

# Value-Based Leaders Uphold Moral Principles and Serve as Outstanding Role Models for Police Officers

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**Abstract:-** The article's goal is to examine the value of having leaders who uphold moral principles and serve as excellent role models. The Mahavakya leadership philosophy stresses that leaders should practice what they preach, and its application can lead to a deep examination of one's values and the modification of one's behavior. The article's main focus is on a review of the theoretical frameworks supporting this study and values-based leadership literature. The following leadership, theoretical framework, and leadership theories are reviewed in the article: servant leadership, genuine leadership, ethical/moral leadership, transformational leadership, and ethical/moral leadership. The goal of the literature review is to critically analyze the major cornerstone ideas that support values-based leadership in addition to providing insights into it. Authentic leadership, ethical leadership, transformative leadership, and principled leadership are the three main philosophies of values-based leadership. Strong principles, morality, and ethics are essential for a leader to possess. The idea of values-based leadership, which has been pervasive in the literature and permeates both management and leadership, has come under more attention as a result of this argument.

**Keywords:-** Transformational Leadership, Ideal Leadership Behavior; Police Leaders;

## I. INTRODUCTION

Politics, geography, and demography can all have an impact on how police are led. However, the leadership style used frequently reflects the character, conduct, and organizational structure of the business under investigation. For experts in the sector, the components of police leadership are of utmost importance. Executives in the police department have been warned to understand that leadership may be demonstrated at any level of the organization. Police leadership is described by Haberfeld (2006: 3) as "the ability to make a split-second decision and take control of a potentially high-voltage situation that evolves on the street." Line officers are, according to Haberfeld (2006), "the true leaders on the streets, using their leadership skills in daily encounters with the community, and police executives and policymakers need to realize it" (Haberfeld, 2006: 3).

According to Baker (2006: 41), police managers demonstrate good leadership in many ways based on their position within the organization. Senior leadership should devote their time to creating and communicating the

organization's vision, planning the trip by deciding on strategic objectives and engaging in cooperative work and job delegation. Middle managers in the police force organize and plan, mentor and coach, create teams, and provide their employees power and recognition. First-line managers oversee teams, teach them, and assess performance while setting an example for others to follow.

These characteristics emphasize how important it is for police leadership to incorporate and value all members of the organization. Coaching and mentoring those responsible for the agency's daily operations ensures that the leader's vision will be carried out and the business will succeed. Additionally, managers could improve leadership by learning about the requirements and expectations of their staff members. While it is true that there has been a major rise in the quantity and caliber of studies on police leadership in recent years, many of these studies focused specifically on the traits, behaviors, and difficulties that managers in managerial roles had to or still encounter.

This essay suggests a change in emphasis. It makes an effort to provide the followers' perspective on preferred leadership styles as they relate to the workers' particular characteristics—a sometimes overlooked aspect of the discussion about police leadership. Even though this is simply an exploratory research study, we hope it may pique interest in future studies on police leadership difficulties that will take into account how individual worker qualities affect leadership preferences. Additionally, this study will offer details that police managers may find helpful when attempting to manage subordinates who possess particular sociodemographic characteristics.

The concept of leadership is essential to the creation of successful organizations. Serious research across many areas is being done to determine exactly what it is and how it should be used. Effective leaders inspire their subordinates to act in the organization's best interests. They have the power to persuade their followers to perform tasks that go well beyond what is merely necessary. Leaders are required to instill a feeling of direction in their followers so that they will willingly contribute in meaningful ways to the company. The leader serves as a source of instruction and motivation. According to Fernandez and Hogan (2002), the organizational leader's two primary responsibilities are to set the organization's aspirations and mobilize the group to achieve them. Effective leadership, according to Fernandez and Hogan (2002), focuses on people's underlying values and ensures that everyone is working toward the same result. If a leader wants to be powerful, they must understand this

and base their leadership style on their morals and principles (Bush, 2009).

According to O'Toole (1995), moral leadership, or values-based leadership, is a strategy for enabling everyone in the organization to be a leader. "Courage, authenticity, integrity, vision, passion, conviction, and persistence" are qualities of a strong, moral leader. They lead by example rather than by force, compulsion, or even power, they take into account the opinions of others, they welcome disagreement among their closest advisors, and they give subordinates plenty of authority (Moore, 2007: 1). Moore (2007: 1) takes issue with several of the descriptions O'Toole provides for values-based leadership in the research, they do agree that "leadership isn't so much what you do, but the way you are"

## II. THEORETICAL FRAMEWORK

### ➤ *The Mahavakya Philosophy of Leadership*

Positioning the researcher in connection to the research is one of the conceptual framework's key roles, according to Holliday (2016). The inherent ideological problem in qualitative research can be handled there, he continues. According to Gabriel (2008), theories are developed to explain, forecast, and comprehend phenomena as well as, frequently, to challenge and advance current knowledge within the confines of crucial bounding assumptions. The structure that can hold or support a research study's theory is known as the theoretical framework.

Philosophy, according to Nicholson (2013), is a theory or attitude that serves as a moral code of conduct. According to Reynolds (1971), the act of theorizing entails the development of a corpus of knowledge that may or may not be connected to specific explanatory models. I think the phrases might be used interchangeably because the term "theory" is utilized in the definition of the term. Since the amount of information about the Mahavakya perspective on leadership is minimal and needs more theoretical development.

Leadership comes from BE and a good character is required in the leader. People may not trust what you say, but they tend to believe what you do, supporting the saying "Actions speak louder than words." To DO refers to the style of leadership by personal example. According to Sathya Sai Baba, an effective leader must have the ability to SEE and TELL (Chibber, 1999). To further clarify, "to BE" refers to the totality of a person's attributes. It is made up of the individual's ideals, traits, and knowledge. Alternatively, put their entire self. According to Chibber (1999: 17), "to BE is the beginning and the end of leadership. This remark implies that a leader's potential and effectiveness are directly correlated with how strong they are as potential followers.

To DO is a representation of Sathya Sai Baba's claim that the best form of leadership is to set an example for others to follow and to live out what we preach. To DO, however, is only appropriate as a personal example since the leaders to BE are admirable (Chibber, 1999, p. 18). The

ability to SEE requires that the leaders must be fully aware of the realities of the contexts and environments in which they operate. This entails having access to the most information possible about the problems at hand because only then can a sensible choice be made and a workable plan of action developed (Chibber, 1999: 23). According to Chibber (1999: 24), "proper feedback and seeing the progress of work on the spot is essential." To SEE is even more important during the implementation stage of any endeavor. Only then can a leader instruct followers on how to solve issues.

This philosophy's third component, TELL, aims to communicate to others what the leader wants them to do. The leader's instructions must be well stated and comprehended for telling to be effective (Chibber, 1999: 25). According to Sathya Sai Baba's interpretation of the Mahavakya school of thought, a leader can only effectively communicate "when the channel of communication is through the heart and depends entirely on the strength of the to be and the to-do of the leader." Very few words are required to communicate what a leader wants done if he has strong attributes, solid knowledge, and leads by personal example (Chibber, 1999, p. 25). According to Sathya Sai Baba (1978, p.108), who summarized the chapter on the Mahavakya theory/philosophy, "the entire process of leadership is held together by one virtue in a leader - selfless love - and he ends with an aphorism, "Love lives by giving and forgiving; Self lives by getting and forgetting."

The inference therefrom is that the Mahavakya theory/philosophy of leadership's first step is to understand oneself before exercising leadership and that it is likely that the theory/philosophy will offer some insight into what self-regulation implies. According to Chibber (2009: 50), who elaborates on Sai Baba's Mahavakya doctrine, "courage is the most admired human virtue in all societies."

## III. LEADERSHIP

Despite their diversity, the numerous definitions of leadership that have been produced by researchers all have some things in common. These characteristics are described as (i) leadership is a group phenomenon because it involves both leaders and followers (Stogdill, 1950; Bass, 1990; Yukl, 2012); (ii) leadership involves interpersonal influence to achieve organizational goals (Bass, 1990); and (iii) leadership is goal-directed and action-oriented.

Leadership is described as a process through which an individual persuades others to carry out a task and guides the organization in a way that strengthens its coherence and cohesiveness. (Kruse, 2013). In addition, it is described as motivating people to achieve their goals within predetermined boundaries so that the effort, the goal, and the success are all shared (Zeitchik, 2012). As a result, it is a comprehensive social influence process that maximizes others' efforts toward the accomplishment of a shared objective (Kruse, 2013, Northouse, 2009).

According to Bass (1985) and Yukl (2012), leadership is a dynamic 'process of influence' that works to help people achieve their goals and objectives. Leaders inspire, create chances, uphold high personal standards, mentor, and motivate. To help team members or employees reach their goals, leaders are crucial [Yukl, 2008, 2012; Strand, 2014; Sun & Anderson, 2012]. To encourage trust and commitment and to facilitate and direct people and groups toward task completion, leaders adopt suitable interpersonal behaviors and styles [Bass, 1985; Bryman, 1992; Kets De Vries, 1996]. There are many different ways to define leadership, and this paper will focus on the behavioral processes and practices of leadership. As a result, the emphasis will be on what leaders do rather than who they are. Hence, within the context of this review, 'leadership' will be defined as a process of influencing the activities of internal and external stakeholders, who challenge the status quo, develop a clear vision, forward plan (develop organizational goals), make decisions, engage staff (collaboratively) and consider both short-term and long-term objectives [Wiesner, Chadee & Best, 2017; Ferdig, 2007; Timmer, Creech & Buckler, 2007; Stogdill, 1950; Yukl, 2012].

In diverse theoretical approaches, researchers from various vantage points have conceived leadership as a focal point of the group process, as traits of leaders, as behavior and actions, as a power connection, as a transformation process, and as a skill viewpoint (Wong, 2017). Bush and Glover (2003) identified three facets of leadership:

- Leadership is the practice of persuading others to structure and coordinate organizational operations,
- Leadership is about the dedication of employees to the principles of the firm,
- Effective leadership is fundamentally characterized by vision.

These attributes indicate that the idea of leadership encompasses not only a description of personal traits but also the process of the leader's interactions with the group and its members. Focus on group processes, personality, and its effects, art of adaptation, exercise of influence, actions or behaviors, some form of persuasion, power relations, means of achieving a goal, emergent effect of interaction, a differentiated role, initiation of structure, and a combination of elements are just a few of the factors that Bass (1990) classified as being relevant to leadership (Vance and Larson, 2002).

According to Western (2013), leadership is defined as the aptitudes and capacities of individuals, teams, or organizations to direct, influence, or advise other individuals, teams, or the entire organization. According to Chin (2015), leadership is a social influence mechanism that allows a person to enlist the assistance and support of others to achieve objectives that are both ethical and common. Leadership is a major power interaction in which one party (the leader) encourages movements or changes in others (the followers), according to Northouse (2018) and Wu et al. (2020).

### ➤ *The Organizational Leadership*

Leadership in an organization is not a mystical trait that some people possess and others do not. Additionally, it is not only about what the boss orders and how well he monitors compliance with those orders. Instead, the ability of management to obtain and safeguard corporate benefits through comprehending employee needs and company aims and bringing people together to work in a better environment to accomplish shared objectives is leadership in an organization (Sansom, 1998). Organizational leadership is crucial to the development and growth of an organization. It can support team members in their efforts to meet obstacles and nobly advance organizational goals.

According to Dunphy and Stace (Dunphy and Stace 1994 Senior and Fleming 2006), an organization's leader is a person who can encourage change in an organization through its vision and strategy. The importance of leadership is increasing these days due to the quickly evolving nature of company trends and the rise in client expectations. Organizations that are capable of foreseeing the necessary adjustments and changes in advance and creating the necessary commitment and highly suitable environment for employees and teams to comprehend and successfully accept these changes are anxiously in need of strategic leadership. The success of the organization as well as its survival depends on this leadership decision (Bass, 1990; Burke & Cooper, 2004).

Organizational success and sustainability cannot be reached without a strategic leadership role, just as business goals cannot be realized without using any strategic business processes. It's a leadership whose footprints are all over, from resource allocation to alignment, from the perception of things to decide future-focused, form commitment and inspiring the teams to achieve organizational goals, to affirm sustainable progress (McGuire, 2003).

### ➤ *Background to Values-Based Leadership Theories*

Nearly a century has passed since the beginning of leadership theory and research (Avolio, Reichard, Hannah, Walumbwa & Chan, 2009). Many different leadership theories have their roots in the philosophical foundations of leadership. The majority of those, which originated in the West, are well-known and used all over the world (van Zyl, 2018).

The Great Man Theory, which holds that only men can possess the qualities of a great leader, is one of the earliest beliefs to appear in the 1840s. It was considered that leadership qualities are innate and that they will manifest themselves when faced with the right circumstances (Borgatta, Bales & Couch, 1954; Terry, 1993). The Scottish philosopher, historian, mathematician, and educator Thomas Carlyle, who was instrumental in popularizing this notion, is acknowledged by Borgatta et al. (1954) and supported the practice of studying powerful figures to spur leadership. Later, Herbert Spencer rebutted this notion by asserting that heroes developed as a result of societal circumstances, making them products of their times and the results of their deeds (Borgatta et al., 1954).

According to the Trait Leadership Theory, which first gained traction in the 1930s and 1940s, individuals are either born with or are created with specific traits that will enable them to succeed in leadership positions. A good leader will have characteristics like intelligence, responsibility, creativity, and other virtues. To better understand what features or traits are shared by leaders, the trait theory of leadership focuses on analyzing mental, physical, and social aspects.

The fact that study samples were primarily low-level managers, psychometrics was still in its early stages of development, the validity of measuring personality traits was in question, and the context of the leader was not taken into account were some of the shortcomings of the trait theory of leadership. The claims that persons who were a little bit taller and a little bit smarter were thought to be leaders were among the shortcomings (Colbert, Judge, Choi, & Wang, 2012).

The behavioral theorists of the 1940s and 1950s presented a fresh viewpoint in response to the trait leadership theory. Reddy and Srinivasan (2015) claim that it was more concerned with the actions of the leaders rather than their mental, physical, or social makeup. The measurement of the cause and effect element on particular human behavior of leaders was made possible by advancements in the science of psychometrics. The assumption that leaders always come from an elite group of naturally talented people was changed by this development. Leaders weren't "born" anymore.

The contingency leadership theory was developed fifteen to twenty years after World War II to make the case that there is no one best method to lead and that different circumstances will call for different leadership philosophies. This method implied that a leader does not always have to be an expert in all circumstances. In reality, people who may have been leaders frequently suffer when they are out of their environment. Although this 1960s idea was seen as a development of trait theory, contingency theorists thought that leaders communicated effectively when followers were more receptive (Reddy & Srinivasan, 2015; Avolio et al., 2009). Transactional leadership, which originated from the idea that responsive followers encouraged more expressive leaders, became widespread in the 1970s, at a time when the Industrial Revolution was at its height. One of the three guiding theories of values-based leadership is transformational leadership.

According to Terry (1993), the mystery of leadership is interwoven with the fact that, despite increased focus on leadership education, there is little long-term, systematic thought about leadership itself. Leadership used to be associated with a position or title. Therefore, the characteristics of those leaders' leadership skills evolved, albeit in a generalized form. In the 1930s, the concept of impact was included in the definition of global leadership.

Terry (1993) identified three conventional conceptions of leadership. First off, the personal leadership theory concurs with views like the Great Man hypothesis in saying that having the ability to lead is a natural gift. Second, team leadership contends that developing teams of people utilizing a particular set of leadership abilities one has been trained in is more important than having the correct personal qualities to understand and control a situation. The philosophies of the attribute, behavioral, and contingency theories of leadership are supported by this point of view.

Thirdly, functional or positional leadership sees leadership as a component of a larger political, social, and economic context in which leaders are selected through a process akin to natural selection. The demands of certain conditions define positional or functional leaders, who are evaluated on their capacity to maximize institutional or national flexibility (Terry, 1993: 16–29). The transactional and transformational theories of leadership may provide greater room for Terry's (1993) third point of view on leadership.

Unprecedented demands for accountability from schools across the globe pervade (Anderson, 2017). In South Africa, at the national, provincial, and district levels, the education systems and schools appear to function like business organizations bringing with it the complexities associated with management and the demand for sterling matric results (Karikan, 2011). Increasingly, school leadership is identified as a critical component of good academic results and student achievement. Prince (2006) observes that various leadership theories were formulated in the quest to find meaning in the issues that school leaders experience. According to Anderson (2017), school administrators could gain from learning transformational leadership philosophies that have been shown to improve outcomes in both corporate settings and educational institutions.

#### ➤ *The Emergence of Values-Based Leadership*

Recent years have seen a surge in interest in leadership philosophies that favor delegation of power and responsibility. In this option, leadership is viewed as a set of interactions and behaviors that take place across various contexts and individuals (Camburn, Rowan, & Taylor, 2009; Spillane, 2009). Additionally, Phuc et al. (2021) discovered that a leader's method of issuing instructions, carrying out plans, and inspiring followers is referred to as their leadership style. Bhoomireddy (2004), Goel (2005), and Crum and Sherman (2008), among others, adopt various leadership philosophies depending on the circumstances. An authoritarian style of leadership is regarded as being more effective in emergencies, whereas democratic or laissez-faire leadership is seen as being more effective with a highly motivated and aligned workforce (Department of the Army, 2006). Sheng Victor & Soutar (2005) claim that the immediate family members of a leader's subordinates have a substantial influence on their leadership styles. The way a leader guides their followers is referred to as their leadership style. A leader's interactional approach with subordinates to influence the achievement of organizational goals is referred



to as their leadership style. According to Lin (2003), there are four different sorts of leadership styles: directive autocrat, permissive autocrat, directive democrat, and permissive democrat.

Around 1978, leadership specialist James Burns expanded on the idea, and Bernard Bass later built on Burns' work (Transformational Leadership, 2018). A transformational leader must possess the capacity to win the respect, admiration, and trust of their people (Bass, 1985). However, Copeland (2014: 112) claims that the 21st century is "plagued with extensive, evasive, and disheartening leadership failures". Even charismatic and ostensibly transforming leaders showed signs of moral and ethical degradation. As a result, leadership and management theorists have reemphasized how crucial it is for leaders to uphold moral and ethical principles. Values-based leadership ideas proliferated as a result.

Authentic, moral, and transformational leadership are identified as the main pillars of values-based leadership (Copeland, 2014). These three apex theories are the most stressed behaviors in the Values-Based Leadership literature, while other theories like servant leadership and spiritual leadership are included in the category of values-based leadership. It can be difficult to give a precise description of values-based leadership. According to what was previously stated, values-based leadership is connected to a variety of other leadership theories with a lengthy and complex history, including sophisticated elements like faiths and philosophies. Somewhere in what I have mentioned above, there may be a definition of values-based leadership, but I must say I can't place my finger on it, as O'Toole (2008) reiterated in Tran (2015: 27).

As suggested by Tran (2015) in his exploratory study, O'Toole (2008) advises looking for the shared traits of Values-Based Leaders rather than the definition. O'Toole (2008) defines the first shared trait of values-based leaders as follows: "Values-based leaders create followers by enabling them to see clearly and to achieve effectively, that which they hold dear," according to Tran (2015: 32). It means, in other words, that "the role, task, and responsibility of values-based leaders is to help followers realize the most important ends that they hold dear but cannot obtain by themselves" (Tran, 2015: 33).

The moral, genuine, and ethical underpinning is another shared trait of values-based leaders. Researchers assert that Values-Based Leaders have a moral, genuine, and ethical base (Bass & Avolio, 1993; Bass & Steidlmeier, 1999; Brown & Trevio, 2006; Gardner & Avolio, 2005). Copeland (2014), who claims that "Values-Based Leadership describes behaviors that are rooted in ethical and moral foundations," is cited by Tran (2015: 36).

#### ➤ *Authentic Leadership*

Gardner et al.'s (2005) assertion that authentic leaders have a clear sense of who they are and lead in a way that makes their behaviors consistent with who they are is apparent is cited by Naicker (2014). The authentic leader's

behavior is evident and is based on their underlying principles and beliefs rather than "environmental contingencies or pressures from others" (Naicker, 2014: 8). According to Luthans, Norman, and Hughes (2006), the current idea of authentic leadership has developed since the mid-1920s and is based on Greek mythology and philosophy.

Authenticity is described as "owning one's personal experiences like thoughts, emotions, needs, wants, preferences or beliefs," by Harter (2002: 126) in Luthans et al. (2006). Authenticity also entails "acting in accordance to the true self"—expressing one's true thoughts and opinions and acting appropriately (Harter, 2002: 127). According to Kraemer (2011), there is a greater need today than ever for real leaders with sound moral principles. According to Luthans et al. (2006), authentic leadership is the fundamental idea and the base from which all other types of leadership have developed.

Authenticity is defined as "the unhindered operation of one's true, or core, self in one's daily enterprise" by Kernis (2003: 127), who also identified self-awareness, objective processing, authentic action, and relational transparency as its four main components. According to Kraemer (2011), an authentic leader is someone who can be imitated and who upholds four fundamental values. The first of the four values is "self-reflection," which aids in determining what is significant to the leader and what is not.

Avolio and Gardner (2005) assert that the development of real leadership begins with self-control. The second concept, "Balance and perspective," is crucial since it equips the leader to make informed decisions. If the leader wants to assemble a group of highly qualified individuals without worrying about being overshadowed, "true self-confidence" is crucial. And finally, 'real humility' is crucial because it enables the leader to maintain perspective. Avolio and Gardner's (2005) realization that much of this authentic leadership theory is founded on human beings recognizing themselves, above all else, is echoed by Kraemer (2011). Although Kraemer (2011) introduces the idea of "self-regulation" early in his theory and work on authentic leadership, the specifics of what it comprises are not well defined, and it may be that this is a notion that requires more clarification.

People have distinctive personalities, so when an authentic leader of an organization steps down from the position of leadership, the new leader may not necessarily share the same meaning and depth of self-regulation about what being an authentic leader means. This may be the most immediately obvious limitation of the authentic leadership style. Even though we work for the same organizations, this should be easy to grasp because, as individuals, we all have unique life experiences and histories that influence our beliefs and morals (Tran, 2015).

### ➤ *Ethical Leadership*

Immanuel Kant (1724–1804), a philosopher, asserted that "we must treat others with respect," and Von Bergen (2009: 72) emphasized further that ethical leaders respect others, serve others, are just, are honest, and develop community. Freeman and Stewart's (2006) description of ethical leaders as people who "speak to us about our identity, what we are and what we can become, how we live and how we could live better" is cited by Mihelic, Lipicnik, and Tekavcic (2010: 13). As opposed to Mihelic et al.'s definition of ethical leadership, which is "the art of persuading a follower to want to do the things, activities, that the leader sets as goals" (2010: 28).

Even philosophers agree that it is "quite remarkable that there has been little in the way of sustained and systematic treatment of the subject of ethical leadership, by scholars," according to Brown, Trevino, and Harrison (2005: 5). This is evident from the differences in the aforementioned definitions. The majority of workers frequently look to others for moral leadership instead of to themselves. Therefore, to be effective as sources of guidance, leaders in the workplace must be conscious of the fact that their staff members look up to them (Brown et al., 2005). The problem, though, is that not much is understood about moral leadership.

To understand what makes for ethical leadership, Brown et al. (2005) conducted a study from a descriptive approach. Brown et al. (2005) conducted a qualitative interview-based research project to examine ethical leadership from the perspective of organization members to methodically develop an ethical leadership construct that could be used for testing theory about the origins and outcomes of ethical leadership. The study conducted by Brown et al. (2005: 24) produced two recommendations. First, moral leaders "become attractive, credible, and legitimate as ethical role models" when they are motivated by altruism rather than self-interest. The conclusion that the employee values justice was made in conjunction with this. The second suggestion was that to effectively model an ethical leader, the leader must also pay attention to how they behave. This was because leaders are typically open to observation and were thus in a position to strategically direct the attention of their followers (Brown et al., 2005).

Thus, Brown et al.'s definition of ethical leadership as "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" (2005: 29) can be deduced as the constitutive definition. The moral management factor within ethical leadership was later made known by Brown and Trevino (2006). This component of leadership encapsulates the leader's proactive initiatives to shape followers' moral and unethical behavior.

Brown and Trevino (2006) discovered that ethical leadership is positively correlated with leader thoughtfulness, interactional fairness, leader honesty, and the idealized influence dimension of transformational leadership after establishing the Ethical Leadership Scale (ELS). Resick, Hanges, Dickson, and Mitchelson (2006) examined Western-based literature on leadership and ethics to pinpoint the salient traits that conceptually characterize what it is to be an ethical leader. Four crucial leadership qualities across cultures were identified by data from the Global Leadership and Organizational Effectiveness project: Character/Integrity, Altruism, Collective Motivation, and Encouragement. Additionally, cultures have diverse perspectives on the significance of each characteristic (Resick et al., 2006).

This insight is pertinent in today's more globalized world because employee variety means that different levels of importance may be assigned to various ethical considerations. For instance, if one teacher views the principal's support as essential to working toward achieving organizational goals in their capacities, while another teacher from a different background may value collective motivation as the top priority for achieving organizational goals, there will inevitably be differences in the rates at which the teachers work to realize the organization's goals, especially if the principal does not provide such support.

Authentic leadership, according to Resick et al. (2006), was infused with a spirit of spirituality, and the leader was guided from a position of empathy and understanding for the people he or she led. Any overtly spiritual tendencies are frequently ignored by the ethical leadership philosophy. Burns' (1978) most intriguing contribution to leadership theory revolves around the idea of whether or not leadership is unethical, posing a challenge to authentic/ethical leadership. The straightforward inquiry of whether leadership can be morally upright or dishonest illustrates the idea that moral reasoning and behavior are apart from leadership.

### ➤ *Transformational Leadership*

Unlike transactional leaders, who prioritize rewarding their followers for enacting change, transformational leaders focus on empowering their followers to enact change, claim Yadav and Agrawal (2017: 81). The concepts of punishment and reward serve as the cornerstones of transactional theory (Robbins, Judge, & Sanghi, 2009). Additionally, it reinforces a clear hierarchy of leaders and followers within organizations.

Transformational leadership alters and transforms individuals (Northouse, 2012). According to municipal police departments, it is the preferred leadership stance (Hughes, 2013). As opposed to theories that only concentrate on organizational structures and leadership roles, Paul Triegaardt (2013) defines transformational leadership as the relationship between leadership and innovation in schools because leadership practice is a more direct cause of innovation.

Followers of transformational leaders learn how to take on leadership roles and participate actively in the change movement (Northouse, 2012). According to Hughes, Ginnett, and Curphy (2006), transformational leadership "serves to change the status quo by appealing to the followers' values and their sense of higher purpose" (p. 408). The techniques of inclusive decision-making that transformational leaders follow "can foster greater rank and file commitment to organizational initiatives" (Steinheider & Wuestwald, 2008: 145).

It is focused on long-term objectives, values, norms, and morals (Northouse 2012). By developing an emotional connection with their followers, transformational leaders motivate and inspire them. They then use this connection to act as a mentor by making the follower feel special. Bass et al. These leaders, in the words of Miller and Sarver (2014), "should exude confidence, be committed to the organization, trustworthy, open to change, persuasive, and optimistic, and be able to lead change effectively" (p. 127). A different leadership style is exhibited by those who embrace the status quo, fail to be agents of change, and fail to empower their subordinates. Police have historically led with a militaristic approach (Hughes, 2013). Police departments rarely show evidence of transformative leadership; instead, the majority of departments are transactional in nature.

Focus has been focused on the agency head as the study of police leadership has developed. Today's leaders are expected to have a transformational leadership style and be strong officers, administrators, budget analysts, and politically astute. Although many leaders want to be transformational leaders, research indicates that the transactional approach is more prevalent (Avolio and Bass, 2004). The transactional policing that puts the demands of the organization below those of the leaders of today is unsustainable. Those who frequently fail do so because they disregard how important cultural impediments to change are. Transactional executives work in a myopic universe where their agenda is greater than the organization, failing to see the big picture.

Although this strategy might result in success for specific individuals, the organization's culture will suffer. There are several studies on police leadership, many of which concentrate on the community-focused policing approach that predominated in the 1990s. Giving the community and leaders a sense of ownership and involving both in decision-making are the main goals of community policing (Hughes, 2013). The goal of the community policing idea is to increase everyone's level of commitment (Wexler, Wycoff, & Fischer, 2007). Others have also used leadership studies in law enforcement. Police departments where officers share leadership were studied by Steinheider & Wuestwald (2008). They discovered that more rank-and-file engagement in organizational goals is frequently achieved when leadership is shared (Steinheider et al., 2008). In 2001, Krimmel and Lindenmuth looked at police leadership.

As stated by Burns (1978), a transformational leadership style links a position's authority to its followers' demands and obligations. The follower must receive the leader's vision and perception properly. Because firms are under pressure to grow in the age of globalization, transformational leadership is becoming more and more important. Hoy and Miskel (2008) asserted that transformational leaders must actively raise subordinates' knowledge of the value of motivating group interests. They also stated that leaders are always expected to assist staff in achieving the best possible results. Employee job satisfaction is influenced by a leader's leadership style (Al-Ababneh, 2013). According to Cumming et al. (2010), organizations, where leaders don't care about their followers' sentiments, will see less effort put forth by those followers in their work. Transformative leadership, according to Burns (1978), is "a process whereby leaders promote the motivation of their followers to pursue and accomplish higher goals in the collective interest of the group" (p. 426).

In the words of Bass (1997), transformational leaders collaborate with their workforce by attending to their pressing needs and motivating them to go in a certain direction. Instead of investigating the process of communication between leaders and their staff, the majority of research on transformative leadership has focused on defining certain features of transformational leadership. The following are the specific components of transformative leadership identified by Avolio and Bass (2002), according to Abdalla (2010):

- *Idealized influence*: refers to those bosses who are revered and admired by their staff. By prioritizing the needs of the subordinates before their own, the leaders can exert this influence. In this regard, the leader should be moral and take into account the value of subordinates. Leaders who employ a transformational leadership style motivate their staff to perform better at their jobs by motivating, appreciating, and respecting them.
- *Inspirational Motivation*: is realized through putting into practice a vision that is upbeat, inspiring, and forward-looking. The objectives set by transformational leaders inspire and boost employees' self-assurance, enabling them to execute their duties more effectively.
- *Intellectual Stimulation*: is where the leaders allow their followers the freedom to go outside of the norm to perform their duties more joyfully. This aids the leaders in encouraging the followers to view issues differently so they can participate more fully in their work.
- *Individualized Consideration*: enables leaders to mentor and coach their team members to reach their full potential and perform better at work. As transformational leaders place a strong emphasis on each individual's needs for success and growth, they provide training to employees who lack confidence and problem-solving abilities.

Individual identification is crucial in transformational leadership because it will cause followers to recognize the charisma of the leader. A key element of the transformative leadership style is charisma. Charisma alone, however, is

insufficient to take into account the transformational process (Bass, 1985: 31). In the construction sector, a project manager's capacity to foster leadership in subordinates is vital. It is important because, in emergencies, the project team members may need to assume the duties of a project manager. A transformational leader also inspires followers by directing them toward a shared objective (Parry, 2004).

Dihn et al. (2014) draw attention to the rapid development of extended theories within the transformational leadership paradigm. At its foundation, transformational leadership is about building followers' trust and boosting their intrinsic and extrinsic motivation. In essence, the transformational leadership theory contends that leaders may influence followers to change for the better through their charm and inspirational qualities, providing some latitude for laws and regulations.

Several authors, including Leithwood (1992), Ghasabeh, Soosay, and Reaiche (2015), and Anderson (2017), a transformational leader can provide a follower with a sense of connection to the organization and its goals. According to Avolio (2005, p. 332), transformational leaders have an idealized effect because they provide an example for followers to follow and are trustworthy because they uphold high standards of morality and ethics. Avolio (2005: 318) lists several advantages of transformational leadership, such as how well it communicates new ideas, how well it balances short- and long-term objectives, how well it creates strong coalitions and mutual trust, and how well it exhibits a high degree of empathy.

One of the drawbacks of transformational leadership has been noted as its ineffectiveness during the early stages of implementation. In addition, because it is an unpopular leadership style in most bureaucratic institutions, it must only be implemented when an existing system needs to be fixed. According to Yadav and Agrawal (2017: 34), the life of the transformational leader is undoubtedly difficult today because they must internally inspire and lead a diverse group of people, cross organizational boundaries to achieve efficiency, and drive growth.

External factors such as complicated organizations, a globalizing environment, managing government requirements, remaining competitive while meeting the expectations of the organizations they do business with, and managing a variety of cultural considerations can overwhelm a transformational leader (Yadav & Agrawal, 2017). The effectiveness of transformational leadership, strengthened by training, follower growth, and performance was examined in a longitudinal and randomized field experiment carried out by Dvir, Eden, Avolio, and Shamir in 2002. The control group's leaders received eclectic leadership training, whereas the participation group leaders received transformational leadership training. 54 military officers, 90 of their direct subordinates, and 724 of their indirect subordinates made up the sample for the study.

According to the study's findings, leaders in the experimental group who received training in transformational leadership had a greater positive impact on the performance development of their direct reports than did leaders in the control group who received training in a variety of different leadership philosophies (Dvir et al., 2002). The concept of transformative leadership benefited from the motivation, morality, and empowerment of followers. As a drawback, it became clear after looking at the results of global transformational leadership that it is nearly impossible to identify the precise elements of transformational leadership (Dvir et al., 2002). According to Bass (2010), a transformational leader guarantees that the organization's and its members' interests are aligned, as opposed to a transactional leader who employs contingent reinforcement of followers. The transformational leader demands better moral development while inspiring, stimulating intellectually, and being personally sensitive to each follower in either a directive or participatory manner (Bass, 2010).

According to Bass (2002), female leaders are typically more transformational than their male counterparts. Bass (2010) queries why transformational leadership outperforms transactional leadership in several business, military, industrial, hospital, and educational contexts while pointing out the limitations of transformational leadership. One of the three key conclusions from the study was that analyses at the school level revealed that transformational leadership significantly enhanced the benefits of transactional leadership in predicting organizational commitment, organizational citizenship behavior, and teacher satisfaction.

#### IV. TRANSACTIONAL LEADERSHIP

Transactional leaders prioritize furthering their interests, influencing their subordinates in line with those desires. Richification of the rank and file is not taken into account (Avolio & Bass, 2004). The acceptance or rejection of the leader's plan frequently depends on the status of the company. Depending on how well the follower contributes to the leader's objective, they are rewarded or punished (Antonakis et al., 2003). Instead of implementing change within the firm or with their employees, transactional leaders use punishments as motivators. Organizational reform is not a priority for transactional leaders or followers (Miller & Sarver, 2014).

In their study of the impacts of transformational and transactional leadership on police officers, Deluga & Souza (1991) discovered that transformational leadership was more strongly connected with conduct that prioritized the common good over personal objectives. Additionally, transformational leadership was used to promote reasonable influence activity (p. 54).

Studies comparing the use of transactional vs. transformational leadership in the public and private sectors (Miller et al., 2009; Parry & Proctor-Thomson, 2003) find that there is little difference in the effectiveness of public



and private organizations when assessing whether an organization uses a transactional or transformational style. However, according to Hughes (2013), the majority of law enforcement agencies appear to be led by transactional leadership. According to Avolio & Bass (2004) and Caless (2011), transactional leaders encourage staff members to pursue predetermined goals rather than take the initiative to lead change. Based on research on police leadership, firms undergoing transition respond best to transformational leaders and organizational cultures (Hughes, 2013).

According to officers, transformational leadership is their favorite style (Hughes, 2013). Despite this inclination, Hughes (2013) found that there weren't many police leaders who exhibited this transformational style. In the view of Deluga and Souza (1991: 54), transformational leadership "encourages more rational influencing activity than transactional leadership" in the context of law enforcement. Transformative leaders, on the other hand, "teach followers how to become leaders in their own right and incite them to play active roles in the change movement" (Hughes, Ginnett, & Curphy, 2006: 408).

#### ➤ *Servant Leadership*

In the opinion of Laub (2004), whom Baker (2009) cites, the issue with vague conceptions of servant leadership results in these non-definitions being accepted as actual definitions. Robert K. Greenleaf (1904-1990), according to Spears (2004), spent years painstakingly developing the concept of servant leadership.

The idea of an ethical and more compassionate manner of leadership that emphasizes teamwork and community slowly grew from the time of the Industrial Revolution when people were seen as tools to later being seen as cogs in a machine (Spears, 2004). The servant leader is defined by Greenleaf (1960: 118) as "the great leader is first experienced as a servant to others, and that this simple fact is central to the leader's greatness," according to Spears (2004: 2). According to Spears (2004), only people who have a strong desire to serve others as their main motive can create the conditions necessary for true leadership to develop. The attributes of the servant-leader as described by Spears (2004: 16) include listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, dedication to the growth of people, and establishing communities. These are just ten of an unending list of traits.

A great leader is viewed as a servant first, according to Greenleaf (1977). The feature of being a servant is paramount in the essence of a great leader, and this servant-like quality reveals the leader's true personality. It cannot be given, stolen, or presumed away. (Greenleaf, 1977) The true great leader begins as a servant. The assumption made by Greenleaf (1977: 20) that "the only truly viable institutions will be those that are predominantly servant-led" is audacious.

#### ➤ *Principled Leadership*

London (1999) proposes the idea of business diplomacy and notes that it is one method for putting ethical, values-based leadership into practice. He elaborates on the Japanese idea of *kyosei*, which calls for business diplomats to assume accountability for both themselves and other people. While becoming an entrepreneur, *Kyosei* expects that people will be treated with dignity and decency. This behavior is thought to increase profits and bring value to the company (London, 1999).

Correct principles, in the words of Covey (1990: 19), "are like compasses: they are always pointing the way. And if we know how to read them, we won't be misled by conflicting voices or values or lost in the shuffle. Covey (1999) asserts that harmonious civilizations that operate on correct principles have prospered while societal declines have their roots in foolish practices, resulting in economic disasters, intercultural conflicts, political revolutions, and civil wars. He emphasizes that principles surface in the form of values, ideas, norms, and teachings that uplift, enable, fulfill, empower, and inspire people.

Covey (1999) goes on to say that principle-centered leadership is built on the idea that we cannot break these natural laws without suffering the consequences and that these principles have been successfully applied throughout human history for millennia. Notably, principles are not simple, quick fixes for issues relating to oneself and others. Instead, by consistently applying principles, a person can change their behavior and bring about fundamental changes in themselves, their relationships, and their organizations. Continuous learning, a focus on service, exuding positivity, having faith in others, living balanced lives, collaborating with others, and viewing life as an adventure are all traits of principle-centered leaders (Covey, 1999).

Covey (1999) says that effective leadership is not always a formal authority but a moral one and that "we must become the change we seek in the world," contending that we can accomplish anything we believe if we are resolute, driven, and principled. Heffes (2006: 15) cites Covey in support of this claim.

#### ➤ *Ubuntu Leadership*

The culture and time both contributed to how leadership developed (Copeland, 2014). Even if time and culture are universal, it is nevertheless important to consider what leadership theorists from Africa, and specifically South Africa, have to say about Ubuntu in this discussion. According to Nzimakwe (2014: 39), even though Ubuntu refers to African humanism, it shares universal principles with all members of society, including respect, dignity, empathy, cooperation, and harmony. Instead, they are commonplace. Nzimakwe (2014) argues that for the human race to treat one another with respect, global village leaders must put these beliefs into reality. According to Nzimakwe (2014), to embody and inspire the ideals that make up Ubuntu, leaders must model those values themselves.

Oppenheimer (2012) claims that Ubuntu has several facets, and its core is just one of many important ones. Ubuntu is distinct from other state-of-being ideas, which are typically descriptive in character and connected to religion or spirituality, such as faith, grace, or divinity. According to Oppenheimer (2012), Ubuntu has a more prescriptive moral guiding principle that clearly demands moral significance while building a community. It is still unclear if the meaning of the word is properly understood. To practice and understand the core concepts of ubuntu, a leader must do so in both his personal and professional life (Oppenheimer, 2012).

According to Broodryk (2006: 5), ubuntu is a personality that exists within people who are part of a society. This ubuntu personality could be of great help to people in the modern world, where violence, human exploitation, extreme stress, material greed, and power lust appear to be the main influences on the lives of both leaders and common people. According to Broodryk (2006), Khoza (1994) shows how the idea of ubuntu serves as the cornerstone of healthy human relations in African communities. While individualism emphasizes self-reliance, privacy, and respect for other people, negatively, individualism opposes authority figures and any sort of control over the individual, assigns more value to progress, and in effect subscribes the individual to be different from others so that he or she can compete, according to Khoza (1994: 4). Ubuntu, on the other hand, is humanism with the emphasis on the compassionate, inclusive, and compassionate nearly to no fault, offering the capacity to transform this nation's racial animosity, divisiveness, and painful social dislocation, if given a fair chance (Khoza, 1994).

The overwhelming challenge that most principals in Africa face, according to Bush (2006), is that they frequently work in underwhelming facilities with inadequately trained staff, lack formal leadership and management training, and are frequently chosen for their ability to teach rather than their leadership potential. This presents a limitation to the values-based leadership approach because, while such a leader may be successful in inspiring followers to bring out their better side (Bush, 1978), school environments with inadequately trained staff may be inspired to be better from their values base but may lack the pedagogical content knowledge necessary for sound teaching and learning. This leads to a school setting that might be morally upright and full of energy but is unsuccessful since the personnel isn't properly trained.

Research by Bush and Glover (2016) on the growth of school leadership and management in South Africa revealed new evidence of persistent issues, low student outcomes, teaching union-related conflict, and uneasy relationships between principals and school governing bodies. This is partly because administration is prioritized over teaching and learning. As explained by Mabovula (Mabovula, 2011), promoting peace, love, respect, and coexistence in a socially harmonious way requires socially supporting measures. The lack of discipline, rise in violent crimes, and aggressive

behavior in society, however, have sadly come to be seen as inevitable elements of life in the community (Mabovula, 2011). Community members no longer trust one another. As a result, the customary rules of behavior in African communities are being rapidly eroded (Van Zyl et al. 2018).

Indigenous spiritual practices in Africa are "obsessed with the creation of good" (Mbigi, 2005: 36). The elaboration on Mbigi's (2005) claim emphasizes it even more: tribal spiritual traditions support leaders in developing a consciousness about what it means to be a good person and a good society, which is consistent with the tenets of authentic leadership, while indigenous African traditions help leaders become good people by bringing their attention to what is good in the world. According to Mbigi (2005: 42), leadership is responsible for "creating good, progressive institutions and communities."

Despite the positive message that Ubuntu wants to spread, Matolino and Kwindigwi (2013) provide a critique of "ubuntu-isation," claiming that the aggressive promotion of Ubuntu in post-apartheid South Africa is an elitist project created by the new elite black to serve as a restorative move aimed at restoring dignity to the black masses as well as an attempt to forge a so-called black identity. Such attempts, according to Matolino and Kwindigwi (2013), always end in extremely visible social and political failure. Their second criticism is that by designating Ubuntu as the desired national spirit, the gap between the metaphysical requirements for achieving Ubuntu and the severe ontological and ethical crisis that the new elite and the poorer masses are currently experiencing is only amplified (Matolino & Kwindigwi, 2013).

Ubuntu leadership is a tradition-based idea that empowers the leadership to destroy a previous organizational culture, support the growth of a new, inclusive culture, and develop a set of leadership skills and competencies that support processes of globalization (van der Colff, 2003). The aforementioned qualities of Ubuntu leadership place a focus on the resonance of the spirit that binds people together. Ubuntu emphasizes an emphasis on the spirit that unites individuals with one another, in contrast to the earlier leadership styles discussed in this study, whereas Western leadership styles do not pay attention to or place value on the human soul of people. While a leader might be willing to adopt the Ubuntu leadership style, Sai Baba (1978) argues that humans also have flaws and defective values.

## V. CONCLUSION

The essay offered a thorough analysis of the literature on values-based leadership as well as the supporting theoretical framework that could explain the phenomenon being discussed. The approach to communal living that arises from the mahavakya leadership concept is one in which everyone lives for one another. This claim is consistent with Ubuntu's guiding principle that everyone should live together for the greater good.

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