Analysis of the moral judgment of superintendents in Kansas and Nebraska and association with key demographics

by

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B.S., Kansas State University, 1991
M.S., Wichita State University, 1996

AN ABSTRACT OF A DISSERTATION

submitted in partial fulfillment of the requirements for the degree

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Department of Educational Leadership
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Abstract

Public educational leaders are being scrutinized because of scandals that range from embezzlement, cheating on high stake exams for future bonuses, to viewing pornography on school technology. The need for ethical leadership by the superintendent along with moral judgment on decision-making is reflected in the foundation of public educational organizations.

The purpose of this quantitative research study is to explore the stage of moral judgment among public school superintendents when faced with moral dilemmas. Also, this research explores whether there is an association between certain demographic variables (enrollment, gender, salary, age, ethical training, total years experience as an administrator, years as a superintendent, highest degree, and place or work,) and moral judgment of the superintendent. The primary question guiding this study is: In the states of Kansas and Nebraska, what is the stage of moral judgment of superintendents when making decisions pertaining to moral dilemmas?

The population chosen for this study is the public school superintendents in Kansas and Nebraska. The superintendents completed an online Defining Issues Test 2 (DIT2) questionnaire to assess their cognitive moral development score called the N2 index. The DIT2 is based upon Lawrence Kohlberg's stages of moral development. The secondary objective is to examine the relationship between moral judgment and demographic variables.

The data were analyzed using ANOVA, t test, Mann Whitney U, Kruskal Wallis, and stepwise regression. The researcher sent the online DIT2 instrument

electronically to all 514 superintendents. Of the 514 superintendents, 129

completed enough of the survey. Out of the 129, four participants did not provide

any demographic data, which brought the total to 125 participants. The

superintendents mean N2 index score was 32.28. This put them at the same level of

upper high school and first and second year undergraduate students (Bebeau &

Thoma, 2003).

Using ANOVA to analyze the data from this study indicates that enrollment

size and gender significantly influenced superintendents' stage of moral judgment.

Stepwise regression analysis was then indicated that salary was also significantly

associated with moral judgment of superintendents. The other variables - years of

experience as an administrator, age, ethical training, years as superintendent,

highest educational degree and place of work - provided no statistically significant

influence on the moral judgment of superintendents.

From this study's findings, recommendations are offered to strengthen

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Acknowledgements

Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge Him and He will make your paths straight.[1]

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us.[2]

Proverbs 3: 5,6 (NIV)[1]   Ephesians 3:20 (NIV)[2]

I would like to dedicate this doctorate to my family. This doctoral journey would not have been completed without my unconditional love and support from my best friend and lovely wife Korlynn. She suffered through many years having to support me through this drive to complete this doctorate. We had four small children through most of this journey and she never complained as I was away studying, as she was the strong fortress and pillar for our family. I can never repay her love, devotion, and gratitude to me. I would like to thank my four children Graham, Whitney, Pierce and Mallory for being patient with me when I was gone working on this document instead of home spending valuable time with you. But hopefully you will understand the importance of being an ethical leader whose moral judgment is strong and steadfast so I can better the lives of those I serve.

I would also like to thank a dear friend and Christian brother Keith Williams who continued to pray for me and mentor me during the tough times getting this doctorate complete. He offered up Biblical guidance and leadership, which is truly the cornerstone of what moral judgment and ethical leadership is centered. You will always be a dear friend.

I would like to honor my dad and mom with this doctorate who raised me in a Christian home. My dad who was an educator for over 40 years did not live to see me finish this document but I honor him for guiding me to this profession, which is my passion and my career. My mom was a secretary of the high school for 35 years and taught me to love people and show them God's love.

Lastly I would like to thank my doctoral professor Dr. Jeffery Zacharakis for his patience, wisdom, hours of critical proofreading, and encouragement. I am thankful he took me under his wing and never gave up on me. I would also like to thank Dr. David Thompson the Department Chair for giving me a second chance to finish this degree.

I have studied ethical leadership now for some years. This was a passion because I believe as a leader of a school or school district, whatever the size, it is vital to be an ethical leader with strong moral judgment for staff, student and community. I have had to work through ethical situations in my career that my moral being was tested. I have had to continually face and address ethical dilemmas, which I have not always made the right decision. Educational leadership can be daunting but many times it gives grace for another opportunity to do right for all. There is no greater occupation as to guide young minds and lead educators in the direction of ethical leadership and moral judgment. That is why I have chosen for my dissertation to examine the moral judgment of superintendents in Kansas and Nebraska.

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Chapter 1

Introduction

Ethical leadership is crucial to any organization. As Ciulla (1995) wrote, "somewhere . . . there are either a few sentences, paragraphs, pages, or even a chapter on how integrity and strong ethical values are crucial to leadership" (p. 5). Ethical leadership is key to effective leadership. Burns (1978) argued, "One of the most universal cravings of our time is a hunger for compelling and creative leadership" (p. 1) and "leadership is one of the most observed but one of the least understood phenomena on earth" (p. 2). The ability of a leader to guide, inspire, serve, make tough decisions and sacrifice for the good of the people and the organization as a whole is many times lacking. Beckner (as cited in Mueller, 2008) insisted that whether the matter is the world, a country, or an educational institution, leaders are needed:

> Who are willing and able to make difficult decisions in ways that serve the purposes of the organization and the larger society. This requires a level of ethical commitment and expertise that is often missing or neglected in the daily decisions of organizational leadership. (p. vii)

The critical element of leadership today, according to Burns (1978), is the low quality and lack of responsibility of many men and women in power.

The importance of having an ethical leader in an organization is evident when leadership goes errant. In the corporate world, the fall or demise of companies such as Enron, Freddie Mae, Freddie Mac, Lehman Brothers and WorldCom, these scandals magnify the unethical behavior of the leadership

(Investopedia, 2009; Ritholtz, 2013). Chester Barnard (1968) argued, "The

endurance of an organization depends upon the quality of leadership; and that

quality derives from the breadth of the morality upon which it rests . . . A low

morality will not sustain leadership long, its influence quickly vanishes" (p. 282-

283). With continuing stories of unethical behavior by leaders, there becomes a lack

of trust for those who are leading. Bennis (1994) posited:

> A major challenge that all leaders are now facing is an epidemic of corporate
>
> malfeasance, as we read nearly every day in the news. And if there is
>
> anything that undermines trust, it is the feeling that the people at the top
>
> lacked integrity, [and] are without a solid sense of ethics. (p. 164)

The lack of ethical leadership is not only encapsulated in the business and corporate

worlds but also in local, state and national governments, as well as, in educational

organizations. Society has witnessed the unethical behavior of government leaders

from governors Rod Blagojevich of Illinois (Rowland, 2011) and Mark Sanford of

South Carolina (Khan, Netter, & Noe, 2009), congressmen John Edwards of North

Carolina (Doran & Efforn, 2013) and Larry Craig of Idaho (Frommer, 2013), to the

highest leadership of the land, Presidents Richard Nixon and William Clinton

(Bedard, 2011; Perlstein, 2015).

The unethical behavior and decisions of superintendents in the public school

sector has also been horrific. Mijares (1996) noted that "ethical problems abound,

and they are especially fragile and shameful when they involve school

administrators because they [educational leaders] occupy a high-profile position of

public trust" (p. 26). Society sees this travesty in public school systems when local

school superintendents are faced with moral issues. A common ethical issue of reported superintendent misconduct involves financial fraud. In DeKalb County, Georgia school district, Superintendent Crawford Lewis and three other school leaders were indicted on charges they ran a criminal enterprise that sent millions of dollars to the former school chief operating officer's husband and others. Prosecutors allege that in exchange for steering school construction to the former chief operating officer's former husband and other vendors, the school officials received cash, sports tickets, or other perks (Baughman, 2010). In Utah, weeks before the new school year started, Carbon School District Superintendent George Park was arrested for alleged misuse of finances at his former job. He was charged with a second-degree felony for allegedly padding his salary as Garfield County School's superintendent and helping his former business administrator steal tens of thousands of dollars from the district (Winter, 2010). In the Community Consolidated School District 168 in Sauk Village Illinois, superintendent Thomas Ryan was charged with stealing more than $100,000 from one of Cook County's poorest districts. Of the $100,000 Ryan allegedly stole, he reportedly spent $70,000 on college tuition for his three daughters, $2,000 on gifts for them and $1,000 on hockey tickets. If convicted, he could have been sentenced to 30 years in prison (McConnell, 2005). In November of 2005, Ryan was sentenced to 8 years in prison after pleading guilty and will pay the school district $400,000 in restitution (Carreon, 2005).

School officials have succumbed to the pressure to show improved student test scores due to the increased expectations of No Child Left Behind. (Blinder,

2015; Kappes, 2012; & Sanchez, 2013). Sometimes the pressure has caused many

teachers but also high-level administrators including superintendents to falsify state

test scores for their school district (Gunn, 2012; Toppo, 2011). Superintendents who

falsified test scores in their districts did so for rewards or prestige ranging from

national recognition to increase salaries or bonuses (Perry, Judd, & Pell, 2012).

Some have also felt pressure to increase test scores from their boards of education,

and even state boards of education, in fear of losing their jobs and losing grant

money (Gabriel, 2010; Kastenbaum, 2012). Beverly Hall, the former superintendent

of Atlanta Public Schools, resigned in 2011 because of a state investigation over

unexplained increased test scores over a four-year period from 2005-2009. She

placed unreasonable goals and protected and rewarded those who cheated and

falsified higher test scores. Beverly Hall's bond was initially at 7.5 million. She died

March 2nd of 2015 before she could stand trial (Blinder, 2015).

In 2013, Lorenzo Garcia, the former superintendent of El Paso Public Schools

became the nation's first superintendent who was convicted of cheating/fraud on

bogus test scores for financial gain (Sanchez, 2013). He was sentenced to 42 months

of prison for his conviction. His cheating included placing students in the wrong

grades, preventing students from enrolling, or pushing other students out of school

to inflate test scores. He also awarded a $450,000 bogus contract to one of his

mistresses for school materials (Kappes, 2012).

Some other issues of unethical conduct of school superintendents that have

been reported are alcohol abuse and pornography. Ronnie Furniss, the

superintendent of Martinsville Schools in Indiana, was driving a school-registered

4

vehicle when he was arrested on a drunken driving charge. His blood alcohol level was double the legal limit (Erdahl, 2010). In Florida, Escambia County School Superintendent Jim Paul was arrested for drunk driving while attending a professional educator's conference. His blood alcohol count was .128 and the legal limit for Florida is .08 (Sexton, 2008).

Public school leaders are child advocates; therefore, the moral issue of child pornography would seem unthinkable. However, the former Tucson School Superintendent, Albert Rogers, was sentenced by U.S. District Judge Roslay Silver to 100 months in federal prison followed by lifetime supervised release for attempted travel with intent to engage in sex with a minor and possession of child pornography (Hornbuckle, 2010). In Georgia, Glynn County Schools Superintendent Michael Bull was fired for allegedly accessing an adult pornography web site with a Blackberry issued by the Board of Education (Stepzinski, 2009).

From corporations, government and to schools, a question arises how does this unethical behavior continue to occur in leadership positions? Dodson (as cited in Gini, 2004) suggested:

> Ethical guidelines . . . are viewed in the same ways as legal or accounting
> rules: they are constraints to be, wherever possible, circumvented or just
> plain ignored in the pursuit of self interest, or in the pursuit of the
> misconceived interests of the organization. (p. 10)

The critical question to be solved is when individuals in leadership know right from wrong, why is there a graying of ethics in leadership and decision making? Loviscky, Trevino, and Jacobs (2007) argued that those who work in positions with

broad responsibilities will likely encounter ethical ambiguity and values conflicts more often than those whose roles are more narrowly defined in the workplace.

These high profile, unethical breaches of conduct by school superintendents are major issues for school districts to deal with concerning leadership and specifically ethical leadership because they dominate public perception. Small but significant ethical or moral issues that are centered on decisions made by school superintendents happen daily in schools. While these decisions may not be visible to many individuals, they still affect the whole organization. Superintendents are constantly making decisions related to the school districts' future plans, finances, personnel, concerns, and issues. Foster (as cited in Shapiro & Stefkovich, 2001) expressed the importance and the magnitude of ethics in educational administration when he states "Each administrative decision carries with it a restructuring of human life: that is why administration at its heart is the resolution of moral dilemmas" (p. 33). Are superintendents making ethical decisions that are morally right for students, teachers, school district and the community at large? According to Beck (1996):

> For many years, the expectation that superintendents were functioning as managers of virtue lulled us into complacency about the ethical dimensions of educational leadership. It was assumed that district and school officials possessed the qualities necessary to conduct themselves personally and professionally according to accepted moral standards. In recent years, such an assumption has become seriously flawed. (p. 8)

The position of superintendent in education leadership is a higher calling because of his or her influence on students, teachers, district personnel, and the local community. An educational leader must make ethical decisions, not only to protect the school community, but also because of the magnitude of importance on those decisions. Starratt (2004) wrote that "educational leaders must be morally responsible, not only in preventing and alleviating harm but also in a proactive sense of who the leader is, what the leader is responsible as, whom the leader is responsible to, and what the leader is responsible for" (p. 49). According to Starratt (2004), "Administrators who want to lead have to realize that they are called to a higher standard, something beyond keeping the ship afloat or making do with what they've got" (p. 61). With this understanding, some superintendents make decisions that are not best for the "followers" and justify their decisions when asked. Mertz (as cited in Devore, 2006) states that many educational leaders:

> Appear to be all but oblivious to the ethical dimensions of their work; that they are ill disposed to self reflection or analysis of their behavior; that they make decisions on the basis of self-interest and political expediency, and either glorify or rationalize the decisions as good for the organization or in the best interests of the affected; and that power too is so easily equated with rightness. (p. 92)

The Interstate School Leaders Licensure Consortium (ISLLC) was formed in 1996. ISLLC was created for school leaders by a conglomerate of 24 states and 12 other affiliations and organizations (Council of Chief State School Officers [CCSSO], 2008). The six ISLLC Standards are based on extensive research from this group of

school leaders and organizations in the areas of leadership, authority, and analysis of policies and procedures [see appendix A] (CCSSO, 2008). School leaders and school districts that measure accountability and responsibility of potential new school administrators have used these standards. ISLLC (1996) standards emphasized, educational leaders should believe in values that support the common good, ethical principles to guide the decision making process, sacrificing one's own interest for good of the school, and accepting responsibility for their actions. Educational leaders must be willing to serve others with integrity while protecting the rights and equality of those serving the school community. In short, educational leaders are to promote success of every student acting with integrity, fairness and in an ethical manner to all school community (CCSSO, 2008). Hodgkinson (1991) argued, "Values, morals, and ethics are the very stuff of leadership and administrative life, yet we have no comprehensive theory about them and often in literature they receive very short shrift" (p. 11). ISLLC is not the only educational organization that has a code of ethics in its bylaws for the educational leaders in its organization.

According to the American Association of School Administrators (AASA), the educational leader will follow the standards of fulfilling "all professional duties with honesty, and integrity and always acting in a trustworthy and responsible manner . . . commits to serving others above self" [see appendix B] (AASA, n.d., Code of Ethics section). These ethical leadership standards or code of ethics extend to all aspects of the educational leader's life but also to the school community as a whole. Gini

(2004) emphasized that ethical leadership extends beyond just the individual but to the organization as a whole:

> ...Without committed ethical leadership, ethical standards will not be established, maintained, and retained in the life of any organization. The ethics of leadership affects the ethics of the workplace and helps to form the ethical choices and decisions of the workers in the workplace. Leadership sets the pace, communicates ethical standards, and establishes the overall vision, mission, as well as the tone of day-to-day mundane reality. (p. 11)

Having an ethical code for educational leaders is very important because it sets the standard, direction, and expectation for the educational leader. However, having these standards or codes for ethical leadership cannot make the leader ethical or make ethically right decisions. Starratt (2004) argued that leadership is more about who the leader is than the leader's style of leadership or applied leadership principles. Who the leader is morally will dictate the actions taken.

Ethical leadership and decision-making should be a high priority and relatively common practice with school superintendents since they should be the moral leaders of the school community. Two similar nationwide studies over superintendents' ethical-decision making were conducted. The first study by Dexheimer (1969) and then 25 years later by Fenstermaker (1994) revealed almost identical results. Both researchers used the same survey questions and supporting tools to analyze their data (AASA Code of Ethics). Both researchers discovered that superintendents showed poor ethical decision-making. In Dexheimer's (1969) study, 47.3 percent of the school leaders polled correctly answered the ethical

questions. Like wise in Fenstermaker's (1994) study twenty-five years later, the superintendents only scored a 48.1 percent correctly, which is less than a one percent growth in twenty-five years (Pardini, 2004). According to Fenstermaker (1996):

> The results of the study clearly and strongly indicate that the matter in administrative decision-making still has not received adequate attention. The survey responses from superintendents nationwide showed either a severe confusion about ethical standards or a disturbing disregard of them. Either superintendent's are unaware of the ethical factors suffused in the issues they face or they simply do not care. Whichever is the case, the matter clearly requires attention. (p. 16)

What is notable about the research is the results of the superintendents' responses didn't improve over that 25-year period in spite of the literature that has been written about ethical decision making for school administrators. Fenstermaker (1996) wrote,

> These results should be cause for concern, among all parts of the educational community. What is likely is that the superintendents responding to the survey failed to recognize any ethical issues in many of the situations given. What is also possible is that they follow their instincts and their experience in making decisions, and their instincts or experience may not generally take the ethical factors into consideration. (p. 17)

If research indicates superintendents do not have the background in ethical decision- making or do not care if they are being totally ethical in their decision

making process (Starratt, 2004), what should be the next step to rectify these issues? Fenstermaker (1996) emphasized, "there is a need for a higher level of awareness of the ethical issues that administrators face everyday, and a need for practice in both recognizing and dealing with those issues" (p. 18).

Ethical training for educational leadership is important. Greenfield (as cited in Shapiro & Stefkovich, 2001) suggested, "this preparation [training in ethics] could enable a prospective principal or superintendent to develop the attitudes, beliefs, knowledge, and skills associated with competence in moral reasoning" (p.285). Copeland (2005) noted that it is possible to influence ethical behavior successfully, even in adults who are well into retirement. Learning to behave in an ethically appropriate manner is just as possible as it is to learn other subjects. Greenfield (as cited in Shapiro & Stefkovich, 2001) warned:

> A failure to provide the opportunity for school administrators to develop such competence constitutes a failure to serve the children we are obligated to serve as public educators. As a profession, educational administration thus has a moral obligation to train prospective administrators to be able to apply the principles, rules, ideas, and virtues associated with the development of ethical schools. (p. 285)

By providing training in the area of ethics to educational leaders, leaders have a standard to align their thought processes and a chance to make reflections on the daily issues that arise. One female graduate student after studying the scandals of the 1990's wrote:

Given this admittedly bleak picture of life in the not-so-moral America . . . it

does not seem hyperbolic to say that we, as educators and administrators in

our nation's schools, may well be part of an ever-dwindling group of citizens

who continue to form a bastion against the growing phenomenon of

unethical behavior in this country. How then could a program aimed at

preparing men and women to serve as administrators in our nation's

educational institutions possibly be considered complete without the

inclusion of a course that requires would-be pedagogical leaders to examine

both their personal and professional ethics and the impact that their ethical

codes will have on their day-to-day administrative decision making? (Shapiro

& Stefkovich, 2001, p. 4)

Statement of the Problem

"The strength of our country depends on the success of our public schools

and the success of our public schools depends on the noble behavior of public

educators, especially its leaders" (Mijares, 1996, p. 29). Ethics and morality are

portrayed or modeled through conversation and individual actions in local school

districts every day. Ethical decisions and moral judgments of educational leaders

are vital for the educating and molding of the students who are to be the future of

society. Additionally, these ethical decisions and moral judgments of the educational

leaders [superintendents] are influential in forming the vision for leading the school

district and community. In fact, "The common thread that holds the schools

together is an ethical one, not an administrative one" (McKerrow, 1997, p.217).

With this understanding of the importance of ethical leadership for school districts,

"many educators in leadership positions have had little or no formal exposure to ethical analysis or reflection; many lack a vocabulary to name moral issues; many lack an articulated moral landscape from which to generate a response" (Starratt, 2004, p. 4). A possible reason why educational leaders have a lack of understanding of ethical leadership is "given the central role of ethics in the practice of leadership, it's remarkable that there has been little in the way of sustained and systematic treatment of the subject by scholars" (Ciulla, 2004, p. 3). According to Brown, Trevino and Harrison (2005), "an ethical leadership construct has not yet been precisely defined or adequately measured. Little theoretical or empirical work has been done to understand its theoretical base or its connection to related constructs and outcomes" (p. 129). They argued, "we know very little about the ethical dimension of leadership" (p. 117).

It is foundational to educational governance for leaders to read, study, and practice ethics in education. They must completely understand the complexity of this issue and how it contributes to everyday decision-making. According to Cuilla (1995): "For the most part, the discussion of ethics in the leadership literature is fragmented; there is little reference to other works on the subject and one gets the sense that most authors write as if they are starting from scratch" (p. 5). To understand the role of ethics and morality in education, an educational leader [superintendent] should sense the many issues that center on the ethical and moral importance in relationship to running a school district. According to Gertl-Pepini and Aiken (2009), "It is crucial to recognize that there is more to becoming a successful school leader than understanding and mastering predetermined

standards and enforcing accountability measures" (p. 407). A superintendent must also be morally astute because all judgments and decisions are tied back to the leader's moral and ethical understanding. Gini (as cited in Sendjaya, 2005) stated, "There is no leadership apart from morality since all forms of leadership are value-laden" (p. 76).

It is still important to understand ethical leadership and the relationship it has to moral development in respect to school superintendents. Morality of leaders is so significant when researching leadership that "no matter how much empirical information we get from the 'scientific' study of leadership, it will always be inadequate if we neglect the moral implications. The reason why leadership scholarship has not progressed very far is that most of the research focuses on explaining leadership not understanding it" (Ciulla, 1995, p. 14). It is significant for educational leaders to focus on the "understanding" of leadership and the moral implications of one's decision-making process because it is important for superintendents to try to conceptualize that "their central moral obligation is to serve the best interests of their students, teachers, and communities, as they attempt to facilitate student maturation, responsibility, and learning" (Doscher & Normore, 2008, p 13).

Purpose of Study

The purpose of this study is to explore the moral judgment of superintendents when faced with moral dilemmas. It is imperative to understand a superintendent's moral development and stage of moral judgment in response to a set of moral dilemmas. A determination will also be made regarding whether or not

a relationship exists between certain demographic variables and the moral judgment of the superintendents. As stated earlier, little empirical research focuses on the ethical dimension of leadership (Brown, et al, 2005). Though, Blasi (as cited in Loviscky, Trevino, & Jacobs, 2007) wrote the aspect of moral judgment is critical because it is still linked with moral action. Superintendents make many decisions daily in a variety of contexts and that is why Loviscky, et al. (2007) stated, "moral judgment is important in managerial work because managers have discretion and are likely to deal with ambiguous, ethically charged issues" (p. 263). Ethical leadership is usually based on an individual leader's moral judgment and ethical decision-making. Kohlberg (1981) did not agree that the socialization of moral development and society dictates what is best or what is right or wrong. Kohlberg argued it is the individual that determines right and wrong. Understanding that individuals determine right and wrong, Kohlberg also stated "…that an individual's level of cognitive moral development strongly influences the person's decision regarding what is right or wrong; the rights, duties and obligations involved in a particular ethical dilemma" (Trevino 1986, p. 602). Kohlberg found that "the individual interprets situations, derives psychological and moral meaning from social events, and makes moral judgments" (Rest & Narvaez, 1994, p. 2). Using Kohlberg's concepts of cognitive moral development (CMD), this study will emphasize the stages of moral of superintendents in Kansas and Nebraska.

Significance of Study

For educational leadership:

The aim is to create from the plastic raw material of developing human
minds the qualities and characters that will populate and determine the
future of our kind – art not for the sake of art but for the sake of humanity.
What higher art form can there be than this; the moral art of educational
leadership. (Hodgkinson, 1991, p. 142)

Ethical educational leadership is essential to students, teachers, the school district
and community. Also, since education's moral task is to do what is in the best
interest for students and their learning (Sergiovanni, 1992; Shapiro & Stefkovich,
2011; Starratt, 2004), an understanding of ethics and moral judgments of
educational leaders is significant to the study of educational leadership but "very
few studies on ethical dimensions have been conducted on school administration"
(Langlois, 2004, p. 80). The ethical and moral judgment aspects of education deal
with decisions centered on people (students, teachers, parents) and maybe more so
than the management or technical aspects of leadership. Starratt (2004) wrote:

In the course of a busy workweek involving budget adjustments, school
district planning meetings, political negotiations with teacher union
representatives, and reviews of building maintenance needs, educational
leaders encounter certain situations that are challenging, not because of the
technical problems they entail but because of the messy human problems or
serious human consequences involved in the situation. (p. 6)

With daily issues, the need for ethical leadership and moral judgment by the educational leaders [superintendents] is evident (Shapiro & Stefkovich, 2011; Starratt, 2004). According to Ciulla (1995), "Ethics is at the heart of leadership" (p. 9).

It is a common belief by many researchers the study of leadership with the crucial topics of ethical decision making and moral judgment is important for organizational leaders but especially for educational leaders (Burns, 1978; Cuillo, 2004; Maxcy 2002; Shapiro & Stefkovich, 2011; Starratt, 2004). Doscher and Normore (2008) stated: "Leadership in any endeavor is a moral task but even more so for educational leaders" (p. 8). Educational leaders such as superintendents understand their decisions and actions determine the success of their organizations. Are there different elements that dictate decision-making processes of superintendents? It is important to note according to Shapiro and Stefkovich (2011), "Educators are influenced by age, race, and gender in their decision making process" (p. 5). These decisions and actions will be measured by the concept of morality by the educational community because "as moral agents, educational leaders constantly and consciously monitor and reflect on their actions, knowing that they speak volumes about the values they support" (Doscher & Normore, 2008, p. 9).

The importance of this research on leadership and moral judgment of superintendents is two fold. First, society's view of ethics and leadership is probably broad and in need of clarity. In Alasdair MacIntyre's book, *After Virtue* (as

cited by Fenstermaker, 1994) the language of morality in our modern society is in a condition of disorder:

> What we posses . . . are the fragments of a conceptual scheme, parts which lack those concepts from which their significance derived . . . We continue to use many of the key expressions. But we - - very largely, if not entirely - - lost our comprehension, both theoretical and practical, of morality. (p. 2)

Society also debates over what constitutes a good educational leader. Is it someone who is effective? Or is it someone who is ethical and moral in his decisions? To be effective, must a leader have high moral development? According to Ciulla (2004), "What is good leadership has two senses; morally good and technically good or effective. The question of what constitutes a good leader lies at the heart of the public debate on leadership" (p. 13). It is easy to judge if a leader is technically an effective leader with the organization. Ciulla (2004) wrote:

> But more difficult to judge if a leader is ethical because there is some confusion over what factors are relevant to making this kind of assessment. The problem with the existing leadership research is that few studies investigate both senses of good, and when they do they usually do not fully explore the moral implications of their research questions or their results. (p. 13)

Secondly, scholars mention the lack of research in ethical leadership but also question how to study this topic (Ciulla 2004; Furman 2003; Northouse, 2004; Sendjaya, 2005). Due to the lack of research in the area of ethical leadership, there are weaknesses and criticisms of the topic because "its is an area of research in its

early stage of development and therefore lacks a strong body of traditional research findings to substantiate . . . [and] very little research has been published on the theoretical foundation of leadership ethics" (Northouse, 2004, p. 317). A moral foundation is crucially important in making decisions and acting upon those decisions as an educational leader. It is difficult for educational leaders to obtain strong research on this topic. Therefore, they fail to understand and put in practices the practical applications because "the morality of leadership is often a neglected element in leadership studies" (Sendjaya, 2005, p. 75). "Even in the literature of management, written primarily for practitioners, there are very few books on leadership ethics" (Northouse, 2004, p. 301).

The direction that research is pursuing in the area of ethical leadership is changing. Furman (2003) stated, "Much of the current work on moral leadership is shifting from a focus on the traditional concerns of leadership studies- - what leadership is, how it is done, and by whom - - to the why of leadership - - its moral purposes" (p. 2). An issue regarding the study of educational leadership is the focus on finding the core of ethical leadership. This concept is like peeling back each layer of an onion until you reach the core or center and finding nothing is there or anything that is recognizable. Calas and Smircich (as cited in Ciulla, 2004) argued that the 'saga' of leadership researchers is to find the Rosetta stone of leadership and break its codes. Calas and Smircich (as cited in Ciulla, 2004) noted that since the research community believes that society put a premium on science, researchers' attempts to break the Rosetta stone have to be 'scientific'. Hence the 'scientists' keep breaking leadership into smaller and smaller pieces until the main

code has been lost and can't be put together" (p. 7). According to Ciulla (2004), "This fragmentation accounts for one of the reasons . . . to focus on the essence of leadership, and it also explains why there is so little work on ethics and leadership" (p. 7).

This study adds significance to the research being completed on educational leadership by examining superintendent's moral judgment while also determining if differences exist in the moral judgment of public school superintendents based on certain demographic variables. Examining the levels of moral reasoning in superintendents in Kansas and Nebraska can extend to further research on educational leadership.

Research Question(s)

The primary question to be addressed is:

- In the states of Kansas and Nebraska, what is the stage of moral judgment of superintendents when making decisions pertaining to moral dilemmas?

In addition, this study will examine these secondary questions:

1. Is there a difference between the size of the school district in Kansas and Nebraska and the superintendent's stage of moral judgment?

2. Is there a difference between the individual's total years of experience as an administrator in Kansas and Nebraska to their stage of moral judgment?

3. Is there a difference between the age of the superintendent Kansas and Nebraska and their stage of moral judgment?

4. Is there a difference between formal ethical training and course work of a superintendent in Kansas and Nebraska to their stage of moral judgment?

5. Is there a difference between the gender of the superintendent in Kansas and Nebraska and their stage of moral judgment?

6. Is there a difference in the number a years an individual has been a superintendent in Kansas and Nebraska and their stage of moral judgment?

7. Is there a difference based on the salary of superintendent in Kansas and Nebraska and their stage of moral judgment?

8. Is there a difference between the highest degree received in Kansas and Nebraska and their stage of moral judgment?

9. Is there a difference in the stage of moral judgments of superintendents in Kansas compared to superintendents in Nebraska?

Limitations and Assumptions

The possible limitations in this study include the breadth of leadership theories and the exhaustive amount of literature on the multiple models of ethics and morality. It is therefore a limitation since it is difficult to isolate just one theory. This study only uses Kohlberg's moral development theory for the framework of cognitive development and moral judgment (Kohlberg, 1981), which is also a limitation.

A limitation presents itself in the area of the construct of morality. Moral judgment is just one of four components that affect morality. The other three are

moral sensitivity, moral motivation and moral character. As mentioned earlier, this study focuses on Kohlberg's theory of justice and not on other components of morality such as caring, which is promoted by Gilligan (1982).

Additionally, this study only includes public superintendents in Kansas and Nebraska during the 2015-2016 school year. Not using other superintendents in multiple states for the study prevents the researcher from generalizing this research's findings to a large group of administrators such as those in boarder Midwest. Kansas and Nebraska are also considered more rural states and lack the number of urban schools compared to other more highly populated states.

This research assumes superintendents' responses to the moral dilemmas are honest and valid and is limited to those who respond. Those who do not respond are not represented. There is no interaction between the researcher and the participant so rich qualitative data is not gathered from inquiry and analysis based off the survey data.

Definition of Terms

For this study, the following key terms and definitions are provided for clarification since they are essential for the foundation of this study:

Categorical Imperative*:* "Act only on such a maxim that you could also want it to become a universal law" (Kant, 1969, p. 166). It is the only moral principle according to Kant.

Cognitive Moral Development: An approach to moral development that focuses on individual moral judgment and is reflected in a hierarchy of progressive stages representing varied reasoning ability (Rest et al., 1999a)

Ethics: "A study of the underlying beliefs, assumptions, principles, and values that support a moral way of life. Ethics is the study of what constitutes a moral life; an ethics is a summary, systematic statement of what is necessary to live a moral life" (Starratt, 2004, p. 5). Also stated by Kant (2002), "Ethics seeks to understand and apply laws of freedom that is, universally valid principles that state what we ought to do" (p. 19).

Ethical Leadership: "The demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (Brown, Trevino, & Harrison, 2005, p. 120).

Justice: "Defined…by the role of its principles in assigning rights and duties and in defining the appropriate division of social advantage" (Rawls, 1999, p. 9). "It is a matter of equal and universal human rights" (Kohlberg, 1981, p. 39).

Leadership: "I define leadership as leaders inducing followers to act for certain goals that represent the values and the motivations – the wants and needs, the aspirations and expectation – of both leader and followers" (Burns, 1978, p. 19). A more simple definition but closely related is "Leadership is a process whereby an individual influences a group of individuals to achieve a common goal" (Northouse, 2004, p. 3).

Moral Development: "Involves the individual's passage from stage to stage in an invariant irreversible sequence" (Trevino, 1986, p.604)

Moral Judgment: Prescriptive assessments of what is right or wrong. They are judgments of value, social judgments involving people, and prescriptive judgments of rights duties. Colby, Gibbs, Kohlberg, Speicher-Dubin & Candee, 1980 (as cited in Trevino, 1986). Simply stated the way individuals decide an action is morally right or wrong (Loviscky, Trevino, & Jacobs, 2007).

Original Position: It is a hypothetical situation that leads to a conception of justice. "Among the essential features of this situation is that no one knows his place in society, his class position or social status, nor does anyone know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like . . . the principles of justice are chosen behind a 'veil of ignorance'" (Rawls, 1999, p.11).

Transactional Leadership: "Such leadership occurs when one person takes the initiative in making contact with others for the purpose of an exchange of valued things. The exchange could be economic or political or psychological in nature: a swap of goods or of one good for money; a trading of votes between candidate and citizen or between legislators; hospitality to another person in exchange for willingness to listen to one's troubles" (Burns, 1978, p. 19).

Transformational Leadership: "[transformational leadership]…occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality" (Burns, 1978, p. 20). According to (Ciulla, 2004) "Transforming leader helps

people change for the better and empower them to improve their lives and the lives of others" (p. xvi).

Summary

In school districts, morality is portrayed or modeled through conversations and individual actions everyday. The judgments made and the actions demonstrated by school leaders, especially superintendents, reflect the leadership standard and direction of the school district; be it ethical or unethical. The need for ethical leadership in leadership positions in school districts is communicated by such authors as Maxcy (2002), Rebore (2001), and Strarratt, (2004). Having few studies directed toward ethics in school administration (Langlois, 2004) and dealing with many educational leaders with no formal background or foundation to reflect on ethical issues (Starratt, 2004), attaining ethical leadership is essential for educational administration and the people they serve.

This chapter provides the foundation for the implications of studying the moral judgment of superintendents. This study introduces the concept of leadership and what happens to organizations, specifically school organizations when the leaders are unethical. Past studies on ethical decision making of superintendents were discussed as well as the need for further study on moral development of leaders in school organizations. The significances of the study are discussed in the research questions, limitations and assumptions, and outlined definition of terms.

Chapter Two presents relevant literature in relation to leadership, ethical leadership, ethical leadership in education, leadership theories, philosophies of ethics, and moral development theories. The literature will lend to the importance of this study.

Chapter 2

Review of the Literature

Introduction

Ethics and morality in the education leadership position are of interest because "the moral character of the leader is involved in every moral and ethical decision made in a school" (Maxcy, 2002, p. 36). The moral issues that educational leaders have to confront on a daily basis have become more news worthy for society and increased the awareness and the need for ethical educational leaders. Yet, "practically no research in educational administration and management has been conducted on the role of moral judgment" (Langlois, 2004, p. 89).

There is a distinct difference between the *ethics* and *morals.* Though they are used interchangeably many times with out much thought. "Ethics" comes from the Greek word *ethos,* which refers to conduct and character (Northouse, 2004). Ethics is a normative science, which is the study of the model by way things are evaluated (Sproul, 2013). Ethics is concerned of what is right and what we ought to do (Kant, 2002).

"Morals" comes from the word *mores,* which has to do with habits and behavior found in a given culture (Sproul, 2013). Morals is a descriptive science that describes how things behave (Sproul, 2013). Morals is concerned about what is accepted and describes what some is actually doing (Sproul, 2013).

This study the researcher is primarily focusing on morals and moral judgment but does do research in the literature about ethics as they are closely related but separate entities.

Furman (2003) defined much of the recent focus on moral leadership in education as moving from the original issues of leadership research - - "*what* leadership is, *how* it is done, and by *whom* – to the *why* of leadership – its moral purposes and how they can be achieved in schools" (p. 2). Brown and Trevino (2006) wrote the "what is" and the "ought to behave" aspects of ethical leadership have been answered by the philosophers. Brown and Trevino (2006) argued the idea of "what is ethical leadership" is important but also "identifying its [ethical leadership's] antecedents and consequences" (p. 596).

The purpose of this chapter is to provide the fundamental ethical theories and understanding of leadership that guide this study, as well as connecting those theories with the moral development theory. This chapter begins with the relationship between the points of view of leadership, ethical leadership and educational leadership. The constructs of leadership, including power and influence and values, are also presented to establish the connection between moral development, ethical behavior, and the importance to educational leadership. The leadership theories of transactional and transformational are discussed in detail with a focus on the ethical dimension of educational leadership. Reviewed research studies that surveyed superintendents on ethical decision-making and or moral judgment (Dexheimer 1969; Fenstermaker 1994; Hope, 2008; Segar, 1987; Wenger, 2004; Winter, 2003). Ethics philosophy, the fundamental ethical theories (Kant, 1969, 2002; Mills, 1969; Rawls, 1999), and multi-dimensional framework (Shapiro & Stefkovich, 2011; Starratt, 1996) are reviewed followed by two widely discussed

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moral theories of Kohlberg (1981) and Gilligan (1982), as well as the Neo-Kohlbergian Approach (Rest et al., 1999) that focus on the cognitive moral development theory. This chapter concludes with the rationale for promoting ethical leadership and the importance of moral judgment to educational leaders.

Leadership and Ethics

Leadership

Leadership is a concept that has been stretched in many different directions. While trying to appreciate but also grasp the notion of leadership, the concept of leadership has had some complications. Sergiovanni (1992) believed that there are two reasons for the problems with leadership:

> First, we have come to view leadership as behavior rather than action, as something psychological rather than spiritual, as having to do with person rather than ideas. Second, in trying to understand what drives leadership, we have overemphasized bureaucratic, psychological, and technical-rational authority, seriously neglecting professional and moral authority. In the first instance, we have separated the hand of leadership from its head and its heart. In the second, we have separated the process of leadership from its substance. (p. 3)

The wrong view of leadership leads to people in leadership positions who are not modeling leadership. Ciulla (1995) suggested that occupying a formal leadership position in an organization doesn't mean that leadership is being exercised. As Northouse (2004) points out, this is merely assigned leadership.

An important concept to consider is defining leadership with a universally accepted definition. Burns (1978) defined it "as leaders inducing followers to act for certain goals that represent the values and the motivations – wants and needs, the aspirations and expectation – of both leader and followers" (p. 19). Ciulla (2004) argued, "Leadership is a 'mutually determinative' activity on the part of the leader and the follower" (p. 33). Scholars understand that leadership is a relationship between leaders and followers. There is communication between both parties, interactive, and not a one-way linear event, which makes it open to anyone (Northouse, 2004).

Still, some scholars do not believe there is a concise definition of leadership (Ciulla, 2004). Bennis (as cited in Yukl, 1989) studied the leadership literature and "Always, it seems, the concept of leadership eludes us or turns up in another form to taunt us again with its slipperiness and complexity. So we have invented an endless proliferation of terms to deal with it . . . and still the concept is not sufficiently defined" (p. 2). Rost (as cited in Ciulla, 2004) inferred that no one has given a universal definition of leadership with any directness or accuracy so that others would be able to know what leadership is when they see it or participate in it. Rost composed a list of definitions for leadership from the 1920's through the 1990's; these definitions are not that different. They all contained framework of action and influence to get followers to accomplish the task (Ciulla, 2004). Therefore, the issue is not the definition of leadership itself but the associated moral commitment and dedication to both the leader and follower (Ciulla, 2004).

Leadership has action and influence because "without influence, leadership does not exist" (Northouse, 2004, p. 3). Leadership must also have a moral foundation. This moral foundation is the cornerstone by which leadership can influence others. But what is most important and shows how vital leadership can be to an organization or group of individuals with moral purpose is its lasting results. Burns (1978) stated, "The most lasting tangible act of leadership is the creation of an institution, a nation, a social movement, a political party, a bureaucracy that continues to exert moral leadership and foster needed social change long after the creative leaders are gone" (p. 454)

Ethical leadership

"Ethics is the heart of leadership" (Ciulla, 1995, p. 9). Ethical leadership is much like leadership in that common principles of ethics must be agreed upon for clarity. According to Sendjaya (2005), "unless there are universal moral principles that everyone can agree with, it is hard to build a sound understanding of moral leadership" (p.80). For clarification on ethical leadership, Bass and Steidlmeier (1999), argued that:

> The ethics of leadership rests on three pillars: (1) the moral character of the leader; (2) the ethical legitimacy of the values embedded in the leader's vision, articulation, and program which followers either embrace or reject; and (3) the morality of the processes of social choice and action that leaders and followers engage in and collectively pursue. (p. 182)

A leader's qualities and actions are crucial when making ethical decisions because all decisions are guided by the individual's ethics (Northouse, 2004).

Leadership can thrive if it has a moral foundation. Leaders can be more effective with their followers because they care about what is best for them and their organization. They put their "self wants" on the back shelf. "Moral leadership emerges from, and always returns to, the fundamental wants and needs, aspirations, and values of the followers" (Burns, 1978, p.4). However to obtain ethical leadership, a leader must be able to recognize moral consequences to decisions and direct ethical decision- making methods that care more about just the bottom line or means to an end, leaders must also be aware of the social cost of their decisions (Sama & Shoaf, 2007).

President Dwight D. Eisenhower stated in his inaugural address "A people that values its privileges above its principles soon loses both" (as cited in Maxcy, 2002, p. 19). Being an unethical leader and trying to effectively run an organization has its issues. In fact, according to Sendjaya (2005), "It is insufficient for leaders to be effective and unethical" (p. 75). Many corporate organizations of recent past have suffered from the cost of unethical leadership. According to Sama and Shoaf (2007) "serious ethical dilemmas can result in unethical behavior of an organization's leadership and promotes an immature, ambiguous, or negative ethical climate" (p. 43). A leader of an organization must provide the ethical leadership needed for the organization to be a community that works together to do what is right for all. If leaders provide an ethical standard, they "inspire others in the organization to behave in similarly ethical ways, and they are persuasive in their communities to effect change in the direction of positive moral goals" (Sama & Shoaf 2007, p. 41).

If ethical leaders make it a habit to act ethically as part of their everyday routine, and consciously model this behavior for others, they will have a positive influence on their followers' ethical behavior (Brown & Trevino, 2006). Burns (1978) posited, "the ultimate test of moral leadership is its capacity to transcend the claims of the multiplicity of everyday wants and needs and expectations, to respond to the higher levels of moral development, and to relate leadership behavior- - its roles, choices, style, commitments to a set of reasoned, relatively explicit, conscious values" (p. 46).

Ethics and Educational Leadership

Ethical leadership for educational leaders is vital for the vision, cooperation, integrity, and success of the educational community. The community includes faculty, staff, students and parents. According to Rebore (2001), "Positions in educational leadership impose a responsibility on the leader to demonstrate appropriate ethical behavior" (p. 26). At times moral behavior of educational leaders lacks the ethical fortitude and forthrightness that is expected for someone that holds such an influential position. Maxcy (2002) inferred that "some professional educators are either ignorant of ethics or seem not to care if they are unethical!" (p. 1). It is also important for educational leaders to understand the ethical life they live inside the school community should also match the life they live outside the school community. A century ago, Dewey (1909) wrote: "It is quite clear that there cannot be two sets of ethical principles, or two forms of ethical theory, one for life in the school, and the other for life outside of the school" (p. 7). The moral character of an education leader is the plumb line which the school or school

district follows when making decisions. Maxcy (2002) argued that, "the moral character of the leader is involved in every moral and ethical decision made in a school" (p. 36). This research posits that the school district superintendent is the beacon for which the light shines on the moral structure of the school district.

In the last few decades the interest in ethics in the educational administration field has grown in importance. Beck and Murphy (1994) mentioned with the growing interest in educational ethics two main ideas or themes stand out. "The first is a belief that education is 'invested from the outset with a moral character'" (Hodgkinson, 1991, p. 27). The second, a natural extension of the first, is the belief that educators must become aware of the ethical implications of their work and that they must continually strive to make and be guided by morally sound decisions and to encourage others to do the same" (p. 1). Even now with the massive amount of literature on ethics and leadership, comprehension of compared to knowledge of ethical leadership is seen differently by scholars because of the "narrow research studies using ultra sophisticated methodologies on small numbers of leaders and schools, or large scale reviews using these small-scale investigations . . . gives very few ideas that a school leader can implement" (Maxcy, p. 7). At times leadership will be researched separately from key elements of school such as personnel issues, curriculum, assessments, and student learning. This may hide problems and provide relief, which makes educational leaders feel good but the changes are insignificant (Sergiovanni, 1992). As stated earlier, the importance of ethical leadership in the moral climate of a school district where young lives are molded and their minds inundated with information, school leaders at least must

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have some background and formal training in ethics. The school administrator's actions and beliefs will influence their subordinates' views and actions, which eventually are portrayed to the students. Yet in the United States, graduate level courses in educational administration require little work in ethics and morals (Maxcy, 2002). The interesting aspect of this required education in ethics is much different in other academic disciplines. Maxcy (2002) argued, "whereas the preparation of engineering and business management students encompasses courses in ethics that address the unique problems in these two areas [ethics and morals], educational administration preparation programs more often than not include no treatment of ethical matters whatsoever" (p. 73).

The educational administrator's main role and focus is to engage in relationships among people, which make the administrator's role a moral activity (Hodgkinson, 1991; Starratt, 1996). Gerstl-Pepin and Aiken (2009) noted that a demand for reliable ethical leadership in a time of heightened accountability "has more recently illuminated the need for educational leaders who will place the needs of all students as the center of their practices and for a new generation of educational leadership … upon which democratic leadership can flourish" (p. 408-409). To comprehend the ethical dimensions of position as an educational administrator, much more research is needed in the field of educational leadership. Doscher and Normore (2008) suggested there is a need for " a deeper understanding of ethics and morality and their application to the process by which educational leaders make decisions and fulfill responsibilities; [and] the manner in which they mold the future through educational organizations and institutions" (p.

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13). For educational administrators to accomplish these ideals is to keep in mind that morality in education is to go out and serve the students, teachers, and the community of maturation, responsibility and learning (Doscher & Normore, 2008). It also means the school administrator will need to mindful and there should be communication and relationships between other people whose life extends past the frontiers of the organization. These valuable human experiences contribute to the maximum life of the organization (Starratt, 2004).

Understanding the importance of why educational leaders need to possess integrity, honesty, and to be the ethical pillars for the school community is critical for success of the school district. It is also very important for educational leaders to "be present" with both students and faculty. They need to be authentic in their relationships and creative in their leadership. An important point to remember in educational leadership as stated by Maxcy (2002) is "today, in our search for quality in educational leadership, it is vital for us to try to reunite the good (morals and ethics) and the beautiful (creative skill and appreciation) to best fulfill our professional practice" (p. 5).

Values and Leadership

The concept of "values" allows a complex issue to be discussed in relationship to leadership. Conflict between an organization's value system and the leader's personal values manifests in choosing between values or choosing to mix values, which is a cumbersome process. Individuals in leadership may say they are neutral in their beliefs on personal values or state they do not let values play a part in their decision-making process, yet according to Begley and Johansson (2003) "all

leaders consciously or unconsciously employ values as guides to interpreting situations and suggesting appropriate administrative action" (p. 11). When leading any organization, values are indispensable for the purpose of influencing others in motivation, actions, and decisions. "Perhaps the most fundamental way in which values relate to leadership is as an influence on the cognitive processes of individuals and groups of individuals" (Begley & Stefkovich 2007, p. 398). Begley, Hodgkinson, Kohlberg and Turiel (as cited in Begley & Stefkovich, 2007) argued that it is crucial for people in leadership positions to comprehend how values correspond with underlying human motivations and shapes the attitudes, speech, and actions of the personnel

To understand leadership, a discussion on objective moral values must be included (Sendjaya, 2005). In leadership, an individual's moral values are important enough for them to make a stand and if necessary represent their character as a person or leader. James Burns believed "moral values are not only standards by which we measure our character, our transactions, our policies and programs. They may also contain enormously evocative and revitalizing ideas, for which men and women fight and die" (as cited Ciulla, 2004, p. xi). A leader's value system is paramount in the positive or negative results of their leadership. Just because a leader has a relationship with his colleagues doesn't implicate a moral value system. Adolph Hitler and Reverend Jim Jones and other leaders such as Martin Luther King, Mother Teresa or Mahatma Gandhi may have had similarities in "cohesive relationships with their followers. The contrasting difference then does not lie in

their ability and personality. What differentiates the latter band of leaders from the former ones was their internal moral value system" (Sendjaya, 2005, p. 78).

In researching the literature on leadership, there has been more interest in values. Why the interest in values and especially in education? Begley and Johansson (1998) argued that:

As social and cultural diversity increases, as equity becomes a greater social priority, and as demands for fiscal restraint persist, the circumstances of educational decision -making have become more complex and challenging. One particular outcome is that the frequency of value conflict situations to which administrators must respond has increased significantly. (p. 401)

Values strongly influence leaders and can be a transparency of their actions. Not only do values affect how one acts in various situations, it also shows the transparent character of the individual leader and reasons for their actions. Begley and Johansson (1998) stated:

Values are those conceptions of the desirable that motivate individuals and collective groups to act in particular ways to achieve particular ends. They reflect an individual's basic motivations, shape attitudes, and reveal the intentions behind actions. For this reason, values are considered important influences on administrative practice. (p. 399-400)

Ethical Behavior and Moral Development

Individuals in leadership positions have the ability through their decision making process to affect the lives of individual colleagues or subordinates as well as the organization, culture, and climate. The leader's decision-making process is

paramount: Being ethical in the decision-making processes can determine the well being of the whole organization. Blasi (1980), Trevino (1986), and Trevino and Youngblood, (1990) all argued that an individual's ethical behavior or actions are related to their level of moral development. Trevino and Youngblood (as cited in Martynov, 2009) discovered a positive relationship between moral judgment and ethical decision-making among MBA students. In Kohlberg's model of cognitive moral development, "proposes that an individual's level of cognitive moral development strongly influences the person's decision regarding what is right or wrong…" (Trevino, 1986, p. 602). The cognitive moral develop model also influences an individual's decision concerning their obligations and responsibilities in a particular ethical dilemma (Trevino, 1986). Trevino (as cited in Wimbush, 1999) suggested "that cognitive moral development is likely to have a more profound effect upon ethical decisions compared to other individual variables" (p. 384).

Kohlberg's theory of moral development posits that people tend to be consistent in how they exhibit behavior. Some may never act in a negative way even if they could get away with it and others will constantly engage in that pattern of negative behavior if they are not monitored (Martynov, 2009). When dealing with an individual's behavior, environment can play a role, but it is not the defining variable. Individuals will usually act consistently with their moral behavior. According to Martynov (2009) "to deny the existence of a central tendency in most people's moral behavior is to engage in extreme situations thinking that a person's behavior is completely determined by his/her environment at the moment" (p. 242).

Though environment doesn't completely determine an individual's behavior, it does play into the cognition decision of right and wrong. Trevino (1986) contended that there are individual and situational variables that interact with the cognitive element to help determine how an individual reacts or behaviors towards an ethical dilemma. The individual variables are ego strength, field experience, and locus of control; while the situational variables are job context, organizational culture, and characteristic of work (Trevino, 1986).

Individuals operating at the lower level of moral development are more likely to be influenced by the two types of variables (Trevino, 1986). An educational leader or manager that operates his leadership at the lowest level (pre-conventional) of the cognitive moral development theory is more focused on self and personal interests over interest of others in the organization. While educational leaders that function at the middle level (conventional) care about the overall well being of the organization and to do what is right. Those school leaders that operate at the highest level (post-conventional) will be guided by the strong principles and values (Martynov, 2009). Individuals that live according to the highest level, "...are least likely to be influenced by external regulation: when their ethical principles conflict with external norms and laws, they act according to their principles" (p. 244).

It is important for the organization that an educational leader function at a high level of moral development and make strong ethical decisions. "Educational leaders with deadly values can poison creativity, and ultimately the good-making characteristics of organizations" (Maxcy, 2002, p. 13). The organizations climate

and culture is primarily determined by the leader, which in turn portrays the acceptable behaviors of the subordinates in the organization (Wimbush, 1999).

> The ethical climate, similar to any other organizational climate, is created and sustained primarily by supervisory initiatives. Supervisors, through their action and inaction on ethical issues, convey to subordinates the values to embrace and resolution processes to use when dealing with ethical dilemmas. (Wimbush, 1999, p. 384)

Individuals or subordinates of an organization that function at the conventional level or pre-conventional level will be influenced by their supervisor's actions and the climate and culture of the organization that has been developed. Subordinates that are functioning at the pre-conventional level analyze their supervisor's action. "The initial observations of their supervisor is critical as they are still developing a sense of what is right and wrong" (Wimbush, p. 388, 1999). If the supervisor is ethical and the climate is ethically based, the likelihood to act ethically by the subordinate is great. Brown and Trevino (2006) suggested: " Given that ethical leaders are higher in moral reasoning they should also influence the moral reasoning of work group members, thus producing more ethical decisions" (p. 607). For more highly moral developed individuals "[they] are likely to focus more on whether or not they fit into the ethical climate of the organization rather than what they need to do in order to fit" (Wimbush, 1999,p. 388). Trevino (as cited by Brown & Trevino, 2006) noted "that individuals at higher level of moral reasoning (principled individuals) should be less susceptible to influences from organizational culture" (p. 601).

Transactional and Transformational Leadership Theories

Transactional

Two major leadership theories that educational leaders can find themselves operating under are transactional leadership and transformational leadership. Under each theory there are factors describing in more detail each specific type of transactional or transformational leader. "Transactional leadership . . . focus on the exchanges that occur between leaders and their followers (promotions by reaching goals, teachers give grade for work completed)" (Northouse, 2004, p.170). Bass and Stedlmeier (1998) posited that, "transactional leadership models are grounded in a world view of self-interests" (p. 177). This type of leadership is typical in an educational setting. When a school administrator is evaluating a teacher, the teacher is rewarded or disciplined based on his or her performance. According to Northouse (2004), "the leader tries to obtain agreement from followers on what needs to be done and what the payoffs will be for the people doing it" (p. 178). This type of transactional leadership is called *contingent reward,* which is more positive in nature*.* Another example of transactional leadership is when the leader gets agreement on what needs to be done and promises rewards and or give rewards for reaching the assigned goal with complimentary marks (Avilio & Bass, 2002; Northouse, 2004).

Sometimes leadership is conducted in a corrective type manner, which is called *management by exception.* This type of transactional leadership can be active or passive but many times it is ineffective. If the management style is *active*, the leader will check the performance of the subordinate and give advice to correct

mistakes. With the *passive* management style, the leader just waits until the subordinate makes a mistake before giving corrective action (Bass & Stedlmeier, 1999; Avilio & Bass, 2002). This type of leader is just waiting for failure, which is not ethical for the individual or organization.

Transactional leadership can be ethical. It is vital for the leader in this style of leadership because the leader must count on the subordinates and clients to be ethical. Responsibility and accountability is the test for both leader and follower (Bass & Stedlmeier, 1998). Both parties have to keep promises, be truthful and trustworthy in all transactions, and have opportunities granted. This is why having moral legitimacy in a transactional led organization is difficult. Most organizations that are struggling with their leadership are usually under the direction of a transactional leader. Sama and Shoaf (2007) wrote that "static organizations in placid environments are more likely to experience transactional leadership modes, and the emphasis on task, authority and outcomes urges management to steer the way without reference to a moral compass" (p. 41). Bass and Stedlmeier's (1999) chart below shows the ethical components of both types of leadership.

Table 2.1

Leading Moral Components of Transactional and Transformational Leadership

Transactional Leadership

Leadership Dynamics	*Ethical Concern*
Task	Whether what is being done (the end) and the means employed to do it are morally legitimate
Reward System	Whether sanctions or incentives impair effective freedom and respect conscience
Intentions	Truth telling
Trust	Promise keeping
Consequences	Egoism vs. altruism – whether the legitimate moral standing and interests of all those affected are respected
Due Process	Impartial process of settling conflicts and claims

Transformational Leadership

Idealized influence	Whether "puffery" and egoism on part of the leader predominate and whether s/he is manipulative or not
Inspirational motivation	Whether providing for true empowerment and self-actualization of followers or not
Intellectual stimulation	Whether the leader's program is open to dynamic transcendence and spirituality or is closed propaganda and a "line" to follow
Individualized consideration	Whether followers are treated as ends or means, whether their unique dignity and interests are respected or not

_____

Bass, B. M. &Steidlmeier, P. (1999) Ethics, character, and authentic transformational Leadership behavior. The Leadership Quarterly 10 (2) p. 185

Transformational Leadership

In essence, transformational leadership is a process that changes, influences, motivates, and transforms individuals (Northouse, 2004). According to Burns (1978) "[Transforming] leadership occurs when one or more person [people] engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality" (p. 20). For each individual person,

transforming leaders help to positively empower them to make their lives and the

lives of other people better (Ciulla, 2004).

An organization that is run by transformational leadership will concern itself

with many different aspects of the organization and of the follower or subordinate

in the organization. Northouse (2004) argued that:

It [transformational leadership] is concerned with emotions, values, ethics,

standards, and long-term goals, and includes assessing followers' motives,

satisfying their needs and treating them as full human beings . . . involves an

exceptional form of influence that moves followers to accomplish more than

what is usually expected of them. (p. 169)

It also sets examples for the follower to emulate (Bass & Stedlmeier, 1999). By

having the followers act in the way demonstrated by the transformational leader,

the followers themselves grow into leaders and moral agents. As noted by Avolio

and Bass (2002), "true transformation leaders raise the level of moral maturity of

those whom they lead. They convert their followers into leaders" (p.1).

Transformational leadership contains four factors that promote success:

idealized influence, inspirational motivation, intellectual stimulation, and

individualized consideration (Avolio & Bass, 2002; Bass 1985; Bass & Avolio, 1994;

Northouse, 2004). The idealized influence of a transformational leader is being a

role model for the followers, and in return, the follower wants to identify with the

leader and emulate his or her behavior. The transformational leaders with idealized

influence usually have high standards of ethical conduct, are dependable to do what

is right, and are highly respected by followers. This results in having a strong bond

of trust between both follower and leader (Northouse 2004). In essence, according to Bass (1985) these types of leaders "have insight into the needs, values, and hopes of their followers . . . unite people to seek objectives 'worthy of their best efforts'" (p. 46).

The second factor of a transformational leader is inspirational motivation, which activates a confidence and enthusiasm amongst the followers to accomplish the group's objectives successfully (Bass, 1985). Northouse (2004) wrote that leaders who are inspirational "communicate high expectations to followers, inspiring them through motivation to become committed to and a part of the shared vision in the organization" (p. 175-176). This type of leader provides an emotional attractiveness to the group members and focuses their efforts to achieve objectives, which maybe would not be accomplished if the followers had to do it with their own self-interest (Northouse, 2004).

Intellectual stimulation of transformational leadership is the third factor that stimulates the follower in the organization to be a problem solver and to strive to be creative. Bass (1985) stated, "the intellectual stimulation of the transformational leader is seen in the discrete jump in the follower's conceptualization, comprehension, and discernment of the nature of the problems they face and their solutions" (p. 99). Not only does the intellectual stimulation of a leader push followers to be innovative and open a process of evaluation and formulation of a vision (Bass & Stedlmeier, 1999) for the organization, but it also helps challenge the beliefs and values of the leader (Northouse, 2004)

The last factor, individualized consideration, is the process of a leader that is willing to listen to their followers, and support their efforts by giving them opportunities to be successful. This factor of transformational leadership promotes coaching; advising, mentoring and growth opportunities to followers so will become leaders (Bass, 1985; Northouse, 2004). Communication is vital to individualization, which requires:

One to one contact and two-way communication. Such contact is expected to enhance the follower's self-image, desire for information, fulfillment of needs that are very special or unique to that follower, and the follower's sense of some 'ownership' of decision of consequence to him. (Bass, 1985, p. 97)

An example of a transformational leader is Franklin D. Roosevelt. According to Bass (1985), "Franklin D. Roosevelt sensed what the country needed in 1932, raised people's awareness about what was possible, and put into words for us what we [as a nation] could do" (p. 17). A leader in our world history that did not fit the description of a transformation leader is Adolph Hitler. Burns (1978, as cited in Ciulla, 1995) argued Hitler failed in three different criteria of being a transformation leader "because of the means that he used, the ends that he achieved, and the impact of being a moral agent on his followers during the process of his leadership" (p. 16).

The important aspect of transformational leadership is the emphasis on morals, which sets it apart from most other approaches to leadership because it clearly states that leadership has a moral dimension (Bass & Steidlmeier, 1999). According to the Turner, Barling, Epitropaki, Buthcher, and Milner's study (as cited in Loviscky, Tervino, & Jacobs, 2007), "moral reasoning has been associated to

transformational leadership behavior" (p. 264). So, moral judgment is applicable to managers decision-making along with other influences such as individual or contextual influences (Trevino, 1986; Tervino and Youngblood, 1990). With this correlation, a positive connection between ethical leadership, transformational leadership, and moral judgment can be made.

Research studies on Moral Judgment and Decision Making of Superintendents

There have been studies examining the ethical decision making of superintendents. Many of those studies used the American Association of School Administrators (AASA) Code of Ethics to examine whether superintendents made ethical decisions when given moral dilemmas. Dexheimer (1969) and Fenstermaker (1994) are the more acknowledged and used nation wide. Segar (1987) focused on the state Mississippi. More recently, Wenger (2004) examined the ethical decision making process of public school superintendents in the Commonwealth of Virginia. Fewer studies have examined public school superintendents using the Defining Issues Test (DIT) instrument. This instrument focuses on the moral judgment of individuals. Winters (2003) researched the level of moral development of public superintendents in Pennsylvania. More recently, Hope (2008) researched moral judgment of superintendents in the state of Texas by using the updated DIT instrument called the DIT2. Except for Segar (1987), the over scores of the superintendents on the AASA Code of Ethics survey and the DIT/DIT2 instrument were fairly low.

In 1962 the American Association of School Administrators (AASA) adopted a Code of Ethics, which provided standards expectations, behavior and leadership

for superintendents. The Code of Ethics has been update in 1976, 1981 and the

most recent 2007. The 2007 Code of Ethics (Appendix B) revision is short but still

provides the same premise of the 1962 version. As cited in Cross (2013), in the

2007 AASA Code of Ethics an educational leader:

> Makes the education and well-being of students the fundamental value of all
>
> Decision-making, fulfills all professional duties with honesty and integrity
>
> and Always acts in a trustworthy and responsible manner, supports the
>
> principle of Due process and protects the civil and human rights of all
>
> individuals, and Commits to serving others above self. (AASA, 2007, para. 3)

Chester Dexheimer (1969) conducted the first study to examine

superintendent's moral judgment based on how they responded to ethical decisions

based on the AASA Code of Ethics. Dexheimer sent out 443 surveys to

superintendents who were AASA members and 242 respondents (all men) returned

the survey for a 54 percent return rate. Dexheimer (1969) hypothesis states there is

a discrepancy between the AASA Code of Ethics and the standard of conduct of

superintendents. According to Dexheimer (1969) concerning the questionnaire

results "more non-ethical replies were given than ethical replies (1905-1725)

[number of replies both non-ethical and ethical]" (p. 53). More than 50% of the

responses to the questionnaire were considered unethical when measured against

the AASA Code of Ethics. With the demographic data, two findings from the

questionnaire were that bigger school district and higher salaries correlated with

the more ethical superintendent. Dexheimer (1969) postulated that these

superintendents scored higher than those from smaller districts because "they are

extremely visible and extremely vulnerable…the greater sanction of societal

pressure" (p. 57). Even though organizations may have stated "Codes of Ethics" to

which the organization is committed to, little seems to reflect the actions of the

organization. Witmer (as cite in Fenstermaker 1994) noted codes of ethics used by

most professional organizations "reflect little research," and seem to be, "for the

most part, used to enhance the organization's public image" (p. 10).

Glenda Segar (1987) conducted a study using the same AASA Code of Ethics

for public school superintendents in the state of Mississippi and those

superintendents identified in the *Executive Educator 100.* Segar's study consisted of

154 public superintendents from Mississippi and 84 superintendents from other

southern states. The purpose of Segar's study was two fold. The first goal was to

determine to what degree the behavior public school superintendents conformed to

the AASA Code of Ethics. The second goal was to determine what differences existed

in the ethical behavior patterns in 1987 compared to Dexheimer's study in 1969.

Using demographic variables, as did Dexheimer, Segar discovered different results.

Segar's study found no difference in ethical responses from small school to larger

school superintendents. Also, Dexheimer's findings about large school and higher

salary superintendents were more ethical was not founded in Segar's findings.

Fenstermaker (1994) argued, "this state-level researcher [Segar] designed a new

and untested survey instrument, which used several of Dexheimer's questions along

with several similar to his [Dexheimer] and others which were totally new. These

and other factors about the details of this study combine to make its comparisons to

Dexheimer somewhat suspect, and its claims of refutation questionable" (p. 31).

Fenstermaker (1994) conducted a study that matched Dexheimer's study of 25 years pervious with some updated changes and modifications. Fenstermaker's study was also a nation-wide study of superintendents using the AASA Code of Ethics as the questionnaire. Fenstermaker wanted to see if superintendents at that time were more ethical than they were in 1969. Fenstermaker sent 420 surveys to superintendents and received 279 responses. Using the demographic variables and the updated version of the Dexheimer survey, the results were almost identical to the results 25 years earlier. One difference, Fenstermaker added the variable of gender, which was not part of Dexheimer's original survey. The findings indicated that women made better ethical decisions than their male peers. Also, Fenstermaker (1994) discovered from the results of the superintendents surveyed, the "majority of non-ethical replies came form actual experiences" (p. 17). (Fenstermaker (1994) concluded based off this survey results that superintendents did not understand ethical standards or they did not care.

Wenger (2004) also conducted a study that matched Dexheimer (1969) and Fenstermaker (1994) but with public superintendents from Virginia. The findings from this study show statistically significant positive relationship in years of education and years of experience. Superintendents with less experience in the position scored higher ethically than a more tenured superintendent (Wagner, 2004). No significant relationship was found between age and gender when making ethical decisions. Unfortunately, the results were almost identical compared to the two earlier studies. Dexheimer's (1969) overall group score was 47.3, Fenstermaker's (1994) was 48.1 and Wenger's (2004) was 49.5. "Comparing these

results, it was evident that no progress has been made in the determination of an ethical direction in the past thirty-five years" (Wenger, 2004, p. 111).

Kathleen Winters' (2003) study of Pennsylvania public superintendent moral development used the DIT survey. Winters findings indicate significant differences in the years of experience and level of moral development. Superintendents with few years of experience (0 to 10 years) and superintendents with many years of experience (21 or more years) scored higher than those superintendents that fell between 11 and 20 years of experience (Winters, 2003). Additional findings included a lack of significant difference in gender or educational level, but there was a significant difference that superintendents scored lower on occupationally relevant dilemmas than on non-occupationally relevant dilemmas (Winters, 2003). Overall, the results from this study showed that moral development levels of superintendents below what were expected. "Specifically, the moral development levels of superintendents (36.81) fell significantly below college students (42.3)" (Winters, 2003, p. 129).

Hope's (2008) study examined the moral judgment of public superintendents in Texas when faced with moral dilemmas. This study and Winters' (2003) are different from the four mentioned studies. These two did not use the AASA Code of Ethics but the DIT/DIT2 survey that follows the cognitive moral development theory of Kohlberg (1969). Hope sent surveys out to 350 superintendents and 104 responded. Hope also used demographic variables to determine if differences existed between superintendent's moral judgment scores and specific variables. Analyzing the scoring of DIT2 (as cite in Hope 2008): "In general, the DIT scores of

Junior High students average in the 20's, Senior High students average in the 30's

College students in the 40's, Students Graduating from Professional School

Programs in the 50's, and Moral Philosophy/Political Science Doctoral students in

the 60's (Bebeau & Thoma, 2003, p. 8). The results from Hope's study revealed that

superintendent's mean moral development level of 29.90 was equivalent to a high

school student. The results from this study considering size of school district and

salary matched Dexheimer (1969) and Fenstermaker (1994). The superintendents

from the larger school districts, and who made larger salaries, scored higher on

moral judgment than superintendents' from smaller districts and those with smaller

salaries.

Out of the four studies that used the AASA Code of Ethics survey on ethical

decision making of superintendents, those of Dexheimer (1969), Fenstermaker

(1994) and Wenger (2004) overall group scores were within 2.2 points of each

other. Though the size of district and salary matched both Dexheimer (1969) and

Fenstermaker (1994), but not Wenger (2004). The Segar (1987) study did not

match the other three studies. Her overall results had superintendents scoring

higher on ethical decision-making. Explained earlier by Fenstermaker (1994), Segar

(1987) used some of her own questions along with those originally developed by

Dexheimer (1969), which raised questions of the validity of her scores.

Both Winters (2003) and Hope (2008) used the DIT survey with Hope using

the updated DIT2 version. Both of their results match each other's of having lower

scores than expected for superintendents, though Hope's (2008) were lower by 7

points from Winters' (2003) results. Also, Hope (2008) results matched closely to

Dexheimer (1969) and Fenstermaker (1994) even though they used a different survey instrument.

Ethics of Philosophy

Ethics focuses on moral principles and practices. Rebore (2001) pointed out that "ethics as a discipline is much more complex than merely making decisions about the right or wrong way to act in a given situation" (p. 6). The dictionary definition of ethics is: "branch of philosophy dealing with values relating to human conduct, with respect to the rightness and wrongness of certain actions and to the goodness and badness of the motives and ends of such actions" (Dictionary.reference.com, 2011). Starratt (1996) suggested "it [ethics] attempts to understand concepts such as obligation, virtue, justice, and common good, and to explore the epistemology of moral judgments and the psychology of moral acts" (p. 155).

The study of ethics has been around for many centuries from the time of the great Greek philosophers Aristotle and Socrates. In fact, the word *ethics* comes from "the Greek word *ethos,* which means 'custom,' 'conduct,' or 'character'" (Northouse, 2004, p. 302). Personal conduct is paramount when studying ethics. According to Rebore (2001) "the study of ethics is an extremely complex exercise because the subject matter is human conduct" (p. 5). One's conduct is important to one's life. Socrates explains the importance of studying conduct: "A life that goes unexamined, uncritizied is not worthy of man" (as cited in Dewey & Tuft, 1914, p. 5). Conduct [ethics] considered right [correct] is thought of as a standard to be measured before a judge. Ethics can be thought of as what a person "ought" to obey and respect and

be responsible to in all actions. The individual is to "choose" it [conduct] not to be controlled by it much like a law but as a way to identify his life and live accordingly (Dewey & Tuft, 1914). Kant (2002) inferred that "the primary purpose of ethics . . . is not to tell us how to distribute praise and blame, but rather to guide our deliberations when we face moral choices" (p. 31).

Deciding one's beliefs of right and wrong or being moral is making an opinion based on comparing and discerning ethical actions. "According to Aristotle, moral judgment is a kind of perceptive insight or a vision" (Langlois 2004, p. 85). Sergiovanni (1992) argued that people routinely pass moral judgments on our personal self-interests and pleasures. Moral judgment is the final decision of right and wrong (Jones & Ryan, 1997). "A Gallup poll revealed that 91 percent of respondents agreed with the statement 'Duty comes before pleasure,' and only 3 percent disagreed" (Sergiovanni, 1992, p. 21). A person's values and beliefs truly influence his or her actions and decisions. However, if values and beliefs come into conflict with actions and decisions, values and beliefs usually will take priority (Sergiovanni, 1992).

Moral judgment and conduct (issues of right and wrong) are key to ethics of philosophy. Begley and Johansson (2003) suggested "the study of ethics should be as much about the life-long personal struggle to be ethical, about failures to be ethical, the inconsistencies of ethical postures, the masquerading of self-interest and personal preference as ethical action, and the dilemmas which occur in everyday and professional life when one ethic trumps another" (p. 2).

Teleological and Deontological Theories

Philosophy of ethics establishes two categories of philosophy in the early

studies of philosophy. Socrates delineated two fundamental approaches to ethical

decision-making, the deontological and teleological approach-(as cited in Sendjaya

2005). Sendjaya developed a chart to describe the differences between the two

frameworks.

Table 2.2

Teleological and Deontological Theories

_____

Deontological approach	Teleological approach

_____

Rule determines result	Result determines the rule
Rule is the basis of acts	Result is the basis of acts
Result is always calculated with the rule	Result is sometimes used to break the rule

The difference between deontological and teleological approach. Sendjaya, S. (2005)
Morality and Leadership: examining the ethics of transformational leadership (3) p. 81.

VanSandt, Shepard and Zappe (2006) showed the teleological philosophies

could be separated into two camps. The first gives preference to the moral agent

called egoistic and the second that all those involved should get equal consideration,

which is called utilitarian. Egoistic is focused on maximization of self-interest and

utilitarian is maximization of joint interests (VanSandt et al., 2006). Teleological

ethics does not care about the means to the end but what happens at the end. The

means do not matter but the main consideration is if the ending action is moral.

Sendjaya (2005) wrote: "the teleological ethics maintains that the moral worth of

actions is determined solely by the consequences of the actions" (p. 81). If the

actions produce happiness and not pain or sadness, the action is right or moral. Mill

(1969) is a strong proponent of the utilitarian ethics and posited, "actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness" (p. 36).

The deontological approach is just the opposite of the teleological approach as it "seeks only for the intrinsic rightness or wrongness of an act regardless of the consequences, and is focused on adherence to independent moral rules or duties" (Sendjaya, 2005, p. 80). The deontological approach to ethics is also in contrast to the Machiavellian view of morality, which claims the familiar saying "the ends justifies the means." Both the ending action and internal means for doing the action must be ethical. This means if a person acts out of pleasure, power and desire for respect from other people, Immanuel Kant would call it morally worthless (Sendjaya, 2005). Sendjaya (2005) suggested, "the deontological pattern of moral reasoning provides a strong indication of the existence of objective moral values on which moral leadership is based" (p. 83).

John Stuart Mill's –Utilitarianism

John Stuart Mill (1806-1873) is one of the early patriarchs of the utilitarianism view of ethics, whose views follow philosopher Jeremy Bentham (1748-1832), who developed utilitarianism. Utilitarianism theory of ethics is in direct competition to another theory of ethics developed by Immanuel Kant (1724-1804) called the categorical imperative. According to Mill (1969) "from the dawn of philosophy, the question concerning . . . the foundation of morality, has been accounted in the main problem in speculative thought, has occupied the most gifted intellects and divided them into sects and schools" (p. 31). The philosophy of

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utilitarianism as described in common action, the rightness or wrongness of an action must be determined on how it advances and contributes to the ultimate end, which Mill would call the greatest happiness (Mill, 1969). Rebore (2001) pointed out that "Mill believed that people should always choose the actions that bring the most happiness or the least unhappiness to the greatest number of people" (p. 115). Mill also argued that the short and long term consequences of people's actions should be an ongoing focus as well as considering the happiness of others as important as their own happiness (Rebore, 2001). The foundational structure of utilitarianism is concentrated on the happiness of a group over the happiness of an individual.

Some pleasures are more desirable than others in utilitarianism and those people with higher intellect for happiness have to strive harder to obtain their capacity. According to Mill (1969), "it is indisputable that the being whose capacities of enjoyment are low has the greatest chance of having them fully satisfied; and a highly endowed being will always feel that any happiness which he can look for, as the world is constituted, is imperfect" (p. 38). High and noble feelings are easily influenced and destroyed and men can also lose their high aspirations because there may be no time or opportunity to pursue these thoughts. Lower pleasures are addressed because there are no superior ones or the person has lost the capabilities to enjoy high intellectual tastes (Mill, 1969).

There are problems with utilitarianism because it leaves out justice and judge. Who is to make the determination of the greatest good? This ambiguity produces conflict amongst different cultures (Getz, 1990). Another disagreement is

how the most right or wrong is determined? Is my rightness and happiness better than your rightness and happiness? Where is the internal morality? Sendjaya (2005) argued:

> There is nothing intrinsic to the theory that stops a leader from inflicting pain on others as long as the happiness generated by the act exceed the misery created by the act. If enslaving a minority of people generates happiness for the majority of people, then oppressing a minority can be justified, as in the case of Hitler. (p. 82)

Immanuel Kant

Immanuel Kant's theory follows the deontological approach to ethical theory. This study and research is based on Kant's theory and approach. Kant's thesis was that ethics is the groundwork for the principle that each individual should or "ought to do." Kant (2002) argued, "critical questions about the grounds and limits of our knowledge and understanding . . . should be addressed before questions about the foundations of ethics" (p. 19). Kant stated that ethics searches to comprehend and apply universally accepted principles that proclaim what we "ought to do". Kant pointed out that any rational person could adhere to these principles. According to Kant (2002), "These [principles] are called 'laws of freedom', apparently for two reasons. They are about how to use our freedom of choice in a rational way . . . they are the rational principles of which any rational person with 'autonomy' (positive freedom) of the will is committed" (p. 19-20).

Kant discussed "will" as foundational aspects of a person's character. In fact, the definition that Kant developed for will is: "our intentions, commitments,

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resolves, or policy choices about how to act in various situations . . . and will also be referred to as our capacity to adopt and act on such commitments" (p. 23). Will is a person's intellectual considerations of the future of ends and steadfast outcomes to achieve them (Dewey & Tuft, 1914). If "will" is associated with a person's character, not accomplishments, then a "good will" is also not associated with an outcome, results, or of positive results but it is only good because of its willing – it is good in itself (Kant, 1969). Goodwill can be explained by the pledge to do as duty demands. "A person has a goodwill when the person whole-heartedly intends always to act in accord with the unconditional requirements of reason on which moral principles are based" (Kant, 2002, p.24).

The premise of "ought" to act or do something means there is a reason for it. If human beings act for selfish reasons, then it is not morally worthy (Kant, 2002). An act is still morally worthy if done out of duty and it does not make a difference even if the outcome is not what the person desired because "what counts is not the actions which one sees, but their inner principles, which one does not see" (Kant, 2002, p. 209). Kant viewed any personal act whose desire is for power, self-respect and own personal pleasure as morally worthless (Sendjaya, 2005). Since people do not always act on the base of duty or reason because of temptation, and also because they do not have a "holy will," so we think of imperatives or rational requirements to justify our actions and that we ought to follow (Kant, 2002).

Kant's Categorical Imperative

Kant explained that imperatives are principles that any rational person would do. A rational person has the ability to use his or her reason. Kant (1969)

posited "a practical imperative . . . is the following: Act so that you treat humanity, whether in your own person or in that of another, always as an end and never as a means only" (p. 54). Knowing the temptation to use people for personal interests, this duty or command demands individuals to do otherwise (Sergiovanni, 1992). Sendjaya (2005) also argued, "this formulation implies that other people are not merely the stepping stones for leaders' own personal fulfillment. Instead they are legitimate ends in themselves and are valuable for their own sakes" (p. 82-83). Kant's thesis is there is just one moral principal, which he called the categorical (absolute) imperative. Kant (2002) stated this principle as: "Act on that maxim by which you can at the same time will that it should become a universal law" (p. 60). "The moral law (the categorical imperative) springs from our pure reason, i.e., from our reason in that mode of its operation which is not to any extent conditioned by empirical (material) factors" (Kant, 1969, p. 166). Kant called the moral law the "realm of freedom" because it is a supersensory realm, which is non-empirical (Kant, 1969).

John Rawls - Theory of Justice

Maxcy (2002) inferred that "one of the most influential ideas in social science today is John Rawls' Theory of Justice" (p. 92). The concept of justice is supported from as early as Plato to Dewey, Piaget and Kohlberg. Although each of these individuals may think of justice in different ways, each would think that justice is the first virtue of a human being because justice is the first virtue of a society (Kohlberg, 1981). Rawls's theory of justice reflects the ethical works of Kant, and he considered himself a 'Kantian' as well as did Kohlberg (Frazer, 2007). The primary

purpose of justice is the "basic structure of society . . . the way in which the major social institutions distribute fundamental rights and duties and determine the division of advantages from social cooperation" (Rawls, 1999, p. 6). To have a just society that treats its people with respect, the understanding would be for each human being to be given the opportunity to be equal with universal human rights (Kohlberg, 1981).

Rawls (1999) suggested that, "the nature and aims of a perfectly just society is the fundamental part of the theory of justice" (p. 8). Rawls constructed the notion of justice to be fairness (Maxcy, 2002). To have the concept of fairness for society to work, the old social structure would have to be completely done away with a belief that all people are equal. With all the biases, beliefs, and preconceptions that are already in place in society, a clean slate with no meaning or knowledge of the past or future would have to be structured. This is, as defined by Rawls, the "original position" (Maxcy, 2002, p. 93).

Rawls (1999) argued that "among the essential features of this situation is that no one knows his place in society, his class position or social status, nor does anyone know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like" (p. 11). In the original position, a person is behind a veil of ignorance. Behind this veil of ignorance everyone is the same, being reasonable, free, and ethically equal human beings (Maxcy, 2002). Since no individual knows his or her status and cannot choose what would benefit or hurt him or her, the principles would be fair. These principles are the highest degree of justice in the society (Maxcy, 2002). "Since all [people] are similarly situated and no

one is able to design principles to favor his particular condition, the principles of justice are the result of a fair agreement or bargain" (Rawls, 1999, p. 11).

The original position is not an actual circumstance but a hypothetical situation that would lead to an understanding of justice, not to explain human actions "except insofar as it tries to account for our moral judgments and helps to explain our having a sense of justice" (Rawls, 1999, p. 107). In the original position, Rawls is not saying that our freedoms, equality, and fairness are all there is to justice. Who we are and who is our family are still relevant (Katz, Noddings & Strike, 1999). What Rawls pointed out, "in our role as citizen we cannot seek to right the rules of justice so that they favor us and ours" (Katz et al., 1999, p. 34).

Multiple Ethical Paradigms

"Ethics is the study of moral practice" (Starratt, 1996, p. 155) and education is concerned with understanding ethics and the actions coming from the decisions made. Education has grappled with the different ethical frameworks, but in the recent past there has not been significant research events through ethics influenced education. There are three types of ethics that come from diverse traditions and frameworks and they have all impacted the educational field, specifically in education leadership (Shapiro & Stefkovich, 2011) for the rationale of moral education. These multi-dimensional frameworks that embrace the three schools of thought are ethics of justice, care, and critique (Starratt, 1996). According to Shapiro and Stefkovich (2011) the three original ethics frameworks do not completely describe the many different factors that leaders in education have to contemplate while making ethical decisions in an educational setting. Shapiro and

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Stefkovich (2011) added a fourth ethics framework called the ethics of profession. All these ethical frameworks are not in competition with each other but complement each other and together create a better and richer structure to understand ethics (Shapiro & Stefkovich, 2011).

Ethics of Justice

The ethics of justice is the study of equality, laws, rights and freedoms (Shapiro & Stefkovich, 2011). In an educational setting, justice plays a part in the legal aspects of ideas and laws. In the court system, laws for education support the school administrator in using discretion when making decisions. On the other hand, the legal system adheres to the beliefs and values of the educational community (Shapiro & Gross, 2008; Shapiro & Stefkovich, 2011).

The ethics of justice comes from two lines of thought. The first is associated with the individual as pivotal to and not associated with social relationships. If the individual is associated with others, it is for his or her own personal advantage (Starratt, 1996). "The individual is conceived as logically prior to society" (Starratt, 1996, p. 162). If the individual is associated with social relationships, the individual will surrender personal freedom for a social contract that protects the individual from other self-seekers because that is in his or her best interest (Starratt, 1996). This school of thought originated with Hobbs and Kant and more recently with Rawls and Kohlberg (Shapiro & Stefkovich, 2011; Starratt, 1996). In fact "…A 'Theory of Justice', Rawls explicitly presented his project as a Kantian one" (Frazer, 2007, p. 758). The other thought process to the ethics of justice comes from the likes of Aristotle, Marx and Dewey, who focused on community as pivotal. They saw

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the community as the place where individuality is developed and morality is learned (Starratt, 1996). "Hence the protection of human dignity depends on the moral quality of social relationship, and this is finally a public and political concern" (Starratt, 1996, p. 162).

Can both schools of thought exist together in the educational arena? Both viewpoints are important in respect to individual thought as well as community or society points of views. According Starratt (1996) "in a school setting, both are required in that . . . individual choices are made with some awareness of what the community's choices are, and school community choices are made with some awareness of the kinds of individual choices that are made every day in school" (p. 163). To act justly is both an individual concern and responsibility. It is also a concern and responsibility for the community. Kohlberg's (1981) liberal view of justice argues that community should educate free and just individuals. Within the just community view, the bias and value judgments of the individual teacher concerning freedom, liberty and justice, will indoctrinate each student.

Ethics of Critique

The ethics of critique is associated closely to the ethics of justice but differs on the relation between justice and the concept of democracy, which encompasses rights and laws (Shapiro & Stefkovich, 2011). The ethics of justice objective is to ask critical questions of justice. Questioning those in power, the laws, and other social issues, while pinpointing whom the "status quo" issues are going to benefit (Shapiro & Gross, 2008; Shapiro & Stefkovich, 2011). The ethics of critique gains its association from "critical theory," which comes from the Frankfurt school of

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philosophers and others who share their perspectives (Starratt, 1996). The main concepts of critical theory support the underdog, pursue social justice, and see change for the oppressed groups. Lees (1995) described critical theorists as those who are actively engaged in the pursuit of social justice and democracy. "By uncovering inherent injustice or dehumanization imbedded in the language and structures of society, critical analysts invite others to act to redress such injustice" (Starratt, 1996, p. 160).

The ethics of critique affect the education community through the thoughts and actions of educational leaders. Educational leaders must engage in questioning past practices. This ethical perspective of critique provides a structure for helping the school community to move from a kind of innocence about "the way things are" to being alert that our social organization and governmental system mirrors agreements of power and privilege and interest and influence, often conforming and take for granted the law and custom" (Starratt, 1996). Starratt (1996) argued, "the ethic of critique . . . calls the school community to embrace a sense of social responsibility – not simply to the individuals in the school or school system, and not simply to the education profession, but to the society of whom and for whom the school is an agent" (p. 161).

Ethics of Care

Gilligan (1982) championed the ethics of care; she challenged Kohlberg's theory, which is based on justice, as being invalid because it is male dominated. "Some feminist scholars (e.g. Beck, 1994; Gilligan, 1982; Noddings, 1992) have challenged this dominance, and what they consider to reflect a patriarchal society

(ethics of justice) by turning to the ethics of care for moral decision making (Shapiro & Stefkovich, 2001, p. 16). The ethics of care operates on the basis of responsibility and relationships with others while fighting injustices that have grown quietly over time.

This ethics of care also affects the educational arena. Nodding's study (as cited in Shapiro & Stefkovich, 2011) suggests a change in the hierarchy of education from justice to caring. Nodding wrote, "The first job of the schools is to care for children" (p. 16). Sometimes the educational leaders have a top-down mentality when making ethical decisions, but instead they should lead by focusing on relationships and connections (Shapiro & Stefkovich, 2011). Starratt (1996) stated that "a school community committed to ethics of caring will be grounded in the belief that the integrity of human relationships should be held sacred, and that the school as an organization should hold the good of human beings within it as sacred" (p. 163).

Ethics of Profession

Ethics of profession has not been used as readily for moral decision making in the educational field as the ethics of justice, critique and care. Shapiro and Stefkovich (2011) pointed out that ethics of profession in the past had been tied to the ethics of justice and that a gap exists in the educational administration literature concerning the use of the ethics of profession model to help determine moral dilemmas. Frick and Gutierrez (2008) argued, "the need for an articulated professional ethic for educational leadership is premised on the theoretical claim that there are unquestionably unique moral qualities and judgments attributable to

the occupation of educational administrator because of the special, professional concern to educate children" (p. 33). Educational leaders face many questions that are unique to their profession. These unique questions can challenge a leader's own personal and professional code of ethics (Shapiro & Stefkovich, 2011).

To understand ethics of profession there must be a definition explaining its uniqueness to moral decision-making and profession. Shapiro and Stefkovich argued that (as cited in Frick & Gutierrez, 2008) "a professional ethic posits that occupation-based moral challenges necessitate the development and definition of practical ethics for the field, based on unique work-related qualities, factors, considerations, and judgments" (p. 33). For educational leaders, the unique context is educating students. This leads to doing what is best for those students, which is the foundation for ethics in the educational profession. This is the moral imperative for the profession (Shapiro & Stefkovich, 2011).

Theory of Caring –Carol Gilligan

Gilligan studied under Kohlberg and where she gained an understanding of the cognitive moral development theory. Gilligan was troubled that Kohlberg's findings were male oriented and that female's remained at the conventional level of Kohlberg moral development scale. Kohlberg's theory considered the 'goodness' with helping others to be at the conventional level of Stage 3. Kohlberg saw stay-at-home mothers at this level, and they can advance their stage of moral development from relationships to understanding of justice only if they get involved in more male type activities (Gilligan 1982). She argued, "yet herein lies a paradox, for the very traits that traditionally have defined the 'goodness' of women, their care for and

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sensitivity to the needs of others, are those that mark them as deficient in moral development" (p. 18).

Gilligan began her research on moral development using females and discovered they emulated a different voice, that of care and relationships to answering their moral dilemmas. This is unlike the males in Kohlberg's study who develop duty and laws to solve their dilemmas (Shapiro & Stefkovich, 2011). Gilligan (1982) argued, "this discovery occurs when theories formerly considered to be sexually neutral in their scientific objectivity are found instead to reflect a consistent observational and evaluative bias" (p. 6). Gilligan (1982) also stated there has been a fascination with male dominance in the view of moral development and this fictitious belief has dominated the twentieth century. This view also includes our scientific understanding of judgment to the point that there is a tendency to look at the world through man's eyes.

Gilligan (1982) discovered through her studies that feminine personalities are marked through relationships with others more than masculine personalities. The Haan and Holstein study (cited in Gilligan, 1982) also showed that moral judgments of women are different from men's judgments, and that women tie their judgment to feelings and compassion while wanting to solve real dilemmas opposed to hypothetical dilemmas such as men. Gilligan (1982) wrote:

> The psychology of women that has consistently been described as distinctive in its greater orientation toward relationships and interdependence implies a more contextual mode of judgment and a different moral understanding. Given the differences in women's conceptions of self and morality, women

bring to the life cycle a different point of view and order human experience in

terms of different priorities. (p. 22)

Gilligan's (1982) research on moral development from a women-centric

perspective brought opposition to the judgment and fairness of the Kohlbergian

concept. Beck and Murphy (1994) asserted, "Gilligan's research challenged the

Kohlbergian concept that the highest level of moral development is reached when a

person looks to universal ethical principles for guidance in solving moral dilemmas"

(p. 14). Gilligan discovered another way of viewing ethics by "suggesting that a

commitment to care for persons and to promote their growth and development to

the greatest extent possible can provide a viable ethical perspective which is as

mature as an objective principle-driven orientation" (Beck & Murphy, 1994, p. 15).

Kohlberg (Cognitive Moral Development)

Piaget (1997) laid the groundwork for the cognitive moral development

theory on which Kohlberg built his work. Piaget (1997) studied children interacting

with other peers to determine their moral judgment processes through interactions.

Trevino (1992) pointed out: "He [Piaget] viewed morality as cognitive and

developmental. Moral rules developed through the child's active role in

constructing moral judgments as well as through interactions with the social

environment" (p. 446). Children are placed in two different moralities. In the first

type, the child is characterized as a morality of constraint or controlled by others'

views, laws, or obedience to others. Eventually, this morality is replaced with the

morality to understand the rules without the need of adults. The child associates

with peers, and through cognitive development, sees the need for the rules in

society and sees the benefits. At this point in the child's moral development, he/she becomes more self-governed and independent when associating with rules (Trevino, 1992).

Kohlberg (1981) furthered Piaget's (1997) work on cognitive moral development. In fact, Kohlberg popularized the concept of cognitive moral development in the 1960's using the foundation of Piaget's research. Kohlberg's work is still very influential in studying cognitive moral development. According to Edler, Rushton, and Roediger (as cited in Trevino, 1992), "Kohlberg's Cognitive Moral Development (CMD) has become the most popular and tested theory of moral reasoning, and it remains among the most cited work in contemporary behavioral science" (p. 445). The change from the belief of behaviorism to Kohlberg's cognitive development approach, literally polarized the view of socialization because the standing argument was that society helped determine right and wrong, Kohlberg argued it was the individual that determines right and wrong (Rest & Narvaez, 1994).

The emphasis of Kohlberg's cognitive moral development theory (CDM) is moral judgment and its relationship to moral action (Kohlberg, 1969; Trevino, 1992). It is the underlying concept for this research on educational leaders. Kohlberg's model, which has been tested for decades, stresses the cognitive aspect of moral decision-making and how they become more complex with a person's development (Trevino, 1986). "The emphasis is on the cognitive decision-making process, the reasons an individual uses to justify a moral choice, rather than the decision itself (e.g. the outcome)" (Trevino, 1986, p. 604).

Kohlberg's theory of moral development has three levels of moral reasoning: Pre-conventional, Conventional and Post-conventional. Each level of moral development has two stages of moral judgment, which represent the standard in which an individual uses moral judgment (Kohlberg, 1981).

Pre-conventional

At the pre-conventional level, the stages represent the self-consuming behavior of the individual, which has not grasped the connection with a social unit (Brockett, 1986). Kohlberg (1981) argued that at stage one these individuals are "responsive to cultural labels of good and bad, they interpret these labels in terms of their physical consequences (punishment, reward, exchange of favors) or in terms of the physical power of those who enunciate the rules and labels of good and bad" (p. 16). At stage two, individuals understand "right" action based off what satisfies the individual's own personal needs. Human relations are dealt with in a marketplace mentality just as fairness and sharing (Kohlberg, 1981).

Conventional

At the conventional level, the individual is at the stage of conforming to social norms. Kohlberg (1981) wrote:

> Maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of conformity to personal expectations and social order, but of loyalty to it, or actively maintaining, supporting, and justifying the order and of identifying with the people or group involved in it. (p. 18)

Under stage three, it is more of the "good boy-nice girl" concept where good behavior is approved, as well as the intention of that behavior. By having the "good boy-nice girl" behavior, the individual has the identity of being "part of the group" (Brockett, 1986; Kohlberg, 1981). In stage four, the perspective is being "part of society" means the individual understands and accept fixed rules and doing his/her duty; respecting society order (Brockett, 1986; Kohlberg, 1981).

Post-conventional

The post-conventional level is also called the "Principle" level. At this highest level, Kohlberg (1981) explained, "there is a clear effort to define moral values and principle that have validity and application apart from the authority of the groups or people holding these principles and apart from the individual's own identification with these groups" (p. 18). In reference to stages five and six "right' is determined by universal values or principles. The individual at this level sees beyond norms, laws or the authority of groups or individuals" (Trevino, 1986, p. 606). Stage five is called the social contract orientation based on rights that have been agreed on by society. It provides a good understanding of the relativism of personal values and opinions, which puts importance on what is the right or legal point of view (Kohlberg, 1981). This is much the way organizational boards and school systems are run; educational leaders follow policy for the betterment of the school community. Stage six is universal ethical principle defined by Kohlberg (1973) as "a clear effort to define moral values and principles that have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups" (p.

631). Stage six exemplifies the process of evaluation and awareness and moral

judgment of an individual. Kohlberg (1973) argued his point:

> Right is defined by the decision of conscience in accord with self-
>
> chosen ethical principles appealing to logical comprehensiveness,
>
> universality, and consistency. These principles are abstract and
>
> ethical (the Golden Rule, the categorical imperative); they are not
>
> concrete moral rules such as the Ten Commandments. At heart, these
>
> are universal principles of justice, of the reciprocity and equality of
>
> human rights, and of respect for the dignity of human beings as
>
> individuals. (p. 19)

Stage six of moral judgment is important for educational leaders because they face

and deal with ambiguous, ethically charged issues and can influence the ethical

decision making of their subordinates (Loviscky et al., 2007).

Table 2.3 below describes Kohlberg's Cognitive Moral Development Theory

by outlining the levels of moral reasoning and stages of moral judgment as cited in

(Trevino, 1986).

Table 2.3

Six Stages of moral Development According to Kohlberg

Stage	What is considered to be right
Level One – Pre-conventional	
Stage One – Obedience and punishment orientation	Sticking to rules to avoid physical punishment. Obedience for its own sake.
Stage Two – Instrumental purpose and exchange	Following rules only when it is in one's immediate interest. Right is an equal exchange, a fair deal.
Level Two – Conventional	
Stage Three – Interpersonal accord, conformity, mutual expectations.	Stereotypical "good" behavior. Living up to what is expected by people close to you.
Stage Four – Social accord and system maintenance.	Fulfilling duties and obligations to which you have agreed. Upholding laws except in extreme cases where they conflict with fixed social duties. Contributing to the society, group.
Level Three – Principled	
Stage Five – Social contract and individual rights	Being aware that people hold a variety of values; that rules are relative to the group. Upholding rules because they are the social contract. Upholding non-relative values and rights regardless of majority opinion.
Stage Six – Universal ethical principles	Following self-chosen ethical principles. When laws violate these principles, act in accord with principles.

(As cited Trevino, L. K., 1986) Adapted form Kohlberg, L. (1969) Moral stages and moralization: The cognitive-developmental approach. In T. Lickona (ed.), Moral development and behavior: Theory, research, and social issues (p. 34-35). Holt, Rinehart &Winston.

Cognitive Moral Development Stages and Educational Leadership

To govern any organization, especially an educational organization, the need for the leader to be at stage four is important, but it is advantageous for the individual to strive to be at stages five and six with all the societal issues of today. Every educational leader will come across an issue that will challenge his or her moral principles. Trevino (1986) argued that "a participant who is exposed to views based on moral reasoning one level higher than his or her own will experience

cognitive disequilibrium, will question the adequacy of his/her own level, and will

consider the merits of the other" (p. 607). The educational leader's situational

moral conflict with their present moral reasoning will force him/her to developed

more complex thought process for such conflicts (Kohlberg & Hersh, 1977). An

educational leader who looks at policy and rules that do not contain moral principle

of respect for the value of all human beings and justice should challenge and strive

to change those regulations (Kohlberg, 1981). In the code of ethics of the American

Association of School Administrators code number six states: Education leaders

should "pursue appropriate measures to correct those laws, policies, and

regulations that are not consistent with sound educational goals or that are not in

the best interest of children" (AASA, n.d., Code of Ethics section). Kohlberg and

Hersh (1977) posited, "when obedience to laws violates moral principles or rights, it

is right to violate such laws" (p. 57). Kohlberg (1981) provided an example of a

stage six-view point of civil rights leader Dr. Martin Luther King from part of a

"Letter from a Birmingham Jail" (1965):

> One may well ask, "How can you advocate breaking some laws and obeying
>
> others?" The answer lies in the fact that there are two types of laws, just and
>
> unjust. One has not only a legal but also a moral responsibility to obey just
>
> laws. One has a moral responsibility to disobey unjust laws. An unjust law is
>
> a human law that is not rooted in eternal law and natural law. Any law that
>
> uplifts human personality is just, any law that degrades human personality is
>
> unjust. An unjust law is a code that a numerical or power majority group

compels a minority group to obey but does not make binding on itself. This is

difference made legal.

I do not advocate evading or defying the law, as would the rabid

segregationist. That would lead to anarchy. One who breaks an unjust law

must do so openly, lovingly, and with a willingness to accept the penalty. An

individual who breaks a law that conscience tells him is unjust, and willingly

accepts the penalty of imprisonment in order to arouse the conscience of the

community over its injustice, is in reality expressing the highest respect for

law. (p. 43)

 If an educational leader's moral vision is what is best for students, faculty and the

school community, then these individuals are ends to themselves not means to an

end. Brockett (1986) stated: "The respect for the dignity of the person, the

recognition of our shared humanity, is extended to all persons" (p. 355). For an

education leader at stage six "in the end, the most just solution is the one which

takes into account the position or rights of all the individuals involved" (Kohlberg &

Hersh, 1977, p. 56)

Neo Kohlbergian

Kohlberg provided an important research and new ideas in the area of

morality from the 1960s to the mid 1980s. Though his work is influential, it has not

gone without criticism from other researchers. Rest, Narvaez, Bebeau and Thoma

(1999) understood some of the issues of the critics and sought to address the issues

with reformulations and called it "Neo-Kohlbergian." Rest et al. argues that

Kohlberg's theory is still beneficial for the study of moral development.

Understanding the critics of Kohlberg's work, Rest et al. (1999) showed Kohlberg's theory of moral development did have some shortcomings that needed to be reconsidered. The first of those areas to consider modifying was the "Piagetian hard stages" based on the stair step metaphor seen as his model of development. Rest et al. (1999) argued with regard to the model of development, moving upward in the stair step metaphor is more gradual going from a lower step to a higher step than just a distinct one step at a time. The second concept they deconstructed is the idea that the most advanced stage of morality, or moral thinking, is the individual's cognitions, which means the individual reflects on the moral decisions with assistance of others involved in the situation (Rest et al. 1999). Instead of the most advanced stage of morality being individual, there may be more of a social phenomenon associated with morality, which deals with the experiences of a community. The social aspect of morality may be more closely related to the "just community" for moral education discussed by Kohlberg than his six-stage model (Rest et al. 1999). The third limitation of Kohlberg's theory of morality is that it is more macro, formal structures of society, e.g. rights, free speech, than micro (developing relationships with others), which leaves out another dimension of morality (Rest et al, 1999). Kohlberg missed the heart of the morality as elucidated by Gilligan (1982). The fourth concept that needs to be reconsidered is that Kohlberg's theory has a large body of abstractions when there are many issues that are more specific and concrete in nature such as confidentiality, due process, and codes of ethics. The fifth area of modification is the notion that there is more to morality than just moral judgment.

There are three other components - moral sensitivity, motivation, and character (Rest et al. 1999). The last area is the discovery that schema theory offers more advantages over the Piaget's stage theory. Using the Piaget's stage theory, Kohlberg used an interview method with individuals to get to the center of what the individuals were thinking morally. Schema is general knowledge that dwells in long-term memory and is activated by a present stimulus that is shaped by pervious stimuli (Rest et al. 1999). A person does not have to be able to verbally articulate the information because it is tacitly stimulated (Rest et al, 1999). It has been found that "researchers in cognitive science and social cognition contend that self-reported explanations of one's own cognitive process have severe limitations" (Rest et al., 1999, p. 6).

Kohlberg was aware of limitations to his approach and made some changes to his approach. In response to these limitations (as cited in Rest et al 1999) Kohlberg wrote:

> The research programme of myself and my Harvard colleagues has
> moved from restricting the study of morality to the study of moral
> development to restricting it to the study of moral judgment to
> restricting it to the form of cognitive-structural stage of moral
> judgment as embodied in judgments of justice. Obviously these
> successive restrictions on the moral domain do not mean that this is
> the only way to define and psychologically research the moral
> domain…. The restricted range of the moral domain as we have now
> come to define it for our own theory or research programme does not

imply that these restrictions should guide all fruitful moral

psychology research. The moral domain is large and varied, and no

one approach to its conceptualization and measurement will exhaust

or explain the variance in it. (Kohlberg, 1986, p. 499-500)

Critics also have issues with Kohlberg's hypothetical dilemmas, charging that

they did not adequately cover the range of the moral domain (Rest et al. 1999). The

criticism is: "The problem remains . . . that no one yet has provided a satisfactory

map of the whole moral domain . . . Despite many suggestions, we still do not know

how to devise a set of dilemmas that adequately represent all portions of the moral

domain in a balanced fashion" (Rest et al 1999, p. 15). Rest et al., (1999) noted that

they do not know of any other possible dilemmas or ways to collect the information

on moral development that is better than Kohlberg's dilemmas.

The Four –Component Model

As stated earlier, other philosophers and critics of Kohlberg's moral

development theory claim that there is more to morality than just Kohlberg's six-

stage model. Rest and Narvaez (1994) wrote: "Many people may be surprised to

hear that Kohlberg agreed" (p. 22) with the other philosophers and critics on this

issue. -Rest et al (1999) state, "the four-component model is an attempt to come up

with a synthesis" (p. 100) of all the different facets and how they relate to each

other. The four-component model includes these four processes:

1. Moral *sensitivity* - interpreting the situation, role taking how various actions would affect the parties concerned, imagining cause-effect chains of events, and being aware that there is a moral problem when it exists

2. Moral *judgment* - judging which action would be most justifiable in a moral sense- -purportedly DIT research has something to say about this component

3. Moral *motivation* - the degree of commitment to taking the moral course of action, valuing moral values over other values, and taking personal responsibility for moral outcomes

4. Moral *character* - persisting in a moral task, having courage, overcoming fatigue and temptations, and implementing subroutines that serve a moral goal. (p. 101)

Component 1 – Moral Sensitivity.

There are times people may fail to act morally when interacting with peers or colleagues and are not aware of how their actions are affecting other individuals. An example of a situation would be a teacher favoring a certain gender or race in the classroom and not being aware of the situation (Rest & Narvaez, 1994). "Moral sensitivity is the awareness of how our actions affect other people. It involves being aware of different possible lines of action and how each line of action could affect the parties concerned" (Rest & Narvaez, 1994, p. 23). It is hard to apply a preplanned dilemma that has the grading scale and interpretation in hand and then makes a judgment based on an individual's moral interpretation with moral sensitivity. Concerning moral sensitivity Walker (2002) wrote, "it is readily

apparent that in actual moral situations there is often considerable ambiguity regarding the relevant factors, individuals' perspectives and intentions, viable options and probable consequences of various actions" (p. 355).

Component II – Moral Judgment.

Moral Judgment was advanced by research done by both Kohlberg (1981) and Rest (1986). "Once the person is aware of possible lines of action and how people would be affected by each line of action (Component I), then Component II judges which line of action is more morally justifiable (which alternative is just, or right)" (Rest & Narvaez 1994, pg. 24). In Rest's (1986) study of Component II, it seems that humans are made genetically to adapt quickly to relational experiences to make moral judgments though it is amazing how people's intuitions are quite different. With these dramatic differences come weaknesses in decision making. Rest and Narvaez (1994) stated, "Deficiency in Component II comes about from overly simplistic ways of justifying choices of moral action" (p. 24). An example would be the act of terrorism being justified by the claim of revenge for past wrongdoings, which can be misleading, shortsighted, and targeted at innocent people (Rest & Narvaez 1994).

Component III – Moral Motivation

"Component III has to do with the importance given to moral values in competition with other values" (Rest & Narvaez 1994, p. 24). According to Walker (2002), "Having reasoned through a conflict and identified the moral course of action (component II) does not necessarily imply that one feels compelled to act in this way" (p. 358). The shortcomings of moral motivation occur when a person is

not motivated enough to put moral values and what is right before other values such as protecting one's own selfish business interests (Rest & Narvaez 1994).

Component IV – Moral Character.

Moral Character is about having strength of conviction for what is right even if under pressure. It is having perseverance and courage even when times are tough. As Rest and Narvaez (1994) explained:

> A person may be morally sensitive, may make good moral judgments, and may place high priority on moral values, but if the person wilts under pressure, is easily distracted or discouraged, is a wimp and weak-willed, then moral failure occurs because of deficiency in Component IV (weak character). (p. 24)

Component IV is about fighting through being tired and frustrated, staying on task and being focused, overcoming difficult situations, figuring out the order of concrete action, and having the goal in sight (Rest, 1986). As Walker (2002) described, "the development of self-control has long been recognized as a central aspect of the socialization process and a voluminous body of research has been accumulated in that regard, but much less is known about other character logical dispositions" (p. 359). Mental toughness and character make the other components adequate, but these two characteristics are needed to follow through on a line of action (Rest & Narvaez, 1994).

Summary

The foundational principle for an educational leader is to be ethical in his or her decision-making. A school leader's judgment and actions are influential to the

community at large because moral judgment has been linked with moral action (Blasi, 1980), and leaders do influence the ethical decision-making of those they work with (Loviscky, Trevino, &Jacobs, 2007). Therefore, moral judgment is relevant to leaders, especially educational leaders. The school students, faculty, and community expect the high standard of ethical decision-making. To make this charge of educational leaders, these educational leaders have to maintain the ethical system that has been established and strive to obtain the highest stages of Kohlberg's moral judgment through training. "Dewey maintains that every serious ethical system rejects the notion that one's standard of conduct should simply and uncritically be an acceptance of the rules of the culture we happen to live in" (Ciulla, 2004, p.27).

Ethical leadership and moral judgment in education is also vital for the development of students as they grow and understand the importance of laws and governance in their place in society. Rest (1979) explained:

> .... low moral judgment is seen as a contributing factor to antisocial behavior. All things being equal, a youth who understands and appreciates the fairness of certain laws and codes of behavior is less likely to break those codes and laws than one who does not understand their fairness. Young people who understand the fairness of laws are more likely to see their stake in the social order. (p.188)

The resounding challenge for all school leaders in ethical decision-making is to decide what is best for students. But according to Brown (2004), "If current and future educational leaders are to foster successful, equitable, and socially

responsible learning and accountability practices for all students, then substantive changes in educational leadership preparation and professional development programs are required" (p. 80).

The literature review in this chapter provides the basis for the theoretical foundation for this study. The focus is on the significance of ethical leadership, especially in education, and how an educational leader's moral judgment is vitally important to their personal decision-making, but also influences the decision making of their subordinates. To cover the concept of leadership in this study, the researcher discussed leadership, ethical leadership, values and leadership, and ethical leadership in education followed the connection between moral judgment and ethical behavior. It is then followed by two leadership theories of transactional and transformational leadership, which is a pertinent framework for investigating in response to leadership of superintendents in an educational setting. The literature view covers six research studies discussing superintendents and their ethical decision-making.

In the construct and supporting framework of ethics, the researcher discussed the philosophy of ethics and elaborated on two different families of ethics known as teleology and deontology. The study then identified two major philosophers of these two families of ethics. John Stuart Mills is one of the earlier patriarchs of the utilitarianism, which resides in the teleology family of ethics. While the other philosopher Immanuel Kant follows the deontology approach, which is also the philosophy of ethics that Kohlberg embraces for his cognitive moral development theory and Rawls for his theory of justice.

Following the framework of ethics, the researcher focused on moral theory. The traditional moral theory of justice and caring was studied as viable constructs for understanding moral development. John Rawls is one of the most influential philosophers in social science by providing the theory of justice, which is the belief supported by many theorists including Kohlberg. The theory of caring is renowned by Carol Gillian and challenges Kohlberg's cognitive moral development theory.

This study turns uses Kohlberg's cognitive moral development theory as the major theme of moral development. The literature review concludes with some of the updated literature on Kohlberg's theory known as the "Neo-Kohlbergian" approach, which includes the other three aspects of morality known as moral sensitivity, moral motivation and moral character.

Chapter 3

Methodology

Introduction

The methodology and design utilized in this research is described in this chapter. The goal of this study is to examine the moral judgments of superintendents in Kansas and Nebraska and analyze superintendent's stage of moral judgment in response to a set of moral dilemmas relative to the specific demographic variables. Earlier studies conducted by Dexheimer (1969), Segar (1987), Fenstermaker (1994), and Wenger (2004) on superintendent ethical decision-making used the code of ethics of the American Association of School Administrators (AASA) as the standard survey instrument called the Superintendent Decision Making Questionnaire (SDMQ). This study differs because the data was collected using a survey instrument called the Defining Issues Test-2 (DIT2) and determines the moral judgment of superintendents. The DIT2 is designed to follow Kohlberg's Cognitive Moral Development (CMD) Theory and examines an individual's moral judgment (Rest et al., 1999b). There have been fewer studies examining the moral judgment of superintendents using the DIT2 survey. This study follows closely the research conducted by Hope (2008), which focused on results gathered on public school superintendents in Texas and their stage of moral judgment.

Research Questions and Supporting Hypotheses

The primary question addressed in this research is:

- In the states of Kansas and Nebraska, what is the stage of moral judgment of superintendents when making decisions pertaining to moral dilemmas?

In addition, demographic information with null hypotheses is developed in order to analyze survey data as listed below to verify if there are any likenesses or variances.

Hypothesis 1:

$H_0$1: There is no statistically significant difference between the size of the school district in Kansas and Nebraska and the superintendent's stage of moral judgment.

Hypothesis 2:

$H_0$2: There is no statistically significant difference between the superintendent's total years of experience as an administrator in the state of Kansas and Nebraska and the superintendent's stage of moral judgment.

Hypothesis 3:

$H_0$3: There is no statistically significant difference between the age of the superintendent in Kansas and Nebraska and the superintendent's stage of moral judgment.

Hypothesis 4:

H$_0$4: There is no statistically significant difference between formal

ethical training and course work of a superintendent in Kansas and

Nebraska and the superintendent's stage of moral judgment.

Hypothesis 5:

H$_0$5: There is no statistically significant difference between the gender

of the superintendent in Kansas and Nebraska and the

superintendent's stage of moral judgment.

Hypothesis 6:

H$_0$6: There is no statistically significant difference in the number a

years an individual has been a superintendent in Kansas and

Nebraska and the superintendent's stage of moral judgment.

Hypothesis 7:

H$_0$7: There is no statistically significant difference based on the salary

of superintendent in Kansas and Nebraska and the superintendent's

stage of moral judgment.

Hypothesis 8:

H$_0$8: There is no statistically significant difference between the

highest degree received of the superintendent in Kansas and

Nebraska and the superintendent's stage of moral judgment.

Hypothesis 9:

H$_0$9: There is no statistically significant difference in the stage of

moral judgment of superintendents in Kansas and Nebraska.

The research studies of Dexheimer (1969), Segar (1987), Fenstermaker (1994), and Wenger (2004) use an instrument that verifies an ethical score based on answers from ethical dilemmas from superintendents. This study analyzes data gathered by a different instrument that measures stages of moral development among superintendents (Hope, 2008; Winters, 2003).

Previous research discovered that "research on self-perception (Ashford, 1989), self-other agreement (Atwater, Ostroff, Yammario, & Fleenor, 1998), and self-assessment of socially (un) desirable behavior (e.g., absenteeism: Harrison & Shaffer, 1994), and shows that leaders are almost certain to rate themselves favorably on the ethical dimension of leadership" (as cited in Brown et al., 2005, p. 130-131). A common assumption in studies of morality is that the only reliable means of gaining information about cognitive processes related to moral behavior is to interview individuals (Rest et al., 1999b), using an instrument such as in Kohlberg's Moral Judgment Interview (1969). Researchers in cognitive science and social cognition point out that self-reporting a person's own cognitive processes have severe limitations (Rest et al., 1999b). It is difficult for people to report on the mental operations used to arrive at a product though they can discuss the product of cognition (Rest et al., 1999b).

Understanding this limitation, the DIT was developed because Kohlberg's interview instrument, Moral Judgment Interview (MJI) (1969), gives the individual dilemmas to solve and to explain his or her reason. Instead of analyzing individual responses to interview questions, such as the MJI used by Kohlberg (1969), the DIT

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is a multiple choice survey that can be given in a group setting and computer scored (Rest and Narvaez, 1994).

<center>**Population and Sampling Design**</center>

Population

According to Kratwohl (1993), population is "the total group to whom a researcher expects to be able to generalize and which is to be represented in a sample" (p. 739). The targeted population participating in this research is public school district superintendents in Kansas and Nebraska for the 2015-2016 academic year. The total number of superintendents and their names and contact information was obtained through the Kansas State Department of Education (KSDE), Nebraska Council of School Superintendents (NCSA), and the Nebraska Department of Education (NDE).

The population in Kansas was located by using the Kansas superintendent directory located on the Kansas Department of Education website (ksde.org). There are a total of 287 school districts with 283 superintendents. Eight school districts share a superintendent, accounting for four fewer superintendents than there are school districts. The population in Nebraska was located by using Nebraska Department of Education (nde.org) and the Nebraska Council of School Administrators (ncsa.org). There are a total of 245 school districts in Nebraska with 231 superintendents. There are fourteen consolidated schools or school districts that share a superintendent in Nebraska.

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Sampling Design

The original research design was to use a stratified random sampling to gather the population information for this study. The researcher needed a sample of the population that would be a direct representative of the population selected (Gay, Mills, & Airasian 2003). A simple random sample allows for equal or independent chance to be selected by a sample (Gay, et al., 2003) and yet there is a chance that equal representation for the population will not occur. A stratified sample is " the process of selecting a sample in such a way that identified subgroups in the population are represented in the sample in the same proportion that they exist in the population" (Gay, et al., 2003, p. 106). The researcher was aware that the stratified sample would be the best option for this research study if there was a strong response to the survey by each subgroup of superintendents. Since the online version of the DIT2 has not been used as frequently as the paper version, there could potentially be a problem with participation rate. This was also the issue in pervious studies of low return rate by superintendents. Due to the range in school district size, and potential low returns, the researcher decided to survey all public population [superintendents] in Kansas and Nebraska.

In Kansas, schools are categorized by size from the full-time equivalent (FTE) student data of the school according to the Kansas State High School Activities Association (KSHSAA, n.d., Classification section). The school class division is determined by the number of students in grades 9th through 11th on September 20th count date. The classification for this study was based off the 2015 September count date. There are six divisions 1A through 6A with 6A being the largest division of

schools and 1A being the smallest division of schools. Some of the 5A and 6A school districts have more than one high school representing their school districts. It was important for the researcher to focus on the district total FTE and not just the high school FTE for this study.

Nebraska school classifications are set up much like Kansas. The school classifications are determined by the 9th through 11th grade enrollment numbers by the Nebraska Schools Athletic Association (NSAA, n.d., Classification section). Nebraska categorizes their schools from A through D with A being the largest schools and D being the smallest schools with comparable student numbers in each category. Nebraska also has multiple school districts in both A and B divisions that have more than one high school. To match comparison with the Kansas, the researcher focused on district total FTE and not just the high school FTE for this study.

Though Kansas has six levels of classifications of schools and Nebraska has four levels of classifications of schools, the researcher divided all Kansas and Nebraska members of the population into three categories that matched school district FTE. All members of the population were selected determining a small, medium, and large school district. Compared to Hope's (2008) study of Texas public school superintendents, this study examines the populations of the two sparsely populated states of Kansas and Nebraska. Using the Kansas Department of Education (KSDE, n.d., statistic section) and Nebraska Department of Education (NDE, n.d., statistic section) statistical data for the total enrollment of school districts, this study determined a small school district with a population at or less

than 849 students; a medium size school district with a population between 850 to 3,499 students; and a large school district with a population at or larger than 3,500 students.

Survey Instrument

The Defining Issues Test 2 (Appendix C) is the surveying instrument used in this study (Rest & Narvaez, 1998). The Defining Issues Test 2 (DIT2) is an updated version of the original Defining Issues Test (DIT). The purpose for revising the DIT is because several issues needed to be addressed. First, some of the dilemmas are dated, more clarity is expressed in the instructions, and the test items are shortened from six to five because one dilemma was not as valid as the rest of the items (Rest et al., 1999b). Another improvement is a way to calculate a development score called the N2 index, which is more valid than the P-score of the DIT (Rest, Thoma, Narvaez, & Bebeau, 1997). The last improvement is the ability to detect bogus data by the participants, which is a problem when administering group multiple-choice tests (Rest et al., 1999b).

To help explain the DIT2 instrument, it is best to describe the original instrument of DIT because the changes do not affect the look or purpose of the instrument (more on the internal validity will be discussed later in this study). The DIT was devised at the University of Minnesota by James Rest (1979) assess an individual's cognitive moral development (CMD). The DIT was developed from Kohlberg's (1969) moral development theory. However, according to Rest, Narvaez, Thoma and Bebeau (1999b), there have been many challenges to Kohlberg's theory of moral development and "critics raised both philosophical and psychological

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objections . . . (but) we have found that continuing with many of Kohlberg's starting points has generated numerous findings in DIT research" (p.645).

Rest et al. (1999b) pointed out that the "DIT research follows Kohlberg's approach in four basic ways, (a) emphasizes cognition; (b) promotes the self-construction of basic epistemological categories; (c) portrays change over time in terms of cognitive development; and (d) characterizes the developmental change of adolescents and young adults in terms of a shift from conventional to post-conventional moral thinking" (p. 645). The research with DIT is directed at stages 5 and 6 of Kohlberg's theory of moral development (Rest, 1979). Stage 5 and 6 are in the post-conventional level. Stage 5 deals with the political aspects (votes, elections, due process) while stage 6 depicts visions of an "ideal society that balances the burdens and benefits of cooperative living, and optimize each person's stake and welfare in the social order" (Rest & Narvaez, 1994, p. 7).

Winters (2003) stated: "The DIT is a device for activating moral schemas...and for assessing them in terms of importance in an individual's judgments" (p. 81). Using a multiple choice survey, Rest and Narvaez (1994) have the participant analyze dilemmas, which are represented in short vignettes, to rate the importance of 12 statements on specific issues related to the dilemmas. The rating is on a 5-point scale from 1 = no importance; 2 = little importance; 3 = some importance; 4 = much importance; and 5 = great importance (Rest 1979, 1986). The survey participant ranks the four most important of the 12 statements. Using this rate and rank of the items in terms of their moral importance to the participant, a score is generated to depict the level of post-conventional considerations. According

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to Rest et al. (1999b), the way the survey is designed the participant will activate a schema and then provide the meaning of that schema that is in his or her head. In the DIT, Rest et al., (1999b) are concerned with understanding which schemas accompany the participant when processing the task. They believe that those schemas will be what structure and direct the participant's thinking in decision making beyond the scope of the test.

Demographic Survey

This research instrument also collects demographic data (Appendix D) in addition to having the DIT2 survey data. The demographics include nine specific independent variables as follows: age of the superintendent, total experience as an administrator, years of experience as a superintendent, size of the school district, gender of the superintendent, salary of the superintendent, highest degree earned, whether superintendent had formal training or course work in ethics, and finally if there is a difference whether the superintendent is from Kansas or Nebraska. The researcher anticipated that the demographic variables would show effect on the stage of moral judgment of superintendents (Winters, 2003).

External Validity and Internal Reliability

External Validity

External validity is when a study's results can be generalized through other groups and setting outside the initial study (Gay, et al., 2003). "In other words, external validity focuses on threats or rival explanations that would not permit the results of a study to be generalized to other settings or groups" (Gay, et al., 2003, p. 359).

The DIT instrument has been around for 40 years. Rest et al. (1999) wrote, "By our count, there are well over 400 published articles and books on DIT – the literature is vast" (p. 62). The DIT was updated to the DIT 2 but it remained unchanged for all those years so the researchers could establish a record of validity and generality over a full cycle of research (Rest et al., 1999). Rest et al. understood they could not establish validity and generality and change measures every time there may be a change in direction.

Rest et al. (1999) established seven criteria for defining construct validity for the DIT. According to Rest et al. (1999), in defining construct validity for the DIT: A test of moral judgment should: (1) Differentiate groups assumed to be a greater or lesser expertise in moral reasoning (e.g., moral philosophers are expected to show higher scores than junior high school students); (2) show significant upward change in longitudinal study; (3) be sensitive to interventions designed to improve moral reasoning (e.g., show pre/posttest gains on moral education programs); (4) show evidence of a developmental hierarchy (i.e., that higher is better or more advanced); (5) significantly predict real-life moral behavior; (6) significantly predict to political attitudes, political choices, and the way in which a person participates in the larger society; (7) and have adequate reliability. (p. 60-61)

The following information shows the high points of the research findings of the validity of the DIT 1 assessed by the seven criteria (Rest et al., 1999):

a) Differentiation of various age/education groups – studies of composite samples show that 30 percent to 50 percent of the variance of DIT scores is attributable to level of education.;

b) Longitudinal gains – a 10-year longitudinal study (Rest et al., 1999) show

significant gains of men and women and of college and non-college subjects.

Reviews of a dozen studies of college students (n =755) shows Effect Sizes of

.80. DIT gains are one of the most dramatic longitudinal gains in college of

any variable;

c) Scores are significantly related to cognitive capacity measures of Moral

Comprehension (r =. 60s), to recall and reconstruction of Post conventional

moral arguments, to Kohlberg's measure, and to other cognitive

developmental measures;

d) Scores are sensitive to moral education interventions –effect size for

dilemma discussion interventions to be .40 while the effect size for

comparison groups was only .09;

e) Scores are significantly linked to many "pro-social" behaviors and to

desired professional decision-making;

f) Scores are significantly linked to political attitudes and political choices.

DIT scores typically correlate in the range r =.40 to .65. When combined

using multiple regression with measures of cultural ideology, the

combination predicts up to two-thirds of the variance of controversial public

policy issues;

G) The DIT reliability as indicated by the Cronbach alpha is the upper .70s to

low .80s with test-retest being about the same. DIT 1 is valid for males and

females. (Rest et al., 1999b)

DIT is a valid instrument for testing moral judgment, but it is important for the new DIT2 to have comparable validity when testing moral judgment. The main feature of the DIT2 that distinguishes it from the DIT for better validity is the new index (N2), which "had superior performance on the seven criteria in contrast to the traditional P index" (Rest et al., 1999b, p. 644). The DIT used the P index "which is based on a participant's ranking of prototypic items written for Kohlbergian Stages 5 and 6. The P index is interpreted as the relative importance participants give to principled moral considerations (stages 5 and 6) in making a moral decision" (Rest et al., 1997, p. 498). The N2 index scores has two areas with the first one being almost identical to how the P items are prioritized and the second area is how the lower stages are rated lower from the ratings of the higher stages (Rest et al., 1999b). For the N2 index scores, if a participant leaves out a rank, no adjustment occurs for omitting a rank. If a participant leaves out all the ranks for a dilemma, the test is adjusted by basing a total score on the other dilemmas (Rest et al, 1999b). "If more than one dilemma is omitted, the whole protocol is invalidated for we assume there is a problem in test motivation in general, not an occasional ambiguity" (Rest et al, 1999b, p. 501).

The second area of the N2 index scores is determined by rating data, not ranking the data. According to Rest et al. (1999b), "The main idea is that 'discrimination' is measured in terms of average ratings given to items at Stages 2 and 3 (the lower stages) subtracted from the average rating given to items at Stages 5 and 6" (p. 501). In short, the amount of separation between 2 and 3 from 5 and 6 is the measure of determination. Since both the rating and ranking information is

used by the N2 index scores and the N2 index score is more strict on the rules for dealing with missing information than the P index, "more protocols are invalidated for missing data in the N2 index than for the P index" (Rest et al., 1999b, p. 501), which makes the N2 scores more valid than the P index.

Internal Reliability

Internal reliability or validity concentrates on issues that can control the outcome of a study but are not part of the independent variable (Gay, et al., 2003). In other words, "the degree to which experimental research results are attributable to the independent variable and not some other rival explanation is the degree to which an experimental study is internally valid" (Gay, et al., 2003, p. 359). It is important that a researcher does not control and narrow the internal reliability to the extent that it cannot be generalized to other settings and ruins the external validity.

As stated earlier as part of the seven criteria by Rest et al, (1999), the DIT reliability as indicated by the Cronbach alpha is the upper .70s to low .80s with test-retest being about the same. Mitchell (as cited in Winters, 2003) referenced the Ninth Yearbook of Mental Measurement stating the DIT is a "rare example of test construction at its best" (p. 304).

<div align="center">Data Collection</div>

The sample in this research is superintendents in the state of Kansas and Nebraska. Directories from the Kansas Department of Education (KSDE), the Nebraska Department of Education (NDE), and the Nebraska Council of School Superintendents identified superintendents with their contacts as well as

determining size of school districts. In the selection of superintendents, there are

fewer large school districts compared to the number of medium and small school

districts in Kansas and Nebraska. A more equalized number of superintendents

from each category was constructed due to these differences in each state's

categories. Also, the aim of the study is to obtain a better understanding and a

greater depth of knowledge regarding the moral judgment of superintendents when

given ethical dilemmas and compare their decisions against certain variables (Hope,

2008).

The selection process of collecting data from superintendents by the

researcher was to survey all public school superintendents in Kansas and Nebraska.

All public school superintendents were surveyed in order to get the best possible

return rate. In past studies collecting data using the DIT or DIT2 surveys pencil

paper, the return rate was not as high as expected; therefore, the researcher did not

want to take that chance by limiting the number of superintendents participating in

the electronic version of the survey.

The data collection process for this study is addressed by collecting data

from a quantitative survey called the Defining Issues Test 2 (DIT2). The data

collection follows the procedures addressed by Dillman's (2007) tailored design

method. Email addresses and school addresses of all public school superintendents

were retrieved with the assistances of the Kansas Department of Education website

(ksde.org), Nebraska Department of education website (nde.org) and the Nebraska

Council of School Administrators (ncsa.org). The researcher contacted the

superintendents by email with a form letter [Appendix E] for the process of the IRB

explaining the study, protection to the participant, and asking for permission to participate in the study.

The email to the participants provided a link to the DIT2 survey instrument, which included demographic survey information. To ensure anonymity for the participants, the DIT2 Survey requires a 5-digit identification number for each superintendent. Participants chose their 5-digit identification code. The code has three numbers, a letter (capital or lower case) and a character (?, !,@,#,*, etc.) for the online survey.

Follow up emails were sent after one week if participants did not respond to the initial email. A third follow up email was sent two weeks after the first follow up email. There are 514 total public school superintendents in both Kansas and Nebraska. The return rate for this study was 25 percent.

The DIT2 takes about 20-30 minutes to complete because it contains five dilemmas with 12 statements to rate moral judgment using a 5- point scale. The participants ranked the four most important of the 12 statements (Rest et al., 1999b). It is noted that certain fields have higher cognitive moral development (CDM) that others. Rest and Narvaez (1994) stated, "people do differ in the degree to which reasoning informs moral judgments" (p. 209). "Reasons cited for the differences include differing educational levels, age, gender influences, life experience, discipline or profession in which one works, and possibly political and cultural attitudes" (Kimberling, 2008 p. 50). The surveys were retrieved directly to the Center for the Study of Ethical Development at the University of Alabama, where the data was analyzed and the researcher sent an electronically raw data report that

included N2 index scores. The researcher used this raw data for further analysis with the Statistical Package for Social Science (SPSS) software (SPSS 22.0, 2016).

The process and method of data collection for the web based survey for this study was based on Dillman's (2007) work on the Tailored Design Method. "It [Tailored Design] is the development of survey procedures that create respondent trust and perceptions of increased rewards and reduced costs for being a respondent, that take into account features of the survey situation, and that have as their goal the overall reduction of survey error" (Dillman, 2007, p. 4). In response to surveys, Dillman (2007) explained the importance of reducing survey errors when conducting any kind of survey. There are four types of errors that can accompany a survey. The first is *sampling error.* "Sampling error is the result of attempting to survey only some, and not all, of the units in the survey population" (Dillman, 2007, p. 9). Survey research is distinct in that it accurately estimates characteristics from a total population by accessing data from a piece of that population (Dillman, 2007). In this research study, the researcher sampled all superintendents from small, medium and large school districts so superintendents from all sizes of school districts are represented. This helped reduce *sampling error* on this survey.

Another possible error that is obtained by surveys is *coverage error.* This error occurs when the list of the participants to be surveyed does not contain all the components of the population, and all components do not have an equal chance to be represented on the sample survey (Dillman, 2007). With 514 superintendents in Kansas and Nebraska and districts ranging from under 100 students to over 50,000

students, the process of sampling all superintendents provides equal chance for representation from the whole population.

A third possible error demonstrated on a sample survey is *measurement error.* This happens because of poor designed questions or constructs of the survey. Usually the participant response on the survey is not accurate, precise, or cannot be used to compare with other participants' answers (Dillman, 2007). The instrument used in this study is called the Defining Issues Test -2 (DIT2). The original version (DIT) has been in use since 1970 and well over 400 published articles and books on this survey (Rest, et al., 1999a). It is a valid and reliable survey and is equally valid for males and females (Rest, et al., 1999a). This survey instrument has been used for decades to compare participants from different working sectors of our society. The DIT2 instrument minimizes the *measurement error* of this study.

The last potential sampling error is *non-response error.* This happens when a large number of participants taking the survey do not respond, and their characteristics are different from those participants who did respond to the survey and those characteristics are important to the research study (Dillman, 2007). According to Krathowohl (1993), "a well-written postcard on the first follow-up may do as much as a more expensive complete package, but replacement questionnaires on second follow-up are also often effective" (p.387). In this study for initial non-responders, the researcher used email, an electronic letter, and online survey. This email was followed by another reminder email. Though not a post card, an email follow-up works as effectively as a post card. Also, if a participant turns in the survey but does not answer all the survey, the DIT2 has the ability to

still adjust for lack of fully completed survey. For the N2 score on the DIT2, if a participant leaves out a rank, no adjustment occurs for omitting a rank. If a participant leaves out all the ranks for a dilemma, the test is adjusted by basing a total score on the other dilemmas (Rest et al, 1999b). Although, if more than one dilemma is left without a score, the survey is invalid (Rest et al., 1999b). This is how this study minimized *non-response errors.* It is important when conducting surveys to understand these four sampling errors and how they can affect accuracy on the survey and the results of the study.

The researcher chose to use a web survey because of the efficiency of electronic surveys, the rapid response for data collection, and the "dynamic interaction between the respondent and questionnaire" (Dillman, 2007, p. 354). According to Dillman (2007), educators are more likely to respond to surveys than the general public. Another research study by Schaefer and Dillman that gave positive responses to using an electronic survey was with university faculty (as cited in Dillman, 2007). The study shows the electronic survey has the same respond rate as the four-contact paper mail strategy Schaefer and Dillman (as cited in Dillman, 2007). There are many other features of a web survey that are not feasible on a mailed paper survey. Difficult skip patterns can be designed for the avoidance of skipping questions; pop-up instructions can make it easier for help that may be needed; and drop down boxes for long list of options which quickly help code answers of questions are not available on paper versions (Dillman, 2007). The end result is that a web survey is more user friendly than a paper survey.

Some issues or concerns that apply to web surveys such as the number of participants who have access to computers for email or internet; computer equipment updated enough to handle web survey graphics; computer literacy of participants and the researcher designing of survey (Dillman, 2007) are not be concerns in this study. In the states of Kansas and Nebraska all school districts' superintendents state reports must be compiled and sent electronically, which indicate administrator access to a computer. Also, the computer technology for school districts is advanced enough to compute the advanced electronic paper work for the Kansas State Department of Education (KSDE) and Nebraska Department of Education (NDE) using local administrative software. The superintendents in the states of Kansas and Nebraska are on local list serves to check emails and are responsible for completing different surveys for both the KSDE and NDE, indicating they have enough computer literacy to complete a web survey. Lastly, the researcher did not have to design the survey instrument because the DIT2 is already developed for online usage.

Ethical Considerations

All researchers that are conducting research must be aware of the ethical considerations of their studies (Gay, et al., 2003). When studying human subjects, the protection, trust and honesty towards the participants is the upmost importance. Gay, et al., (2003) argued, "In research, the ends do not justify the means, and researchers must not put their need to carry out their study above their responsibility to maintain the well-being of the study participants" (p. 79).

In 1974, the National Research Act and the Family Educational Right and Privacy Act were passed concerning educational research (Gay, et al., 2003). These acts were passed because of some of the grievous studies that had been conducted on participants. To ensure protection, The National Research Act requires an approval process by an authorized group, which at the college and university level is the Human Subjects Review Board or the Institutional Review Board (IRB) (Gay, et al., 2003).

The Privacy Act better known as the Buckley Amendment, passed to protect and ensure privacy of student's records; furthermore, under age student participants must given written permission by parent or legal guardian (Gay, et al., 2003). It is important to provide informed consent so that all participants know the true nature of the study as well as the knowledge that they will have freedom from harm (Gay, et al., 2003). A known risk involves confidentiality and anonymity and involves protecting a participant's privacy (Gay, et al., 2003).

While planning a research study, a researcher has many issues to consider if studying human subjects. Protection of the participants, privacy, informed consent, and approval of the IRB are some of the major items to address. Trust of the participant in the research study is also important because both of these Acts representing research were passed due to deception to participants.

Data Analyses

The DIT2 data from the online survey was sent to the Center for the Study of Ethical Development at the University of Alabama for their analysis. "The DIT2 yields a "N2" (moral judgment) score for each respondent. The score represents the

proportion of items selected by the respondent that appeal to Stage 5 and 6 of Kohlberg's Six Stages of Moral Development" (Hope, 2008, p. 64). The Center for the Study of Ethical Development at the University of Alabama has the exclusive rights to the DIT and DIT2 survey. "The N2 index scores are to be used to produce demographic profiles of the population and to test differences of means for independent samples" (Hope, 2008, p. 57).

Variables

Variables are "properties of objects or events that can take on different values" (Howell, 1999, p. 20). The variables that are discussed will be dependent and independent variables. Dependent variables are closely connected to the instruments, which are used to collect data (Huck, 2000). They are variables being measure such as "...scores earned by subjects when they are measured with the study's instrument" (Huck, 2000, p. 8). The dependent variable is the effect (Krathwohl, 1993).

The independent variables are "those variables controlled by the experimenter" (Howell, 1999, p. 20). The researcher can manipulate the independent variables (Howell, 1999). Researchers refer to independent variables as something that they believe can be the cause. (Krathwohl, 1993).

The dependent variable in this study is the moral judgment score from the DIT2 survey. The independent variables are the size of school district, years of experience as an administrator, age, gender, ethical training, experience as superintendent, salary, degree, and location in Kansas or Nebraska. The dependent and independent variables were compared on a scale of measurement, which

"consists of a group of several related statements that participants select to indicate their degree of agreement or lack of agreement" (Gay, et al., 2003, p. 125). The four scales of measure are nominal, ordinal, interval, and ratio. In this study, all four scales of measurement were used for the dependent and independent variables. The nominal scale is used to distinguish amongst object and is usually used to for classification. The ordinal scale puts objects in the order continuum. The interval scale is equal distance between objects is equal differences (Howell, 1999). The last scale is ratio. It has a true zero point (Howell, 1999). Table 3.1 below summarizes the scale of measurement for each variable based on which test is used.

Table 3.1

Variables and Scale of Measurement

Variables	Scale of Measurement	Test
Dependent - DIT2 scores	Interval or Ratio Scale	t-test two tail
Independent – gender, ethical training, location in KS or NE.	Nominal Scale	t-test two tail
Dependent - DIT2 scores	Interval or Ratio Scale	ANOVA
Independent – district size, total years of exp., age, gender ethical training, salary, years as supt., location in KS or NE.	Nominal Scale	ANOVA
Dependent - DIT2 scores	Ordinal Scale	Mann-Whitney U
Independent – gender, ethical training, location in KS or NE.	Nominal Scale	Mann-Whitney U
Dependent - DIT2 scores	Ordinal Scale	Kruskal - Wallis
Independent – district size, total years of exp., age, gender ethical training, salary, years as supt., location in KS or NE.	Nominal Scale	Kruskal - Wallis

Descriptive Statistics

The DIT2 survey was evaluated using descriptive statistics, which includes evaluating data through frequencies, measures of central tendency, and percentages. "Descriptive statistics are mathematical techniques for organizing and summarizing a set of numerical data" (Gall, Gall & Borg, 2007, p.132). The researcher tabulated all the demographic for frequencies and analyzed any individual relationships. The DIT2 surveys were separated from the demographic surveys.

Inferential Statistics

After receiving the results from the N2 index scores from the Center of Ethical Studies, the researcher employed the Statistical Package for Social Science (SPSS) software to look for significant differences and relationships by setting the alpha (a) at .05. The setting of the alpha (a) were set at .05 to limit type I errors. The researcher employed the analysis of variance (ANOVA), which is "a statistical procedure that compares the amount of between-groups variance in individuals' scores with the amount of within groups variance" (Gall, et. al., 2007, p. 318). ANOVA is used when variables having two or more subgroups are being measured. The variables being measured by the ANOVA are size of school district, number of years as superintendent, total years as an administrator, salary, age, and highest degree. The purpose or inferences for the ANOVA "are the means of the various population equal to one another" (Huck, 2000, pg. 325).

The research also used the t-test, which is used for testing the significance difference between two means. With the t-test, there are three assumptions: do the scores form interval or ration scales of measurement; are the scores normally distributed; and finally, are the score variances of the populations equal (Gall, et. al., 2007). When a variable contain only two subgroups, the t-test is used. The variables being measured by t-test are gender, ethical training and course work, and the two different states of Kansas and Nebraska. The purpose of the t-tested is to focus on the two means of these variables (Huck, 2000).

The researcher utilized the non-parametric test, the Mann-Whitney U Test if there was unequal sample size and there were concerns regarding score

distribution in the data. The Mann-Whitney U Test "determines whether the distributions of scores of two independent samples differ significantly form each other" (Gall, et. al., 2007, p. 327). The Mann-Whitney U Test is a non-parametric test that is comparable to the t-test. This test was used to analyze the variables of gender, ethical training and course work, and the two different states of Kansas and Nebraska.

The researcher also utilized the Kruskal-Wallis H Test. It is a non-parametric test that is an extension of the Mann-Whitney U Test (Huck, 2000). The Kruskal-Wallis H Test is used when the researcher wants to compare three or more groups (Huck, 2000). The Kruskal-Wallis H Test is much like the parametric one-way ANOVA though the former test rank of the independent variables and the later test difference of the independent variables. The variables that were used with this test were the same as the ANOVA, which are size of school district, number of years as superintendent, total years as an administrator, salary, age, and highest degree.

Lastly, the researcher used the multiple regression analysis to verify the ANOVA, which was utilized to examine the influence of the specific demographic variables on superintendents' stage of moral judgment. According to Huck (2000), "Different kinds of multiple regression exist because there are different 'order' in which data on the independent variables can be entered into the analysis" (p. 583). The researcher chose the stepwise multiple regression which was the same multiple regression used in Hope (2008). In a stepwise multiple regression, the "independent variable… [is] equated to the size of the bivariate correlation between a given independent variable and the dependent variable" (Huck, 2000 p. 584). The

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researcher used this multiple regression model to ascertain subsets of demographic variables that correlated to moral judgment.

In a research study, a hypothesis is set up called the null hypothesis which is what the research hopes to prove wrong (Howell, 1999). By rejecting the null hypothesis, there is a possibility of the research resulting in two errors. The first error is a type I error, "the mistake of rejecting Ho when the null hypothesis is actually true" (Hauck, 2000, p. 188). The second is a type II error that occurs when the "null hypothesis is not rejected when the null hypothesis is actual false" (Hauck, 2000, p. 188). The researcher understands that level of significance must be determined to analyze data from a research study statistically. The significance level is the probability level, which is the maximum risk the researcher is willing to take that the decision to reject the null hypothesis is wrong (Creswell, 2008). When doing research "it [level of significance or alpha] is typically set .01 or .05" (Creswell, 2008, p. 196). The significance level for this test is set at (α =. 05) by the researcher to limit Type I errors.

Summary

This chapter presented and summarized the methodology used in this study to determine the stage of moral judgment of superintendents in Kansas and Nebraska when making decision pertaining to moral dilemmas. The research question is stated with demographic variables with null hypotheses. The study's rationale for the population and sampling design along with the survey instrument selected and its validity and reliability are viewed. The study's data collection, ethical considerations and data analysis methods are also presented and explained.

Many scholars expound on the importance of ethical leaders and their decision-making process in organizations, especially in the educational field. Is there an importance for educational leaders [superintendents] to have high level of moral judgment? By identifying the stages of moral judgment of superintendents in Kansas and Nebraska corresponding with information with the demographic information these results could provide information for future educational training for superintendents. In the next chapter, the statistical analyses of the data were viewed and examined. The results of the research are presented.

Chapter 4

Data analysis

The two primary purposes of this study were to examine the moral judgment

of public school superintendents in Kansas and Nebraska as measured by Defining

Issues Test 2 (DIT2) instrument and also to determine if the level of moral judgment

of these superintendents was significant by selecting certain independent

demographic variables.

This chapter presents the results from this study and is arranged in four

sections. The first section includes the descriptive data which the sampled

population and return rate. The second section includes the statistical analysis. The

third section encompasses the statistical analysis and the findings related to the

research questions. Lastly, section four provides the summary of the results.

Descriptive statistics of superintendent's stage of moral judgment

(N2 index scores)

As described in Chapter Three, moral judgment of superintendents was

assessed using The Defining Issues Test 2 (DIT2: Rest & Narvaez, 1998) that

generated an overall score (N2 index) to reflect each superintendent's stage of

moral judgment. The N2 score is translated to which an individual prefers post-

conventional moral thinking (Bebeau &Thoma, 2003).

Descriptive statistical analysis of N2 index scores from 125 superintendents

ranged from .05 to 68.70, with a mean of 32.28, a median of 30.28, and a standard

deviation of 15.39. To determine whether the data met normality assumption,

skewness and kurtosis were calculated with resulting values of .13 and -.82,

respectively. These values suggest fairly normal distribution of N2 index scores

(Kline, 2005). According to Bebeau and Thoma (2003), "In general, the DIT scores

of Junior High students average in the 20s, Senior High students average in the 30s,

College students in the 40s, Students Graduating from Professional School Programs

in the 50s, and Moral Philosophy/Political Science Doctoral students in the 60s" (p.

8). The results from this study suggest the superintendents mean N2 index scores of

32.28 puts them at the level of Juniors/Seniors in high school and underclassmen in

college, which is similar to other studies. This mean score was a few points higher

than in Hopes (2008) study of Texas superintendents.

Descriptive Data

The population of this study consisted of 514 public school superintendents

in Kansas and Nebraska. The DIT2 survey (using Qualtrics) was sent out

electronically to all 514 superintendents because of a concern for a potentially low

return rate. To improve the likelihood of receiving a more meaningful return rate

for sample purposes, two reminders were emailed to the superintendents. The first

email reminder was one week after the initial email and the second reminder was

two weeks after the first reminder. Of the 514 superintendents that received the

electronic survey only 259 responded which is a response rate of 50 percent. Out of

259 that responded, only 129 superintendents completed enough of the survey to

make the results valid which brings the useable survey count to 25 percent. Out of

the 129 superintendents, 4 participants didn't provide any demographic data. That

brought the number to 125 superintendents that could be used when analyzing the

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demographic variables. Table 4.1 shows the breakdown of the electronic survey

results

Table 4.1

Percentages of Returned Surveys by District Size (Demographics)

District Enrollment	Returned (Usable)	Total Number	Percent
849 Students or less	88	365	24%
850 to 3,499 students	25	104	24%
3,500 or more students	12	45	27%
Total	125	514	24%

Difference in superintendents' stage of moral judgment by demographic

variables

To further understand the superintendents' stage of moral judgment, a series

of one way between groups analysis of variance (ANOVA) were conducted to

determine whether demographic variables would influence the stage of moral

judgment. Additional analytic strategies such as Kruskal-Wallis test, t-test for

between groups, and Mann-Whitney U test were conducted to reinforce statistical

findings. Tables 4.2 through 4.10 summarize the descriptive statistics of

superintendents' stages or moral judgment by each demographic variable.

Table 1.11 displays the ANOVA results for each of the null hypotheses stated

previously in Chapter Three. Tables 1.12, 1.13, and 1.15 summarize the results of

the t-test for between groups, Mann-Whitney U test, and Kruskal-Wallis test,

respectively. Detailed explanations of the statistical results by demographic

variables are presented below.

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Enrollment Size

Superintendents' stage of moral judgment was significantly influenced by school district's enrollment size as revealed by the ANOVA, $F(2, 122) = 8.09$, $p = .01$, $\eta_2 = .12$. Hence, the null hypothesis predicting that there is no statistically significant difference on superintendents' stage of moral judgment by size of the school district was rejected. Approximately 12 percent of the variance in superintendents' moral development can be explained by enrollment size.

Post hoc comparisons examining differences on stages of moral judgment between enrollment sizes ($p \leq .05$) revealed that superintendents assigned in school districts with enrollment of 3,500 or more students ($M = 46.28$, $SD = 13.42$, $n = 12$) had significantly higher stage of moral judgment than superintendents in school districts with enrollment size of 849 students or less ($M = 32.24$, $SD = 14.81$, $n = 88$) as well as those in school districts with enrollment of 850 to 3,499 students ($M = 25.70$, $SD = 14.21$, $n = 25$). There was no statistical difference in stage of moral judgment between superintendents working in school districts with enrollment of 849 students or less and those in school districts with enrollment of 850 to 3,499 students.

The null hypothesis was also rejected as revealed by the results of the Kruskal-Wallis test, $H(2) = 13.58$, $p = .00$. Results showed that superintendents assigned in school districts with enrollment of 3,500 or more students ($Mdn = 50.50$, $n = 12$) had significantly higher stage of moral judgment than superintendents in school districts with enrollment size of 849 students or less ($Mdn = 31.85$, $n = 88$) as

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well as those in school districts with enrollment of 850 to 3,499 students (*Mdn* =

26.18, *n* = 25).

Table 4.2

Descriptive Statistics of Superintendents' Stages of Moral Judgment by Enrollment Size

Enrollment Size	N	Mean	Median	SD
849 or less	88	32.24	31.85	14.81
850 – 3,499	25	25.70	26.18	14.21
3,500 or more	12	46.28	50.50	13.42

Years of Experience as Administrator

Years of experience as administrator did not significantly influence

superintendents' stage of moral judgment as revealed by the ANOVA, $F(2, 122)$ =

.81, p = .52, η^2 = .03. Hence, the null hypothesis indicating that there is no

statistically significant difference on stage of moral judgment by total years of

experience as an administrator was not rejected. Although superintendents who

had been administrators for 10 years or less (M = 37.02, SD = 16.04, n = 16)

reported a higher stage of moral judgment on average, it was found to be

statistically comparable to their peers who had been administrators for a longer

time: 11-15 years (M = 28.99, SD = 15.32, n = 27), 16-20 years (M = 33.46, SD =

14.79, n = 41), 21-25 years (M = 30.57, SD = 16.71, n = 21), and 26 years or more (M

= 32.30, SD = 15.03, n = 20). This demographic variable had to combine the 0-5

years of experience with the 6 – 10 years of experience because there was only one

respondent to the 0-5 years. The group was combined and changed to 10 years or

less.

The null hypothesis was also not rejected as revealed by the results of the Kruskal-Wallis test, $H(4)= 2.57$, $p = .63$. Results showed that the medians of the stage of moral judgment of superintendents when grouped by total years of experience as administrators were found to be not statistically different: 10 or less ($Mdn= 33.18$, $n = 16$), 11-15 years ($Mdn= 28.06$, $n = 27$), 16-20 years ($Mdn = 34.44$, $n = 41$), 21-25 years ($Mdn = 32.70$, $n = 21$), and 26 years or more ($Mdn = 29.07$, $n = 20$).

Table 4.3

Descriptive Statistics of Superintendents' Stages of Moral Judgment by Years as Administrator

Years as Administrator	N	Mean	Median	SD
10 or Less	16	37.02	33.18	16.04
11 – 15	27	28.99	28.06	15.32
16 – 20	41	33.46	34.44	14.79
21 – 25	21	30.57	32.70	16.71
26 or more	20	32.30	29.07	15.03

Age

Age of the superintendent did not significantly influence superintendents' stage of moral judgment as revealed by the ANOVA, $F(2, 122) = 1.73$, $p. = .18$, $\eta^2 = .03$. Hence, the null hypothesis that there is no statistically significant difference on superintendents' stage of moral judgment by age was not rejected. Although on average, the stage of moral judgment of superintendents aged 61-70 years ($M = 38.23$, SD = 17.94, $n = 19$) was slightly higher, it was not statistically different when compared to their younger peers: 50 years old or younger ($M = 31.65$, $SD = 14.03$, n

= 46) and 51- 60 years old (M = 30.87, SD = 15.34, n = 60). This demographic

variable had to combine the 31 – 40 age group with the 41 – 50 age group because

there were only four respondents to the 31 -40 age group. The group was combined

and changed to 50 years or younger.

The null hypothesis was also not rejected as revealed by the results of the

Kruskal-Wallis test, H(2)= 2.57, p = .28. Results showed that the medians of the

stage of moral judgment of superintendents when grouped by age were found to be

not statistically different: 50 years old or younger (Mdn = 28.69, n = 46), 51-60 years

(Mdn = 28.86, n = 60), and 61-70 years (Mdn = 37.61, n = 19).

Table 4.4

Descriptive Statistics of Superintendents' Stages of Moral Judgment by Age

Age	N	Mean	Median	SD
50 or Younger	46	31.65	28.69	14.03
51 – 60	60	30.87	28.86	15.34
61 – 70	19	38.23	37.61	17.94

Ethical training

Ethical training did not significantly influence superintendents' stage of

moral judgment as revealed by the ANOVA, F(1, 123) = .05, $p.$ = .82, η^2 = 0; and thus,

the null hypothesis that there is no statistically significant difference on stage of

moral judgment of superintendents' with or without ethical training was not

rejected. On average, stage of moral judgment of superintendents who received

ethical training (M = 31.97, SD = 16.25, n = 65), either during their academic training

or through professional development programming, and those without any ethical

training (*M* = 32.60, SD = 14.52, *n* = 60) were comparable.

The null hypothesis was also not rejected as revealed by the results of both

the t-test for between groups and Mann-Whitney U test. Findings from the t-test

[t(123) = -.23, p = .82] showed that means of stage of moral judgment of

superintendents who received ethical training (*M* = 31.97, *SD* = 16.25, *n* = 65) and

those without any ethical training (*M* = 32.60, *SD* = 14.52, *n* = 60) were not

statistically different. Similarly, findings of the Mann-Whitney U test [U = 1889.00, p

= .76] indicated that medians of stage of moral judgment of superintendents who

received ethical training (*Mdn* = 29.63, *n* = 65) and those without any ethical

training (*Mdn* = 30.73, *n* = 60) were not statistically different.

Table 4.5

Descriptive Statistics of Superintendents' Stages of Moral Judgment by Ethical Training

Ethical Training	N	Mean	Median	SD
Yes	65	31.97	29.63	16.28
No	60	32.60	30.73	14.52

Gender

Superintendents' stage of moral judgment was significantly influenced by

gender as revealed by the ANOVA, F(1,123) = 9.62, $p.$ = .02, η^2 = .07. Hence, the null

hypothesis that there is no statistically significant difference on superintendents'

stage of moral judgment by gender was rejected. Approximately 7 percent of the

variance in superintendents' moral development can be explained by gender. On

average, females (M = 41.21, SD = 14.70, n = 22) had significantly higher stage of moral judgment than males (M = 30.37, SD = 14.91, n = 103).

The null hypothesis was also rejected as revealed by the results of both the t-test for between groups and Mann-Whitney U test. Findings from the t-test [t(123) = -3.10, p = .01] showed that female superintendents (M = 41.21, SD = 14.70, n = 22) had significantly higher stage of moral judgment than male superintendents (M = 30.37, SD = 14.91, n = 103). Similarly, findings of the Mann-Whitney U test [U = 709.50, p = .01] indicated that female superintendents (Mdn = 39.86, n = 22) had a significantly higher median of stage of moral judgment than male superintendents (Mdn = 28.06, n = 103).

Table 4.6

Descriptive Statistics of Superintendents' Stages of Moral Judgment by Gender

Gender	N	Mean	Median	SD
Male	103	30.37	28.06	14.91
Female	22	41.21	39.86	14.70

Years as superintendent

Years of experience as a superintendent did not significantly influence the superintendents' stage of moral judgment as revealed by the ANOVA, F(3,121) = .53, p = .66, η^2 = .01; and thus, the null hypothesis predicting that there is no statistically significant difference on stage of moral judgment by years of experience as a superintendent was not rejected. On average, stages or moral judgment of superintendents grouped by years were comparable: 5 years or less (M = 31.48, SD

= 15.25, *n* = 41), 6-10 years (*M* = 34.52, *SD* = 16.02, *n* = 41), 11 to 15 years (*M* =

29.80, *SD* = 16.60, *n* = 24), 16 years or more (*M* = 32.30, *SD* = 16.91, *n* = 19). This

demographic variable had to combine three age groups together because of small

number of respondents. The researcher had to combine the 21 – 25 years of

experience and the 26 years or more of experience with the 16 – 20 years of

experience. There were only four respondents with 21 -25 years of experience and

only three respondents with 26 years or more experience. The group was combined

and changed to 16 years or more.

      The null hypothesis was also not rejected as revealed by the results of the

Kruskal-Wallis test, *H*(3)= 1.69, *p* = .64. Results showed that the medians of the

stage of moral judgment of superintendents when grouped by years of experience as

superintendent were found to be not statistically different: 5 or less (*Mdn* = 28.86, *n*

= 41), 6-10 years (*Mdn*= 32.70, *n* = 41), 11-15 years (*Mdn* = 27.73, *n* = 24), and 16

years or more (*Mdn*= 31.17, *n* = 19).

Table 4.7

Descriptive Statistics of Superintendents' Stages of Moral Judgment by Years as
Superintendent

Years as Superintendent	N	Mean	Median	SD
5 or less	41	31.48	28.86	15.25
6 -10	41	34.52	32.70	16.02
11 – 15	24	29.79	27.73	13.60
16 or more	19	32.30	31.17	16.91

Salary

Salary did not significantly influence the superintendents' stage of moral judgment as revealed by the ANOVA, $F(3,120) = .99$, p = .40, $\eta^2 = .02$. Hence, null hypothesis stating that there is no statistically significant difference the stage of moral judgment by the amount of salary superintendents receive was not rejected. On average, stage of moral judgment of superintendents receiving salaries of $99,999 or less (M = 35.47, SD = 16.04, n = 28) was slightly higher but not statistically significant from their peers receiving higher salaries: $100,000 to $124,999 ($M = 29.50$, $SD = 14.12$, $n = 47$), $125,000 to $149,999 ($M = 32.50$, $SD = 15.08$, $n = 31$), $150,000 or more ($M = 32.41$, $SD = 17.24$, $n = 19$). This demographic variable had to combine the $50,000 - $74,999 salary with the $75,000 - $99,999 salary because there were only three respondents to the $50,000 - $74,999. The group was combined and changed to $99,999 salary or less.

The null hypothesis was also not rejected as revealed by the results of the Kruskal-Wallis test, $H(3)= 3.40$, $p = .33$. Results showed that the medians of the stage of moral judgment of superintendents when grouped by salary were found to be not statistically different: $99,999 or less ($Mdn = 38.64$, $n = 28$), $100,000 to $124,999 ($Mdn = 26.76$ $n = 47$), $125,000 to $149,999 ($Mdn = 32.53$, $n = 31$), and $150,000 or more ($Mdn= 29.94$, $n = 19$).

Table 4.8

Descriptive Statistics of Superintendents' Stages of Moral Judgment by Salary

Salary	N	Mean	Median	SD
$99,999 or less	28	35.74	38.64	16.04
$100,000 - $124,999	47	29.50	26.76	14.12
$125,000 - $149,999	31	32.50	32.53	15.08
$150,000 or more	19	32.41	29.94	17.24

Highest educational degree

Highest educational degree did not significantly influence the

superintendents' stage of moral judgment as revealed by the ANOVA, $F(2,121) = .60$,

$p = .55$, $\eta^2 = .01$. Hence, the null hypothesis stating that there is no statistically

significant difference on stage of moral judgment by the highest educational degree

was not rejected. Stages of moral judgment of superintendents grouped according

to highest educational degree attained were comparable: master's plus district level

certification ($M = 33.61$, $SD = 17.40$, $n = 25$), education specialist ($M = 30.57$, $SD =$

14.17, $n = 63$), and doctoral ($M = 33.58$, $SD = 15.78$, $n = 37$) degrees.

The null hypothesis was also not rejected as revealed by the results of the

Kruskal-Wallis test, $H(2)= .94$, $p = .63$. Results showed that the medians of the stage

of moral judgment of superintendents when grouped by highest educational degree

were found to be not statistically different: master's plus district level certification

($Mdn = 31.17$, $n = 25$), education specialist ($Mdn = 28.86$ $n = 63$), and doctoral ($Mdn=$

32.70, $n = 37$).

Table 4.9

Descriptive Statistics of Superintendents' Stages of Moral Judgment by Highest Educational Degree

Educational Degree	N	Mean	Median	SD
Master's plus district level certification	25	33.61	31.17	17.40
Educational specialist	63	30.57	28.86	14.17
Doctoral	37	33.58	32.70	15.78

Place of work (i.e., Kansas v. Nebraska*)*

The state where superintendent worked (Kansas v. Nebraska) did not significantly influence superintendents' stage of moral judgment as revealed by the ANOVA, $F(1, 122) = .94$, $p = 33$, $\eta^2 = .01$). Thus, the null hypothesis postulating that there is no statistically significant difference on superintendent's stages of moral judgment by state they worked was not rejected. Stage of moral judgment of superintendents working in Kansas ($M = 33.73$, $SD = 17.06$, $n = 49$) was slightly higher on average; however, it was not statistically different from that of superintendents from Nebraska ($M = 31.00$, $SD = 14.03$, $n = 76$).

The null hypothesis was also rejected as revealed by the results of both the t-test for between groups and Mann-Whitney U test. Findings from the t-test [$t(123) = .85$, $p = .39$] showed that the means of stage of moral judgment of superintendents working in Kansas ($M = 33.73$, $SD = 17.06$, $n = 49$) and Nebraska ($M = 31.00$, $SD = 14.03$, $n = 76$) were not statistically different. Similarly, findings of the Mann-Whitney U test [$U = 1721.50$, $p = .48$] indicated that the medians of stage of

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moral judgment of superintendents working in Kansas (*Mdn* = 34.22, *n* = 49) and

Nebraska (*Mdn* = 29.79, *n* = 76) were not statistically different.

Table 4.10

Descriptive Statistics of Superintendents' Stages of Moral Judgment by Place of Work

Place of Work	N	Mean	Median	SD
Kansas	49	33.73	34.22	17.06
Nebraska	76	31.00	29.79	14.03

The following tables present the results of the various statistical tests to

verify whether demographic variables would affect the stages of moral judgment of

superintendents.

Table 4.11

One Way ANOVA Results of Superintendents' Stage of Moral Judgment Scores by Demographic Variables

Source	df	SS	MS	F	p
Enrollment Size					
Between groups	2	3435.67	1717.83	8.09	.01*
Within groups	122	25917.71	212.44		
Total	124	29353.38			
Years of experience as Administrator					
Between groups	4	770.76	192.69	.81	.52
Within groups	120	28582.60	238.19		
Total	124	29353.38			
Age					
Between groups	2	809.74	404.87	1.73	.18
Within groups	122	28543.64	233.96		

Total	124	29353.38			
Ethical training					
Between groups	1	12.39	12.39	.05	.82
Within groups	123	29340.98	238.55		
Total	124	29353.38			
Gender					
Between groups	1	2129.81	2129.81	9.62	.002*
Within groups	123	27223.57	221.33		
Total	124	29353.38			
Years of experience a Superintendent					
Between groups	1	380.15	126.72	.53	.66
Within groups	123	28973.24	239.45		
Total	124	29353.38			
Salary					
Between groups	3	696.06	232.02	.99	.40
Within groups	120	28064.84	233.87		
Total	123	28760.90			
Highest degree					
Between groups	2	283.03	141.51	.60	.55
Within groups	121	28477.88	235.35		
Total	123	28760.90			
Place of work (i.e., State)					
Between groups	1	220.17	220.02	.94	.33
Within groups	122	28540.89	233.94		
Total	123	28760.90			

Note: *p means statistically significant

Table 4.12

t-test Results of Superintendents' Stage of Moral Judgment Scores by Demographic Variables

Demographic Variables	df	T	p
Ethical training	123	-.23	.82
Gender	123	-3.10	.01*
Place of work	123	.85	.39

Note: *p means statistically significant

Table 4.13

Mann-Whitney U Test Results of Superintendents' Stage of Moral Judgment Scores by Demographic Variables

Demographic Variables	U	Z	p
Ethical training	1889.00	-.30	.76
Gender	709.50	-2.75	.01*
Place of work	1721.50	-.71	.48

Note: *p means statistically significant

Table 4.14

Kruskal-Wallis Test Results of Superintendents' Stage of Moral Judgment Scores by Demographic Variables

Demographic Variables	df	H	*p*
Enrollment size	2	13.58	.001*
Years of experience as Administrator	4	2.57	.63
Age	2	2.57	.28
Years of experience as Superintendent	3	1.69	.64
Salary	3	3.40	.33
Highest degree	2	.94	.63

Note: *p means statistically significant

Multiple Regression Analysis

Multiple regression analysis was conducted to verify and complement the ANOVA, t-test for between groups, Mann-Whitney U test, and Kruskal-Wallis test that were initially used to explore the influence of demographic variables on superintendents' stage of moral judgment. Specifically, stepwise selection method was used to determine a subset of demographic variables that related significantly to stage moral judgment. As displayed in Table 4.15, stepwise regression analysis identified the variables of enrollment size, gender, and salary as significantly associated with stage moral judgment of superintendents. All the other variables were found not significantly associated with stage moral judgment of superintendents and were excluded in the stepwise regression analysis.

In reference to Step 3 of the regression model, enrollment size was found to be the most influential factor on superintendents' stage of moral judgment, (β = 14.80, SE = 4.49, t = 3.30, p = .001). Specifically, superintendents in school districts with enrollment size of 3,500 or more have higher stage of moral judgment than their peers assigned in school districts with enrollment size of 3,499 or less. Gender significantly influenced superintendents' stage of moral judgment, (β = 8.82, SE = 3.42, t = 2.58, p = .011). Compared to male superintendents, females have higher stage of moral judgment than their male peers. Lastly, salaries of superintendents' are inversely associated with moral judgment, (β = -6.67, SE = 3.10, t = -2.15, p = .033). Superintendents receiving salaries at or less than a` $99,000 had a higher stage of moral judgment than their peers receiving salaries of $100,000 or more.

Table 4.15

Results of the Stepwise Regression Analysis

Model	Unstandardized Coefficients		Standard Coefficient	t	P
	β	*SE*	Beta		
Step 1					
(Constant)	15.30	5.08		3.01	.003
Enrollment size	15.49	4.48	.298	3.46	.001*
Step 2					
(Constant)	7.57	5.84		1.30	1.98
Enrollment size	13.17	4.48	.25	2.94	.004*
Gender	8.74	3.47	.217	2.52	.013*
Step 3					
(Constant)	17.53	7.39		2.37	.019
Enrollment size	14.80	4.49	.28	3.30	.001*
Gender	8.82	3.42	.22	2.58	.011*
Salary	-6.67	3.10	-.18	-2.15	.033*
Variables Excluded					
Years as administrator	-.053			-.610	.543
Age	.062			.752	.470
Ethical training	.019			.227	.821
Years as superintendent	.039			.457	.648.
Highest Degree	-.012			-.139	.890
Place of work	.093			.938	.350

Note: **p* means statistically significant

Summary

This chapter analyzed and summarized data from 129 public school superintendents in Kansas and Nebraska. Only 125 participants provided data, which included the demographic information for analysis. Kohlberg's (1969) cognitive moral development theory provided the supporting research and a designed survey instrument (Rest, 1979) for this study, which examined the stage of moral judgment of superintendents in Kansas and Nebraska. The study focused on the post conventional stages (stages 5 and 6). Also, the study analyzed demographic data pertaining to the public superintendents to determine if there were any statistically significances between these demographic characteristics and their moral judgment.

The instrument that was used to conduct this study was the Defining Issues Test 2 (DIT2). This instrument collected the data from the superintendents and measured their stage of moral judgment. The DIT2 instrument is an online survey, which was used through a survey tool called Qualtrics. The researcher provided specific demographic questions to the end of the survey to collect and analyze demographic data.

This DIT2 survey was sent electronically to a total of 514 superintendents in both Kansas and Nebraska. Two follow up emails were sent before final collection of the data. The data from the Qualtrics account was sent to The Center of Ethical Studies at the University of Alabama to analyze and provide the over all N2 scores (stage of moral judgment) of the superintendents.

Different statistical measures were used to determine if there were statistical significances between the nine different demographic areas and the superintendents' moral judgment. The demographic variables of size of school district, total years experience as an administrator, age, years experience as superintendent, salary and highest degree were analyzed using a One Way Analysis of Variance (ANOVA). One demographic variable of size of district was determined to be statistically significant in relation to a superintendents' moral judgment. Superintendents' who administrates a school district with 3,500 total students or larger have a higher stage of moral judgment than those with 3,499 students or less.

The demographic variables of formal ethical training, gender and state superintendent works (Kansas v. Nebraska) were analyzed by the t-test and the ANOVA. The demographic variable of gender was determined by the ANOVA to be statistically significant in relation to a superintendents' moral judgment. Women superintendents have a higher stage of moral judgment.

The researcher also analyzed the demographic variables with the non-parametric test of the Mann-Whitney U Test and the Kruskal – Wallis test, which determine distribution of scores of the independent samples differ from each other (Gall, et. Al., 2007). The results supported the ANOVA.

A stepwise regression analysis was used with the demographic variables to determine if certain variables could reliably predict the moral judgment scores of other variables (Hope, 2008). It was determined by using the stepwise regression analysis that salary was inversely associated in influencing moral judgment of

superintendents. Those superintendents that make $99,000 or less have a higher

stage of moral judgment than those making $100,000 or more for a salary.

Chapter 5 will further explain these findings from this study. It will also

present the limitations, conclusions and recommendations for future based on the

research.

Chapter 5

Summary and Conclusions

The final chapter for this dissertation presents the purpose of the study, discussion, which provides summary of findings and synthesis, limitations to the study, recommendations for the field of educational leadership, recommendations for future research concerning moral judgment of educational leaders, and conclusion based on the analysis.

This study is compared to the research completed by Hope (2008) with superintendents in Texas to explore any similarity in the findings in a more populous state compared to more rural less populated states in Kansas and Nebraska.

Purpose

This studies focal point was on examining the moral judgment of public superintendents in Kansas and Nebraska. The purpose of this study was to determine the moral judgment of superintendents in response to a set of moral dilemmas by the Defining Issues Test 2 (DIT2) and also determine if a relationship exists between certain demographic variables and the moral judgment of the superintendents.

Summary of Findings

Educational leaders engage with public, faculty and students on ethical matters on a daily basis. Leadership for educational organizations is a daunting task but the need is urgent. Leadership is imperative for schools and schools are desperate for not just leadership but moral leadership that is deeply passionate and

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intelligent in its commitment to transform schools with strong moral leaders (Fullan, 2003). Even Aristotle noted " the spirit of morality…is awakened in the in the individual only through the witness and conduct of a moral person" (Ciulla, 1998, p.29). The influence of leaders on others in an organization makes it crucial for them to be ethical. "In, short, ethics is central to leadership because of the nature of the process of influence, the need to engage followers to accomplish mutual goals, and the impact leaders have on establishing the organization's values (Northouse, 2004, p. 307). Ultimately, the goal of leadership in education is to develop individuals who will be effective leaders and ethical. Being also prepared with technical and moral proficiencies (Sendjaya, 2005).

This study based its research on Kohlberg's Theory of Cognitive Moral Development. The survey instrument DIT2 (Defining Issues Test 2) used was development based on Kohlberg's theory. Kohlberg (1981) argued the importance of higher levels (post-conventional) of moral development and the benefit to organizations to have leaders with the high level of moral judgment. "Kohlberg's Model of Cognitive Moral Development…proposes that an individual's level of cognitive moral development strongly influences the person's decision regarding what is right or wrong; the rights, duties, and obligations involved in a particular ethical dilemma" (Trevino 1986, p. 602).

This study followed Hope's (2008) study of public superintendents in Texas. Hope used the DIT2 survey instrument with pencil paper collection process. This research also used the DIT2 instrument using electronic online collection process. There are other studies that used the DIT instrument but many were for principals

or other leadership position in other organizations. Very few examined the moral judgment of public superintendents (Hope, 2008). Another study from Winters (2003) used the DIT with pencil paper collection and the short essay version for superintendents in Pennsylvania. Both Hope (2008) and Winters (2003) had similar results with this study of the moral judgment level of superintendents. Other studies examining the ethical decision making process such as Dexheimer (1969), Fenstermaker (1994) and Wegner (2004) found similar results of low ethical decision making.

The scores of the superintendents using the moral judgment survey or the ethical decision making process are low. For the moral judgment survey, the superintendents in Kansas and Nebraska scored 32.28, which is at the level of a junior or senior high school student to Freshmen and Sophomores in college (Bebeau & Thoma 2003). The mean score of 32.28 is higher than Hopes (2008) score with public superintendents in Texas, which scored a mean of 29.90. Rest (as cited in Winters 2003) defines conventional thinking as maintaining focus on the existing legal system, existing roles, and the formal organizational structure. Winters (2003), states "this may describe accurately the primary focus of the position of the superintendent" (p. 130). Table 5.1, shows the comparable means scores for N2, standard deviations, and educational level of the respondents presented by Bebeau and Thoma (2003).

Table 0.1

DIT2 Means and Standard Deviations for Schema Scores and N2 score by Educational Level.

N2 Score			
Educational Level	Mean	Standard Deviation	N
Grade 7-9	12.84	12.17	37
Grade 10-12	31.69	17.18	667
Voc/Tech	28.70	17.00	111
Jr. College	29.48	15.09	236
Freshman	31.05	14.42	2,096
Sophomore	31.24	14.94	1,028
Junior	32.65	16.04	1,333
Senior	36.85	15.53	2,441
MS degree	40.56	15.06	853
Prof. degree	44.97	14.87	1,582
Ph.D./Ed.D	48.99	15.60	169

Guide for DIT-2 Bebeau, M. J. and Thoma, S. J. (2003).

School districts are run like a bureaucracy with the belief that they are more efficient and effective. The superintendent set the specific goals, rules and regulations for the organization to follow, and there is a hierarchy of authority (Hoy & Miskel, 1996). According to Hoy and Miskel (1996), there are incentives for employees to be loyal to the organization and to be conditioned to be make "rational decisions that are executed and coordinated in a disciplined way" (p. 49). With these known facts about school environments and cultures, Kaigler (as cited in Winters, 2003) suggested that the bureaucratic environment of the school setting is not conducive to higher levels of moral reasoning. Moral judgment and bureaucratic thinking are in conflict daily with school employees especially when leadership and decisions are needed. Kaigler (1997) stated:

In fact, educators must deal with these kinds of conflicts on a daily basis o

the child in need of special services who cannot receive them because his

exceptionality had not been reviewed; the first time offender whose offense

mandates expulsion, but for whom staying at home would have serious

negative effects; the tenured burned-out teacher who is transferred to avoid

the time consuming paperwork and often unsuccessful process of dismissal.

Repeated experiences with these bureaucratic-moral dilemmas may impede

or even reverse the ethical development of educators. (p. 92)

Superintendents are shaped by the training educational conferences, board policies,

state bureaucracies and attorneys to be effective, efficient, goal and rule oriented,

and conform to a formal organizational structure which is on the conventional level

of moral judgment.

The DIT2 survey data analysis provide the stage of moral judgment of the

superintendents of Kansas and Nebraska and the demographic variables allowed

the researcher the opportunity to examine if there was any statistically significances

between these variables and the superintendents moral judgment. Nine

demographic research questions were analyzed to determine the stage of moral

judgment of superintendents and if there is a statistically significant difference

between the stage of moral judgment and specific demographic variables. This

research study determined that two demographic variables have statistically

significant moral judgment scores. These two variables are size of school district

and gender. The researcher also implemented the stepwise regression analysis

method and found a statistically significant difference moral judgment scores with salary level of superintendent along with both size of district and gender.

The results for the demographic variable size of school district determined a statistically significant difference. Enrollment size significantly influenced superintendent's stage of moral judgment. On average, superintendents in school districts with 3,500 or more students have higher stage of moral judgment than superintendents in school districts with 3,499 or less students. About 12 percent variation can be explained by the enrollment size of the school district. The mean score of school districts of 3,500 or more students was the highest with 46.28 compared to the lowest mean score of 25.70, which are school districts of 850 to 3,499 students. Those of school districts with 849 or less students had the middle score of 32.23. Compared to Hope's (2008) study, this changed from the smallest school district having the lowest mean score to the largest school districts having the highest mean score. Both studies had the largest school district superintendent's having the highest mean score. According to Dexheimer, 1969; and Fenstermaker, 1994) studies on ethical decision-making, larger school superintendents acted more ethically, which would match this research and Hope's (2008).

Gilligan (1982) was a student under Kohlberg and did not agree with his research since he only was using males for his research on moral judgment. Gilligan's theory suggested that women score lower or more poorly than their counterpart men on the DIT (Winters, 2003). In Rest's (1986) findings, male and female had no significant difference in their stage of moral judgment. Winters'

(2003) study, gender significantly influenced superintendent's stage of moral judgment with a 7 percent variation. Of the 125 respondents in this study, 103 were male and 22 females. The mean score for the males were (30.37) compared to (41.21) for the females. The results from this study also agreed with other studies, which had females having a higher score on moral judgment than males (Winters, 2003; Hope, 2008). In Hope's (2008) research, the females also had a higher stage of moral judgment with males scoring a mean score of (29.49) compared to females with a mean score of (32.59). Winter's (2003) was not as high for the females but they still had a higher mean score of (37.62) compared to (36.67) for the males.

Years of experience as an administrator did not did not influence stage of moral judgment of superintendents. It was surprising the superintendents that those respondents with the least years experience as an administrator, 10 years or less, had the highest mean score for moral judgment of (37.02) with only 16 participants. The next highest were those superintendents with 16-20 years of experience as an administrator with the mean score of (33.46), though they had 41 participants. The lowest mean score of 28.99 was the group 11- 15 years, though they were the group right next to the group with the highest mean score, which were the individuals of 16-20 years. This group had 27 participants. Hope (2008) did not use this demographic variable to determine differences in moral judgment. Winters (2003) used this demographic variable in her study. The results from this study match the results from Winters' (2003) study. In her study superintendents with 10 years or less experience or those with more than 21 years of experienced had the highest mean scores of (45.83) and 38.44) respectively. According to

Winters (2003), the high levels of moral judge relate the willingness to be more risk

takers and less likely to be compliant with rule oriented organizations and are

willing to create a change in the organization. Maybe less willingness to conform or

not understanding the rules and regulation of a bureaucracy can explain why the

less experienced superintendents had a higher score, and that the more experienced

were not as concerned about needing to be complaint to a bureaucratic system or

that they understood that they had leeway in making decisions (Winters, 2003).

More research is needed to explain this variance.

Age did not provide any statistically significant influence on the stage of

moral judgment of superintendents. In this research study, the oldest age group had

the highest mean score of (38.23) with 19 respondents. In Hope's (2008) study, the

oldest age group did not have the highest mean score but on of the lowest at (24.71)

with 14 respondents. This study only had 4 respondents that were 30-41 years so

they were combine with the next group making it 50 years or younger. This provide

for 46 respondents. This group scored the second highest mean average at (31.65).

In Hope's (2008) study the 30-39 age group scored the lowest of any group with at

score of (24.15) with 10 respondents. Though the next age group of 40-49 mean

score was (31.00), which is not much different than this study's age group of 50

years and younger.

Ethics training did not influence stage of moral judgment of superintendents.

Those that had no ethical training had a higher mean score (32.60) with 65

respondents than those that stated they had ethical training (31.97) with 60

respondents. This matches the results of Hope (2008). His subgroup that did not

have ethical course work or professional development had a mean score of (30.34)

compare to those that had training, which scored (29.77). These results contradict

findings from other research. Cited in Winters (2003), researchers (Maiers, 1984;

Rowe, 1997; Stewart, 1998; Stein, 1995; Walks, 1994) indicated that educational

training in ethics has lead to higher levels of moral development. Winters (2003)

study also had inconsistencies from the self-assessed information from the study of

ethical training and moral judgment. A valid point made by Winters (2003), which

may also apply to this research study, attributes this to "the board interpretation by

superintendents of ethics preparation may limit the validity of this question." (p.

135).

Years of experience as superintendent did not influence stage of moral

judgment of superintendents. Highest mean score were those who have only been a

superintendent for 6-10 years with a score of (34.52) with 41 respondents. The

second highest mean score were those who had been superintendents for 16 years

or more with a score of (32.29) and 19 respondents. This research differed from

Hope's (2008) when comparing the more seasoned superintendents. His lowest

mean score came from those superintendents who had 21 or more years as

superintendent with the score of (25.01) but with only 5 respondents. It is

problematic to generalize a mean score with any significance with only 5

respondents, which could have been the issue with the score in Hope's (2008) study.

The data for salaries did not show a level of significance in influencing the

stage of moral judgment of superintendents for the ANOVA testing, but did show

that it was inversely associated with moral judgment for the stepwise regression at

p. = .033. The superintendents with salaries of $99,999 or less had the highest mean score of (35.74) with 28 respondents. Hope's (2008) study with superintendents that made between $75,000 and $99,999 score was (30.07) with 47 respondents and those that made less than $75,000 score was (21.30) with 10 respondents. This study did not match Hope's (2008) findings. Fenstermaker (1994) study showed that higher the salary the more ethical the superintendent. That may also include that many of those superintendents with higher salaries who were also older with a higher stage of moral judgment in decision-making which does match that older the individual the higher the mean score. Though in Hope's (2008) study, the older the superintendent, the lower the moral judgment, and with the highest salary was the second lowest in his study.

Superintendents with doctorate degrees did not have any higher scores than those with a master's degree plus district level certification. Educational attainment did not influence stage of moral judgment of superintendents. The superintendents with a doctorate mean score were (33.58) with 37 respondents and those with just a master's degree and district level certification were (33.61) with 25 respondents. The lowest score were those superintendents with an educational specialist degree with a mean score of (30.57) with 62 respondents. In Hope's (2008) study, the superintendents it was just the opposite as superintendents with doctorate degrees, the mean score was (30.97) with 42 respondents, and for those with just a master's degree the mean score was (29.10) with 58 respondents. Hope did not have a third category of educational specialist, which could skew his scores compared to this study. Winters' (2003) research had similar results as Hope's (2008), the higher the

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educational level the higher the mean score. But neither of these two studies

showed any statistical significances between educational attainment and stage of

moral judgment. Rest et al. (1994) states educational attainment is one of the

strongest indicators for moral judgment, with a greater variance than gender.

Winters (2003) notes that there are conflicting results in studies when a finding

significance in the variable of educational attainment and moral judgment.

Limitations

After sending the DIT2 survey to the public superintendents in both Kansas

and Nebraska and receiving the responses back from the participants and analyzing

the results, this study had some limitations that affected the results and ultimately

the final outcome of this study.

First, the number of superintendents that participated in the study and

provided enough information to be used for the study was lower than expected.

Only 129 respondents out of 514 superintendents completed enough of the survey

to make their participation valid. That is only 25 percent participation rate which is

lower than the expect 30 to 35 percent return rate. Only 125 out the 129 completed

the demographic portion of the survey to use to test the significance of the

demographic variables to moral judgment. Maybe the survey instrument was too

long of an assessment tool (30 – 40 minutes) such that many did not take the time to

fill it out. Also, maybe the superintendents did not want to fill out the demographics

section of the survey for personal reasons. Either way, only 260 superintendents

signed on to the survey but only 218 filled out any of the questions on the survey

and as mention earlier, the respondents dropped to 139. Only 129 out of the 218

filled out enough of the survey to make it a valid survey to measure their N2 index score from The Center of Ethical Studies at the University of Alabama. With such low participation rate, this study would have limitation on being able to generalize these findings to other studies.

Second limitation is the issue with the low participation rate. There was not enough large school superintendent participation to do the stratified sample as mentioned in the methodology section of the dissertation. Only 12 large school superintendents that participated. More large school superintendents needed to participate in this study to make it more valid determining significances. The researcher had to use all participates in study without doing a stratified sample as mentioned.

Thirdly, some of the results do not match what the research states should be the results. According to Rest et al (1999a), the higher the educational level the higher the stage of moral development. The doctorate level respondents on this survey did not score as high as just the masters plus district level certification, which would not match the research expectations. Another example of not matching research findings is with ethical training. Rest (1986), Rest et al. (1994) and Trevino, (1992) based on research believes that specific training and taking course work in ethical dilemmas can improve your ethical decision-making. In this study, the results do not correlate with that research. The findings in this research shows that superintendents that did not have ethical training or went to conferences had higher over scores than those that did have training. Winters (2003) pointed out in her research, "the broad interpretation by superintendents of

ethics preparation may limit the validity of this question" (p. 135). Also, workshops

or conferences on ethical decision-making or moral development are hard to find in

Kansas and Nebraska. Ethics courses are not a requirement for the master's,

specialist, or doctorate programs in education programs in many of the colleges in

both states. It was surprising how many have had "training" though the average

mean score for moral judgment is higher if you have not had "training".

A fourth limitation is that the survey was given in the month of June, which is

a busy month for superintendents. Superintendents are expected to complete many

reports by June 15th in both Kansas and Nebraska. Also, Kansas superintendents are

closing out their budget year, which is time consuming. The time and effort to do

another survey or report at work could skew the conscience effort to provide the

best possible information for this survey. Also, at least seven superintendent's

emails were returned coming back saying they were on vacation, had changed email

addresses as they were changing jobs by the first of July, or were not the correct

email address anymore. Many of them may not have completed the survey or

rushed through it.

A fifth limitation is that the results of this research are not generalizable

beyond superintendents in Kansas and Nebraska.

A sixth limitation is that the ANOVA and Stepwise regression should mirror

each other but they did not. This might suggest dependence between independent

variables. This might be a problem with how the independent variables were

grouped and a need for further exploration. For example, how the subgroups were

created for salary and years of experience.

Finally, a limitation may be the instrument itself. This instrument only measures moral judgment and depends upon honest feedback from the sample participants. A limitation may be that this instrument does not accurately measure moral judgment of public school superintendents. Though this instrument has strong validity and reliability, and has been used repeatedly with other populations, this research does not compare the moral judgment of superintends using different instruments. This study only uses an instrument Kohlberg's moral development theory for the framework of cognitive development and moral judgment (Kohlberg, 1981).

Recommendations for Practice

From the findings from this study, these recommendations are offered to help improve educational leadership and moral judgment of school superintendents.

1. The results from this research on moral judgment and other research on ethical decision-making (Dexheimer (1969); Fenstermaker (1994); Winters, 2003; and Hope, 2008) have pointed out the low moral judgment and decision making by public school superintendents. This study indicates that on the average the superintendents in Kansas and Nebraska mean score of 32.28 is around an upper high school level or early college student in moral judgment. Understanding why public school superintendent's score lower than expected for their educational level for moral judgment needs to be studied in more detail. As mentioned by Winters (2004), the conventional thinking of the position to maintaining legal roles, organization structure and legal requirements. Also, Hoy and Miskel (1996)

mention the position of superintendent is a hierarchy of authority. This position of superintendent, according to Kaigler (1997) is in a bureaucratic environment type setting and is not conducive to reaching higher levels of moral judgment. Possibly a different survey instrument would provide a clearer picture about the position of school superintendent and moral development. An instrument that focuses on the ethics of profession might bring out a better focus to this position. Or is there some way to study the public school superintendent through the lens of the four-process model of moral development. According to Rest & Narvaez (1994), the four processes are 1) moral sensitivity (interpreting the situation); 2) moral judgment (judging which action is morally right or wrong); 3) moral motivation (prioritizing moral values over other personal values), and 4) moral character (having the strength of one's convictions).

2. The size of school district significantly influenced the superintendent's stage of moral judgment. The superintendents of the larger school districts had higher moral according to the results in this study. This study matched Hope's (2008) study of superintendents in the biggest school districts having a high mean school. It also matched both Dexheimer (1969) and Fenstermaker (1994) on their studies that the superintendents working in bigger school districts scored higher on ethical decision-making. There must be a need to question and find understanding of the larger school superintendents and how they determine or process making decisions for a school district. Other moral development surveys or ethical decision-making tests, could be asked qualitative questions to determine characteristics that would benefit future educational leaders. Understanding of moral development and

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determining characteristics of educational leaders from larger school districts with high moral judgment will possibly help with unclear expectations and conflicts that superintendents experience in decision-making when leading a school district (Winters, 2003).

3. The gender of the superintendent significantly influenced their stage of moral judgment based on this research. Females had a higher mean score than males. In Hope's (2008) and Winters' (2003), they also had higher mean scores for moral judgment for their female participants. There is not enough information to understand why gender plays a big part in moral judgment. Information on the bureaucratic thinking process of females related to how males think towards running a organization. Females may have a more principal driven mind set over a authoritarian mind set as males. Over all, learning and understanding how female superintendents from small to large school districts that had a high mean score on moral judgment react with other moral dilemmas would be in the best interest to study. This could provide a better environment for school organizations and provide stronger moral leadership throughout public school districts.

4. Salary was did not show a significant influence on moral judgment with the ANOVA but salary did inversely show significant influence on moral judgment with the stepwise regression analysis. Superintendents making less than $99,999 had higher stage of moral judgment than their peers that made $100,000 or more. What is not known is how many of those superintendents making $99,999 or less were female or male. This study does not match Hope's (2008) study. Though Hope's second highest moral judgment score was the second lowest pay range. Neither

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study would match Fenstermaker's (1994) of the highest salary the more ethical. How the researcher combined the two lowest pay categories could have affect the test results. The larger the district has a higher mean school but smaller the salary the higher the mean score seems to be a conflict. Studying the school districts with the lowest pay grid and how it compares to gender and size of district is important.

Recommendation for Future Research

In any organization, the individual that is in the leadership position determines the direction for success for this organization economically but also morally and ethically. Without the later components, the organization cannot with stand the difficulty and stress that can potentially ruin the organization. Gini (2004) emphasized:

> That ethical leadership extends beyond the individual, that without committed ethical leadership, ethical standards will not be established, maintained, and retained in the life of any organization. The ethics of leadership affects the ethics of the workplace and helps to form the ethical choices and decisions of the workers in the workplace. Leadership sets the pace, communicates ethical standards, and establishes the overall vision, mission, as well as the tone of day-to-day mundane reality. (p. 11)

As leaders of school organizations, it should be a necessary inclusion for superintendents to have the training in ethical (Shapiro & Stefkovich, 2011) and moral leadership. Sendjaya (2005) believes when educational leaders are trained many times the morality of leadership is the neglected element. As stated earlier in Chapter One, Greenfield (as cited in Shapiro & Stefkovich, 2011) believes it is a

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failure of future school leaders if we do not provide the opportunity to be trained in ethics and develop the competence. Which in turns is a failure to the children of our school districts, which we morally obligated to serve.

This study was descriptive for the superintendents in Kansas and Nebraska and it provides information for other studies in the future concerning leadership and moral judgment. Here are recommendations for future studies with respect to this line of research.

1.   Replicate this study in respect to a larger region such as the mid-west or nation wide. Use the demographic variables, which will help in generalization of this study. An expansion of the demographic variables in the research would be beneficial such as ethnic group or religious affiliation. With the larger study, a recommendation would be to use the stratified random sample because of the larger group of superintendents. An additional component to this study would be to identify a specific number of superintendents each state or region that scored high and low on the DIT2 N2 score on moral judgment and do a qualitative questioning concerning their responses.

2.   Replicating this study and also using the Ethical Leadership Scales survey on subordinates (principals, office staff, assistant superintendents, etc.) of the superintendents as a followers survey to research if the subordinates responses about if there superintendent is ethical correlates with the DIT2 moral judgment scores.

3.   Conduct studies that look at not just the moral judgment but also the other three components of moral development: moral sensitivity, moral motivation and moral character of superintendents and building principals.

4.   Use the DIT2 survey as a pretest and posttest for educators who are pursuing there graduate degree in educational leadership and compare these results to the earlier research to determine if ethical course work has an affect to benefits the growth of moral judgment.

5.   Replicate this study comparing superintendents who serve districts of poverty and diversity and those superintendents that serve wealthy districts with a rather homogenous population.

6.   Conduct research on how school board member's stage or moral judgment compares to the superintendent of the same school district. Does the board members collective moral judgment score match or comparative to the superintendent's moral judgment score? If moral judgment scores are similar, does the superintendent influence the board or is it the board that influences the superintendent? Additional demographic variables might be explored, which may include conservative or liberal beliefs, religious faith, years of experience at the positions, age, gender, occupation, etc.

7.   Conduct similar research with five large, medium and small school districts. The superintendent, building principals and teachers of the school district would take the DIT2 online survey. Principals and teachers would be coded for which building they represented. There would be a comparison between the moral judgment of the superintendent, principal and teachers. Is there a

correlation between the administrations N2 scores and their teachers? Demographic variable would be used to see if there is any statistical significance influence on moral judgment.

8. Replicate study by comparing superintendents from schools who required courses in ethics in graduate school or program of study in educational leadership verses those superintendents from schools that did not require ethic courses in graduate school or program of study in educational leadership.

Conclusion

Moral judgment as an element of leadership still needs further attention by scholars and further research in the field of education. Moral development, ethical decision-making and leadership have a symbiotic relationship. According to Sendjaya (2005), "a sound understanding of leadership necessitates the inclusion of objective moral values" (p. 84). The belief that these elements are important is not the issue. Beck and Murphy (1994) posited, "...scholars and practitioners are evidencing a great deal of interest in the moral dimensions of educational leadership and in the ways that ethical commitments and beliefs do and should influence decisions, practices, strategies, and structures" (p.xii). The complexity of moral judgment is evident, but an educational leader's moral judgment level determines and directs the ability of their ethical decision-making (Winters, 2003).

This research study provides data that shows statistically significance in the areas of size of school district with the superintendents leading the largest school districts having higher score for moral judgment. Questions persist why there is a

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higher judgment score with larger schools over small schools? Is it because the superintendent can truly look at situations more objectively and determine what is best for families, students and teachers? Do they may make fewer emotional decisions because they do not have the same emotional ties to families, students and teachers as a small school district superintendent? Are small school superintendents more worried about the bureaucratic system? The data from this study agrees with that of Hope's (2008) research.

The research from this study provides data that shows there is statistical significances that female superintendents score higher on the stage of moral judgment that males. This complements others studies that have determined the same results such as Rest et al. (1999).

The data from the stepwise regression analysis test provide evidence that those superintendents making $99,999 or less had a higher score on moral judgment than their peers making $100,000 or more. This result is interesting since earlier in this study using the ANOVA the bigger school district superintendents had higher moral judgment than the smaller school district superintendents and they typlically have a higher salary, so why do they have a lower moral judgment? The salaries from $99,999 or below are usually smaller district superintendents and smaller school districts have lower moral judgment based on ANOVA scoring. The number of participants and combining some groups of salaries could explain this phenomenon.

The overall low moral judgment score of superintendents in Kansas and Nebraska is a reason to be concerned. The N2 scoring average was 32.28 and puts

administrators at a junior and senior in high school or early years in college score range, which is troubling. All these superintendents have a master's with many securing a specialist or doctoral degree. An assumption is that educational attainment usually advances the stage of moral judgment mean score. The bureaucratic organization make up of school districts and policy may explain the results.

Educational leaders need to understand that leadership is morally purposeful (Burns, 1978). Leading a school district ethically and modeling moral leadership while building positive relationships with faculty and students as well as providing the best possible opportunities for the students is the utmost importance of a superintendent. As leaders, according to Maxey (2002) "we must also understand how to be ethical and moral, have a model of leadership to guide us and use good decision-making skills…Ethical leadership is moral and ethical because leading requires that we understand human nature and relations" (p. 10). This study supports Dexhiemer (1969) Fenstermaker (1994) Winters (2003), and Hope (2008) conclusions that more training in the area of moral judgment and ethical decision-making is needed for superintendents and educational leaders. Graduate programs for educational leaders need to implement ethics and understanding moral development of leaders. As recommended by Winters (2003) and based on the results from this study, more research is needed to better understand the characteristics of superintendents with high levels of moral judgment, which would be a benefit to this field of research. Starratt (2004) stated, "Moral educational leadership is thoroughly contextualized by the core work of the school – learning

and the teaching that cultivates its richest and deepest appropriation and

expression" (p.4).

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Appendix A

2008 ISLLC Standards

STANDARD 1:
An education leader promotes the success of every student by facilitating the development, articulation, implementation, and stewardship of a vision of learning that is shared and supported by all stakeholders.

Function:
A.   Collaboratively develop and implement a shared vision and mission
B.   Collect and use data to identify goals, assess organizational effectiveness, and promote organizational learning
C.   Create and implement plans to achieve goals
D.   Promote continuous and sustainable improvement
E.   Monitor and evaluate progress and revise plans

STANDARD 2:
An education leader promotes the success of every student by advocating, nurturing, and sustaining a school culture and instructional program conducive to student learning and staff professional growth.

Function:
A.   Nurture and sustain a culture of collaboration, trust, learning, and high expectations
B.   Create a comprehensive, rigorous, and coherent curricular program
C.   Create a personalized and motivating learning environment for students
D.   Supervise instruction
E.   Develop assessment and accountability systems to monitor student progress
F.   Develop the instructional and leadership capacity of staff
G.   Maximize time spent on quality instruction
H.   Promote the use of the most effective and appropriate technologies to support teaching and learning
I.   Monitor and evaluate the impact of the instructional program

STANDARD 3:
An education leader promotes the success of every student by ensuring management of the organization, operation, and resources for a safe, efficient, and effective learning environment.

Function:
- A. Monitor and evaluate the management and operational systems
- B. Obtain, allocate, align, and efficiently utilize human, fiscal, and technological resources
- C. Promote and protect the welfare and safety of students and staff
- D. Develop the capacity for distributed leadership
- E. Ensure teacher and organizational time is focused to support quality instruction and student learning

STANDARD 4:
An education leader promotes the success of every student by collaborating with faculty and community members, responding to diverse community interests and needs, and mobilizing community resources.

Function:
- A. Collect and analyze data and information pertinent to the educational environment
- B. Promote understanding, appreciation, and use of the community's diverse cultural, social, and intellectual resources
- C. Build and sustain positive relationships with families and caregivers
- D. Build and sustain productive relationships with community partners

STANDARD 5:
An education leader promotes the success of every student by acting with integrity, fairness, and in an ethical manner.

Function:
- A. Ensure a system of accountability for every student's academic and social success
- B. Model principles of self-awareness, reflective practice, transparency, and ethical behavior
- C. Safeguard the values of democracy, equity, and diversity
- D. Consider and evaluate the potential moral and legal consequences of decision-making
- E. Promote social justice and ensure that individual student needs inform all aspects of schooling

STANDARD 6:
An education leader promotes the success of every student by understanding, responding to, and influencing the political, social, economic, legal, and cultural context

Function:
     A.   Advocate for children, families, and caregivers
     B.   Act to influence local, district, state, and national decisions affecting student learning
     C.   Assess, analyze, and anticipate emerging trends and initiatives in order to adapt leadership strategies

Appendix B

2007 AASA Code of Ethics

AASA's Statement of Ethics for Educational Leaders

An educational leader's professional conduct must conform to an ethical code of behavior, and the code must set high standards for all educational leaders. The educational leader provides professional leadership across the district and also across the community. This responsibility requires the leader to maintain standards of exemplary professional conduct while recognizing that his or her actions will be viewed and appraised by the community, professional associates and students.

The educational leader acknowledges that he or she serves the schools and community by providing equal educational opportunities to each and every child. The work of the leader must emphasize accountability and results, increased student achievement, and high expectations for each and every student.

To these ends, the educational leader subscribes to the following statements of standards.

The educational leader:

1. Makes the education and well-being of students the fundamental value of all decision-making

2. Fulfills all professional duties with honesty and integrity and always acts in a trustworthy and responsible manner

3. Supports the principle of due process and protects the civil and human rights of all individuals.

4. Implements local, state and national laws.

5. Advises the school board and implements the board's policies and administrative rules and regulations

6. Pursues appropriate measures to correct those laws, policies, and regulations that are not consistent with sound educational goals or that are not in the best interest of children.

7. Avoids using his/her position for personal gain through political, social, religious, economic or other influences.

8. Accepts academic degrees or professional certification only form accredited institutions.

9. Maintains the standards and seeks to improve the effectiveness of the profession through research and continuing professional development.

10. Honors all contracts until fulfillment, release or dissolution mutually agreed upon by all parties.

11. Accepts responsibility and accountability for one's own actions and behaviors.

12. Commits to serving others above self.

- Adopted by the ASSA Governing Board, March 1, 2007

Appendix C

Defining Issues Test – 2 (DIT2)

DIT-2

Instructions

This questionnaire is concerned with how you define the issues in a social problem. Several stories about social problems will be described. After each story, there will be a list of questions. The questions that follow each story represent different issues that might be raised by the problem. In other words, the questions / issues raise different ways of judging what is important in making a decision about the social problem. You will be asked to rate and rank the questions in terms of how important each one seems to you.

This questionnaire is in two parts: one part contains the **INSTRUCTIONS** (this part) and the stories presenting the social problems; the other part contains the questions (issues) and the **ANSWER SHEET** on which to write your responses.

Here is an example of the task:

Presidential Election

Imagine that you are about to vote for a candidate for the Presidency of the United States. Imagine that before you vote, you are given several questions, and asked which issue is the most important to you in making up your mind about which candidate to vote for. In this example, 5 items are given. On a rating scale of 1 to 5 (1=Great, 2=Much, 3=Some, 4=Little, 5=No) please rate the importance of the item (issue) by filling in with a pencil one of the bubbles on the answer sheet by each item.

1

Assume that you thought that item #1 (below) was of great importance, item #2 had some importance, item #3 had no importance, item #4 had much importance, and item #5 had much importance. Then you would fill in the bubbles on the answer sheet as shown below.

GREAT	MUCH	SOME	LITTLE	NO	Rate the following 12 issues in terms of importance (1-5)
●	②	③	④	⑤	1. Financially are you personally better off now than you were four years ago?
①	②	●	④	⑤	2. Does one candidate have a superior moral character?
①	②	③	④	●	3. Which candidate stands the tallest?
①	●	③	④	⑤	4. Which candidate would make the best world leader?
①	●	③	④	⑤	5. Which candidate has the best ideas for our country's internal problems, like crime and health care?

Further, the questionnaire will ask you to rank the questions in terms of importance. In the space below, the numbers 1 through 12, represent the item number. From top to bottom, you are asked to fill in the bubble that represents the item in first importance (of those given you to choose from), then second most important, third most important, and fourth most important. Please indicate your top four choices. You might fill out this part, as follows:

Rank which issue is the most important (item number).

Most important item   ●②③④⑤⑥⑦⑧⑨⑩⑪⑫   Third most important   ①②③●⑤⑥⑦⑧⑨⑩⑪⑫

Second most important   ①②③④●⑥⑦⑧⑨⑩⑪⑫   Fourth most important   ①●③④⑤⑥⑦⑧⑨⑩⑪⑫

Note that some of the items may seem irrelevant to you (as in item #3) or not make sense to you—in that case, **rate** the item as "No" importance and do not **rank** the item. Note that in the stories that follow, there will be 12 items for each story, not five. Please make sure to consider all 12 items (questions) that are printed after each story.

In addition you will be asked to state your preference for what action to take in the story. After the story, you will be asked to indicate the action you favor on a three-point scale (1 = strongly favor some action, 2 = can't decide, 3 = strongly oppose that action).

In short, read the story from this booklet, and then fill out your answers on the answer sheet. Please use a #2 pencil. If you change your mind about a response, erase the pencil mark cleanly and enter your new response.

[Notice the second part of this questionnaire, the Answer Sheet. The Identification Number at the top of the answer sheet may already be filled in when you receive your materials. If not, you will receive instructions about how to fill in the number. If you have questions about the procedure, please ask now.

Please turn now to the Answer Sheet.]

2

Famine— (Story #1)

The small village in northern India has experienced shortages of food before, but this year's famine is worse than ever. Some families are even trying to feed themselves by making soup from tree bark. Mustaq Singh's family is near starvation. He has heard that a rich man in his village has supplies of food stored away and is hoarding food while its price goes higher so that he can sell the food later at a huge profit. Mustaq is desperate and thinks about stealing some food from the rich man's warehouse. The small amount of food that he needs for his family probably wouldn't even be missed.

[If at any time you would like to reread a story or the instructions, feel free to do so. Now turn to the Answer Sheet, go to the 12 issues and rate and rank them in terms of how important each issue seems to you.]

Reporter— (Story #2)

Molly Dayton has been a news reporter for the *Gazette* newspaper for over a decade. Almost by accident, she learned that one of the candidates for Lieutenant Governor for her state, Grover Thompson, had been arrested for shop-lifting 20 years earlier. Reporter Dayton found out that early in his life, Candidate Thompson had undergone a confused period and done things he later regretted, actions which would be very out-of-character now. His shop-lifting had been a minor offense and charges had been dropped by the department store. Thompson has not only straightened himself out since then, but built a distinguished record in helping many people and in leading constructive community projects. Now, Reporter Dayton regards Thompson as the best candidate in the field and likely to go on to important leadership positions in the state. Reporter Dayton wonders whether or not she should write the story about Thompson's earlier troubles because in the upcoming close and heated election, she fears that such a news story could wreck Thompson's chance to win.

[Now turn to the Answer Sheet, go to the 12 issues for this story, rate and rank them in terms of how important each issue seems to you.]

3

180

School Board— (Story #3)

Mr. Grant has been elected to the School Board District 190 and was chosen to be Chairman. The district is bitterly divided over the closing of one of the high schools. One of the high schools has to be closed for financial reasons, but there is no agreement over which school to close. During his election to the school board, Mr. Grant had proposed a series of "Open Meetings" in which members of the community could voice their opinions. He hoped that dialogue would make the community realize the necessity of closing one high school. Also he hoped that through open discussion, the difficulty of the decision would be appreciated, and that the community would ultimately support the school board decision. The first Open Meeting was a disaster. Passionate speeches dominated the microphones and threatened violence. The meeting barely closed without fist-fights. Later in the week, school board members received threatening phone calls. Mr. Grant wonders if he ought to call off the next Open Meeting.

[Now turn to the Answer Sheet, go to the 12 issues for this story, rate and rank them in terms of how important each issue seems to you.]

Cancer— (Story #4)

Mrs. Bennett is 62 years old, and in the last phases of colon cancer. She is in terrible pain and asks the doctor to give her more pain-killer medicine. The doctor has given her the maximum safe dose already and is reluctant to increase the dosage because it would probably hasten her death. In a clear and rational mental state, Mrs. Bennett says that she realizes this; but she wants to end her suffering even if it means ending her life. Should the doctor give her an increased dosage?

[Now turn to the Answer Sheet, go to the 12 issues for this story, rate and rank them in terms of how important each issue seems to you.]

Demonstration — (Story #5)

Political and economic instability in a South American country prompted the President of the United States to send troops to "police" the area. Students at many campuses in the U.S.A. have protested that the United States is using its military might for economic advantage. There is widespread suspicion that big oil multinational companies are pressuring the President to safeguard a cheap oil supply even if it means loss of life. Students at one campus took to the streets, in demonstrations, tying up traffic and stopping regular business in the town. The president of the university demanded that the students stop their illegal demonstrations. Students then took over the college's administration building, completely paralyzing the college. Are the students right to demonstrate in these ways?

[Now turn to the Answer Sheet, go to the 12 issues for this story, rate and rank them in terms of how important each issue seems to you.]

4

DIT-2 Answer Sheet

IDENTIFICATION NUMBER

Please read story #1 in the INSTRUCTIONS booklet.

Famine -- (Story #1)

What should Mustaq Singh do? Do you favor the action of taking the food? (Mark one.)

① Should take the food ② Can't decide ③ Should not take the food

GREAT MUCH SOME LITTLE NO

Rate the following 12 issues in terms of importance (1-5)

1. Is Mustaq Singh courageous enough to risk getting caught for stealing?
2. Isn't it only natural for a loving father to care so much for his family that he would steal?
3. Shouldn't the community's laws be upheld?
4. Does Mustaq Singh know a good recipe for preparing soup from tree bark?
5. Does the rich man have any legal right to store food when other people are starving?
6. Is the motive of Mustaq Singh to steal for himself or to steal for his family?
7. What values are going to be the basis for social cooperation?
8. Is the epitome of eating reconcilable with the culpability of stealing?
9. Does the rich man deserve to be robbed for being so greedy?
10. Isn't private property an institution to enable the rich to exploit the poor?
11. Would stealing bring about more total good for everybody concerned or wouldn't it?
12. Are laws getting in the way of the most basic claim of any member of a society?

Rank which issue is the most important (item number).

Most important item   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Third most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
Second most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Fourth most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Now please return to the Instructions booklet for the next story.

Reporter -- (Story #2)

Do you favor the action of reporting the story? (Mark one.)

① Should report the story ② Can't decide ③ Should not report the story

GREAT MUCH SOME LITTLE NO

Rate the following 12 issues in terms of importance (1-5)

1. Doesn't the public have a right to know all the facts about all the candidates for office?
2. Would publishing the story help Reporter Dayton's reputation for investigative reporting?
3. If Dayton doesn't publish the story wouldn't another reporter get the story anyway and get the credit for investigative reporting?
4. Since voting is such a joke anyway, does it make any difference what reporter Dayton does?
5. Hasn't Thompson shown in the past 20 years that he is a better person than his earlier days as a shop-lifter?
6. What would best serve society?
7. If the story is true, how can it be wrong to report it?
8. How could reporter Dayton be so cruel and heartless as to report the damaging story about candidate Thompson?
9. Does the right of "habeas corpus" apply in this case?
10. Would the election process be more fair with or without reporting the story?
11. Should reporter Dayton treat all candidates for office in the same way by reporting everything she learns about them, good and bad?
12. Isn't it a reporter's duty to report all the news regardless of the circumstances?

Rank which issue is the most important (item number).

Most important item   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Third most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
Second most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Fourth most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Now please return to the Instructions booklet for the next story.

PLEASE DO NOT WRITE IN THIS AREA

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School Board -- (Story #3)

Do you favor calling off the next Open Meeting?

① Should call off the next open meeting　② Can't decide　③ Should have the next open meeting

GREAT MUCH SOME LITTLE NO

Rate the following 12 issues in terms of importance (1-5)

①②③④⑤　1. Is Mr. Grant required by law to have Open Meetings on major school board decisions?

①②③④⑤　2. Would Mr. Grant be breaking his election campaign promises to the community by discontinuing the Open Meetings?

①②③④⑤　3. Would the community be even angrier with Mr. Grant if he stopped the Open Meetings?

①②③④⑤　4. Would the change in plans prevent scientific assessment?

①②③④⑤　5. If the school board is threatened, does the chairman have the legal authority to protect the Board by making decisions in closed meetings?

①②③④⑤　6. Would the community regard Mr. Grant as a coward if he stopped the open meetings?

①②③④⑤　7. Does Mr. Grant have another procedure in mind for ensuring that divergent views are heard?

①②③④⑤　8. Does Mr. Grant have the authority to expel troublemakers from the meetings or prevent them from making long speeches?

①②③④⑤　9. Are some people deliberately undermining the school board process by playing some sort of power game?

①②③④⑤　10. What effect would stopping the discussion have on the community's ability to handle controversial issues in the future?

①②③④⑤　11. Is the trouble coming from only a few hotheads, and is the community in general really fair-minded and democratic?

①②③④⑤　12. What is the likelihood that a good decision could be made without open discussion from the community?

Rank which issue is the most important (item number).

Most important item　①②③④⑤⑥⑦⑧⑨⑩⑪⑫　　Third most important　①②③④⑤⑥⑦⑧⑨⑩⑪⑫

Second most important　①②③④⑤⑥⑦⑧⑨⑩⑪⑫　　Fourth most important　①②③④⑤⑥⑦⑧⑨⑩⑪⑫

Now please return to the Instructions booklet for the next story.

Cancer -- (Story #4)

Do you favor the action of giving more medicine?

① Should give Mrs. Bennett an increased dosage to make her die　② Can't decide　③ Should not give her an increased dosage

GREAT MUCH SOME LITTLE NO

Rate the following 12 issues in terms of importance (1-5)

①②③④⑤　1. Isn't the doctor obligated by the same laws as everybody else if giving an overdose would be the same as killing her?

①②③④⑤　2. Wouldn't society be better off without so many laws about what doctors can and cannot do?

①②③④⑤　3. If Mrs. Bennett dies, would the doctor be legally responsible for malpractice?

①②③④⑤　4. Does the family of Mrs. Bennett agree that she should get more painkiller medicine?

①②③④⑤　5. Is the painkiller medicine an active heliotropic drug?

①②③④⑤　6. Does the state have the right to force continued existence on those who don't want to live?

①②③④⑤　7. Is helping to end another's life ever a responsible act of cooperation?

①②③④⑤　8. Would the doctor show more sympathy for Mrs. Bennett by giving the medicine or not?

①②③④⑤　9. Wouldn't the doctor feel guilty from giving Mrs. Bennett so much drug that she died?

①②③④⑤　10. Should only God decide when a person's life should end?

①②③④⑤　11. Shouldn't society protect everyone against being killed?

①②③④⑤　12. Where should society draw the line between protecting life and allowing someone to die if the person wants to?

Rank which issue is the most important (item number).

Most important item　①②③④⑤⑥⑦⑧⑨⑩⑪⑫　　Third most important　①②③④⑤⑥⑦⑧⑨⑩⑪⑫

Second most important　①②③④⑤⑥⑦⑧⑨⑩⑪⑫　　Fourth most important　①②③④⑤⑥⑦⑧⑨⑩⑪⑫

Now please return to the Instructions booklet for the next story.

PLEASE DO NOT WRITE IN THIS AREA

183
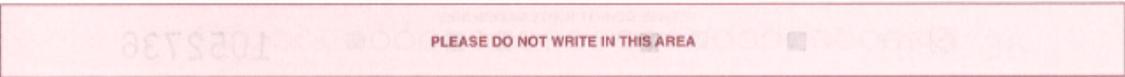
Demonstration -- (Story #5)
Do you favor the action of demonstrating in this way?

① Should continue demonstrating in these ways   ② Can't decide   ③ Should not continue demonstrating in these ways

GREAT MUCH SOME LITTLE NO

Rate the following 12 issues in terms of importance (1-5)

① ② ③ ④ ⑤   1. Do the students have any right to take over property that doesn't belong to them?
① ② ③ ④ ⑤   2. Do the students realize that they might be arrested and fined, and even expelled from school?
① ② ③ ④ ⑤   3. Are the students serious about their cause or are they doing it just for fun?
① ② ③ ④ ⑤   4. If the university president is soft on students this time, will it lead to more disorder?
① ② ③ ④ ⑤   5. Will the public blame all students for the actions of a few student demonstrators?
① ② ③ ④ ⑤   6. Are the authorities to blame by giving in to the greed of the multinational oil companies?
① ② ③ ④ ⑤   7. Why should a few people like Presidents and business leaders have more power than ordinary people?
① ② ③ ④ ⑤   8. Does this student demonstration bring about more or less good in the long run to all people?
① ② ③ ④ ⑤   9. Can the students justify their civil disobedience?
① ② ③ ④ ⑤   10. Shouldn't the authorities be respected by students?
① ② ③ ④ ⑤   11. Is taking over a building consistent with principles of justice?
① ② ③ ④ ⑤   12. Isn't it everyone's duty to obey the law, whether one likes it or not?

Rank which issue is the most important (item number).

Most important item   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Third most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
Second most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Fourth most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Please provide the following information about yourself:

1. Age in years:

2. Sex (mark one): ○ Male   ○ Female

3. Level of Education (mark highest level of formal education attained, if you are currently working at that level [e.g., Freshman in college] or if you have completed that level [e.g., if you finished your Freshman year but have gone on no further].)

⓪ ⓪
① ①
② ②
③ ③
④ ④
⑤ ⑤
⑥ ⑥
⑦ ⑦
⑧ ⑧
⑨ ⑨

   ○ Grade 1 to 6
   ○ Grade 7, 8, 9
   ○ Grade 10, 11, 12
   ○ Vocational/technical school (without a bachelor's degree) (e.g., Auto mechanic, beauty school, real estate, secretary, 2-year nursing program).
   ○ Junior college (e.g., 2-year college, community college, Associate Arts degree)
   ○ Freshman in college in bachelor degree program.
   ○ Sophomore in college in bachelor degree program.
   ○ Junior in college in bachelor degree program.
   ○ Senior in college in bachelor degree program.
   ○ Professional degree (Practitioner degree beyond bachelor's degree) (e.g., M.D., M.B.A., Bachelor of Divinity, D.D.S. in Dentistry, J.D. in law, Masters of Arts in teaching, Masters of Education [in teaching], Doctor of Psychology, Nursing degree along with 4-year Bachelor's degree)
   ○ Masters degree (in academic graduate school)
   ○ Doctoral degree (in academic graduate school, e.g., Ph.D. or Ed.D.)
   ○ Other Formal Education. (Please describe: _____)

4. In terms of your political views, how would you characterize yourself (mark one)?
   ○ Very Liberal
   ○ Somewhat Liberal
   ○ Neither Liberal nor Conservative
   ○ Somewhat Conservative
   ○ Very Conservative

5. Are you a citizen of the U.S.A.?
   ○ Yes   ○ No

6. Is English your primary language?
   ○ Yes   ○ No

Thank You.

Dilemma #6
Do you favor the action?

① Strongly Favor ② Favor ③ Slightly Favor ④ Neutral ⑤ Slightly Disfavor ⑥ Disfavor ⑦ Strongly Disfavor

GREAT MUCH SOME LITTLE NO

Rate the following 12 issues in terms of importance (1-5)

① ② ③ ④ ⑤ 1.
① ② ③ ④ ⑤ 2.
① ② ③ ④ ⑤ 3.
① ② ③ ④ ⑤ 4.
① ② ③ ④ ⑤ 5.
① ② ③ ④ ⑤ 6.
① ② ③ ④ ⑤ 7.
① ② ③ ④ ⑤ 8.
① ② ③ ④ ⑤ 9.
① ② ③ ④ ⑤ 10.
① ② ③ ④ ⑤ 11.
① ② ③ ④ ⑤ 12.

Rank which issue is the most important (item number).

Most important item   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
Second most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Third most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
Fourth most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Dilemma #7
Do you favor the action?

① Strongly Favor ② Favor ③ Slightly Favor ④ Neutral ⑤ Slightly Disfavor ⑥ Disfavor ⑦ Strongly Disfavor

GREAT MUCH SOME LITTLE NO

Rate the following 12 issues in terms of importance (1-5)

① ② ③ ④ ⑤ 1.
① ② ③ ④ ⑤ 2.
① ② ③ ④ ⑤ 3.
① ② ③ ④ ⑤ 4.
① ② ③ ④ ⑤ 5.
① ② ③ ④ ⑤ 6.
① ② ③ ④ ⑤ 7.
① ② ③ ④ ⑤ 8.
① ② ③ ④ ⑤ 9.
① ② ③ ④ ⑤ 10.
① ② ③ ④ ⑤ 11.
① ② ③ ④ ⑤ 12.

Rank which issue is the most important (item number).

Most important item   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
Second most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Third most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
Fourth most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

PLEASE DO NOT WRITE IN THIS AREA

◎ ○ ○ ○ ○ ○ ■ ○ ○ ○ ○ ○ ■ ○ ○ ○ ○ ○ ○ ○ ■ ○ ○ ○   1052736

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Appendix D

Moral Judgment and Kansas and Nebraska superintendents

Demographic Survey

DEMOGRAPHIC SURVEY INFORMATION
(On Qualtrics survey demographic information)

The items should be completed by checking the tab with the appropriate response

1. What is the enrollment of your school district?
   __ 849 or less
   __850 to 3,499
   __3,500 or more

2. How many years of experience do you have as a school administrator?
   __0-5 years
   __6-10 years
   __11-15 years
   __16-20 years
   __21-25 years
   __26 years or more

3. Mark(tab) your appropriate age bracket.
   __ 25-30 years
   __31-40 years
   __41-50 years
   __51-60 years
   __61-70 years
   __70 years or over

4. Have you ever had college-level coursework or professional development in ethics.
   __ Yes
   __ No

5. What is your gender?
   __Male
   __Female

6. How many years have you been a superintendent?
   __ 0-5 years
   __ 6-10 years
   __ 11-15 years
   __ 16-20 years
   __ 21-25 years
   __ 26 or more year

7. What is your salary?
   __$50,000 - $74,999
   __$75,000 - $99,999
   __$100,000 - $124,999
   __$125,000 - $149,999
   __$150,000 - $199,999
   __$200,000 or more

8. Mark (tab) the appropriate educational level obtained?
   _Master's Degree plus District Level Certification
   _Education Specialist
   _Ph.D. or Ed.D.

9. What state are you at superintendent?
   __ Kansas
   __Nebraska

Electronic Demographic Survey

Appendix E

Cover Letter

May 18, 2016

Research Title: *Analysis of the Moral Judgment of Superintendents in Kansas and Nebraska*

Co-Researcher: Joel Applegate
Principal Researcher: Dr. Jeffrey Zacharakis

Research Description
    You are invited to participate in a research study that examines the stage of moral judgment of superintendents in Kansas and Nebraska. The survey instrument that you are being asked to complete is used to measure cognitive moral development by solving dilemmas and explaining your choice. As superintendent, you will rate and rank the items on the survey in terms of importance. There are five vignettes to respond to. This survey should take only 20 minutes to complete which includes some demographic information.

Risks and Benefits
    Risk for participation in this study is minimal. Your answers are completely confidential and will be only used for analytical purposes and summaries in which no individual's answers can be identified. Your survey will be treated with complete anonymity and participation is voluntary. When you fill out the survey, you will have to put in a 5-digit code. The code must have three numbers, one letter and one character (example: 248k?).

How the Results Will Be Used
    The population for this research is selecting all public school superintendents in Kansas and Nebraska for the 2015-2016 academic year. Your participation in this study will strengthen the understanding of superintendent moral judgment and decision-making in Kansas and Nebraska, and hopefully lead improved practices and training in ethical leadership.
    The results from the survey will be used in a couple of ways: 1) to help contribute to the body of research in educational leadership, and 2) to assist educational entities that are training educator for educational leadership. Your responses to the survey will strengthen the findings of this research. I appreciate you taking the time to fill out this survey.

Contact Information for Problems/Questions
    If you have any questions or would like further information, please feel free to contact me at 308-784-5474, cell phone 308-325-6323 or by email joel.applegate@cozadschools.net. You may also contact my Professor Dr. Jeffrey

Zacharakis at 785-532-5872 or by email jzachara@ksu.edu in the Department of Educational Leadership at Kansas State University.

Terms of Participation

      I understand this project is research, and that my participation is completely voluntary. I also understand that if I decide to participate in this study, I may with draw my consent at any time, and stop participating at any time without explanation, penalty, or loss of benefits.
      I verify that by clicking on the participation link to this survey I consent that I have read and understand this form, and willingly agree to participate in this study under the terms described.

Please click on the link to the online survey
https://kstate.qualtrics.com/SE/?SID=SV_3Ow0RcPzPK8GBSt

Please complete this web-based survey by **Thursday, June 30th, 2016**.

Thank you in advance for your time and effort in completing the survey.

Respectfully,

Joel Applegate

Joel Applegate
Doctoral Candidate
Department of Educational Leadership
Kansas State University

Appendix F

Follow-up Email

June 1, 2016

I truly appreciate your participation in this doctorate research survey.
On Wednesday May 25th, you should have received an email inviting you to participate in the doctorate reach survey titled: *Analysis of the Moral Judgment of Superintendents in Kansas and Nebraska*

Co-Researcher: Joel Applegate
Principal Researcher: Dr. Jeffrey Zacharakis

If you have not already done so, please click the link below to complete the survey by **June 30, 2016.**

Your answers are completely confidential and will be only used for analytical purposes and summaries in which no individual's answers can be identified. Your survey will be treated with complete anonymity and participation is voluntary. When you fill out the survey, you will have to put in a 5-digit code. The code must have three numbers, one letter and one character (example: 248k?).

Please click on the link to the online survey
https://kstate.qualtrics.com/SE/?SID=SV_3Ow0RcPzPK8GBSt

If you have already completed the survey, thank you for your participation and please disregard this email.

Contact Information for Problems/Questions
          If you have any questions or would like further information, please feel free to contact me at 308-784-5474, cell phone 308-325-6323 or by email joel.applegate@cozadschools.net. You may also contact my Professor Dr. Jeffrey Zacharakis at 785-532-5872 or by email jzachara@ksu.edu in the Department of Educational Leadership at Kansas State University.

Thank you in advance for your time and effort in completing the survey.

Respectfully,

Joel Applegate
Joel Applegate
Doctoral Candidate
Department of Educational Leadership
Kansas State University

Appendix G

IRB Approval Letter

KANSAS STATE | University Research Compliance Office
U N I V E R S I T Y

TO: Jeff Zacharakis   Proposal Number: 8260
          Educational Leadership
          326 Bluemont

FROM: Rick Scheidt, Chair
          Committee on Research Involving Human Subjects

DATE: 04/12/2016

RE: Proposal Entitled, "Analysis of the Moral Judgment of Superintendents in Kansas and Nebraska"

The Committee on Research Involving Human Subjects / Institutional Review Board (IRB) for Kansas State University has reviewed the proposal identified above and has determined that it is EXEMPT from further IRB review. This exemption applies only to the proposal - as written – and currently on file with the IRB. Any change potentially affecting human subjects must be approved by the IRB prior to implementation and may disqualify the proposal from exemption.

Based upon information provided to the IRB, this activity is exempt under the criteria set forth in the Federal Policy for the Protection of Human Subjects, **45 CFR §46.101, paragraph b, category: 2, subsection: ii.**

Certain research is exempt from the requirements of HHS/OHRP regulations. A determination that research is exempt does not imply that investigators have no ethical responsibilities to subjects in such research; it means only that the regulatory requirements related to IRB review, informed consent, and assurance of compliance do not apply to the research.

Any unanticipated problems involving risk to subjects or to others must be reported immediately to the Chair of the Committee on Research Involving Human Subjects, the University Research Compliance Office, and if the subjects are KSU students, to the Director of the Student Health Center.