

**LEADERSHIP AND THE TRANSFORMATION OF VALUES**

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### **Executive Summary**

This article on leadership serves as an important point of entry to the understanding and teaching of values with the goal of improving teacher effectiveness. As a dynamic process, leadership can take many forms. Considerable attention has been given to this process in both formal and informal sources. In fact, the literature abounds with information relating to the numerous theoretical points of entry that are possible for exercising leadership. However, as described in what follows, there is a paucity of information pertaining to the linkage between values and leadership as the transformation of values. The central purpose of this article is to address the latter issues, especially from the vantage ground of values in the acculturation process, and their significance for the process of leadership. In so doing, the authors provide an analysis of the following: 1) Key transformational concepts of the shaping and reshaping forces; 2) The setting within the macro/micro environment; 3) Contributions of some past theories of leadership, and a prototype of transformational leadership; 4) Societal forces affecting the acculturation process, including nine values of acculturation; 5) Content analysis of the literature, involving four databases; 6) A working model of leadership, such as The Global Society for the Advancement of Leadership (GSAL); and 7) A key element in enhancing teaching effectiveness is that the teacher and the student work from a common understanding of each other's value base. It is the conclusion of this paper that there are common core values which are crucial to the educational process. Furthermore, this common value base is applicable to and can be transferred to the students in the process of teaching any subject in the Embry-Riddle Aeronautical University curriculum. The key elements in this transformational process are the ability to cope, the ability to interact, and the ability to apply the values.

## 1. SOME KEY TRANSFORMATIONAL CONCEPTS

It should be noted that the concepts relating to the transformation process of values are not new or novel, by any means. What is pertinent in this discussion is the application of the concepts to various situations and settings.

First, values provide the directional force whereby individuals are able to reshape their practices, sentiments, ideas, conventions and attitudes regarding their roles in achieving individual or organizational goals (Farrah, 1993). A foremost leader in the treatment of leadership, especially in political science, John MacGregor Burns (1978) states that the ethical imperatives crucial to transformational leadership include trust, commitment, integrity, credibility, charisma, inspiration, and purity of purpose.

Second, acculturation is the process of transmitting - actually, teaching - the cultural traits, practices, conventions, values, and sentiments within persons or groups of a nation. In Democracy and Education, Dewey (1916) laid the foundation for the acculturation process in education. Although the unabridged dictionary defines acculturation as "one group or persons of one culture adapting to the culture of another nation, or modification of an individual or group in one culture by borrowing and adapting cultural traits from another nation or different culture", the former idea of transmission is more appropriate for its importance to leadership.

Third, the concepts of shaping and reshaping, really the catalytic agents in the transformation of values, have historical antecedents in the literary works of Goethe. In German, Goethe wrote, "Gestaltung, Umgestaltung, Das ew'gen, 'Sinnes ew'ge Unterhaltung," or "Shaping - reshaping: The

eternal spirit's eternal pastime" (Schorer, 1958). Quite clearly, as Goethe and Jung, poet and psychiatrist respectively, noted, the concepts of shaping and reshaping are not new by any means (Schorer, 1958)! In contemporary usage, shaping refers to the external forces which converge on the individual. These forces which shape the individual emanate from the macro or micro environments of political, economic, social, religious, educational, or mass media sources of influence (Farrah, 1977). Thus, these sources, as it were, "set the stage" for the formation of the individual's value system (Farrah, 1972).

Conversely, reshaping involves the individual's response or reaction to these sources of influence. The response may be immediate or latent. For example, if the shaping forces come from the schools, then this influence is latent because of the delayed maturation process. Of course, the nature of the response is dynamically and reciprocally related to the individual's perception of the shaping values (Schorer, 1958).

Fourth, it is important to contrast the different styles of leadership inherent in the concepts of transformation and transaction. In the case of transactional leadership, the rationale for it involves the two factors of contingent reward, and management by exception (Bass, 1981). Whereas contingent reward leadership is regarded as an active and agreed-upon exchange (i.e., of objectives) between leaders and followers, the resultant rewards are a form of recognition from the leader for the accomplishment of the objective. In addition to this recognition, there may be bonuses or merit rewards (Bass, 1985). The crucial aspect here really is job performance. Thus,

if the leader clearly specifies the objectives that followers are to achieve, then rewards will be given for satisfactory performance. Here, one may infer that the more congruent the objectives or goals are between the leader and his or her subordinates, the greater will be the possibility of achieving mutually agreed-upon objectives.

As a result, the process is enhanced by further communications between the leader and followers, where formal or informal contracts specify the terms of the agreement for any work done, as well as the rewards to follow. The effective leader knows how to model the behavior desired so that he or she can live up to the role expectations of the followers. When the leader fails to fulfill these aforesaid expectations, motivation suffers. There could also be diminished feeling of trust and respect for the leader. In addition to the element of trust, Burns stresses the "pervasiveness" of transformational leadership, and that "It is an affair of parents, teachers, and peers as well as preachers and politicians" (Burns, 1978). These latter significant others also play dominant roles in the acculturation process or the shaping and reshaping of values - especially academic values.

In terms of the second factor of transactional leadership, there is the more passive style of management by exception. The dominant themes here rely on observing mistakes and not intervening until something has gone wrong. In passing, one notes that this passive style of management (i.e., "do things right" or there is intervention) is quite different in meaning than the leadership style which is dynamic and active (i.e., "do the right things"). This comparison by Bennis (1989) is an excellent contrast between the two styles of leadership, transactional in the

former instance, and transformational in the latter.

Therefore, management by exception is contextual in nature. For example, if something is going well, leave it alone! However, if the "know how" suffers or things are not done right, then it is time to take action to correct the situation or process. This kind of emphasis might be appropriate or efficient for more immediate goals or tasks, but, eventually, if the process of change and long-range planning are neglected, management by exception could well lower standards of excellence!

Fifth, transformational leadership is a different philosophy. Within this concept, there are these attributes of shaping and reshaping. As defined earlier, values then become the mainspring by which an individual is able to cope, to interact, and to apply those necessary elements of acculturation (Farrah, 1994). Herein, if one examines this concept currently known as leadership, training, and so on, one recognizes the weakness: the lack of an integrative approach which can be dynamic, active, and personal. The reader will note that, in order to avoid passivity, coping, interacting and applying are active verbs. In university founded longitudinal studies involving data-generated information from nationwide and European samples, beginning in 1977 and continuing to the present, Farrah (1977) identified these three verbs to describe an aspect of the reshaping process for the transformation of values. Therefore, it is incumbent upon those who deal with leadership and values to maximize the talents of others so that their experiences are meaningful in their lives (Burns, 1978).

Since transformational leadership is a dynamic process involving change of some kind, one begs the question: What is it that

the leader transforms as a shaping force in the micro environment? To the extent that he or she models this type of leadership, is it one or more of the following qualities that are transformed: trust, commitment, integrity, credibility, charisma, inspiration, influence, or purity of purpose? If indeed these personal qualities can be transformed, then the latter may act in concert to produce a difference. For example, if the leader transforms commitment, then it can be inferred that commitment produces a difference in credibility and *vice versa*!

Suppose for instance, that the shaping force happens to come from the mass media (where there is often distortion in meaning), how does the individual transform that information so he or she can reshape the phenomena for meaning to him or her? There are also the various obvious distortions that come from political leaders who use their campaigns for shaping public opinions. It is crucial for the person involved to have the abilities and skills that are inherent in the interaction process to reshape this phenomena also. Within this context, the individual, often caught in a maze of conflicting values, is unable to deal with change, stress or unfavorable conditions.

## 2. THE SETTING WITHIN THE MACRO/MICRO ENVIRONMENT

In order to better understand the macro/micro environment, it is important to recognize the shaping forces and the setting that have characterized the *Zeitgeist* (i.e., spirit of the times) in this rapidly fading century (Spengler, 1939). For such activities, as the appreciation of the humanities to making a living, or to just being able to survive within the confines of inner cities, are characteristics of this century. Spengler (1939), a historiographer, used three prototype cultures for his historical content and treatment of the Appolinian, Faustion, and Magian with an emphasis on the shaping forces within each culture.

Another noted historiographer, Arnold Toynbee (1947), examined the cultural risks associated with a growing materialism, hedonism, a loss of purpose, and an erosion of values. In his historical analysis, Toynbee borrows two important concepts from modern behavioral psychology: stimulus and response. In this succinct abridgment, Toynbee uses the thesis of "challenge" and the antithesis of "response" - or shaping and reshaping respectively - in his historical analysis of 26 civilizations. From Toynbee's vantage ground, it is quite clear that a civilization survives when it is able to respond to the challenges confronting it. He uses the Eskimos as an example of a surviving civilization because of their ability to cope with the dangers of a harsh environment and limited resources. The daily struggles of the Eskimo to survive are so intense that little time remains for leisure activities, such as music, art, or other areas of the humanities. Instead, survival at all costs is the key issue.

Is this factor of survival, albeit for different reasons, also an issue today?

For example, within the twentieth century, consider the tremendous shaping forces and upheavals in matters political, economic, cultural, and intellectual. Shifting from a rural, agricultural society to an expanding, industrial economy, our country had been experiencing the pains of a changing society. There have been cyclical economic booms and depressions of unparalleled magnitudes, as well as devastating wars, revolutions, alarming examples of nationalistic and racial intolerance (Beard and Beard, 1939). Finally, there has been extensive experimentation in art, music, and literature.

One may note that, in a way, reshaping occurred in this manner: new approaches seriously questioned time-honored traditions, institutions, and dogmas. The reshaping of values involved new perceptions about the vastness of the universe, subatomic physics, the insignificance of life, quantum theory, non-Euclidean Geometry, relativity, nuclear energy, the "Alpha Helix" of Linus Pauling, and the "Double Helix" of Watson and Crick, which greatly contributed to the science of molecular biology and the discovery of DNA.

Finally, much precision is lost and a deeper awareness of the acculturation process is sidetracked if the term "culture" is used to describe a particular group or setting. Nevertheless, this interpretation of culture is very popular and appears in serious and, not so serious, writing. Rather than specifying certain practices, folkways, or conventions that are characteristic of the particular group involved, one notes references made to a

“thick” or “thin” culture, or the group being more or less homogeneous in purpose. This meaning has been applied in the business world, in educational institutions, and in a variety of other settings. The utilitarian use of culture completely ignores the various societal levels of behavior or responding mechanisms. In the context of this paper, the concepts of values, ideas, folkways, mores, practices, and sentiments are viewed as ways of describing activities *within* a culture.

The aforesaid concepts are by no means all-inclusive. Rather, these clarifications are utilized to provide the reader with a clearer understanding of their use in this article. In the next section, the authors describe some past theories of leadership.

### 3. CONTRIBUTIONS OF SOME PAST THEORIES OF LEADERSHIP

While more informal sources were previously cited in order to clarify the key concepts of transformational leadership, the following affords an analysis of some contributions from the literature that pertain to the transformational processes of shaping and reshaping. In particular, the sources reviewed are those which are especially pertinent to the important role that values have in the acculturation process. We conclude this section with a discussion of a special prototype of the transformational leader *par excellence* -- Mahatma Gandhi.

Although there are over 350 theories of leadership (Bennis and Nanus, 1985), often intermixed with the concept of management, there has been a blurring of the underlying differences not only in leadership, but the contrast between leadership and management. One gathers from this abundance of material that, while manpower is considered a resource, the primary concern of management is having adequate personnel to perform the task at hand. In management, the motivation techniques concentrate on pay and benefits, a form of *transactional leadership*.

On the other hand, transformational leadership addresses achievement of objectives on a more individual level. Therefore, leaders attempt to motivate their personnel in a completely different manner. They may apply methods beyond mere job satisfaction, such as team building in order to inspire workers to become more actively involved in accomplishing organizational goals.

For example, during a ten year period, Farrah (1993) interviewed over 400 U.S. air force officers in order to determine their salient style of leadership. One of his conclusions was that management has a

mechanistic quality as opposed to the creative aspects of leadership. The former is characterized by "know-how" and the latter by "think-how". Whereas the authority of management can be delegated, the responsibility of leadership cannot be. The real crucial difference between leadership and management requires a review of the core processes involved. Management functions, for example, include planning, organizing, directing, coordinating, controlling, budgeting, staffing, and problem solving. On the other hand, concerning especially the idea of transformational leadership, one finds the need to establish direction for personnel: aligning people, motivating and inspiring workers.

Many experts in the field have categorized leadership in the affective domain, so that qualities such as spirit, personality, and vision are integral characteristics. In another vein, management belongs to the domain where mind calculation, routine - those mechanistic functions - are paramount. Contrasted another way, consider the following split-page technique (Bennis, 1989):

Manager

Administers

Maintains

Focuses on system and structure

Relies on control

Does things right

Leader

Innovates

Develops

Focuses on People

Inspires, trusts

Does the right thing



As can be seen, regardless of what characteristics are ascribed to either a manager or leader, there is agreement that these are dominant themes for each group.

Early in this century, John Dewey, the distinguished educational philosopher, provided insights into the process of acculturation, especially in the world of educational thought. In 1916, he lucidly describes how values, traditions, practices, and conventions were transmitted from generation to generation in complex civilizations. In Democracy and Education, he maintained that a civilization is "too complex to be assimilated *in toto*." Rather, "It has to be broken up into portions, as it were, and assimilated piecemeal, in a gradual and graded way" (Dewey, 1916).

A second significant landmark in the definition of mission and values of acculturation also occurred during Dewey's era - about 75 years ago. It was during this time that many educators began to urge a reorganization of the curriculum in order to give more continuity and unity to the students' programs. Accordingly, the Commission on Reorganization of Secondary Schools issued its famous seven *Cardinal Principles of Secondary Education*.

Historically, it was an appropriate time for both the specializing and unifying characteristics of these objectives or *values*, because they were really the appraisal of the *worth* of the secondary curricula at that time. Consider these changes and attributes which were typical then of American society: steam power had exceeded sail power; America had become a world power; and the cancer of racism was (and still is) very much a part of the societal mores. The influx of immigrants at that time increased heterogeneity and diversity as decisive factors in societal life, and it has continued to the present day.

Therefore, it was fitting and timely for the Commission to develop these secondary school objectives (i.e., *Cardinal Principles of Secondary Education*): 1) Health; 2) Command of fundamental processes; 3) Worthy home membership; 4) A vocation; 5) Civic education; 6) Worthy use of leisure time; and 7) Ethical character.

David Riesman, in collaboration with Ruell Denny and Nathan Glaser, employed the concepts of "inner-directedness" and "other-directedness" in describing a changing American character in the period immediately following the Second World War. His book, *par excellence*, written in 1950, discussed topics from "types of character and society" to "autonomy and utopia" (Riesman, 1950). This work provided new insights into social/psychological phenomena and the interpretation of values. For example, the concepts of inner-directedness and outer-directedness were recast into a dichotomy between the shaping forces of a macro environment versus the reshaping forces of an individual within the micro environment. Thus, even though Riesman's aforesaid concepts are not exactly similar, it is his idea of other-directedness versus inner-directedness that corresponds to the "shaping versus reshaping" forces. There is no implication of "right" or "wrong" in their usage.

Between the years of 1979 and 1984, nationwide field studies were conducted by Robert N. Bellah and four associate scholars (1985). In effect, this team of researchers combined both the methodology of interviews with participant observations of 200 persons. The American values they explored cut across the personal characteristics of gender, age, social status, and geographic location. These values

which they explored centered on the dominant themes of *pursuit of happiness, culture and character, reaching out, and getting involved*. As revealed by the extensive, descriptive data from their sampling, it was quite clear that America was experiencing a growing trend toward diversity or heterogeneity of personal values.

In summary, the literary sources quoted in this section reveal several dimensions or dominant themes associated with the global variables of leadership in relationship to the transformation of values. These are:

- That there are some longitudinal studies, both descriptive and data-generated, associated with the subject of values or character development in America.
- That some poets, historians, psychiatrists, philosophers, and social scientists - within their own disciplines - have treated the phenomena of shaping and reshaping forces in either general or esoteric ways. Therefore, it should not be surprising to note that, in only one instance, the Commission Publication of 1918 (i.e., which developed the seven *Cardinal Principles of Secondary Education*), directly deals with values as they affect the acculturation process!
- That the important concepts of shaping and reshaping, as a special case, have precedence in the assertions of John Dewey regarding the learning of values, traditions, practices, conventions, and other aspects of acculturation; and regarding the vital connection between free, public education and democracy.
- That the work of Riesman and his associates provided unique interpretations of the *directional force* of values either via inner or other-directiveness.
- That the rapid changes and growing trends toward diversity and heterogeneity of contemporary America were eloquently described by Bellah and his team of social science experts; and for an earlier period of our history, by Beard and Beard, the most perceptive historians who accurately felt the pulse of the times; and
- That there is a crucial difference between transactional and transformational leadership. Very briefly, many astute scholars as Bass, Burns, Covey, Tracey, Yammarino, Zaleznick and so many others who cannot be included in this limited space have observed or tested the dominant themes of transformational leadership. For example, they discovered that this type of leader can broaden and thus maximize the talents of their subordinates by generating awareness and acceptance among the subordinates toward the purpose and mission of the group. They know that this unique leader can motivate others to go beyond their own self-interests for the good of the group.

In order to provide a vivid illustration of the tremendous potential of transformational leadership and its effects on values, it is now appropriate to consider the example that was set by Gandhi - leader *par excellence*!

### 3.1 A Special Prototype of Transformation Leadership: Mahatma Gandhi

Mahatma Gandhi has become known to millions around the world for his purity of purpose and dedication to a cause -- perhaps the mainspring to any transformation. However one may ask, how is it that this shy, awkward, at one time lawyer, employed basic values as a new vision for India? Imagine this eventual leader turning his back on his modestly wealthy family and comfortable situation in order to reach out to the teeming millions: the homeless, destitute, and untouchables. A freelance, political journalist, Vincent Shehan (1954) became acquainted with Gandhi and later wrote a biography about him. The facts or events presented here about Gandhi's life and political struggles were extracted from Shehan's masterful account.

Gandhi's ethical imperatives were rooted in the great Hindu poem "Bhagavad-Gita" and the Sermon on the Mount. One imperative was most important to him: the value of being good and of living the good life. In this instance "good" for Gandhi involved other key imperatives. For example, there were the Sanskrit words for voluntary sacrifice which Gandhi's cousin Maganlal had used: *sat* or truth, and *agraha*, which is firmness or force. By combining, for the very first time, these potentially powerful and dynamic concepts, Gandhi converted them into one expression -- *satyagraha*!

In setting the transformational stage for the masses in India - both Hindu and Moslem - Gandhi's style of leadership provided an easier, more comprehensible way of understanding his struggle for freedom. Imagine the tremendous impact of these imperatives and ideas; they eventually took root and grew, and grew, and grew.

With the liberation of India, pax Britannia, "where the sun never set on the Union Jack", would never be the same again.

Of course, this independence was his ultimate achievement. There were other values that contributed to this aforesaid achievement. For example, as a model for others to follow, he believed that a purity of purpose, unadulterated by ego or self-centeredness, was a crucial responsibility for the leader. Thus, via his frequent fasting in order to achieve a goal, this "self-purification" in turn was also regarded as the purification by his thousands of followers. Therefore, if Gandhi fasted, they, too, at his signal and appropriate time, also fasted.

His imperatives and achievements in this transformation process are valuable guidelines for those of us living in a world of uncertainty. In addition to the aforesaid value of *satya* or truth, Gandhi was also motivated by the value of *brahmacharya*, which is self-control or chastity.

At this stage of our history, the waning decade of the twentieth century, the implication of Gandhi's values for transformational leadership are profound. Most importantly, in retrospect, if Gandhi could accomplish so much with so little, how is it that leaders today, with many greater resources, experience difficulty in achieving their goals? Is it any wonder that Lord Halifax, who personally dealt with Gandhi as viceroy from England, had the highest regard for him, characterizing Gandhi as "the little man" who had never broken a promise (Shehan, 1954).

Therefore, there can be little doubt of the dynamic relationship that values have with commitment and credibility, especially in that relationship between the leader and

those who follow. Therein is the crucial factor: the leader is *supra personal*, beyond his or her own intrinsic, immediate needs, and the latent, extrinsic objective is most paramount.

The living proof of Gandhi's transformation can be seen in the revolutionary model of Martin Luther King in his policy of nonviolence. Quite clearly, in a transformation process, Gandhi's leadership - often in the face of self-doubt and challenges from his adversaries - produced a difference in credibility and commitment.

It is evident from this illustration of Gandhi that he entertained many self-doubts regarding his own efficacy in helping his fellow man, Hindu or Moslem. However, he treated both with the same compassion; his ultimate success could not be divorced from these actions. Gandhi and those possessing this magnificent vision tell us that this is not a historical oddity, a product of the moment, or a passing fad. Historically, the leaders, dreamers, and rebels have transformed organizations, nations, and peoples with the power of their values and vision.

As a narrowing emphasis, the remaining sections of this article describe our research efforts to formulate and actualize the process of transformational leadership.

#### **4. SOCIETAL FORCES AFFECTING THE ACCULTURATION PROCESS**

For the past twenty years, one of the authors has conducted research through interviews and surveys in the United States, Europe, and other parts of the world. The primary focus was to study societal forces affecting the shaping and reshaping of values in the acculturation process. This section outlines crucial knowledge gleaned from this extended research, the nine values of acculturation, how these nine values become operational in coping, interacting, and applying skills, and a factor analysis of the shaping and reshaping forces.

From sampling numerous participants in the study (Farrah, 1993), a set of nine basic values emerged as "the most significant" values of acculturation. This set is independent of educational level, work choice, age, gender, and location demographics. These nine values are intimately associated with: 1) success; 2) self-confidence and being understood; 3) reaction to failure; 4) coping with change; 5) experiencing the new or different, diversity; 6) service, honesty, and helping others; 7) coping with self-doubt; 8) understanding the application of knowledge; and, 9) the work ethic. Knowledge of this set of values is extremely beneficial to students, parents, counselors, administrators, as well as business and government leaders, because these values are fundamental to the development of a sense of responsibility within the reshaping forces of one's inner-directedness. For example, teachers who have utilized this set of values reported that students have benefitted from problem-solving situations in which they are aware of the clear relationship of what they are asked to do in terms of their own goals. Crucial to the process of goal attainment and personal

investment have been the students' own participation in planning, decision-making, and self-evaluation. This think-how process supplements the more traditional know-how, where flexibility and alternative learning styles have been limiting. Assuredly, the students who adhere to these academic values of acculturation can be rewarded in like measure for their efforts; those who do not, can be at-risk academically and socially.

These nine values become operational in the forms of coping, interacting with others, and applying knowledge and skills in real-life situations. Most importantly, these latter forms of reshaping characteristics are related and can be traced to each of 24 items contained in the Survey of Academic Values (SAV) given in Figure 1. See Farrah (1994) for the administration, scoring, and interpretation of the survey instrument.

The first theme of coping has the largest cluster of items (i.e., items 3, 4, 5, 11, 14, 15, 16, 17, 22 and 24). These items indicate how a person copes with success, failure, change, experiencing something new or different, and self-doubt in his life. In a world and nation full of uncertainty and ambiguity stemming from many shaping forces (i.e., government, economics, mass media, and cultural aspects), so many find it difficult or intolerable to cope with these forces.

In the second cluster, there are two themes that reflect the ability of the person to interact with others. These themes incorporate the importance of self-confidence and of being understood, as well as the values of service, honesty, and helping others (i.e., items 1, 2, 6, 8, 9, 12, and 13). Unquestionably, if an individual does not feel good about himself or herself, it will be difficult to relate or to help others.

For the third cluster, the two important themes of applying knowledge or skills, and work predominate (i.e., items 7, 10, 18, 19, 20, 21, and 23). Since these two crucial values do not exist in isolation, young people must experience *bona fide* experiences in the work world in order to learn the value of applying knowledge. It is not enough to experience the know-how skills in learning situations or to regurgitate information as though the past were entirely prologue; more important are skills associated with think-how in order to apply knowledge for both the present and the future.

Figure 2 shows the operational characteristics of transformational leadership in relationship to the reshaping process of coping, interacting, and applying. Also illustrated in this figure is the intermix of the 24 survey items with the latter three elements of the reshaping process. The dichotomy between the immediate-intrinsic versus the fulfillment-extrinsic characteristics relevant to the reshaping process is as follows:

Intermediate-Intrinsic

- A. Evaluated competition
- B. Tasks/projects
- C. Discovery/creativity
- D. Skills

Fulfillment-Extrinsic

- e. Aspiration
- f. Cooperation/conformity
- g. Responsibility
- h. Acceptance/praise

Note the considerable overlap in the relationships; there are no quick or easy ways to cultivate or improve the values of a person. Nevertheless, creative, productive,

rewarding, and purposeful activities, guidance and counseling can be designed in such a way that coping, interacting, and applying skills are holistically enhanced.

Another important dimension of this study on values was an assessment of shaping and reshaping forces of students who range from high school to university level. In the case of shaping from the external or macro/micro environment, it is assumed that the individual has little or no control over such factors as gender, grade, location, risk, or cultural aspects. Conversely, in reshaping the social-psychological impact of the external forces, it is assumed that the individual reacts with his or her total being in terms of traits, habits, abilities, practices, and those attributes that comprise the total personality. Thus, an individual does have some control over the kinds of responses which he or she makes to those external forces.

In order to bridge the gap of the reshaping forces or inner-directedness (i.e., how the individual reacts to external forces) to the shaping forces or other-directedness (i.e., converging on the individual), assessments were made via two inventories simultaneously applied: The Survey of Academic Values (SAV) and The American Way of Life (AWOL) (See Farrah, 1977). As measuring instruments, the items of SAV are latent, intrinsic-fulfillment aspects of the acculturation process; in contrast, the items of AWOL are characterized as those which emanate from shaping forces and are immediate, and extrinsic-fulfillment, those characteristics of everyday life.

An analysis of the data indicated that there were significant differences or measures of relatedness among external factors corresponding with the shaping forces: group (location or school), risk

(versus non-risk), gender, grade, and cultural aspects; and three internal factors corresponding with reshaping forces: self-adequacy, personal investment, and goal needs.

Figure 3 provides the results of factor analysis. The five external factors accounted for approximately 84% of the variance; the remaining internal factors accounted for 16% of the variance. Note that the three factors of group, risk, and gender accounted for about 63% of the variance.

This section described societal forces affecting the shaping and reshaping of values in the acculturation process. In the following section, the authors describe a content analysis of the literature to assess the occurrence of these nine values of acculturation using abstracts from four data bases.

## **5. CONTENT ANALYSIS OF ABSTRACTS FROM FOUR DATABASES**

The vast amount of literature at all levels of the educational continuum is, in itself, a potent shaping force for determining both the quality and quantity of content material to be taught. In order to assess the presence or frequency of occurrence of the nine values of acculturation within the categories of leadership, coping, interacting, and applying, four data bases were selected through the Learning Resource Services of St. Cloud State University. These sources included: ERIC CD-ROM Database, PALS (Project Automated Library System), PSYCHLIT CD-ROM Database, and the ABI INFORM Business Database.

This search was conducted using the following five keywords: leadership, values, coping, interacting, and applying. In a double-blind experiment, three reviewers--all professional educators from different disciplines evaluated these abstracts with two objectives in mind:

1. Determine the number of abstracts from the four data bases containing the three reshaping forces of coping, interacting, and applying; and
2. Determine the frequency of occurrence of the following nine basic values of acculturation as they apply to coping, interacting, and applying:
  1. Success
  2. Self-confidence and being understood
  3. Reaction to failure
  4. Coping with change
  5. Experiencing the new or different, diversity
  6. Service, honesty, helping others
  7. Coping with self-doubt
  8. Understanding the application of knowledge
  9. Work ethic

This cross-impact analyses of abstracts produced some interesting results. In terms of the first objective, it was discovered that from the vast reservoir of information of over 400,000 entries contained in all four data bases, there were less than 100 identified abstracts within the 10-year interval from 1985 to 1995. Apparently the three reviewers found that the ERIC Database is the most productive. Since the ERIC Database contained the most abstracts, it was not surprising to expect a larger number of abstracts can be found related to the keywords used for identification.

The contingency analysis given in Table 1 summarizes the occurrences of coping, interacting, and applying as identified from the cross-impact analysis of the four databases. Results of the analysis show that there is no evidence of a relationship in the four major databases and the response system of coping, interacting, and applying.



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**Table 1 Content Analysis of Database Abstracts**

	Coping	Interacting	Applying	Total
ERIC	89 82.0	93 97.0	86 89.1	268
PALS	4 6.7	11 8.0	7 7.3	22
PSYCHLIT	11 14.7	19 17.4	18 16.0	48
ABI INFORM	0 0.6	0 0.7	2 0.7	2
Total	104	123	113	340

Chisquare 8.509  
p-value 0.203

For the second objective, the reviewers focused their attention on the cross-impact analysis of the set of nine values versus coping, interacting and applying. As indicated in Table 2, they collectively tabulated a total of 924 for the above analysis. One observes that the column totals were evenly divided with approximately a third falling into each category of coping, interacting, and applying.

However, in terms of the nine values, the row totals reveal some dramatic findings. For example, the three values having the fewest entries are Number 3, Reaction to failure (i.e., 39 or 4 percent); Number 7, coping with self-doubt (i.e., 42 or 5 percent); and Number 9, Work ethic (i.e., 68 or 7 percent). Otherwise, the remaining six values accounted for 84 percent of the total; all six were evenly divided with a range of 13 to 15 percent.

Finally, we note that three reviewers, coming from diverse backgrounds and geographical locations, agreed, for the most part, in their selections of the nine values associated with the characteristic of transformational leadership. The next section illustrates a working

**Table 2 Selections Made By A Panel of Three Educators**

<i>Values</i>	<i>Response Pattern</i>			<i>Total</i> (In Percent)
	Coping	Interacting	Applying	
1. Success	38	40	41	119 (13)
2. Self-confidence and being understood	48	50	44	142 (15)
3. Reaction to failure	5	18	16	39 (04)
4. Coping with change	47	51	44	142 (15)
5. Experiencing the new or different	41	41	39	121 (13)
6. Service, honesty, helping others	38	40	38	116 (13)
7. Coping with self-doubt	16	14	12	42 (05)
8. Understanding and application of knowlegde	44	46	45	135 (15)
9. Work ethic	24	22	22	68 (07)
Totals	301	322	301	924
In Percent	(33)	(34)	(33)	(100)

## 6. A WORKING MODEL OF LEADERSHIP

Within the organizational structure of a university, there are ample opportunities to enhance the role of leadership in the student's academic experience. In order to actualize the many possibilities that may exist in this setting, the Global Society for the Advancement of Leadership (GSAL) was organized at St. Cloud State University (SCSU). Accordingly, this section describes the development plans and provides an example of its activities.

During 1994, two of the authors developed the initial stages of organization, which included a constitution, by-laws, and other elements necessary for both a functioning organization and for approval by the Student Senate of SCSU. Since the process of transformational leadership involves a broad base of knowledge via an interdisciplinary approach, the primary objective of GSAL is to foster experiences that provide undergraduate and graduate students with a variety of options and conceptual tools.

In addition, by providing first-hand experiences of observing, interacting, and participating in the dynamics of the leadership process, students can better internalize concepts, generalizations, and relationships. It is really not enough to rely on courses and textbooks *about* leadership, although there may be some merits to the more traditional approach. This latter, passive curriculum lessens the need to combine and integrate direct leadership experiences in the field where students can learn by direct observation and interaction with those involved.

Therefore, the scope and direction of GSAL involves some important conceptual fundamentals in the process of acculturation. There are, for example, these features within the conceptual framework.

- A. The Acculturation Process of Reshaping
  - 1. The immediate-intrinsic aspects concern such items as evaluated competition, tasks or projects, discovery, creativity, and transformational leadership skills.
  - 2. The fulfillment-extrinsic aspects involve the elements of aspiration, cooperation, conformity, responsibility, acceptance, praise, and transformational leadership skills.
  - 3. The operational characteristics feature the important processes of reacting to the multitude of shaping forces via the skills of coping, interacting, and applying them to transformational leadership.<sup>1</sup>
  
- B. Intervention Techniques: Transforming the Students' Skills of Coping, Interacting and Applying.
  - 1. The Student Portfolio was created in order to provide them with a voluntary method of informally evaluating his/her own academic values. As described earlier in this article, utilizing first the appropriate survey form and then transferring their responses to a profile form, students are able to assess their own strengths and weaknesses in terms of the significance they attached to the items. With the help of the teacher,

- counselor, parent, professor - in brief, those significant others in their lives - they can plan episodes to improve their values.
2. Linking GSAL to the community setting is an integral part and activity of transformational leadership. Fortunately, an ideal community was located which is familiar with the goals of GSAL. At Bensen Senior High School, under the dynamic leadership of Mr. Ray DeBoer, Curriculum Director for the school district, a visitations were made by several members of GSAL to interact with members of the community and leaders in the business community. For example, via these visits during March of 1994 and November of 1995, the leaders of GSAL along with students from foreign countries, were able to learn important characteristics of the transformation process. They were to learn the important characteristic that James MacGregor Burns referred to as "The elevating power of leadership" - in this instance, *the crux of transformation*. Thus, they were able to learn by dynamic interaction and observation how a small rural farm community was successfully able to raise the necessary capital for expanding a local industry which will create the need for 100 new employees. For this endeavor, they learned the importance of Gandhi's "purity of purpose", another characteristic of transformational leadership. For example, via the supra personal cooperative efforts of city officials, the local banks, the governor, and citizens themselves, this innovative effort was a success. Since the sale of bonds was an integral part of fund raising activities, citizens contributed to the effort by purchasing bonds.

Quite clearly, as noted from the above example, a linkage to the community is an important intervention technique which buttresses classroom learning by episodic learning. The implications derived from the aforesaid topics and from the GSAL are believed to be important for the process of transformational leadership. These implications are considered next.

## **7. IMPLICATIONS FOR LEADERSHIP IN THE TRANSFORMATION OF VALUES**

There are many implications which emerge from this study of the linkage between value and leadership. First, it may be possible to use this work as a basis for creating a heightened awareness of the acculturation process in relationships to values and its importance to transformational leadership. For example, in order to bridge past experiences with the present and to emphasize the latent qualities of schooling at all grades or levels, the nine values which have been identified would become an integral part of teaching all courses in the public school curricula. Thus, rather than merely adding in courses stressing leadership, this holistic approach would incorporate those salient features or characteristics of transformational leadership in order to maximize the talents of individuals within any content area, be it science, literature, or the social sciences.

Second, even though there have been hundreds of definitions associated with the process of leadership, the vital role of values has *not* been a dominant theme. Therefore, to the extent that these many definitions embrace the values of acculturation, transformational leadership can play a significant role in reshaping the individual's patterns of behavior.

Third, in terms of behavioral patterns, transformational leadership involves traits, habits, practices, and sentiments that vary in focus and direction in contrast to important managerial tasks or duties.

Fourth, the dynamic twentieth century has yielded several longitudinal studies from various disciplines that detail, describe or interpret the vast phenomena that entail the shaping and reshaping mechanisms or

techniques among various cultures - especially Western culture. Therefore, the ideas associated with transformational leadership, expressed in various ways, are really not new ideas. Yet, the value content - for good or evil - are the catalytic means for the process of reshaping.

Fifth, although the content analyses of the literature involving four databases was a pilot study, the thirty-one abstracts revealed sufficient entries for the cross-impact analyses. Here, it should be noted that the addition of each keyword (i.e., values, leadership, coping, interacting, and applying) entered into the databases search, thereby reduced the available sources containing these specified keywords. In contrast, entering only one keyword at a time would, perhaps, increase the likelihood of finding additional sources; but this procedure would defeat our holistic approach to the experiment. Nevertheless, despite the small number of abstracts, the aforesaid intermix of values with the response system yielded vital information. For example, leaders must address the unrealistic views held by so many toward the values associated with failure, self-doubt, and the work ethic.

Sixth, in order to improve teacher effectiveness, maximization of talents must cut across gender, group age, race, and location. Surely, the values that are related to firsthand experiences are dynamic, personal, and active, thus enhancing the process of transformational leadership. Episodic learning using these concepts can be developed for a number of settings in the macro- and micro-environments. The prototype provided by the Global Society for

the Advancement of Leadership is only one of many such opportunities or possibilities that can be innovated by leaders. The episodes related to firsthand experiences that are dynamic, personal, and active enhances the process of transformational leadership. These episodes can be developed for a number of settings in the macro- and micro-environments.

Quite clearly, the shaping and reshaping forces are crucial elements throughout the individual's life span. Apparently, transformational leadership *affects both forces*, but the process is especially significant in the skills of coping, interacting, and applying. Leaders must stress the importance of these two dynamic forces.

Seventh, if the ultimate concern of the leader is to help transform values for the themes noted above or other important ones, then transformational leadership offers the highest probability of success. Most important, the probability is enhanced because the process is characterized by an emphasis on coping, interacting, and applying, and by a genuine concern for people as individuals as well as for the organization as a whole.

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**Figure 1**

**Survey of Academic Values (Undergraduate Level)**

**DIRECTIONS:** Please indicate your feelings about the following statements. You may express your feelings by circling any number at the right, from 1 to 9. For example, 1 means it has no significance; 5 means indecision; and 9 indicates a strong feeling. Also, fill in the information desired below.

Gender: Male  Female  Age: \_\_\_\_\_ Rank: Frosh  Junior  Other   
 Sophomore  Senior

← Least Significant ——— Most Significant →

1. After finishing here, you feel confident to enter your future career.	1	2	3	4	5	6	7	8	9
2. You find your courses to be rewarding and worthwhile.	1	2	3	4	5	6	7	8	9
3. You avoid cheating in any situation.	1	2	3	4	5	6	7	8	9
4. You received an A on a difficult test.	1	2	3	4	5	6	7	8	9
5. You failed a test.	1	2	3	4	5	6	7	8	9
6. Helping people is desirable to you.	1	2	3	4	5	6	7	8	9
7. Long hours of study are worth the effort.	1	2	3	4	5	6	7	8	9
8. You had a good professor for a subject in which you were really interested.	1	2	3	4	5	6	7	8	9
9. Your professors accept your ideas and goals with enthusiasm and excitement.	1	2	3	4	5	6	7	8	9
10. After preparing for a certain job or position, you are assigned to a more responsible and challenging task.	1	2	3	4	5	6	7	8	9
11. You discover that someone had given you a very poor recommendation for your job.	1	2	3	4	5	6	7	8	9
12. You are understood by your instructor.	1	2	3	4	5	6	7	8	9
13. Several of your professors said that you were an excellent student.	1	2	3	4	5	6	7	8	9
14. You had good reason to believe that a person was trying to undermine your beliefs.	1	2	3	4	5	6	7	8	9
15. You won an award for a contest.	1	2	3	4	5	6	7	8	9
16. You could not understand a particular personal problem.	1	2	3	4	5	6	7	8	9
17. You repeatedly failed in what you tried.	1	2	3	4	5	6	7	8	9
18. After graduating, you became interested in another occupation.	1	2	3	4	5	6	7	8	9
19. Working while in college.	1	2	3	4	5	6	7	8	9
20. Understanding and application of knowledge is necessary for you to be truly educated.	1	2	3	4	5	6	7	8	9
21. Hard working people have a good chance of meeting their goals.	1	2	3	4	5	6	7	8	9
22. You discover you have chosen the wrong field for undergraduate study	1	2	3	4	5	6	7	8	9
23. In time, your role or position in the work force should match your expectations.	1	2	3	4	5	6	7	8	9
24. You failed an important requirement for a class.	1	2	3	4	5	6	7	8	9

**Thank you for your input.**

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Figure 2

# Operational Characteristics of Transformational Leadership

## Key to Symbols

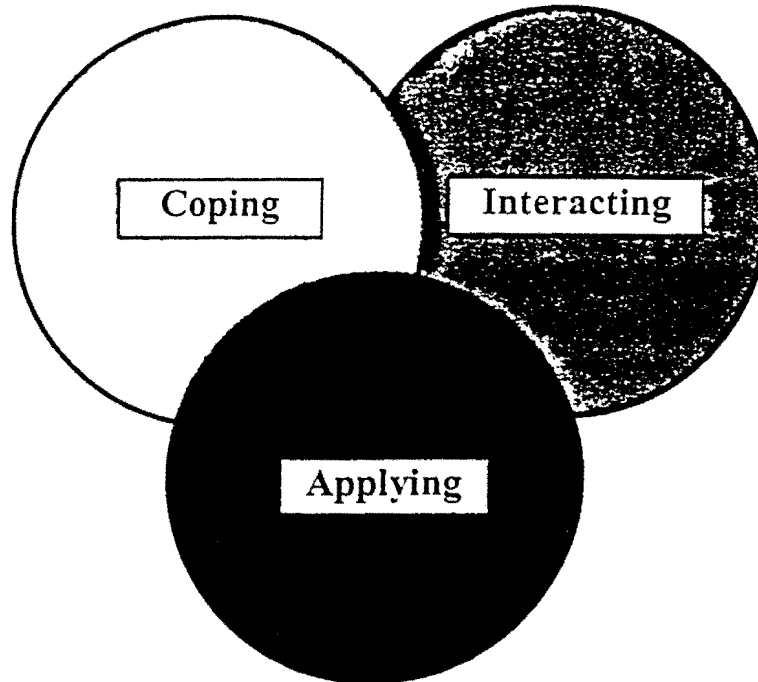
**Immediate-Intrinsic**  
 A. Evaluated Competition  
 B. Tasks / Projects  
 C. Discovery / Creativity  
 D. Skills

-Versus-

**Fulfillment-Extrinsic**  
 e. Aspiration  
 f. Cooperation / Conformity  
 g. Responsibility  
 h. Acceptance / Praise

## Items in Each Category

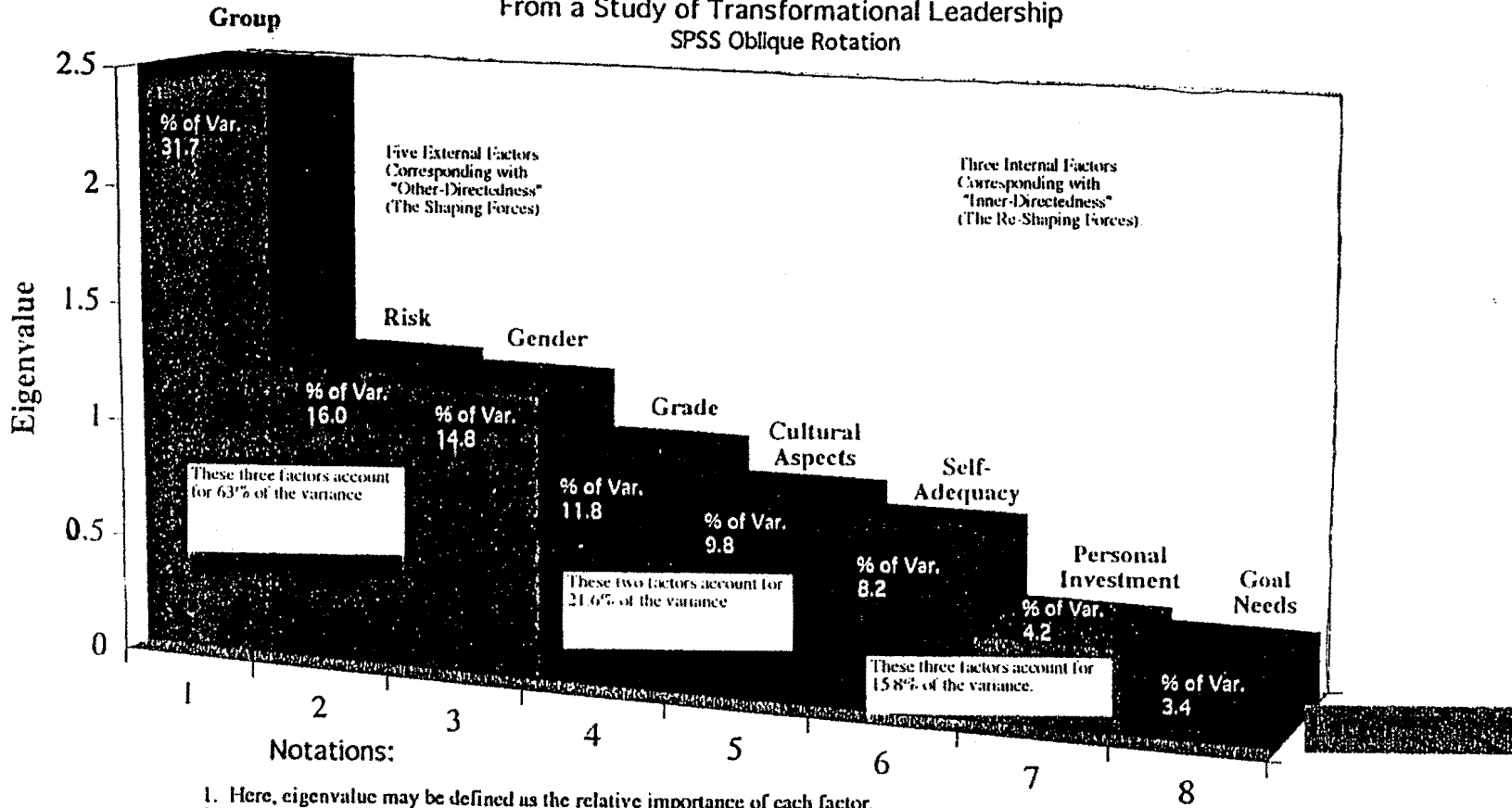
						Total
I. Coping Skills	A=5	C=2	D=1	g=1	h=1	(10)
II. Interacting Skills	B=1	C=1	e=1	g=1	h=3	(7)
III. Applying Skills	B=2	D=1	e=3	f=1		(7)
						Total = (24)



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Figure 3

Factor Structure Matrix  
From a Study of Transformational Leadership  
SPSS Oblique Rotation



1. Here, eigenvalue may be defined as the relative importance of each factor.
2. The sum of the eigenvalues is a measure of the total variance of all 8 factors.
3. The principal component analysis extracted factors 1, 2, and 3.
4. Since factors 6, 7, and 8 overlap, their eigenvalues may be totaled for 15.8% of the variance.

Developed and Compiled by Dr. George A. Farrah.  
Factors 5 to 8 inclusive are from his copyright inventories, AWOL and SCAMIN.