style (Bass, 1998a; 1998b; Olsen et al., 2006; Bass & Steidmeier, 1999). The present research investigated the relationship between a respondent's moral development as measured by the DIT2 (test of Moral Development) and the transformational, transactional, and passive leadership ratings of the respondent when controlling for the respondent's age, education, gender, political affiliation, and ethnicity.

METHODOLOGY

Participants

The sample for this study consisted of 346 respondents. Of the 346 responses, 321 were fully completed and usable, for a return ratio of approximately 93%. Participants were undergraduates who volunteered from one university in South Texas and gender consisted of 41.9% females and 58.1% males, with a mean age of 19.5 years old with a standard deviation of 3.03 and ages ranging from 17-38. The ethnicity of the sample subjects consisted of 73.3% White, 21.1% Spanish/Hispanic/Latino, 3.7% Black/African American/Negro, and 1.9% Asian. Their educational levels consisted of 95.6% working on their undergraduate degree, 4.4% working toward their Master's degree. Subjects identified themselves politically as being very liberal 5.6%, somewhat liberal 19.3%, neither liberal nor conservative 37%, somewhat conservative 28%, and 10.1% very conservative. Concerning the moral development of

participants in accordance with Kohlberg (1984) stages of moral development, 6.5% were stage 1, 21.4% were stage 2, 32.3% were stage 3, 12.7% were stage 4, 7.5% were stage 5, 13.7% were stage 6, and 5.9% were stage 7.

Materials and Procedure

This study was of a correlation research design whose central topic of investigation was the relationship between the respondent's moral maturity, as operationally defined by the Defining Issues Test (DIT 2) and the respondent's self-rating of leadership style as measured by (Bass & Avolio, 1994) Multifactor Leadership Questionnaire. The DIT 2 is a measure of the respondent's moral development and is based on (Kohlberg, 1984), stages of moral development. The data collection instrument, including a demographic page and the two aforementioned survey instruments, was given to those participants who voluntarily agreed to complete the surveys, in the multiple student samples. The sample was a convenient sample and consisted of undergraduate and graduate students from two universities in Texas.

The survey was constructed of three sections: the section asking respondents to give Demographic information, the *Defining Issues Test-2* section asking respondents to give a best result answer to ethical scenarios, based on the Center for the study of Ethical Development *DIT-2*. Bebeau & Thoma, (2003), which reflects Kohlberg (1984) stages of moral maturity, and lastly the respondent's rating of their leadership style as defined by Bass and Avolio (1994) Multi-factor Leadership Questionnaire measuring the Full Range Leadership Model.

The DIT-2 includes five hypothetical moral dilemmas; each followed by 12 issues that could be involved in making a decision about the dilemma. Participants were asked what decision they would make in each dilemma and which issues they consider most important in

making the decision. These responses are scored to find which moral schema students follow in making moral decisions:

- Personal interest's schema: considering what will benefit me and help others to like me
- Maintaining norms schema: considering what will maintain the law and social order
- Postconventional schema: considering human rights and other moral principles,

The reliability and validity of this instrument has been thoroughly investigated by Rest, Narvaez, Bebeau, and Thoma, (1999b). They found internal consistency coefficients using Cronbach's α ranging from $r = .70$ to $r = .80$, and validity correlates related to cognitive capacity measures of moral comprehension $r = .60$ on the measure related to cognitive capacity of pro-social behaviors and desired professional decision making and political attitudes and political choices ranging from and $.40$ to $.65$.

The reliability and validity of the Multifactor Leadership Questionnaire, published by Bass and Avolio (1994) has also been tested on numerous occasions (Avolio, Bass, & Jung, 1999, Judge, Piccolo, & Ilies, 2004, Rowold & Herrera, 2003, Rowold, 2004). The reliability ratings of all items on the scale ranged from $r = .74$ to $r = .94$, while the validity ratings for these items ranged from $r = .79$ for transformational leadership styles, $r = .56$ for transactional leadership styles, and $r = .91$ to $r = .84$ for passive leadership style

Results

A series of regression models were conducted on all of the nine styles of the Full Range Leadership Model. The components of the Full Range Leadership Model consists of: Idealized Influence Active, Idealized Influence Behavioral, Inspirational Motivation, Intellectual Stimulation, Individual Consideration, Contingent Reward, Management by Exception Active,

Management by Exception Passive and Laissez-faire leadership. These parts of the model are measured by the MLQ-5X and demographics (political party affiliation, ethnicity, education, gender, and age), and moral maturity as defined by the DIT-2.

As indicated in Table 1, *Moral Maturity* ratings variance could best be predicted for these respondent's by the respondent's perception of their leadership style as a leader who engages in Transformational Leadership Style of Inspirational Motivation and the Transactional Leadership Style of Contingent Reward accounted for 29.0 % ($R^2 = .290$) of the variance in ratings. Respondent's estimation of their leadership behaviors constituting the Full-Range Leadership Model styles of contingent reward, idealized influence active, and inspirational motivation showed a positive correlation to moral maturity ratings of the respondent, $p < .00$, $F(3, 318) = 9.736$.

The demographic variables of political party affiliation and race were shown to add to the prediction model as ethnicity improved overall model predictability to 35.2 % ($R^2 = .352$), a change in predictability of .9% ($\Delta R^2 = .062$), and showed a correlation to moral maturity ratings, $p < .01$, $F(3, 317) = 4.35$. When adding political affiliation to the model the predictability of the model increased to 40.7 percent ($R^2 = .407$) for an incremental change of 5.5 ($\Delta R^2 = .055$) and showed a correlation to transformational ratings, $p < .00$, $F(3, 317) = 12.223$.

Table 1

Leadership Style and Moral Maturity Ratings Regression Model of Change Statistics

Model	Variable	R ²	R ² Change	Sig. Change	Df
1	Leader Style: CR & IS	.290		.000	318
2	Ethnicity	.352	.06	.01	317
3	Political Affiliation: Liberal vs. Conservative	.407	.05	.02	317

Note. Leadership style variables are, CR = contingent reward, IA = Idealized Influence (active), IS = Inspirational Motivation; Political Affiliation consist of liberal vs. conservative.

A Scheffe Post Hoc test was run and as indicated in Table 2, the greatest variance in ratings existed between those with *Somewhat Liberal* political affiliations, who were rated significantly lower on the moral maturity Stage 3 than their *Very Conservative* political affiliations counterpart, with a mean difference = 1.32. Stage 6 moral development ratings indicated that the greatest variance in mean scores existed between those who were *Somewhat Liberal*, who were rated significantly lower, and those who were *Very Conservative*, with a mean difference = 1.36 and Stage 7 where the *Very Liberal* political affiliates scored significantly lower than the *Very Conservative* political affiliates with a mean difference = 1.37.

Table 2

Scheffe Post Hoc Moral Maturity Ratings Based on Political Affiliation

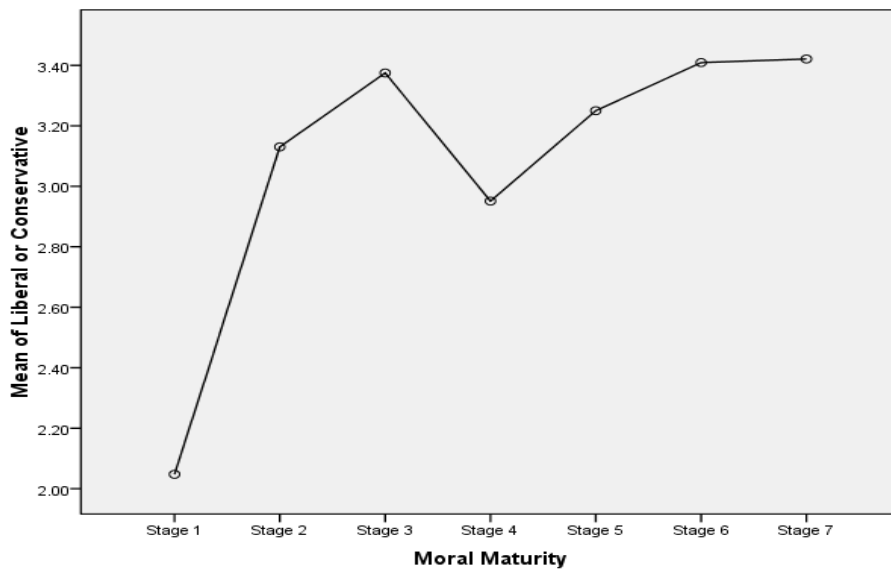
Political Affiliation	Mean Difference	Std. Error	Sig.
Stage 3: SL v. VC	1.32	.236	.000
Stage 6: SL v. VC	1.36	.262	.000
Stage 7: VL v. VC	1.37	.313	.005

Note: SL = *Somewhat Liberal*, VC = *Very Conservative*, VL = *Very Liberal*

As Figure 1 indicates there was a significant difference, $p < .000$, $F(6, 316) = 6.44$, between the political affiliation of the respondent and their moral maturity. The political affiliation mean score for those graded out as Stage One of Moral Maturity was found to be 2.05, indicating that they were slightly liberal, versus those that were graded out in Stage 7 of Moral Maturity having a mean political affiliation of 3.4 being either not affiliated politically or slightly conservative. Figure 1 was included as a line graph here to indicate the intuitive anomaly which

occurs at Stage 4 of Moral Maturity and the self-description of the respondent as being either liberal or conservative.

Figure 1 *Mean Score of Political Affiliation and Moral Maturity*



Note: Political Affiliation is numbered as follows: Very Liberal = 1, Somewhat Liberal = 2, Neither = 3, Somewhat Conservative = 4, Very Conservative = 5

A Scheffe Post Hoc test indicated the greatest difference in ratings existed between those identifying themselves as having an ethnicity of White versus respondents identifying themselves as being Black. Those whose ethnicity was White were rated significantly higher in moral maturity than respondents whose ethnicity was black, with a mean difference = 1.37 and a $p < .05$. There were no other significant differences between the moral development of any of the other ethnicities.

A subsequent Scheffe Post Hoc test was run which indicates that the greatest variance in ratings existed between those identifying themselves as using contingent reward as a leadership behavior marginally with a self-rating of 1 to those who rated themselves as utilizing contingent

reward behavior regularly with a self-rating of 4. Those whose self-rating was 4, who utilized contingent reward regularly, were rated as significantly more morally mature than those who rated themselves using reward marginally, with a 1 rating, with a mean difference = 1.81, $p < .05$.

Another iteration of the Scheffe Post Hoc test indicates that the greatest variance in ratings existed between those identifying themselves as using inspirational motivation as a leadership behavior marginally with a self-rating of 1 to those who rated themselves as utilizing inspirational motivation behavior regularly with a self-rating of 4. Those whose self-rating was 4, who utilized inspirational motivation regularly, were rated as significantly more morally mature than those who rated themselves using inspirational motivation marginally, with a 1 rating, with a mean difference = 1.52, $p < .05$.

Hypothesis Tests

As stated in the research question the relationship between respondent's moral maturity ratings as operationally defined by the DIT 2, and the self-ratings of their transformational leadership style, composed of , idealized influence (active) idealized influence (behavioral), inspirational motivation, individual consideration, and intellectual stimulation, based on the MLQ5X, when controlling for age, ethnicity, political affiliation, and gender was found to exist. As a significant relationship was found to exist between, the respondent's self-rating of transformational leadership style and their self-ratings of moral maturity. Specifically Respondent's rated in Stage 4 of moral development utilized contingent reward more readily, than Respondents in Stage 1, who more frequently engaged in the transformational component Inspirational Motivation.

Findings also, indicated a significant relationship between the transactional style known as Contingent Reward and Moral Maturity. As moral development increased from stage of development to stage of development so did the usage of Contingent Reward behavior or Transactional Style of Leadership. Finally, there were no significant findings concerning passive leadership styles and any of the tested variables.

Discussion

The pertinence of this research to organizational leaders is aligned toward a better understanding of followers' moral development in association with their leadership behavioral style and communication processing behaviors, which have been stated to emanate from one's moral schemas as stated by Rest, Narvaez, Bebeau, and Thoma, (1999e). Leaders' change styles in order to better motivate their followers to higher productivity, the understanding of the relationship between a leader's preferred leadership style and their moral development will aid followers and the leader's leader as to what motivates the mechanisms they utilize to communicate to and motivate others. If a leader's moral maturity effects their perception of a leadership style's effectiveness, the recognition and concern for effective communication between follower and leader should be enhanced. It is assumed leadership style is a follower' perception based largely on the attribution processes associated with leader' behavioral communication and founded in implicit leadership theory and implicit moral maturity theory. As has been found by Eden and Leviathan (1974) should a leader communicate in a way, which betrays the follower's prototype of them, then performance suffers.

From a practical standpoint leaders need to understand their propensities, based on their level of moral maturity, to utilize communication mechanisms, which fulfill their need to behave

congruently to their level of moral development. It is also necessary for leaders to recognize their follower's different levels of moral development. As leaders, understanding that one's default leadership styles of behavior, which emanate, at least in part, from one's level of moral development, might not speak effectively to follower's whose level of moral maturity is not complimentary, is important to motivating all levels of followers

Of further note, if we understand constituent's levels of moral development then we can better communicate around the perceptive boundaries associated with our communicative behaviors. Some of those boundaries are thoroughly defined in Kreitner and Kinicki (2013) and consist of: selective perception, halo effect, self-fulfilling prophecy, and their interaction with follower attribution of the leader. Knowing these boundaries we could better assimilate unique follower training programs to enhance organizational behavior, which could create an efficiency of productivity.

The finding on moral maturity and political affiliation is intuitively spurious, in that it would appear to one that political affiliation is a philosophical ideal by which one would fulfill the human needs associated with different levels of Moral Development. It is intuitive that individuals within the associated different levels of political affiliation should be rated as to be in high stages of moral maturity, this finding that political conservatives are more highly rated in the levels of moral development intuitively speaks to a sample population in which the highest political affiliation numbers were slightly conservative to highly conservative.

The significant relationship found between moral maturity and the leadership traits *Inspirational Motivation* and *Contingent Reward*, concur with prior research, which suggest that the communicative behaviors of successful political leaders speak to transformational language and to transactional leadership language as well (Gardner, 1987; Hargrove, Duncan, Green,

Salter, & Trayhan, 2011). Gardner (1987) and Hoyt and Blascovich (2003) suggests though transformational and transactional leadership styles might be needed to accomplish different aspects of the leadership role, both are needed for effective leadership.

What was surprising to one is what was not found to have a significant relationship in this study, there was not found a relationship between gender and moral development, there too was no significant finding between the components of transformational leadership referred to as, individual consideration, idealized influence (active or behavioral) or intellectual stimulation and moral development. As intuitively suggested in (Green, Duncan, Salter, & Chavez, 2012; Salter, Green, Duncan, Berre, and Torti 2010) which suggested that women were significantly more concerned with a leader's integrity and more sensitive to the transformational and passive leadership language of the leader than men. However, while the studies mentioned above actually rated the actions of some other leader, this study rated their own moral development and their leadership style. The difference between a male's implicit expectations of their own behavior and perhaps the lesser expectations one might have of the practical behavior of a leader might constitute the lack of significant difference between the ratings of men and women in this study. In other words, men have the same high expectations of their own behavior as do women, however, they simply might not expect the same high standard from their leaders.

Limitations to the Findings

The use of a sample of convenience in this research limits the study's ability to generalize these findings. Findings taken from a sample consisting of only those seeking a higher education in a population might not be representative of the population as a whole. Therefore, these finding are not necessarily similar to the findings of a representative sample of the entire population.

This study should be repeated with a more representative sample.

Recommendations of Future Research

More research should be done on the implicit perception of individuals and how they view themselves and others as leaders. The relationship between implicit perception and the formulation of one's decisions is important to the better understanding and communication of leaders and constituents in the work place in our society. Researchers should recognize the different disciplines engaged in contributing to the study of leadership and make the effort to traverse uncommon ground toward a better understanding of leadership and decision-making. Disciplines worthy of study include those associated with implicit motivations and concern, satisfying the intrinsic needs of the constituent and the leader at work, and communication verbal and non-verbal cues that reinforce positive emotion and result in extra effort.

Lastly, more research should be devised attempting to understand the perceptual differences between political affiliation, leadership ratings and moral development. While this study found a significant difference between the Moral Development of different politically affiliated individuals, intuitively these do not seem to be related. As stated above, political affiliation would seem to be more be a means or a design of the mechanisms or means one would utilize to fulfill the human needs associated with different levels of Moral Development. As Mischel (1977) suggests the process of decision formulation with schemas and their aid in information gathering seem to be subconscious and involuntary. If however, political schemas (Democrat or Republican) exist as intuition would allow, then to what reflexive decision-making processes are they responsible for our political choices? And, more importantly how can two opposed political affiliations ever come to compromise, for the betterment of society? In his treatise on the will and St. Augustine, King (2010) states that St. Augustine promulgated that our will is not responsible for those things in which it possesses no control. The will, he states, is

self-determining, meaning the power of our will comes from our will to possess it, and that we are responsible for having a *good will* toward our fellow human beings. The author further states for St. Augustine a *good will* consisted of: 1) prudence or the knowledge of what was good for oneself and seeking it, and knowing what was not good for oneself and avoiding it, 2) bravery, the ability to take with equanimity the things that are beyond our control and to press on, 3) moderateness, what trait theorist refer to as emotional stability, and 4) justice or the need to pursue fairness for all persons. Perhaps it is somewhere within the exercise of our wills that we can then think past our schemas or our automatic responses to come to further reason in every situation, which will then aid in the performance of our industries and our societies.

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